

Tyag, The most sophisticated refinement of the Homo
Zapiens

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Every body needs a few things to maintain his own existence and also for the existence of those whom he loves or who are dependent on him and for this he is in constant interaction with the society. One tries to meet his necessities to his best and in doing so many times he comes in conflict with the interest of others. He has to decide what to do and mostly the decision is in his favour for it appears that his interest is of great value to him. Some are struggling for the basic necessities, for some the limit of necessity is high and they strive to achieve that. Man is a living system like all other living beings and he is struggling for existence. This basic urge for survival makes an animal to work, may it be for food or safety.

However man is a bit different from other animals. It is not only for his food and safety that he struggles though there are the most basic and powerful urges, but he also works to feed and to protect those also whom he loves and who are dependent on him. In this man is better than the other animals who care little for animal of even their own type, except birds and mammals amongst. Chordata, who do care for their kids when they are young. However in these animals this care is short lived and is completely forgotten when the kid grows up.

Though living in commune is observed in a few insects as termites, ants and bees these animals are very low in the development of their brains and in their commune the individuals are not complete in their basic biological properties. This loss of basic properties has extended to such a degree that only the queen bee is capable of reproduction and other bees once born, die and finish without leaving others of their own type on the earth.

From the very beginning of the animal life animals had to fight other animals for their existence and the weak was the food of the stronger. So for the preservation of the animals nature once produced huge and strong animals in fishes, amphibians and - reptile classes of chordata but all of them have perished. Even huge size, gigantic strength and various types of armours were of no avail and mere individual strength was not sufficient for the survival of the animal. The other mode of preservation was to decrease the danger of annihilation by living in groups.

Living in commune without a well developed brain as observed in insects was instinctive and we have seen that this instinctive commune formation i.e. the animals living in commune because they are just built that way, it is in their nucleic acid code and they do not understand why they do it and they can not help not doing it, leads to the total loss of their basic biological property of propagation. For living in commune a well evolved brain was essential. So started the formation of notochord, the central nervous system. Chordata came in existence and it was not till the evolution reached upto birds and mammals that integration of animals to live in commune is observed. In this second effort of nature

to provide additional protection - a protection provided by living in commune using the high developed brain so that it may not remain just instinctive and thus may not lead to the loss of the very basic properties of living, there appeared love or affection in birds and mammals, expressed in the form of care for their kids and this may be taken as the first attempt of attachment in animals with its own type. It gradually perfected and the attachment to his own kith and kins in particular and the emotions in general are in highly evolved condition in man.

The more the animal started taking care of its kids, the more the kids were born in helpless condition. Human beings are highest evolved emotionally and the human child is the weakest and the most helpless new arrival and what a prolonged affectionate care it needs !

It appears that origin of emotions, as love, kindness, sympathy, mercy etc. were intended to help man to live in a collective community for his greater safety. Man has intelligence and memory and remembers his affection for a long time. For the development of the intellectual aspect of man and a peaceful and safe environment was essential and this was provided by his emotional integration.

This emotionally oriented stability of man was certainly within a small group for he could be emotionally attached to a few only. Man started living in herds of very small size mostly constituting of those with close blood relations. But soon such small groups were not very helpful because even in small groups there

were clashes for the privileges which were limited or one wanted more than the others. Moreover smaller herds of human being were not strong enough to fight all the dangers which faced humanity as fighting with bigger and dangerous animals. Moreover the emotional integration of individual herds of man was in no way a measure of safety against other such emotionally integrated group, when they came in clash.

For the stabilisation of a system, there is a simple rule of physical sciences. With the same amount of energy that system is more stable which has greater delocalisation of its energy within the system. In other words that system is more stable in which the charge is spread out over a larger area. This delocalisation of charge for greater stabilisation has to take place within the system itself. If it is the question of energy within an atom, the electrons have to hybridise, if molecules have to achieve greater stability by delocalisation of energy, the energy should be distributed over a number of chemical bonds effecting resonance and for the stability of a material object the energy should be delocalised over a larger area. For the stability of our society the energy of the individuals has to be spread over a larger number of human beings.

And what is this energy of individual human being to be delocalised over a larger number of men? The human being first wishes for some thing. Then he plans to do it and in executing it he musters a large amount of energy which may be that of his physique only or using his intelligence, science and technology, he may make it gigantic for beyond the imagination of a common man. So in man,

delocalisation of energy may be delocalisation of his wish to an area going even beyond his self and herd to other persons of his own type around him.

A man is capable of exerting certain amount of energy if he so wishes. His wish may be due to any reason. He desires to hunt or grow food because he is in constant need of food and hunger is a basic urge of all the animals. He wishes to protect the beloved ones because he is emotionally attached to them. In this effort of protecting he may act in a manner involving a large amount of energy. The smaller groups of human beings of the earlier days, which were held together because of emotional attachment, for greater stability had to delocalise or spread their wish to protect or for the betterment of a larger section of humanity.

Meanwhile nature is also busy in creating within the human beings the necessary improvement to make him fit for living in a society and as a result he usually does not wish to kill others. This is in his subconscious mind without needing any help of human intelligence or emotion. A normal man not only does not wish to kill another man but he usually desires to help others around him. A natural mechanism for avoiding cannibalism in man is already in progress. Natural mechanism for avoiding cannibalism is in operation in lower form of animals also. This mechanism is also in the most developed form in man.

The effort of creating factors for inhibiting cannibalism in animals is older than even the origin of emotions. This was in operation in less evolved animals and instead of exploiting emotional and psychological hindrances it was developing merely

mechanical hindrances in the anatomy of the animals so that even if they desire they may not be able to kill and eat up each other. Thus in reptiles where no care for their kid is observed, there are certain evolved mechanisms in many species that even if they wish to kill and eat their own type the process is mechanically hindered. In man this inhibition of cannibalism exploits man's subconscious mind, psychology and emotion. We know that many persons faint just by the sight of blood, man finds it difficult to slaughter an animal more resembling him and the scream of the person being attacked inhibits the killing action of the attacker. And it has been observed that the greater the pitch of the cry the greater will be the inhibition and a woman's cry has a greater pitch.

There is such a psychological built-in mechanism in man that he cannot even think of eating human flesh. Even the idea of this is nauseating. The most cruel of men who has no compunctions in the killing of a fellow human being will vomit if he is served human flesh. And nature permits killing for food. If one does not eat a kill he usually does not kill. It is the universal law of nature. This certainly fails in the case of man who because of his emotional and intellectual development can do such acts which other animals who are guided by the natural build-ins do not. So mere subconscious inhibition of cannibalism alone was not sufficient.

Nature has given Homo Sapiens, the man, a unique property which is absent in other animals. It is that he enjoys giving the things he himself needs to one who needs them more than him. Nature has not provided human beings with emotions only to maintain himself in a family where he is cared, where he cares for his kids and which provide him the most needed safety and peace of mind but man has also

such qualities as inhibition against cannibalism and getting pleasure in giving to others so that he may not destroy its own kind and may achieve a greater safety and peace of mind by delocalising himself to groups bigger than his family and in all these it is not the rough mechanical hinderances as observed in lower form of life but it is man's highly evolved emotions and subconscious mind that has been employed by nature for this purpose.

If these important built-in-mechanisms in man developed by biological evolution are not noted, exploited, protected and encouraged and a system of keeping human being together in an organised group or society is devised, it is bound to fail and more quickly so if the proposed system in some way acts against these delicate mechanism in human being, for nothing can stand in the way of biological evolution and it must proceed in its own course. A system in harmony with the biological evolution will be successful for it will be as if flowing along with the current.

One system of government common these days, is considering human beings as equal and deciding the nature of government by the majority rule. The underlying idea is that only that should be done and taken as correct which is acceptable to the majority of the people. Once it is decided what is desired by the majority it is binding on the whole group for a certain period till the time of another such collection of view. Once the persons are elected to govern they frame rules and these rules are to be followed and on failing suitable punishment is given. In such a society man has to follow the rules not because it is necessarily the best for his preservation as considered in this article but because if he does not obey the rules he will be punished and

many times such elected group develop a notion that what they think and do is the only correct thing and they deserve pity for they do not have any other balance to weigh the validity of their opinion except the majority vote. Thus they gradually lose the capacity of differentiating the right from wrong on evolutionary human consideration and they blindly follow their ideas without pausing to consider whether these are for the good of the group of Homo sapiens, the people who cast their vote in their favour and entrust them with the power to make decisions for them. In this system of government where one follows the rules due to fear of punishment a fear complex is created. If a man is forced to live under a deluge of fear, it will destroy most of his fine qualities. It is not difficult to imagine what outcome of a prolonged period of life under a fear complex is going to be. If we look around we may find some individuals living in a deluge of fear and they due to specific reason develop fear complex. Such individuals soon lose their physical and mental health and genetically the progeny of such individuals are eliminated after a few generations unless assisted by some strong genes from outside.

There is another system possible for making strong human groups remaining in harmony with biological evolution. This system exploits the finer qualities created in man by the biological evolution and the built-in-mechanisms present in Homo sapiens. This system begins with the belief that the greatest refinement till to-day in human beings is the giving away of one's possessions for the benefit of others who need it more. In our land, the Bharatvarsh, this quality was named as "Tyag". Man enjoys giving and unlike other animals he has most refined emotions which helps

him to live with other members of his own type. So to live in groups larger than his own family let us devise a system in which man lives happily not only in his own family in harmony with the emotional stabilisation as directed by biological evolution but also in the society exploiting another refinement of biological evolution i.e. of sharing his things with others. A system of government which is known as Hinduism was built on this system and that is why 'Tyag' has been considered as guiding star of "Hindutava". In this system it was not the majority vote which decided whether a thing was to be done or not but the fact whether that particular act helps to increase the emotional stabilisation of the group or not and whether it is in harmony with the so far achieved refinements in the human beings.

The theme of "Tyag" i.e. giving to those whom you want to protect and preserve is as old as the origin of life and is observed in the biological evolution from the very beginning. Amongst the chordata in birds, where the care for their kids is observed for the first time we observe that the love of the parents for kids begins with giving. Bird gives up its wandering and enjoyment and sits tight to hatch its eggs. When the young ones come out of the shells it feeds them. In this the bird gives its own food which it brings in its own mouth to its kids. A man gives his time, energy and money to nurse his children. Nature evolved the emotion of love as the first emotion for the preservation of its species and it was expressed by giving. With the refinement of emotions in man sophistication in giving also took place and he started enjoying thing giving.