

State of Mankind

How much do you know?

Excerpts from *How the Specter of Communism Is Ruling Our World*

(49)

Hatred and Jealousy: The Origin of Absolute Egalitarianism

Communism advocates absolute egalitarianism. Superficially this may sound like a high-sounding term, leading many to blindly believe in its rectitude. However, it also evokes hatred and jealousy. One consequence of egalitarianism is that people can't tolerate the success of others, with others being wealthier, having better lives, easier work, and more luxurious living conditions. Everyone must be equal, in this reading: I should have what you have, and I can get what you get. In such a universe, everyone is equal and the world is alike.

Absolute egalitarianism is reflected in at least two ways. First, when people are not yet equal, they become dissatisfied with their economic status, which is a fast route for evildoers to incite envy and hatred. People come to covet what others have and even seek it through improper or violent means. In extreme cases, they destroy others' property and even kill to get rich. The worst manifestation of these tendencies is violent revolution.

In order to provoke dissatisfaction, Marx divides society into two opposite classes: those who own the means of production, and those who don't. In the countryside, this becomes the landlord and the peasant; in the city it's the capitalist and the worker. The result is to incite class hatred and use the supposedly disenfranchised to carry out violent revolution. The landlords are rich and the peasants are poor — seize their wealth! Why are the landlords rich? Everyone should be rich. Thus, the Chinese Communist Party called on peasants to engage in “land reform” —that is, attacking landlords and dividing up the land. If the landlords refuse to go along with it, they're to be killed. The Communist Party first incited hooligans to make trouble, then encouraged the peasantry to rise up and attack the landlord class. The heads of millions of landowners fell.

Second, absolute egalitarianism also manifests within groups that have basically achieved a state of “equality”: If there are benefits, everyone gets an equal share. Anyone who stands out is censured. Everyone is treated the same whether one works more, works less, or even doesn't work at all.

People appear the same on the surface, but each individual's personality, intellect, physical strength, morality, occupation, role, education, living conditions, extent to which they can endure hardship and persevere, spirit to innovate, and so on are all different, and what one contributes to society is also different. Thus, why should the same outcome be sought for all? In this sense, inequality is actually true equality, while the equality pursued by communism is true inequality and true injustice. The ancients in China say that the way of Heaven is to reward those who work hard, and that Heaven will reward one

according to the effort one puts in. Absolute egalitarianism is impossible in the real world.

Under absolute egalitarianism, you get the same outcome whether you do things well or do poorly, whether you are hardworking or lazy. Under the cover of egalitarianism, the lazy benefit, while those who work hard and are capable are penalized and even resented and viewed with hatred. Everyone slows down their pace to match the speed of the slowest. In actuality, this causes everyone to become lazy, to wait for someone else to contribute so that one can take advantage of it and jump on for the ride, gaining something for nothing, or grabbing from someone something that one does not have, resulting in widespread moral decline.

The hatred and jealousy that motivate absolute egalitarianism are the poisonous roots of communism's economic perspective. Human nature has both good and evil inherent in it. Western faiths refer to the seven cardinal sins, while Eastern culture teaches that man has both Buddha nature and demon nature. Buddha nature manifests itself as kindness, the ability to endure hardship, and consideration of others. Demon nature manifests as selfishness, laziness, jealousy, malice, plunder, hatred, rage, lust, tyranny, disregard for life, inciting discord and creating trouble, creating and spreading rumors, getting something for nothing, and so on. The economic perspective adopted by communism deliberately stimulates demon nature, amplifying people's jealousy, greed, laziness, and other evil factors, causing people to lose their humanity and forsake the traditional values held for thousands of years. It amplifies the worst in human nature and turns people into communist revolutionaries.

In *The Theory of Moral Sentiments*, Adam Smith said that morality is the foundation of mankind's prosperity. Observing these general rules of morality "is required for the very existence of human society, which would crumble into nothing if mankind were not generally impressed with a reverence for those important rules of conduct." [13]

Lawrence Kudlow, director of the U.S. National Economic Council, believes that economic prosperity must exist alongside morality. He wrote that if the United States can abide by the "foremost principle"—to adhere to the moral values that America was founded on—the development of the United States will be limitless. [14]

The negative consequences caused by absolute egalitarianism in countries around the world are not surprising. Communist egalitarianism uses the authority of the state to plunder private property and wealth belonging to others. On the one hand, this strengthens the authority and power of communist ideology, and on the other, it convinces people that it's their right to get something for nothing. This is precisely how communism deceives people.