

# **SOCIETY IN THE THOUGHT OF MARX AND NIMBĀRKA**

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To

my Babaji Maharaj,

Sri Sri 108 Swami Jānaki Dasji Kathiababa -

the source of my inspiration

in all academic and

spiritual pursuits.

## CONTENTS

A MESSAGE .....	4
FOREWORD .....	6
PREFACE : INTRODUCING THE SUBJECT .....	10
CHAPTER - I .....	16
CONCEPT OF COMMUNISM IN EAST AND WEST .....	16
MARXIAN VIEW OF COMMUNISM .....	16
SPRITULA SOCIALISM OF THE EAST .....	32
COMMUNISM RE-ASSESSED .....	42
CHAPTER - II .....	45
MARX AND NIMBĀRKA ON EDUCATION .....	45
COMMUNIST EDUCATION IN WEST .....	45
COMMUNIST EDUCATION IN WEST .....	57
A SYNTHESIS.....	65
CHAPTER - III .....	70
ON THE PROBLEM OF ALIENATION .....	70
THE MARXIAN THESIS .....	70
NIMBĀRKA ON ALIENATION .....	85
AN ESTIMATE.....	94
CHAPTER - IV .....	98
ATTITUDE OF MARX AND NIMBĀRKA TO RELIGION.....	98
MARX'S ATTITUDE TO RELIGION .....	98
NIMBĀRKA ON RELIGION .....	111
A REVIEW.....	117
CHAPTER - V .....	121
HUMAN INDIVIDUAL AND EMANCIPATION.....	121
MARX ON MAN - REAL AND TRUE .....	121
NIMBĀRKA ON INDIVIDUAL.....	132
HUMANISM-RADICAL AND SPIRITUAL .....	140
A GRAND SYNTHESIS .....	142
BIBILIOGRAPHY.....	147

## A MESSAGE

From my very student life my attention was drawn to the principles enunciated by Karl Marx and his followers. At this time some countries of the world were run by Marxist Government, some of them still survive. In West Bengal the Marxist Government has been surviving for a pretty long time with the support of the people of the state at large. It is generally believed that the Marxist economic principles are only capable of bringing the paradise in earth and can guarantee the full satisfaction of all the members of society. The dialectical materialism, I think is the foundation stone of Marxism. It accepts the world as hard reality and nothing beyond the world. I have much doubt whether Marxism has made any room for God or soul or Universal religion. As an Indian I have preferred to lead my life following the path Sanatan Dharma and also spent substantial energy to go through the abstruse texts of Vedānta Philosophy. While studying Vedānta Philosophy I came in touch with extreme Advaitism of Sankara that denies the reality of the world and accepts Brahman as only ultimate reality. As the doctrine of extreme Advaitism did not entirely satisfy me I engaged myself to study other schools of Vedānta Philosophy in search of truth and got in touch with the doctrine of dvaitadvaita or dualistic non-dualism adumbrated by Sri Swami Nimbārkacharaya Maharaj. I became very much satisfied by the astounding logic and the unique interpretation of the scriptural texts given by Lord Nimbārka to establish the theory that likewise Brahman the individual and the entire world have their own reality and they are the manifestation of one Supreme Soul or Brahman. The teaching of this school lead me to realize the unity in diversity and diversity in unity as well.

It is a known fact that everyman, even every minute creature hankers after happiness. To achieve this happiness different persons choose different ways, such as eating, drinking and enjoying cinema, T.V. and even sexual cravings - as a result of which one gets much and one gets less pleasure. But earthly pleasures or enjoyments fail to meet the desire of man upto his entire satisfaction. No mundane enjoyment can guarantee man's perpetual and full satisfaction. The perpetual peace can be attained only through the realization of Brahman. This is the clarion call of upanisadic text "*nalpe sukhamasti bhumaiva sukham*".

In my consideration the blending of principles of Vedānta Philosophy and that of Marxism may be in a position to make man fully and permanently satisfied. Through Marx and traditional thinker view and tackle the problem from apparently different angles a grand synthesis of the two systems can help one to reach his ultimate goal. In view of this I had advised my disciple Swami Prajana Das Kathia, the author of the present monograph, to carry out a research in the field of Marxism and Vedānta Philosophy. Through the grace of Divine Being Swami Prajna Das has prepared this dissertation on the basis of which he has been admitted to Ph. D. Degree of Burdwan University. By preparing and presenting the dissertation to the Bar of the academic world he has endeavoured to meet the ācārya ṛṇa and I hope all the pūrvācāryas will be pleased to bless the author. The dissertation, I think, will illuminate at least a small corridor of human thought and this unique method of joint application of the principles prescribed by Marx and Nimbārka will inspire the posterity to carry out a fresh research.

Finally, I extend my profound sense of gratitude to Dr. Amarnath Bhattacharya, Reader in Philosophy of Burdwan University, who was pleased to agree to supervise my disciple on this hotly-debated issue and guide him for Ph. D. Degree of Burdwan University. It was a very difficult task for the supervisor to bring the thoughts of two different systems to a common platform. It was really a challenge to the supervisor and his profound knowledge and deep penetration into the subject saturated with profound love for humanity and uncompromisable sense of disinterested service to mankind make him competent enough to properly supervise the scholar and make him successful. I wish Dr. Bhattacharya all success in academic and spiritual life.

*Date : 23.9.1991*

**JĀNAKI DAS KATHIA**

## FOREWORD

From time immemorial, there have been two divergent opinions all over the world - one denying the existence of God and Super-normal agency and emphasizing the pleasures of worldly life and the other accepting the existence of unknown, force, which is supposed to function behind the creation and the preservation of the universe and decrying the transient pleasures of worldly existence. The first opinion which raised its head several times in some of the views recorded in the Mahabharata gets a full-bodied form in the speculations of Charvake, who proclaims the Theory that consciousness is produced through permutation and combination of matter and that Perception happens to be the only instrument of cognition. The other opinion expresses itself in the speculations of the most important system of Indian Philosophy - the Vedānta, which declares that beyond the universe and in all the entities of the world there exists the Absolute, which constitutes the linkage among all entities. It is because of this Absolute that, there exists the symphony of the universe, and life retains its charmingness and fervour it is this belief in superiority of spirit over matter, that has lent a special stamp to the Indian approach to the problems of life and reality.

The Philosophy of Marxism, which has been accepted as the only philosophy competent to cater to the needs of the contemporary community and as the strongest instrument able to implement the concept of equality and freedom in human society happens to be the modern version of the philosophy of Charbaka re-stated in conformity to the needs of the contemporary social structure based fundamentally on Economics. Indian orthodox system particularly the Nimbārka system does not deal with matter and economics, exigencies and involvements of worldly existence, but tries to arrive at the highest goal of emancipation by surrendering the small ego at the alter of the Absolute. The contradiction between the Philosophy of Marxism and the Philosophy of Nimbārka, is therefore quite palpable, and consequently one has the feeling that the two cannot be brought under one umbrella and that the possibility of effecting a synthesis between the two is bound to remain a figment of imagination for all time to come.

It is refreshing to note that in his thesis entitled “Society in the Thought of Marx and Nimbārka”, prepared under the competent supervision of Dr. Amarnath Bhattacharya, Reader in Philosophy, University of Burdwan, Dr. Swami Prajna Das Kathia has laid his hands upon the seemingly impossible task of bringing the two contradictory philosophies together and of showing as to how the steps for liberation, as projected in the philosophy of Nimbārka can very well be accepted in contemporary society as the staircase to the emancipation of the community from all types of bondage. Once the idea that all the creations in the universe are ensouled by One Absolute develops in the community it becomes possible for the man to realize the hidden bondage existing between man and man and all the creatures of the universe leading thereby to genesis of a sense of universal brotherhood and global fraternity. Cultivation of this attitude is sure to lead to development of expanded ego in man, resulting in the total liberation of the community.

The Philosophy of Nimbārka, thus has tried, to remove the inequality existing in the society by projecting the spirituality lying latent in man and by giving a clarion call to posterity to develop this latest spirit, lying dormant in man. Thus, while the Philosophy of Humanism, as projected by Marx had appeared in the social scene following the path of class-struggle and interest-conflict, the Philosophy of Humanism, as profounded by Nimbārka has approached following the shady avenue of spirituality which does not make much of trumpet-beating and silently treads on soil of human mind converting all the time the dusts into roses. The superiority of the Philosophy of Nimbārka lies in the proclamation and it may be better for the society to try this experiment, particularly in situations when Marxism is facing hard days in the country of its origin itself.

The approach of Dr. Swami Prajna Das Kathia is entirely new; his penetration into the texts of Marxism and Nimbārka Philosophy is deep and the conclusions arrived at are amply substantiated by the arguments projected. I consider the book as an original contribution to the field of Philosophical Literature and as one astoundingly competent to enrich the stock of human knowledge.

I congratulate the author and welcome his book to the arena of Philosophical Literature.

**( Ramaranjan Mukherjee )**

Professor Emeritus and Former  
Vice-Chancellor, Burdwan and  
Rabindra Bharati Universities.

PREFACE: INTRODUCING THE SUBJECT

## PREFACE: INTRODUCING THE SUBJECT

Capitalism involves formation of a class of property-owners and employers - the bourgeoisie - and a class which is denied this privilege - the proletariat. But socialism postulates a state or social ownership as its basic feature and replaces production for private profit by production according to a plan for the benefit of the entire population in a classless society. This economic form of socialism attracts the minds of people at large and today the Communist Parties of the world boast of the largest mobilized and committed political force. But on close scrutiny of the styles of functioning of the world's 95 Communist parties it appears that the remarkable feature of world communism in 1990 is that fewer parties are now outlawed. At present Communist Parties are in power in 21 countries. But it is an observed fact that except in China, Cuba and North Vietnam, proletarian dictatorships are generally yielding to multi-party parliamentary systems. In four East European countries Communist regimes have been overthrown through elections, while in four others, Romania, Bulgaria, Benin and Afghanistan - the parties have changed their names dropping the label "Communist",. From our survey it is revealed that communism gradually loses its popularity. In 1989-90 six million communists left their parties and more are leaving. In Russia nearly half a million communists have left the CPSU and the new CPSU Party program dilutes the party's commitment to Marxism and Leninism and also proclaims as its strategic goal the construction of a humane democratic social-democracy on Communist foundations. The greatest change has occurred in the Italian Communist Party, the largest in West Europe. The Italian Party has decided to break away from International Communism and its decision is a logical culmination of the line it had been pursuing since the heady days of Euro-communism. This party has discarded the concepts of proletarian dictatorship has left out Leninism from the definition of its identity and even has changed its attitude to Marxism. Not to speak of more, the upsurge of the protest led by the students in the Tien Mein Square of China drew the attention of the people throughout the world. After the chaos in Beijing Radio said ideological work had been ignored in China for a long time. All this leads one to think that in their feverish bid for political supremacy Communists have lost sight of the humanistic potential of Marxism. The recent changes in the Communist Parties of the world reminds a curious reader that the economic structure of socialism

is not enough to build up a society. This leads the author to prepare the present monograph in which a modest attempt has been made to synthesize the principles enunciated by Marx and the theories advanced by Nimbārka for the benefit of the entire population in a class-less society.

The present monograph records the results of sustained and laborious research work carried out in the field of social philosophy with reference to Marx and Nimbārka. The dissertation throws new light on some contemporary social issues. The author here takes special pains to collect some valuable observations from the writings of Marx, Engels and Lenin as also from the abstruse texts of Vedānta Philosophy and attempts to nicely synthesize them to give the dissertation the present form.

The thesis begins with the conceptual analysis of communism. While communism propounded by Karl Marx and supported and elaborated by Engels and Lenin is designated here as “Scientific Communism”, the author here prefers to recognize the communistic thesis propounded by the Upanisadic seers and subsequently enunciated by Nimbārka as “Spiritual Socialism”. The first section of this chapter traces the origin of Marx’s communism and discusses how the utopian concepts pave the way for scientific communism. It also discusses how socialism leads to the higher phase of communism. While socialism ends society’s division into antagonistic classes and unites it socio-politically and ideologically, communism signifies the total disappearance of all class distinction. It fully describe how a society in which each receives according to his work transits to one in which each receives according to his needs, how a state in which incentives to labor are still necessary to one in which labor becomes life’s prime want and how a society in which not only public but also co-operative property exists and in which consequently, class difference still exists, to one in which there exist a single association of whole people which disposes of all the means of productions and all products. It gives an account of the life-style of social beings in a communist society. The second section discusses the spiritual socialism from Nimbārka’s point of view. Nimbārka maintains that the Supreme Soul embraces all individuals that results in equality of all diverse individuals. The third section makes an attempt to synthesize these socialist thoughts to meet the all round demand of the day.

The second chapter in three sections presents a complete composite educational thought. The first section deals with the state-controlled and state-organized Marxist educational policy. Communist education is directed to the formation of the new citizen for the new age. It is meant not only for a special group of men but people in general. To bring the consciousness among the people, which enables them to be fit for communist outlook is the main issue of communist education. The second section deals with Nimbārka's spiritual and empirical educational policy. It explains the Nimbārka thesis that if education is directed to make one skillful and concentrated in each and every worldly affair, it results in worldly progress and prosperity and if it is meant for making one conscious about the nature of **atman**, making one indifferent to one's personal interest and is directed to make one to work as a service to the society, then it results in spiritual enlightenment. The third section examines these two educational policies and points to the fact that an absolute dependence on spiritual dependence on spiritualism and wholesale rejection of industrialism and technological development mean the economic stagnation of the country and again the complete surrender to industrialism and the total disregard for spiritual training lead to spiritual death of the nation. While Marx envisages an education through which personality of the man can be developed man can confront the obstacles arranged by forces of capitalism, Nimbārka speaks of a new type of value-orientation education that can unfold the numerous possibilities including his divine possibility. In view of this, it is necessary to synthesize these two schemes to make the educational policy a complete whole.

The problem of alienation and the way out of it come up for discussion in the third chapter of the dissertation. The first section of this chapter expounds the import of the word "alienation" and the concept of alienation as also a revolutionary way out of the problem from Marxian point of view. The second section discusses the problem from spiritual level. Following Nimbārka it discusses how alienation debar a man from attaining the state of freedom and how a man does not alienate from the entire society provided he feels that he is not essentially different from his fellowmen. In the last section the author feels it necessary to jointly apply the methods advanced by Marx and Nimbārka to properly meet the problem in question.

An animated controversy over the impact of religion on society constitutes the subject matter of the fourth chapter in three sections. The first section discusses that early Marx does not find any contradiction between religion and human development, rather he considers it as a means of development of mankind. But later-Marx views religion as almost the chief force of enslaving man. It is revealed to Marx that religion is hindrance to the progress of society, but the object of his criticism is mainly directed to the enslaving condition of society of which religion is the effect. The second section describes the role of religion in the development of society from Nimbārka's point of view. Nimbārka does not find any point of opposition between religion and philosophy. The main emphasis in Nimbārka's religious outlook is given on the spirit with which one should perform one's duty. It puts emphasis on the inner purity, indifference to personal interest and ethical good virtues of self-control. In the third section the author attempts to critically examine the role of religion, affirms that if science and religion are combined harmoniously, they can be meant for a true development of society.

The fifth and the concluding chapter of the monograph deals with the theory of the human individual from the different standpoints of Marx and Nimbārka and ultimately arrives at a common platform. The first section records the view of Marx relating to the theory in question and starts from the real concrete man and arrives at true or universal man. The second section mentions that Nimbārka explains the nature of individual or jiva both from empirical and spiritual levels. While an individual in the state of bondage (baddha jiva) hankers after earthly enjoyments, in the state of final deliverance he becomes similar to Brahman or Highest Being and savors the supermundane surpriseful delight. The third section of this chapter points out that humanism is the foundation stone on which both Marx and Nimbārka build up their ivory towers and revolt against the dehumanization.

As analysis of these chapters leads the author to the conclusion that a grand synthesis of the principles enunciated by Marx and the postulates projected by Nimbārka can usher in a new society, in which man will exercise his rights without the danger of interference of encroachment and a perfect understanding will exist between all members.

The author takes the opportunity of expressing his sense of profound gratitude to his supervisor, Dr. Amarnath Bhattacharya, Reader in Philosophy, Burdwan University, under whose competent guidance and loving supervision the research work was taken up, conducted and completed. He is also thankful to his respected teacher Dr. Mrinal Kanti Bhadra, Vivekananda Professor of Philosophy, Burdwan University, for some valuable suggestion offered by him which are responsible for enhancement of the value of the dissertation. He thankfully acknowledges his gratitude to all the teachers of the Department of Philosophy of this University for awarding him Research Fellowship with a view to carrying out his researches. His thanks are also due to Dr. Roma Bose (Chowdhury), former Vice-Chancellor of Rabindra Bharati University whose works he has utilized in the composition of the thesis. He is also thankful to Shri B. Ghatak and Shri S. P. Chowdhury for the help rendered by them in making the type-script ready for submission. The author expresses his gratitude to all the followers of his Gurudeva for the interest they have shown in the publication of the work. Finally, the author takes the opportunity to offer his respectful homage to his Gurudeva, Swami Jānaki Das Kathiababa, the grand Gurudeva Swami Dhananjay Das Kathiababa, the grand-grand Gurudeva, Swami Santa Das Kathiababa and above all, the great Nimbārka, without whose blessings it would not have been possible for the dissertation to see the light of the day.

The dissertation on the basis of which the author had been admitted to Ph. D. Degree of Burdwan University is now being presented to the bar of the academic world.

Prajna Das

CHAPTER - I

CONCEPT OF COMMUNISM IN EAST AND WEST

SECTION - I

MARXIAN VIEW OF COMMUNISM

## CHAPTER - I

### CONCEPT OF COMMUNISM IN EAST AND WEST

#### SECTION - I

#### MARXIAN VIEW OF COMMUNISM

From time immemorial man has spent substantial energy to make the world a happy-home. He has dreamt of a just social pattern with no oppression of man by man and equal opportunities for all, -- the opportunity to meet his material and cultural needs and to develop harmoniously. So far he has taken great pains to form a society in which the legal and moral right of one to enjoy the worldly affairs according to his sweet will would not be the hindrance to that of others. Though the reformers of the society spend considerable energy in their plans and schemes, projects and library works, with an intention to form a new better society, still an enquiry to find out the way to solve the present-day problems of mankind continues. In western countries, the name of Karl Marx is very closely associated with such a search for better society. It is generally believed that in the mid-19<sup>th</sup> century socialist ideas were put on a scientific basis, getting a new lease of life as they matured, spread throughout the world and most importantly, were translated into reality, into practical social struggle by millions of people. It is known as Scientific Communism, of which Karl Marx is the pioneer. Marx is no 'prophet' and says very little about the infra-structure of the communist society that he envisages. But with all sincerity he scrutinizes the development of human history and draws the immediate conclusion, which seems to him inevitable. His theory is preceded by the ideas of utopian socialism and an acquaintance with these ideas helps to understand his doctrine.

Thomas More was flourished in 1478 A.D. and survived upto 1535 A.D., is considered to be the adumbrator of utopian socialism. The name of his magnus opus is "utopia" and the name utopian socialism which is given to the special type of the social-political ideas and doctrines of the 16<sup>th</sup> - 19<sup>th</sup> centuries owes its genesis to the title "Utopia". In the first part of his work, More makes an attempt to sharply criticizes the British

Society, the ruthless exploitation of the poor by the rich, their avarice and immorality. He then proceeds to draw a fine picture of an island, which is a figment of imagination and in which he thinks the free and equal citizens have the same way of life. The citizens of the island do not feel any necessity of making any personal stocks. It is possible simply because the needs of citizen are more than sufficient and because nobody attempts to take more than he needs. Actually, utopia was a challenge to British Society. In western country the doctrine of socialism propounded by Thomas More influenced the posterity so much, that the scholars headed by Saint Simon, Charles Fourier and Robert Owen endeavored to establish a society, free from all sorts of exploitation. Saint Simon, a brilliant star in the galaxy of early socialists, proclaims that mankind has gone through three stages in its development. The first stage has been marked by undivided rule of religion, the second by a struggle between religion and science and the third by a triumph of science. Since the final period already started its journey, Simon feels the necessity of creating a special social science in order to change the social pattern. The special social science proposes a project for a happy society, which should then be carried out. The elaboration of such a project, Simon believes does not depend on the epoch or on the historical condition, being the product of an individual genesis. He conceives that the future society is to be run by capable and talented man. Parliament, the supreme organ of power, would consist of three chambers, an inventions chamber, a research chamber and an executive chamber. This organ would also be the supreme economic and planning body in the country. Since economic life in the new society would be planned there would be no place for anarchy, unemployment, poverty or hunger. The main aim of the transformation in every area of life in the society would be to improve the living conditions of every individual to bring out and develop his abilities and endowments. Simon firmly states that this can be done by spreading and advocating the social project formulated by him. The consciousness and ideas, he views, are crucial to social life, so that changes in this two are bound to entail a transformation of all aspects of society.

Time seems to be appropriate to mention the name of Charles Fourier, a French utopian scientist, who flourished in 1772 A.D. and survived upto 1837 A.D. Fourier maintains that man is born for happiness and happiness comes when he meets the natural and reasonable requirements upto his entire satisfaction. The society is bound

to meet all such requirements of every individual. If the society fails to do that then it has to be denounced and eliminated. Like Saint Simon Fourier believes in man and in his spiritual and moral powers. The main task, he prescribes, is to bring out and perfect these powers. The way to achieve this ideal, Fourier affirms, is only to rely on the propertied classes, on their capital and goodwill.

Mention also may be made in this connection that Robert Owen who flourished in 1771 A.D. and survived upto 1858 A.D., is not only a socialist thinker but a practical reformer as well. In the new society, Owen proposes, there would be an abundance of goods by wide use of modern machinery. The needs of members of the society would be met from public warehouse and they would eat at public mess rooms. Distribution would be at first be done on the basis of the work performed by an individual and subsequently, community would be entitled to distribute according to one's own needs. People would be related to each other with the string of love and mutual assistance. The concept of communist theory, the footprints left by the energetic enthusiasts and active co-operation of the people, Owen believes, are in a position to form the infrastructure of the proposed new society <sup>1</sup>. The contribution of Robert Owen to the development of utopian socialism will be recalled for all time to come. While assessing his position Frederick Engels rightly observes, "Every social movement, every real advance in England on behalf of the workers links itself on to the name Robert Owen <sup>2</sup>.

From our rapid survey of the theories of utopian socialists it reveals that they are shocked by the sufferings of mankind and offer mankind an unintentional service by their sharp criticism of the existing order of society and by urging the need to replace it with a just socialist system. Secondly, these socialist thinkers foresee some crucial

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- 1) *A transition to the new society, Owen believed, could be effected through the spread of communist ideas, examples set by energetic enthusiasts and simple co-operation of people, -- What is Scientific Communism, p . 19, Progress Publishers, Moscow, 1985.*
  - 2) *Anti-Duhring, Part-II, p. 301, Progress Publishers, Moscow, 1975.*

features of the socialist and communist society, which are highly appreciated by Marx and Engels<sup>3</sup>.

But in spite of all attempts adopted by these utopian socialists their limitation may not be overlooked. It is a fact that they engage themselves to criticize the existing order of society and prescribe for a happy home, but they fail to unearth the real force capable of destroying capitalism and creating a new better society<sup>4</sup>. As a matter of fact the utopian doctrine does never come into being—it fails to lead to the goal.

It would not be wrong to point out the fact that the utopian thinker makes the socialist more conscious about his tasks and an acquaintance with the utopian thoughts enables the socialist to make a correct assessment of scientific communism which emerges inevitably from the mature capitalist system. The exponent of socialism today believes that utopian thought appears to be a dream and scientific communism stands the test of logic<sup>5</sup>. But they do not deny the fact the utopian concept paves the way of scientific communism.

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- 3) *German theoretical socialism will never forget that it rests on the shoulders of Saint Simon, Fourier and Owen - these men who, in spite of all their fantastic notions and all their utopianism, stand among the most eminent thinkers of all time and whose genius anticipated innumerable things the correctness of which is now being scientifically proved by us. Preface to The Peasant War in Germany - Marx Engels Selected Works, p. 246, Lines - 17 - 22, Progress Publishers, Moscow, 6<sup>th</sup> Print, 1982.*
  - 4) *The utopian socialists criticized the bourgeois order, but failed to understand the most important thing: the laws of the capitalist society, its functioning and development, that is, the contradictions which are bound to bring it to ruin.....the utopian socialists only saw the surface of capitalism, but were unable to expose the basic faults of the capitalism mode of production and fails to see the real force capable of destroying capitalism and creating a new and fairer society, -- What is Scientific Communism, p. 19, Progress Publishers, Moscow, 1985.*
  - 5) *The former is a dream, a utopia, while the latter is a scientific theory, which is now being realized in different countries, -- I bid, p. 27.*

The scientific knowledge of the laws of social development is the vital need for social progress, since without such knowledge society cannot carry on a successful struggle to improve its condition and to ensure satisfaction of its basic requirements. In response to the working people's need for a scientific theory Karl Marx and Frederick Engels forced such a weapon, turning socialism - once a dream, a Utopia - into a science and so aiming the proletariat.

Karl Marx, the chief protagonist of scientific communism, view "Communism as the positive transcendence of private property as human self estrangement and therefore , as the real appropriation of the human essence by and for man; communism therefore as the complete return of man to himself as a social (i.e. human) being a return accomplished consciously and embracing the entire wealth of previous development.

This communism, as fully developed naturalism, equals humanism and as fully developed humanism equals naturalism, it is the genuine resolution of the conflict between man and nature and between man and man - the true resolution of the strife between existence and essence, between objectification and self-confirmation, between freedom and necessity, between individual and species." <sup>6</sup>

Communism is not a state of affairs which is to be established an ideal to which reality will have to adjust. It is the real movement which abolishes the present conditions. The existing conditions of society are the premises for the future development of communism <sup>7</sup>. Marx thinks that the overthrow of existing state of society by the communist revolution and the abolition of private property which is identical with it,

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6) *Economic and Philosophic Manuscripts of 1844, Karl Marx Frederick Engels - Collected Works—Vol. 3. p 296. Progress Publishers, Moscow, 1975*

7) *We call communism the real movement which abolishes the present state of things. The conditions of this movement result from the now existing premise—The German Ideology, Karl Marx Frederick Engels - Collected Works, Vol. 5, p 49, Progress Publishers, Moscow, 1976*

will be in a position to dissolve the power which frustrates the people, as a result of which the liberation of single individual will dawn. Marx hold the opinion that real intellectual wealth of the individual depends entirely on the wealth of his real connections and only then, the separate individuals will be emancipated from the various barriers of the society be brought into practical connections with the material and intellectual production of the world and be put in a position to acquire the capacity to enjoy this all-sided production of the earth. By commercial resolution, Marx asserts the all-round dependence of people will be transformed into the control and conscious governing of these powers which have framed so many national and local barriers and governed men as powers completely foreign to them <sup>8</sup>. in course of development of communist movement the class distinction will disappear and all production will be concentrated in the hands of a vast association of the whole nation and then the public power will lose its political character. Political power, it seems to Marx, is merely the organized power of one class for oppressing another <sup>9</sup>, and if the proletariat during its contest with the bourgeoisie is compelled, by the force of circumstance, to organize itself as a class and by the help of revolution it enables itself to make the ruling class and thus manages to change the old conditions of productions, then it will have swept away the conditions for the existence of class antagonism and then the human society will become a vast association, about which Marx says “in which the free development of each is the condition for the free development of all” <sup>10</sup>. The materialistic view of history, as Marx claims, shows that the development of society is not based on ideas or theories, not on consciousness, as the idealist believes, but on the mode of production of material values, consisting of

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8) *All-round dependence, this primary natural form of the world-historical Co-operation of individuals will be transformed by (22) this communist revolution into the control and conscious mastery of these powers, which, born of the action of men on one another, have till now overawed and ruled men as powers completely alien to them. Ibid, p 51-52.*

9) *Political power, properly so called, is merely the organized power of one class for oppressing another, - Manifesto of the Communist Party; Marx Engels Selected Work, p 53, Progress Publishers, Moscow, 1982*

10) *Ibid - p 53*

the productive forces and the relations of productions. So to transform the existing the existing system, it is to change the basis of society; the nature of relations of production as part of the mode of production of material values. The law of surplus-value as it appears to Marx, is the main economic law of the development of bourgeoisie society <sup>11</sup>. It expresses the essence of capitalist exploitation, the fact that the vital interest of the bourgeoisie and the proletariat is antithetical and not harmonizable. The capitalist hires the worker while the worker sells his labour to the capitalist and compels to sell his vitality to the capitalist. Selling labour and buying it in exchange of price appear to be perfectly equitable. But the apparent equality is nothing but a social and economic equality in disguise. For, the worker compelled to sell his labour, otherwise he would not survive in the existing conditions of society. Again, the working day of the wage-workers falls into two parts : necessary time and surplus time. In the course of necessary time, the worker produces the necessary products whose value equals the value of labour power. In the surplus time, he produces a surplus product whose value is already an accession to the value of labour power and constitutes a surplus-value. That product is appropriated by the capitalist without compensation and makes up surplus product or profit. In his urge to maximize his profit, the capitalist intensifies the exploitation of the workers doing this in different ways. The simplest way is by increasing the working hour. In posit of his self-seeking goal, the capitalist improves and develops production, which results in the increase of power of capital over, labour, -- of the exploiter over the working people. The demand for labour-power goes down and this leads to the formation of an industrial reserve ; an army of unemployed men. Unemployment enables the capitalist to intensify the exploitation of those who have a job, to keep them in constant fear of losing it, and thus suppress down their struggle against the employers. Constant crisis of over-production, inflation, price-rises, and militarization of economy are the inevitable corollaries of

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11) *Production of surplus-value is the absolute law of this mode of Production. ... Capital...Vol. I, p 580, Progress Publishers, Moscow, 1984.*

the development of the capitalist mode of production. The emergence of the proletariat, Marx and Engels maintain, is natural result of development of the capitalist mode of production. With the scientific and technical progress and the development of production the working people's requirement gradually increases. But they cannot meet the necessities for a normal life. The gap between working people's requirements and the degree of their satisfaction is due to the existence of private property, in means of production. The capitalist, who owns the means of production, uses surplus-value to meet his selfish interests, rather than those of the workers. But as the exploitation of working class intensifies naturally its political maturity develops. While the utopian socialist prescribes to maintain his imagination into action for a change in the condition of the society on separate outstanding individuals, Mars and Engels declare the emergence of the proletariat from all classes of population of society and recognize it as the real force capable of replacing capitalism with socialism <sup>12</sup>. they point out the means as a result of which the emancipation of all the oppressed dawns and also indicate the uniformities of the class struggle, which leads though socialist revolution to the building of a fair society.

But the working people cannot build a socialist society overnight <sup>13</sup>. The transition from capitalism to socialism takes a whole historical period. In the entire process of

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12) *The lowest strata of middle class - the small trades people, shopkeepers and retired tradesmen generally, the handicraftsman and peasants—all these sink gradually into the proletariat, partly because their diminutive capital does not suffice for the scale on which Modern Industry is carried on and is swamped in the competition with the large capitalist, partly because their specialize skill is rendered worthless by new methods of production. - Manifesto of the Communist Party, Marx Engels Selected Work, p 42, Progress Publishers, Moscow, 6<sup>th</sup> Printing, 1982*

13) *This object cannot be achieved at one stroke. It requires a fairly long period of transition from capitalism to socialism, because the organization of production is a difficult matter, because radical changes in all spheres of life need time and because the enormous force of habit of running things in a petty-bourgeois and bourgeois way can only be overcome by a long and stubborn struggle. - Greetings to the Hungarian Workers, V.I. Lenin-Selected Works (in three volumes), Vol. - 3, p 161, Progress Publishers, Moscow, 1976*

production all members of the society, Marx holds are related to each other with some definite relations, that are not dispensable and also not dependant on the sweet will of the members. These relations of production constitute the economic structure of society which is the real foundation after which a legal and political superstructure ensues. The definite forms of social consciousness correspond to this economic structure of society <sup>14</sup>. The social, political and intellectual life-processes are conditioned by the mode of production and it is the social relationships that determine the consciousness of man <sup>15</sup>.

In course of development of society, a stage comes when the material productive forces of society come to conflict with the existing relations of production and then begins an epoch of revolution. With the change of the economic foundation the whole structure more or less rapidly changes. No social order ever perished before all the productive forces for which there is room in it have developed. A new and higher relation of production appears only when the material conditions of their existence have matured in the womb of the old society <sup>16</sup>. Thus the productive forces that owe to the womb of bourgeoisie society for their genesis creates the material conditions for the solution of the antagonism which arises from the social conditions of life of individuals in the bourgeoisie society. The fact that the material conditions have been created in the

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14) *The sum total of these relations of production constitutes the economic structure of society, the real foundation on which rises a legal and political superstructure and to which correspond definite forms of social consciousness—Preface to A Contribution to the Critique of Political Economy, Marx Engels Selected Works, p 181, Progress Publishers, Moscow, 6th Printing, 1982.*

15) *It is not the consciousness that determines life, but life that determines consciousness—The German Ideology, Karl Marx Frederick Engels Collected Works: Vol. 5, p 37, Progress Publishers, Moscow, 1976*

16) *.....mankind always sets itself only such tasks as it can solve; since looking at the matter more closely it will always be found that the task itself arises only when the material conditions for its solution already exist or are at least in the process of formation. — Preface to A Contribution to the Critique of Political Economy, Marx Engels Selected Works, p 182, Progress Publishers, Moscow, 6<sup>th</sup> Printing, 1982.*

bourgeoisie society enables Marx to suggest the need to establish the working people's power in the form of proletariat dictatorship, in the period of transition from capitalism to socialism <sup>17</sup>. The basis of socialist society is the dictatorship of the proletariat. Socialist construction is the central task of this dictatorship. It fulfills a variety of tasks associated with its function of organizing the economy, as also links with other cultural and other educational functions. When the working people are the rulers there is no more scope exploitation, and the aim of production then, is the satisfaction of human needs.

Socialism is the first phase of communism that differs from the society of the transition period in regard to the treatment of its economic system, class structure and political organization. While the struggle between emergent socialism and decaying capitalism constitutes the chief distinguishing feature of the transition period, in the socialist society, economy that embraces the entire national economy, seems as salient distinguishing mark. In a socialist society exploiting classes cease to exist. The state of the people's political organization with democracy enjoyed by all members of society, inclusive of working people. Socialist society has been taken into consideration as the first phase of communism, because it contains many of the hallmarks implicit in the entire Communist Socio-political formation <sup>18</sup>. Socialism is not a fleetingly transient, but a relatively long stage of the new society's development, - a stage in which are created the material, socio political and cultural pre-requisites which blossom fourth in their full-bodied forms in the second phase of communism. Thus, socialism leads to the higher phase of communism. Socialism clearly signifies the establishment of new relations of production - the social ownership of the principle means of production. Abolition of private ownership of property, as Marx

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17) *Between capitalist and communist society lies the period of the revolutionary transformation of the one into the other. Corresponding to this also a political transition period in which the state can be nothing but the revolutionary dictatorship of the proletariat. . – Critique of the Gotha Programme Marx Engels - Selected Works, p 327, 6<sup>th</sup> Printing, 1982.*

18) *In so far as the means of production become common property, the word "Communism" is also applicable here provided we do not forget that this is not complete communis. – The State and Revolution, Chapter - 5, Section - 4, V.I.Lenin - Selected Works (in three volumes), Vol. 2, p - 310, Progress Publishers, Moscow, 1976.*

thinks, is the main feature of communism<sup>19</sup>. “Communist” as Lenin observes, “is a Latin word. Communist is the Latin for ‘Common’. Communist society is a society in which all things - the land, the factories - are owned in common and the people work in common. That is Communism”<sup>20</sup>. After the abolition of private ownership of property society will take all the productive forces and means to commerce, as also the exchange and distribution of products, out of the hands of private capitalists and will administer them following a plan based on the available resources and the needs of the whole society. As such the evil consequence of the existing productive process will cease to continue. The people of a socialist society will not meet any crisis. Overpopulation which now satisfies a few capitalists resulting thereby the cause of misery of the people at large, will then be insufficient. In the new fairer society overproduction will not generate misery, rather it will assure the satisfaction of the needs of the people. It is fact that the overproduction will create fresh needs and it will be in a position to satisfy those needs<sup>21</sup>. As the division of society into different classes in the present form of society depends on the division of labour and as this division of labour will completely disappear in a communist society, the division of the classes will actually disappear<sup>22</sup>. Communal planned industry operated by society as a whole presupposes human beings who are skillful in different branches and have the capacity to oversee the system of production in its completeness<sup>23</sup>. Education will be

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19) .....the theory of Communists may be summed up in the single sentence; Abolition of private property - Manifest to the Communist Party, Section - II, Marx Engels Selected Works, p - 47, Progress Publishers, Moscow, 6<sup>th</sup> Printing 1982.

20) V.I.Lenin - Selected Works (in Three Columes), Vol 3, p - 424, Progress Publishers, Moscow, 1976.

21) It will become the condition and the stimulus to new progress, it will achieve this progress without invariably as heretofore, throwing the social order into confusion. - Principles of Communism, p - 18, Foreign Language Press, Peking, 1<sup>st</sup> Edition, 1977.

22) Indeed, it will not only be unnecessary, but irreconcilable with the new social orde, - lbid, p 18.

23) The division of labour which makes a peasant of one man, a cobbler of another, a factory worker of a third, a stock-market operator of a fourth has already been undermined by machinery and will completely disappear. - lbid, p 19.

meant for all. The full fledged talent of the students will enable them to master every branch of production with equal skill in response to the needs of the society. But when this happens classes will necessarily disappear <sup>24</sup>. The abolition of the private property will result in the all-round development of mankind. It will make it possible to make an individuals life prosperous without preventing other's prosperity. Free development of all will presuppose the free development of individual <sup>25</sup>. In the communist order of society profound responsibilities will be assigned to the society. Children will be property of the society and their education can be carried on by the guidance of the society.

On a close scrutiny it reveals that socialism or the first phase of communism makes itself different from the higher phase of communism. The journey from socialism to communism involves the transition -from a state in which one receives according to one's work to one in which one receives according to one's needs; from one in which incentives to labour are necessary to one in which labour becomes life's prime want; from one in which human abilities are checked by subordination to division of labour to one in which everyone is able to develop fully all his capacities; from one in which public property as well as co-operative property exists to one in which there exists a single association of the whole people which disposes of all the means of production, and to make the journey of communism from socialism smooth, the production should be raised to the level where the needs of all can be fully satisfied.

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24) .....society organized on a communist basis is incompatible with the existence of classes on the one hand, and that the very building of such a society provided the means of abolishing class differences on the other. --bid p 20.

25) The general co-operation of all members of society for the purpose of joint planned exploitation of the productive forces, the expansion of production to the point where it will satisfy the needs of all, the ending of a situation in which the needs of some are satisfied at the expense of the needs of others, the complete liquidation of classes with their contradictions, the rounded development of the capacities of all members of society through the elimination of the present division of labour through industrial education, through alternation activities, through universal sharing of the universally produced sources of enjoyment, through the fusion of town and country - these are main consequences of abolition of private property, --- lbid, p 10.

In view of this Karl Marx rightly realizes that communist society will not develop on its own foundation but will emerge necessarily from the weaknesses of capitalist system and so in every respect, economically morally and intellectually, still stamped with the birth marks of the old society from whose womb it emerges <sup>26</sup>. In the socialist society the individual is entitled and allowed to receive back from society exactly what he gives to it. What a labour receives from the socialist society should be equaled with his labour price. Actually a labour receives from the society in exchange of his individual quantum of labour. Likewise the bourgeoisie system here also the principal of exchange remains unchanged only content and form are changed <sup>27</sup>. As a matter of fact the principal of equal right - which is nothing but a bourgeoisie right remains intact. But as the superiority of one man to another physically or mentally cannot be ignored, as the labour varies from man to man, in respect of his ability, intensity and sincerity and as the status, duties and responsibilities assigned to one member of the society vary from another member, this equal right actually tacitly recognizes unequal individual's endowment and is liable to recognize as an unequal labour <sup>28</sup>.

Thus with an unequal share in the social consumption fund, one will in fact receive more than another, and one will be richer than another, and so on. These defects are inevitable in the first phase of communist society.

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26) *Critique of Gotha Programme, Marx Engels Selected Works—p. 319, Progress Publishers, Moscow, 6<sup>th</sup> Print, 1982*

27) *.....a given amount of labour in one form is exchanged for an equal amount of labour in another form. - Ibid. P 320*

28) *It is therefore, a right of inequality, in its content, like every right. Right by its very nature can consist only in the application of the equal standard; but unequal individuals and they would not be different individuals if they were not unequal are measurable only by an equal standard in so far as they are brought under an equal point of view. - Ibid, p 320*

In a higher phase of communal society the defects of socialism as we have already indicated will cease to continue. When the subordination of the individual to the division of labour—both physical and mental — dissolves, then the labour will be considered not only as a means of life but life's prime want. After that the productive forces will increase with all round development of individual, and all branches of co-operative wealth will flow more abundantly. Under such circumstances Marx claims ...“only then can the narrow horizon of bourgeoisie right be crossed in its entirety and society inscribe on its banners --- From each according to his ability, to each according to his needs” <sup>29</sup>. While socialism ends society's division into antagonistic classes and unites it socio-politically and ideologically, communism signifies the total disappearance of all class distinction. Communist public self-administration is established gradually with the withering away of the state. Communist labour, in the stricter sense of the term, is nothing but the service for the benefit of society. In communist society people will discharge their services and responsibilities crossing the narrow bourgeoisie limit of give and take. Free service for society will then become the habit of the common people <sup>30</sup>. Communism brings the world the highest justice basing it on lasting and steady economic well-being on an abundance of material goods and cultural benefits for all people. Economic progress will lead to total social equality. The distribution according to needs will require the highest development of

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29) *Lbid.*, p 320-321

30) *Communist labour in the narrower and stricter sense of the term, is labour performed gratis for the benefit of society, labour performed not as a definite duty, not for the purpose of obtaining a right to certain products, not according to previously established and legally fixed quo as, but voluntarily labour, irrespective quotas; it is labour performed without expectation of reward, without reward as a condition, labour performed because it has become a habit to work for the common good, and because of a conscious realization (that has become a habit) of the necessity of working for the common good -labour as the requirement of a healthy organization. From the Destruction or the Old Social System to the Creation o the New, V.I. Lenin—Selected Works (in three columes). Vol 3, p 291, Progress Publishers, Moscow, 1976*

of the whole of social production and the harmonious all-sided development of the communist individual working according to his ability and receiving according to reasonable scientifically substantiated needs. Communism is system in which the abilities, talents and finest moral qualities of the free person are revealed to their fullest extent <sup>31</sup>. It will lead to the union of people into a single fraternal working family, to the eradication of state frontiers, and then to the total merging of nations <sup>32</sup>.

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31) *Vide Scientific Communism, edited by P. N. Fedoseyev, p 270 - 272, Progress Publishers, Moscow, 1976*

32) *The Communists are further reproached with desiring to abolish countries and nationality - Manifesto of the Communist Party. Marx Engels Selected Works, p 51, Progress Publishers, Moscow, 6<sup>th</sup> Print.. 1982*

SECTION - II

SPRITUAL SOCIALISM OF THE EAST

## SECTION II

### SPRITULA SOCIALISM OF THE EAST

Just as the utopian thinkers in Western country dream of a better society and just as the communist mind endeavours to frame a society in which the free development of each member of the society is the condition for the free development of all, in a similar manner the traditional scholars of Indian thought announce and realize the existence of a unique world in which individual or each finite object is the part and parcel of Infinite Whole - the Supreme Reality.

Though the germ of communist outlook and approach is impregnated with almost all the principles doctrine of diverse systems of Indian thought, it is the system of Vedanta Philosophy in which orthodox concept of communism receives its full-bodied form. Here the contribution of the Nimbārka system to its development deserves special mention. The advocates of the Nimbārka school of Vedanta Philosophy deal with the theory of communism mainly from spiritual point of view. Communism, a Nimbārkaist holds, is based on the concept of equality of souls. All animate and inanimate objects of the world are the manifestations of one Supreme Reality. The Supreme Reality manifests itself in various names and forms. To realize the sameness in every individual is the key note of communism. This communist outlook originates from the feeling of one essential Reality—the Supreme Soul. When the realization of the Supreme Soul dawns in the mind of the individual, the latter comes in position to realize the presence of Infinite in all the animate and inanimate objects of the world, and also feels the relation of difference and non-difference between the finite and Infinite. This realization of equality in all diverse objects is the base of universal love and profound sympathy, for which the whole mankind hankers after, resulting thereby perfect harmony in society. This communistic concept of the east differs from that of the west as we have already considered. The word “communist” comes from the latin word “communis” which means “common”. So communist society means a society in which all things are owned in common and the people work in common. That is communism of the west. To make a clear distinction we prefer to recognize communism of the east as spiritual socialism.

The process of the realization of the Supreme Soul starts from the practice of śravana, manana and nididhyāsana <sup>1</sup>. It requires to make oneself understand the import of the scriptural texts relating to the nature of Supreme Soul from the trainer, then to judge the enquired matter, finally to meditate on the issue. By the application of this threefold method one can realize the Infinite Soul within the small campus of finite soul <sup>2</sup>. Thus, the realized self understands perfect sameness in all the diverse objects. This concept of spiritual socialism is not merely a theory but a direct experience. When such a final deliverance dawns in the mind of a realized individual, he then actually enters in the realm of beatitude and bliss. Even the greatest suffering relating to worldly matter fails to disturb the inner perpetual peace of realized soul. In view of this, the distinguished exponents of the Indian traditional thoughts firmly assert that the apprehension of the equality of diverse finite objects leads to final Emancipation. So the seers of Ṛgveda pray for the awareness of this equality for the welfare of the people at large <sup>3</sup>.

In India the propounder of spiritual socialism believe that socialism actually starts from the sense of value and morality and also advise posterity to behave others in the same way as he behaves to himself <sup>4</sup>. One should bear in mind that the commodities such as food, cloth, shelters etc., which are essential to him are also essential to others. He should be aware of the fact that his attempt to meet his satisfaction may not cause the misery to others by making hindrance to the free choice of others. Thus the

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- 1) *ātmā vā are draṣṭavyah śrotavyo mantavyo nididhyāsitavyah. -Bṛhadāraṇyaka Upanisad - 2/4/5*
  - 2) *Sahasraśīrṣā puruṣah sahasrapāt / svabhūmim viśvato vṛtvā tyatiṣṭhed da śāngulām Ṛgveda - 10.90.1*
  - 3) *Samgacchadvam samvadadhvam sam vo manāmajānatām .....  
somāno mantrasamitih samāni samānam manah Saha citta .....  
Mesām/ I samāni va ākutih samānā hṛdayāni vah/ .....samānamastu vo  
mano yathaā vah susahāsati. Ṛgveda - 10.90. 2-4.*
  - 4) *Ātmāvad savabhūtesu—Garudo Purano, Purvakanda, Ch 10, Canto - 12, edited by Acarya Panchanan Tarkaratna, Naba Bharat Publishers, Calcutta, 1985*

socialist thinkers of India announce that the free development of the individual entails the free development of all. This perfect fellow-feeling presupposes the realization of the fact that the Supreme Soul having infinite energy is associated with all finite souls having finite energy. In its attempt to establish the equality of all the finite souls, the Great Bhagavadgītā declares—

Sarvabhūtaṣṭham ātmānam sarvabhūtanīcā'tmani  
īkṣate yogayuktāmā sarvatra samadarṣanaḥ <sup>5</sup>

The clue to the spiritual socialism may be traced to the doctrine of extreme Advaitism, propounded by the Great S'aṅkara. In his Advaita scheme S'aṅkara makes an attempt to establish the fact that the phenomena of the world world have no separate existence apart from Brahman—the Supreme Reality, which is associated with all empirical realities. Unlike the Yogācāra Philosophers the champions of S'aṅkara Advaitism do not recognize the external objects as figments of imagination. They also do not subscribe to the realistic view of the reality of the world. The entire world is neither real or unreal nor both, but something unintelligible. By declaring the observation the Advaita School holds the opinion that the worldly objects have no existence of their own. Brahman - the Supreme Reality, is the foundation of their existence. Thus the Advaita theory of S'aṅkara enforces one to believe that this doctrine of Advaitism propounds the equality of all individuals as a result of which the concept of socialism ensues. The school maintains that all diverse individuals are identical from absolute point of view but from empirical standpoint their differences are not overlooked. The Advaita school does not maintain the reality of God from transcendental point of view but it does not deny the empirical reality of God. God, the controller of the genesis, sustenance and annihilation of the world, embraces all the animate and inanimate objects of the world. Since God or Presiding Deity rests on each individual, it helps posterity to feel the sense of equality among the different souls and to have an idea relating to the universal brotherhood, the most discussed theory of the day. The search for the universal brotherhood is still on; but it is also a recognized fact that in empirical world no human beings are absolutely equal. There

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5) *Bhagavadgītā* - 6.29

are not even two individuals which are alike. Yet we know that the doctrine of equality makes an intimate appeal to our heart. So, in the sacred Bhagavadgītā. We hear Lord Kṛṣṇa to advice that God or the Presiding Soul is the common thread that runs through every object <sup>6</sup>. It is the fundamental unity which gives the diverse world a living reality.

Thus, it appears that a search into the unity in diversity as well as the diversity in unity is the cornerstone on which the Indian mind endeavors to build-up the doctrine of spiritual socialism. Unity, without taking into account the diversity, does not carry any sense. Sameness without difference means the destruction of the world of which diversity is the main point. In an ideal society the orthodox socialist recognizes the unity by its very nature and its variation. Here all apparently different religions, sects and groups have their distinct rooms, So, the Great Nimbārka, a distinguished socialist thinker, propounds the doctrine of natural differences-non-difference (svābhāvika bhedābheda) <sup>7</sup>. Practically the Vedānta system as the Nimbārka school explains does not demolish individuality of any individual, and at the same time, it indicates the point of union with all others. Though socialism in India does not owe its origin to any person or prophet, yet it has nothing to say against philosophies which do build themselves around certain persons, Vedānta Philosophy stands at the background of all these sects, and there is no fight and antagonism between Vedānta and any other system in the world, with all emphasis at its command, Bhedābheda school of Vedānta lays down the principle that man is divine. All the animate and inanimate objects, that we experience, are the manifestations of that divinity in different names and forms <sup>8</sup>. It would be right to mention here that the Bhagavadgītā also appreciates the knowledge of the unity in diversity and recognizes it as the Supreme Knowledge <sup>9</sup>. There is as it

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6) *Mayi sarvam idam protam sūtre maniganā iva / = Bhagavadgītā - 7/7 b.*

7) *Amsāmsībhāvaj jīvaparamātmanor bhedābhedou darśayati - Vedānta Pārijāta Saurabha on Brahma - Sūtre 2.3.42, p 235. mūrṭtāmūrṭtadikam viśvam brahmani svakārane bhinnābhinnasambandhena sthāutm arhti, bhinnābhedavyapadesād ahikundalavat. Ibid on Brahma-Sūtras 3.2.27, p 289. Vrindāban edition. 1932*

8) *Sarvam khalv idam brama - Chāndogya Upanisad - 1.14.1*

9) *Sarvabhūtesu yenai'kam bh āvam avyayamīkṣate / avibhaktam vibhaktesu tajjñānam biddhi sāttvikam -- Bhagavadgītā - 18.20*

Were, an infinite ocean and the individuals are so many waves coming out, potentially each of us has that infinite ocean of existence, knowledge and bliss as our origin and real nature and the difference between us is caused by the greater or lesser power to manifest that Divinity. Consciously or unconsciously, every man seeks to uphold Divinity. This expression of oneness is what we call love and sympathy, and it is the basis of all our ethics and morality. The Upaniṣadic seers realize this ethical and moral value and emphatically state this supreme position in their eternal expression -“Thou art that”<sup>10</sup>. As the rivers originating from different sources, roll down crooked or straight and passing through the different routes ultimately reach the ocean, in a similar manner, the diverse religions of the world, starting their journey from different situations ultimately reach the same Absolute Truth, reaching which the advocates of different religions realize the same Supreme Unity, above all the empirical differences. Such a realized person, then becomes in a position to find that Supreme Divinity as the only reality behind every human beings, and realizes universal brotherhood. In India such an emancipated man is considered as a true socialist.

The idea of privilege, as the socialist thinker in India views, is the greatest curse of human life. In a society, two forces are constantly at work—one making privilege and other breaking it. When the system of privilege breaks down, development comes to the race. One may be superior to other by money or bodily strength or intellect or spirituality or any other else, and when he is superior he claims more privileges from the society, and this brings social inequality. Swami Vivekānanda, a veteran spiritual socialist thinker, announces that the privilege that makes one superior and other inferior—mentally, physically or spiritually has no meaning in Vedānta system. The same power is in every man. All knowledge is in every soul, even in the most ignorant; but he fails to culture it. It is the environment or situation that does not allow all human beings to equally share the opportunity and to flourish the inner abilities in the

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10) *tat tvam asi - Chāndogya Upanisad - 6.8.7.*

same manner <sup>11</sup>. In view of this in his clarion call to posterity Swami Vivekānanda advises the socialist thinkers to break down all these privileges by all means. But it is alarming to note that as the science and scientific researches advance man runs after privilege more and more. Under the circumstances the teachings of Vedānta system are very much relevant. It asserts that until and unless the concept of privilege is removed the equality in a society cannot be dawned. This inequality of the society may be removed by the feelings that all diverse individuals share one single Spirit—the Supreme personal God in the thought of Nimbārka school. So with all emphasis at its command the Bhagavadgītā proclaims that a socialist thinker should look upon the erudite and modest Brahmin, the cow, the elephant, the dog and the lower caste with the same honor <sup>12</sup>. This is the foundation of the concept of the spiritual socialism in India.

It seems to be appropriate to mention that the journey of spiritual socialism as the Vedānta approaches, is mostly inward not outward. This system always feels the necessity of realizing one's own self. The Upaniṣadic seers advice to know thyself <sup>13</sup>. The formation of a better society depends on the uplift of mental, ethical and spiritual feeling of an individual. A search into the inner finest qualities latest in every individual would enable one to realize the equality of all the members of society. This search has the highest possibility to change the total existing conditions of the society. Any attempt to bring the paradise under the sun without realization of one's own self, as the socialist thinker claims, ends in futile.

The socialist thinker of Vedānta school does not deny the reality of the world. The

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11) *The idea that one man is born superior to another has no meaning in Vedānta; that between two nations one is superior and the other inferior has no meaning whatsoever. Put them in the same circumstance and see whether the same intelligence comes out or not. Before that you have no right to say that nation is superior to another - What Religion is - In the words of Swami Vivekānanda, p 69, edited by Swami Vidyātmananda, Advaita Āśram Publication, Calcutta, 1985*

12) *vidyāvinayasampanne bramhane gavi hastini / śuni caiva śvāpake ca panditah samadarśinah / Bhagavadgītā - 5.18*

13) *ātmanamevāvet.—Bṛhadāraṇyaka Upaniṣad—1.4.10.*

seers of Upaniṣadic texts do not denounce the reality of the world. They proclaim that the world does not come to existence from voidness—on the contrary, before its genesis it exists embracing the Supreme Spirit or Eternal Existence without a second<sup>14</sup>. The world is not sudden and new creation. It rests on the Absolute reality for its genesis. As a matter of fact the world inherits its reality from the Absolute Reality<sup>15</sup>. The great S'āṅkara, founder of extreme Advaitism, does not denounce the reality of the world from empirical point of view. In his consideration the world is not unreal even from ultimate point of view. While explaining the relation between the world and its cause, the Highest Self, S'āṅkara asserts, that the entire world is the effect of Brahman and is non-different from its cause<sup>16</sup>. This assertion naturally helps the reader to understand the reality of the world in the Advaita Scheme. The advocate of Nimbārka school also emphatically declares that as the object of the world changes, its reality cannot be denied<sup>17</sup>. On close scrutiny of these texts and the observations of the Vedānta schools, Swami Vivekānanda firmly declares, 'Vedānta does not in reality denounce the world. The ideal of renunciation nowhere attains such a height as in the teaching of Vedānta; but at the same time, dry suicidal advice is not intended. It really means deification of the world—giving up the world as we think of it, as we know it, as it appears to us—and knowing what it really is, Deify it; it is God alone'<sup>18</sup>. Indian tradition does not advise to give up household life, rather it advises to realize one's own self in companion with other members of society. A worldly object becomes the content of love and affection as and when one realizes one's own self embracing

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14) *sadeva soumy'edamagra āśidekamevādvitīyam.....katham asatah sajjīāyeteti ? sattveva soumya idamagra āśid ekamevādvitīyam. -- Chāndogya Upaniṣad—6/2/1-2, vide also ibid—6.2.3*

15) *Cp. Janmādyasya yatah—Brahma-sūtra—1.1.2.*

16) *ataśca kṛtsnasya jagato brahmakāryatvāt tadananyatvācca siddhaiṣā śrauti pratijñā-yenaśrutam śrutam bhavatyamatam matamavijñātam vijñātamiti. —Brahma-sūtra—2.1.20, śāṅkarabhāṣya, Ninay Sagar Press edition, Bombay, 1938; yathāca kāraṇam brahma triṣu kāleṣu sattvam na vyabhicaratyavam kāryamapi jagat triṣu kāleṣu sattvam na vyabhicarati.—śāṅkara-bhāṣya on Brahma-sūtra 2.1.16*

17) *evam khalu sṛṣṭeh prāṅganabhivyaktanāmarūpatvād viśvatvenārḥyamāṇam api viśvam sadeva bhavati sṛṣṭivelāyām abhivyaktanāmarūpatvāt spaṣṭamidam viśvam gr̥hyate ityarthah —Brahma-sūtra—2.1.18, Vedāntakaustubha, p 163, Vrindaban edition, 1932.*

18) *What religion is—In the words of Swami Vivekānanda, p 96-97, edited by Swami Vidyātmānanda, Advaita Aśram Publication, Calcutta, 1985*

the object concerned. In our daily life a husband becomes beloved to his consort when he feels that the same self presides in his consort. Similarly, a husband becomes dearer to his wife as and when the latter feels the equality of soul. This common feeling which is very germ of spiritual socialistic outlook emanates from the observations of Upaniṣadic seers “ātmanastu kāmāya sarvam priyambhavati”<sup>19</sup>.

It is interesting to note that the socialist thinker in India also does not neglect the struggle for existence. It beholds the doctrine that socialism cannot be attained in empty stomach. Every attempt to abolish the exploitation of man by man is always welcome but it cannot stop only by fulfilling the mere basic needs. It produces one step further. It fulfills the demand of both stomach and heart, mind and intellect. It throws some light on spiritual outlook and approach which will never be neglected by any human being for all time to come. The world seems to be a play-field, and every now and then we are caught by jealousy, greed, malice, avarice and the like. It is natural and naturally exploitation of man by man often breaks out. It is the system of Vedānta philosophy that prescribes the way for its check. Even it does not rule out the armed revolution. Lord Kṛṣṇa delivers his advice to Arjuna on the battle field of Kurukṣetra. If giving up of the world in its crude sense is taken in consideration, it would mean that we must not work. But this is not the idea of socialist thinkers. Indian socialist actually upholds to work with sincerity. If one gives up working in ordinary level he will lose material and spiritual prosperity as well. Such a person does not at all deserve praise or appreciation from any corner of society<sup>20</sup>. For this consideration, following the foot-prints left by the traditional socialist the Vedānta lays stress on the work as service, work to realize the truth, to realize the true self, putting God in every object and knowing that the souls embraces every object. And in order to attain this stage as Nimbārka school views, it is not necessary to give up society or one's

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19) *Bṛhadāraṇyaka Upaniṣad*—4.5.6

20) *Karmendriyāni samyamyā ya āste manasā smaran / indriyārthān vimūdhārthān vimūdhātmā mithyācārah sa ucyate / Bhagavadgītā - 6.3*

stage of life <sup>21</sup>. The greatest emphasis should be laid on the spirit with which one performs one's duty. If each and every member of society discharges his duty and responsibility in a spirit of service to society as a whole as also realizes the essential equality among all the members then the spiritual socialism may see the light of the empirical world.

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21) *Vide the doctrine of Nimbārka and his followers—p 279, Work No 259, Vol. 111, The Asiatic Society of Bengal, Calcutta, 1943*

SECTION - III

COMMUNISM RE-ASSESSED

## SECTION - III

### COMMUNISM RE-ASSESSED

So far we have discussed what communism signifies in Western countries and what spiritual socialism in India. While in a communist society each member is expected to work in common, in a spiritual socialist society each and every member is expected to discharge his duty and responsibility with a spirit to serve the society as a whole and to realize the essential commonness in all the members. While in the former each social being shares the earthly enjoyment in common, in the latter all member enjoy mundane enjoyment and supra-mundane delight in common.

On close scrutiny it reveals that both Marx and Nimbārka build up their concepts on the foundation of humanism. Standing on the solid ground of earth both search for a society in which all the members of the society would be in a position to realize the unity in diversity. The same philanthropy is the motive force of both the concepts. Both are successful to point out that in the present social structure a particular class is always makes an attempt to get greater privilege and to exploit another class. In view of this, they aim at the emancipation of human being at large and search for a class-less society in which one's prosperity will not prevent other's progress. Both the doctrines attach great importance to working with sincerity. Idle and escapists will have no room in the society. Though their approaches are different both make an attempt to find out a happy solution of the modern-day problems of mankind and search for a happy homeland for all mankind—where every member of society will be related to each other with a deep, sweet cordial relationship, everybody can fulfill his full potentiality with tireless striving freely, and the world would not be broken up into narrow campus of selfish interest, without any prevention.

To make the world a happy fraternal home approach of communism is the demand of the day. But in India, as the spiritual socialists fix their full attention to attain the highest truth and knowledge, the basic needs of the mass is almost ignored, and thereby this spiritual socialism fails to awaken the people at large. While the concept of Marxian communism is successful enough to draw the attention of the people in

general, the socialist countries, as we see today, fails to satisfy the working people in all respect. In view of this, it reveals to us that a rational reconciliation of the socialist thoughts of the east and west would be in a position to make the society free from the burning problems of the day.

CHAPTER - II

MARX AND NIMBĀRKA ON EDUCATION

SECTION - I

COMMUNIST EDUCATION IN WEST

## CHAPTER - II

### MARX AND NIMBĀRKA ON EDUCATION

#### SECTION - I

#### COMMUNIST EDUCATION IN WEST

Education plays a vital role in the development of a society. It determines the goal to which a society wants to reach. A society is considered in the perspective of education. So every social thinker shows a great interest in prescribing and implementing the education scheme for a better society which can meet its demand and enable a man to attain his ultimate goal as well. An attempt will be made here to seek out a type of education which would be fit for communistic outlook. For this purpose, the first thing needed, is to change the existing pattern of education, and Karl Marx is the pioneer of this attempt.

“The philosophers”, Marx observes, “have only interpreted the world in various ways; the point however is to change it”<sup>1</sup>. Marx spend his substantial energy to criticize all existing conditions of society<sup>2</sup>. The nature and direction of Marx’s criticism of society as found in his attempts towards the actualization of philosophy, betrays the continuing concern of ‘full human emancipation’ as the goal. The underlying burden of all Marx’s criticism originates in his holistic human concern. Marx’s opposition to the abstract and ideal universality of the state as well as his critique of civil society as the

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(1) *Thesis on Feuerbach - Marx Engles Selected Works*, p.30, Progress Publishers, Moscow, 6<sup>th</sup> printing, 1982,

(2) *The communist disdain to conceal their views and aims. They openly declare that their ends can be attained only by the forcible overthrow of all existing social conditions.- Manifesto of the communist party, Section-iv, Marx Engles Selected Works* , p. 63, Progress Publishers, Moscow, 6<sup>th</sup> printing, 1982.

private realm of egoism point to the dehumanising factors. The fact that each of his critiques are written in response to particular situations makes it difficult to arrive at a common meaning through a systematic appraisal. Nevertheless, the humanistic tone of his writing makes it easy to make out his real aim, and his thinking on education also points to the same goal, i.e., changing the existing conditions of the world.

Communist education is directed to the formation of the new citizen for the age. “Communist education is systematic and purposeful work in bringing up harmoniously developed people, who combine a high level of ideological commitment, industriousness, organization, intellectual wealth, moral purity and physical perfection”<sup>3</sup>. The formation of the new citizen is not only a key aim but an indispensable condition of building communism. The new society can only be built on the basis of a deliberate application of objective social laws, of the peoples’ conscious participation in the administration of society’s affairs. The planned development of socialism entirely depends on the consciousness and participation of the working people and communist education is intended to enable the people for doing so.

To bring the consciousness among the people, which enables them to be fit for communistic outlook is the main issue of communist education, and it involves mental education, the formation of a scientific world view and moral, aesthetic and physical education<sup>4</sup>. An all-round developed individual needs a complete system of education.

The communistic complete educational system is meant not only for a special group of men but people in general, and the alternation of people in a mass scale needs revolutionary attempts. An all-round developed society cannot be built only by educating a special group of people but by the consciousness of the people as a whole.

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(3) *Scientific Communism, translated in English from the Russian by David Skvirsky and edited by Academician P.N. Fedoseyev, p. 403, Progress Publishers, Moscow, 1986.*

(4) *In their analysis of the problem of molding the harmoniously developed individual, the founders of Marxism-Leninism identified the following main aspect of this process: mental education (general development of intellectual abilities), the formation of a scientific world view, and moral, aesthetic and physical education, Ibid, p. 404.*

To bring this consciousness among people it requires revolution and when by revolution the proletariat comes to the power only then a desired change in education can take place. In changing the conditions of their life people can change themselves, and it is for this reason Marx gives revolution first place <sup>5</sup>.

The shaping of the harmoniously developed individual is a long and complex process that depends upon material and cultural conditions of people. Active participation in the work of public welfare fosters the sense of social duty and intolerance of those who encroach on social interests and for this reason we see in the USSR “The party promotes the practice of drawing the people into preliminary public discussions of draft decisions on major issues of the life of the state and society, ensuring broad publicity for the work of administrative bodies and giving each person a sense of involvement in the common cause” <sup>6</sup>. So the significance of practical work is great. But the new citizen cannot be moulded without political education. The study of Marxism-Leninism is a fundamental point of communist education. It is a key characteristic for the development of social consciousness. But it must be remembered that for forming a communist outlook the study of the principle of Marxism-Leninism is not sufficient. Lenin himself says “You can become a communist only when you enrich your mind with knowledge of all the treasures created by mankind” <sup>7</sup>. Communist education is not expected to be limited by any narrow wall of individuality. The essential condition of Marxist education is acquiring a scientific world view. To acquire a knowledge of communism and a communist world view does not mean learning the principles of communism by rote. These principles must rest on a knowledge of the fundamentals of science and they have to be adopted in accordance with the situation.

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(5) *Both for the production on a mass scale of this communist consciousness, and for the success of the cause itself, the alteration of men on a mass scale is necessary, an alteration which can only take place in a practical movement, a revolution.- The German ideology, Karl Marx, Fedrick Engles- Collected*

(6) *Scientific communism, p. 405, translated from the Russian by David Skvirsky and edited by Academician P.N. Fedoseyev, Progress Publishers, Moscow, 1986.*

(7) *The Tasks of the Youth Legue, V.I. Lenin, Selected Works (in three volumes), Vol. 3, p.417, Progress Publishers, Moscow, 1976.*

While analyzing the concept and role of education from the Marxist standpoint professor M. I. Kalinin, with all emphasis at his commands, affirms “To be a Marxist does not mean merely to read or even study Marx, Engles, Lenin and Plekanov .....Textual knowledge of Marxism does not necessarily mean the ability to approach each question in a Marxist way.....Marxism is one of the most vital of sciences, and not an abstract theory” <sup>8</sup>. One of the most important aims of communist education is to foster in each person a need for creative work. ‘Creative work’ in communistic sense, means work with sincerity. A man who does creative work puts his heart and soul into the simplest job he does. Working with sincerity is the key to the development in life and society. So the communist education policy cannot neglect it. Who is well learned in Marxism but not efficient in working with sincerity and does not know how to apply Marxist principle in a practical way, cannot solve the problem of our day-to-day life in a communist way, is not a communist, in the true sense of the term. Marxist educational principles are always realistic principles. It is always linked with practical side of life <sup>9</sup>. Honours for the past teachers and thinkers find the suitable place in communist education. A communist student must be enriched by the great thoughts of different thinkers of the world history. A proper respect to the teacher by the student is required for a proper education. Without honour and respect to the teacher a student cannot be profitted from their teacher. A skilful man must always be respected. A sweet but honourable relationship between the teacher and the taught makes the education lively and for this purpose the student must respect his teacher in the worthy manner. Flippant attitude towards the teacher is not expected in communist education. Prof M.I. Kalinin points out, “I have noticed that some of our young people adopts a flippant attitude to the skilled men who teach them. I would very much like our young people to read the ancient philosophers. There they would see with what attention and respect pupils

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(8) *On Communist Education - Selected speeches and Articles*, pp. 23-24, Foreign Language Publishing House, Moscow, 1949.

(9) *Thus Marxism into which one does not put one’s heart, Marxism that is not bound up with creative work, that is not always alive to all that is going on, is quasi-Marxism*, Ibid, p.25.

regarded their teachers”<sup>10</sup>. The duties of a teacher must also be mentioned. The word ‘teacher’ is linked with a sense of respect as well as the sense of sacrifice. It is expected that a teacher must be worthy of that name. A teacher’s work is beset with many difficulties and his responsibility is a great one. Of course, a teacher’s main work is to teach his particular subject, but apart from everything else it must be remembered that he is copied by his pupils. The teacher’s world outlook, his conduct, his life, his approach to each phenomenon affect all his pupils in one way or another. A liar fails to teach other to speak the truth. An unrestrained teacher cannot make his student restrained. Indiscipline cannot bring discipline. All these make the role of the teacher a very difficult thing. The teacher’s mode of living is of great importance. The students, thus become the teacher’s teacher<sup>11</sup>. To be able to exert a definite influence the teacher must be a highly educated person and honest. He is, in the language of M.I. Kalinin “an engineer of human soul”<sup>12</sup>. It requires a great sacrifice in the part of the teacher and this job requires the love for job. If a teacher puts his heart and soul into his work, only if he devotes himself utterly to the education of his students only then success will be assured. For making the new man for the new age, sacrifice must be needed and the teachers have also a definite role to play<sup>13</sup>.

The duties of the teacher and the taught both are measured with equal value in communist education. Physical training of the student is not also overlooked here.

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(10) *Ibid*, pp. 17-18.

(11) .....It is important for the teacher to look to himself, to be aware that his conduct and his actions are subject to a stricter control than those of any other persons on earth. Dozens of children’s eyes are fastened on him, and there is no eye more observant, respective as regards the various nuances of the mental processes going on in human beings, no eyes catches all the minutest detail so readily as the eye of a child. That should be remembered. -*Ibid*, p. 76.

(12) Many teachers forget that they should be pedagogues, and a pedagogue is an engineer of human souls. -*Ibid*, pp. 92-93.

(13) .....I would like young pioneer workers to love our children as intelligent mother do who want to make their children really happy. I refer to the inculcation of noble, human, really human emotions upon the youth, of imbuing them with such lofty sentiments as will later become ingrained in them- *Ibid*, p. 449.

Physical culture is extremely beneficial for it disciplines the mind, improves their health, stimulates their independent activity and initiative and accustoms them to joint coordinated endeavour. Physical culture and sports are considerable factors in building up a healthy, strong, agile, resourceful and courageous human being, able to overcome obstacles and face the future with confidence. Physical culture is an inalienable part of the education of the harmoniously developed individual. Marx points out “an education that will, in the case of every child over a given age, combine productive labour with instruction and gymnastics, not only as one of the methods of adding to the efficiency of production, but as the only method of producing fully developed human beings” <sup>14</sup>. Mere school training is monotonous. A system which is combined with half-manual labour and half school training is beneficial for a healthy development of the students. So for the success of education, Marx hopes for “the possibility of combining education and gymnastics with manual labour, and consequently, of combining manual labour with education and gymnastics” <sup>15</sup>. In socialist countries broad opportunities have been created for the promotion of mass physical culture. Physical culture and sports help people to spend their leisure time actively and develop normally. They are beneficial for raising labour productivity and they meet the interest of the socialist homeland’s defence. They encourage in people qualities such as strength, endurance, firmness of will and courage.

Language is the means of education. Here the importance of mother-tongue has also given the proper place. In this respect one’s native tongue is an important matter. Knowledge is not gained so easily in foreign language than in the mother tongue. Children are accustomed to their mother-tongue from the very beginning. So it must be medium for higher education also. In his monumental work on communist education Prof M.I. Kalinin points out the importance of mother language in communist

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(14) *Capital*, vol. I, p, 454, Progress Publishers, Moscow, edited by F.Engels, Reprint, 1984.

(15) *Ibid*, pp.453-454; also compare “They system on which they work, half manual labour, and half school, renders each employment a rest and a relief to the other; consequently both are far more congenial to the child, than would be the case were he kept constantly at one. - Quoted in *Capital*, Vol. p. 454.

education with worthy honour <sup>16</sup>. Communist education is intended for bringing up new men. This new man must be imbued with the very finest human qualities. These qualities include, firstly love, love for one's own people, love for the working masses. Love for the fellow man is the fundamental point of communist education, because it is the basis of forming class consciousness which plays vital role in communist movement <sup>17</sup>. The second important quality is honesty <sup>18</sup>. Without honesty the character of the new citizen cannot be built. The third quality which is required is courage. The social pupil is to perform a great task that is to throw down the existing order of society, and to win the world. It requires courage.

A comradely team spirit is the another fundamental quality <sup>19</sup>. Love for work is also an essential quality of the communist pupil. In communist outlook labour is a matter of honour and there is no alternative to hard labour for the development of countries <sup>20</sup>. So the communist educational principles, taken in their elementary form, are the principles of highly educated honest advanced people; they are love for one's socialist motherland, friendship, comradeship, humanity, honesty, love for socialist labour, love for scientific world-view and other universally understood lofty qualities. The first component part of communist education is the knowledge regarding the highest productivity of labour in the sense of both quality and quantity of output. The second major component is that the communist people must learn to work according to their

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(16) *To study one's native tongue is an important matter. The highest achievements of human thought, the most profound knowledge and most ardent sentiments will remain unknown if they are not given clear and precise shape in words. Language is an instrument for expressing thought..... That is why I say that a knowledge of your mother tongue is the most fundamental requirement for your further work. -On Communist Education, pp. 176-177. Foreign Language Publishing House, Moscow, 1949.*

(17) *The fundamental and chief task of communist education is to render the maximum assistance in the class struggle -Ibid, q. 131.*

(18) *Teach the children to be honest.....Teach them not to lie, not to be deceitful, but to be honest. -Ibid. pp. 73-74.*

(19) *We need the comradely team spirit, -Ibid, p. 74.*

(20) *.....it will not be enough merely to repeat that "Labour is a matter of honour".....what is needed is that the children should see concretely that labour really is a matter of honour." -Ibid, p.75.*

fullest abilities and to take care of public property and to know how to take care of their labours and learn to distribute the product according to the needs of people. The third necessary element of communist education is the development of love for one's country, for one's society and homeland. The fourth component part of it is the collective endeavour. Collective endeavour should occupy an important place in communist education. The introduction of collective endeavour into production, into everyday life, into the world of social habits is the part of education. The establishment of the conditions under which collectivity becomes an integral part of our habits and standards of behaviour and is practiced not only consciously after deliberation, but instinctively, organically and is important for making communist education fruitful <sup>21</sup>. To fulfil its mission, that is the capturing the ruling power the proletariat must, together with the collective form of peasantry, study, adopt and assimilate the entire heritage of human culture. Proletariats are the main group to which communist education is directed. In a collective endeavour they must attain all the heights of science and technique, ascend the summits of knowledge, and communist education is for making them the most highly educated People of the world. But a communist society cannot be built in an illiterate country. The communist education includes the abolishing of illiteracy. It needs the active role of young generation. But mere order of the government or a particular slogan is not enough to meet the problem. So Lenin asks the youth organisations to unite themselves and go into the rural districts to abolish illiteracy. Communist education is not purely mechanical in character. The importance of aesthetic feeling is also treated here with worthy honour for a healthy growth of a society <sup>22</sup>. The aesthetic education of the

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(21) *There is no special need to prove that the inculcation of the idea of collective endeavour should occupy an important place in communist education. I have in view here not the theoretical principles of collectivism, but its introduction in production into everyday life, into the world of social habits; the establishments of conditions under which collectivity becomes an integral part of our habits and standards of behaviour and is practiced not only consciously after deliberation, but instinctively, organically. -Ibid, pp. 154-155.*

(22) *In the course of communist construction the conditions are created to enable the individual to produce material and intellectual values not only according to the laws of utility but also according to the laws of beauty. -Scientific Communism, translated from the Russian by David Skvirsky and edited by P.N. Fedoseyev, p. 410, Progress Publishers, Moscow, 1986.*

builders of communist means that they develop sound aesthetic judgements and perceptions, artistic tastes, knowledge of culture and ability to perceive the beautiful in life around them and in works of art. The substance of communist aesthetic education is to teach the individual to appreciate beauty in all fields of life, whether this concerns nature or an assessment of one's own behaviour or the behaviour of others. In addition to that it is the task to inculcate in the individual a sense of protest against all that is ugly, whether it is the dirt in the house or lack of taste in architecture, a repellent taste on cloths or an unsocial decoration of a home or unworthy or anti-social behaviour. All that is declining and not beneficial to society should be commended by the people. Aesthetic education enables the individual to penetrate the world of beautiful, to make him noble, clearer and more natural for devoting his life to The struggle for the ideals of communism. In the tiring struggle to attain emancipation from the bondage of slavery, the spiritual development is also necessary. The needed spiritual development supplies the necessary vigour to attain the goal <sup>23</sup>.

Communist ethical education includes the love for work. But it is only upon the victory of the working class that work, -that indispensable conditions of life- ceases to be a heavy and shameful burden and becomes a matter of honour and heroism. The main objective of communist moral education is to give the individual an active stand in life, a conscious attitude to a civic duty and the striving and ability to translate the moral norms of socialism into norms of the day-to-day behaviour. Communist educational principles examine the moral make-up of an individual by the extent of his work, attitude towards public activity, behaviour and endeavour for the building of communism <sup>24</sup>.

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(23) *I would like your spare time to be spent and your spiritual development to proceed in an organised fashion, in a Komsomol environment. It is for this that the Komsomol, the organiser of the youth, exists. It will fill that aspect of your life which is not directly connected with your work, it will, if one may so put it, make for a full-blooded spiritual life.- On Communist Education, P. 300, Foreign Languages Publishing House, Moscow, 1949.*

(24) *Communist morality is based on the struggle for the consideration and completion of communism.- The tasks of the Youth League, V.I. Lenin, Selected Works (in three volumes), Vol. 3, P. 423, Progress Publishers, Moscow, 1976.*

The essence of communist morality is the realisation of the unity of individual's self-interest with social interest. The communist moral principles are the devotion to the cause of communism, to the socialist homeland and to other socialist states.

V.I. Lenin asserts that the communist rejects any ethics and morality based on extra-human and extra-class concepts. Communist morality is entirely devoted to the interests of the proletariat's class struggle<sup>25</sup>. Here the moral education includes the human and just principles of relations among people, principles of moral purity, modesty in public and private life, mutual respect in family, concern for the upbringing of children and intolerance of injustice and the principle of mutual assistance i.e. one for all and all for one<sup>26</sup>. In the communist moral education individual's personal-side is not overlooked and individual is not treated as a passive object. Communist education only can succeed by the combination of ideological work with the aspiration of individual's self-perfection. Self-education is necessary which enables the individual to analyse his thoughts, feelings, aspirations and actions. Self-perfection is required for social perfection. Self-education for self-perfection belongs to the individual's personal matter. Individual's personal affair, thus, play a vital role in education<sup>27</sup>. Mental training is necessary for disciplining the students. The practice of mathematics plays a fundamental role in this concern. Mathematics disciplines the mind. It makes the students rational-minded. It enables the student to investigate into minute things more sharply.

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(25) Cp. *Ibid*, pp. 420-21.

(26) *The moral code asserts humane and just principles of relations among people, relations of collectivism and mutual assistance, that is one for all and all for one, a human attitude and human respect among people; man to man is a friend, comrade and brother. It orients people to such moral qualities of the builder of communism as honesty, moral purity, modesty in public and private life, mutual respect in the family, concern for the upbringing of children, and intolerance of injustice, parasitic attitudes, dishonesty, careerism and money-grubbing. Scientific Communism, p. 409.*

(27) *The shaping of communist morality is not a one-sided process in which the individual is no more than the passive object of education. The success of the communist education of the individual depends not only on objective factors and ideological work but on the individual himself, on his aspiration for self-perfection,- Ibid, p. 410.*

This is why Kalinin lays much emphasis on the practice of mathematics. Mathematics is called the mental gymnastics <sup>28</sup>.

Communist cultural programme, is a programme which is meant for the people in general, in the truest sense of the term, created and borne by the people. Communist cultural education overcomes the old division of society into a cultural 'elite' and the 'masses' from whom culture is kept away. To a growing extent it helps all the citizens to raise themselves to the class point of view. It strengthens their human self-reliance by teaching the working people to recognise the great performance in production, technology and science. It teaches them the joy of striving forward jointly in transforming society. It permits them to perceive the struggle to overcome difficulties.

The experience of socialist construction of different countries of the world confirms the inseparable connection between education, freedom and democracy of people. Socialist democracy needs informed, universally and highly educated citizens who can and want to take part in working, planning and governing and for whom thinking is the first obligation. To the education of the working People is regarded as pre-requisite for the further development of socialist democracy, for the further mastering of the scientific technology-revolution. Socialist education is an inseparable part of socialist culture. For socialist education is no longer only means for mastering the modern productive forces. It is becoming essential sphere of creative, intellectual and cultural activities for citizens whereby their own personalities are formed. So communist education is mainly man-making in character <sup>29</sup>.

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(28).....mathematics disciplines the mind, teaches one to think logically. It is not for nothing that mathematics is said to be mental gymnastics.- On Communist Education, p. 177, Foreign Language Publishing House, Moscow, 1949.

(29) What do we mean by education? We mean influencing the physical and moral attributes of the pupil, influencing him in a definite direction..... moulding him as a human being.- Ibid, p.91.

SECTION – II

NIMBĀRKA VIEW OF EDUCATION

## SECTION - II

### COMMUNIST EDUCATION IN WEST

The Upanishadic seers consider education from two different standpoints -empirical standpoint and the transcendental standpoint. All our knowledge relating to the material objects have been recognised as aparā vidyā in traditional thought of India and the knowledge per excellence is considered as parā vidyā which enables one to understand all other contents of knowledge under the sun. In Chāndogya Upanisad Āruni advises S'vetaketu that thye essence of all the diverse objects of the world will be revealed to one who has realised the very essence of the Supreme eternal Reality <sup>1</sup>. In the Munduka Upanisad the knowledge of Brahman or absolute is considered as knowledge per excellence <sup>2</sup>. All our empirical knowledge leads to the supreme knowledge or parā vidyā. The great Nimbārka, the propounder of the theory of the natural difference and nondifference, follows the foot-prints left by the Vedic seers, and asserts that education ultimately aims at self-realisation or para vidya. It is the goal of human life and every human being endeavours to reach this realm of beatitude, reaching which he realises the self embracing all other finite selves in its full splendour. When a man is in a position to realise the knowledge of Supreme Self then all sorts of suffering accrued from the material objects fail to disturb the tranquility of his mind and eternal peace <sup>3</sup>.

Nimbārka, thus, describes self-realisation as the attaining resemblance with Supreme

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(1) *yathā somyaikena mṛtṛiṇdena sarvam mṛnmayam vijañāatam syād vācārbhaṇam vikāro namādheyam mṛttiketyeva satyam.- Chāndogya Upanisad. 6.1.1.*

(2) *dve vidye veditavye iti ha sma yad brahmavido vadanti- parā caivāpara ca. tatrāparā ṛgvedo yajurvedah sāmavedotharvedah śiksā kalpovyā- karaṇam niruktam chando jyotiṣamiti. atha para- yaya tadakṣaram adhigamyate- Muṇḍuka Upaniṣad- 1.1.4-5.*

(3) *yam labdhvā cāparam lābham manyate nādhikam tatah/ yasmin sthito na duhkkena gurunāpi vicalyate / Bhagavadgītā 6/22.*

Self in nature and quality <sup>4</sup>. Brahman, in Nimbārka system, is pure, perfect and free from all defects and is untouched by the misery relating to worldly objects <sup>5</sup> and Brahman as such, the realised self also becomes free from the touch of any sort of misery and suffering and attains complete perfection. Having attained the Highest Self a realised individual manifests in its own natural form <sup>6</sup>. But at that state the individual does not lose its individuality. Realisation of self does not mean total annihilation of individuality. It is the full manifestation of the inner perfection of human being. Having attained the highest knowledge an individual becomes free from the circle of birth and death and becomes blissful <sup>7</sup>. This blissful state is the consummation of human life. Education, as Nimbārka views, makes a man perfect, free from all immoral and un-ethical qualities and places him on an ivory tower of bliss and happiness.

Thus, it appears that the direct experience accrued from scriptural text enables one to realise the Absolute or Supreme Self, and Nimbārka is successful to remind the teacher the responsibility assigned to him. A teacher or spiritual guide is entrusted with a great test, - to make the student realise his true essence <sup>8</sup>.

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(4) *brahmasākṣātkaraddhetostena saha sāmīyam yāti, “yadā paśyah paśyate rukmavarṇam kartāramśsam puruṣam brahmayonim / tadā vidvān puṇyapāpe vidhūya niraūjanah paramam sāmīyamupaiti” iti jñāpakat- Brahma-sūtra 3.2.26, Vedāntapārijāta Sourabha, p. 289, Vrindāvan edition, 1932.*

(5) *“na lipyate lokaduhkhena” ityādi pratiṣedhācca na prakrtasya brahmano doṣayogah.- Brahma-sūtra 3.2.30, Vedāntapārijāta Sourabha, p. 292, Ibid.*

(6) *Jivo’rcirādikena mārgeṇa parah sampadya svābhāvikenā rūpeṇāvīrbhavatīti “param jyotirupasampada svena rūpeṇābhiniṣpadyate” iti vākyena pratipādyate, sveneti sabdāt.- Brahma-sūtra 4.4.1, Vedāntapārijāta Sourabha, p. 422, Ibid.*

(7) *raso vai sah. Rasam hyevāyam labdhvānandi bhavati...atho so’bhayam gato bhavati.- Taittirīya Upaniṣhad, 2.7.2.*

(8) a) *ya deya guruna vidya bhavasambandhadhvamsini/tam taduktena margena dharayedvainsavo tamah/ Mantrarahasyasodast, p.4, Chakravarty, Chatterjee & Co. Publication, Calcutta, 1932.*

b) *sastramukhena tasya hrdistham samsayadikam chittva nrisayasapritivisvasaraddhavisayam karayi- tvata atmapraptiipratibandhakavarānaya.....svayam grihitva tamanugrhnatiti.- Mantrartharaha-sya on Mantsarahasyaisdasi, Ibid, p. 23.*

Without a worthy teacher the highest kind of knowledge cannot be imparted <sup>9</sup>. Sundarabhaṭṭa in his Mantrārtharahasya clearly mentions the qualification of a teacher. A teacher, Sundarabhaṭṭa holds, must be impartial, pure and free from malice and an abode of kindness, parental love, forgiveness, honesty, tenderness etc. He must be vastly learned and devoted to scripture and an expert of the secret knowledge <sup>10</sup>. An enquirer who seeks to attain the final deliverance to resort to a preceptor who is endowed with these qualifications and not anyone else. Just as one cannot cross the ocean and reach the shore in a boat with whole in it. So one cannot cross the ocean of life and attain salvation with the help of a teacher who is not himself competent enough <sup>11</sup>. So in the thought of Nimbārka school the success of a true education largely depends on the competence of the teacher.

In India, the spiritual socialist does not forget to prescribe the qualification of a student, specially one who enquires into the highest truth and wants to attain the knowledge per excellence. The Great Nimbārka clearly points out that a student must be indifferent to his selfish interest and completely surrender to his spiritual guide in every respect <sup>12</sup>. While analysing the qualification of a student who is eager to attain the knowledge per excellence, should possess the qualities, - śraddhā, viveka, ārjjava, akiñcanatva, ananyagatitva, ananyagurubhaktimattva and

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(9) “na vina gurusambandham jnanasyadhigamah kutah/ guruh parayita tasya jnanamplavami ocyate”/ iti mokshadharmā sukam prati janakavakyakya ca. - Ibid, p. 48.

(10) “acaryo vedasampanno visnubhakto vimatsarah/ mantrajno mantrabhaktasca sada mantrasrayah suci/ gurubhaktisamāyuhtoḥ purānajno viśeṣ atah / evamlakṣ aṅ asampanno gururityabhidhiyate”/ ityādiśāstrādilakṣ aṅ a sampannaḥ kārūṇ yavātsalyakṣ amā rjjavamārdavādiguṇ āśraya eva mumukṣuṅ a āśrayaṅ iyaḥ . - Mantrārtharahasya, P.48, Ibid.

(11) “bhinnānvāśritaḥ stabdo yathā pāram na gacchati / jñānahinam gurum prāpya kuto mokṣ amavāpnuyāt / idyādibhiḥ . - Ibid, p.48.

(12) gurvartham yasya prāṇ ādi yauvanam dhanameva ca ātmātmiyeṣ u nirvviṅ ṅ ōdhikāri samyagiryate // - Mantrārtharahasyaṣ oḍ aśi, p.3, Chakraborty, Chatterjee & Co. Publication, Calcutta, 1932

nirveda. An enquirer of highest truth must have a profound faith and respect (śraddhā) to his teacher, to the instruction of the scripture and to the system followed by his teacher. He is further expected to have a primary knowledge of what is real and what is unreal; and what is his own and what is not. Moreover, a student must be straight forward, simple and honest in his words and deeds. He must be free from all egotism and submissive to his teacher. He must not be over-confident and should never think that he can independently attain the knowledge per excellence by following any path according to his sweet will which is not prescribed by his teacher. Furthermore, a student must be devoted to his teacher and indifferent to his personal selfish interest. He must consider his very self and everything whatever he possesses- his body and mind, wealth and youth, merits and demerits, kith and kins - as the means to serve his teacher <sup>13</sup>. The complete surrender of an enquirer to his teacher may enable him to attain the highest knowledge. As a child, ignorant of what is good or what is bad for himself, surrenders to his mother and his mother looks after him and protects him in all respect, in a similar manner a student having requisite qualities to approach to his trainer with all sincerity and regards, and the teacher must guide him properly. <sup>14</sup> As a student has the liberty to choose his teacher, the teacher also considering the fitness of a candidate selects him to teach and guide.

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(13) *sraddhāvivekārjjavākiñcanānanyagatitvādīnām adhikāradharmāṇam tatra śradhā*

(1)nāma..sāstrācāryavākya..nihsamsayenādhyavasāyah...

nityānityasvakiyaparakiyavastuviṣayakajñānaviśeṣo vivekah

(2) manovākkāyānām abhinnavṛttitvam ārjjavam

(3)...sarvasādhanānuṣṭhānasāmarthyāmarthyādiviṣayakakarttṛ-

tvādirūpābhimānādiśūnyatvam akiñcanatvam

(4) hariguru—vyatiriktasādhanaphalasambandharūpaḡatīśūnyatvam ananyagativam.

(5) ananyagurubhaktimatīvam ca. (6) nirvedas cōktalakṣaṇah

(7) evamlakṣanasampannō tradhikṛyata ityartha.—Mantrātharahasya, p 49. Chakrabarty, Chatterjee & Co. Publication, Calcutta , 1932

(14) *yathā vālah svahitāhitānabhijñō mātarameva sarvabhāvenānusarati tanmata ca tam sarvāpadbhyo rakṣati sarvam yogaḡseman vahati ca tathāivāsva hitāhitam sarvam tyaktva śḡguruśūśrūsarato mumukṣuryadā bhavet tadaiva tasya sarvatmana rasṣaṇam yogaḡsemañca karuṇāvaruṇālayah śḡguruh svayameva karōtīti.—Vedāntaratnamḡjuṣā on Daśāślokī 2nd Part, p 143, Vrindaban edition, Vrikmābda 2005.*

A teacher, as a Nimbārka holds, is indeed, a friend, philosopher and guide.

Being accepted by his teacher or preceptor the student is entitled to start his study and life as well under the proper direction of his teacher. While prosecuting his study at the residence of his teacher the student follows the life style of his teacher. “This compulsory stay of the student in the teacher’s house”, Professor R.N. Dandekar rightly observes, “had its own advantage. For one thing, it excluded the possibility of any conflict arising between the teacher and the parents in the matter of method and the contents of education of the child.....Moreover the constant personal contact between the teacher and the student was bound to have sterling influence on the molding of the latter’s mind and character”<sup>15</sup>.

Education as a Nimbārka holds, is spiritual in character and means to attain the state of spiritual realisation is the concentration of mind<sup>16</sup>. This is the only key to the treasure house of knowledge. The practice of meditation leads to mental concentration. Here the role of continence (**brahmacharya**) cannot be ignored. By observance of strict continence one acquires an unfailing memory. It gives a power of control over mind. In spiritual education the practice of continence (**brahmacharya**) can never be dispensed with. “Chastity in thought, word and deed, always and in all conditions”. Swami Vivekananda thinks. “is what is called Brahmacharya”<sup>17</sup>. The practice of concentration of mind and continence (brahmacharya) are the two factors of acquiring knowledge. When a student receives mastery over these two factors he becomes in a position to achieve the highest kind of knowledge. In the educational policy prescribed by Nimbārka these two factors occupy the basic position.

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(15) *Insights into Hinduism*, p 74, Ajanta Publication, Delhi 1979.

(16) *ki kariyā ei ātmāke pratyakṣa karā yāy tāhār upay bā path process jānā prayojan ei upay haila citter bā maner ekagrātā (concentration of mind)—Sāntir path*, p 2, Vānirūp Press edition, Calcutta.

(17) *The complete works of Swami Vivekananda*, Vol. I, p. 190, Mayavati Memorial edition, Calcutta, 1986.

Concentration of mind and continence also make the enquirer healthy in body, purified in mind, meritorious in study, skilful in job, polite in behaviour, faithful in service and capable of grasping the truth. Though in Nimbārka's thought of education the main emphasis given on spiritual and mental training, the necessity for earthly knowledge is not overlooked. Concentration or spiritual training, the Nimbārkaist maintains, cannot be practiced in empty stomach<sup>18</sup>. Nimbārka in his comments on Brahma-Sūtra firmly states that the knowledge of physical objects or aparā vidyā is required for the satisfaction of earthly needs and for the purification of mind<sup>19</sup>. In Nimbārka's thinking the knowledge of earthly object (aparā vidyā) is necessary but it is necessary as a means for the attaining the highest knowledge or self-realisation<sup>20</sup>. Self-realisation cannot be attained without the satisfaction of basic needs of human being such as food, cloth and shelter. For the satisfaction of these needs the knowledge of material objects or aparā vidyā is needed. It is also needed for the purification of mind. Mind cannot be purified without the proper performance of one's own duty. Here also aparā vidyā or the education concerning earthly object is necessary. So the Great Bhagavadgītā also proclaims that the earthly endeavours should not be given up<sup>21</sup>.

It is to be noted here that the knowledge of material objects enables one to perform one's own duty and the proper performance of daily and occasional duty incumbent of one's own stage of life is very closely connected with the attaining of knowledge per

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(18) *Comp. Gitā O Manonivrtti (Man jite sam□sār jite)*, P. 87. Basanta Bela Printing Press, Jamshedpur.

(19) 'tametam vedānuvacanena brāhmaṇā vividisanti yaiñenē' tyādiśrutergamane śvavadvidyā svotpattou sādhana-bhūtani, sarvāni karmānyapekṣyate.—*Brahmasūtra 3.4.26, Vedānta-Pārijāta Sāurabha*, p 367, Vrindaban edition, 1932.

(20) *Tatra dṛṣṭāntah aśvavaditi aśvo hīpsitatamaseśaga-manasiddhyē pekṣyate siddhe, gamane nāpekṣyate tadvat.*-- *Brahmasūtra 3.4.26, Vedāntakaustabha*, on -*Vedānts Pārijāta Sāurabha*, p 367-368.

(21) *Yajñadānatapahkarma no tyajyam kāryameva tat / yajñadānam tapaścaiva pāvanāni manīṣiṇām / --Bhagavadgītā. 18/5*

excellence <sup>22</sup>. By their proper performances mind becomes purified and the purified mind concentrates on a particular object, and this concentration of mind helps one to grasp the highest knowledge. Here Nimbārka faithfully follows the eternal observation of Lord Kṛṣṇa. In the Bhagavadgītā Lord Kṛṣṇa advises Arjuna to perform work with full concentration of mind being indifferent to the result of the action. Lord Kṛṣṇa further reminds him that in a perfect stage a man is not at all moved by the failure and success of the action <sup>23</sup>.

Following the great advice of Lord Kṛṣṇa the champion of Nimbārka school lays much importance on the performance of worldly deeds and advises to posterity to work every deed, even the minute one, in a perfectly skilful masterly way and to work in a disinterested or unselfish spirit. The significance of this point is that one is advised to perform every worldly deed with skilful and concentrated manner as a means of purification of mind and to be indifferent to the joys and sufferings of the result accrued by him as they have no permanent impression in one's soul. Thus the champion of Nimbārka system declares that sincerity in all spheres gives rise to earthly prosperity and detachment from the results of actions leads to spiritual uplift. When education is directed to make the student skilful and concentrated on every worldly affair, it results in mundane progress and prosperity and when education is meant for making an enquirer conscious about the nature of his soul, making him to be indifferent to his personal interest and is directed to make him to work as a service to the society, then it results in spiritual enlightenment.

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(22) *“yadeva vidyayā karoti śraddhayopaniṣadā tadeva vīrya-vattaram bhavati”ti vidyāyāh karmopayogitvasya śruteh-- Brahmasūtra 3.4.4, -Vedānta Pārijāta Sāurabha, p 336, Vrindaban edition, 1932.*

(23) *Yogasthahkuru karmāni saṁgam tyaktvā dhanañjaya siddhyāsiddhyoh samo bhūtvā samatvam yoga ucyate // Bhagavadgītā—2.48.*

SECTION - III

A SYNTHESIS

### SECTION - III

#### A SYNTHESIS

From the analysis it reveals that Marx prescribes a theory of education to make an all round development of the human beings at large, and feels it necessary to change the social pattern in order to meet the misery and suffering of the oppressed class. Until and unless the problems of basic requirements are solved, an attempt as Marx views, to form a better society for mankind would be meaningless. It is nothing but a scholastic question. Modern social pattern is so placed on a firm footing that a mere training either material or spiritual, fails to meet the demands of the day. A large section of the people today is being exploited by the self-interested ruling class. To abolish this exploitation a radical is inevitable, and this transformation cannot be performed without a total revolution which must be continued until the oppressing ruling class is replaced by the class-conscious poor mass or the proletariat. But the proletariat may follow the footprints of their predecessors. In view of this, education, as Marx thinks will give rise to the communist outlook in the minds of poor, class conscious mass, resulting thereby the birth of a new better society. A state-controlled and state organised education programme is in a position in the demands of the people in general. But in spite of the best attempts made by the socialist thinkers today many socialist countries face severe crisis which points to the lacuna in the application of Marxist principles. The upsurge of the stated pro-democracy protest in Tiananmen square of china is one of the flash of such crisis. In the clearest enunciation of the CPI(M) stands on the events in China, Mr. Jyoti Basu makes an oblige criticism of the Chinese Communist Party, the largest Communist Party of the world. Expressing his serious concern and regret for the killing of students, he points out the lack of “ideological education” in their educational policy. He remarks , “Now they are saying that ideological education was not there”. “Why was it not there?” he surprises <sup>1</sup>. Beijing Radio also led its main evening news bulletin to restore ideological purity after

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(1) *The Statesman on 1.7.89*

the recent chaos in Beijing <sup>2</sup>. Again it is a fact that the mere material prosperity fails to guarantee man's full satisfaction. Today many socialist countries endeavour to eradicate the tendency of taking drinks and drugs. Though many people of the third world are generally conscious of the Marxian theory, yet they are neither spiritually, nor ethically, nor even morally developed. In the socialist countries black marketing is largely going on to supply the western naked pictures to satisfy the forbidden cravings of the youth. Though Marx's educational thought has undoubtedly some bearings on the society of the present age, there is an open chance for spiritual educational to check the baser instinct of man. As an outward revolution is necessary for the change of external world, similarly the transformation of the inhuman qualities of man is necessary to help a man to identify himself completely with the social needs. Like a search into a better external world, a search for a unique inner-world may be necessary for an ideal society. In such a search for an inner-world the contribution of the Nimbārka concept of education knows no bound.

Education, as a Nimbārkaist thinks, is mainly spiritual in character. A Nimbārkaist does not overlook the necessity of physical education but he traces on the training of mental restraint and spiritual development. Spiritual development is inevitable for the ultimate consummation of human life and society. Today a man always faces a crisis of culture and spirit. Every national or racial problem now is to be viewed in the context and perspective of international reactions and repercussions. A feeling of morbidity is now evident in the minds of men and women particularly in the advanced countries. A blind pursuit of material pleasure and comfort to the negligence of the welfare of the fellow beings ultimately end in distress and unhappiness. An advancement of physical science makes the life of a man easy and comfortable. But it leads to various deadly bad consequences as we experience today. Every nation of the third world anticipates a devastating war. Not to speak of more, although the people of a big country is advanced materially they are not happy. Simply because, we think, they are suffering from the spiritual sickness. As a matter of fact even the people of an advanced nation

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(2) See *Ibid* on 20.6.89

engage themselves to search for spiritual solace to restore balance to their disturbed life. A non-material training, in this context, we think, may help one to appraise of the communistic feeling which is a remedy of alienated modern life. The need for self-control and self-culture is now evident on the part of individual if he wants to be saved from the curse of modern civilization.

It appears to us that the upholders of Nimbārka school do not join their hands with a Marxist on policy, pattern and outlook of education. Both the methods of education are prescribed in response to the demand of certain age and their relevance is not lost even today; but we think, a rational combination of the views of the two great thinkers on education may yield us a perfect system of education which can meet the demand of the modern day. If Marx's practical outlook on education and Nimbārka's spiritual outlook are combined together then we can have a complete composite educational thought which would be, in our consideration, rational and universal as well. Marx's education would lead to outward prosperity and that of Nimbārka to an inward peace. The former would generally help to gain the material pleasure and the latter bring one closer to another removing all the barriers of class, colour, creed and community.

On close scrutiny it appears to us that an absolute dependence on spiritualism and wholesale rejection of industrialism and technological development means the economical suicide of the country. In a similar manner, the complete surrender to industrialism and the total rejection of spiritual culture leads to a spiritual death of the nation. In our consideration a higher synthesis of the thoughts emerging from the apparently, contradictory elements should be the only rational method of education. Absolute negation of the world or absolute "this worldliness" cannot serve the purpose. A guideline is required where the world and the true essence of human being both are treated with equal honour. A well-directed and systematic training of the head, hand and heart is essential for a healthy scheme of education and perfect combination of Nimbārka -Marx thought can serve this purpose, because both of them deal with their respective problems in worthy skilful manner. The Marxist fixes his attention to the external objects of the world that gives rise to the welfare of human being at large and the perfection in art, agriculture, industries and technology. Nimbārka, a faithful follower of Indian tradition, concentrates on the inner unique

world that ensues the spiritual upliftment. Thus, both the concepts are essential to make the educational policy a composite whole.

CHAPTER - III

ON THE PROBLEM OF ALIENATION

SECTION - I

THE MARXIAN THESIS

## CHAPTER - III

### ON THE PROBLEM OF ALIENATION

#### SECTION - I

#### THE MARXIAN THESIS

Although all specialist thinkers engage themselves to search for an all-round developer ideal society, the problem of alienation really stands on the way to such an investigation. Alienation is the burning question of the day. The loss of self, anxiety state, anomie, de-personalization, rootlessness, apathy, social disorganization, loneliness, atomization, powerlessness, isolation, pessimism and the loss of belief and values constitute the import of the word “alienation”. Almost all socialist thinkers feel it necessary to the removal of it. There is a wide divergence of opinion in the tracing the problem of alienation and to solve it according to the demand of the day. Karl Marx, a pioneer of revolutionary outlook, views the problem with keen interest and prescribes its way-out from revolutionary point of view.

Marx's theory of class struggle capitalistic exploitation and the revolution by the proletariat class have come as a sequel to his theory of alienation. It is, as if, the main key to the philosophical ideas of Marx, and other theories are based on this fundamental theme on which all other concepts through which Marx develops his social and political theory are based. If this is the truth about the Philosophy of Marx, then the ideal of communist society can be achieved only if the curse of alienation is completely overcome. Actually speaking, Marx's thought on alienation is the pivot round which entire Marxist Philosophy turns.

The peculiarities in Marx's approach to the problem of alienation necessitate a radical departure from the traditional way of assessing the problem. With his denial of the external authority of the gods and sustained opposition to idealism Marx does not feel obliged to account for the ecstatic sources of alienation or stay with abstract conceptualizing as in theology and philosophy. With his criticism of law and politics

and with his new evaluation of history Marx releases himself from the traditional boundaries for a discussion on alienation. Marx holds the opinion that the meaning of alienation must, therefore, be appraised from the standpoint of practical outlook, on the basis of the special contexts and credentials, rather than standpoint of substance and subject.

The question of alienation first appears in Marx's work as the problem of religious alienation, in as much as, both Marx and Engels breath in a Hegelian atmosphere. Consequently, they cannot keep themselves apart from the great debates of the day or be unmoved by the great questions absorbing their milieu. God, a supernatural being, Marx holds, is a creation of man, –an externalization and objectification of his own characteristic and attributes. This impoverishes man, because it robs him of his own features and content in favour of projection, a product of his mind, which acquires the guise of a social belief and so, by making its existence independent of its maker, becomes an alien and hostile force, gradually coming to rule over man. In "On the Jewish Question", Marx declares "Selling is the practical aspect of alienation. Just as man, as long as he is in the grip of religion, is able to objectify his essential nature only by turning into something alien, something fantastic, so under the domination of egoistic need he can be active practically, and produce objects in practice, only by putting his products, and his activity, under the domination of an alien being, and bestowing the significance of an alien entity–money on them" <sup>1</sup>. As in religion man is governed by the products of his own brain, so in capitalistic production. Marx thinks, he is governed by the product of his own hand <sup>2</sup>. In the thought of a Marxist, man becomes servile and degraded when he falls under the sway of forces, even though they are his own products and prescribes his own way of life. The fight against the situation leads to a struggle against alienation.

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(1) *On the Jewish Question–Karl Marx Frederick Engels–Collected works, Vol.3, p.174, Progress Publishers, Moscow, 1975.*

(2) *In order, therefore, to find an analogy, we must have recourse to the mist enveloped regions of the religious world. In that world productions of the human brain appears as independent beings endowed with life, and entering into relation both with one another and the human race. So it is in the world of commodities with the products of men's mind. Capital, vol. 1 p77, Progress Publisher Moscow, 1984.*

Marx holds the opinion that "... criticism of religion is the premise of all criticism"<sup>3</sup>. His concern is not so much with the question of proving or disproving the truth or falsity of religion as a product of imagination, but with its effect upon man. Since man is not abstract being squatting outside the world and since man is in the world of man. Marx is not willing to accept the phantastic reality of heaven as the true reality of man<sup>4</sup>. When Marx criticises religion as the fantastic realization of a human essence, it is simply because he sees religion as the force which dispossess man of his human essence. Hence the struggle against religion is a struggle against the world that alienates man from his human essence. Marx's vehement criticism of religion is geared to this single purpose. Thus, for him "To abolish religion as the illusory happiness of the people is to demand their real happiness. The demand to give up illusions about the existing state of affairs is the demand to give up a state of affairs which needs illusions. The criticisms of religion are therefore in embryo the criticism of the value of tears, the halo of which is religion"<sup>5</sup>. Marx's criticism of religion is just the beginning of a long process of criticism of actual life situation. His criticism of religion ends once man recognizes himself in his own root<sup>6</sup>.

The criticism of religion, precisely the phantastic reality of heaven which religion

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(3) *Contribution to the critique of Hegel's Philosophy of Law. Introduction, Karl Marx Fredrick Engels-collected Works, Vol. 3, p.175, Progress Publisher Moscow, 1975.*

(4) *Man marks religion, religion does not make man... But man is not abstract being encamped outside the world. Man is the world of man, the state, society. These state this society, produce religion, an inverted world-consciousness, because they are an inverted world. Religion is the general theory of that world, its encyclopedic compendium, its logic in a popular form, its spiritualistic point d'honneur, its enthusiasm, its moral sanction, its solemn complement, its universal source of consolation and justification. It is the fantastic realization of the human essence because the human essence has no true reality. The struggle against religion, therefore, indirectly a fight against the world of which religion is the spiritual aroma.-Ibid.*

(5) *Ibid, p. 176.*

(6) *The criticism of religion ends with the teaching that man is the highest being for man, hence with the categorical imperative to overthrow all relations in which man is a debased, enslaved, forsaken, despicable being, -Ibid, p. 182.*

represented, is for Marx served as a source of alienation for man. However, the cutting edge of this criticism is that it paves the way for radical criticism of those conditions in human society that actually alienate him from himself, from other man and from society as a whole. Marx begins his radical criticism with a review essay of Bruno Bauer's writings on Jewish Question. Bauer and his follower considered religion as the main source of social evil. They believed that the chief defect of the German state was that it was Christian state and accordingly held that the most important means for abolishing social oppression was abolition of state religion and separation of Church from state. But Marx does not see eye to eye with Bauer on the issue. Unlike him Marx does not recognize abolition of religion from political sphere as the proper means to solve the problem. Religion, as Marx thinks is not the direct cause of alienation but the manifestation of secular narrowness that come into being due to the situation which is prevalent in the bourgeois state. As a matter of fact Marx is not satisfied only with religious emancipation. He actually aims at human emancipation<sup>7</sup>. In his Economic and Philosophic Manuscripts, Marx takes great pain to determine the proper meaning of alienation. Here he rejects a metaphysical or religious view of alienation and concentrates attention solely to the historical and concrete activity of human labour. A question may be raised here that Marx narrows down the scope of the problem by making it confined to the limits of inter-human relations<sup>8</sup>. But his emphasis upon historical and practical facts evinces his obsession towards the practical and real and his interest to resolve a practical human problem,<sup>9</sup> and so he

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(7) *Since, however, the existence of religion is the existence of a defect, the source of this defect can only be sought in the nature of the state itself. We no longer regard religion as the cause, but only as the manifestation of secular narrowness... We do not assert that they must overcome their secular restriction, we assert that they must overcome their religious narrowness in order to get rid of their secular restrictions, we assert that they get rid of their secular restrictions... The question of the relation of political emancipation to religion becomes for us the question of the relation of political emancipation to human emancipation. On the Jewish question, Karl Marx Frederick Engels—Collected works, Vol. 3, p.151, Progress Publishers, Moscow, 1975.*

(8) *Compare Marx on Alienation, P. 176, Minerva Publishers, Calcutta, 1976.*

(9) *Not only does Marx place the source of the problem squarely on the shoulders of men so that its solution can also be found in the real lives of men, but also, as his critiques make it abundantly clear, he finds that a metaphysical or religious treatment of the problem is tantamount to either skirting the issue or even accentuating it and therefore he rejects such consideration.—Ibid.*

concentrates on the practical activities of man for his treatment of alteration. According to him self-alienation of man from himself and nature appears in the relationship in which he places himself and nature to other man distinct from himself. In the practical real world the self-alienation can only appear through practical, real relationship to other man <sup>10</sup>. Establishing the reason of his practical approach Marx exposes the problem of alienation in the bourgeois society and in the experience of the worker as well. The worker here is not the proletariat alone, but rather any man who actively and naturally relates himself to the objects of nature and to other man. Marx explains the fact in this way—the object that labour produces; its product confronts it as an alien being, as a power independent of the producer. The product of labour is labour that has solidified into a thing the objectification of labour. The realization of labour is its objectification.

In economy this realization of labour appears as a loss of reality for the worker, objectification as a slavery to the object <sup>11</sup>. “All these consequences are”, Marx conceives, “implied in the statement that the worker is related to the product of his labour as to an alien object. For on this premise it is clear that the more the worker spends himself, the more powerful becomes the alien world of objects which he creates over and against himself, the poorer he himself—his inner world—becomes, the less belongs to him as his own. ...The alienation of the worker in his product means not only that his labour becomes an object, an external existence, but that it exists outside him, independently as something alien to him and that it becomes a power on its own confronting him. It means that the life which he has conferred on the object

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(10) *I have produced for myself and not for you, as you have produced for yourself and not for me...out production is not a production of men for men as such, that is, social production...Each of us sees in his own product only his own selfish needs objectified, and thus in the produce of another he only sees the objectification of another selfish need independent and alien to him—1844 Note books, The Thought of Karl Marx—An Introduction, Part-II, Chapter-I, P.125. Macmillan Press, London, 2nd edition, 1980.*

(11) *...The object which labour produces—labour's product confronts it as something alien, as a power independent of the producer. The product of labour is labour which has become material; it is the objectification of labour. Labour's realization is its objectification. Under these economic conditions this realization of labour appears as loss of the object and bondage to it; appropriation as estrangement, as alienation.—Economic and Philosophic Manuscripts of 1844, Karl Marx Frederick Engels—Collected Works, Vol. 3, p.272, Progress Publishers Moscow, 1975.*

confronts him as something hostile and alien”<sup>12</sup>.

Marx illuminates the concrete problem of alienation for the workers in different ways, in the overall conditions of the workers, in relation to the product of man’s labour, in the activity of production itself and in the relationship of man to other man.

Firstly, Marx draws attention to the dehumanization of the worker in the productive process of bourgeois society and describes it as a condition of alienation. Concerning this condition Marx says: “The worker becomes all the poorer the more wealth he produces, the more his production increases in power and size. The worker becomes an ever cheaper commodity the more commodities he creates. The devaluation of the world of men is in direct proportion to the increasing value of the world of things. Labour produces not only commodities; it produces itself and the worker as a commodity”<sup>13</sup>.

Here alienation is the signification of man where man becomes a mere commodity i.e the reduction of man to an animal or a thing. And according to the laws of political economy, the alienation of the worker increases in direct proportion to the increase in production. Marx explains this point in this way that “the more the worker produces the less he has to consume; the more values he creates, the more valueless, the more unworthy he becomes; the better formed his product, the more deformed becomes the worker; the more civilized his object the more barbarous becomes the workers”<sup>14</sup>.

Secondly, Marx assesses the problem from the stand point of the role of the product plays in alienating the worker. The object that labour produces its product, confronts it as an alien being as a hostile power independent of his creator. The objectification of labour appears to the worker as if the worker is robbed not only of the objects necessary for his life but also the objects of his work. The appropriation of the object appears as alienation to such an extent that the more objects the worker produces, the less he can possess and the more he falls under the domination of his product,

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(12) *Ibid.*

(13) *Ibid*, p. 271-272.

(14) *Ibid*, P.273.

capital. Alienation here gives the sense of a forced separation or estrangement which is neither natural nor necessary, but something unnatural, created and destructive and therefore, something which must be overcome.

In the third place, Marx refers to the alienation in the very activity of work. When work becomes external to the worker in the sense of something which is completely independent of the worker and not related to him in a natural way, when man instead of realizing himself in his own work simply accepts it as an inevitable misery, when man is physically exhausted and mentally debased in his work instead of his mental and physical development and when he feels himself at home in his leisure time and feels homeless at working Marx describes it as alienation in the very activity of work. In the worker's life labour becomes something that does not belong to his substance, something that is external, arduous and coerced<sup>15</sup>. Here labour is not voluntary but compulsory forced labour. It is, thus, not the satisfaction of a need but only a means to satisfy needs outside itself. "Its alien character emerges", Marx holds, "clearly in the fact that as soon as no physical or other compulsion exists, labour is shunned like a plague. External labour, labour in which man alienates himself, is a labour of self-sacrifice or mortification. Lastly, the external character of labour for the worker appears in the fact that it is not his own, but someone else's... the worker's activity not his spontaneous activity. It belongs to another; it is the loss of his self"<sup>16</sup>. Alienation here is the loss of self, the loss of spontaneity. Finally, Marx assesses the problem of alienation in direct relation to the species-nature of man. The alienation of the labour from the worker creates the alienation of man from his fellow being. "An immediate consequence of the fact that" Marx thinks, "man is estranged from the product of his labour, from his life activity, from his species-being, is the estrangement of man from man. When man confronts himself, he confronts the other man. What applies to a man's relation to his work, to the product of his labour and to

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(15) *The worker therefore only feels himself outside his work, and in his work feels outside himself. He feels at home when he is not working, and when he is working, he does not feel at home.*—*Economic and Philosophic Manuscripts of 1844, Karl Marx Frederick Engels—Collected Works, Vol.3, p. 274, Progress Publishers, Moscow, 1975.*

(16) *Ibid.*

himself, also holds of a man's relation to the other man " <sup>17</sup>. In the present system of production every man is alienated from his essence. In Marx's sense man is alienated from another as each of them is alienated from human essence <sup>18</sup>.

Marx finds the whole process of alienation as the creation of bourgeois economy which starts from labour as the soul of production and yet it attributes nothing to labour and everything to private property. It is a problem which is common to all members of bourgeois society. The both class – propertied and proletariat – represent the same self-alienation. While in self-alienation the propertied class feels comfortable and confirmed, knowing that this alienation is its own power and possessing in it the guise of a human existence, the proletariat class itself ruined in this alienation and finds in it its powerlessness and the actuality of an inhuman existence. Thus, Marx's analysis of the problem presents itself essentially as a critique of whole bourgeois society, though his resolution of the problem lies in the direction of replacing the private property. Private property is the result of externalized labour which sets in motion the process of alienation. It is the highest culmination of the development of private property—the hidden characteristics of alienation come into the fore. Private property is the result of externalized labour and it is also the means through which labour externalizes itself. In so far as private property is the result of externalized labour and in so far as the former is the means by which labour externalizes itself, the disappearance of the other. Therefore, Marx seeks the abolition of private property not only for the emancipation of the worker but also for general human emancipation, since the latter is contained in the former <sup>19</sup>. Private property is not the contained in the cause but

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(17) *Ibid*, p.277.

(18) *In fact, the proposition that man's species-nature is estranged from his means that one man is estranged from other, as each of them is from man's essential nature...Hence within the relationship of estranged labour each man views the other in accordance with the standard and relationship in which he finds him- as a Worker. –Ibid.p.277-278.*

(19) *From the relationship of estranged labour to private property it follows further that the emancipation of society from private property, etc, from servitude, is expressed in the political form of the emancipation of the worker; not that their emancipation alone is at stake, but because the emancipation of the workers contains universal human emancipation – and it contains this, because the whole of human servitude is involved in the relation of the worker to production, and all relations of servitude are not modifications and consequences of this relation. – Ibid, p.280.*

the effect of alienation labour, once it exists it becomes the most powerful means to perpetuate alienation <sup>20</sup>. Marx, therefore, calls it “summary expression of alienation labour” <sup>21</sup>. The spirit of egoism unleashed by bourgeois society finds its sensuous expression in private property. In bourgeois society, the practical application of the right of liberty is the right of property which means the right of enjoying one’s fortune and to dispose of it at one’s will without considering the interest of others. Again, in this system of society, everyman speculates upon creating a new need in another in order to force him to a new sacrifice, to place him in a new kind of dependence and to allure him to a new kind of pleasure and thereby economic ruins. Every one hankers after alien power over others in the order to satisfy his own egoistic need. Every now production is, thus, a new potentiality of mutual deceit and robbery. Man is compelled to come under the clutch of money. In so far as the need for money claims priority over the well being of man, it becomes an inhuman power which rules over everything. When money becomes the only bond that binds man Marx considers it as evidence of human alienation <sup>22</sup>. Marx also adds with the above discussion the alienation concealed in the division of labour and exchange. “Division of labour,” Marx observes, “is the economic expression of the social character of labour within the estrangement” <sup>23</sup>. He more clearly explains that it is nothing but the alienation representation of human activity as a real activity of the species <sup>24</sup>.

In bourgeois society, Marx thinks that the state is an organization of the ruling class which maintains its economic and political rule by means of physical rule, by means of physical force. The greater its power the more dangerous its alienation as it grows into

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(20) *“Private property is thus the product, the result, the necessary consequence, of alienated labour,...on the one hand it is the product of alienated labour, and that on the other it is the means by which labour alienates itself, the realization of this alienation.” Ibid, p.279-780.*

(21) *Ibid, p.281.*

(22) *The distorting and confounding of all human and natural qualities, the fraternization of impossibilities—the divine power of money lies in its character as man’s estranged, alienating and self-disposing species—nature. Money is the alienation ability of mankind.*

*That which I am unable to do as a man, and of which therefore all my individual powers are incapable, I am able to do by means of money. Money thus turns each of these powers into something which in itself it is not-turn sit, that is, into its contrary, –Ibid, p.325.*

(23) *Ibid, p.317.*

an autonomous force and slips out of the control of the individual. The alienation of the state exhibits the problem that uniquely focuses all the questions of social-political alienation. For it is in separately linked with a question of social classes and their struggle, and this, in turn is closely bound to the problems of economics and production. It is natural, therefore, that the founders of Marxism consider the central issue in their social-political analysis to be the alienation of the state, not only under capitalism but also in their image of future socialist society. It is this stand point which links with the doctrine of the “withering away” of the state under socialism, and communism by definition, is a stateless system.

Marx is conscious about the danger of political power but he also perceives that it is not the state that conditions the fate of private individuals, who pursue their own interests, but on the contrary, the root of all alienation in capitalist society, is economic alienation. It is the ground of social-political alienation and it conditions ideological alienation. Consequently, it is on this phenomenon that the major attention should be concentrated, both in theory, since this is where the secret of alienation in class society lies, and in practice, because it is here that the attack should be directed if alienation is to be overcome and man is to be liberated from conditions that oppress and debase him. From this the Marxists derive the consistent conclusion that leads directly to communism: to eliminate the alienation and thereby to eliminate the dehumanization of life it is necessary to abolish private property. “Communism” - Marx views “as the positive transcendence of private property as the human self estrangement, and therefore the real appropriation of the human essence by and for man: communism therefore is the complete return of man to himself as a social (i.e human) being”<sup>25</sup>.

So Marx’s criticism of the existing order of society is directed against the industrial

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(24) ...since labour is only an expression of human activity within alienation, of the manifestation of life as the alienation of life, the division of labour, too, is therefore nothing else but the estranged, alienated posting of human activity as real activity of the species or as activity of man as a species-being. –Ibid.

(25) Ibid, p.296.

wealth or movable private property <sup>26</sup>.

When the state itself lacks governing power and becomes a machinery in the hands of self-interested ruling class, this is the basic problem of the state created by the bourgeois society. Marx considers this to be serving as instrument for the alienation of modern man. He finds that human alienation is inevitable unless the entire structure of the state and society and their inter-relations are totally transformed through a revolution. He prescribes the revolutionary practice as a way-out of the problem <sup>27</sup>. The tone with which Marx points the sources of human alienation in the institution of private and the corresponding power of capital, suggests the revolutionary direction towards which he moves for the resolution of the problem. It is made clear by Marx's assessment of man's history as a constant struggle with his material environment, a struggle in which man's nature is formed and reformed <sup>28</sup>. For Marx, a revolution is

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(26) *The pathos of Marx's criticism of bourgeois society is more specifically directed against the institution of private property because in its modern form of "industrial wealth" or "movable private property" it exercises an even more complete domination over the lives of men than in feudalism. Where the rights of man are subsumed under the rights of egoism and where the bureaucracy of the state is used to sustain the domination of wealth over human activity, and where wealth assumes greater power than the state which is supposed to control it, Marx finds that human self-alienation is inevitable.—Marx on Alienation, p.190, Minerva Associates (Publication), Calcutta, 1976.*

(27) *When the final tribunal for human emancipation, namely the state itself, lacks "governing power" and becomes a tool in the hands of private interest dominated by the power of money. Marx finds that human alienation is inevitable unless the whole structure of the state and civil society and their inter-relations are radically transformed through a revolution. In so far as Marx is burdened with the problem of alienation wants to resolve it, he obviously chooses the later alternatives. —Ibid, p.191.*

(28) *Men make their own history, but they do not make it just as they please, they do not make it under circumstances chosen by themselves, but under circumstances directly encountered, given and transmitted from the past...*

*...Thus the awakening of the dead in those revolutions served the purpose of glorifying the new struggles, not of parodying the old; of magnifying the given task in imagination, not of fleeing from its solution in reality; of finding some more the spirit of revolution, not of making its ghost walk about again. —The Eighteenth Brumaire of Louis Bonaparte, P.96-97, Marx Engels, Selected Works, Progress Publishers, Moscow, 6th Printing, 1982.*

not only inevitable, but also necessary <sup>29</sup> and imminent. With the awareness of alienation as a problem of man's life activity, Marx believes, revolution is bound to happen. The basic ground by which Marx establishes his rationale for revolution reveals Marx's emphasis upon the union of theory and practice and the social character or species-nature of man.

Marx distinguishes his own revolution from that of political revolution created by bourgeois society <sup>30</sup>. According to Marx political revolution dissolves in old society, is hardly complete. Political emancipation, to him is not human emancipation. A merely political emancipation only results in further alienation <sup>31</sup>.

For Marx, the central problem of alienation results from the egoistic spirit of civil society. The necessary revolution that he realizes, is therefore not so much a social

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(29) *Both for the production on a mass scale of this communist consciousness, and for the success of the cause itself, the alteration of men on a mass scale is necessary, an alteration which can only take place in a practical movement, a revolution; the revolution is necessary, therefore, not only because the ruling class cannot be overthrown in any other way, but also because the class overthrowing it can only in a revolution succeed in ridding itself of all the muck of ages and become fitted to found society anew.* –*The German Ideology*. Karl Marx Frederick Engels–*Collected Works*, Vol. 5, p. 52-53, Progress Publishers, Moscow, 1976.

(30) *All previous historical movements were movements of minorities, or in the interest of minorities. The proletarian movement is the self-conscious, independent movement of the immense majority, in the interests of the immense majority. The proletariat, the lowest stratum of our present society, cannot stir, cannot raise itself up, without the whole super-incumbent strata of official society being sprung into air.* –*Manifesto of the communist party*, Marx Engels–*Selected Works*, p.45, Progress Publishers, Moscow, 6th Print, 1982.

(31) *...political emancipation is not a form of human emancipation which has been carried through to completion and is free from contradiction.*

*The limits of political emancipation are evident at once from the fact that the state can free itself from a restriction without man being really free from restrictions, that the state can be free state without man being a free man.* –*On the Jewish Question*, Karl Marx Frederick Engels–*Collected Works*, Vol.3, p.152, Progress Publishers, Moscow, 1975.

revolution with a political soul but rather a political revolution with a social soul <sup>32</sup>. In so far as the institution of private property and industrial capital exercise domination over the life activity of man, dehumanizing him, objecting him, Marx's revolutionary struggle appears as justified. Revolution is directed towards the resolution of the problem of human alienation in a more wholesome way. The point is that Marx finds the nucleus of the revolution to be rooted in the masses. He declares radical revolution as the goal. He condemns bourgeois society for its partial and purely political revolution.

The historical perspective of Marx helps one to understand his idea of resolution of the problem in question. To Marx, the whole of history is nothing but a transformation of human nature. History is man's act of becoming and the process of self-development of the human species or society. In this pattern of history, which is perceived as human-becoming in relation to the process of production, revolution is inevitable and it reflects changes in the structure of society after the manner of changes in the form of production itself.

Thus, in the transition from the slave labour of ancient society to the serf labour of feudal society and from thence to the wage labour of bourgeois society, Marx identifies a historical revolution. He views history as the history of class struggle <sup>33</sup> and places the sources of revolutionary energy in the frustrating experiences of man with

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(32) *Every revolution dissolves the old society and to that extent it is social. Every revolution overthrows the old power and to that extent it is political. ...Where as a social revolution with a political soul is a paraphrase or nonsense, a political revolution with a social soul has a rational meaning. Revolution in general the overthrow of the existing power and dissolution of the old relationships – is a political act. But socialism cannot be realized without revolution. It needs this political act in so far as it needs destruction and dissolution. But where its organizing activity begins, where its proper object, its soul, comes to the fore—there socialism throws off the political cloak.—Critical marginal notes on article “The King of Prussia and Social Reform by a Prussian”, Karl Marx Frederick Engels—Collected Works, Vol. 3, p. 205-206, Progress Publishers, Moscow, 1975.*

(33) *The history of all hitherto existing society is the history of class struggle. —Manifesto of the communist Party. Marx Engels—Selected Works, p.35, Progress Publishers, Moscow, 6th Print, 1982.*

the existing order of society and its mode of production. As long as society is structured after the interests of masters as in ancient society, noblemen as in feudal society and capitalists as in modern bourgeois society. Marx finds that revolution is inevitable since they distort the socially human character of the productive power of man. Seeing from this perspective proletarian revolution is necessarily a political revolution. It is guided to overthrow the state and capture the political power. But the goal of proletarian revolution cannot be achieved until it is fully accomplished in the communist society. Only then the actual individual man has taken back into himself the abstract citizen and in his everyday life, his individual work, and his individual relationships has become a species being, only when he has recognized and organized his own powers as social power, so that social force is no longer separate form him as political power. Only then is human emancipation complete <sup>34</sup>. And this cannot be achieved without total revolution—a communist revolution.

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*(34) Only when the real, individual man re-absorbs in himself the abstract citizen, and as an individual human being has become a species-being in his everyday life, in his particular work, and in his particular situation, only when man has recognized and organized his "forces propres" as social forces, and consequently no longer separates social power from himself in the shape of political power, only then will human emancipation have been accomplished.—On the Jewish Question, Karl Marx Frederick Engels—Collected Works, Vol.3, p.168, Progress Publishers, Moscow, 1975.*

SECTION – II

NIMBĀRKA ON ALIENATION

## SECTION - II

### NIMBĀRKA ON ALIENATION

A specific problem is always considered in a particular situation and its way-out is to be prescribed in accordance with the demand of the people. So a responsible social thinker does never overlook the demand of his day in prescribing the way-out of a definite social problem. The historical, geographical, economical and cultural environments necessarily influence a humanistic thinker. In forming the concept of the problem of alienation Marx gets his inspiration from the teaching of history and to meet the problem he considers the demand of his time, and consequently, the economical outlook gets the prior position in his scheme. Likewise Marx, Nimbārka—a profound social thinker of Indian tradition, also examines the problem in question from the perspective of a particular situation and searches for a permanent solution as the people of his time demand. The Nimbārka school does not neglect the economical side of the problem. It examines the problem in the context of economical and spiritual standpoint as well. But in this scheme spiritual outlook receives the prior position. It would be interesting to note that this spiritual outlook of Nimbārka does not lose its relevance even in modern time.

The champion of Nimbārka school emphatically declares that alienation debars a man to attain the state of highest beatitude. In this though every individual is a part of the Supreme Essence or Brahman <sup>1</sup>. Brahman is the eternally existent conscious bliss. Existence, consciousness and bliss constitute the real nature of every human being. Brahman actually embraces all the finite souls of the world. It is as if the thread of that garland <sup>2</sup>. As the bliss is the essence of all individuals the sufferings of the mundane existence has never any permanent impression on their souls. Naturally a question haunts the mind of a curious enquirer that why there are so much sufferings in man's life. It may again be questioned when all human beings are the parts of

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(1) *paramātmāno jīvo'mśah*—*Brahma Sūtra* 2.3.42, *Vedāntapārijatsaurabha*, p.235, *vṛindāvan edition*, 1932.

(2) *mayi sarvamidam protam sūtre manigaṇā iva*—*Bhagvadgītā*-7.7

Supreme Soul and therefore, equal, then how does man make himself differentiated from others, –resulting thereby so much disintegration in human world? It is because of the fact that man is alienated from his real nature. It is alienation which makes man self-interested and self-confined.

The exponent of Nimbārka School takes a special pain to establish the doctrine that Brahman and individuals are different and non-dualism. In accordance with this theory the Nimbārkist endeavors to prove the difference and non-difference between infinite Soul and finite Souls.<sup>3</sup> One cannot deny the fact that without recognizing the non-difference among the diverse phenomena of the world the diversity, as it appears to us, cannot be explained. In a similar manner absolute sameness without taking into account the difference would lead to the nullification of the variegated world. While formulating this doctrine the followers of Nimbārka school follow the foot-prints left by the Upanisadic seers. The Upanisadic texts “This is your soul within all”<sup>4</sup>, “Thou art that”<sup>5</sup> etc. announce the identity-element of Brahman and individuals; but there are other scriptural texts that declare the difference between them<sup>6</sup>. Vādarāyana, the great profounder of the aphorism of Vedānta philosophy, also does not fail to point out of the point of difference between Supreme Soul and individual souls<sup>7</sup>. The Nimbārka School, thus, claims that the identity of Brahman with individual does never stand on the way of their difference. Admitting the difference of diverse individuals, it makes an investigation for the fundamental non-difference among them that may help them to recall their essences. The school with all emphasis at its command declares that it is the theory of difference and non-difference that is competent enough to meet, the problem of alienation and if one alienated individual understands that he is not solely different from other and he is not completely different from Supreme Soul or Energy

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(3) *amśāmsībhāvājīvaparamātmanorbhedābhedau darśayati...paramātmano jīvo'msān, jñajñau dvāvajāvīśānīśavi “tyādībhedavyāpadesāt” tattvamasi tyādyabhedavapadesācca. –Brahma Sutra–2.4 42, Vedāntapārijatasaurbha, p.235, Vrindavān edition, 1932.*

(4) *ityeṣa ta ātmā sarvāntah –Bṛhadāraṇyaka Upaniṣad – 3.4.1.*

(5) *tattvamasi –Chāndogya Upaniṣad – 6.8.7*

(6) *jñajñāu dvāvajāvīśānīśau –S'vetāśvatar Upaniṣad –1.9*

(7) *bhedavyāpadesācca–Brahmasūtra–1.1.18*

*bhedavyapadesāccānyah—Ibid, 1.1.22;*

*adhikam tu bhedanirdeśāt—Ibid, 2.1.21*

he would never alienate himself from the entire society.

The individuals, as the Nimbārka holds, are parts of Brahman, and essentially are blissful and free from all sufferings. Having realized the essence the individual being becomes in position to be free from the cycle of birth and death and reaches the domination of emancipation where he never gets in touch with mundane sufferings <sup>8</sup>.

Although the very essence of an individual is bliss yet in practical life we experience that almost all the individuals fail to understand their true essences and painfully suffer from every kind of mundane sufferings. A question naturally arises in the mind of a curious reader, if bliss be the very essence of an individual how does alienation come into being that ensues so much suffering in the world?

The divergence of man's fundamental conscious nature, Nimbārka thinks, causes alienation. The alienated man forgets his own base. Being forgotten this truth he begins to think himself as nothing but the sumtotal of the body mind and intellect and finds himself the subject of death and birth, the joys and sorrows of mundane existence. He considers himself and other individuals as biological organizations and attempts to explain everything from sensuous point of view, without admitting the Supreme Soul embracing all finite souls. All human behaviours and activities turn to be inhuman in character, in as much as, non-spiritual life is bound to be inhuman. The non-spiritual life or the absolutely sensuous life is an alienated life. In the core of this alienated life one cannot realize one's own nature. Swami Santa Das, a faithful follower of Nimbārka school, has taken special pain to trace the origin of alienation <sup>9</sup>. While explaining the doctrine of alienation from Nimbārka point of view he points out that every

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(8) *janmādivikāraśūnyam svābhāvikācintyānantagūṣasāgaram savibhūtikam brahmaiva mukto' nubhavati. Tathāhi muktisthitimāha śrutih 'yad ā hyaivaiṣa estasminnadṛṣye' nātmye nirukte nilayane 'bhyam pratiṣṭhām vindate'tha so'bhayam gato bhavati, easo vaiṣa rasam hyevāyam labdhvā'nandī bhavati tyadikā—Brahma-sūtra—4.4.19, Vedāntapārijātsaurabha, p 433, Vrindaban edition, 1932.*

(9) *Guru—Ś'iṣya-samvād—Collected by sudhir Gopal Mukherjee, pp 49-51, 3<sup>rd</sup> edition, Chakraborty abd chatterjee & Co. Calcutta, 1975.*

phenomenon of the world owes its origin to Supreme Soul that consists of three aspects Bliss, Consciousness and Existence. It is quite obvious that all earthly objects inherit all these qualities. Santa Das mentions that it is an observed fact that every individual being has a general craving for bliss. When one gets much pleasure from an object he feels an attraction to that object. If one completely absorbs in the thought of some particular object he forgets the entire world around him, even himself. It is a fact that if the mind of a person be engaged with any particular part of an object which is best attractive to him, he is sure to neglect the other part of that object and as a result of this complete indifference the comprehension of the neglected part of an object does not dawn in the mind of an individual. As for example, when a young man falls in love with a young girl, her sweetness draws his attention and attraction so much as to neglect even to forget the dirtiness of her body. His counter consort becomes mad to meet her <sup>10</sup>. In a similar manner, the blissful aspect of the Supreme Essence draws the attention and attraction of a man as a result of which he becomes indifferent to other aspects of Absolute Soul. This indifferent attitude forces one to forget the conscious aspect of Supreme Being. Thus, for natural craving for pleasure a man being completely indifferent to conscious aspect of Supreme Reality, becomes indifferent even to his true nature. Pleasure becomes the sole object of his concern and he always runs after an object that causes the enjoyment of pleasure. Consciousness remains outside of his vision. The craving for getting pleasure makes him blind about the other side. His knowledge of an object becomes limited and the object of his cravings appears to him as an object which is enjoyable but not conscious. But it is an observed fact that after demise of a lovely lady her beloved consort does not get any attraction to that body where consciousness is no more revealed. Similarly, when the knowledge becomes limited, and an object appears only as enjoyable but not conscious, the object fails to be limited, and an object appears only as enjoyable but not conscious, the

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(10) *priyayā striyā sampariṣvaktō na bāhyam kiñcana veda nāntaram.*—*Bṛhadāraṇyaka Upaniṣad*—4.3.21

object fails to satisfy his craving. With gradual diminution of the knowledge of consciousness feeling of pleasure gradually wanes. Ultimately when an object appears completely as unconscious to a man it fails to satisfy him. With the limited knowledge man wants to get pleasure by enjoying object but he becomes disappointed. Failing to understand the very origin of his suffering he may attract to other worldly objects but all will not ultimately lead him to his desired end. Here a Nimbārkist declares that the profound attachment to the blissful aspect of Supreme Reality influences one not to understand the other aspect of Reality that ultimately makes one detached from the conscious aspect of the absolute. This attachment to the bliss and detachment from the consciousness results in self-alienation.

Self-alienation causes alienation from one's fellow being that causes alienation from society. An alienated human individual is self-interested and self-confined. He wants to store the object of pleasure and enjoyment in such a way that they last for all time to come. Such an alienated man does not consider the want and interest of his fellow beings. He views the member of a society as per his own interests. Thus, self-alienation makes a man not to realize his own essence and the essential factor that relates him to the entire society as well. Following the foot-prints left by Swami Santa Das, Swami Jānaki Das spends substantial energy to reveal the fact that due to self-alienation a man fails to make a distinction between the happiness that he gets and the happiness that he desires <sup>11</sup>. Human mind always searches for happiness. The method that the man adopts to achieve happiness varies from man to man. One takes pleasure to earn money, other to marry, some other to enjoy cinema, T.V. etc., others to take part in political leadership and again some others to take drinks and to enjoy sexual pleasure and some one again even to follow immoral methods. Apart from these differences it is a fact that all human beings want to survive for happiness. It is also an observed fact that the happiness accrued from sense-object-contact fails to meet the want of a man upto his entire satisfaction as a result of which he again searches object of pleasure one after another. On close scrutiny it reveals that the happiness which the mind gets obviously different from the happiness which the mind desires.

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(11) *S'āntir Path*, p 1, published by the author from Kathia Babar Ashram, Baror, Burdwan

The pleasure that one enjoys due to sense-object-contact is not permanent and the mind of an individual naturally searches for a permanent happiness, and that happiness, Swami Jānaki Das claims, can be achieved through the realization of one's own self, the source of all empirical pleasure. Thus Swami Jānaki Das clearly makes a distinction between happiness obtained through sense-object-contact and happiness obtained by realizing the very essence of human individual. The former is the happiness of an alienated man and the latter is of an emancipated man. Swami Jānaki Das with all emphasis at his command declares that alienation originated from the detachment of one's own nature. This forgetfulness of the nature of self causes the sufferings of an alienated man. But unfortunately an alienated man thinks it proper to store his object of material satisfaction that will ultimately make him unhappy. Thus a tendency to store by exploiting other fellow beings gradually increases and an alienated man thinks the responsibility of the society and his family as a burden. An alienated man takes resort to all attempts that lead to his sensory apparent happiness. In our modern society we notice that a self-confined man views the society as per his own interests and for the sake of his own interest he forgets the interest of his nearest relations and the members of society as well and thus he becomes alienated from entire society. This analysis of Swami Jānaki Das finds its support from the life style of the present day.

The great Nimbārka and his followers consider the problem of alienation from spiritual point of view and also make an attempt to search for a spiritual way-out. The realization of the very essence of one's own self is, a Nimbārkist holds the only way to free oneself from alienation. To be free from alienation it requires a direct experience of the soul, and the essential pre-requisite of this direct cognition are to hear the soul, judge it and lastly meditate on it which ends in vision <sup>12</sup>. This system puts a special emphasis on meditation. It is interesting to note that while indicating the ways and means of freedom from the state of alienation, Nimbārka in his comments on Brahma-sūtra takes a liberal attitude <sup>13</sup>. Different human individuals opt for

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(12) *ātma vā are draṣṭavyah śrotavyo mantavyo nididhyā srtavyah.*—*Bṛhadāraṇyaka Upanisad*—2.4.5

(13) *vidyābheda uktas tatrā nuṣṭhānavikalpo 'viśiṣṭaphalaivāt.*—*Brahma-sūtra*—3.3.57, *Vedāntapārijātsaurabha*, p 350, *Vrindaban edition*, 1932.

Different ways suitable to them. But the principal and the common factor of all the ways, Swami Jānaki Das observes, is to concentrate the mind <sup>14</sup>. The human mind is fickle in character. It always moves from one object to another and never rests on a particular object. Human mind corresponds to the waves of thought. As in washing water the image of the face cannot clearly be perceived so through the waves of thought the proper nature of individual soul cannot be realized. So in order to realize the self the restless waves of thought should be brought under control. Thus a Nimbārkist feels it necessary to make the mind quiet. And for the purpose practice (abhyasa yoga) is an easy and essential process. After a long regular practice one would be in a position to bring his infinite number of thought under a single thought. Thus human mind reaches the state of meditation in which, on account of deep thinking on a particular object for a long time all other thought cease to exist. At that state of meditation the concept of meditator, the means that leads to meditation and the image of meditation merges together, and the meditator fails to understand the distinction among them <sup>15</sup>. As a result of which the meditator becomes in a position to realize the proper essence of himself. At the state of release from alienation an individual exists in his own nature that reveals to him with its full splendour. In this stage no suffering of mundane existence can disturb the inner happiness <sup>16</sup>.

The ways and means prescribed by the Nimbārka are suitable to a higher searcher and even a householder as well. A householder can proceed towards realization along with the performance of daily duties. The only pre-requisite is to acquire the state of mediation through regular practice. Household life is not at all a bar to overcome the state of self-alienation. One prime duty of a household is to keep in his mind the fact that every object of his engagement is the manifestation of the Supreme Soul. If an ordinary householder puts this truth in his mind then his mind gradually becomes in a position to concentrate on a particular object that may help him to overcome the state of self-alienation. It would be easier for a householder to behave with his neighbour in a brotherly feeling keeping in his mind the truth that the self embraces

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(14) *Sāntir Path*—p 2, published by the author from Kathia Babar Ashram, Baror, Burdwan.

(15) *tadā dṛṣṭuḥ svarūpe'varhānam*—*Yoga-sūtra*, 1-3, *Pātañjala Darśana*, Central Book Agency, Calcutta, 8<sup>th</sup> edition, 1973.

(16) *Viduṣa uttarapūrvayoraśleṣavināsau bhavatah*.—*Brahma-sūtra*. 4.1.13. *Vedāntapārijātsaurabha*

The other, if an ordinary man behave with all the members of the society in such a manner then there will be no wrong feeling in the society and the alienated being will be released from the narrow state of alienation.

A serious charge may be raised there that the method prescribed by a Nimbārkist does not at all help one to make himself free from self-alienation, rather it makes oneself more alienated. Self-realisation makes oneself disassociated from the earthly object. Actually, by doing so, an emancipated person would be totally detached from the entire external world that causes alienation from the entire society. Thus the method formulated by a Nimbārkist to release oneself from self-alienation ultimately leads oneself to social alienation. To meet this charge an upholder of Nimbārka school may argue that when a soul reveals itself to an alienated being his outlook and attitude becomes so broad that he feels the presence of the same soul in all fellow beings and thereby every member of his society becomes an object of profound love to him. Thus a Nimbārkist claims that a realized man is never self-confined. On the contrary, at the state of bondage one is self-interested and self-confined. A mere formulation of theories relating to international brotherhood does never help one to solve the problem of alienation until and unless one realizes the same self in his fellow beings. It would be wrong to think that Nimbārka's method helps the individual concerned, rather it benefits all the members of society. By practicing the method of Nimbārka school both a householder and an ascetic becomes in a position to savour the delight of freedom and both become free from narrow state of alienation through their practical behavior with other members of society. A householder and ascetic may start their journey on different boats but they reach the same destination—the state of self-realisation, reaching which both realizes the same truth. Whether an emancipated man is a householder or ascetic, whether he lives in a family or anywhere—all these are not at all points of consideration. The only thing that a Nimbārkist wants to point out that an emancipated man, irrespective of a householder or an ascetic, is capable of serving the society with a liberal and disinterested attitude. A true emancipation man lives only for serving the humanity at large.

SECTION – III

AN ESTIMATE

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### AN ESTIMATE

It reveals from our analysis that Matrix deals with the problem of alienation from practical point of view as also prescribes a rational way-out which is revolutionary in character. His treatment on the subject claims its relevance for the present day. But inside of the best attempt made by the Matrix series of questions still remain unsolved. Would the abolition of private property necessarily put an end to all kinds of alienation? Does not alienation at all exist under communism in any other sources than private property?

It is an observed fact that in bourgeois society economic alienation is the basis for which all other forms of alienation come into being. But even after the abolition of private property different conditions may cause some other forms of alienation <sup>1</sup>. Nobody can assure that the abolition of private ownership of means of production eliminates alienation in toto. Not to speak of more, in society even the state is an alienated force. It is perhaps this reason that leads Adam Schaff to rightly point out “The ideal type of man in age of communism is one who has liberated himself from the rule of alienation; the total, universal man. This ideal may be unattainable, like the limit of a mathematical series.....if this struggle is to be conscious, we must know the situation well, know where alienation lies, or may lie, and in what form, instead of closing our eyes to the realities and dogmatically asserting that the new system has put an end to alienation because it is by definition impossible in this new society” <sup>2</sup>. While explaining the condition of economic alienation Marx puts a special emphasis

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(1) *“Logically speaking, it cannot be deduced from the fact that economic alienation is at the basis of all other forms of alienation in bourgeois society, that the abolition of private property automatically ends all alienation in any form of social life. For even if in capitalism, economic alienation, of which private property is an expression, determines all other forms of alienation, this does not mean that no other causes exist, which in different conditions, might not cause some other forms of alienation. – Marxism and the Human Individual, p. 127, edited by Robert S. Cohen of Boston University, McGraw-Hill Book Company, 1970.*

(2) *Idid ., p. 137.*

on the greed avarice of the capitalist. These inhuman qualities are the characteristics of human nature, and these lead one to acquire the commodities of life, not only to meet the necessity but to store also. This motive to preserve one's own interest works behind the economic alienation, and in this connection we may see eye to eye with Professor Mrinal Kanti Bhandra on the observation ".....unless there is a transformation of human nature in which man can identify himself completely with the social need, not by force, but voluntarily, the economic structure of socialism and communism will not realize the ideal society. In Marx's writings, we do not find anything which speaks of a transformation of human nature leading him progressively to the ideal of perfection. The economic structure of socialism may be necessary, but it is not sufficient....." <sup>3</sup>. This insufficiency in Marx's approach and outlook to the problem find its solution from the realistic spiritual attitude of Nimbārka School to the subject. For the complete human emancipation from all type of alienation, it is necessary to abolish the exploitation of man as also to restrain the mind. An alliance of Marx's view with that of Nimbārka may somehow enable one to meet the problem. A Nimbārkaist feels it necessary to solve the problem from spiritual point of view. A man is alienated from his fellow being and ultimately from the entire society simply because he fails to understand the very essence of his own self. Thus the absence of the apprehension of one's own self causes self-alienation. It is interesting to note that Marx also believes that economical and political studies are not end in themselves, they are only means of achieving the final goal, the human emancipation. The teachers of Nimbārka also aim at the same final deliverance. Through both the Marxist and the Nimbārkaist view the problem from different angles, yet they want to meet on the same platform reaching which an emancipated man identifies personal feeling with universal feelings and personal needs with universal needs.

It is generally believed that as the approach and outlook of both the systems relating to the problem vary, the systems are hostile to each other. While a Marxist is an extreme materialist a Nimbārkaist is an out and out spiritualist. This belief or rather an accusation is not true to the fact. Erich Fromm in his Introduction to "Marxism and the Human Individual" observes, 'It is an ironical fact that the main accusation against

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(3) *Karl Marx's Vision of Ideal Society, Visva-Bharati Journal of Philosophy, 1983.*

Marxism in the capitalist countries has been his “materialism” ; this is ironically because was precisely Marx’s aim to fight the materialism engendered in bourgeois life and to create a society in which man-the creative, ‘self-active” human being-is the summum bonum, in which the rich man is the one, as Marx put it, who is much, and not the one who has much” <sup>4</sup>. It is also ironical in the same way that the main accusation of Vedānta Philosophy is that it neglects the reality of the world, and so there is no scope in it to deal with our problems which we face in our everyday life. But actually the Vedānta system does not overlook even a trifling offence and omission of our life. So on close scrutiny it appears that both the systems are not contrary to each other. While Marxist puts a special emphasis on the outward problem the Nimbārka emphasizes the inward problem. We therefore propose to combine these two methods together and to apply them jointly as a result of which the alienation, as we experience today, may however cease to exist. As we cannot deny the economic needs so cannot refuse to accept the necessity of the removal of inhuman qualities on which the advocates of Nimbārka School puts a special emphasis. Thus, human emancipation, in our consideration, may see the light of the day by the simultaneous application of the practical method propounded by Marx and the practice of restraining the mind as enunciated by the Great Nimbārka as well.

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(4) *Introduction to Marxism and the Human Individual, P.X. edited by Robert S. Cohen of Boston University, Mcgrow Hill Book Company, 1970.*

CHAPTER - IV

ATTITUDE OF MARX AND NIMBĀRKA TO RELIGION

SECTION - I

MARX'S ATTITUDE TO RELIGION

## CHAPTER - IV

### ATTITUDE OF MARX AND NIMBĀRKA TO RELIGION

#### SECTION - I

#### MARX'S ATTITUDE TO RELIGION

Almost all social thinker take much pains to settle the question whether religion has any impact on society or not. Religion appears to some thinkers as hindrance to the free development of society, and to others as necessary condition for the development of it. The investigators of ideal society engage themselves to deal with the role of religion in a society and these is a storm of controversy among the reformers of society in east and west. Though Marx does not join his hand with spiritual socialist of the east, he feels it necessary to examine the role of religion in forming a better society.

It is a fact that in his treatment of alienation Marx frees himself from the traditional boundary of thought and necessarily criticises religion severely as abstract theory. But the religious concern of early Marx should not be ignored as youthful fancy. For a total understanding of Marx's criticism of the existing condition of the society his understanding of social man, the significance of the writings of early Marx demands proper attention <sup>1</sup>.

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(1) .....if the religious tone of the matriculation essays of 1835, and of the human concerns expressed in some of his early writings are ignored, we might miss not only the convictional stance of Marx' logic through which he arrives at the understanding of man as "Gattungswesen" (species-being, social man) but also the cutting edge of his criticism of the existing condition of the World. Therefore, even though a religious stage may be found impervious to the critics of Marx in understanding him, and even though Marx did not strain any nerve to establish the primacy of a religious stage by presenting proofs, in so far as Marx's original concerns of alienation proceed from an understanding of Gattungswesen with the conviction of the calling the significance of this stage cannot be ignored.- Marx on Alienation, p. 17, Minerva Associates (Publication), Calcutta 1976.

That, Marx is dedicated for mankind has been first revealed in the few document of young Marx dated from 1835. Marx concludes his third school essay "Reflection of a Young Man on the Choice of a Profession" with the words "If we have chosen the position in life in which we can most of all work for mankind, no burdens can bow us down, because they are sacrifices for the benefit of all: then we shall experience no petty, limited, selfish joy, but our happiness will belong to millions, our deeds will live on quietly but perpetually at work, and over our ashes will be shed the hot tears of noble people" <sup>2</sup>.

The school essays reveal early Marx's attitude to religion, and we find that Marx in this stage does not find any contradiction between religion and human development: on the contrary, religion appears here as a means of development. In his school essay on religion entitled "The Union of Believers with Christ according to John", Marx holds the opinion that as the whole of history shows, only in communion with Christ does man rise above his limitations to a genuinely virtuous life. Marx regards that religion cannot rest on the individual's sensual requirements or urges, as these lead him astray from virtue. The striving for knowledge of man is displaced by his sensual cravings for Worldly pleasure, and his longing for truth is put out by the sweetly gratifying power of lies and therefore, man does not fulfill its purpose and is not worthy of God who created him <sup>3</sup>. But man has a natural inclination for good, for the truth and a strong desire for the Supreme being and Marx observes..."union with Christ consists in the most intimate, most vital communion with Him, in having Him before our eyes and in our hearts and being so imbued with the highest love for Him, at the same time we turn our hearts to our brothers whom He has closely bound to us and for whom also He sacrificed Himself".<sup>4</sup> Religion here is a means of union with God and it is also a way for broadening the heart for fellow feeling. Religions behavior appears to him a free and

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(2) *Karl Marx Fredrick Engels-Collected Works, Vol. I, P.8-9*

(3) *.....the striving for knowledge is supplanted by A base striving for worldly goods, the longing for truth is extinguished by the wetly flattering power of lies: and so there stands man, the only being in nature which does not fulfill its purpose, the only worthy of the God who created it. Ibid, p. 637.*

(4) *Ibid, p. 638.*

joyous activity. Religion removes the harsh notion of duty by uniting duty with love <sup>5</sup>.

Man has the capacity to choose his own aim and so he differs from the animal. The possibility of the choice of a profession and the necessity of it is a great benefit of man over other creatures. But choice is not free from danger. The unskilled choice may lead the man astray. Consequently, he must be fully conscious about the responsibility of choosing a profession for himself as well as for mankind. One must be free from every external influence, ambitions and vanities, and choose his profession in calm and concentrated manner. Marx thinks that Deity points a general aim and man is to respond it consciously. The Deity has given to man a general goal to improve mankind and to dignify himself but given up to him to seek the means by which he could attain this goal, left it up to him to choose the position in society which is most appropriate and from which he could best lift up both himself and society, <sup>6</sup> and so it is necessary to be serious in our choosing of profession. "We must therefore seriously examine", Marx thinks, "whether we have really been inspired in our choice of a profession, whether in inner voice approves it, or whether this inspiration is a delusion, and what we took to be a call from the Deity was self-deception <sup>7</sup>. Marx is convinced of a Deity's calling which is a sure guide for the improvement of mankind but there is always the fear that the deepest conviction and the innermost voice of the heart is easily immersed by self-deceit. The self-deceit is the consequence of fury of ambition, by which man fails to respond the Deity's call becomes a plaything of lusts, and he finds his wish unfulfilled and ideals unsatisfied, and thus he becomes the curse of humanity.<sup>8</sup> and in this position his reason fails to be his advocate. Experience as well as keen

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(5) *Therefore, union with Christ bestows A joy which the Epicurean strives vainly to derive from his frivolous philosophy, - Ibid, p. 639.*

(6) *To man, too, the Deity gave A general aim, that of ennobling mankind and himself, but he left it to man to seek the means by which this aim can be achieved. Ibid, p. 3.*

(7) *Ibid, pp. 3-4.*

(8) *We shall soon see our wishes unfulfilled, our ideas unsatisfied, and we shall inveigh against the Deity and curse mankind. Ibid. p. 4.*

observation cannot also help him, because he is deceived by emotion and fantasy <sup>9</sup>.

To early Marx, even the social relation reveals as a bound age and a curse. The contradiction between the determined social relations and the Deity's calling reveals to a man when he wants to over-come it. He fails to respond the Deity's calling also for his physical nature. His whole life becomes a ceaseless struggle between spiritual and corporal principle <sup>10</sup>. This thing is painful but uneducable. "self contempt". Marx thinks, "is a serpent, that ever gnaws at one's breast, sucking the lifeblood from one's heart and mixing it with the poison of misanthropy and despair" <sup>11</sup>. Here Marx hits the eternal problems which all religion of different ages want to solve directly and from a definite angle. The problems of man is nothing but the consequence of the refusal of the 'inner voice' of the third by the man which is bounded by social customs and relations"... we can not always "Marx clarifies, (attain the position to which we believe are called: our relations in society have to some extent already begun to be established before we are in a position to determine them" <sup>12</sup>. This is the emergence of the future Marx and the seed of his future hot-discussed theory-the relation of man in society-to which Marx engages himself tire lessly till he services.

The most important document of this period in Marx's intellectual development is the letter to his father on November 10, 1837. In the beginning of his letter, Marx writes that some moments in a man's life are like turning points <sup>13</sup>. He engages with one of these and points to a new line of departure. He sums up a year of studies at the Berlin University in a sprit of utmost self-criticism. This remarkable document reveals the whole man of Marx in the youth giving every bit of his spiritual and corporeal strength

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(9) *Our own reason cannot be counselor here : for it is supported neither by emotion nor by profound observation, being deceived by emotion and blinded by fantasy. - Ibid.*

(10) *.....our whole life is an unhappy struggle between the mental and the bodily principal. - Ibid.p.7.*

(11) *Ibid.*

(12) *Ibid.p.4.*

(13) *There are moments in one's life which are like frontier posts marking the completion of ) a period but at the same time clearly indicating a new direction. - Ibid. 10*

for gaining truth. He revels in his letter an insatiable thirst for knowledge, in inexhaustible energy and merciless self-criticism. Marx begins by most sharply blaming his political essay. His verse is purely idealistic. Idealism is meaningless just because it has no touch with life. And abstract contrast between 'what ought to be' and 'what is', which was the distinctive feature of the dualism of Kant and Fichte, is meaningless. His letter reveals that his criticism of the subjective "what ought to be" is directly connected with his study of the Philosophy of Hegel. The opposition between 'what is' and 'what ought to be' appeared as a characteristic of idealism<sup>14</sup>. His criticism of abstract contrast between 'what is' and 'what ought to be' leads to his criticism of subjectivism and ultimately leads him to the acceptance of practical world-view. "From the idealism which be the way". Marx says "I had compared and nourished with the idealism of Kant and Fichte, I arrived at the point of seeking the idea in reality itself. If previously the gods had dwelt above the earth, now they became its centre"<sup>15</sup>. The "seeking the idea in reality" itself may appear to some as the acceptance of the standpoint of Hegel's objective idealism but the emergence of Marx's practical outlook begins to flourish from this time.

By his father's insistence, although Marx has to study law, his main interest at the University is Philosophy. After his father's death in May, 1838, he gives up the idea of specializing in law and devotes entirely to philosophy. From 1839, Marx begins to study the history of philosophy, above all Epicureanism, Stoicism and Scepticism. He first intends to confine himself in his study of these philosophical teaching initially in a narrow sphere, on the basis of which he prepares the dissertation, entitled "Difference between the Democritean and Epicurean philosophy of Nature"- for which he receives his doctoral degree in April, 1841 from the University of Jena. This dissertation reveals his views of ancient philosophy and manifests the development of his political and philosophical views and also reveals his attitude to the burning social issues in Germany of that period. Marx shows in his dissertation that philosophy develops into practical activity. The keystone of the whole dissertation is that,

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(14) .....the same opposition between what is and what is and what ought to be, which is characteristic of idealism. -  
*Ibid*, p. 12.

(15) *Ibid*, p. 18.

philosophy, at the highest stage of its development, at any rate, is in principle anti-speculative and is the motive force behind social creativity. The first necessity for philosophical investigation is a bold, free mind, Philosophy appears as the negation of so-called religion. It begins where man rises above the stupidity and superstitions <sup>16</sup>. Marx observes that Epicurus, a distinguished representative of Greek Philosophy, initiates the beginning of true philosophy : a rational attitude to reality which rejects superstition <sup>17</sup>.

Marx's dissertation reveals that a rational view opposes the fantastic view and it is the theoretical view of the negation of fantastic view and it is the theoretical basis for the negation of religion. Unreason appears as the true substance of religion and so each of the religions claims itself to be the only true one, and Marx criticizes it severely, "Come with your gods into a country where other gods are worshipped, and you will be shown to suffer from fantasies and abstractions and justly so" <sup>18</sup>. Here Marx is inclined to see religion as almost the chief force that enslaves man. It is the task of philosophy to overcome the unreason and make the man rational. Actually speaking, Marx does not recognize all heavenly and earthly gods who do not acknowledge human self-consciousness, <sup>19</sup> and also criticize religion in which the god of one country is not approved by the other. Marx's love for freedom and rationality and hatred for oppression of man by man created by the ignorance and fear of man are clearly expressed in his doctoral dissertation.

Marx joins the Bonn University as teacher but finding it impossible to work at a German University while carrying on a struggle against the religious and political ideology prevalent in the country he engages himself into the political struggle and revolutionary-democratic journalism. In April, 1841, he becomes a contributor of the *Rheinische Zeitung* on politics, commerce and industry and in October of that year its editor in chief. This stage is important for Marx's ideological development.

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(16) *Stupidity and superstition also are Titans -Ibid.p.68.*

(17) *Epicurus is therefore the greatest representative of Greek Enlightenment -*

(18) *Ibid.p.73.*

In his editorial Marx makes a contrast between Philosophy and distorted religion and votes for philosophy. In one of his editorials, he remarks, “that philosophy. In one of his editorial, he remark, “that philosophy, the wisdom of the world has a greater right to concern itself with the realm of this world, with the state, than has the wisdom of the other world, religion”<sup>20</sup>. Philosophy does not hang in the air. It deals with the world just as the brain is not found outside the man. It represents the living soul of culture. It is spiritual quintessence of its time. Philosophy is necessary in changing the situation and making man conscious. “Philosophers” Marx conceives “do not spring up like mushrooms out of ground; they are products of their time, of their nation, whose must subtle, valuable and invisible juices flow in the ideas of philosophy. The same spirit that constructs railways with the hands of workers, constructs philosophical system in the brain of philosophers”<sup>21</sup>. Blind faith and emotion are always hostile to philosophy and they are the son of religion. If religion is guided by philosophy and merged with philosophy, then there cannot be any contrast<sup>22</sup>. In view of this Marx proclaims “It was not the downfall of the old religions that caused downfall of the ancient states, but the downfall of the ancient states that caused the downfall of the old religions”<sup>23</sup>. From these observation of Marx it appears that Marx considers religion not as the cause but as the effect of social system.

Feuerbach’s “Essence of Religion” makes a tremendous impression on Marx, as Engel’s affirms “We all at once became Feuerbachians”<sup>24</sup>. Marx extends profound respects on Feuerbach because of his attack on the speculative theology and creation of imaginary fear of religion which make alienation possible. According to Feuerbach, it is not God who created man but it is man who created God. Religion is a fantasy. It

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(19) *Vide Foreword on “The Difference Between the Democritean and Epicurean Philosophy of Nature” - Karl Marx Frederick Engel’s - Collected Works. Vol.1.P.30.*

(20) *The Leading Article in No. 179 of Kolnische Zeitugn. Karl Marx Frederick Engel’s - Collected Works, Vol. 1.P.198. Progress Publishers, Moscow, 1975.*

(21) *Ibid.p.195.*

(22) *The Epicurean, Stoic, Sceptic Philosophies were the religions of cultured Romans when Rome had reached the zenith of its development, Ibid.p.189.*

(23) *Ibid.*

(24) *Karl Marx and Frederick Engel’s, Selected Works in three volumes, Vol. 3. p. 344. Progress Publishers, Moscow, 1970.*

compensates man for his sense of own inadequacy, - his sense that he is, in fact greatly inferior to what he might be. In his notion of God man projects his idea of what he aspires to and cannot yet attain; he creates God in his own image or rather in the image of himself as he unconsciously desires to be. Religion is a product of man's immaturity. The idea of God expresses man's sense of his own worth, - of the worth of his fully realized self. This impoverishes man, because it robs him of his own features and content in favour of a projection, a product of his mind which acquires the guise of a social belief, and thus, it makes its existence independent of its maker, it becomes an alien and often hostile force gradually coming to rule over man. Once created, and socially objectified religious beliefs become a force that is not only alien to man but also rules him and he is unable to shake off. This domination of man's product over man. Marx considers, to be the curse of religious alienation. He thinks as in religion, man is governed by the products of his own brain so in capitalistic production he is governed by his own hand. He writes "As in religion the human imagination's own activity, the activity of man's head and his heart, reacts independently on the individual as an alien activity of Gods or devils, so the activity of the worker is not his own spontaneous activity. It belongs to another and the loss of himself <sup>25</sup>. Hegel speaks of spirit. Feuerbach speaks of man. Reality for Hegel, is spirit which is essentially active. It is an activity which culminates in complete self-knowledge and satisfaction. But before it has attained self-knowledge it feels itself a stranger in the world and it seeks compensation for the sense of self-estrangement in the idea of another world in which it is fully at home and satisfied, if one substitutes the notion of spirit by the notion of finite selves, man in the world, one moves from Hegel to Feuerbach. Man aspires for full self-realization to the full exercise of his capacity which he thinks he has. He wants to enjoy his unrealized capacity into his imaginary creation of God, to whom he thinks to find full perfection. But whereas Feuerbach takes interest in the psychological state of the believer, Marx takes an interest in the social condition of belief. Religion is a fantasy of men afflicted by the sense of his own inadequacy and will disappear when he is not longer afflicted. He is so because he lives in such a social environment which does not allow him to realize

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(25) *1844 Manuscripts, The Thought of Karl Marx*, pp. 167-168, Macmillan Press, 2nd edition, 1980.

his potentialities. He is the victim of the forces which he has himself produced, though he does not know how he has done so. He engages in production to satisfy his wants, but the system of production is such that he is impelled into courses which do not satisfy him. Only when man ceases to be the victim of the productive system and the money economy brought into being by this effort to satisfy his needs will he be able to live a fully satisfying life.

Religion to Marx is not the cause but the effect of social oppression. The article “On The Jewish Question” is written by Marx in connection with two articles of Bauer. In which Bauer asserts that social emancipation means the abolition of religion. Marx shows in his essay that this approach is idealistic, and that religion is not the cause but the effect of social narrowness. “We no longer regard religion” Marx opines, “as the cause, but only as the manifestation of secular narrowness. Therefore, we explain the religious limitations of the free citizens by their secular limitation. We do not assert that they must overcome their religious narrowness in order to get rid of their secular restrictions, we assert that they will overcome their religious narrowness once they get rid of their secular restrictions”<sup>26</sup>. Abolition of religion from the political sphere, according to Marx, is not the answer. The separation of church from state and freedom of conscience etc. do not amount to human emancipation because social oppression is not rooted in religion but in their social condition and historical development, and is merely given a fantastic expression in religion. So, Marx thinks, “The struggle against religion is therefore, indirectly a fight against the world of which religion is the spiritual aroma”<sup>27</sup>. The search for the root of human oppression leads Marx to necessarily criticize the state power. Religion appears to him not the basis of oppression but only a phenomenon. So the theological questions turn to him as secular questions and the relationship between political emancipation to human emancipation. Marx thinks that “the existence of religion is the existence of a defect

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(26) *On the Jewish Question*, Karl Marx, *Frederick Engel's Collected Works*, Vol. 3.p.151. Progress Publishers, Moscow, 1975.

(27) *Contribution To the Critique of Hegel's Philosophy of Law*, Introduction, Ibid.p.175.

the source of this defect can only be sought in the nature of the state itself”<sup>28</sup>. So he regards religion as the manifestation of social limitations and to overcome religious narrowness it is necessary to overcome social restrictions. Marx sees the man keeping him in the hard reality and thinks for human emancipation from practical and revolutionary standpoint. It appears to him that the main task is to change the world situation. It leads him to criticize the existing social condition and the criticism of religion appears to him as the presupposition of all criticism<sup>29</sup>. The central point of this criticism is that “Man makes religion, religion does not make man.----Man is the world of man, the state, society. This state, this society, produce religion, an inverted world-consciousness, because they are inverted world”<sup>30</sup>.

The point to which Marx’s criticism of religion is directed is the circumstances which make the religion flourish. So Marx’s criticism of religion inevitably transforms into a criticism of law and the criticism of theology into the criticism of politics<sup>31</sup>. Religion, which is the object of Marx’s criticism is “sigh of the oppressed creature the heart of a heartless world, just as it is the spirit of spiritless condition. It is the opium of the people”<sup>32</sup>. The goal of this criticism is the deliverance of human individual as a true human being from the oppressed and alienated position. Marx’s criticism of religion puts an end to the threshold of human emancipation<sup>33</sup>.

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(28) *On the Jewish Question; Karl Marx, Frederick Engel’s Collected Works, Vol. 3,p.151. Progress Publishers, Moscow, 1975.*

(29) “.....criticism of religion is the premise of all criticism”. *Contribution To The Critique of Hegel’s Philosophy of Law. P.175.*

(30) *Ibid.*

(31) *Thus the criticism of heaven turns into the criticism of earth, the criticism of religion into the criticism of law and the criticism of theology into the criticism of politics, p.176.*

(32) *Ibid. p. 175.*

(33) *The criticism of religion ends with the teaching that man is the highest being for msn, hence with the categorical imperative to overthrow all relations in which man is debased, enslaved, forsaken and despicable being ..... -- Ibid. p. 182.*

The revolutionary prospective and appealing situation created by religion compels Marx to change his outlook on Christianity which he previously held. In his article, "The Communism of the Rheinischer Beobachter". Marx exposes the reactionary attempts of Church and Christianity, which help the oppression increase. Communism to him is the revolutionary burden and destruction of Capitalist system whereas Christianity certifies oppression and man's exploitation by man. Christianity was used in the past to justify ancient slavery and the serf system. Today it admits the proletariat's exploitation, even if it admits it with limitation. Christianity praises that the division of society into opposite classes is a sacred necessity and it appears to the exploitation to do good deeds. It promises the oppressed people to repay in a coming life for the injustices they have to suffer in this life. In a word Christianity appears as a great hindrance in furthering the communist revolution.

"This social principles of Christianity", as Marx views, "preach cowardice, self-contempt, absement, submissiveness and humbleness, in short, all the qualities of the rabble and the proletariat, which will not permit itself to be treated as rabble needs its courage, its self -confidence, its pride and its sense of independence even more than its bread. The social principles of Christianity are sneaking and hypocritical and the proletariat is revolutionary"<sup>34</sup>. It is a hot challenge of revolution against Christian social principles. As a true revolutionist Marx cannot reconcile with the principles which help social oppression continue.

Marx does not contend that the mere progress of science will destroy religion rather he believes that the root cause of religion will cease to exist only in a classless society, - a society without exploitation. And yet Marx does not overlook a close connection between the progress of science and the decay of religion. Theology purports to answer the question which loses the importance as science progresses. Man, imbued with the scientific spirit, becomes indifferent to theology. Questions about the world which science fails to answer are either empty or unreasonable.

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(34) *Karl Marx Frederick Engel's -Collected Works, Vol. 6. p. 231, Progress Publishers, Moscow, 1986*

Scientific progress may bring the alienation to an end. But the mere spread of scientific research and technological development cannot destroy religion; it is rather the transformation of society - a transformation closely connected with the progress of science, - makes religion unnecessary. Science and Philosophy both are needed for the abolition of oppression "Philosophy", Marx holds, "cannot be made a reality without the abolition of the proletariat and the proletariat cannot be abolished without philosophy being made a reality"<sup>35</sup>.

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*(35) Contribution to the critique of Hegel's Philosophy of Law, Introduction, Ibid. Vol. 3, P. 187.*

SECTION - II

NIMBĀRKA ON RELIGION

## SECTION - II

### NIMBĀRKA ON RELIGION

The advocate of Nimbarka School believes that the role of religion in the development of society and individual life cannot be measured. The school finds no opposition between religion and philosophy. Religion is the highest philosophy of perfection. Self-realization is the ultimate aim of human life, and religion is an inevitable means that helps one to attain such goal.

Nimbarka school considers religion from social and spiritual points of view. Religion, Nimbarka thinks, is closely connected with human life. Life, spiritual as also social, is not free from religion. Superstition, blind faith and emotion are nothing to do with religion. Actually religion does not make a man blind, but it makes a man ever-conscious. It does never make a man to satisfy his personal self-interest, but on the contrary, it helps one to feel the interests of others. Religion does never alienate one from other rather it makes one conscious about his real essence that leads him to be free from alienation. Likewise other Indian Philosophers, the followers of Nimbarka school also have been much influenced by the appeal of universal outlook of religion. Dr. Roma Bose rightly observes : From the point of view of religion also, the doctrine of Nimbarka scored not small triumph, .... Although a man is at first overwhelmed by the grandeur and majesty of the Lord, yet he cannot remain at a distance from him for long, but is irresistibly drawn nearer by a bond of mutual love and living companionship. Hence it is that the doctrine of Nimbarka has captured the hearts of thousand”<sup>1</sup>.

The teaching of Nimbarka Vedanta leads one to final deliverance and this emancipation is accrued from self-realization. It is the ultimate aim of human life. So

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(1) *Doctrines of Nimbarka and His followers, Bibliotheca India, Work No. 259, Vol. III, Page 278, Royal Asiatic Society of Bengal, Calcutta, 1943.*

religion does never advise to give up family life and society as a whole. The main emphasis in Nimbarka's religion is given on the spirit with which one should perform one's duty. It puts emphasis on the inner purity, detachment of worldly interest, the cultivation of mind and the ethical good virtues of self-control <sup>2</sup>. Unlike the champion of Sankara's extreme Advaitism, Nimbarka, the exponent of the doctrine of dualistic non-dualism does not denounce the world and consider it neither as a dream nor a figment of imagination. The Nimbārka school is nearer and dearer to human mind because it admits the reality of the world and advises to lead both household life and asceticism that can lead one to attain the ultimate aim. The conscious being and the unconscious matter are manifestations of one and same Reality. The Absolute Reality or Supreme Soul is the material and efficient cause of the entire universe, and as a matter of fact, the reality of the world cannot be denied. All the conscious being and unconscious matter are the parts of one composite whole - the Supreme Spirit and therefore, distinct and non-distinct for him <sup>3</sup>.

The Nimbārka system acknowledges the distinct individuality of human being. As in worldly state the position of individual has been accepted with due honour, so in the state of liberation also the individuality has been honored with full splendor. Like the Advaita Vedanta the Nimbarka Vedanta does admit neither the total annihilation of individuality nor complete identity with Supreme Being at the time of emancipation. Religion, as a Nimbarkist points out, leads to realize one's own essential nature and his similarity with Supreme Being. Having attained the highest beatitude an individual becomes in a position to realize his individuality in full perfection <sup>4</sup>.

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(2) *...We find Nimbārka to be very broad-minded and rational. He insists not only on the external performance of sacrifices and ceremonies, but equally on the inner purity and cultivation of the mind, and the ethical virtues of self-control, charity and the rest. He does not insist that in order to attain salvation one must give up society and one's duties. A man who performs his duties in a disinterested and unselfish spirit is able to attain salvation, whether he be a householder or an ascetic,-Ibid, p. 279.*

(3) *brahmopādānakatvādbrahmayadsatyam, brahmabhinnative'pi brhmabhinnam iagaditi siddham-Brahmasutra 2.1.19, Vedantoparijatasaurabha, Vedantakaustabha, P. 164. Vrindaban edition, 1932.*

(4) *jivo rcirādikenā mārgena param sampadya svabhavikena rupenavirbhavatiti "param iyotiruposampada sevna svenetisabdat.-Brahmasutra 4.4.1, Vedantoparijatasaurabha, p. 422, Ibid.*

Both the householder and the ascetic are entitled to follow the path prescribed by Nimbarka. The religious declarations, as a Nimbarkist maintains do not make a hindrance to daily life or social life. The religious and ethical duties may be followed by all the members of society. The religious way of life, which the teachers of Nimbarka schools prescribe for the prosperity is that one who desires highest good should perform his daily work without being attached to the result of his action, as a result of which all his actions would not bound him. One should perform one's duty in a spirit of service that all the actions of his daily life are worship to the Supreme Being-that embraces all the object of his activity. This impression may help the mind of the performer to concentrate on the universal essence that rests in each and every object of the world and this leads the mind of the performer to centre-round one similar thought that all our apparently dissimilar knowables are united by one Absolute Energy. If one engages himself to perform all his actions with this idea then his mind becomes concentrated and thereby purified as a result of which it receives a capacity to penetrate into the truth. Nimbarka school puts a special emphasis on the concentration of mind. In the thought of this school, it is through the process of centralization of mind that an investigator becomes capable to grasp the truth or the very essence of an object. Religion reveals the truth that all diverse individuals are equal in their nature, as they are the parts of some Supreme Reality <sup>5</sup>. All individuals are not essentially different. The doctrine of dualistic non-dualism advanced by Nimbarka may help the reader to understand the arena of religion. The school with all emphasis at its command admits theory of unity in diversity or diversity in unity <sup>6</sup>. Unity is the foundation on which all the diverse objects rest for their existence. The school does not believe in complete identity. In fact, not even two objects are identical in the world. The teacher of Nimbarka system also does not refuse to accept all the diversity to establish equality, in as much as that equality would bring the death of humanity. As the different flowers make a garland in which a single thread runs through so all men of different temperament make the universe a unitary whole of whom the common essence is Absolute Self. As the waves of ocean all individuals

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(5) *paramatmanojivomash--Brahmasutra, Ibid, p. 235.*

(6) *amsasibhavajjivaparamatmanorbhedabhedau drasyati--Ibid.*

are parts of Brahman, they are essentially equal and the Supreme being and the individual are distinct as well as non distinct from each other <sup>7</sup>.

Religion according to Nimbarka is the greatest of all civilizing force as it goes to restrain the baser instinct of man and manifest the divinity within him. It is based on the data gleaned by the intuition of pure heart, the first hand experience of the seer. Such intuition rests on the purification or concentration of mind and his concentration again needs self-restrain which is the key-stone of Nimbarka concept of religion <sup>8</sup>. Nimbarka lays a special emphasis on “ahāraśuddhi”. Here ‘āhārā’ signifies enjoyment or collection of the objects by the senses. The sound which we hear, the object which we see, the smell which we smell, the works that we perform by our hands and legs, the object we think by our mind, and the food which we take - all these are the object of ‘āhārā’. And “ahāraśuddhi” means controlling the senses in the process of enjoying earthly objects. Here “ahāraśuddhi” or purification of food, that is “object of respective senses, actually signifies concentration of mind. If one performs all his actions with the impression that all the objects are manifestations of one Supreme Soul <sup>9</sup>. that embraces every object, then only through the performance of such action mind becomes concentrated. This Nimbārka position reviews its support from the clarion call of the great Upanisad <sup>10</sup>.

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(7) *brahmano jagadupadanatve jivarupena eva sukhaduhkeabhoktrtvaparasidho bhoktrniyan--trvibhago na syaditi cet. Avihage' pi samudrataran--gyaoriva suryataprabhayoriva tayorvibhagah syat,--Brahma-sutra 2.1.1.3, Ibid, p. 158.*

(8) *brahmajinasurvidyangabhutasvasrakarmmana vidyani--spattisambhave' pi samadamadyupetah syat, "tesma--devamivicchanto danta uparatastitiksuh smamhito bhutvatmanyevatamanam pasyedi'ti vidyangatoya samadividvdhestesnmavasyanustheyatvat,--Brahma-sutra 3.4.27, Ibid, p. 368.*

(9) *isa vasyamidam sarvam--Isopanisad, Verse No. 1.*

(10) *aharasuddhau ssattvasuddhih sattvasuddhau dhruvasmrtih, smrtilambhe sarvagranthvnam vipramoksah,-- Chandogya Upanisod, 7.26.2, Vol. 1,P. 234, edited by Sitanath Tattvabhusan, Haraf Prakasani, Calcutta, 1976.*

The religion does never make a man to exploit others by creating a senses of fear rather it teaches that one who desires to get rid of the social oppression and sufferings should meditate on Supreme Self as his own self <sup>11</sup>. The relation between the worshipper and the worshipped is not a relation of awe but of profound love and devotion. This sweet and intimate relation between God and man makes the doctrine of Nimbarka so popular <sup>12</sup>.

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(11) *“esa me atme’ti purve upagacchanti, esa te atme’ti sisyanupadisanti, ato mumuksuna paramapursah syasyatmatvena dhyeyah.--Brahma-sutra, Vedantapari-jatasaurabha, 4.1.3.p. 386, vrindavan edition, 1932.*

(12) *But this relation is not a relation of awe, but a most relation of love and spontaneous devotion. The soul does not serve the Lord out of fear but out of love.. It is the sweet, intimate relation between God and man that has made the doctrin of Nimbarka--which makes such a relation possible--so popular, along with other vaisnava schools, as against the Advaita theory of the identity of man and God, which may satisfy intellect but not feeling-- the head, but not the heart.--The doctrlne of Nimbarka, and His Followers, Bibliotheca Indica, Work No. 259, Vol III, pp. 63-64, Royal Asiatic Society of Bengal, Calcutta 1943.*

SECTION - III

A REVIEW

## SECTION - III

### A REVIEW

Marx views religion as a hindrance for the progress of society, but the object of his criticism is mainly directed to the enslaving conditions of society of which religion is the effect. Nimbarka holds the view that religion is enriched with time-spirit. It is meant for providing every one's progressive physical, social and spiritual welfare, it is not confined itself in the luxury item of the idle rich or a cold-stored vested interest of the profiteer. Thus Marx and Nimbarka do not join their hands in dealing with the problem whether religion is necessary or a hindrance for the development of society, and whether science and religion are incompatible with one another. In this animated controversy the thesis may share the view of Swami Ranganāthānanda that if science and religion are combined harmoniously they can be meant for an all-round developed human society <sup>1</sup>. and this view is not welcome by many a modern scientist. The scientists and religious person of the present century veer round to the point of view that science and religion can heartily embrace each other, without detriment to the cause for which each stands, and work for the good of humanity. It is being realized more and more by both that there are elements in science that religion can adopt in order to fortify itself, and elements in religion that can deepen and strengthen science.

Truths of modern sciences are not questioned as they are based on practical experience. Similarly religion also receives human experience as its foundation. While analyzing the diverse religions of the world one may find that the truths which the religions teach and preach are the outcome of the experience of the person concerned. Every religion is built up on one universal and adamantive foundation of direct experience. The question may be raised that these experiences are not charge

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(1) *They are two great disciplines, which, in the light of Indian wisdom, reveal that, when relied on separately, can be counter-productive in the long run, but, when combined harmoniously, can bring about an all-round expression of human genius and total fulfilment. - Science and Religion, p.3, Advaita Asram, Calcutta, Second Reprint, 1982.*

is not convincing at all. If there has been one single experience at a particular time it follows that the possibility of that experience always remains. As science has its own method of investigation, the science of religion also has its own, and it is the method of concentration of mind. Following this method many persons of different countries experience the truth of religion. After a thorough and sincere practice of this method if one finds it meaningless only then one achieves the right in denying the truth of religion. But without doing so if one shouts that there is no such truth he must be rejected as a lunatic <sup>2</sup>.

Religion is not detrimental to the growth of society, rather it is helpful in building up a better society. It may be argued that religion results in communal dissensions, sectarian squabbles and riots, and can help the anti-social forces to jeopardize the solidarity of a nation. But actually it is not religion rather it is ignorance and perversion of religion that is the root of all these ends. As science can neither be condemned nor be rejected for dangerous effects for its misuse, so also religion cannot be condemned or rejected for its misuse and perversion. Science is always a means for realization. As there are many ways for a distortion, there may be different forms of religion but there is no opposition among them. But when they are used for fulfilling personal or group interest, then it is the distortion but not religion as such. Dharma or religion has been propounded for the welfare of social beings, and so it leads to advancement and growth of the society as a whole <sup>3</sup>. What is harmful to one self one should not do to other. This is the quintessence of dharma. While the great Isopanisad gives emphasis on the benefit to the individual

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(2) *There are the truths of the sages of all countries, of all ages, of men pure and unselfish, who had no motive but to do good to the world. They all declare that they have found some truth higher than what the senses can bring to us, and they invite verification. They ask us to take up the method and practice honestly, and then if you do not find this higher truth, we will have the right to say there is no truth in the claim, but before we have done that we are not rational in denying the truth of their assertions- Raja Yoge, P.6, Published by Advaita Ashrama, 17th Impression, 1978, Calcutta.*

(3) *prabhavārthāya bhūtānām dharmapravacanam kṛtam / yah syāt prabhavasamyuktah sa dharmā iti niścayah -- Mahabharata, santiprava, 109, 10.*

who develops sarvatmabhava, <sup>4</sup> the great Vadarayana in his magnum opus Mahabharata emphasizes the special aspect of religion and asserts how sarvatmabhava promotes the welfare and well being of all living beings in the Universe.

In all the different stages of growth and decay in our life religion helps the manifestation of the higher potentialities of the human spirit. It is beneficial for all people of all countries and for all time to come. Swami Budhananda rightly remarks “Certainly, Russia, too, has a spiritual impulse.... If Russia has a goal in view, a goal which has no design against other countries, if it has a `should be’ which does not militate against the general welfare of humanity as a whole, we may say Russia is downright religious inspite of her anti-godism and other such dogmas” <sup>5</sup>.

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(4) *yastu sarvāni bhūtāni ātmanyevanupaśyati / sarvabhūteṣu cātmānam tatonavijigupsate // --Isopanisad --*  
Verse No. 6.

(5) *The Saving Challenge of Religion, p. 35, Sri Ramkrishna Math, Madras, 1980.*

CHAPTER - V

HUMAN INDIVIDUAL AND EMANCIPATION

SECTION - 1

MARX ON MAN - REAL AND TRUE

## CHAPTER - V

### HUMAN INDIVIDUAL AND EMANCIPATION

#### SECTION - 1

#### MARX ON MAN - REAL AND TRUE

The central problem with which every social thinker deals, is the man and it is not an abstract man, but the concrete human individual. Marx and Nimbarka both think about the human individual and endeavour to solve the problem of individual, keeping him on the solid ground of earth. Both uphold the view that the existence of human individual in society is a concrete existence and not a dream. Both notice the suffering condition of the human individual and want to trace the way-out of his crisis. Both hanker after the perpetual peace and a condition in which one's free development does not cause other's sufferings. The search of both Marx and Nimbarka aims at a religion where the barriers of nationality, sects or castes cannot hinder the universal fraternal feeling of all individuals.

Marx thinks about man as real, corporeal man, who exhales and inhales in the forces of nature standing with his feet firmly on the ground. He is a natural being endowed with natural powers. He is an active natural being. Natural forces exist in man as tendencies and abilities--as instincts. As a natural, corporeal, sensuous, objective being he is a suffering, conditioned and limited creature, like animals and plants. When Marx says that man is a corporeal, living real, sensuous being, that is, he can only express his life in real sensuous object as outside him<sup>1</sup>. When Marx says that man is a natural being he means that man essentially needs nature outside him. A being which does not need nature is not a natural being. Hunger is a natural instinct of man and for the satisfaction of this need man needs nature outside him. A non-objective being is a

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(1) *To say that man is a corporal, living, real sensuous, objective being full of natural vigour is to say that he has real, sensuous objects as the object of his being or of his life, or that he can only express his life in real, sensuous objects.-- Economic and Philosophic Manuscripts of 1844, Karl Marx Frederick Engels--Collected Works, Vol. 3,p. 336, Progress Publishers, Moscow, 1975.*

non-being<sup>2</sup>.

Thus Marx finds a close and inseparable connection between nature and man. Man isolated from objective world appears to him as non-being. To be a living natural creature he must need natural objects outside himself for the satisfaction of this natural needs. The life of man consists in the inorganic natural. "Nature", Marx thinks, "is man's inorganic body--nature, that is, in so far as it is not itself human body. Man lives on nature--means that nature is his body, with which he must remain in continuous interchange if he is not to die. That man's physical and spiritual life is linked to nature means simply that nature is linked to itself, for man is a part of nature"<sup>3</sup>.

Man, appears here as the part of nature and intimately connected with nature and universality of man consists in the fact that the more universal is the sphere of inorganic nature on which he lives, the more universal a man becomes and the universality of man completes in the universality which makes all nature his inorganic body. Here nature not only means the direct means of life, i.e. food, cloth and dwelling etc. but also the material and instrument of his life activity<sup>4</sup>.

The natural object such as, plants, animals, stones, air light etc. make a part of human consciousness, being an object of natural science or arts, which makes the spiritual inorganic nature of man and thus, in the realm of practice they constitute a part of human life and human activity<sup>5</sup>. Human activity becomes universal by the intimate connection of these natural objects in a universal way.

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(2) *A being which does not have its nature outside itself is not a natural being and plays no part in the system of nature.....A being which is not itself an object for some third being has a being for its objects, i.e. it is not objectively related. Its being is not objective,-Ibid.P.337.*

(3) *Ibid. p.276.*

(4) *The universality of man appears in practice precisely in the universality which makes all nature his inorganic body - both in as much as nature is (1) his direct means of life and (2) the material, the object, and the instrument of his life activity. - Ibid. p. 275-76.*

(5) *Just as plants, animals, stones, air light etc., constitute theoretically a part of human consciousness, partly as objects of natural science, partly as object of art - his spiritual inorganic nature, spiritual nourishment which he must first prepare to make palatable and digestible - so also in the realm of practice they constitute a part of human life and human activity- Ibid. p.275*

But man is not merely a natural being, he is a human natural being. As soon as there are objects outside man, as soon as he is not alone, he is another reality than the object outside him. As soon as he is another reality to the object outside him, the object has him for an object. To Marx, really existing means to be sensuous and to be sensuous means to be an object of sense and also to have sensuous objects outside oneself and what is more striking to Marx is that “To be sensuous is to suffer”<sup>6</sup>. A non-sensuous being is nonbeing and unreal. Man as a real corporeal being is essentially a sensuous being and every sensuous being is a suffering being and for the feeling of this suffering man appears to Marx as a passionate being. Passion is the essential power of man<sup>7</sup>. He is a being for himself—a species-being. He has to confirm and manifest himself both in his being and in his knowing and this differentiates him from other species<sup>8</sup>.

The living concrete human individual is the point of departure of Marxist philosophy. He does not want to set out from imaginary thesis. Man always appears to him as real man. Life, to him, is not determined by consciousness, rather consciousness is determined by life. Consciousness is always regarded as the consciousness of human individual. The phantoms created by the imagination of the brain necessarily direct the material life-process, and so mortality, religion, metaphysics and all the rest of ideology as well as forms of consciousness corresponding to these no longer retain the semblance of independence. For the distorted function of imagination, man can have no history and no development. But by developing their material production and material intercourse men alter their actual world and also their thinking and the product of their thinking. The sole concern of Marx is thus, the man, not in any

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(6) *Ibid.* p.275

(7) *Man as an objective, sensuous being is therefore a suffering being - and because he feels that he suffers, a passionate being. Passion is the essential power of man energetically bent on its object. - Ibid.* p.337.

(8) *But man is not merely a natural being : he is a human natural being. That is to say he is a being for himself. Therefore he is a species-being, and has to confirm and manifest himself as such both in his being and in his knowing. Ibid.* p.337.

fantastic isolation and finity but in their actual, empirically perceptible process of development under definite conditions and in this sense Marx points the direct contrast to German philosophy which descends from heaven to earth, and his philosophy which is a matter of earth to heaven,<sup>9</sup> and when the actual life processes instead of imagination come into view history ceases to be a collection of dead facts, and it is the first premise of the Marxist concept of man.

Man is an independent being. It means that he does not owe its existence to something else other than himself, “A being”, Marx views, “only considers himself independent when he stands on his own feet; and he only stands on his own feet when he owes his existence to himself”<sup>10</sup>. A dependent being lives on the grace of another. His dependence completes when he owes him not only in the maintenance of his life but also in creation of his life. But Marx rules out every possibility of the so-called myth of creation<sup>11</sup>. Human being to him, is a product of the species-act of human being. So even physical man owes his existence to man<sup>12</sup>. Unnecessary continuation of the absurd question regarding creation seems to Marx, a product of abstraction and he asks to abandon this meaningless abstraction<sup>13</sup>.

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(9) *In direct contrast to German philosophy which descends from heaven to earth, here it is a matter of ascending from earth to heaven. That is to say, not of setting out from what men say, imagine, conceive, not from men as narrated thought of, imagined conceived, in order to arrive at man in the flesh; but setting out from real, active man, and on the basis of their real life process. -The German Ideology, Ibid. Vol.5. p.304, Progress Publishers, Moscow, 1976.*

(10) *Economic and Philosophic Manuscripts of 1844 - Karl Marx Fredrick Engels - Collected Works, Vol.3, P.304, Progress Publishers, Moscow, 1975.*

(11) *The creation of earth has received a mighty blow from geognosy - i. e. from the science which presents the formation of the earth, the development of earth, as a proves, as a self- generation. Generation aequivoca is the only practical refutation of the theory of creation. - Ibid.pp.304-05.*

(12) *.....it is certainly easy to say to the single individual what Aristotle has already said: You have been begotten by your father and mother; therefore in you the mating of two human beings - a species-act of human beings - has produced the human being. Ibid. P.305.*

(13) *I say to you : Give up your abstraction and you will also give up your question. - Ibid.*

As nature and man are intimately connected with each other so also the society and man are connected. Marx views the human individual always keeping him in social framework. According to him, “just as society produces man as man, so is society produced by him” <sup>14</sup>. Man is both a product of society and its maker. The nature exists as the foundation of the human existence only when man lives in society , only when he is a social man. Only when man’s existence is for the existence of other and other’s existence is existence for him, then his existence becomes natural existence; and only then his existence becomes human existence. Society is the complete unity of man with nature <sup>15</sup>.

Man is an active agent. Activity in the scientific sense, means the activity which is performed in the direct community with other. So every human activity must be social activity. Man’s existence consists in this social activity. So when a man makes something for himself he makes it for society. The activity of the individual’s consciousness appears to Marx as the theoretical existence of a social being, and the general consciousness of the individual is a social fabric, although in distortion the general consciousness appears as an abstraction from real life and as such, confronts it with hostility <sup>16</sup>.

The individual, as Marx holds, is a social being, and the manifestations of his life are an expression and confirmation of social life. Marx points out the similarity of individual-life and species-life in this context. Marx’s individual-life and species life are not different. The mode of existence of the individual is a more particular or

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(14) *Economic and Philosophic Manuscripts of 1844--Karl Marx Frederick Engels--Collected Works, Vol. 3, p. 298, Progress Publishers, Moscow, 1975.*

(15) *Thus society is the complete unity of man with nature the true resurrection of nature--the accomplished naturalism of man and the accomplished humanism of nature.--Ibid.*

(16) *My general consciousness is only the theoretical shape of that of which the living shape is the real community, the social fabric, although at the present day general consciousness is an abstraction from real life and as such confronts it with hostility. The activity of my general consciousness, as an activity, is therefore also my theoretical existence as a social being. Ibid, pp. 298-99.*

more general mode of the life of the species, or the life of the species is a more particular or more general individual life. Man conforms his real social life in his consciousness of species and the being of the species confirms itself in species consciousness and exists for itself in its generality as a thinking being<sup>17</sup>. Man is a particular as well as the totality - the subjective existence of society-life exists in the real world both as awareness and real enjoyment of social existence and as a totality of human expression of life. His particularity makes him what he is a real social individual<sup>18</sup>.

Marx is a radical thinker. Marxism is naturally a humanism but humanism of a specific kind. His difference lies in his radical thinking. He wants to grasp a matter by the root which leads him to begin his journey from the concrete man. Man is the point of departure of his humanism. In his Introduction to "Contribution to Critique of Hegel's Philosophy of Law" Marx holds the opinion that "To be radical is to grasp the root of the matter. But for man the root is man himself....The criticism of religion ends with the teaching that man is the highest being for man, hence the categorical imperative to overthrow all relations in which man is a debased, enslaved, forsaken, despicable being"<sup>19</sup>. The radical character of Marx's thinking bears the stamp of a special revolutionary outlook.

The concept of Individual in Marx's thinking devoids of any superhuman origin. Religion, in which man is alienated from his real nature, is an object of criticism to Marx. He never thinks of man keeping him in the ultra-human place. Man is always the man in the solid ground of earth. He is the maker of his destiny. Religion is his

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(17) *In his consciousness of species man confirms his real social life and simply repeats his real existence in thought, just as conversely the being of the species confirms itself in species consciousness and exists for itself in its generality as a thinking being. --Ibid p.299.*

(18) *Man much as he may therefore be a particular individual (and it is precisely his particularity which makes him an individual, and a real individual social being) is just as much the totality--ideal totality--the subjective existence of imagined and experienced society for itself; just as he exists also in the real world both as awareness and real enjoyment of social existence, and as a totality of human manifestation of life--Ibid..*

(19) *Karl Marx Frederick Engels--Collected Works, Vol. 3, p, 182. Progress Publishers, Moscow, 1975.*

creation<sup>20</sup>. This radical standpoint leads Marx to the revolutionary outlook.

Marx sees the human essence which differentiates man from animals in the process of production. In the process of production, man proves himself as a conscious-species being. He observes that animals also produce but they produce immediately what they need for themselves. They produce 'one-sidedly' but man produces "universally". Animal produces only in response to its physical needs. And in this free production the true human essence reveals. The animal's product belongs immediately to its physical body whereas man can freely face his products. The animal only makes things according to the standards and needs of species it belongs to, but man knows how to produce for every species. After all man can produce in accordance with the laws of beauty. Thus, in the process of production is the basis on which every aspect of man's life develops. In the process of production the objective world becomes the world of man's essential power--the human reality. The reality of his own essential power becomes for him the objectification of himself. In this objectification he confirms and realizes individuality,<sup>21</sup> Man can be distinguished from animals by religion or by anything else but they begin to distinguish themselves from animals as soon as they begin to produce their means of subsistence. By the production of their means of subsistence men are indirectly producing their material life. Marx thinks that the mode of production must not be considered simply as a matter of reproduction of the physical existence of the individuals, rather it is a definite form of expression of their life. What individual is coincides with his production, both with what he produces and with the manner of his production<sup>22</sup>.

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(20) *Man makes religion, religion does not make man.....Man is no abstract being encamped outside the world. Man is the world of man, the state, society,--Ibid, P. 175.*

(21) *On the one hand, therefore, it is only when the objective world becomes everywhere for man in society the world of man's essential powers-human reality, and for that reason the reality of his own essential powers that all objects become for him the objectification of himself, become objects which confirm and realize his individuality. Economic and Philosophic Manuscripts of 1844, Ibid.p.301.*

(22) *Hence what individuals are depends on the material conditions of their production, - Karl Marx Fredrick Engels -Collected Works, Vol. 5, p.32, Progress Publishers, Moscow, 1976.*

Marx understands human individual always in terms of society and production. He also sees the ideal relationship between man to man in terms of production. He thinks that if man produces in human way he becomes gainer positively in two ways. His production can help himself at the same time his fellow man. In his production when he objectifies his own individuality he can satisfy himself by realizing that his product satisfies the human needs and it corresponds to the need of another man's essential nature. Human individual, in the mode of production can become the mediator between the man and the species and his work can be felt by his fellow man as a completion of his essence and in this way the individual can be confirmed in the thought and love of his fellow man. Thus, in the expression of one's own life and activity, the other can realize his own essence<sup>23</sup>. It is the universal man, an ideal individual of the Communist society not the crippled real individual of the capitalist system, who is alone in a position to fully realize the features that make up the "essence" of his nature.

Communist revolution as prescribed by Marx is directed to human emancipation and human emancipation again needs the transformation of real manhood to true manhood for its consummation. The self-interested and self-alienated man of the bourgeois system is the "real man". He is the "egoistic individual" and the man in the communist society whose personal interest loses its identity in the social interest is the "true man"<sup>24</sup>. The "real man" in the capitalist system is the alienated curtailed crippled man. This "real man" of alienated social life is the point of departure of Marx's philosophy. But his point of arrival is the "true man" or "whole man" or "universal" in communist society. The "true man" or "whole man" is the 'social man' he

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(23) *In the individual expression of my life I would have directly created your expression of your life, and therefore in my individual activity I would have directly confirmed and realized my true nature, my human nature, my communal nature. Comments on James Mill, Elements d'economie politique. -Karl Marx Fredrick Engels - Collected Works, Vol. 3. p.228, Progress Publishers, Moscow, 1975.*

(24) *The real is recognized only in the shape of the egoistic individual, the true man is recognized only in the shape of the abstract citizen --On the Jewish question, Ibid, p. 167.*

only can realize the essence of man in a true manner <sup>25</sup>. In the system of private property, in the class-divided social pattern only the `real man' can be found, not the true man. The real man is particular and the true man is universal. A true man or whole man is he in whom the nature of man is fulfilled <sup>26</sup>. He is the ideal member of communist society. He is free from the alienation with its various form, and thus makes himself a species being. He is the ultimate point of human emancipation. Marx rightly observes : “Only when the real, individual man re-absorbs in himself the abstract citizen and as an individual human being has become a species-being in his every day life, in his particular work, and in his particular situation, only when man has recognized and organized his `forces propres' as social forces, and consequently no longer separates social power from himself in the shape of political power, only then will human emancipation have been accomplished” <sup>27</sup>. “Liberation”, Marx conceives, is a historical and not a mental act, and it is brought about by historical condition” <sup>28</sup>. The individuals can be free only to the extent the social conditions permit him. Every historical period gives rise to definite social types of individual. Social transformations create a new social environment. The communist revolution is directed to such a social environment in which the free development of all. It also directs to the positive abolition of private property which enables the real appropriation of the human essence by and for man. It is a complete return of man to himself as a social being. It is a complete return of man to himself as a social being. It is a complete return of man to himself as a social being. It is true solution of the

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(25) *Man appropriates his comprehensive essence in a comprehensive manner, that is to say, as a whole man. Each of his human relations to the world--seeing, hearing, smelling, tasting, feeling, tasting, feeling, thinking observing, experiencing, wanting, acting loving--in short, all the organs of his individual being, like those organs which are directly social in their form. Economic and Philosophic Manuscripts of 1844, Ibid, pp. 299-300.*

(26) *A “true” or “whole” man is a man in whom the `nature of man' is fulfilled. Marxism and the Human Individual, p. 91. McGraw-Hill Book Company, edited by Robert S. Cohen, Boston University, 1970.*

(27) *On the Jewish Question, Karl Marx Frederick Engels--Collected Works, Vol. 3, p. 168, Progress Publishers, Moscow, 1976.*

(28) *Karl Marx Frederick Engel's--Collected Works, Vol. 5, p. 38, Progress Publishers, Moscow, 1976.*

conflict between man and nature and man and man. It is the freedom from alienation. So the emancipated human individual in communist society is, according to Marx, a social being, in the true sense of the term. Even his every sense becomes social <sup>29</sup>. His enjoyment also becomes other's appropriation. The organs become social organs. He is completely transformed into a human being, completely different from crude non-human alienated being of the bourgeois system. Individual's need and enjoyment consequently lose their egoistic nature. Every one becomes human or social.

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*(29) The abolition of private property is therefore the complete emancipation of all human senses and qualities, but it is this emancipation precisely because these senses and attributes have become, subjectively and objectively, human. The eye has become, a human eye, Just as its object has become a social, human object--an object made by man for man,-- Economic and Philosophic Manuscripts of 1844, Karl Marx Frederick Engels--Collected Works, Vol. 3, p. 300, progress publishers, Moscow, 1975.*

SECTION II

NIMBĀRKAON INDIVIDUAL

## SECTION -II

### NIMBĀRKA ON INDIVIDUAL

Nimbārka is a realistic thinker, but his realistic approach is impregnated with a spiritual note. In his scheme, human being does not appear only as a flesh and blood entity. He is something more. In his thought individual or jiva is a self-conscious ego (aham). The `I' is not something which is ultimately unreal, but it is real the very essence of human being. Nimbarka treats human being in his philosophy as human soul. As such, it is not solely the body of flesh and blood, neither the mind nor the intellect; it is a part of the Supreme Reality. It is atomic in size, <sup>1</sup> In this system one Supreme Soul manifests itself in various names and forms <sup>2</sup>. The human being is one kind of this manifestation. So he is a part of the Supreme Reality as the waves of an ocean. This of Nimbarka receives its support from the Brahma-sutras of Vadraryana <sup>3</sup>. White explaining these sutras Nimbarka holds the opinion that the individual soul is nothing but a part of the Supreme Soul <sup>4</sup>. Here part does not signify a portion, rather signifies power. Individual soul is a power of Supreme Soul <sup>5</sup>. And as a part of Supreme Soul, the individual soul is both different and non0different from Brahman. There is a relation of natural difference and non-difference (svābhāvika behdābheda) between individual soul and Supreme Soul. As there is a relation of natural difference and non-difference in between waves and ocean, in between rays and sun, in between leaf of

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(1) *aṅgin hi jivain*, - *Daśa-śloki*, published by Dr. Amar Prasad Bhattacharjee. Asian printers press, Calcutta, 1973.

(2) *ekam rūpaim bahudha yah karoti*. - *Kathopaniṣad* 2.2.12.

(3) *Brahma sutras* - 2.3.42-44.

(4) *paramātmāno jivómśah* - *Brahma-sūtra* 2.3.42. *Vedāntapārijātasaurabha*, P. 235, Vrindavan edition, 1932.

(5) *amśo hi śaktirūpo grāhyah* "esa parasya śaktih jivólpaśaktiasvatantrah" iti śruteh - *Brahma-sūtra* - 2.3.42. *Vedāntakaustubha*, P. 236, Vrindavan edition, 1932.

the tree and the tree, in between a particular town and the whole country, there is relation of natural difference and non-difference between individual and Supreme Being <sup>6</sup>. The wave is not completely different from the ocean and not also completely non-difference. Similarly, the part and the whole are neither completely different nor completely non-different. The difference between individual soul and Supreme Soul is natural, eternal and real. The individual soul is the subject of ignorance while the supreme soul is never subject to it. Human being is an enjoyer of results of works done by itself, while the Supreme Soul is free from it. Though the Supreme Soul embraces every individual finite being. He is ever untouched by pleasure and pain of the individual <sup>7</sup>. Every human being has definite name and form but the Supreme Soul is without name and form <sup>8</sup>. The power of comprehension of the individual human being is subject to contraction and expansion but that of the 'Supreme Soul' is never subject to such increase or decrease <sup>9</sup>. While the latter has power to create, maintain and destruct the world, the former does not. Nimbarka and Srinivāsa take great pain to maintain the difference between infinite Soul and finite being by astounding logic and scriptural text as well.

In spite of this attempt to make a distinction between finite individual and Infinite Supreme Soul, the champion of Nimbarka school endeavours to point out the non-difference of individual and Supreme Soul. Since the Supreme Reality embraces all the animate and inanimate objects their non-difference cannot be ignored. If their mere difference is admitted then the scriptural passages like "tattvamasi" <sup>10</sup> etc.

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(6) *Vide Vedāntāparijātasaurabha on Brahma-sūtras. 3.2.27-28.*

(7) *jivasya paramapuruṣamśatve ams sukhadukham nānubhavati, yathā prakāśādih svāmsagatagunadoṣavarjito bhavati .-Brahma-sūtra,2.3.45, Vedāntāparijātasaurabha, p.237.*

(8) *"nāmarūpe vyākaravāṇi" tisminkāryyē pi parasya nāmarūpanirvāhakatvena pradhānatvāddhetoh svotpādyānāmarūpabhokṛtvābhāvād brahmārūpavadbhavati. - Brahma-sūtra, 3.2.14. Ibid. P. 281.*

(9) *evambhūtasya jivāsādhāranadharn asyani tyasyāpi sdankocavikāsau bhavatah. - Brahma-sūtra 2.3.38. Vedāntakaustubha., P.228, Ibid.*

(10) *Chāndogya Upaniṣad. 6.8.7.*

would not carry any sense. As one cannot deny the non-difference of a part and whole, in a similar manner one cannot refuse to accept the non-difference of individual and Supreme Soul - a whole of all finite beings. As the rays have no separate existence part from sub, the individual souls also have not separate existence apart from the Supreme Soul. It is a fact that the relation of identity takes place between two non-different relations. This relation of identity is possible neither in an absolutely single object, nor between two absolutely distinct objects. Srinivasa in his Vedantakaustubha affirms that the relation of identity is possible between the effect and its cause the attribute and its substratum, the power and its possessor, i. e. only between two things which are both different and non-different <sup>11</sup>. So the Supreme Soul being as the soul of human being, <sup>12</sup> is non-different from him but the human soul as a parts of the Supreme Soul is different from him. Hence, both difference and non-difference are equally fundamental and natural. The relation of Brahman and human being is a relation of natural difference and non-difference <sup>13</sup>. A Nimbārkist views an individual as an eternal human being as it is a part of eternal Brahman. As such, jiva or individual is ever free from the cycle of birth and death <sup>14</sup>. The Nimbārkist recognizes jiva as a knower as also knowledge by nature. While explaining the nature of individual the great Nimbārka in the opening verse of his Dasasloki mentions jiva as “jnanasvarupa” <sup>15</sup>. Individual is essentially pure consciousness but

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- (11) *dvayoh padārthayoh kenāpi prakāreṇabhede sati tādātmyalaksanah samhandha upapadyate, na gavāśvayostādatmyamuyapadyate na caikasyapyasvasya tādātmy - yamupapadyate, api tu kāryukāraṇayoh guṇaguṇinoh śaktiśaktimatorbhinnābhinnayoh padarthāyoreva tādātmyasambandhah. - Brahma sūtra, 4.1.3. Vedāntakaustubha. P.337. Vrindavan edition. 1932.*
- (12) *mumuṣṣuṇa paramaparuṣah svasyātmatvena dheyah. Brahma-sūtra 4.1.3. Vedāntaparijatasaurabha, P. 386. Ibid.*
- (13) *ubhayavidavākyānam tulyabalatvāt jivaparamā - tmanoh svābhāvīkau bhedābhedau bhavata ityṛthah. - Brahma-sūtra 2.3.42. Vedāntakaustubha. P. 336, Ibid.*
- (14) *jivātma notpadyate kutah? svarpūatastadupattivacanābhāvāt, “na jayate mṛyate vā vipaścit, nityo nityanam ajo hyeko juṣṣāmano nusete” ityādiṣrutibhyo jivasya nityatvavāgmācca. - Brahma-sūtra, 2.3.17. Vedāntaparijatasaurabha, P. 222. Vrindāvan edition. 1932.*
- (15) *jñānasvarūpañce hereradhīnam śarīrasamyogaviyogayogyam anum hi jivam pratidehabinam jūātrtvavantam yadanatamāhuh - Daśasloki, Asian Printers, Calcutta, 1973.*

not unconscious passive matter. As he is comprehension by nature, he is also a comprehensor <sup>16</sup>. Though the knower and its quality of knowledge are equally knowledge, yet both knower and its quality of knowledge belong to different categories and thereby distinct from each other, simply because one is the substratum and the other is quality. As a drop of water fallen in ocean does not lose its separate existence because it has distinct form of its own, similarly knowledge accrued in the mind of a knower does neither lose its identity nor merge in the substratum, who is also essentially knowledge by nature <sup>17</sup>.

The individual human being, according to Nimbārka, is an enjoyer also. He enjoys the results of actions performed by him. He is an active agent, <sup>18</sup> and as an agent he is liable to enjoy the results, good or bad, of his action <sup>19</sup>. When one performs one's duty in a disinterested spirit one becomes free from the law of Karma (action), and is capable to enjoy the supra-mundane delight. But the action which one performs in selfish interest leads one to rebirth. This does not contradict the view that the individual soul is without beginning and without end. Actually, the material body of the individual is subject to the genesis and annihilation <sup>20</sup> but not the soul itself. Being the part of the Supreme Soul each and every individual is essentially equal. But although individuals are equals from spiritual standpoint, this system does not ignore apparent diversity of body sect, sex and the like <sup>21</sup>. This ultimately helps the Nimbārka school to maintain the theory of unity in diversity and diversity in unity. Jiva or individual as Nimbārka conceives is not independent. He is essentially under

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(16) *ahanarthabhūta ātmā jñāta bhavati. Brahma-sūtra 2.3.18. Vedāntapārijātasaurabha, P. 223.*

(17) *jale nikṣiptajalam bhinnatvenāvasthātum arhati. sāvayavadravayatvāt pārvithvarajāmsi  
nikṣiptapārvithvaraovat. - Vedāntaratnamanjusā, P.33, edited by Amlokārām Sāstri, Vrindāvan.*

(18) *ātmaivakartā -Vedāntapārijātasaurabha on Brahma-sūtra. 2.3.32. P. 230. Vrindavān edition. 1932.*

(19) *tayoranyah pippalam svādvatti- Muṇḍaka Upaniṣad -3.1.1.1*

(20) *śarirabhāve janmamanayarbhāvityāt. Brahma-sūtra. 2.3.16. Vedāntapārijātasaurabha, P. 221.  
Vrindāvan edition. 1932.*

(21) *“svargakāmo yajeta, śūdro yagñe nāvaktiṭah ityādyanjñāparihārāvupapadyete jivānām  
brahmāmsatvena sanatvé pi viṣamaśarirasamban dhāt. Brahma-sūtra. 2.3.47. Ibid. P. 238.*

the control of Supreme Soul or Brajman <sup>22</sup>. Srinivāsa in his comments on Vedāntapārijātasaurabha proclaims that the agent ship of the individual soul proceeds from the highest as its cause. The Supreme being alone makes one, whom he wishes to raise up from this world, do good deeds. He alone makes ones whom he wishes to lead down, do bad deeds <sup>23</sup>. But the highest being does not direct the individual to perform act according to his sweet will but he always directs the individual to perform the action good or bad, in accordance with his previous deeds. The highest being also determines the birth of the individual according to the deeds previously performed. Not to speak of more the life-style of an individual also is directed by his own Karma, otherwise all prohibitory scriptural texts would carry no sense <sup>24</sup>.

The Champion of Nimbārka school contends that one Supreme being manifests himself in various names and forms - in diverse conscious and unconscious objects. This school believes that diversity is in a position to make the unity meaningful. The eye sees, ear hears, nose smells, the tongue tastes, leg walks, and the hand works. As different organs are meant for respective works, questions of good or bad, does not arise here, similarly different individual may engage themselves in different works. But that does not indicate the merit or demerit, virtue or sin of the individual concerned. Actually the question of equality or inequality, and good or bad appears only in the relative level. The Taittiriya Upanishad emphatically proclaims that he who knows the ultimate truth realizes that performance of good or bad action is the same <sup>25</sup>. We engage a definite organ of our body to some act which seems to us dirty and engage

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(22) *tajjivasya karthrtvam parāddhetorasti “antah pravistah śāstā janānāmi” tyadi śruteh. - Brahma-sūtra. 2.3.40. Ibid. P. 234.*

(23) *parāddhetbhūtājjivasya karttrtvamasti .....na svātantryeneuarthah kutah? “eṣa hyeva sādhu karma kārayati tam yamebhyo lokebhya unniniṣate, eṣa evāsādhu - karma kārayati tam yamebhyo lokebhyo dhoninisate, antah praviṣṭih śāstā janām ya ātmānamantaro yamayati” tyādisruteh, “sarvasya cāham hṛdi sanniviṣṭo mattah smrtirjñāmamapohanañce” tismṛtesca. -Ibid. Vedanta-Kaustubha.*

(24) *vaiṣamyādidoṣabirāsārtgastu sabdah, jivakrtakarmāpeksah prónyasminnapi janmani dharnādīkam kārayati vihitapratuṣddhāvauyarthyaḍibhyah - Brahma-sūtra. 2.3.41. Vedāntapārijātasaurabha, . P. 234.*

(25) *etam ha vāva na tapati, kim aham sādhu nā karavam. Kim aham pāpam akanavam iti. Sa ya evam vidvān ete ānāban sprṇute. - Taittiriya Upaniṣad 2.9.2.*

the another to perform an act which seems to us pious. We never think one organ bad and the other good. Similarly, the highest being engages someone to some action which seems to be bad and engages other to action which seems to us good. But the respective individuals are not evil or virtuous to the Highest Soul. Everybody is similar to him. A Nimbārkaist further proposes that individual soul is ever untouched by mundane joy or suffering. He is purely bliss by nature. It is not the soul but the mind that feels happy or sorry by getting undesired objects or losing the desired objects. In fact, mind becomes sorry or joyful. But human being is not mind. Mind is an organ. It is nothing but waves of thought which creates something good or bad. The individual always remains above all this. But in the standard world he identifies himself with the mind and considers the feeling of the mind as his own. This identification is a result of ignorance. As a matter of fact, every individual suffers from the result of his action, he is rewarded or punished according to his deeds. Good action results in good effect and bad action in bad effect. It is the law of Karma on which the social discipline is based, and the Supreme Being cannot be accused of engaging one to good deed and to other to bad <sup>26</sup>.

Time seems to be appropriate to mention here that the Nimbārka school of Vedanta philosophy does not overlook the diversity which is the keystone of the universe. If we consider our whole body as the universe and different sense organs as the different individuals then it appears that as the job of the different senses are different to make the body a harmonious complete whole, the jobs of the different individuals are different to maintain the harmony of the universe. If the different senses want to perform the same kind of act it will mean the death of the body. So will be the case if all of the individuals become identical. Diversity is necessary to make the unity meaningful. If we examine the whole matter with a minute and concentrated impartial intellect it will appear to us that all the sense organs of an individual are guided by the mind, the mind by egoism, the egoism by intellect, intellect by the individual soul, and behind the individual soul there is the Supreme Soul. As the

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(26) *viṣmasyṣṭisamhārādīnimitavaiṣamyanaīrghrnye jivakarmasapekṣatvāt parjanyaśyeva jagajjanmādikarttuma syatam, tathaiva dar śayati "punyo vai punyo vai punyena karmana, pāph pāpene ti ś rusih. - Brahma-sūtra. 2.1.33. Vedāntapārijātasaurabha, . P. 174. Vrindavan edition, 1932.*

different parts of a watch only can work when it is springed up, the individual soul also is in a position to function if and when he is guided by the Supreme Soul. Thus, with all emphasis at its command, Nimbārka School asserts that the whole universe is governed by one Supreme Soul under whose proper direction and grace, and by the virtue of the good result of previous deeds and practice of the principles projected by Nimbārka an individual, who hankers after earthly pleasure, proceeds to a higher state whereas he cannot remain satisfied with the mundane enjoyments and hankers after higher happiness and thereafter he attains the state of mumukṣu and wants to be liberated from the bondage of Karma and ultimately reaches a state when he overcomes the narrow barriers of egoity and blossoms forth into an emancipated human individual, <sup>27</sup> a human individual similar to highest or whole being.

Emancipation, as Nimbārka conceives, is the attainment of similarity with the whole being both in nature and quality <sup>28</sup>. In the state of freedom an emancipated being realizes his individuality, <sup>29</sup> he does never lose his identity or merge with the whole being but shine forth in all its brilliance and purity for all time to come.

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(27) *Jivātmanāstāsvadvividhāh, baddhamuktabhedhāt, tārabaddho mamanadikarm vāsanākāryabhūtadevatiruu-gādhanekevidhasariratatsambandhisu āmatvātmīyabh-imānadārdhyavanto baddhāh, tathābhūtāśca dvivi, dhāh, mumukṣububhukṣubhedat, tatra mumukṣava adhyātmyādivividhasāmsārikaduhkhanubhāvajātakleṣva vattay viraktāh santah samsāranmokṣamicchava iti, té pi dvidhāh, bhagavadbhāvāpttilakṣanañikikāmāhñijasvarūpāttokāmāśca, vaiṣayikānandamicchvo bubhukṣasava té pi dvidhāh, bhaviśreyāśka nityasamsārinasceti. - Vendantaratanamanjusā, pp. 109-11, edited by Amolākaram Sāstri, Vrindavan Vikram, Yr. 1998.*

(28) *brahmasāksātkaradhetastena saha samyan yāti, - Brahma-sūtra 3.2.26, Vedantaparijatasaurabha, . P. 289. Vrindavan edition, 1932.*

(29) *jīāórciradikena mārgena param sampady svābhāvikenā rūpenavirbhavatīti “param jyotirūpasampadya svena rūpenābhiniśpadyate” iti vakyena pratipadyate, svenetiabdāt. - Brahma-sūtra 4.4.1. Ibid. p. 422.*

SECTION - III

HUMANISM-RADICAL AND SPIRITUAL

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### HUMANISM-RADICAL AND SPIRITUAL

Though Marx and Nimbārka differ in regard to the treatment of the essence of individual, yet their theories ultimately reach the arena of humanism. Communist revolution is directed to human emancipation that needs the transformation of realmanship to truemanhood for its consummation. The real man of alienated social life is the point of departure of Marx's socialism, and his point of arrival is the trueman or wholeman. Actually Marx's theory centers around the theory of man. Man is the pivot round which the entire philosophy of Marx moves. Marxism is humanism. Marxist describes it as a real humanism although we prefer to recognize it as a radical humanism. Likewise Karl Marx, Nimbārka, an advocate of the spiritual socialism, lays a special emphasis on man and society and proposes to make a relation of faith, love and intimacy between man and God—the finite being and the Whole Being. Indeed, dvaitadvaitism is also humanism, but humanism of a specific kind. Nimbārka's philosophy is a journey from the ordinary self-confined man to an emancipated man—from bondage to freedom, where an individual overcomes the narrow barriers of egoity and releases the universal interest in place of personal interest and ultimately blossoms forth into a perfect human individual—an individual similar to Whole Being. This system tenders advice to posterity to be aware of the needs of the human heart, its inborn spirit of religion and its sense of living fellowship with other. While Marxism is radical humanism, Nimbārka's humanism is spiritual humanism having a realistic tone. In spite of this difference, the character of humanism of both Marx and Nimbārka is associated with the conception of the human individual. Actually humanism—in every form—takes man and a revolt against the dehumanization of life as its point of departure, it starts with love of man and a sense of distress at men's dehumanization, and reaches the state of freedom where and when the man realizes universal interest as his own interest. The author takes the opportunity to express his view that humanism signifies a system of reflections about man that regard him as the supreme good, and aim to guarantee in practice the best conditions for human happiness. Within the broad humanistic framework there are rooms for Marx's real humanism and Nimbārka's spiritual humanism as well.

A GRAND SYNTHESIS

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An analysis of the foregoing pages leads the curious reader to the conclusion that a grand synthesis of the principles emancipated by Marx and the postulates projected by Nimbārka is in a position to usher in a new society, in which man will exercise his rights without the danger of interference or encroachment and a perfect understanding will exist between all members. While Marx, the pioneer of communist movement, feels it necessary to change the conditions that regulate the life-style of the individual by changing social pattern, Nimbārka, a spiritual socialist, advises to change the society through the realization of equality of all diverse individuals. But on close scrutiny it reveals that both Marx and Nimbārka build up their concepts on the foundation of humanism. Standing on the solid ground of earth both search for a society in which all the members of the society would be in a position to realize the unity in diversity. Since in the present social structure a particular class always makes an attempt to get greater privilege and to exploit another class, both Marx and Nimbārka search for a class less ideal society, which one's prosperity will not prevent other's progress. No one does not deny the fact that to make the world a happy fraternal home approach of communism is the demand of the day. But in India as the spiritual socialists fix their full attention to attain the highest truth and knowledge, the basic needs of man are almost ignored and thereby this spiritual socialism fails to awaken the people at large. While the Marxian communism is successful enough to draw the attention and attraction of the people in general, it also fails to meet all sorts of demand of the people of the day. Marx envisages a society which will emphasis industrialization and consequently, greater resources will be available equitable distribution. While industrialization is necessary for progress of nation, the dream of equitable distribution cannot be brought into consummation unless spiritual upliftment of the man takes place, and he is lifted above the limitation imposed by exigencies of the ordinary world. Nimbārka supplies the formula in regard to this upliftment.

Since a society is considered in the perspective of education and since education determines the goals to which a society wants to reach the dissertation takes great pain in formulating the educational policy for a better society. Today large sections of

the people are being exploited by the self-interested ruling class. To abolish this exploitation a radical change is the demand of the day and this change may not see the light of the day, until the oppressing ruling class is replaced by the class-conscious poor mass or the proletariat. Marx announces that education will give rise to the communist outlook in the minds of the proletariat to properly guide them not to follow the foot-prints left by their predecessors. A state-controlled and state-organised educational programme is in a position to meet the needs of the people at large. But mere material prosperity fails to guarantee man's entire satisfaction. The thesis with all emphasis at his command points out that an absolute dependence on spiritualism and wholesale rejection of industrialism and technological development means the economical stagnation of the country and the complete surrender to industrialism and the total rejection of spiritual culture leads to a spiritual death of the nation. Marx advocates an Education through which the personality of man can be developed and man can confront the obstacles arranged by the force of capitalism. While the type of Education envisaged in Marxist philosophy takes note of physical personality alone, the type of Education projected in Nimbārka philosophy admits diverse dimensions of personality and starting from the lowest tier of physical personality arrives at the highest tier of spiritual personality. No measure taken to ameliorate the suffering of the man can be successfully implemented unless faith in values can be restored. Nimbārka speaks of this restoration and envisages a new type of value-oriented education that can unfold the numerous possibilities of the man, including his divine possibility. A proper combination of educational policies projected by Marx and Nimbārka can, therefore, uphold a complete composite educational thought.

The problem of alienation that stands on the way of the development of a society also comes up for discussion in the dissertation and it records how Marx and Nimbārka view the problem and advise the guidelines to overcome the situation from their respective platforms. Marx deals with the problem of alienation from practical point of view and prescribes a rational way-out which is revolutionary in character. Once private property comes into existence, it becomes the powerful means to perpetuate alienation. So Marx wants to abolish private ownership for human emancipation. The thesis provides considerable space for Nimbārka's view how blissful aspect of Supreme Reality draws the attention and attraction of a man, as a result of which he becomes indifferent to other aspects of Supreme Reality—his true nature and this ultimately

makes him detached from the conscious aspect of the Absolute. This attachment to bliss and detachment from consciousness result in self-alienation. But after a thorough search it announces that the doctrine projected by Marx may be necessary, but not sufficient. The abolition of ownership, as Marx conceives, fails to eliminate alienation in toto. Even after abolition of private property different conditions may cause some other forms of alienation. The inhuman qualities like greed, avarice etc. may lead one to acquire the commodities of life not only to meet the needs but to store also. For the complete human emancipation from all types of alienation, it is therefore, necessary to abolish the exploitation of man and to restrain the mind as well. As one cannot deny the economic needs, so one cannot refuse to accept the necessity of the removal of inhuman qualities. Marx thinks of external insecurity and suggest remedies for putting an end to it. Nimbārka talks of internal insecurity and advocates principles that are in a position to combat this insecurity. And internal insecurity is more dangerous than external insecurity. All this leads a curious reader to jointly apply the methods projected by Marx and Nimbārka.

The dissertation also presents an animated discussion in regard to the impact of religion on society. Though early, Marx does not find any contradiction between religion and human development, rather considers it as a means of development of a society, later Marx views religion as almost the chief force of enslaving man. Marx's love for freedom and rationality and hatred for oppression of man by man make him engage to criticize all heavenly and earthly Gods. Marxism rejects religion altogether, because it is likely to foster dependence on gods and put an end to individual freedom so necessary for generation of wealth as also to accept inequality due to birth and economic status as something sacrosanct in nature. This unfortunately, ensues from a wrong notion of religion.

Religion, as Nimbārka conceives, is a process by which man can maintain himself and his relation with others and at the same time can manifest his latent possibilities to the fullest extent. In this sense, religion and Philosophy are identical and possibly both lead the man to fulfillment in the way education leads to it. This magnificent religion of man fosters a spirit of mutual respect and tolerance and instead of causing a sense of inequality, inducts a feeling that all are children of immortality and consequently are equals.

The thesis also expends substantial energy to throw light on the theory of man and its affairs—the central problem with which the principles enunciated by Marx and Nimbārka are closely associated. Marx’s socialism starts from self-interested and self-confined real man of the bourgeois society and arrives at universal man—an ideal individual of the communist society, who is alone in a position to fully relaise the features that makes up the “essence” or the nature. Philosophy of Nimbārka also begins with man and his distress, and aims at a state reaching which he overcomes the narrow barriers of egoity and blossoms forth into an emancipated human individual—an individual similar to Brahman or Whole Being. Philosophy of Marx and that of Nimbārka both ultimately enter the arena of humanism while Marxism is radical humanism. Nimbārka’s humanism is spiritual humanism having a realistic tone. But as humanist both Marx and Nimbārka join their hands and revolt against the dehumanization of life and tender advice to prosperity so as to lead them to the state of freedom where and when an emancipated human individual would realize his essence in its full splendour.

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