

Communism

Modern Time is such a time when a cunning conspiracy to humiliate our traditional Indian culture by the communism of Foreign Society is going on. We are also being amazed by those theory and ignoring our own tradition, heritage and inheritance. In this situation the word 'samah' (Equal or common) from The Gita, incomparable treasure of Indian Spiritual world, should be discussed a little.

The word 'samah' has bemused human intelligence for ages. In French Revolution of year 1789, the three key words were Equality, Fraternity and Liberty. Here the word 'Equality' has been taken first. Later in 1818 after the birth of famous philosopher Karl Marx, as if world has got a new look of communism. Today our country also is limited to think till a certain perspective of communism and is excited at the approach of this new look of communism. The word 'samah' generally means equal or common. Above told communism has been explained very nicely in The Gita.

vidyāvinaya sampanne brāhmaṇe gabi hastini
śuni caibo śbapāke ca panditāḥ samadarśinah (2/18)

It means, educated and polite Brahmin (Top class of human), cow, elephant, dog and Cāndala (lower class of human) are same to the knowledgeable people. Here in The Gita the concept of communism has expanded a lot crossing western communism where it is confined in human being only.

Marxists may say this discussion is scholastic. The meaning of 'samah' is so spread that we can't focus on human particularly and will be told that the main problem has been avoided because we have taken the meaning of 'samah' so elaborately. This is not wrong in fact, so he has taken the specialize meaning of the word 'common' to change the society and it is rational also. In a place he has told, "The philosopher has explained the world but the actual necessity is to change it". Till this point there is nothing wrong. But there should be an aim for every movement. And this aim has got a nice aspect in Indian Philosophy. That is why if Indian thought comes into this movement, a full growing but not undisciplined and peaceful picture of society can be drawn. Often we draw a structure of idea in our mind. And we try to fit every

phenomenon into that structure - whatever does not fit we throw that portion away. Either we exaggerate or we cut short, but in both cases we deviate from the truth and social welfare do not happen. There is a story in the biography of Asquith. A butcher used to sale meat. After 9 o'clock in the night if anyone comes to his shop he used to lay that person in a box. If the body size of that person exceeds the box size the butcher used to cut his body and if the body size is lesser than the box size the butcher used to overstretch. In Both cases the person got killed. Here also same thing is happening. Indian philosophy does not search for equality in this way. In fact equality is a relative word, without inequality there is no meaning of equality. Unity without diversity is meaningless. That is why one should search for unity in diversity. And this thought of unity has got a real and true meaning in Self-Thought. And this Self-Thought is not imaginary or scholastic thought. It is a realized truth and seed of peace has been innate in it and the solution of modern problem is hidden in it.

So the discussion of equality from the Upanishada is most relevant today. We have to note a point if the concept of equality does not arise in our heart all the lectures will go in vain. If we take that above mentioned partial meaning of equality, in that case also it gets a beautiful picture in Indian thought. The Bhagwat tells

Yāvat bhriyeta jaṭharama tāvat sbattbam hi dehināma
adhikam yohabhimanyet sa steno dandamarhati (7/14/8)

It means, in society a man has the right only on that amount that is needed for his survival. If any one stores more than that, then he is thief and he must be punished. In this way capitalism had been denied in ancient age and to implement this there was proper infrastructure also. So much development in human character became possible that a king like Rantidev told - "I don't want personal pleasure, I don't want salvation, all the sorrows of miserable people may come to me, I want their happiness only"- what a marvelous result of communist sense. After the fasting of consecutive forty-eight days king Rantidev got very little food. Then a Brahmin (Top class of human) came to his door as guest and prayed for food. After feeding him, when he was thinking of taking the rest of the food then came a śūdra (lower class of human) who was also wearied in hunger and thirst. In the meantime of feeding him and bidding him good bye another guest came and king Rantidev gave him the remaining food. Then nothing remained with him except water. He decided to distribute the water among

his family and drink it but then a Candāla (lower class of human) came and prayed for the water. King gave it to him in no time and at that moment he stated those above mentioned words indifferently. He was well established in the sense of communism.

Actually establishment of communist realization in behavior is the endeavor and human being can achieve the undisturbed and unperturbed state of bliss by establishing himself/herself in this practice. So, communism is both the practice and the attainment. Ho-chi-min, the president of Vietnam, came to India once. India government arranged a majestic accommodation and luxurious bed for him. But he slept on floor leaving the luxurious bed untouched. When he was asked about this he replied -“Innumerable people of my country sleep on floor and I am their guardian, then how can I use this bed? That means he established communism in his behavior. This might be the ebullition of the developed, undisturbed state of heart or might be the practice of attaining that state. This state is directed for describing the essence of religion-

“śrūyatām dharmasarvasba śrutbāhapi abadhāryatām
ātmano pratikūlāni pareṣām na samācaret”

The main idea of religion is that you should not behave with others in such a manner that is bad, adverse or painful to you. Man with such a behavior was not rare in India. This type of man is known as True man in Marxism. The Marxist concept of the transformation of society is a journey- from Real man-ship towards True man-ship. ‘The transformation of human society through dialectical materialism and class struggle is nothing but transformation of Real man-ship to True man-ship’. These True men are the part of society. Human being is nothing but an organ of human society. Here personal interest is unified with social interest and it is supposed that if one attains this state he/she can not think anything except social welfare. ‘To serve the society will be the habit of the common people in communist society’- this is the development of an individual to a social man. When society becomes full with these ‘True man’ or man like Rantidev then there is no need of an administration, because administration is an alienated force that is made for controlling human being. That’s why Marx told that in communist society ‘state will be withered away’. That means its necessity will be gone. This Thought of Marx was actualized long ago and that happened with the help of religion only not by demolishing it. It is said in the

Mahabharata - 'na rājyam na ca rājā āsit, na danda na ca dāndika dharmeṇa prajā sarbe rakṣantisma parasparam' - there was an age in India when there was no necessity of king, no necessity of judge- with the help of religion, people were controlled by their own reasoning. So, the communist thought of Marx is not a new thing in India but it was more disciplined, soothing, grand, creative and peaceful and not hateful, undisciplined, and destructive. It is necessary to say here one more thing that the thing which had become possible previously can be made possible now also. It is very difficult but not impossible and we are facing that dangerous situation which the effort of bringing communism without God and religion may result.

How the elevation of communism at that time was possible- the answer of that question was hidden in the system of society and in the art of living of people of that time. Life was directed towards a specific goal. So, practice was the heart of that life. Systematic discipline established human being in a sense of one's own self or communism. So, communism was not a word to commit to memory, it was the sincerity of heart. The Gita, the Upanishada were the controlling force that showed the direction of human life and human being reached their absolute goal in reality by following that path. It has been said in the Gita-

“yam hi na byathayentyate purusam puruṣarṣabha
Sama dukhasukham dhīram sohamṛtatbāya kalpate”

Our mental side is focused in this verse. People are disturbed all the time by the ups and downs of life and waves of happiness and sadness. So, by showing the way to salvation God told -that quiet and wise people who are not disturbed by cold / heat, sorrow / happiness etc or who remain stable in all those things are worthy to get the absolute bliss or peace. We can notice lives of many persons as examples by which we can understand that one can attain this mental state in reality.

One day the litterateur Sarat Chandra Chattopadhyay was going somewhere with one of his friends. At that time someone used slang language towards them. Sarat Chandra's friend got very angry and got ready to beat that person but Sarat Chandra smiled. His friend got more excited at this and told - “Can't you hear that he is using slang language”? Sarat Chandra told - “Arrow gets stuck if it gets a target. You have obstructed it by your mind, that's why it has hurt you, I haven't and so I am safe”.

Here we are noting that Sarat Chandra Chattopadhyay is in a stable state that means he remains equally same in all states. Greek philosopher Socrates attained this kind of mental state. He used to remain engaged in his study often and his wife used to grumble regarding housework. One day Socrates immersed himself into his studies and his wife had been grumbling at him for a long time. Seeing that Socrates was not disturbed, his wife poured dirty water on him. When he was asked about this by a man present there, he indifferently replied that initially it was roar of cloud from then and now it rains". We are noting that Socrates is also not deviating from his own entity. This type of people would be treated as unit of ideal society. Saint Tukaram also attained this type of state. He was returning home with a bunch of sugarcane that he got as price for warding. Boys were pulling the sugarcane from his bunch when he was on his way to home. Tukaram didn't prevent anybody from taking sugarcane. When he returned home there remained only one sugarcane. Tukaram's wife could not cook because there was no grain in the house. And when she saw her husband coming only one cane in hand she became furious, snatched the cane away from him and strike on his head with that. The cane was broken into two parts. Tukaram picked up the parts and told- "Feel the God's grace, one half is for you and the other one for me"- what an example of the attainment of stable state.

We are noticing from those examples that attainment of that stable state or communism is true. In this state in spite of dealing with everything human being remains indifferent and is established in wonderful communism. The way to attain this state is to get attached with the soul which stays beyond the mind. World consists of thought. Thought is called world, it consists of three characteristics and thus always changeable. Absolute peace can not be attained if we are involved in these changes. So, it is needed to stay beyond mind. This is the thoughtless state of mind - not inability of thinking, inability of thinking is madness. Being totally capable and if necessary even being involved with the material world one can be able to stay at this state. This is the state of equality or communism. Attaining this state brings feeling of equality. Then one can feel the presence of the same soul everywhere and he/she wants to love everybody; natural love is formed and no flaw is seen anywhere. Again the earthly dealing goes on properly. War goes on where it is necessary. That's why it is seen in the Gita that war is going on and being attached with the soul Dronacharya

dies in the battle field and Grandfather Bhisma stays in equality state and remains happy and peaceful in spite of lying on bed of arrows. This is called 'yoga'

It is said in the Gita-

“Yogastha kuru karmāṇi sangam tyaktbā dhanañjaya
Sidhhyesidhyo samo bhūta samatbam yoga ucyate” (2/48)

-that means- oh Dhananjay! Leaving all the affinities, considering success and failure as same is called 'yoga'. Here result of work is not a big issue. The important thing is to do the duty and not to ignore the duty. It is possible to stay in the state of equality by doing all the duties. In other words, by achieving this state only one can perform his/her duty perfectly.

And this is called Yoga. Concentration of mind is necessary for this primarily. It is important to know the process of concentrating the mind. The process starts with the practice of concentration in doing minor domestic jobs. Mind gets disturbed if one thinks about the result of work. So, duty should be performed for the duty only, duty is for brushing up the self. Freshening one's self means freshening up the mind and freshening up the mind means concentration of mind. Concentrated mind gives the thoughtless state of mind. Truth is revealed, self realization comes and actual theory of communism is revealed at this state only. So, communism is not just a word, this is the end of endeavor.

Einstein was busy with a research once. Suddenly he went out of his house and started walking on the road. It created problem in the traffic movement. An order came from the government to stop all the traffic and allow Einstein to move. They knew how to appreciate a qualified personality. If it was our country he might be treated as mad. They knew that Einstein dwelt in an absolutely concentrated state of mind. Truth is realized at this state and it happened- world got benefited for his research. It is stated beautifully in the Geeta. In the twelfth chapter it is written-

“Adbestā sarvabhūtānam maitro karuṇ eba ca
Nirmamo nirahañkaraḥ samadukhasukhah ksamī” (12/13)

And

“samah satrau ca mitre ca tatha mñāpamñāyoh
Sītoṣṇa sukhadukheṣu samah saṅgabibarjitah” (12/18)

God is telling about devotee that a devotee is universally nonviolent, friendly, kind and he treats enemy-friend, respect-disrespect, cold-heat, happiness and sadness equally. He is the favourite of God.

Attaining this state one doesn't treat anybody as his/her friend or enemy; world is revealed as the form of one to him. Respect or disrespect doesn't matter. These activities of the mind are ignored. On the other hand life goes on fine, no deficiency occurs anywhere. Then devotee feels-

“eko baśī sarvabhūtāntarātmā
ekam rūpam bahudhā yah karoti
tamātnastham yehanupaśyanti dhīrā
steṣām sukham śāsbatam netaresām” (2/2/12)

That means none other than that man/woman who feels the same soul in the universe and also in him/her gets the eternal peace. So, it is said more clearly

“Tbameba ātmñnam ve anya bñcā bimuñcata amritasya eṣa setu”- Try to know that soul or get settled in your own self or get settled in communism- this is the bridge to attain bliss and leave all other things.

Practice got more importance than the theory in the Indian life style. Most probably for this reason Gautam Buddha also gave stress on practice without involving in the debate whether God exists or not. When mind becomes pure by performing duty, truth is automatically revealed. The best expression we get in the 19th verse of the fifth episode where God tells-

“Ihaiva taijitaḥ sargo yeṣam samye sthitaḥ manah
Nirdoṣam hi samam brahma tasmad brahmaṇi te sthita” (5/19)

That means staying in this world only they who have attained the state of equality or communism have won the world. Brahma or Atma (soul) is flawless and the same Brahma or soul equally exists in everything and whoever is established in that soul he/

she is established in the flawless Brahma only. In this context my spiritual father told “Triumph over the mind - triumph over the world”. This undisturbed and unperturbed state in every condition should be the absolute destiny of human life. In this state the sense of authority gets lost and that’s why sense of sin and virtue cannot disturb. This state of equality or communism is not discarded in any situation and the worldly duties also go on well. This communistic state which is well above of the external communism and can bring absolute peace should be kept all the times. This state doesn’t contradict but it completes the external communism. Actually this communistic concept remains in the Indian life style. God has told regarding this communistic state in the Gita

“Siddhim prapto yathā brahma tathāpnoti nivodha me
Samāsenaiḥ kaunteya niṣṭhā jñānasya ya parā” (18/50)

This is the end of all knowledge, no theory exists beyond this and no discrepancy exists any more. Practically no waves of thought comes to the mind and if for the worldly reason any wave arises it would not be able to disturb the mind, that implies an absolute undisturbed state which is the described communistic state of the Geeta. Only this sense of relation and the communistic state can bring peace. This is the basic. The external communism is revealed spontaneously from this. In the age of Rikveda sages sang the song of this communism-

“Sam gacchadhvam sam badadhvam sam vo manām sijaṇātām
deba bhagam yathā pūrve samyanānā upāsate
samāno mantrah samitih samanī samānam manah saha cittamesām
samā nam mantra abhimandraye vah samānena vo haviṣah juhomi
samāni va akutih samānā hṛdayāni vah
samani mastu vo mano yathā vah susahasati”

That means may our paths be equal, may our words be equal, may our minds be equal. Let all of us go ahead together to that absolute bliss, may all of us become good.