NEED FOR WAR VERSUS WANT FOR PEACE: IDENTIFYING THE TRUE HUMAN

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Abstract

The paper intends to detect, synchronize and eventually analyze a series of occurrences that prove that from time immemorial presumptuous man's addiction for war has inevitably diseased his want for peace. The paper shall time and again highlight how the modern day utilitarian man obsessed by his rational ego aligns his desire with his best interest believing that application of reason could alone perfect the world and of late how he grows disillusioned with all philosophy agreeing that man's primary desire is to exercise his free will whether or not it is in his best interest. Time allows man to emphasize the irrational motives for human behavior in both peace and war. Wisdom is linked not to reason but to an acceptance of how mysterious our actions can be, even to ourselves. Shadowed by uncertainties and meaninglessness of his chaotic daily he opts for the impossible, rushing ahead to create utopias which is the only way to realize his progress. The overtly conscious modern man suffers from indecision and lacks confidence driving him towards inaction and therefore perpetual unrest. Man's quest to arrest the transient, the fleeting, for some time longer introduces him to the techno culture. Man's innate obstinacy forces him to believe that the unrestricted technocratic man's fight for name and worth is finally achieved. Of late finding no ground to retreat from the deadly claws of the silicon era man realizes that the journey forward however deadly is the only possible option. In order to contextualize the above argument it's necessary to glance through sections of Leo Tolstoy's War and Peace and Fyodor Dostoevsky's Notes from Underground. A man's desire to live by foreign set of values drive him frustrated, unable to feel his presence and make his name, is impelled into the dark, silenced and isolated dungeons of artificiality and oblivion. The paper includes threatening attempts by the utopian socialists to codify natural laws governing complex human behaviour which introduces total uniformity leading to totalitarianism. If such a simplification was possible then achieving the utopia was the shortest route to Peace inside and eventually around. The paper resonates with implications beyond the structural framework of the novels into humankind's absurd and misanthropic existence where despite accommodating enormous contempt for him man glimpses the truth behind the falsity of earthly life and tactfully lifts and ways oneself to survival being disinclined to the deadliest consequences.

Keywords: conscious *man, irrationality, rational egoist, technoculture, utopian socialist*

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Man's helpless search for life and name can best be documented through Shakespeare's a historical oration in *Macbeth* "I am in blood stepped in so far that, should I wade no more, Returning were as tedious as go o'er".

The overtly confused yet the only sensitive creation was and is man although his future status lingers in uncertainty. Man's inevitable journey towards probable extinction as Foucault states in *The Order of Things* "Man is neither the oldest nor the most constant problem that has been posed for human knowledge, in fact as the archaeology of our thought easily shows, man is an invention of recent date and one perhaps nearing its end" is the unfortunate outcome of his presumptuous desire to invade and codify the mysterious workings of Nature and beyond. Man raids the universe in name of exploring the unknown. Man should well be aware that any code of conduct established by force does not satisfy the requirements for his personal survival.

In the course of life's evolution the faculty of reason, which characterizes rational man, is a latecomer. Man's evolutionary appearance took place among the further higher animals, which possessed the capacity to retain sensations (perception) but that lacked man's higher form of consciousness. Man continued to evolve, but a given strand stayed at a level that Ayn Rand termed "the missing link", a passive mentality that, at a point of its development, remains at a point where it is unwilling to look any further, an arrested mentality that cares only about the directly perceivable concretes that surround it and doesn't want to know anything more. It is among these "missing link" beings that religions developed. They continue to exist, mixed with those human specimens that slowly evolved towards a more and more complex rational mentality.

Religions developed at that time as the only then existing way to explain the universe, to find a reply to the many incomprehensible mysteries that surrounded mankind everywhere, a medium that offers a comprehensive view of reality. As man perceived that he was physically subject to forces superior to his own and independent of his will, he considered that these forces were similar to his own but of a much more powerful character. Hence, the primitive and fundamental idea of an overwhelming God, capable of deciding things for himself--- the way in which man himself decided whether to kill an animal or an enemy or not--- emerged. Further on, since what happened around him and within him, raised sensations of pleasure and pain he judged, by comparison, that two powerful forces at work, the one beneficial while the other detrimental to his being. As he depended on the caprices of the leaders of the group, from which

he had to obtain consent and forgiveness for what he did, soon the corresponding idea came up, that by rendering respect to these powerful unseen beings, that provided him with pleasure instead of pain, he would be able to experience a better life. Thus man realized that he is meant to submit to the whole process of creation of which he is only a part. Out of which emerged the conclusion that self is a standard of evil and selfless is the standard of good. An instance from *Kathamrita* shall highlight that championed were souls who accepted that submission to and meditating on the supreme power shall lead us towards the ultimate liberation, a realization that the self is just an intimation of His grace which the mortal body holds. A man named Krishnakishore lost his external awareness and went into God-intoxication. He just uttered "Om, Om" shutting himself in a room without another word. Thinking that it was a disease of the brain, a Kaviraj of Natagore was sent for. Krishnakishore said to him, "My good brother! Do please cure me of my disease, but not of my Om." On a fine day Kaviraj in a pensive mood discloses to the Krishnakishore that the Tax man had come and had threatened him that if he does not pay with cash immediately, he will sell his utensils.' Krishnakishore replied, 'What is the use of thinking about it? All he can do is to take away your utensils. Even if he carries them away tied together, he cannot carry you with him. You are *kha* (ether)!' On the other hand limitlessly humiliated were those who refused their identity made of mud and denied to return to dust. And it was time when Man's main characteristic was the more enhanced faculty of reason. This led to the introduction that life could be perfected solely through the application of reason and enlightened self-interest. Along with many other radical social thinkers of the 1860s, the rational egoists put great emphasis on the powers of reason and natural law—principles ostensibly derived from inherent properties of the world. The rational egoists' theories grew out of the social liberalism of the 1840s, in which Dostoevsky was interested. Thus rational egoism is a virtuous line of behavior that the actor must always be the beneficiary of his action and man must act for his own rational self-interest which includes a feeling of wellbeing generated by noticing that the loved ones live a satisfied and happy life. To be ethically selfish entails, thus, a full commitment to reason rather than to emotionally driven whims and instincts. Such an assumption is a confession of their own belief that to injure, enslave, rob or murder others is in man's self interest which he must selflessly renounce.

History has successfully recorded not only wars fought or lost but the irrevocable meaninglessness that it rendered. Instead of elaborating the war around the unending inevitable battle that the conscious man of the century has deliberately introduced into his existence needs to be noticed. Shadowed by the uncertainties of his chaotic daily his route to peace and progress adds to his discomfort. The present argument can be contextualized with reference to the underground man, a fictional character created by Dostoevsky in his creation *Notes from Underground.* Who is representative of certain people who "not only may but must exist in our society, taking under consideration the circumstances under which our society has generally been formed. The Underground Man is extremely alienated from the society in which he lives. He feels himself to be much more intelligent and "conscious" than any of the people he meets. However, he is aware that his consciousness often manifests itself as a skepticism that prevents

him from having confidence in any of his actions. This skepticism cripples him and keeps him from participating in "life" as other people do. The Underground Man constantly analyzes and second-guesses every thought and feeling he has. He is therefore incapable of making decisions about anything.

Feeling himself to be inferior to more active, less intelligent people, the Underground Man goes through life full of shame and self-loathing. This feeling of inadequacy before others is enhanced by the fact that, as an orphan, he has never had normal, loving relationships with other people. Having no real life experiences upon which to base his hopes and expectations, he often relies on the conventions of novels and drama. The contrast between his expectations for life—which are based on literature—and the realities of the world he lives in is often great, and this divide alienates the Underground Man from society still further. The only emotional interactions he can have with others involve anger, bitterness, revenge, and humiliation. He can conceive of love only as the total domination of one person over another. In order to feel that he has participated in life in some way, he often instigates conflict with others and subjects himself to profound humiliation. This humiliation actually gives the Underground Man a sense of satisfaction and power, as he has brought about the humiliation himself. As long as he can exercise his will, he does not care if the outcome is positive or negative.

We meet the Underground Man when he is forty years old, having retired from his civil service job and secluded him in a shabby apartment. By this point, he is a complete nihilist: he has no desire to interact with others, and he has total contempt for society and everyone who is part of it. In the second part of the novel, however, the Underground Man describes himself as he was sixteen years earlier, at the age of twenty-four. As a young man, the Underground Man is already misanthropic, proud, self-effacing, and bitter, but he also still clings to certain ideals. He is passionate about literature, craves human attention, and wants others to respect and admire him for his intelligence and passion. He is also occasionally subject to fits of idealism. In the course of the second part of the novel, however, we see how the Underground Man's inability to interact with other people causes his attempts to form relationships and participate in life to end in disaster, and drives him deeper underground. The present elaboration relates to some part of our existence we are aware or unaware of but one which constantly call into conflict our ideals of peace. Thus its always war-time as man forces oneself into believing that destructive behavior results from a misguided sense of profit, thinking that if everyone in the world understood what was really in their best interests, they would never do anything irrational or destructive forever forgetting that if the natural laws that governed human behavior could be understood, through reason, utopia would indeed be attainable.

A more or less similar awareness is observed in Tolstoy's *War and Peace* of how a wise man's thoughts are linked not to reason but to the acceptance of how mysterious our actions can be even to ourselves. The unending trauma associated with the absurdity of existence with glimpses of truth behind the falsity of earthly life. Despite the ongoing protests against war the only realization towards peace is that an active person with a totally fixed mind—one that is not

open to different possibilities—is more dangerous than an inactive person whose mind moves and changes. And herein is introduced a new possibility where an active modern conscious man frequently modifies his impulses to adapt himself to the silicon-era in order to save is name sometime longer than destined. Thus proving man's creation of alternatives to fight stagnation is worth complimenting even if it costs his life. The introduction of the cyborg theory and post-humanism proves that man is desperate no longer to be defined by his vulnerability to the limitations of the flesh. Affirming Hayles observation that "what we make and what we think we are co-evolve" which is worth considering the fate of human beings in a lived environment defined by such technological phenomena. Thus allowing us to rethink of what is in store for the human body as it becomes increasingly vulnerable to technological interventions and transformation? What might be its future as virtual experiences become increasingly accessible and increasingly difficult to distinguish from embodied ones? What if death becomes a local event that occurs to a particular copy, of a particular individual, who always has the option to continue life in other bodies and as other copies? And the list continues where existence itself is being interrogated a situation which has arisen from man's fatal passion to deny submission. This is a condition where alternatives to combat worldly discomfort vanishes and Peace becomes an unreachable alien.

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