

AN EXPLORATION IN HINDU MYTH AND REALITY: A CRITICAL SURVEY OF MYERS WORKS

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Abstract

This research paper deals an exploration in Hindu Myth and Reality in the works of LH Myers. He was a philosophical novelist; his works are harmonious confluence of philosophies and spirituality of India on the one and secular aspects and value of Indian Culture in other. He was a novelist who chooses the Indian scene as a background for his studies. The Hindu view of life offer a clue to Myers's setting the novel in India, for he was undoubtedly charmed by the Indian mind as opposed to western thought. As a result of it he believed that there is an affinity between the super soul and the soul of man. His novels are not devoid of human values, to this natural philosophy of man, he added a mystic element. Man also in a reflection of the living God, the divine spirit. In fact, the spiritual appeal is blended with Mystic conception of man based pre-existence and immortality of soul in his novels. He perceived soul in terms and adopted myth as a technique to give shape to the aesthetic and philosophical ideas.

Keywords: myth, secular, culture, spirituality, Hindusim

Myers choice, as a setting, of sixteenth century India, with its essentially aristocratic system, to justified. But it must not be thought that the individuals whom he examines are exclusively or even always primarily subject to political dives and urges. Their philosophical pretensions, their relations not only to their society but to a cosmos and to one another from the subject of investigations. He said novel as a form of expression. Virginia woolf, in her essay on Goorgemerdeh has commented when philosophy is not consume than a novel, and when we can underline this phrase with a pencil and cut out that exhortation with a pair of scissors and paste the whole thing is a system, it is safe to say that there is something wrong with the philosophy or with the novel or with both. It is obvious that Myers felt a possible objection to his work "the suspicion may comes into the reader's mind, he says in his preface "that what he had before him is a philosophical novel, one in which the characters are abstractions personified. And if that is

the case, he will say, the book can hardly be worth reading either as a novel or as a philosophy.” (Myers, *The Near And The Far* 15)

In answer to any such challenge Myers points out that philosophical speculation forms an essential part of human nature or psychology, and to ignore such questions as rise to the lips of every child to become satisfied with art that is petty, reasoning that is pedantic and knowledge that is not bred but stone. Myers reveals that his philosophical interests have ethical foundation which provides his defence for the introduction of philosophical speculation characters. Myers explains the conduct of his character in terms more of conscious philosophical preconceptions than of subconscious urges. His concern was moral rather than aesthetic.

At the end of Myers's quest exists the idea that truth is and can be found. At the same time, he seems to have approved, for a time, the idea that philosophy is partly a question of temperament. But such an idea does not produce the moral chase it might well have done, even though there is admittedly a slight confusion of thought. If all allows him to approve of certain characters who hold somewhat differing outlook, and keep that balance fairly evenly between them. Such approval is based on the depth of spiritual insight. The true knowledge of the working of his own character to which each individual has attained, and the relationship of that character to the external world. The novel that is to say, attains a uniformity of moral grasp that aids its coherence as a work of art. There may be more than one road to nirvana in Hinduism 'moksha' but that does not mean to say that any road with rich there or that a moral democracy is possible, if temperament leads the pilgrim along one road rather than another, that temperament has to be guided by a fastidious moral integrity which springs from the beings deepest sanction and corresponds to the profoundest spiritual resources of the univers. In any case, Myers as a novelist does not seek a philosophical system; he explores through his various characters the qualities of human conduct in a manner proper to a novel.

Myers characters suffers from psychological problems as he cures them through spiritual philosophy which is the silent characteristic feature of Hindu philosophy. One of the fundamental convention of the hind mind is that there is an all pervading and all transcending that is the basic reality. And the origin and substratum of everything; animate and inanimate. The reality projects, manifests, sustains, painstrats observes regulates and ultimately observes within itself the objective world which is the main subject part of Myers novels. He took the Indian mythical period during sixteenth century India under the region of great Mogul Emperor Akbar. He also renders the court and the historical places of India through his insight and vision by going through Indian philosophy, as such in sixteenth century Akbar was in search of new religion : a universal kind. He setup Din llahi where all people and all religion were same. He did not built Churches, Temples, Gurudura etc.

Although he could not succeed to impress his son of the said religion yet Myers adopted India of sixteenth century in his fiction. His interest was not only to study history but also to learn of India tradition, culture, myth, ideas and faiths. He was inherited by western society, The material culture and turned towards east for divinity, spiritual quest and mental consciousness. He tried to analyses our India philosophy: the court life and with its entire region of Akbar and compare it with modernity.

Myers has tried to expose the folly of the great men, heads of the state, the rulers of the nations in direct psycho-philosophical manner. Akbar's region exhibits a vast confusion of compelling religious and different ways of life which Akbar wanted to harmonize in a state

religion Din Ilahi. He depicts Akbar as a symbol of regal Folly and ego. He as born a good Muslim but never experienced spiritual tranquility. Akbar built a special hall for religious debate at Fatehpur Sikri where Sufis, Sunnis, Shias, Brahamins, Jains, Jews, Christians, Zorrostrains every variety of Fantastic beliefs assembled.

Akbar did not build any special place for worship, no temple, no mosque, no religious book or scripture. But the members had to say their prayers three times a day to sunrise, noon and sunset. He believed in the unity of God and he himself occupied the position of a preceptor of guru Abdul Fazal, the chief priest did not compel people to join the new order. His inheritance is disputed between his two sons, Salim,, the brutal soldier, and Daniyal, the perverted intellectual. It is the duty of Rajah Amar, in his small kingdom, to decide where his allegiance lies before the withdraws, as he wishes to do, to a monastery. Almost perversely, he favours Daniyal, because he had always disliked him, And he wants to stand uninfluenced by the affections. Sita, the Rajah's wife, is a Christina who prefers, for good or ill to stay with the rest of humanity. These two husband and wife, are far apart, and yet they are both searching for perfection. "the gulf is not between those who deny but between those who affirm and those who ignore." (Myers, *The Near And The Far* 15) The man whom Sita eventually takes for a lover, Hari Khan, is a wild Chieftain who realises life is it comes but all through that we can see him gradually driven, step by step, to concede that he cannot after all live through the senses alone. His love for Sita seemed to play not upon the substance of the soul. On the other hand the Rajah's advisor Gokal, the Brahmin philosopher, is caught in sensuality's trap. He is enslaved by a low-cast girl Gunevati, who is turned in guided by sheer animal instinct.

The pool in *The Pool of Vishnu* symbolises 'Maya' to dive into the water of this pool means to delve into the mystery of maya, display of forms, illusion, trick, Deceit, Jugglery sorcery, apparition or deception of the sight. The yougmaya of Vishnu is identical with the vedantists concept of Maya Which is embodied in the image of Vishnu sleeping apparent sleep of abstract meditation in the great serpent Ananta, the endless, on the cosmic ocean of milk, 'the Tsheersagar', the inactive 'Purusha' symbolically combines with the active 'Prakriti' to discharge the function of creation and preservation, as in Sankya philosophy or as in Vadanta the universal and source of Hinduism. Brahman combines with his maya to maintain the cosmic illusion. It is said that whenever humanity is in dire need, Vishnu lays aside his immiscibility and earth to restore mankind.

Myers novels are mainly spiritual. He tries to explain the religious tendencies that prevailed in his time very vividly but his presentation of Hindu view of religion, its duties is unique in novel. No English novelist ever can to portray the picture the picture of Hindu Goddess 'Kali' Myers uses the symbol of cosmic Mother 'Kali' in *The Near And The Far* and *The Pool of Vishnu* through the character of 'Gunevati' (Yogini). The female worshipper of Goddess 'Kali' is often called yogani. Such yougini is presented in the novel through the character of Gunevati. "she symbolizes the organic emotional and the 'stygian depth' of the Terrible Mother. Forward on a dark tortuous way. (Myers *The Pool of Vishnu* 20) individual towards the rest of mankind is stressed. The Guru visits the Emperor on behalf of the peasant. Mohan looks upon them as his children and the efforts of the two, in contrast to the social irresponsibility of the place inhabitants. Mohan was likely to care for the peasant though in authority bother little.

These notions spring from Myers's belief in essential goodness and his idea that we should attempt to build on our common humanity. That individual people are basically fine and that

only the social order is corrupt. The other point to be remembered is that Myers has a rare appreciation of individual worth and of the need for individual action. Mohan and Damayanti strive towards community, but they do so nevertheless only because they interpedently and individually wish do so spontaneously and from them. It is she who reduces Jali to indulge in on the one hand and traps the elderly Brahmin Gokal in her net. She tolls Harikhan that the worshipper of 'Kali' performs their rites in secret.

In *The Pool of Vishnu* we are in touch with the mass of mankind, though only to a superficial extent. In the background are war and the famished hordes of Indian peasants whom war has despoiled. The Guans and the peasants with whom Mohan deals enter into the picture. Mohan's trick of living the road with dead peasants to draw attention to their wants and the Guru's mention to Neruda Das, the poor man, in order to move the heart of Akbar on the peasants behalf serve to make us mindful of "the heaving and staring of these multitudes that seemed to build up huge half-conscious demy-urges driving the world heart of their being."(Bannock 140) The difficulty that Jail puts forward how in the world of separation to hold fast? Gets its answer.

One must cling to be memory. One must remember and one must act. The knowledge gained in communion, and ripened in solitude, must pour its life into the world through action. If a man withdraws for selfish reasons, he is lost. But if it is to concentrate his powers and achieve his soul's unity, than his withdrawal is good. On the end of the novel *Jail* turns to memory of his father.

Myers was a novelist who proved the deep attachment of religion and philosophy with myth and legend and the impact of Hinduism is a prime concept of his writing. The Hindu view of life and Akbar's theory of tolerance has attracted Myers most in proposing shape to the vision of the common man in the world. Akbar's religiosity comes into existence at the time when the situations as well as the socio-political conditions were very difficult. Myers makes the society, the time, the people and the religious policy marvelous , and also docile to universal kind of the vision or the philosophy.

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