

Consciousness, Theatre,
Literature and the Arts 2011

Consciousness, Theatre,
Literature and the Arts 2011

Edited by

Daniel Meyer-Dinkgräfe

**CAMBRIDGE
SCHOLARS**

P U B L I S H I N G

Consciousness, Theatre, Literature and the Arts 2011,
Edited by Daniel Meyer-Dinkgräfe

This book first published 2012

Cambridge Scholars Publishing

12 Back Chapman Street, Newcastle upon Tyne, NE6 2XX, UK

British Library Cataloguing in Publication Data
A catalogue record for this book is available from the British Library

Copyright © 2012 by Daniel Meyer-Dinkgräfe and contributors

All rights for this book reserved. No part of this book may be reproduced, stored in a retrieval system, or transmitted, in any form or by any means, electronic, mechanical, photocopying, recording or otherwise, without the prior permission of the copyright owner.

ISBN (10): 1-4438-3458-0, ISBN (13): 978-1-4438-3458-2

CONTENTS

Introduction	ix
Chapter One.....	1
Advaita Vedānta and Realization of Ānanda: ‘ <i>The Body of Knowledge Unifying Individual, Creation and Creator and the Realization of Absolute Joy</i> ’	
Narayan Krishna Prabhu	
Chapter Two	16
“From Homer and within it ...”: Intertextuality as a Cultural Problem	
Tamar Mebuke	
Chapter Three	40
A Beast or a God? Margaret Atwood’s Vision of Posthuman Consciousness	
Daphne Grace	
Chapter Four	50
Truth-seeking and Self-deception: The Question of Morality in Iris Murdoch’s Novels	
Adriana Ruta	
Chapter Five	57
After 9/11: Trauma, Memory, Melancholia and National Consciousness	
Aroosa Kanwal	
Chapter Six	67
Let me Live! Victim Consciousness in the Novels of Toni Morrison	
Divya Bhatnagar	
Chapter Seven.....	82
Aytmatov’s <i>The White Steamship</i> : The Reflections of the Consciousness based on Heidegger’s concept of <i>Dasein</i>	
Orhan Soylemez and Damla Bulbuloglu	

Chapter Eight.....	88
“Carrying consciousness like a feather on the top, marking the direction, not controlling it”: Virginia Woolf and Buddhist Consciousness Verita Sriratana	
Chapter Nine.....	98
Hazlitt’s Essay and Portrait Painting: A Moment of Consciousness Marjan Yazdanpanahi	
Chapter Ten	106
Artistic Images in our Daily Lives Özge Gündem	
Chapter Eleven	115
Physiognomic Consciousness as a Collective Consciousness in Chinese Portraiture Tradition Qi Chen	
Chapter Twelve	125
Art and Consciousness Studies: Catching Ourselves in the Act of Perception Robin Hawes	
Chapter Thirteen.....	139
Going Beyond into the Jars of Consciousness: A Proposal for New Practice Karla Shacklock	
Chapter Fourteen	153
Experiences of Time and Space in the Musical Improvisations of Psychiatric Patients Carol Chambers	
Chapter Fifteen.....	162
Theatre for Development and Infant Mortality in Nigeria John Ediri	
Chapter Sixteen	170
Dramatising an Evolving Consciousness: Theatre with Nithari’s Children Sanjay Kumar	

Chapter Seventeen	200
Doing Digitalism: On the Cognitive Performativity of New Media Hybrids	
Christophe Collard	
Chapter Eighteen	207
Polyphonies of Group Dynamics in Spiritualist Performance	
Anita Hammer	
Chapter Nineteen	232
Rio Branco's Evolving Culture of Ayahuasca Performance	
Flavio Lofego Encarnação	
Chapter Twenty	242
Rasa: Aesthetics of Belonging <i>Unbelongingly</i> in Theory and Practice	
Vijaya Subramani	
Chapter Twenty-One	256
The Ritual(s) of Theatre Improvisation: <i>Kudiyattam</i> Theatre,	
Pre-Performance Rituals and Western Theatre Improvisation	
as Psychophysical Practice	
James McNicholas	
Chapter Twenty-Two.....	265
Viola Spolin's Self: Cognitive Neuroscience and Spolin's Theatre Games	
Clayton D. Drinko	
Chapter Twenty-Three.....	277
The Play of the Spectator	
Peter G. F. Eversmann	
Chapter Twenty-Four	291
Establishing Truth in Dramatic Representation:	
Navigating between Authorial Ambiguity and Popular Perception.	
The Cases of Arthur Miller and Tennessee Williams	
Pascal Nadal	
Chapter Twenty-Five	301
Theater Convention: Innovations or Lessons from the Past?	
Alla Sosnovskaya	

Chapter Twenty-Six.....	311
The Theatrical Drive: The Unconscious Entering Consciousness	
Maria Granic-White	
Chapter Twenty-Seven	320
Cit, the Core: The Pathway	
Narayan Krishna Prabhu	
Contributors	336

INTRODUCTION

The book collects essays based on papers presented at the 4th International Conference on Consciousness, Theatre, Literature and the Arts (CTLA), held from May 28-30, 2011, at the University of Lincoln, UK, hosted by the Lincoln School of Performing Arts. The conference was attended by 55 delegates from 28 countries across the world—the twenty-six essays in this book come from delegates from 17 of those countries. The range of essays in the book reflects the range of material presented and discussed at the conference, across the fields or disciplines of philosophy, literature, fine arts, music, dance, performance and theatre.

The book begins with literature. **Mebuke** places her emphasis on intertextuality, fielding discussions of a wide range of canonical texts. **Grace** and **Ruta** apply different approaches to consider aspects of morality in the novels of Margaret Atwood and Iris Murdoch. Trauma is at the centre of the chapters by **Kanwal** on British-Pakistani novelist Nadeem Aslam and **Bhatnagar** on Toni Morrison. **Soylemez** and **Bulbuloglu** consider Aytmatov's *The White Steamship* in the light of the philosophy of Heidegger's *Dasein*, and **Sriratana** discusses Buddhist aspects of select works by Virginia Woolf. **Yazdanpanahi's** chapter compares the prose form of the essay, in particular as written by Hazlitt, with portrait painting, thus bridging the gap between this and the next section of the book, about the fine arts. **Gündem** considers artistic images of our daily lives, while **Chen** presents an insight into the Chinese portraiture tradition. **Hawes** discusses how art can serve as one mode of enquiry into the nature of consciousness.

The development of new practice is at the centre of **Shacklock's** chapter in the context of the creation of dance. The impact of the arts, in particular music and theatre, on specific target audiences is vital for **Chambers** (music therapy for psychiatric patients), **Ediri** (theatre for development in addressing high levels of infant mortality in Nigeria) and **Kumar** (theatre as a trauma management device in working with victims' families and survivors of a major mass-murder case in India). Moving from theatre for development to the borderline of theatre and performance, **Collard** discusses the performativity of new media hybrids, while **Hammer**

provides us with a rare academic view into spiritualist performance as far afield as Norway and New Zealand. **Encarnação** focuses on the ayahuasca performance tradition in Rio Branco, Brazil. **Subramani** and **McNicholas** explore the Indian tradition, with particular emphasis on the concept of *rasa* and the Sanskrit theatre form of *Kudiyattam*, to discover alternative approaches to improvisation. Improvisation is also at the centre of **Drinko**'s chapter, with a focus on neuroscience. **Eversmann** takes the direction from the performance and performer to the theatre audience. Moving further to the dramatic text, **Nadal** presents us with interpretations of Miller and Williams. **Sosnovskaya** considers the meaning and importance of convention versus innovation, and **Granic-White** combines the aspects of theatre in a discussion of the theatrical drive. The essays by **Prabhu** on consciousness as understood in the Indian philosophical tradition provide the frame for the book.

CHAPTER ONE

ADVAITA¹ VEDĀNTA^{2,3} AND REALIZATION OF ĀNANDA⁴: *‘THE BODY OF KNOWLEDGE UNIFYING INDIVIDUAL, CREATION AND CREATOR AND THE REALIZATION OF ABSOLUTE JOY’*

NARAYAN KRISHNA PRABHU

The seeker and the sought are not two things that sought and seeker are one and the same.

—Padmasambhava

The ‘objective’ idea we find in the pattern of data is also the ‘subjective’ idea by means of which we see the data.

—James Hillman *Re-Visioning Psychology*, 1975

The barrier between subject and object does not exist. Subject and object are only one.

—Werner Heisenberg

The common division of the world into subject and object, inner world and outer world, body and soul, is no longer adequate... What we observe is not nature in itself but nature exposed to our method of questioning.

-Werner Heisenberg

Advaita Vedānta: An Introduction

The entire repertoire of Indian thought, including philosophical, religious, psychological, ethical and axiological is sung in the Vedas⁵, the earliest hymns have been in existence in Bharatvarsha [India] since time immemorial. Vedānta refers to the philosophy of Vedas Shastri, (1959). Vedas (derived from ‘vid’ which means “to know”) may be defined as

‘Knowledge’. It is the name of the most ancient Sanskrit Scriptures, “considered to be a direct revelation from God to the mystics of the past” (Easwaran 1986, 236). The philosophy of Advaita is the premier and oldest extant among the Vedānta schools⁶. Advaita [literally non-dualism] as articulated by Ādi Śaṅkārācārya (circa 750 A.D.) is a doctrine of Vedāntic School of Hindu Philosophy (Blackburn 1996) {or as per alternate reading Sanāthana Dharma⁹}: maintains that there is a complete and essential identity between Brahman and Ātmān¹⁰, between God and the individual soul. When this identity is fully realized, not merely as a logical proposition but as a fact of one’s inmost consciousness, the soul is raised above the illusions of this transitory world and is lost forever in the one final Truth that is Brahman.

Advaita Vedānta is the oldest of the Vedānta Schools of Sanāthana Dharma and most widely accepted having been based on the Triple Foundations of Vedānta: Upanishads¹¹, Bhagavad Gitā and Brahmasūtra¹² (Indich 1980). These three have been referred as *prasthana-trayam*, the “three pillars” or main canons of Advaita Vedānta. While Śaṅkārā (788 – 820) is recognized as the one who developed Advaita Vedānta into a coherent, systemic treatment, the philosophy is as old as the Vedas. Advaita Vedānta is also an Eastern form of Idealism (think Plato, Plotinus, Kant or Hegel), suggesting that mind or consciousness, which at its root emanates from God, is the essence or the meaning of the phenomenal reality¹³.

The term Advaita Vedānta together refers to a series of thinkers and ideas that go back to the eight century C E. The School of Advaita is described as theology by some and philosophy by others. There are some commentators who see Advaita as the culmination not only of Hindu thought, but also of all religious thoughts (Hosberger). Swāmī Satprakāśhānanda, a follower of Swāmī Vivekānanda (1863-1902), says, “strictly speaking, Vedānta is not a particular religion but the common basis of all religions Cit, the Core: The Pathway Satprakāśhānanda). While this bit of hubris may seem far reaching in its scope, it is a logical entailment of the non-dualistic system as proposed in Vedānta.

The Rationale

The central position of the Advaita Vedānta tradition is that in reality there is no difference between consciousness and the universe, no real distinction between the individual, the entire universe and God, Brahman. Advaita Vedānta unilaterally declares that the universe is a manifestation of one undifferentiated reality, expressed in Sanskrit as Brahman, literally

means “growth”, “development”, “swelling”, or the “Supreme transcendent and immanent Reality or the One Godhead”(Cacioppe 2004).

Śaṅkārā’s teacher’s teacher (grand teacher), Śrī Gauḍapāda says in his *Kārikās* that Advaita [Non-dualism] is auspicious [highest bliss] [Karika.33]. He further says that Advaita, which implies the negation of plurality ... has been revealed by the Sages that have reached the yonder shore of the Vedic lore [Karika.35] (Śastri). In the earlier verse Śrī Gauḍapāda declares, ‘*there is no dissolution, no birth¹⁴, none in bondage, none aspiring for wisdom, no seeker of liberation and none to be liberated. This is the absolute truth* [II.32]’

At this stage it is also necessary to clear the premise of Śaṅkārā’s purpose in elaborating Advaita Vedānta. Some misconceptions which have afflicted English commentaries on Śaṅkārā will be banished before they cause any further mischief. Śaṅkārā should not be understood or approached as a ‘philosopher’ in the modern Western sense (Oldmeadow 2007). It has been rightly insisted that – the Vedānta is not a philosophy in the current sense of the world, but only as it is used in the phrase *Philosophia Perennis*.... Modern philosophies are closed systems, employing the method of dialectics, and taking for granted that the opposites are mutually exclusive. In modern philosophy things are either so or not so; in eternal philosophy this depends on our point of view. Metaphysics¹⁶ is not a system but a consistent doctrine; it is not merely concerned with conditioned and quantitative experience but with universal possibility. It therefore considers possibilities that may be neither possibilities of manifestation nor in any sense formal, as well as ensembles of possibilities that can be realized in a given world (Coomoraswamy 1977). Viewed from a Western perspective, nondualism is an experience, or a metaphysical view about reality. As an experience, it is a sweet, nonobjective sense of presence, of borderlessness, and lack of separation. As a metaphysical view, nondualism holds that reality is not composed of a multiplicity of things (Goode 2007). Not all dualities are created equal. Some of these dualities have actually been proposed as the solution to other dualities¹⁷. Certain dualities exacerbate more than others the sense of alienation and being out of touch with reality (Goode 2007). Thus, the third Patriarch’s advice to “be serene in the oneness of things” since dualities come from ignorant inference” (Sengstan 1976).

It was Werner Heisenberg who said that the common division of the world into subject and object, inner world and outer world, body and soul, is no longer adequate... What we observe is not nature itself but nature exposed to our method of questioning though rudimentary, but a stark reality.

Eastern Philosophies: A Different Paradigm

A look at Asian philosophies – such as Yoga, Vedānta, Buddhism and Taoism – they were being perceived as clearly mystical in nature, moulded by individuals who were obviously first-rank intellectuals but were also first-rank yogis or contemplatives. That is, in addition to intellectual training they had gone through a rigorous ethical, psychophysical, and spiritual discipline designed to prepare them to grasp the special knowledge that is the goal of these [Asian] traditions; these philosophies are of a different order from mundane ones, that intellectual analysis is insufficient to grasp the deepest profundities of realization and that intuition is essential. Moreover they claim that these traditions are fully comprehensible only to those who have undergone a preliminary discipline like their own (Walsh 1989). The prime focus is thus not on intellectualization but rather going *beyond mind* or to *a state of no mind*.

Historically viewing the ‘message’ which was first delivered to the West some 2,300 years ago when Alexander the Great arrived in the Indus Valley. While seeing some Indian philosophers, Alexander’s generals found “*fifteen stark chaps sitting motionless on a sun-baked stretch of rock so hot that no one could step on it without shoes.*” The Greeks were informed in no uncertain manner that they were most unlikely candidates for philosophy and that any candidate “*did he come from God himself should be first naked and have learned to sit peacefully on boiling rock*” (Campbell 1962, 277). This, anyway, provides a *deep* understanding of the *high level rigor* that is required of the seeker.

Although sitting naked on boiling rocks is not a common prerequisite, the preliminary disciplines demanded by most of the great Asian mystical philosophies are still sufficiently *daunting* to grey the hair of most Western philosophers, *where eagles dare to tread!* For example, the 15th-century text *Vedāntasāra*, “the essence of the doctrines of the Vedānta” (Nikhilānanda 1931) responds with an eye-opening list of requirements to its question, “who is competent, and consequently entitled to study the Vedānta in order to realize the truth?” Only two of the requirements on this list, textual study and intellectual discrimination, are on the list of most Western academics. However, the *Vedāntasāra* also specifies the additional prerequisites of faith, renunciation, and calm, a turning of attention away from the outer world towards the inner, cessation of sensory perception, endurance, and continuous concentration. Equally imposing disciplines are found in other traditions and the practices appear to be of four main types: a rigorous discipline of ethics, emotional transformation, attentional training, and cultivation of wisdom (Walsh

1988). Is the West ready for this orientation? How many would pass the entry level initiation, to qualify for the next set of rounds?

Western Philosophers: A soul search!

Not surprisingly the typical reactions of Western academics to these demands have been disbelief or disregard. Some have laughed and pooh-poohed, perhaps embarrassedly, while others have pointed that these demands would require, perhaps decades, of preliminary work and only a handful of people would probably be successful. They have then gone right on their purely intellectual analyses. But lo, this use of intellect alone is of no avail; they would then enter into an arena of muddle and reaction.

This reaction is completely understandable. After all, it is a bit insulting to be told that one isn't adequate even to begin training in, let alone understand, another's school of philosophy. In addition, the demands seem elitist and esoteric and quite contrary to Western beliefs that philosophy "is supposed to be open to the approach and accredited investigation of every intellectual who can meet the general requirements of a) a basic education, and b) some specialized intellectual training to enable him to keep up with the argument... In modern times, a high school education and four years of college are supposed to open an access to the sanctum sanctorum of ultimate Truth" (Zimmer 1969, 47). The question pondering: Is this "education and the so-called much publicized specialized intellectual training" sufficient?

But in addition to their elitism, these disciplines appear overly demanding for additional reasons. After all, the requested prerequisites appear to have little face value and some, such as faith, even seem antithetical to the unbiased pursuit of truth. In addition, while Spinoza, Hume, and James may have been fine human beings there is little evidence that highly ethical, loving people have been significantly more successful Western philosophers than less pleasant ones. What were the plausible hurdles?

Then again, Western philosophy 'preaches' usually that conceptual analysis in and of itself is the royal road to philosophical understanding. This analysis is meant to lead to rational, verbal, and publishable products: non-rational, nonverbal, institutions are not the coin of Western philosophical realm. Tenure and promotion committees are hardly likely to look kindly on such institutions or on those who argue that they can't be expected to publish anything this decade because they are preparing themselves by doing Yoga. So we can't have people only in the publishing glee!

Therefore Western philosophers have been ‘foxed’ by these Asian caveats. The question arises, therefore, has anything been lost? After all much work has been done, much literature been produced and some ancient systems have been reconstructed in contemporary philosophical terms, e.g. Advaita Vedānta (Deutsch 1969).

Clearly, much has been gained by Western philosophers’ pursuing purely intellectual analyses of Asian traditions. ***{Added emphasis} →This intellectual analysis does not constitute philosophical understanding of Advaita Vedānta}***. But this still leaves the question of whether anything has been lost. Recent research on states of consciousness suggests that disturbingly, the answer may be yes. Even more disturbing qualms, is that what may have been lost may be the most profound aspects of these ‘eastern’ traditions. Indeed my central claim is that recent states-of-consciousness research may pose a major challenge to, and demand a radical reappraisal of, our approaches to the study of mystical Asian philosophies. Research on the states of consciousness is penned down in another refereed paper presented in the Conference titled: “Cit, the Core: The Pathway” (Prabhu 2011).

Vedānta: What?

Vedānta thus refers to a body of concepts and a number of schools of thought which claim their primary referent and authority to the Sanskrit-language Upanishads.

Vedānta deals with various phases such as Religion, Theology, Scholasticism, Mysticism, Science, Metaphysics, and Philosophy. The three fundamental problems of philosophy in particular are: (a) the nature of external (material) worlds; (b) the nature of consciousness: and (c) the meaning of causality (Iyer 1987). The truth that Vedānta reveals is that you are bliss absolute, or one can say that you are absolute happiness. The well-known method of Vedānta to arrive at Reality is what is known as ‘Vicāra’¹⁸.

“Vedānta” means the last portion of the Vedas, the word “anta” meaning “last” or “end” and refers to the Upanishads located at the end of the Vedas. Accordingly, Advaita Vedānta is the name of spiritual teaching tradition that teaches the non-dual nature of Reality, as revealed in the Upanishads, Vedānta views the Upanishads as a revealed means of knowledge {pramana¹⁹} for the direct cognition of the Self (Whitefield 2005). The six *pramanas*, or six valid means of knowledge, in Advaitic theory are: 1. perception, 2. comparison, 3. non-cognition, 4. inference, 5. postulation, and 6. testimony (Deutsch 1969, 69). Brief definitions,

according to Advaitic theory, are elaborated (Deutsch 1969, 69-75). The first three, perception, comparison and non-cognition, are considered within the locus of perceptual knowledge. Perception is the process of going out of the mind through the senses toward an object and assuming its form. Comparison is knowledge derived from judgments of similarity (a recalled object is similar to a perceived one) whereas non-cognition is knowledge derived from judgments of absence (an object is non-existent at a specific time and place). Comparison judgments are such as “A is like B” such that B is immediately perceived and is compared to A which is recalled. Non-cognition is such that “There is no A in the room” such that A would be perceived if it existed. Inference is the attainment of knowledge due to a relation between what is inferred based on the reason or logic upon which it is based. Postulation is assuming a fact in order to make another fact intelligible. An example is seeing an obese man fasting during the day. It must be assumed that the man is eating at night. The last, testimony, is the garnering of knowledge by means of a reliable expert as is done through *sruti*²⁰, revelations of the Vedas where the person had direct and immediate knowledge and translated that into a poem or hymn or other writing to comprise the Vedas. The other, *smṛiti*²¹, is not direct knowledge, rather it is indirect knowledge of absolute consciousness. Thus, in Advaita Vedānta, substantial importance is given to *sruti*, direct realization of plenary consciousness achieved by the sages, seers and mystics of ancient times and portrayed in the Vedas. Perception and reason, to an Advaitin, are negated at ultimate states and are understood as heuristic and not ultimately real (Deutsch 1969). Reason is accepted as a means to understand the phenomenal world (Deutsch 1969).

Individual Life: A Quest for Ānanda [Absolute Happiness]

A great riddle or set of problems are posed in an individual's life; individuals have longing for: (a) uninterrupted happiness (b) Longs for immortality and shuns death forever and (c) yearns for total knowledge of everything. The cause of the riddle/ problem is ignorance of the individual. The ignorance pertains to the nature of *jīva* (the individual), *jagat* (the entire creation i.e., all the worlds) and, *Īśvara* (the Creator). There is a need to have correct knowledge of all these facets; the problem of ignorance can be solved by [Real] knowledge alone. An Inquiry is necessary: who am I? From where have I come? Whither I am bound? What is happening to my mind? Who is the Creator and how am I related to Him? What is the purpose of my existence here and now and what is the ultimate goal of this life? How can I accomplish that goal before the fall of

this embodiment [i.e. death]? Without heeding to this call, one keeps on inquiring in the opposite direction: Who are you? Where are you from? What are you doing? What is happening all over the world (Śuddhabodhānanda 1996)? Or, an alternate set of questions suggested by another researcher: ‘Who am I? Am I the body? Am I the mind? What happens to us when we die? What is the nature of the world that we experience? How did it come into existence? Will it have an end? Is there a Creator? Is there someone like a Supreme Lord? Are there more than one God? What is our relationship to others, the perceived world and the Lord or the Gods? What is the purpose of life? Like other philosophies, Advaita Vedānta deals with such questions (Ayyar). Yet, another author poses a set of similar questions: What is the ultimate Reality? From where does the entire physical and mental phenomenon originate? What is the nature of the state in which all phenomena dissolve? What is the reality through which everything is known? What is that which makes the unknown known? What is the means for attaining immortality? What is the nature of the Self? What happens after death? What is the importance of the body, mind and senses? The *Upanishads* share a view on these questions. They maintain the existence of an all-pervasive Reality, called Brahman or Ātmān... The Self is eternal, and the ultimate source of joy. The highest goal of life is Self-realization: the way to achieve this goal is by “the internalization of awareness” (Tigunait, 214-215).

It was Sri Ramana Maharishi (1970) who said, “Thou art that” because this whole world emanates from Brahman, which alone is ... It is the supreme cause... all the worlds of names and forms are its effects (Boaz 2010b). Again talking of the Concept of Brahman, the Supreme Consciousness there are assertions: According to Śāṅkārā, Brahman is the ultimate Truth. Brahman is the all pervading consciousness. Thus Brahman and Ātmān are identical, in the same way that forests and trees are identical. “The absolute Brahman is like the self-effulgent sun, from which radiates the light of knowledge, bliss and consciousness. It is because of that radiation of light from Brahman that all names and forms of the world are perceptible to the senses.” “Nothing exists separately from the Brahman. The concept of duality, or the relation between the manifold universe and singular Brahman, is a projection of the cosmic power of illusion.” Ātmān and Brahman are the same” (Tigunait, 220 - 222). “All is Brahman,” That is our ultimate Relationship (Boaz 2010).

Vedānta is the body of knowledge that reveals the unifying true nature of the individual, the Creation and the Creator. It delves deep and thoroughly into the root cause of the problem and provides the final solution. It reveals the real nature which is nothing but the ultimate

happiness itself, free from mortality and unsullied by ignorance. The day this fact is realized by all mankind in general, the world would be an abode of peace, free from strife, hatred, hypocrisy, envy, enmity, and selfishness (Śuddhabodhānanda 1996).

The truth that Vedānta reveals is that you are bliss absolute, or we can say that you are absolute happiness. It is possible to discover the truth, provided you are ready to pursue the inquiry with an equally prepared mind.

“Bliss” and “happiness” do not mean any pleasure available via senses, happiness of serenity, or some experience of ecstasy → all of them are dependent on some external sense objects, senses and the mind. We can now proceed to view the main divisions/ classifications of happiness:

Brahmānanda – That which is limitless and full is happiness.

Vidyāsukham or vidyānanda – the ānanda of a jñānī [person suffused with knowledge].

Viśayānanda – sense pleasure.

Vāsanānanda – the impression of *brahmānanda* on the human mind.

Nijānanda – the bliss of one’s true nature.

Mukhyānanda – the true bliss.

Ātmānanda – the bliss of *ātmā*.

Yogānanda – the bliss of *yoga*.

Advaitānanda – the non-dual bliss.

The Brahmānanda is capable of doing two things:

- Revealing absolute bliss because it is so; and
- Destroying all the sorrows

It is a state of total abidance of the mind in Ātmā, which is Brahmānanda itself. That absolute happiness is indescribable. A cheerful mind having industrious zeal and no despair is highly indispensable to undertake the necessary practice to get the mind totally absorbed in Brahmānanda (Śuddhabodhānanda 1996). The question is are we ready for it? *Atharvaveda* says, ‘Develop Ānānda; the evil impulses and tendencies will vanish, for they will not get any foothold in the heart.’ ‘Every man desires to acquire Ānānda. From where can Ānānda be acquired? Faith alone can win Ānānda (Sai Baba).

Notes

¹ Advaita – literally meaning “not two” or non-dual, non-dualistic.

² Vedānta – It is the body of knowledge that reveals the unifying true nature of the individual, the Creation and the Creator; literally means end of Vedās. “The fulfilment of Vedā.”

³ Advaita Vedānta – An Eastern form of Idealism (think Plato, Plotinus, Kant or Hegel), suggesting that mind or consciousness, which at its root emanates from God, is the essence or meaning of the phenomenal reality. The non-dualistic Vedānta. A metaphysical teaching transcending dualism (Dvaita Vedānta) and the monism (aikya Vedānta. Being a non-dualistic teaching, of the “Absoluteness of the Reality,” it includes and transcends all other teachings.

⁴ Ānanda – Also referred as limitless *ānanda*, (free from mortality and ignorance); the meaning of the word ānanda is happiness only. Considering the meaning of the words available in the English language like “bliss”, “joy”, “happiness” etc. the word “bliss” refers to the perfect happiness in comparison with others. .. The specification “absolute” is therefore added to show that it is limitless and totally independent of any object, event or being (Śuddhabodhānanda 1996, 1). As per the tradition of Vedānta and the Upanishads as interpreted by Sri Aurobindo and presented by Judith Tyberg, Ph. D. (1976) *Ānanda* which translates as: Love, Joy, Perfection, “Ānanda” is the secret source and support of all existence; it is ecstasy and beatitude, from the verb-root “nana” = to rejoice.

⁵ Vedas – Sacred Scriptures that, according to Hindu tradition, are from direct, divine origin. The highest authority among the Hindus in India; it is held that this was never written by anyone and it is, therefore, free from the imperfections to which human productions are subject. It is inspired to the Sages (Rishi) during their meditations. When it is forgotten, it is reproduced by Rishis {Sages} by doing meditation. As the sounds forming the text of the Veda occur in the same order and are pronounced in the same manner, it is said to be eternal; it teaches who and what Brahman is, and how He should be worshipped. Smritis, Itihasas and Puranas {Other Scriptures} only amplify its teaching. It is the most ancient, authentic scripture of the Hindus. The word’s meaning is exactly “what has been seen realized.” The Vedas [Rig-Veda, Sāma Veda, Yajur Veda, and Atharva-Veda. These collections are the exposition of this divine revealed through science and technology.

⁶ There are three primary schools of Vedānta: Dvaita (dualism), Vishishtadvaita (qualified nondualism), and Advaita (nondualism). Dvaita, as taught by Madhva (1199-1276), holds that matter, human souls, and Brahman are absolutely different from one another. Here salvation is not thought of as union with Brahman⁷, but as drawing close to him and dwelling forever with him in the contemplation of his glory. Brahman saves souls entirely by his grace, without which even the most intense devotion and strictest morality are of no avail. Dvaita is the only branch of older Vedānta in which Christian influence is almost certain. Vishishtadvaita was taught by Ramanuja in the 11th and 12th centuries A.D. and states that all living creatures and non-living matter are parts of Brahman, who is their sole and controlling power. Vishishtadvaita is “the way of devotion,” as opposed to “the

way of works" and "the way of knowledge." It believes that liberation is only to be gained by intense devotion to Brahman, until the worshipper realizes fully that he is but a fragment of Brahman and wholly dependent on Brahman. Only by completely abandoning oneself into the hands of Brahman, and humbly awaiting his grace, can one salvation be realized. The emancipated soul is one with Brahman, yet separate. The philosophy of Advaita is the premier and oldest extant among the Vedānta schools. Advaita [literally non-dualism] as articulated by Ādi Śaṅkārācārya (circa 750 A.D.) is a doctrine of Vedāntic School of Hindu Philosophy (Blackburn 1996) {or as per alternate reading Sanāthana Dharma⁹ : maintains that there is a complete and essential identity between Brahman and Atman, between God and the individual soul. When this identity is fully realized, not merely as a logical proposition but as a fact of one's inmost consciousness, the soul is raised above the illusions of this transitory world and is lost forever in the one final Truth that is Brahman.

⁷ Brahman – The Akhanakarsa Satchidananda, the Absolute Reality; the truth proclaimed in the Upanishads; the Supreme Reality that is one and indivisible, infinite and eternal, all pervading, changeless Existence-knowledge-bliss Absolute; the substratum of Jīva, Īśvara and Māyā⁸ ; Absolute Consciousness; it is not only all-powerful but all power itself; not only all-knowing and blissful, but all knowledge and bliss itself. Śaṅkārā (ca. 788 – 820. ad), one of Advaita's greatest exponents describes the nature of Brahman as such: "That which permeates all, which nothing transcends and which, like the universe space around us, fills everything completely from within and without, that Supreme non-dual Brahman – that thou art" (Gupta 1995). "The Supreme Soul of the Universe, the limitless being – I am that" – Amṛitbindu Upanishad (Gupta 1995). *Brahman* is real; the world is an illusory appearance; the so-called soul is *Brahman* itself, and no other - Śaṅkārā (Mahadevan 1978).

⁸ Māyā – Metaphysical ignorance, phenomenon. The empirical phenomenal world. All that is modifications superimposed on the pure consciousness of the Self. What is neither real nor unreal but that, from the point of view of the Reality (the Self) simply "is not." The world of changes and transformations. The illusive power of Brahman; the veiling and projecting power of the universe; temporary illusion; not that a thing seen does not exist, but we are blinded and our mind biased by our own thoughts, and our own imperfections, and do not yet arrive at the real interpretation and the meaning of the world or the universe around us.

⁹ Sanāthana Dharma – Eternal Religion. 'The eternal cosmic order,' the Perennial Law ruling the manifested cosmic circle. The Perennial Harmony of Being.

¹⁰ Ātmān – the Self, the Spirit, the Pure Consciousness. The Ātmān is the Absolute within us, completely outside time – space – consciousness.

¹¹ Upanishads – Group of Hindu sacred texts, also called Vedānta, composed in various ages [time-periods]. The meaning of the word indicates that knowledge, given during the teaching sessions, between master and disciples, for the purpose to gain Supreme Knowledge.

¹² Brahmasūtras – A text attributed to Sage Badarayana. It presents in summary, the essential doctrines of Upanishads, especially Chandogya Upanishad, a key text

of all Vedāntic Schools. Also known as Vedāntic Sūtras, constitute the Nyāya prasthāna, the logical starting point of Vedāntic philosophy (Nyāya = logic/ order).

¹³ Reality - That which does not undergo any change at any time. Brahman which is absolutely changeless and eternal is alone real.

¹⁴ Birth etc. — Birth or death can be imagined only in the realm of duality. But from the standpoint of the Ultimate Reality is as non-existent as the horns of a hare¹⁵. Therefore, from the standpoint of Reality birth or death is inconceivable, as neither birth nor death can be imagined of the horns of a hare or the son of a barren woman.

¹⁵ “horns of hare” – The animal called the hare has no horns, but when it is also seen at eventide, its long ears seem to project from its head in such fashion that it appears even to the seeing eye as being a creature with horns. The hare has no horns, but there is in mind an illusory belief that an animal with horns exists there.

¹⁶ “Metaphysics” is that branch of philosophy that studies the nature of reality. There are other branches, such as epistemology (the study of nature of knowledge), ethics (the study of good and evil and the rightness of human conduct), aesthetics (the study of art or beauty), and logic (the study of reasoning).

¹⁷ Many of these **dualities** have been created by philosophers themselves in their attempt to understand and explain other things. A philosopher might create a metaphysical distinction in **one** area in the attempt to solve a puzzle in **another** area. For example, in the classical world following Plato and Aristotle, the substance/attribute distinction was thought up in order to help account for the permanence/change distinction. The puzzle was, “Does a thing perpetually change, moment-to-moment, or does it remain the same over even a short period of time?” If it never stops changing, then how can it truly be a thing in the first place? If a thing never changes at all, then even a colour change would mean that the thing somehow loses its identity becomes another thing. To solve this puzzle, a new distinction (duality) was thought up. A thing has a **substance** (i.e., true nature) which never changes. And it has **attributes** (e.g., colour size, shape) which can change without the thing losing its identity. This is a new distinction used to help solve the puzzle brought about by the previous distinction.

¹⁸ Vicāra – Enquiry into the nature of the Self, Brahman [8 or Truth; ever-present reflection on the why or wherefore of things; enquiry into the real meaning of the Mahavakya – Tat-tvam-sai; discrimination between the Real and the unreal; enquiry of Self.

¹⁹ Pramāṇa – According to Vedānta, there are six means to knowledge {pramāṇa}: perception, inference, presumption, comparison, and verbal testimony. Vedānta testimony can convey sense-based knowledge, but can also impart revealed knowledge that is not available to sense perception (Whitefield 2005). According to Swāmī Tejomayānanda (1999) pramāṇa or proof is the means of valid knowledge, they are: [i] Pratyaksha or direct perception [perceptual proof], [ii] Anumāna or inference [inferential proof], [iii] Upamāna or comparison [proof through comparisons], [iv] Śabda or verbal testimony [proof through verbal testimony], [v] Arthapatti or presumption or another kind of inference, [vi] Sambhava or possibility, [vii] Aitihya or tradition, and [viii] Anupalabdhi or non-apprehension.

²⁰ Sruti – The term Sruti means “that which is heard directly and refers to Scriptures which have been directly revealed to humans by Gods.

²¹ Smṛiti – is ‘memorization tradition’ like the Purnas (Scriptures).

Bibliography

- Ayyar, D. Krishna. n.d. *Advaita Vedānta – A Bird’s Eye View*.
 Blackburn, S. 1996. *The Oxford dictionary of philosophy* (2nd ed.). Oxford: Oxford University Press.
 Boaz, David Paul. 2010. *Appearance and Reality: Advaita Vedānta Ontology*.
www.davidpaulboaz.org/stromata/appearance_and_reality.pdf.
 Accessed on 4th August 2011.
 Cacioppe, Jonah. 2004. *A Brief Summary of Advaita Vedānta: Non-duality, consciousness and the nature of subject and object relationship*. Can also be accessed at www.Caicoppe.com.
 Campbell, J. 1962. *The Masks of God: Oriental Mythology*. New York: Penguin.
 Coomoraswamy, A. K. 1977. *The Vedānta and the Western Tradition in Coomaraswamy. Vol. 2: Selected Papers-Metaphysics*. Princeton: Bollingen series.
 Deutsch, E. 1969. *Advaitin Vedānta: A Philosophical Reconstruction*. Honolulu: East West Centre Press.
 Eswaran, E. 1986. *The Bhagavad Gitā*. London: Arkana.
 Goode, Greg. 2007. *Nondualism in Western Philosophy: Monographs on Self-Inquiry*. Greg Goode 2007.
 Gupta, B. 1995. *Perceiving in Advaita Vedānta: Epistemological Analysis and interpretation*. Delhi: Motilal Banarsi Das.
 Hosberger, Bill (n. d.), *Advaita Vedānta: A Brief Survey of the roots and the fruits of the movement*, Haven Ministry.
<http://havenministry.com/home.html>
 Indich, W. M. 1980. *Consciousness in Advaita Vedānta*. Delhi, India: Indological.
 Iyer, V., Subrahmanya. 1987. Note on the Māṇḍūkopaniṣad with Gauḍapāda’s Kārikā and Saṅkara’s Commentary, Translated and Annotated by Swāmī Nikhilānanda. Calcutta: Advaita Ashrama.
 Mahadevan, T.M. P. 1978. *Ramana Maharishi, the Sage of Arunacala*. London: Unwin & Allen.
 Nikhilānanda, Swāmī. 1931. *The Bhagwad Gitā*. New York: Ramakrishna-Vivekānanda Center.

- Oldmeadow, Harry. 2007. *Saṅkara's Doctrine of Maya*. Originally published as 'Saṅkara's Doctrine of Maya' (Asian Philosophy 2.2, 1992).
www.latrobe.edu.au/eyeoftheheart/assets/edition/oldmeadow/Sankara.pdf. Accessed on 4th August 2011
- Prabhu, Narayan Krishna. 2011. Cit, the Core: The Pathway. In *Consciousness, Theatre, Literature and the Arts 2011*, ed. Daniel Meyer-Dinkgräfe. Newcastle: Cambridge Scholars Publishing, 2011.
- Purucker, G de. (2002. *The Occult Glossary*. P. 9. Also available at: <http://www.theosociety.org/pasadena/ocglos/ocglos/og-bc.htm>
- Sai Baba, Bhagavan Sri Sathya.. n.d. Discourses given by Sai Baba on Spirituality.
- Satprakāśhānanda, Swāmī. (n. d.) *Swāmī Vivekānanda's contribution to the present age*. St. Louis, MO: The Vedanta Society of St. Louis.
- Sastri, N. Aiyaswami. n. d.. *A New Approach to GauḍapādaKārikā*. www.thlib.org/static/reprints/bot/bot_08_01_02.pdf Accessed on 4th August 2011
- Shastri, H. P. 1959. *Direct Experience of reality [Aparokshanubhuti]*. London: Shanti Sadan.
- Sengstan 1976. Verses on the Faith of the Mind, translated by R. Clark: Sharon Springs: Zen Centre.
- Śuddhabodhānanda Saraswatī Swāmī, . 1996. *You Are Absolute Happiness, Brahmānande Yogānandah – Vedānta – Pañcadaśī, 11: Commentary*. Mumbai: Sri Visweswar Trust.
- Tejomayānanda, Swāmī. 1999. *An introduction to Advaita Vedānta Philosophy* Shivanandanagar: The Divine Life Society.
- Tigunait, Pandit Rajmani. (n. d.). *Seven Systems of Indian Philosophy*. Honesdale, PA : Himalayan Institute Press.
- Tyberg, Judith Ph. D. 1976. *The Language of the Gods*. 2nd ed. Los Angeles: East-West Cultural Center.
- Walsh, Roger. 1988. Two Classical Asian Psychologies and their Implications for Western Psychotherapists. *American Journal of Psychotherapy* XLII: 543-560.
- . 1989. Can Western Philosophers Understand Asian Philosophies? The Challenge and Opportunity of States-of-Consciousness Research. *Crosscurrents* XXXIX: 281-299.
- Whitefield, Carol "Radha". 2005. Advaita Vedānta: The Self. Vedanta Shala. www.vedantashala.org/publications/archive/self.pdf Accessed on 4th August 2011
- Woodward, W. M. n.d.. A comparative Analysis of Consciousness in Advaita Vedanta and Mainstream Western Concepts of Consciousness.

www.thedivinesoul.net/pdfdocuments/conceptsofconsciousness.pdf

Accessed on 4th August 2011

Zimmer, H. 1969. *Philosophies of India*. Ed. J. Cambell. Princeton: Princeton University Press.

CHAPTER TWO

“FROM HOMER AND WITHIN IT ...”: INTERTEXTUALITY AS A CULTURAL PROBLEM

TAMAR MEBUKE

The question of how texts interact within a cultural tradition has attracted much attention since it was realized that no work of literature or art can exist independently. T.S.Eliot's essay *Tradition and the Individual Talent* (1917) formulates this conception: “No poet, no artist of any art, has his complete meaning alone. His significance, his appreciation is the appreciation of his relation to the dead poets and artists.” When a really new work of art is created, the ideal order of existing monuments is modified, which T.S.Eliot calls conformity between old and new when the past is altered by the present as much as the present is directed by the past as.

... the historical sense compels a man to write not merely with his own generation in his bones, but with a feeling that the whole of the literature of Europe from Homer and within it, the whole of the literature of his own country has a simultaneous existence and composes a simultaneous order.” (Eliot 1932, 14)

A new work must conform, at the same time, and fit in while being individual, which is a test of its value.

The question of conforming and fitting in came to be known as a problem of intertextuality, which concerns the factors that make understanding of one text dependent upon knowledge of previously encountered texts. It is responsible for the evolution of text types as classes of texts with typical patterns of characteristics and is one of the central standards of text construction, which determines our perception of it.

The fact of “fitting in” indicates to a separate world of the text within a cultural system that has created its own world and has life, which though somewhat different from real life, is felt as “more real” by the people who

share the same cultural tradition. The world in which we live is often perceived as disordered, lacking in system and condition–consequence relations, is structured in art and literature, reason and explanation for our being are searched for on the grounds of similar events which came to be known as archetypes or certain patterns of behaviour and situations. For European cultural tradition these archetypes are based on two main codes – Roman-Greek mythology and the Bible which have structured European consciousness and art for many centuries, and at the same time set patterns for behaviour as well as moral and ethical values. As a result, we see the repetition of events as a reflection of everlasting rotation of matter in the ever changing and yet complied to some order reality. Direct intertextual relationships can be explicit or implied and may include a variety of literary devices or represent examples of text transformation. Intertextuality is located in the text as well as is in the person who interacts with it when he brings to the interaction previous texts and his or her experience with them. In *The Death of the Author* (1968), Roland Barthes even announced a metaphorical event: the "death" of the author as an authentic source of meaning for a given text and the "Birth of the Reader," as the source of proliferation of meanings of the text. Barthes speaks of intertextual codes as a "mirage of citations." The codes are nothing other than the "déjà lu," and readers, in whom these codes dwell, may be thought of as the representatives of a general intertextuality. (Barthes 1981, 1989) In *Writing and Difference* Jacques Derrida defines texts as "the chains, the systems of traces emerging out of and constituted by differences" (Derrida 1978, 65). A textual system is always contaminated by the traces of other discourses and languages (Derrida 1978, 29). Meaning appears as an effect of text relating to text without reference to an external real, unlike mimesis. Intertextuality thus becomes a designation of a text's participation in the discursive space of a culture. Lotman (1994) defines a text as an enclosed, however semantically growing with time-coded message. Umberto Eco similarly defines a work of art as a multitude of signified that coexist in one signifier (Eco 2004, 6).

A text possesses definite structural features, which allow, but at the same time coordinate different interpretations, a change of perspectives. Mythologically oriented texts possess an intermediate code that represents a paradigm characterized by unity of expression and content that organizes the possibilities text reading. (Lotman 1981, 3-18) As fictional texts are multi-coded messages, it is always possible to activate different aspects of text structure during the process of reading and transform nuclear structures into peripheral, and peripheral—into nuclear.

Homer's *Odyssey* could be a hypertext for James Joyce's *Ulysses* through centuries and many intermediate works. The *Odyssey* could also be regarded as the beginning of a famous chain of works by Vergilius and Dante that continues through romanticists and up to the modernist literature (T. S. Eliot). In this chain, each author continues to develop in his own way the thematic codes from the works of his predecessors, thus affirming the continuity of a single cultural tradition. These codes are based on the mysteries of antiquity and Christianity that served the function of bringing human life in accordance with the laws of the universe. Eliot called it a "mythic method", "...simply a way of controlling, of ordering, of giving a shape and a significance to the immense panorama of futility and anarchy, which is contemporary history."

The aim of the present paper is to analyze different activations of textual codes in the above-mentioned works based on the principles of intertextuality on the one hand, and on the theory developed in the essays by T.S.Eliot on the other. His own poems will be included in analysis to demonstrate how the principle of "fitting in" works, and to trace the continuity of a single literary tradition "from Homer and within it..."

Vergilius was the author whose works can be viewed in a broad intertextual context. *The Aeneid* is widely considered Virgil's best work and one of the most important poems in the history of western literature. The myth about Aeneas was mentioned in *The Iliad* (XX, 300-307) and tells how Aeneas, the son of Aphrodite and the handsome Trojan shepherd Anchises with whom the goddess of beauty had fallen in love, was destined to found a new Troy and rule its descendants.

The epic poem consists of 12 books in hexameter that is divided into two sections based on the poetry of Homer; the first six books were viewed as *The Odyssey* while the latter six were modelled upon *The Iliad*. Almost all episodes of *The Aeneid* are selected by their resemblance to the Homeric ones: the action starts from the middle of the story: a storm at the foreign shores, the protagonist tells about his wanderings at a feast, he is delayed by a woman (Dido - Calypso), funeral games, descent for prophecy to the Underworld, a war for a woman, the council of gods, death of a friend and revenge for him in the last combat. But they appear in the context of *The Aeneid* completely in a new way. In *The Odyssey* the hero, telling about his wanderings, never mentions their purpose, it is implied; and in *the Iliad* heroes almost never recall the reason and aim of war, war represents a natural state of being for them. In *The Aeneid* it is vice versa: each impact in the war between the Trojans and the Latians is accompanied by the thought, that everything could be otherwise and must be otherwise. As Michail Gasparov (1979, 29) writes, Homeric reminiscences

are everywhere and Vergilius was proud of them. He thought that it was “easier to steal a club from Hercules than a verse from Homer”. However an entirely different perception of life is behind these pictures. The closed and settled world of Homer is converted into infinitely moving apart world of a superpower. Space was expanded: gods became distant from people, and the connection of events became incomprehensible for them. Time expanded: if Odysseus gets in Hades prediction only about his own nearest lot, then Aeneas obtained prophecy about the remotest future of his unknown descendants. And last, but not least, the spiritual world of man was enlarged: the glory of wars became only an external manifestation and confirmation of the will of fate, and all forces of a hero are turned to understand it and to conform to it.

But the main difference of *the Aeneid* from Homer’s poems is the theme of renunciation from the past and revival for the future. Though in *the Aeneid* the passions were shown in their noble and elevated form, they still required renunciation. The vanity of Aeneas is in his military honor, the heroic readiness to conquer or to die; his greediness – is his patriotism; his lust – is his love for Dido; but he must forget all these. He has a constant epithet of “pious”; the word that means “devoted to gods, ancestors, friends”, everything, which connects man with the past. Here it means “devoted to gods and fate”, everything connected with the future. Aeneas follows his fate with persistent background melancholy: “O thrice and four times blest, whose lot it was to meet death before their fathers’ eyes beneath the lofty walls of Troy!” (1, 94-95). “...unwillingly, queen, I parted from your shores.” he told Dido (VI, 460); this verse represents a repetition of Gaius Valerius Catullus (66, 39): “Unwillingly, your majesty, I departed from your head, unwillingly: ...”, - a lock of hair from the crown of Berenice's head tells Berenice, before becoming a constellation; and we hear the implication in both cases: the way to heaven is difficult.

The utmost renunciation from the past for the sake of future is given in book VI of *the Aeneid*, the descent into and return from the Underworld. At the beginning Aeneas’s experiences pass in front of his eyes - the shadow of Deiphobus reminds him about his native land, the shadow of Dido—about love; in the middle he learns about the eternal - rotation of soul, purifying itself from bodily passions; in the end future opens in front of him—a long line of Roman heroes from the earliest kings until August and Marcellus. Here, at the climax of the poem Anchises says the key verses, the famous formula of the historical mission of Rome (VI, 847-853):

Others, I doubt not, shall with softer mould beat out the breathing bronze,
coax from the marble features to life, plead cases with greater eloquence

and with a pointer trace heaven's motions and predict the risings of the stars: you, Roman, be sure to rule the world (be these your arts), to crown peace with justice, to spare the vanquished and to crush the proud.

There is no national egocentrism here. The Romans are chosen people, but not because they are better than others, but because they are more capable of supporting peaceful unity of all other peoples. The authority of Rome over the world is not the right, but a burden that requires sacrifices, and, first of all, renunciation from fraught with discordance passions (VI, 832). With the words "Steel not your hearts, my sons, to such wicked war nor vent violent valour on the vitals of your land" Anchises addresses the shadows of Caesar and Pompeii. Will the Romans stand this moral examination?

The second half of the poem describes the war for Latium. Until now Aeneas renounced from himself in the name of fate - now he must kill others in its name. This is an "unkind labor" in history: to install peace by war. Will Aeneas be able to preserve in battle the estrangement from human passions and observe the precept: "to spare the vanquished and to crush the proud"? And we see: at least two times he forgets about everything and begins to kill without selection as a Homeric hero did - to war for the sake of war, not for the sake of peace. The first time - after the death of young Pallas (book X); the second time, and this is significant, in the last lines of the poem, at the end of the combat with Turnus, the killer of Pallant. Turnus recognizes his defeat and pleads mercy in the name of his father ("and you have your Anchises!"), - but Aeneas notices on him the belt of Pallas and strikes him with his sword. There are no unimportant details in Vergilius's poems: on the plates of Pallant's belt were depicted Danaides and Aegyptiads, the prototype of all mythological fratricides (X, 496-499). (According to Greek mythology, Danaus with his fifty daughters fled in fear of his twin brother Aegyptus, but the fifty sons of Aegyptus followed them to Argos and forced Danaus to give them his daughters in marriage. At their father's behest they murdered their husbands at their wedding night. The only one who spared her husband was Hypermnestra. In Hades, the girls were condemned eternally to pour water in a vessel with holes in its bottom).

Vergilius leaves his best hero at the worst moment: the glory to fate is sung, the glory to man is silenced. "But is Fate worth glory? Is the revival worth death? Does not the future deceive us? The answer of Vergilius is: "Yes". He was the man, who survived the end of the old world and wrote IV eclogue: he believed in future. He believed that by joining his will with fate man becomes similar to Jupiter himself, who at the decisive moment renounces from any action: "fate will find its way" (X, 113).