

# Communism in Gita.

By Jayadayal Goyandaka.

The present generation of mankind seems to be much after Communism. That all should be treated with equality in all respects is what they think to be the ultimate purport of communism. And indeed, their main efforts are mainly concentrated towards the achievement of this equality. But serious consideration shows that in this variegated world of ours it is a direct impossibility to have likeness of behaviour. And in fact there is no need either. All people have not the same one figure nor have they any similarity of intelligence, strength of body, and temperament. Under such circumstances to have always an attitude of equality towards space, time and matter alike is not possible. And this is the main reason why the modern principle of communism fails.

It was through the ancient saints of India that the true principle found its first landing and thus we find its detailed mention in the Shastras. In the *Bhagavad-Gita* Sri Krishna has placed "equanimity" as the principle characteristic of a perfected being; and this equanimity is true communism. This is true oneness, and this is the true manifestation of God. It is religion founded. It does not admit of undisciplined and unlicensed ways of living. It requires firm belief; it is alluring, marvellous; removes all taint of misery and unhappiness for good; gives eternal freedom or rather is the embodiment of freedom itself. To be established in this alone is called the Eternal State. That man alone who is immersed in such equality is a *Gunatita* a Knower, a *Bhakta*, and he alone is free. This equality is far from mere theorising, nay, it is perfectly practicable. Equanimity is God Himself, and whoever has this poised equanimity has so to say conquered the world and reached the Eternal Being.

Bhagavan Sri Krishna has said in the *Gita*—

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।  
निर्दोषं हि समं ब्रह्म तस्माद्ब्रह्मणि ते स्थिताः ॥

*Even here is mortal plane conquered by  
those whose mind dwells in equanimity  
Because the Supreme is stainless and  
equanimous, they are rooted in the  
Eternal.  
( V. 19 )*

Wherever there is this equanimity there is the highest form of Justice; and Justice is the keynote of Truth and again, Truth is the very personification of Almighty God. And where God is, there, atheism, impiety, passion, anger, greed, falsehood, deceit and violence have no place. Thus with the existence of such equanimity all the mishaps and misdoings disappear of themselves giving place to all that is good and noble; because sins and evils are the outcome of an individual's senses of favour or disfavour and when he is equanimous the same cannot remain with him any longer. That equanimity is the very fountain of life while on the contrary differentiation the deadliest poison is an oft-repeated observation in this world. Those only, therefore, who regard all materials, all actions and all beings alike are real great men. In *Gita* Sri Krishna has tried to make clear the purport of such equanimity thus:—

सुहृन्मित्रार्युदासीनमध्यस्थद्रेष्वन्धुषु ।  
सायुष्वापि च पापेषु समहृदिर्विशिष्यते ॥

( VI. 9 )

*Who adopts same attitude towards well-wishers, friends, foes, neutrals, and arbiters, the jealous and relatives,*

*Even towards the good and the sinners,  
he is better still.*

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि ।  
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥

( V. 18 )

*An humble learned Brahman, a cow or an  
elephant,  
A dog and a dog-eater, sages view alike  
with the same eye.*

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।  
सुखं वा यदि वा दुःखं स योगी परमो मतः ॥

( VI. 32 )

*Like in himself, who everywhere views  
O Arjuna,  
Joy and sorrow, he is called the highest  
Yogi.*

समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्जनः ।  
तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥

( XIV. 24 )

*Poised in joy and sorrow, in self-abiding,  
lump of clay, stone and gold same  
Pleasant and unpleasant same, balanced  
in praise and blame.*

In this way he who has an even eye on all things and beings who in spite of adopting different sorts of behaviour knows the ultimate oneness of these, is the true believer in communism.

Such equality concerns mainly with our internal ideas. It admits of an equality of perception but not of behaviour. Equalising external behaviour is not to be made a feature of the Principle of Communism. Those who do not in the least believe in what the Scriptures say, or else have a tendency to show off, even they can observe equality of behaviour towards all beings. But as a matter of fact the true import of Communism is so subtle that even though we have to keep

a necessary distinction in behaviour and use, there is no marring of the true spirit of the principle. Many times such a distinction is even considered necessary and quite justified due to the fundamentally important differences between space, time, men and matter. But such a distinction is neither sinful nor does it in any way crush the true ideal.

We shall study therefore the differences in various modes of creation.

There is one panic-stricken country and another which is quite healthy and prosperous. Now it becomes necessary that there should be a difference in the attitude towards the two. It shall be right and justified to help the stricken country, and not the other. Who can question this difference of behaviour? But surely we ought to mind one thing—that no difference is made in the service of the stricken people due to selfishness and delusion. For instance, suppose there is a flooded area. People are being drowned in large numbers. If in such circumstances a European is not saved just because he happens to be born or even have only very distant connection with an alien land or if a Mohammedan is left unaided because the saviour is a Hindu and would not help anybody outside his own community, then such narrow continental or communal differentiation is really sinful. In times of misery every body should be helped irrespective of the nationality, community or family to which he belongs. Such differentiation of behaviour which is meted out to others due to delusion and selfish interest is real inequality. It can not exist in the great.

Similarly a line of difference has to be drawn between behaviour with respect to time. Night we reserve for our sleep while in day we look to our business. Morning and evening we devote to the worship of God. And such a division is quite unobjectionable. Again we give out food in alms only when there is famine; gift of water is more appropriately made in summer than in winter. Cloths are rightly bestowed in winter, not in summer. We

do not require a hearth to warm ourselves in summer but in winter we do. We can multiply any number of illustrations to show after all that such a difference is not only quite convenient but also very necessary.

The rations of and treatment towards a cow, a dog, an elephant, a rogue and a learned man differs accordingly. Cows and elephants feed on leaves and grass but men do not. Dogs eat flesh but it cannot suit a cow or an elephant much less a man. So that all the five cannot feed together on similar things. No wise man can advocate equality of treatment towards these five. Nobody would like to have a joy-ride on a dog rather than on an elephant, nor would he like to have bitch's milk in place of a cow's. Those who try to interpret equality of vision as equality of behaviour, do not as a matter of fact comprehend the true import of it. Distinction is inevitable and we cannot do without it. But again we have to bear in mind one thing. And that is to render proper and unflinching help to any one of these five whenever he or it sustains some injury even as we treat our own hands or feet. Again there shall be a deep notion of the oneness of Atma prevailing in all of them just as it does in our body. And this is true socialism.

A similar difference of use is applicable to a mound of sand, a piece of stone and a brick of gold. Sand is never so carefully kept as gold is, and must be. Instead of gold we do not make a gift of sand. So that a difference in their use, and, in their valuation is entirely necessary, but then there should be no prejudiced inner motive in a man with regard to both. Just as we are ready to empty our coffers to remove our own difficulties and dangers even so, we, having got the means to, should be ready to remove other people's difficulty with the same disinterestedness. If we hoard money greedily and then refrain to spend it in a right way, we surely do go against socialism. Whenever there shall be this discriminating attitude, we shall find an inconsiderate

laying off of money and hesitation in the right use of it. One should therefore refrain from possessing money obtained by unjust means nor should he hesitate in spending money for the sake of others when they rightly deserve help. But if a man hoards not for his self-gratification nor for his family alone but for the entire human world then his attitude of differentiation is not questionable--at times it even becomes a necessity.

Now let us study the difference of behaviour among various materials. There is difference between water and fire, between poison and nectar and between bitter and sweet. Man and woman differ considerably. Even among men alone a line of demarcation is drawn between a father and a son. Similarly, a wife has to be distinguished from a mother. Even in one's own body, the two hands differ considerably. Eating, drinking, almsgiving, the better and sacred performances are always done with the right hand, while the other duties are left to the left one. Feet, hands and the head, etc., are different parts of the same one body, but there is a lot of difference between the use each is put to. When we desire to pay respect to any elder we bend our head and not that we project our feet towards him. When somebody strikes us on the head, it is the hands that rise to save the blow--not the feet. When a gentleman is touched with our feet, we at once beg his pardon for it. Now since, all the limbs belong to our body, what if we touch with the hand or the foot. But no. There is an essential difference between the use of the both. If our hand touches the head, it retains its cleanliness; but if we happen to touch it with the lower parts, it becomes unclean, and we at once wash it. When we are quite justified in holding this difference between the various limbs of the same one body it is wrong and unjust to regard the difference between space, time and matter as untenable. But surely even with this difference every limb has to be cared for equally for its health. Again in the menstrual period, we have scrupulously to keep aloof even from our dear mother.

But if she happens to be ill also we do look after her with all possible care and then clean our own bodies by subsequent bath. In a similar manner those who are considered untouchables among beasts, birds or bipeds should be lovingly served in their state of suffering, irrespective of the aforesaid difference. A bath after such service shall purify the server's body. So we see that the distinction of behaviour drawn in the Shastras is absolutely necessary and quite justified. If a man considers it to be wrong he ought to first look about and try to find out his own shortcoming. Surely such distinction does not and cannot create any fundamental difference in the Self and nor should there be any undertaking to differentiate Atma and Atma.

Thus renouncing all egoism and selfish interests and practising difference of behaviour as set by the Shastras, to see BRAHMA in all beings, to remain equanimous and poised in the various dualities of life is true recognition of Communism. This is the right sort of equality which alone can bring us prosperity and happiness.

The modern theory of Communism is atheistic while the other always keeps God in view. One destroys religion while

the other strengthens it at every step; one is violent, the other is not. The former puts selfish motives first, maintains a permanent difference internally but advocates equality in outward treatment while the other does not let selfishness approach it and while maintaining a difference in outward behaviour preaches the ultimate equality of all beings in as much as the same one Atma pervades the whole of the Cosmos. Its principal aim is the worship of Mammon, the other's worship of God. It admits of sectarian pride and disrespect for other such groups, but the other teaches absolute pridelessness and the seeing of God in all beings wherefore the respect of all beings becomes necessary. In this temporal pleasure is the goal while in the other spiritual happiness is all. It bears a spirit of intoleration towards the money and religions of other people but this advocates respect to all and sundry and that too on equal grounds. There is prejudice in the former but in the latter there is only unprejudicially discriminated behaviour.

In the end, therefore, it should be apparent to the wise and the learned to follow and exalt this Gitaic Communism, which alone of all is worth the attention.\*

( Kalyan )

