

# Political Philosophy and Education Hellenic or Himalayan in Contemporaneity

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**Know thyself.<sup>1</sup>**

**अप्य दीपो भव<sup>2</sup>**

The fact is well known that marshalling of affairs comes from those that are learned and it is the prime duty of a king to educate his subjects in the quadrivium of Theology, Mathematics, Law and Medicine in the Western World and in आन्वीक्षकी, त्रयी वार्ता दण्डनीतिष्व<sup>3</sup> envisaging Analytics, the Vedio Trilogy, comprising Rik, Sama, Yaju, commerce and Political Philosophy in relation to India. The man was not unwise who declared.

[This lascivious world, having greed for wine woman and wealth is captured by sensuality by nature; it marches on the virtuous path, having been possessed with fear of the punishment.]

But such rules are in the real life observed more in breach than in the observance. The absolute tyrant never likes the common people to be educated, for they are sown the seeds of revolution. When Sumali visited Kishkindha ruled by Bali, he opposed the idea of popular education on the ground that the arrangement of educating the elite class children would be done by Ravana himself. In Rome, Julius Caesar was cautious of men like Cassius

**He eats little and thinks much**

**Such men are dangerous for state.<sup>4</sup>**

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Yet none can escape the irony that, whereas the art of government should have come from education, it is the bureaucracy that determines the education as desideratum primum for a nation. Hence the validity of the topic is accounted for.

In ancient Greece, though Socrates was doomed to end his life by taking a cup of hemlock in Athenian prison, for no fault but to declare that **“An unexamined life is not worth living.....Follow your ways, you yours I mine, you to live and I to die; what is better only God knows”**<sup>5</sup> This man, who was destined to bring philosophy from heaven and to make it dwell in Athenian groves, could not make him liked by Athenian men in authority gave a utopian idea of justice in his ideal Rpublic. The Baconic idea of **“Revenge is a Wild type of Justice”**<sup>6</sup> was gone for ever.

Aristotle’s ideal of monarchical philosophy bloomed into the expanded imperialism of Macedonian monarchy toucing the fringe of Indian territory upto the river Hydaspes. He was the reputed tutor of Alexander, the Great, it was unfortunate how soon his disciples race was run. Yet it is a matter of consolation that the Genesis of the meeting point of east and west was quilled. The nucleus of Aristotelian philosophy is humanitarian and analytical. With him **“To be or not to be that is the question”**<sup>7</sup> **incidentally the original Greek happens to be the opening line of ANALYTICS.**) Here one comes across the philosopher who vehemently declares, **‘Man is a political animal.....if a man lives outside the polis, he is either a god or a beast’**<sup>8</sup>-

Another significan philosopher of Political Education was Nicolo Machiavelli ; he was of Italian origin. He had a deep impact not upon political wisdom only, but upon literature. He can be said to be the maker of Bacon, Webster in context with Bosola the malcontent villain and Polonius in Shakespeares

*Hamlet*. He found that Italy of his days was in a disintegrated position and hence he came forward with the governance doctrines that are followed by all but declared by none. His immortal treatise is *The Prince*, a compendium of practical wisdom. He is there to point out that people forget easily the death of their fathers but they seldom forget the loss of patrimony. For a prince it is good to be virtuous rather than be virtuous, for the world judges you not by what you are, but by what you appear to be.....A prince should take counsel, but when he wishes not when his counsellors wish. **‘Out of the two options before a Prince, whether he should be loved by his subjects or feared, ; though it is better that he should be loved, it is safer that he should be feared rather than be loved.’**

In India the case is different ; there were two Pedagogical ascetics - Brihaspati was the teacher of gods and Shukracharya was the guide of demons. The one stood for the welfare state and the other for the imperialist colonization. Such conflicting ideologies brought forth the famous war between gods and Demons or nsoklqj laxzke! So far as education, philosophy and polity were concerned, Brihaspati stood for liberal education, independent thinking and research Orientation. The sages were research scholars and guides They were the inventors of the divine weaponry or fnO;kL= Indra was their patron. The gods carried the day, for they had the power of brain and the bliss of sages. The demons stood for the diabolical use of power. They had the power of giants and used it also like a giant. They were the imperialist exploiters of mankind. The demons were called asuras and they fought under the masks of animals such as Mahishasura, the buffalo demon. Such demons were inimical to education for they did not like any sort of criticism or opposition whatsoever. Whenever the diabolical tortures crossed the limits the incarnation of some divinity came forward to protect mankind.

यदा – यदा हि धर्मस्य ग्लानिर्भवति भारत ।  
 अभ्युत्थानम धर्मस्य तदात्मानं सप्टाम्यहम्  
 परित्राणाय साधूनां विनाषाय च दुश्कृताम् ।  
 धर्म संस्थापनार्थाय संभवामि युगे युगे ॥<sup>10</sup>

The political philosophy and education policy of Kautilya is found in the epoch making treatise *Arthashastra*. The book preaches the doctrine of National integration, economic frugality and increase of state exchequer even through pecuniary but exemplary punishments. Kautilya is very much against dqu'iL; lsok<sup>11</sup> or the service of an evil monarch, for it burns the human body even without fire.

Gandhi and Tagore are the modern mile stones. Gandhi is known for his concept of basic. education and students participation in rural uplift. Tagore advocates the role of higher education, but in an open air environment such as Shanti Niketan. His ideology is:

**Where mind is without fear**

**O God let my country awake.<sup>12</sup>**

#### Reference

1. *Socrates in Plato's Republic*
2. *Lord Buddha, at Salavan, Kushinagar.*
3. *Kautilya Arthashastra*
4. *William Shekespeare: Julius Caesar.)*
5. *Plato: Apology*
6. *Francis Bacon : Essays*
7. *Shakespeare, William: Hamlet.*
8. *Aristotle Politics*
9. *Machiavelli : The Prince.*
10. *Ved Viyas Bhagwadgita*
11. *Kaitilya: Chanakya Niti Darpana*
12. *Tagore: Geetanjal*