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 function 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 level "communist". From our survey it reveals 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 communist have left the CPSU, and the new CPSU Party programme 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 Italian Communist Party, the largest in West Europe. The Italian Party decides 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 Eurocommunism. This Party discards the concepts of proletarian dictatorship, leaves out Leninism from the definition of its identity and even changes its attitude to Marxism. Not to speak of more, the upsurge of the protest led by the student in the Tiananman Square of China draws the attention of the people throughout the world. After the chaos in Beijing the People's Daily in its editorial read over 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 to build up a better society. This leads the author to prepare the present monograph in which a modest attempt has been made to synthesise 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 Vedanta Philosophy of Nimbarka and attempts to nicely synthesised 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 recognise 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 of 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-distinctions. It fully describes 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 labour are still necessary to one in which labour 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 differences still exist, to one in which there exists a single association of whole people which disposes of all the means of production 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 equality of all diverse individuals. The third section makes an attempt to synthesise 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-organised 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 communistic 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 skilful 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 Ātman, 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 spiritualism and wholesale rejection of industrialism and technological development means the economical stagnant of the country, and again the complete surrender to industrialism and the total disregard to spiritual training leads to spiritual death of the nation. While Marx envisages an education through
which personality of man can be developed and man can con-
front the obstacles arranged by force of capitalism, Nimbarka
speaks of a new type of value-oriented education that can
unfold the numerous possibilities including his divine
possibility. In view of this, it feels necessary to
synthesize these two schemes to make the educational policy
a composite whole.

The problem of alienation and its wayout come up
for discussion in the third chapter of the dissertation.
The first section of this chapter expounds the import of
word "alienation" and the concept of alienation as also
a revolutionary wayout of the problem from Marxian point
of view. The second section discusses the problem from
spiritual level. Following Nimbārka it discusses how
alienation debars a man to attain the state of freedom
and how a man does not alienate himself 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 reveals to Marx that religion is 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. 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 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 Nimbarka 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 savours the supramundane surprising delightful. The third section of this chapter points out that humanism is the foundation stone on which both Marx and Nimbarka build up their ivory-towers and revolt against the dehumanization.

An 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 Nimbarka 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.

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The thesis is now presented to the bar of the academic world.

Pradip Chattopadhyay

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