CHAPTER - I

CONCEPT OF COMMUNISM IN EAST AND WEST

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From the time immemorial man has spent substantial energy to make the world a happy-home. He has dreamed of a just social pattern with no oppression of man by man and equal opportunities for all, - the opportunity to meet his material and cultural needs and to develop harmoniously. So far, he has taken great pains to form a society in which the legal and moral right of one to enjoy the worldly affairs according to his sweet will would not be the hindrance to that of other. Though the reformers of the society spend considerable energy in their plans and schemes, projects and library works, with an intention to form a new better society, still an enquiry to find out the way to solve the present-day problems of mankind continues. In western country, the name of Karl Marx is very closely associated with such a search for better society. It is generally believed that in the mid-19th century socialist ideas were put on a scientific basis, getting a new lease of life as they matured, spread throughout the world, and most importantly, were translated in reality, into practical social struggle by millions of people. It is known as Scientific Communism, of which Karl Marx is the pioneer.
Marx is no 'prophet' and says very little about the infrastructure of the communist society that he envisages. But with all sincerity he scrutinises the development of human history and draws the immediate conclusion, which seems to him inevitable. His theory is preceded by the ideas of utopian socialism, and an acquaintance with these ideas helps to understand his doctrine.

Thomas More who flourishes in 1478 A.D. and survives up to 1535 A.D., is considered to be the adumbrator of utopian socialism. The name of his magnus opus is "Utopia", and the name utopian socialism which is given to the special type of social-political ideas and doctrines of the 16th-19th centuries owes its genesis to the title "Utopia". In the first part of his work, More makes an attempt to sharply criticise the British Society, the ruthless exploitation of the poor by the rich, their avarice and immorality. He then proceeds to draw a fine picture of an island, which is a figment of imagination and in which he thinks the free and equal citizens have the same way of life. The citizens of this island do not feel any necessity of making any personal stocks. It is possible simply because the needs of citizens are more than the sufficient and because nobody tempts to take more than he needs. Actually, utopia is a challenge to
British society. In Western country the doctrine of socialism propounded by Thomas More influences the posteriety so much, that scholars headed by Saint Simon, Charles Fourier and Robert Owen endeavour to establish a society, free from all sorts of exploitation. Saint Simon, a brilliant star in the galaxy of early socialists, proclaims that mankind has gone through three stages in its development. The first stage has been marked by undivided rule of religion, the second by a struggle between religion and science and the third by a triumph of science. Since the final period has already started its journey, Simon feels the necessity of creating a special social science in order to change the social pattern. This special social science proposes a project for a happy society, which should then be carried out. The elaboration of such a project, Simon believes, does not depend on the epoch or on the historical condition, being the product of an individual genesis. He conceives that the future society is to be run by capable talented men. Parliament, the supreme organ of power, would consist of three chambers, an inventions chamber, a research chamber and an executive chamber. That organ of power would also be the supreme economic and planning body in the country. Since economic life in the new society would be planned there would be no place for anarchy, unemployment, poverty or hunger. The
main aim of the transformation in every area of life in the society would be to improve the living conditions of every individual to bring out and develop his abilities and endowments. Simon firmly states that this can be done by spreading and advocating the social project formulated by him. The consciousness and ideas, he views, are crucial to social life, so that changes in these two are bound to entail a transformation of all the other aspect of society.

Time seems to be appropriate to mention the name of Charles Fourier, a French utopian socialist, who flourishes in 1772 A.D. and survives upto 1837 A.D. Fourier maintains that man is born for happiness and happiness comes when he meets the natural and reasonal requirements upto his entire satisfaction. The society is bound to meet all such requirements of every individuals. If the society fails to do it then it has to be denounced and eliminated. Like Saint Simon, Fourier believes in man, in his spiritual and moral powers. The main task, he prescribes, is to bring out and perfect these powers. The way to achieve this ideal, Fourier affirms, is only to rely on the propertied classes, on their capital and goodwill.

Mention also may be made in this connection that Robert Owen who flourishes in 1771 A.D. and survives upto 1858 A.D., is not only a socialist thinker but a practical reformer
as well. In the new society, Owen proposes, there would be an abundance of goods by wide use of modern machinery. The needs of the members of the society would be met from public warehouses and they would eat at public mess rooms. Distribution would at first be done on the basis of the work performed by an individual and subsequently, community would be entitled to distribute according to one's own need. People would be related to each other with the string of love and mutual assistance. The concept of communist theory, the foot-prints left by the energetic enthusiasts and active co-operation of the people, Owen believes, are in a position to form the infrastructure of the proposed new society.\(^{(1)}\)

The contribution of Robert Owen to the development of utopian socialism will be recalled for all time to come. While assessing his position Frederick Engels rightly observes, "Every social movement, every real advance in England on behalf of the workers links itself on to the name of Robert Owen."\(^{(2)}\)

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\(^{(1)}\) A transition to the new society, Owen believed, could be effected through the spread of communist ideas, examples set by energetic enthusiasts and simple co-operation of people, - What is Scientific Communism, p. 19, Progress Publishers, Moscow, 1985.

From our rapid survey of the theories of utopian socialists it reveals that they are shocked by the sufferings of mankind and offer mankind an unintentional service by their sharp criticism of the existing order of society and by urging the need to replace it with a just socialist system. Secondly, these socialist thinkers foresee some crucial features of the socialist and communist society, which are highly appreciated by Marx and Engels. (3)

But inspite of all the attempts adopted by these utopian socialists their limitation may not be overlooked. It is a fact that they engage themselves to criticise the existing order of society and prescribe for a happy home, but they fail to unearth the real force capable of destroying

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(3) German theoretical socialism will never forget that it rests on the shoulders of Saint-Simon, Fourier and Owen - three men who, inspite of all their fantastic notions and all their utopianism, stand among the most eminent thinkers of all time and whose genius anticipated innumerable things the correctness of which is now being scientifically proved by us. Preface to The Peasant War in Germany - Marx Engles Selected Works, p. 246, Lines - 17-22, Progress Publishers, Moscow, 6th Print, 1982.
capitalism and creating a new better society.\(^{(4)}\) As a matter of fact the utopian doctrine does never come into being, - it fails to lead to the goal.

It would not be wrong to point out the fact that the utopian thinker makes the socialist more conscious about his tasks, and an acquaintance with the utopian thoughts enables the socialist to make a correct assessment of scientific communism which emerges inevitably from the mature capitalist system. The exponent of socialism today believes that utopian thought appears to be a dream and scientific communism stands the test of logic.\(^{(5)}\) But they do not deny the fact that the utopian concept paves the way of scientific communism.

\(^{(4)}\) The utopian socialists criticised the bourgeois order, but failed to understand the most important thing: the laws of the capitalist society, its functioning and development, that is, the contradictions which are bound to bring it to ruin ... the utopian socialists only saw the surface of capitalism, but were unable to expose the basic faults of the capitalist mode of production and failed to see the real force capable of destroying capitalism and creating a new and fairer society. - What is Scientific Communism. p. 24-25, Progress Publishers, Moscow, 1985.

\(^{(5)}\) The former is a dream, a utopia, while the latter is a scientific theory, which is now being realised on different countries. - Ibid, p. 27.
The scientific knowledge of the laws of social development is the vital need for social progress, since without such knowledge society cannot carry on a successful struggle to improve its condition and to ensure the satisfaction of its basic requirements. In response to the working people's need for a scientific theory Karl Marx and Frederick Engels forge such a weapon, turning socialism - once a dream, a utopia - into a science and so arming the proletariat.

Karl Marx, the chief protagonist of scientific communism, views "Communism as the positive transcendence of private property as human self-estrangement, and therefore as the real appropriation of the human essence by and for man; communism therefore as the complete return of man to himself as a social (i.e. human) being - a return accomplished consciously and embracing the entire wealth of previous development. This communism, as fully developed naturalism, equals humanism, and as fully developed humanism equals naturalism, it is the genuine resolution of the conflict between man and nature and between man and man - the true resolution of the strife between existence and essence, between objectification and self-confirmation, between freedom and necessity, between individual and species." (6)

Communism is not a state of affairs which is to be established an ideal to which reality will have to adjust. It is the real movement which abolishes the present conditions. The existing conditions of society are the premises for the future development of communism. (7) Marx thinks that the overthrow of the existing state of society by the communist revolution and the abolition of private property which is identical with it, will be in a position to dissolve the power which frustrates the people, as a result of which the liberation of each single individual will dawn. Marx holds the opinion that the real intellectual wealth of the individual depends entirely on the wealth of his real connections, and only then, the separate individuals will be emancipated from the various barriers of the society, be brought into practical connections with the material and intellectual production of the world and be put in a position to acquire the capacity to enjoy this all-sided production of the earth. By communist revolution, Marx asserts, the all-round dependence of people will be transformed into the control and conscious governing of these powers which have

(7) We call communism the real movement which abolishes the present state of things. The conditions of this movement result from the now existing premise. - The German Ideology; Karl Marx Frederick Engels - Collected Works, Vol. 5, p. 49, Progress Publishers, Moscow, 1976.
framed so many national and local barriers and governed men as powers completely foreign to them. (8) In course of development of communist movement the class distinction will disappear and all production will be concentrated in the hands of a vast association of the whole nation, and then the public power will lose its political character. Political power, it seems to Marx, is merely the organised power of one class for oppressing another, (9) and if the proletariat, during its contest with the bourgeoisie is compelled, by the force of circumstance, to organise itself as a class, and by the help of revolution it enables itself to make the ruling class and thus, manages to change the old conditions of productions, then it will have swept away the conditions for the existence of class antagonism, and then the human society will become a vast association, about which Marx says "in which the free development of each is the condition for the free development of all". (10) The materialistic view of history, as Marx

(8) All-round dependence, this primary natural form of the world-historical co-operation of individuals will be transformed by (22) this communist revolution into the control and conscious mastery of these powers, which, born of the action of men on one another, have till now overawed and ruled men as powers completely alien to them. Ibid, p. 51-52.

(9) Political power, properly so called, is merely the organised power of one class for oppressing another. - Manifesto of the Communist Party; Marx Engels Selected Works, p. 53, Progress Publishers, Moscow, 6th printing, 1982.

(10) Ibid - p. 53.
claims, shows that the development of society is not based on ideas or theories, not on consciousness, as the idealist believes, but on the mode of production of material values, consisting of the productive forces and the relations of productions. So to transform the existing system, it is to change the basis of society; the nature of relations of production as part of the mode of production of material values. The law of surplus-value as it appears to Marx, is the main economic law of the development of bourgeois society. It expresses the essence of capitalist exploitation, the fact that the vital interest of the bourgeoisie and the proletariat is antithetical and not harmonizable.

The capitalist hires the worker while the worker sells his labour to the capitalist and compels to sell his vitality to the capitalist. Selling labour and buying it in exchange of price appear to be perfectly equitable. But the apparent equality is nothing but a social and economic inequality in disguise. For, the worker is compelled to sell his labour, otherwise he would not survive in the existing conditions of society. Again, the working day of wage-workers falls into two parts: necessary time and surplus time. In the course of

necessary time, the worker produces the necessary product whose value equals the value of labour power. In the surplus time, he produces a surplus product whose value is already an accession to the value of labour power and constitutes a surplus-value. That product is appropriated by the capitalist without compensation and makes up the surplus product or profit. In his urge to maximise his profit, the capitalist intensifies the exploitation of the workers, doing this in different ways. The simplest way is through longering the working hour. In pursuit of his self-seeking goal, the capitalist improves and develops production, which results in the increase of power of capital over labour, - of the exploiter over the working people. The demand for labour-power goes down and this leads to the formation of an industrial reserve: an army of unemployed men. Unemployment enables the capitalist to intensify the exploitation of those who have a job, to keep them in constant fear of losing it, and thus, suppress down their struggle against the employers. Constant crisis of over-production, inflation, price-rises and militarisation of economy are the inevitable corollaries of the development of the capitalist mode of production. The emergence of the proletariat, Marx and Engels maintain, is a natural result of the development of the capitalist mode of production. With the scientific and technical progress and the development of production the working people's requirement gradually increases.
But they cannot meet the necessity for a normal life. The gap between working people's requirements and the degree of their satisfaction is due to the existence of private property, in means of production. The capitalist, who owns the means of production, uses surplus-value to meet his selfish interests, rather than those of workers. But as the exploitation of working class intensifies naturally its political maturity develops. While the utopian socialist prescribes to maintain his imagination into action for a change in the conditions of the society on separate outstanding individuals, Marx and Engels declare the emergence of the proletariat from all classes of population of society and recognise it as the real force capable of replacing capitalism with socialism.\(^{(12)}\)

They point out the means as a result of which the emancipation of all the oppressed dawns, and also indicate the uniformities of the class-struggle, which leads through socialist revolution to the building of a fair society.

\(^{(12)}\) The lower strata of the middle class - the small trades people, shopkeepers, and retired tradesmen generally, the handicraftsman and peasants - all these sink gradually into the proletariat, partly because their diminutive capital does not suffice for the scale on which Modern Industry is carried on, and is swamped in the competition with the large capitalist, partly because their specialised skill is rendered worthless by new methods of production. - Manifesto of the Communist Party, Marx Engels Selected Works, p. 42, Progress Publishers, Moscow, 6th printing, 1982.
But the working people cannot build a socialist society overnight. The transition from capitalism to socialism takes a whole historical period. In the entire process of production all members of the society, Marx holds, are related to each other with some definite relations, that are not dispensable and also not dependent to the sweet will of the members. These relations of production constitute the economic structure of society which is real foundation on which a legal and political superstructure ensues. The definite forms of social consciousness corresponds to this economic structure of society. The social, political and intellectual

(13) This object cannot be achieved at one stroke. It requires a fairly long period of transition from capitalism to socialism, because the organisation of production is a difficult matter, because radical changes in all spheres of life need time, and because the enormous force of habit of running things in a petty-bourgeois and bourgeois way can only be overcome by a long and stubborn struggle. - Greetings to the Hungarian Workers, V.I. Lenin—Selected Works (in three volumes), Vol-3, p. 161, Progress Publishers, Moscow, 1976.

(14) The sum total of these relations of production constitutes the economic structure of society, the real foundation on which rises a legal and political superstructure and to which correspond definite forms of social consciousness. Preface to A Contribution to the Critique of Political Economy, Marx Engels Selected Works, p. 181, Progress Publishers, Moscow, 6th Printing, 1982.
life-processes are conditioned by the mode of production and it is the social relationships that determines the consciousness of man. (15)

In course of development of society, a stage comes when the material productive forces of society come in conflict with the existing relations of production, and then, begins an epoch of revolution. With the change of the economic foundation the whole structure of society more or less rapidly changes. No social order ever perishes before all the productive forces for which there is room in it have developed. A new and higher relation of production appears only when the material conditions of their existence have matured in the womb of the old society. (16) Thus, the productive forces that owe to the womb of bourgeois society for their genesis create the material conditions for the solution of the antagonism which arises from the social conditions of life of

(15) It is not the consciousness that determines life, but life that determines consciousness - The German Ideology, Karl Mark Frederick Engels Collected Works, Vol. 5, P. 37, Progress Publishers, Moscow, 1976.

(16) Mankind always sets itself only such tasks as it can solve; since, looking at the matter more closely it will always be found that the task itself arises only when the material conditions for its solution already exist or are at least in the process of formation. - Preface to the Critique of Political Economy; Marx Engels -Selected Works, p. 182, Progress Publishers, Moscow, 6th Print. 1982.
individuals in the bourgeoisie society. The fact that the material conditions have been created in the bourgeoisie society enables Marx to suggest the need to establish the working people's power, in the form of proletarian dictatorship, in the period of transition from capitalism to socialism. (17) The basis of socialist society is the dictatorship of the proletariat. Socialist construction is the central task of this dictatorship. It fulfills a variety of tasks associated with its function of organizing the economy, as also links with other cultural and educational functions. When the working people are the rulers there is no more scope of exploitation, and the aim of production, then, is the satisfaction of human needs.

Socialism is the first phase of communism that differs from the society of the transition period in regard to the treatment of its economic system, class structure and political organisation. While the struggle between emergent socialism and decaying capitalism constitutes the chief distinguishing feature of the transition period, in the socialist society,

(17) Between capitalist and communist society lies the period of the revolutionary transformation of the one into the other. Corresponding to this is also a political transition period in which the state can be nothing but the revolutionary dictatorship of the proletariat. - Critique of the Gotha Programme, Mark Engels - Selected Works, p. 327, 6th Printing, 1982.
economy that embraces the entire national economy, seems as salient distinguishing mark. In a socialist society exploiting classes cease to exist. The state is the people's political organisation with democracy enjoyed by all members of society, inclusive of working people. Socialist society has been taken into consideration as the first phase of communism, because it contains many of the hall marks implicit in the entire Communist Socio-political formation. Socialism is not a fleetingly transient, but a relatively long stage of the new society's development, a stage in which are created the material, socio-political and cultural pre-requisites which blossom forth in their full-bodied forms in the second phase of communism. Thus, socialism leads to the higher phase of communism. Socialism clearly signifies the establishment of new relations of production, - the social ownership of the principal means of production. Abolition of private ownership of property, as Marx

(18) In so far as the means of production become common property, the word "communism" is also applicable here, providing we do not forget that this is not complete communism. - The State and Revolution, Chapter - 5, Section -4, V.I. Lenin - Selected Works (in three volumes), Vol.2, p. 310, Progress Publishers, Moscow, 1976.
thinks, is the main feature of communism. (19) "Communist" as Lenin observes, "is a Latin word. Communis is the latin for 'Common'. Communist society is a society in which all things - the land, the factories - are owned in common and the people work in common. That is Communism". (20) After the abolition of private ownership of property society will take all the productive forces and means to commerce, as also the exchange and distribution of products, out of the hands of private capitalists and will administer them following a plan based on the available resources and the needs of whole society. As such, the evil consequence of the existing productive process will cease to continue. The people of a socialist society will not meet any crisis. Over-production which now satisfies a few capitalists resulting thereby cause of misery of the people at large, will then be insufficient. In the new fairer society over-production will not generate misery, rather it will assure the satisfaction of the needs of the people. It is a fact that the


over-production will create fresh needs and it will be in a position to satisfy those needs. (21) As the division of society into different classes in the present form of society depends on the division of labour and as this division of labour will completely disappear in a communist society, the division of classes will actually disappear. (22) Communal planned industry operated by society as a whole presupposes human beings who are skilful in different branches and have the capacity to oversee the system of production in its completeness. (23) Education will be meant for all. The fullfledged talent of the students will enable them to master every branch of production with equal skill in response to the needs of the society. But when this

(21) It will become the condition and the stimulus to new progress, it will achieve this progress without invariable as heretofore, throwing the social order into confusion. - Principles of Communism, p. 18, Foreign Language Press, Peking, 1st edition, 1977.

(22) Indeed, it will not only be unnecessary, but irreconcilable with the new social order, - Ibid, p. 18.

(23) The division of labour which makes a peasant of one man, a cobbler of another, a factory worker of a third, a stock-market operator of a fourth has already been undermined by machinery and will completely disappear. - Ibid, p. 19.
happens classes will necessarily disappear. (24) The abolition of private property will result in the all-round development of mankind. It will make it possible to make an individual's life prosperous without preventing other's prosperity. Free development of all will presuppose the free development of individual. (25) In the Communist order of society profound responsibilities will be assigned to the society. But the society must not intervene the personal life of the members of the society. Children will be the property of the society and their education can be carried on by the guidance of society.

(24) .... society organised on a communist basis is incompatible with the existence of classes on the one hand, and that the very building of such a society provides the means of abolishing class differences on the other. Ibid, p. 20.

(25) The general co-operation of all members of society for the purpose of joint planned exploitation of the productive forces, the expansion of production to the point where it will satisfy the needs of all, the ending of a situation in which the needs of some are satisfied at the expense of the needs of others, the complete liquidation of classes with their contradictions, the rounded development of the capacities of all members of society through the elimination of the present division of labour through industrial education, through alternating activities, through universal sharing of the universally produced sources of enjoyment, through the fusion of town and country - these are main consequences of abolition of private property. - Ibid, P. 20.
On a close scrutiny it reveals that socialism or the first phase of communism makes itself different from the higher phase of communism. The journey from socialism to communism involves the transition - from a state in which one receives according to one's work to one in which one receives according to one's needs; from one in which incentives to labour are necessary to one in which labour becomes life's prime want; from one in which human abilities are checked by subordination to division of labour to one in which everyone is able to develop fully all his capacities; from one in which public property as well as co-operative property exists to one in which there exists a single association of the whole people which disposes of all the means of production, and to make the journey of communism from socialism smooth the production should be raised to the level where the needs of all can be fully satisfied.

In view of this, Karl Marx rightly realises that communist society will not develop on its own foundation but will emerge necessarily from the weakness of capitalist system and so "in every respect, economically, morally and intellectually, still stamped with the birth marks of the old society from whose womb it emerges". (26) In the socialist society the individual is

entitled and allowed to receive back from society exactly what he gives to it. What a labour receives from the socialist society should be equalled with his labour price. Actually a labour receives from the society in exchange of his individual quantum of labour. Likewise the bourgeoisie system here also the principle of exchange remains unchanged, only content and form are changed. (27) As a matter of fact the principle of equal right - which is nothing but a bourgeoisie right, remains intact. But as the superiority of one man to another physically or mentally cannot be ignored, as the labour varies man to man, in respect of his ability, intensity and sincerity and as the status, duties and responsibilities assigned to one member of the society vary from another member, this equal right actually tacitly recognises unequal individual's endowment and is liable to recognise as an unequal right of unequal labour. (28) Thus, with an unequal share in the social consumption fund, one will in fact receive more than another, and one will be richer than another, and so on. These defects are inevitable in the first phase of communist society.

(27) .......... a given amount of labour in one form is exchanged for an equal amount of labour in another form. - Ibid. P. 320.

(28) It is, therefore, a right of inequality, in its content, like every right. Right by its very nature can consist only in the application of an equal standard; but unequal individuals (and they would not be different individuals if they were not unequal) are measurable only by an equal standard in so far as they are brought under an equal point of view... - Ibid, P. 320.
In a higher phase of communist society the defects of the socialism as we have already indicated will be ceased to continue. When the subordination of the individual to the division of labour - both physical and mental - dissolves, then the labour will be considered not only as a means of life but life's prime want. After that the productive forces will increase with all-round development of individual, and all branches of co-operative wealth flow more abundantly. Under such a circumstances, Marx claims .... "only then can the narrow horizon of bourgeoisie right be crossed in its enternity and society inscribe on its banners: From each according to his ability, to each according to his needs". (29)

While socialism ends society's division into antagonistic classes and unites it socio-politically and ideologically, communism signifies the total disappearance of all class distinction. Communist public self-administration is established gradually with the withering away of the State. Communist labour, in the stricter sense of the term, is nothing but the service for the benefit of society. In communist society people will discharge his service and responsibilities crossing the narrow bourgeoisie limit of give and take. Free service for society will then become the

(29) Ibid., P. 320-321.
Communism brings the world the highest justice basing it on lasting and steady economic well-being on an abundance of material goods and cultural benefits for all people. Economic progress will lead to total social equality. The distribution according to needs will require the highest development of the whole of social production and the harmonious all-sided development of the common people. (30)

Communist labour in the narrower and stricter sense of the term, is labour performed gratis for the benefit of society, labour performed not as a definite duty, not for the purpose of obtaining a right to certain products, not according to previously established and legally fixed quotas, but voluntary labour, irrespective of quotas; it is labour performed without expectation of reward, without reward as a condition, labour performed because it has become a habit to work for the common good, and because of a conscious realisation (that has become a habit) of the necessity of working for the common good - labour as the requirement of a healthy organism. - From the Destruction of the Old Social System to the Creation of the New, V.I. Lenin - Selected Works (in three volumes), Vol.3, P.291, Progress Publishers, Moscow, 1976.
communist individual working according to his ability and receiving according to reasonable scientifically substantiated needs. Communism is a system in which the abilities, talents and finest moral qualities of the free person are revealed to their fullest extent. (31) It will lead to the union of peoples into a single fraternal working family, to the eradication of state frontiers, and then to the total merging of nations. (32)


SECTION - II

SPIRITUAL SOCIALISM OF THE EAST
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SPIRITUAL SOCIALISM OF THE EAST

Just as the utopian thinkers in Western country dream of a better society and just as the communist mind endeavours to frame a society in which the free development of each member of the society is the condition for the free development of all, in a similar manner the traditional scholars of Indian thought announce and realise the existence of a unique world in which each individual soul or each finite object is the part and parcel of Infinite Whole - the Supreme Reality.

Though the germ of communist outlook and approach is impregnated with almost all the principal doctrines of diverse systems of Indian thought, it is the system of Vedānta Philosophy in which orthodox concept of communism receives its full-bodied form. Here the contribution of the Nimbārka system to its development deserves special mention. The advocates of the Nimbārka school of Vedānta Philosophy deal with the theory of communism mainly from spiritual point of view. Communism, a Nimbārkist holds, is based on the concept of equality of souls. All animate and inanimate objects of the world are the manifestations of one Supreme Reality. The Supreme Reality manifests itself in various names and forms. To realise the sameness in every individual is the key note of communism. This communist outlook originates from the
feelings of equality of one essential Reality - the Supreme Soul. When the realisation of the Supreme Soul dawns in the mind of the individual, the latter becomes in a position to realise the presence of Infinite in all the animate and inanimate objects of the world, and also feels the relation of difference and non-difference between the finite and Infinite. This realisation of equality in all diverse objects is the base of universal love and profound sympathy, for which the whole mankind hankers after, resulting thereby perfect harmony in society. This communistic concept of the east differs from that of the west as we have already considered. The word "communist" comes from the latin word "communis" which means "common". So communist society means a society in which all things are owned in common and the people work in common. That is communism of the west. To make a clear distinction we prefer to recognise communism of the east as spiritual socialism.

The process of the realisation of Supreme Soul starts from the practice of śravaṇa, manana and nididhyāsana\(^{(1)}\). It requires to make oneself understand the import of the scriptural texts relating to the nature of the Supreme Soul from

\[(1) \text{ātmā vā are draṣṭavyaḥ śrotavyo mantavyo nididhyāsitavyaḥ.}
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- Brāhādāraṇyaka Upaniṣad - 2/4/5.
the trainer, then to judge the enquired matter, finally to meditate on the issue. By the application of this threefold method one can realise the Infinite Soul within the small campus of finite soul. Thus, the realised self understands perfect sameness in all the diverse objects. This concept of spiritual socialism is not merely a theory but a direct experience. When such a final deliverance dawns in the mind of a realised individual, he then actually enters in the realm of beatitude and bliss. Even the greatest suffering relating to worldly matter fails to disturb the inner perpetual peace of the realised soul. In view of this, the distinguished exponents of the Indian traditional thoughts firmly assert that the apprehension of the equality of diverse finite objects leads to final Emancipation. So the seers of Rgveda pray for the awareness of this equality for the welfare of people at large.

In India, the propounders of spiritual socialism believe that socialism actually starts from the sense of value and morality and also advise posterity to behave others

(2) sahasraśīrṣā puruṣaḥ sahasrākṣaḥ sahasrapāt /
svabhūmiṁ viśvato vṛtvā'tyatiśhad daśāṅgulam // - Rgveda - 10.90.1.

(3) saṁgacchadvāṁ saṁvadadhvaṁ saṁ v o maṇāmaijānatām /
...... somano mantraḥ samitiḥ samāṇi samāṇam maṇah saha citta-
...... ......... ......... mesām // samāṇi va ākūtih samāṇā hṛdayāni vah /
samānamastu vo mano yathā vah susahāsati. - Rgveda - 10.191. 2-4.
in the same way as he behaves himself. One should bear in mind that the commodities such as food, cloth, shelters etc. which are essential to him are also essential to others. He should be aware of the fact that his attempt to meet his satisfaction may not cause the misery to others by making hindrance to the free choice of others. Thus, the socialist thinkers of India announce that the free development of individual entails the free development of all. This perfect fellow-feeling presupposes the realisation of the fact that the Supreme Soul having infinite energy is associated with all finite souls having finite energy. In its attempt to establish the equality of all the finite souls, the Great Bhagavadgītā declares -

sarvabhūtastham ātmānam sarvabhūtānicā' tmāni  
īksate yogayuktātmā sarvatra samadarśanah  

The clue of the spiritual socialism may be traced to the doctrine of extreme Advaitism, propounded by the Great Sankara. In his Advaita scheme Sankara makes an attempt to establish the fact that the phenomena of the world have no separate existence apart from Brahman - the Supreme Reality,

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(5) Bhagavadgītā - 6.29.
which is associated with all empirical realities. Unlike the Yogācāra Philosophers, the champions of Śaṅkara's Advaitism do not recognise the external objects as figments of imagination. They also do not subscribe to the realistic view of the reality of the world. The entire world is neither real or unreal nor both, but something unintelligible. By declaring this observation the Advaita School holds the opinion that the worldly objects have no existence of their own. Brahman, the Supreme Reality, is the foundation of their existence. Thus, the Advaita theory of Śaṅkara enforces one to believe that this doctrine of Advaitism propounds the equality of all individuals, as a result of which the concept of socialism ensues. This school maintains that all diverse individuals are identical from absolute point of view but from empirical standpoint their differences are not overlooked. The Advaita school does not maintain the reality of God from transcendental point of view but it does not deny the empirical reality of God. God, the controller of the genesis, sustenance and annihilation of the world, embraces all the animate and inanimate objects of the world. Since God or Presiding Deity rests on each individual, it helps posterity to feel the sense of equality among the different souls and to have an idea relating to the universal brotherhood, the most discussed theory of the day. The search for the universal brotherhood is still on; but it is also a recognised fact that in empirical world no human beings are absolutely equal. There are not
even two individuals which are alike. Yet we know that the
doctrine of equality makes an intimate appeal to our heart.
So, in the sacred Bhagavadgita, we hear Lord Krsna to advise
that God or the Presiding Soul is the common thread that runs
through every object. (6) It is the fundamental unity which
gives the diverse world a living reality.

Thus, it appears that a search into the unity in
diversity as well as the diversity in unity is the corner-
stone on which the Indian mind endeavours to build-up the
doctrine of spiritual socialism. Unity, without taking into
account the diversity, does not carry any sense. Sameness
without difference means the destruction of the world of which
the diversity is the mainpoint. In an ideal society the
orthodox socialist recognises the unity by its very nature
and its variation. Here all apparently different religions,
sects and groups have their distinct rooms. So, the Great
Nimbārka, a distinguished socialist thinker, propounds the
doctrine of natural difference - non-difference (svābhāvika
bhedābheda). (7) Practically, the Vedānta system, as the

(6) mayi sarvāṁ idaṁ protaṁ sūtre manīgaṇā īva /
   Bhagavadgītā - 7/7 b.
(7) aṁśāṁśībhāvaj jīvaparamātmanor bhedābhēdu dārāyati
   Vedānta Pārijāta Saurabha on Brahma-Sutra 2.3.42, p. 235.
   mūrttāmūrtttadikāṁ viśvam brahmanī svakārane bhinnābhinnā-
   sambandhena sthātum arhati, bhedābhēdavāyāpadesād āhikun-
   dalavat. Ibid on Brahma-Sūtra 3.2.27, p. 289. Vrindāwan
Nimbārka school explains, does not demolish individuality of any individual, and at the same time, it indicates the point of union with all others. Though socialism in India, does not owe its origin to any person or prophet, yet it has nothing to say against philosophies which do build themselves around certain persons. Vedānta Philosophy stands as the background of all these sects, and there is no fight and antagonism between Vedānta and any other system in the world. With all emphasis at its command, the Bhedābheda school of Vedānta lays down the principle that man is divine. All the animate and inanimate objects, that we experience, are the manifestations of that divinity in different names and forms.\(^8\) It would be right to mention here that the Bhagavadgītā also appreciates the knowledge of the unity in diversity and recognises it as the Supreme Knowledge.\(^9\) There is, as it were, an infinite ocean and the individuals are so many waves coming out, potentially each of us has that infinite ocean of existence, knowledge and bliss as our origin, and real nature, and the difference between us is caused by the greater or lesser power to manifest that Divinity. Consciously or unconsciously,

\(^8\) sarvām khalv idām brahma - Chāndogya Upaniṣad - 3.14.1.

\(^9\) sarvabhūteṣu yenai’kām bhāvam avyayamīkṣate / avibhaktām vibhakteṣu tajñānām biddhi sāttvikam - Bhagavadgītā - 18.20.
every man seeks to uphold that Divinity. This expression of oneness is what we call love and sympathy, and it is the basis of all our ethics and morality. The Upaniṣadic seers realise this ethical and moral value and emphatically state this supreme position in their eternal expression - "Thou art that". (10) As the rivers originating from different sources, roll down crooked or straight and passing through the different routes ultimately reach the ocean, in a similar manner, the diverse religions of the world, starting their journey from different situations ultimately reach the same Absolute Truth, reaching which the advocates of different religions realise the same Supreme Unity, above all the empirical differences. Such a realised person, then, becomes in a position to find that Supreme Divinity as the only reality behind every human beings, and realises universal brotherhood. In India, such an emancipated man is considered as a true socialist.

The idea of privilege, as the socialist thinker in India views, is the greatest curse of human life. In a society, two forces are constantly at work, - one making privilege and the other breaking it. When the system of privilege breaks down, development comes to the race. One may be superior to other by money or bodily strength or intellect

(10) tat tvam asi - Chāndogya Upaniṣad - 6.8.7.
or spirituality or any other else, and when he is superior he claims more privileges from the society, and this brings social inequality. Swami Vivekananda, a veteran spiritual socialist thinker, announces that the privilege that makes one superior and other inferior, - mentally, physically or spiritually, has no meaning in the Vedānta system. The same power is in every man. All knowledge is in every soul, even in the most ignorant; but he fails to culture it. It is the environment or situation that does not allow all human beings to equally share the opportunity and to flourish the inner abilities in the same manner.\(^{(11)}\) In view of this, in his clarion call to posterity Swami Vivekananda advises the socialist thinkers to break down all these privileges by all means. But it is alarming to note that as the science and scientific researches advance man runs after privilege more and more. Under the circumstances the teachings of Vedānta system are very much relevant. It asserts that until and unless the concept of privilege is removed the equality in a

\[^{(11)}\] The idea that one man is born superior to another has no meaning in Vedānta; that between two nations one is superior and the other inferior has no meaning whatsoever. Put them in the same circumstance and see whether the same intelligence comes out or not. Before that you have no right to say that one nation is superior to another. - What Religion is - In the words of Swami Vivekananda, p. 69, edited by Swami Vidyatmananda, Advaita Asram Publication, Calcutta, 1985.
society cannot be dawned. This inequality of the society may be removed by the feelings that all diverse individuals share one single Spirit, - the Supreme personal God in the thought of Nimbārka school. So with all emphasis at its command the Bhagavad-gītā proclaims that a socialist thinker should look upon the erudite and modest Brahmin, the cow, the elephant, the dog and the lower caste with same honour. (12) This is the foundation of the concept of spiritual socialism in India.

It seems to be appropriate to mention that the journey of spiritual socialism as the Vedānta approaches, is mostly inward not outward. This system always feels the necessity of realising one's own self. The Upaniṣadic seers also advise to know thyself. (13) The formation of a better society depends on the uplift of mental, ethical and spiritual feeling of an individual. A search into the inner finest qualities latent in the every individual would enable one to realise the equality of all the members of the society. This search has the highest possibility to change

(12) vidyāvinayasampanne brambhane gavi hastini / 
  suni caiva śvapāke ca panditāḥ samadarśinah //
  - Bhagvad-gītā - 5.18.

(13) ātmānamevāvet. - Brhadaranyaka Upaniṣad - 1.4.10.
the total existing conditions of the society. Any attempt to bring the paradice under the sun without the realisation of one's own self, as the socialist thinker claims, ends in futile.

The socialist thinker of Vedanta school does not deny the reality of the world. The seers of Upanishadic texts do not denounce the reality of the world. They proclaim that the world does not come to existence from voidness, - on the contrary, before its genesis it exists embracing the Supreme Spirit or Eternal Existence without a second. (14) The world is not sudden and new creation. It rests on the Absolute Reality for its genesis. As a matter of fact the world inheres its reality from the Absolute Reality. (15) The great Saṅkara, founder of extreme Advaitism, does not denounce the reality of the world from empirical point of view. In his consideration the world is not unreal even from ultimate point of view. While explaining the relation between the world and its cause, the Highest Self, Saṅkara asserts that the entire world is the effect of Brahman and is non-different from

(14) sadeva soumy'edamagra āsīdekamevādvitīyam ......
katham asataḥ sajjāyeteti ? sattveva soumya idamagra āsīd ekamevādvitīyam. - Chāndogya Upaniṣad - 6/2/1-2, vide also ibid - 6.2.3.

(15) Cp. janmādyasya yataḥ - Brahma-sūtra - 1.1.2.
its cause. (16) This assertion naturally helps the reader to understand the reality of the world in the Advaita scheme. The advocate of Nimbarka school also emphatically declares that as the object of the world changes, its reality cannot be denied. (17) On close scrutiny of these texts and the observations of the Vedanta schools, Swami Vivekananda firmly declares "Vedanta does not in reality denounce the world. The ideal of renunciation nowhere attains such a height as in the teaching of Vedanta; but at the same time, dry, suicidal advice is not intended. It really means deification of the world - giving up the world as we think of it, as we know it, as it appears to us - and

(16) ataśca krtsnasya jagato brahmakāryatvāt tadananyatvāc ca siddhaisa srauti pratiṣṭhā-yenaśrutam śrutam bhavatyamatam matamavijnātām vijnātamīti. - Brahma-sūtra 2.1.20, Saṅkarabhāṣya, Nīnay Sagar Press edition, Bombay, 1938;
yathāca kāraṇam brahma triṣu kālesu sattvam na vyabhicaratyeyam kāryamapi jagat triṣu kālesu sattvam na vyabhicarati. - Saṅkara-bhāṣya on Brahma-sūtra 2.1.16.

knowing what it really is. Deify it; it is God alone"(18)

Indian tradition does not advise to give up household life, rather it advises to realise one's own self in other members of society. A worldly object becomes the content of love and affection as and when one realises one's own self embracing the object concerned. In our daily life a husband becomes beloved to his consort when he feels that the same self presides in his consort. Similarly, a husband becomes dearer to his wife as and when the latter feels the equality of soul. This common feeling which is the very germ of spiritual socialistic outlook emanates from the observations of Upaniṣadic seers "ātmanastu kāmāya sarvaṁ priyam bhavati"(19)

It is interesting to note that the socialist thinker in India also does not neglect the struggle for existence. It beholds the doctrine that socialism cannot be attained in empty stomach. Every attempt to abolish the exploitation of man by man is always welcome but it cannot stop only by fulfilling the mere basic needs. It produces one step further. It fulfills the demand of both stomach and heart, mind and intellect. It throws some light on spiritual outlook and approach which will never be neglected by any human being for all time to come. The world seems to be a play-field, and


(19) Brhadāranyaka Upaniṣad - 4.5.6.
every now and then we are caught by jealousy, greed, malice, avarice and the like. It is natural, and naturally exploitation of man by man may often break out. It is the system of Vedānta philosophy that prescribes the way for its check. Even it does not rule out the armed revolution. Lord Kṛṣṇa delivers his advice to Arjuna on the battle-field of Kuruksetra. If the giving up of the world in its crude sense is taken in consideration, it would mean that we must not work. But this is not the ideal of socialist thinkers. Indian socialist actually upholds to work with sincerity. If one gives up working in ordinary level he will lose material and spiritual prosperity as well. Such a person does not at all deserve praise or appreciation from any corner of society. For this consideration, following the foot-prints left by the traditional socialist the Vedānta lays stress on the work as service, work to realise the

(20) karmendriyāṇī śāmyāmya ya āste manasā smaran / indriyārthān vimūdhātma mithyācāraḥ sa ucyate / Bhagavadgītā - 6.3.
truth, to realise the true self, putting God in every object and knowing that the soul embraces every object. And in order to attain this stage as Nimbarka school views, it is not necessary to give up society or one's stage of life. (21) The greatest emphasis should be laid on the spirit with which one performs one's duty. If each and every member of society discharges his duty and responsibility in a spirit of service to society as a whole as also realises the essential equality among all the members then the spiritual socialism may see the light of the empirical world.

SECTION - III

COMMUNISM RE-ASSESSED
So far we have discussed what communism signifies in Western countries and what spiritual socialism in India. While in a communist society each member is expected to work in common and to share the land and factories in common, in a spiritual socialist society each and every member is expected to discharge his duty and responsibility with a spirit to serve the society as a whole and to realise the essential commonness in all the members. While in the former each social being shares the earthly enjoyment in common, in the latter all member enjoys the mundane enjoyment and supra-mundane delight in common.

On close scrutiny it reveals that both Marx and Nimbārka build up their concepts on the foundation of humanism. Standing on the solid ground of earth both search for a society in which all the members of society would be in a position to realise the unity in diversity. The same philanthropy is the motive-force of both the concepts. Both are successful to point out that in the present social structure a particular class always makes an attempt to get greater privilege and to exploit another class. In view of this, they aim at the emancipation of human being at large and search
for a class-less society in which one's prosperity will not prevent other's progress. Both the doctrines attach a great importance to working with sincerity. Idle and escapists will have no room in the society. Though their approaches are different both make an attempt to find out a happy solution of the modern-day problems of mankind and search for a happy homeland of all mankind - where every member of society will be related to each other with a deep, sweet cordial relationship, everybody can fulfil his full potentiality with tireless striving freely, and the world will not be broken up into narrow campus of selfish interest without any prevention.

To make the world a happy fraternal home approach of communism is the demand of the day. But in India, as the spiritual socialists fix their full attention to attain the highest truth and knowledge, the basic needs of the mass is almost ignored, and thereby this spiritual socialism fails to awaken the people at large. While the concept of Marxian communism is successful enough to draw the attention of the people in general, the socialist countries, as we see today, fails to satisfy the working people in all respect. In view of this, it reveals to us that a rational reconciliation of the socialist thoughts of the east and west would be in a position to make the society free from the burning problems of the day.