CHAPTER - II

MARX AND NIMBARKA 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 enables 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". (1) Marx spends his substantial energy to criticise all existing conditions of society. (2) The nature


(2) The communists 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, Mowcow, 6th Printing, 1982.
and direction of Marx's criticism of society as found in his attempts towards the actualisation 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 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 new age. "Communist education is systematic and purposeful work in bringing up harmoniously developed people, who combine a high level of ideological commitment, industriousness, organisation, intellectual wealth, moral purity and physical perfection". (3) The formation

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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. (4) 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

(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.
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. 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. (5)

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.

(5) Both for the production on a mass scale of this communist consciousness, and for the success of the cause itself, the alternation of men on a mass scale is necessary, an alternation which can only take place in a practical movement, a revolution. - The German Ideology, Karl Marx Fredrick Engles - Collected Works, Vol. 5, pp. 52-53, Progress Publishers, Moscow, 1976.
in the common cause". (6) 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 a knowledge of all the treasures created by mankind". (7) Communist education is not expected to be limited by any narrow wall of individuality.

The essential condition of Marxist education in 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. While analysing the concept and role of education from the Marxist


standpoint Professor M.I. Kalinin, with all emphasis at his command, affirms "To be a Marxist does not mean merely to read or even study Marx, Engels, Lenin and Plakanov .... 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". (8) 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. (9)


(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.
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 lifely 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 adopt 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 regarded their teachers". (10) 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

(10) Ibid., pp. 17-18.
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. (11) 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". (12) It requires a great sacrifice in the part of the teacher and this job requires the love for job. If a teacher puts his

(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, keen, 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.
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. (13)

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

(13) ..... I would like young Pioneer workers to love our children as intelligent mothers 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.
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.\(^{(14)}\) 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.\(^{(15)}\)

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 interests of the socialist homeland's defence. They encourage in people qualities such as strength, endurance, firmness of will and courage.


\(^{(15)}\) Ibid, pp. 453-454; also compare "The 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.
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 very beginning. So it must be the 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 education with worthy honour. (16) 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. (17)

(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, p. 131.
The second important quality is honesty. 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. 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.

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

(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.
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 pupil must learn to work according to their 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 collectively becomes an integral part of our habits and standards of behaviour and is practised not only consciously, after deliberation, but
instinctively, organically is important for making communist education fruitful.\(^{(21)}\) To fulfil its mission, that is the capturing of the ruling power the proletariat must, together with the collective form of peasantry, study, adopt and assimilate the entire heritage of human culture. Proletarians 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 illiteracy. It needs the active role of the 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.\(^{(21)}\)

\(^{(21)}\) 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 into production into everyday life, into the world of social habits; the establishment of the conditions under which collectivity becomes an integral part of our habits and standards of behaviour, and is practised not only consciously, after deliberation, but instinctively, organically. - Ibid, pp. 154-155.
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. \(^{(22)}\) The aesthetic education of the builders of communism means that they develop sound aesthetic judgements and perceptions, artistic tastes, knowledge of culture and the 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 dirt in the house or lack of taste in architecture, a repellent taste in 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 condemned by the people. Aesthetic education enables the individual to penetrate the world of beautiful, to make

\(^{(22)}\) 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.
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.(23)

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 civic duty and the striving and ability to translate the moral norms of socialism into norms of the

(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 Kosomol, 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.
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. (24) 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. (25) Here the moral education includes the humane 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. (26) 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 the 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. (27)

(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 mutual respect among people; man to man is a friend, comrade and brother. It orients people towards 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.
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. This is why Kalinin lays much emphasis on the practice of mathematics. Mathematics is called the mental gymnastics. (28)

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 performances 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.

(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.
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. So 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 an essential sphere of creative, intellectual and cultural activities for citizens whereby their own personalities are formed. So communist education is mainly man-making character. (29)

(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

HIMBA VIEW OF EDUCATION
SECTION - II

NIMBĀRKA VIEW OF EDUCATION

The Upaniṣadic 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 Chandogya Upaniṣad Āruni advises Śvetaketu that the 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. (1) In the Mundaka Upaniṣad the knowledge of Brahman or Absolute is considered as knowledge per excellence. (2) All our empirical knowledge leads to the Supreme knowledge or parā vidyā. The great Nimbārka, the

(1) yathā somyaikena mṛtpiṇḍena sarvam mṛṇmayam
evijñātaṁ syād vācārambhānam vikāro nāmadheyam
mṛttiketyeva satyam. - Chandogya Upaniṣad. 6.1.1.

(2) dvē vidyē veditavyē iti ha sma yad brahmavIDEO
vadanti - parā caivāparā ca. tatrāparā ṛgvedo
yajurvedaḥ sāmavedotharvavedaḥ śikṣa kalpovṛt-
karaṇam nituktaṁ chando jyotiṣamiti.
atha parā - yasya tadaksaram adhigamyate -
Munduka Upaniṣad - 1.1.4-5.
propounder of the theory of the natural difference and non-difference, follows the foot-prints left by the Vedic seers, and asserts that education ultimately aims at self-realisation or parā vidyā. 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 tranquillity of his mind and eternal peace.\(^3\) Nimbarka, thus, describes self-realisation as the attaining resemblance with Supreme Self in nature and quality.\(^4\) Brahman, in Nimbarka system, is pure, perfect and free from all defects and is

\(^3\) yam labdhva caparam labham manyate nadhikam tatah | yasmin sthito na duhhkha na gurunapi vicalyate || Bhagavadgita 6/22.

untouched by the misery relating to worldly objects 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. But at that state the individual does not lose its individuality. Realization 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. This blissful state is the consummation of human life. Education, as Nimbārka views, makes a man perfect, free from all immoral and unethical qualities and places him on an ivory tower of bliss and happiness.

(5) "na lipyate lokaduhkhena" ityādi pratiṣedhāccha na prakṛtasya brahmaṇo doṣayogah. - Brahmāsūtra 3.2.30, Vedāntapārijāta Sourabha, p. 292, Ibid.

(6) jivo'rcirādikena mārgena param sampadya svābhāvikena rūpenāvirbhavatīti "param jyotirūpasampada svena rūpenābhiniśpadyate" iti vākyena pratipadyate, svenetī sabdāt. - Brahmāsūtra 4.4.1, Vedāntapārijāta Sourabha, p. 422, ibid.

(7) raso vai saḥ. rasam hyevayam labdhvānandī bhavati .... atho so'bhayaṁ gato bhavati. - Tāittirīya Upaniṣad, 2.7.2.
Thus, it appears that the direct experience accrued from scriptural text enables one to realise the Absolute or Supreme Self, and Nimbarka 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. (8) Without a worthy teacher the highest kind of knowledge cannot be imparted. (9) Sundarabhatta in his Mantrartha hasya clearly mentions the qualification of a teacher. A teacher, Sundarabhatta 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

(8) a) यादेय गुरुंता विद्या भवसंबन्धधवा मिःसिः -
     तम तदुक्तेन मर्गेना धारयेद्वायनो त्तमाहि -
     Mantrartha hasya, p. 4, Chakravarty, Chatterjee & Co. Publication, Calcutta, 1932.

b) सास्त्रमुखना तस्या हर्दिष्ठाम सम्सयादिकाम
    चित्त्वा निरतिस्याप्रीतिविष्वासः राधविषायाम करायतः
    अत्मार्पितिप्रतिबाधकावराणाय ....
    स्वयम ग्रीहित्वा तमानुग्रहणति इति. - Mantrartha hasya on Mantrartha hasya, ibid, p. 23.

(9) "ना विनागुरुसंबन्धाम् ज्ञानस्याधिगमाः कुतः
    गुरुं पार्यिता तस्या ज्ञानम् पवामिः ओवयते" ||
    iti mokṣadharmā sukām prati janakavākyāc ca. -
scripture and an expert of the secret knowledge.\(^{(10)}\) An enquirer who seeks to attain the final deliverance should resort to a preceptor who is endowed with these qualifications and not any one else. Just as one cannot cross the ocean and reach the shore in a holed boat, so one cannot cross the ocean of life and attain salvation with the help of a teacher who is not himself competent enough.\(^{(11)}\) 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

\(^{(10)}\) "ācāryo vedasampanno viṣṇunhakto vimatsarah | mantrajño mantrabhaktaścā sadā mantraśrayah śucih ||
gurubhaktisāmayuktaḥ purāṇajño viśeṣataḥ |
evamlakṣaṇasampanno gururityabhidhīyate ||
ityādiśāstrādilakṣaṇa sampannah kāruṇyavātsalyaksamā-
rjjavamārdāvādiṣuṣrāya eva mumukṣuṇā āśrayaṁīyaḥ.-
Mantārtharahasya, P. 48, Ibid.

\(^{(11)}\) "bhinnanāvasrītah stabdo yathā pārām na gacchati|
jñānahīnam gurūḥ prāpya kuto moksamāvapnuyāt ||
knowledge per excellence. The Great Nimbarka clearly points out that a student must be indifferent to his selfish interest and completely surrender to his spiritual guide in every respect. (12) While analysing the qualification of a student, who is eag to attain the knowledge per excellence, should possess the qualities, - sraddha, viveka, arjjava, akincanatva, ananyagatitva, ananyagurubhaktimattva and nirveda. An enquirer of highest truth must have a profound faith and respect (sraddha) 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

possess, - his body and mind, wealth and youth, merits and
demerits, kith and kins - as the means to serve his
teacher. (13) 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 should approach to his trainer
with all sincerity and regards, and the teacher must guide him

(13) sraddhavivekarjjavakincananyagatitvadinam adhikara-
dharmanam. tatra sradha(l) nama ... sastracaryavakya
..... nihsamsayenadhyavasayah ... nityanityasvakiya-
parakiyavastuvisayakajnanaviseso vivekah
(2) manovakkayanam abhinnavruttitvam arjjavam.
(3) ... sarvvasadhananusthasamarthhyadvisayakakarttr-
tvadirupabhimanadisunyavatvam akincanatvam. (4) hariguru-
vyatiriktasadhanaphalasambandharupagatisunyavatvam
ananyagatitvam. (5) ananyagurubhaftimattvam ca.
(6) nirvedas coktalaksanah. (7) evamlaksanasampanno' 
tradhikryata ityartha. -

Mantrartharahasya, p. 49, Chakraborty, Chatterjee
properly. (14) As a student has the liberty to choose his teacher, the teacher also considering the fitness of a candidate selects him to teach the guide. A teacher, as a Nimbarkist 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

(14) yatha vālah svahitāhitanabhijño mātarameva
sarvabhāvenānusarati tammta ca tam sarvāpadbhya
rakṣati sarvam yogakṣemaṁvahati ca tathaivyasya
hitāhitam sarvam tyaktvā śrīguruḥsuṣrūṣārato
mumukṣuryadā bhavet tadaiva tasya sarvātmama
rakṣanāṁ yogakṣemaṁca karunāvarunālayah śrīguruḥ
tasya svayameva karotīti. - Vedāntaratnamānjuṣā on
Dasāśloki, 2nd Part, p. 143, Vrindavan edition,
Vrikmabda 2005.
constant personal contact between the teacher and the student was bound to have a sterling influence on the moulding of the later's mind and character. (15)

Education, as a Nimbarkist holds, is spiritual in character and the means to attain the state of spiritual realisation is the concentration of mind. (16) This is the only key to the treasure house of knowledge. The practice of meditation leads to mental concentration. Here the role of continence (brahmacarya) cannot be ignored. By observance of strict continence one acquires an unfailing memory. It gives a power of control over mind. In spiritual education this practice of continence (brahmacarya) can never be dispensed with. "Chastity in thought, word and deed, always and in all conditions", Swami Vivekananda thinks, "is what is called Brahmacarya". (17) The practice

(16) ki kariyā ei ātmaka pratyakṣa karā yāy tāḥār upāy bā path (process) jānā prayojān. ei upay haila citter bā maner ekāgrata (concentration of mind) - Santir-path, p. 2, Vanirup Press edition, Calcutta.
of concentration of mind and continence (brahmacarya) are the two essential 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 Nimbarka these two factors occupy the basic position. 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 Nimbarka's thought of education the main emphasis is given on spiritual and mental training, the necessity for earthly knowledge is not overlooked. Concentration or spiritual training, the Nimbarkist maintains, cannot be practised in empty stomach. (18) Nimbarka in his comments on Brahma-sutra 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. (19) In Nimbarka's thinking the knowledge of earthly object (aparā vidyā) is necessary but it is necessary


as a means for attaining the highest knowledge or self-realisation. (20) 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. (21)

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 excellence. (22) By their

(20) tatra drṣṭāntah aśvavaditi. asvo hīpsitamadesāga-
manasiddhayepēkṣyate siddhe, gamane nāpekṣyate
tadvat. - Brahma Sūtra, 3.4.26, Vedāntakaustabha,
On Vedāntapārijātasaurabha, pp. 367-368.

(21) yajñadānatapaḥkarma na tyājayam kāryameva tat|
yajñadānām tapaścaiva pāvanāni manīsinām/ -
Bhagavadgītā. 18/5.

(22) "yadeva vidyayā karoti śraddhayopaniṣada tadēva vīrya-
vattaram bhavatīti vidyayāh karmacayogītvasya
śruteh. - Brahma-Sūtra, 3.4.4, Vedāntapārijātasaurabha,
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 Nimbārkist 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. (23)

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 results accrued by him as they have no permanent impression in one's soul. Thus the champion of Nimbārka system declares that sincerity

(23) yogasthaṅkuru karmam tyātkvā dhanañjaya |
siddhyāsiddhyoh samo bhūtva samatvam yoga ucyate||
- Bhagavadgītā - 2.48.
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.
SECTION - III

A SYNTHESIS
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From the analysis it reveals that Marx prescribes a theory of education to make an all-round development of the human being 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 are being exploited by the self-interested ruling class. To abolish this exploitation a radical change 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 foot-prints 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 to have a new better society. A state-controlled and state-organised education programme is in a position to meet the demands
of the people in general. But inspite 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) stand on the events in China, Mr. Jyoti Basu makes an oblique 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. Beijing Radio also led its main evening news bulletin to restore ideological purity after the recent chaos in Beijing. (2) Again it is a fact that the mere material prosperity fails to guarantee man's full satisfaction. Today many socialist countries endeavour to eradicate

(1) The Statesman on 1.7.89.

(2) See Ibid on 20.6.89.
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 naked western 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 education 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 Nimbarka concept of education knows no bound.

Education, as a Nimbarkist thinks, is mainly spiritual in character. A Nimbarkist 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 negligency 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 fears from a devastating atomic 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 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 a 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 Nimbarka-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. Nimbarka, 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.