Appendix Lambda: The Brahmin Intellectual Line

Connecting brothers of Phi Kappa Psi Fraternity at Cornell University,
tracing their fraternal Big Brother/Little Brother line
to tri-Founder John Andrew Rea (1869)

Mahlon Gaylord Peters (1872) of the founding generation at
Phi Kappa Psi, Cornell . . .

▽

. . . was infatuated with Friedrich Nietzche, the fraternity brother of our Carl Schurz (1870) . . .

. . . . Cousin Friedrich was close friends with Paul Deussen . . . ▽

. . . Paul was influenced by Arthur Schopenhauer . . . ▽

. . . Schopenhauer was influenced by the Indian scholar Govinda Dikshita . . . ▷

. . . Govinda was influenced by Sevappa Nayak . . .

. . . Sevappa followed in the tradition o Achyuta Raya of Vijayanagara . . .

. . . Achyuta was influenced by Krishna Deve Raya . . . ▽

. . . Krishna Deva Raya followed in the tradition of Saluva Timmarusu □.

Below we present short biographies of the Brahmin intellectual line of the Phi Kappa Psi Fraternity at Cornell University.

"Who defends the House."
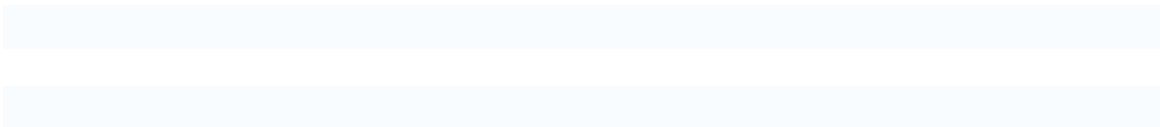
Brother Mahlon Peters, the great Stroker, read *Fatum und Geschichte* (1862) and *Willensfreiheit und Fatum* (1862) as an undergraduate, and formed a lifelong interest

in Friedrich Nietzche,

**the fraternity brother of New York Alpha's
Carl Christian Schurz (1870):**

❖ Friedrich Wilhelm Nietzsche was born on October 15, 1844, in Röcken, a small town near Lützen, in the Prussian part of Saxony. His father, Karl Ludwig Nietzsche, had only recently arrived in Röcken, having been appointed pastor through the personal recommendation of Friedrich Wilhelm IV, King of Prussia, who had recognized Karl Ludwig's talents while serving as tutor in the ducal court at Altenberg. In his new position as pastor for Röcken and several surrounding villages, Karl Ludwig recognized the need to settle down. Forthwith, he met and married Franziska Oehler, the daughter of a pastor from a neighboring village.

University of Bonn

Franziska was eighteen years old; Karl Ludwig was thirty. Since their first child was born, a year later, on the King's birthday, he was named Friedrich Wilhelm Nietzsche. Within the first few years, Friedrich was joined by two siblings --- his sister Elizabeth (July 1846) and a brother, Joseph, who died at an early age. Both sides of Nietzsche's family had long and extensive connections with the Lutheran Church. Nevertheless, they were quite different kinds of people culturally.

Karl Ludwig grew up in a conservative urban Lutheran household. His own father had achieved considerable status in the bureaucracy of the Lutheran Church --- was a pastor, supervised other regional pastors, and had written widely. While Karl Ludwig lost his father at the early age of twelve, his influence remained strong, perhaps strongly reinforced by his widowed mother, also the child of a Lutheran pastor. Franziska, on the other hand, grew up in a very different family, one among eleven children. Her father, David Oehler, while a pastor, lived a family life that was distinctly rural and profane. The Oehler household, far from being rigid and conservative, was filled with music, poetry,

theater, and guests. In the Nietzsche household, Franziska was an untamed and uncultivated eighteen year old. Karl Ludwig's mother and two sisters, Rosalie and Augusta, all of whom lived with him, took it upon themselves to train the young woman to become a Nietzsche.

When Friedrich Nietzsche was not quite five years old, his father died (July 1849) after an extended illness that seemed to have begun with a fall and consequent head injury, perhaps a concussion. His terminal condition was reported simply as "softening of the brain," and there is little telling, after the fact, what kind of condition this actually was. However, there is no doubt at all that the loss of his father had profound consequences in Nietzsche's life. The family immediately lost its status and income connected with the pastorate. Nietzsche's grandmother was a widow herself so there was no grandfather Nietzsche on whom the family could fall back. With three small children, Franziska was left dependent on the grandmother and Karl Ludwig's sisters.

In April 1850, the entire family moved to the small city of Naumburg, on the River Saale, near Jena, where the grandmother had some friends. The removal from a small town in which they had been known with respect as the pastor's family to a city where they had no reputation at all left the Nietzsches even more isolated than before. For Friedrich the isolation included the fact that it was an entirely female household with no male influence whatsoever. He had only occasional contact with his grandfather Oehler, through visits to the country. Nietzsche was left to idealize and model himself after a father whom he could only vaguely recollect. In many respects, Nietzsche spent much of his life seeking male models -- Goethe and Schopenhauer, whom he could only idealize through their writings, and Ritschl and Wagner, whom he actually knew personally.

During the Naumburg years (1850-1858), Nietzsche engaged himself with two close friendships --- Wilhelm Pinder and Gustav Krug --- both of Nietzsche's own age and both from families well connected in provincial government. The relationships lasted, by correspondence at least, throughout Nietzsche's life. Beyond these associations, Nietzsche was apparently a shy boy who did not make friends easily. He spent only one year in public school and then was placed in a private preparatory school, also attended by the Pinder and Krug boys. From there, the three entered the Naumburg Domgymnasium, or secondary school, in 1854. Nietzsche was invited into both the Pinder and Krug households and this had a great influence on him. At the Pinder household he heard literature seriously read and discussed, including especially Goethe. At the Krug household he heard music -- especially on the Krug's fine piano -- and met Felix Mendelssohn. Meanwhile, at the private school, he was learning Greek and Latin from the Director, Dr. Weber. Thus, classics, literature, and music were exciting parts of Nietzsche's life, from his earliest years.

By the age of twelve, Nietzsche was already missing school days because of his health, complaining of headaches and pains in his eyes. As we shall see, these were problems that followed him throughout his life. Nietzsche was decidedly intellectual and mixed little with other youths. Wilhelm, Gustav, and his sister Elizabeth were his only companions; and "play" was mostly an expression of a growing intellectual and artistic life. His diary, in 1856, proudly reviews his musical and literary accomplishments.

The culmination of Nietzsche's early education was a six year period at Schulpforta, from 1858 to 1864. Schulpforta was the most famous Protestant boarding school in Germany at the time. Its emphasis was on the classics, though it had recently begun to undertake excellence in the sciences as well. Nietzsche was given what was called a "free place" -- that is, what we would call a full scholarship. While life in a boarding school was unexpectedly difficult for him, he did eventually make two new friends that, again, would continue with him through most of his later life; these were Paul Deussen and Carl von Gersdorff. At Schulpforta, Nietzsche continued to develop his intellect and quickly outstripped most of his own teachers. When he took his final examination in 1864 -- the so-called *arbiturium* which would qualify him for admission to the university -- he received the rare commendation "extraordinary" in Greek. At this point, family tradition aimed Nietzsche toward theology and early school experiences aimed him toward classics; but a potential life in the arts also lurked confusedly in Nietzsche's mind.

Nietzsche's university education began at the University of Bonn, in October 1864, a choice that was largely dictated by coming out of Pforta and proceeding ahead with interests in theology and classical philology. His friend Deussen attended Bonn as well. But university life in Germany was very different from the structured, strictly intellectual life at Pforta; it was rather completely libertarian. Nietzsche joined a fraternity (*Franconia*) and attempted to embrace a rich social life, unknown to him before. It is during this period, so the story goes, that he was taken to a Cologne brothel by his fraternity brothers, with the hope of introducing him to the pleasures of company-with-women, an experience that left Nietzsche traumatized and that he reportedly met by sitting at the piano and playing through the night. The suggestion is that this is where Nietzsche contracted syphilis, if indeed he ever had syphilis. Others, close to Nietzsche, suggest that he never had any sexual experiences, in his life. At any rate, Nietzsche's attempts at socialization and his involvement in regional politics of the time intruded on his studies and set him back a year. Within the same environment, he grasped the fact that he no longer believed in god, making theological studies pointless but also creating the first of many disappointments for his family.

In October 1865, he moved to the University of Leipzig in order to follow his classics professor, Friedrich Ritschl. Another student of classics, Erwin Rohde, left Bonn for Leipzig in order also to follow Ritschl; and Rohde proved to

be one of Nietzsche's lifelong friends. In Leipzig, quite by coincidence, Nietzsche found Schopenhauer's book *The World as Will and Idea* and it had a deep impact on him. This was to seal any thought of theology behind him and create a confusion of interests between philosophy and classics that would last through the next decade. Nevertheless, by 1866, he was already writing essays on classical literature, and an approving Ritschl was publishing them in his own prestigious journal.

Nietzsche's education was interrupted for a year, beginning in October 1867, when he had to serve a mandatory year of military duty and was unable to arrange to do it in Leipzig. Instead, he lived at home in Naumburg and served in the mounted artillery reserve. In the spring, he fell from his horse, broke a couple ribs, and wound up suffering an extended illness due to consequent infections. He returned to Leipzig in the fall of 1868, and he left Leipzig for good (as we will see) in less than a year. In all, Nietzsche spent only four years at the university level.

The period in Naumburg away from the university proved to be very important in Nietzsche's life. It gave him a long time in which to read and to write. Trying to put together a *festschrift* for Ritschl moved him further into relations with professional philologists and these, far from being satisfying, proved frustrating and irritating. Nietzsche was beginning to see professional philologists as narrow, picky, and unimaginative scholars. Meanwhile, he read more of Schopenhauer and found a satisfying breadth and freedom of ideas. In a very important way, Nietzsche was attracted to Schopenhauer as a person, partly as a male model but partly, also, as the model of a lonely genius. [Schopenhauer's works were not well received during most of his lifetime and he overtly struggled with the question of his writing in relation to those who *could* read him, an issue that became powerful in Nietzsche's own creative life.] Carl Pletsch argues, in *Young Nietzsche*, that this is an important period for Nietzsche in the evolution of an overt self-identification with the archetype of genius --- Schopenhauer being a genius with whom Nietzsche could identify, at least in the ideal, as directed through his works.

It was not long before Nietzsche, now 24 years old, had his second great brush with genius. On November 8, 1868, Nietzsche was invited to the home of Otilie Brockhaus, Richard Wagner's sister and best friend of Ritschl's wife, Sophie. Wagner was visiting Leipzig, where he had grown up, and Sophie was aware of Nietzsche's interest in music. In fact, Nietzsche had a significant relationship with Ritschl's wife who shared Nietzsche's passion for the arts and music in particular. Nietzsche and Sophie had been playing portions of Wagner's *Die Meistersinger* on the Ritschl's piano, earlier that fall. Years before, in fact, Nietzsche and his friends Wilhelm and Gustav had secured a piano score for Wagner's opera, *Tristan and Isolde*. Now, *Tristan* had finally just been produced, in 1865, and *Die Meistersinger* had been produced, on recently, in Dresden. On this occasion, Wagner played some portions of *Meistersinger* on the piano and

discussed both Schopenhauer and music with the young student. Nietzsche was overwhelmed and wrote to Erwin Rohde that "Wagner was the very incarnation of what Schopenhauer had written on the genius." Always quick to identify an admirer, Wagner was very warm toward Nietzsche and expressed an interest in seeing him again, perhaps having him visit Wagner's home, Tribschen, in Switzerland.

In the late fall of 1868, a young professor of classical philology at the University of Basel (Switzerland) resigned, causing the university to begin a search for his replacement. Several distinguished philologists in Germany recommended Nietzsche for the position, though Nietzsche had not yet completed a dissertation. Ritschl was especially glowing in his praise of Nietzsche, suggesting that he was the best philology student he had supervised in his 39 years of work. By February 1869 Nietzsche was offered the position of Extraordinary Professor of Classical Philology at the University of Basel; he was only 24 years old. In March, the University of Leipzig awarded him a doctorate on the basis of his articles, published in Ritschl's journal. And, on April 19th, he arrived in Basel. Nietzsche had been feeling extremely ambivalent about philology up to this time and he deeply suspected that there was no opportunity in this sphere for creative work. The main outlets for creativity, in Nietzsche's mind, were philosophy (as with Schopenhauer) or the arts. Until Basel had appeared on the scene, Nietzsche had intended to move to Paris and follow one of these directions. Nevertheless, having arrived in Basel, Nietzsche fell to work with enthusiasm and discipline. Virtually all testimonials, from the summer of 1869 until 1872, describe Nietzsche as an excellent teacher, well loved by his students, and possessing a fine style of lecturing. Throughout these years, Nietzsche seems to have applied himself very seriously as a professional philologist. After only a year, he was promoted and tenured as Ordinary Professor of Classical Philology and received a raise in salary.

While he was slow to make new friends at Basel, he did make two friends who remained significant throughout the rest of his life. Jakob Burckhardt was a famous historian of Greece and the Renaissance; and Franz Overbeck (seven years older than Nietzsche) was a liberal minded theologian and church historian. Like Nietzsche, Overbeck had lost faith in Christianity, though he continued as Professor of New Testament Theology at the University. Of all his friends, Overbeck was to remain true to Nietzsche to the very end.

In Basel, Nietzsche had hastened to renew his acquaintance with Richard Wagner, who was living in Tribschen, near Lucerne, and not far removed from Basle. Wagner was exactly the age that Nietzsche's father would have been, had he lived. Culminating a scandalous period in Munich when Wagner had pursued an intimate relationship with Cosima von Bülow, the wife of Hans von Bülow, a great conductor, with whom Wagner was working, Wagner now lived with Cosima, who was the daughter of Franz Liszt, in Tribschen. Cosima was 36 years younger than Wagner and a bright, intellectual woman. She and Wagner

virtually adopted the young Nietzsche. His visits increased to the point where he was spending every weekend in Tribschen. In his letters, he made it clear that life at Tribschen was independent and free, beyond ordinary moral codes, and incredibly stimulating, musically and intellectually. The impact of this period with Wagner and Cosima cannot be underestimated. They were people, artists and intellectuals, far removed from the Prussian Lutheran world of Nietzsche's youth, people who were pushing at the very limits of what was possible in human life. Nietzsche was doing work on Greek tragedy and he was beginning to draw comparisons between Wagner and the Germanic Spirit, on one hand, and Aeschyllus, Sophocles, and Hellenism, on the other.

Nietzsche's teaching career at the University of Basel lasted from its inception in the fall of 1869 until the end of spring term in 1879. In reality, however, it was much shorter than ten years, being interrupted by numerous leaves of absence for personal and health reasons. It was not only Nietzsche's health that interferred with his work at Basel; it was also his rapidly growing disillusionment with classical philology. Even while being promoted to Ordinary Professor of Classical Philology, in 1870, he was coming to the realization that "no radical truth is possible [in the universities]" and that his real goal was a "scientific and ethical *education* of [his] nation."

The period from 1869 through 1872 was interrupted by military service as an ambulance driver in the Franco-Prussian War and by periods of sick leave, mostly spent in the Swiss Alps. Nevertheless, by January 1872, his first major book was in print. It was called *The Birth of Tragedy from the Spirit of Music* and, as we will see, it was deeply confused with his spiritual and emotional relationships with Richard Wagner, Cosima von Buelow, and the so-called Wagnerites. In approaching the Greeks, Nietzsche had decided to free himself from the standard, indeed orthodox, assumption that the Greeks were a happy, simple people; and instead he assumed that they were suffering from pessimism and distrust of life. These were views of interest to Burckhardt and clearly related to Schopenhauer, but antithetical to classicists, like Ritschl. At first the work was entirely ignored by the scholarly world; then it was publicly censured by a philologist colleague at Bonn; Ritschl remained silent. Nietzsche himself, in later life, made reference to this book "dropping stillborn from the press." Meanwhile, the university began to take sanctions against him, restricting his teaching and advising students to study with others.

1872 begins the period of Nietzsche's productive life which was to end in late 1888 with his complete mental collapse. In very important ways, its beginning with *The Birth of Tragedy* was supremely important. First, this book developed themes and ideas that Nietzsche never left, which is not to say that he failed to redirect or revise them. Second, the book brought him firmly into engagement with the whole Wagnerian circle, an exciting and heady experience, though, again, something that he would have to dispose of eventually. And third, the critical treatment that he received at the hands of the university community, a

community whose imagination and creativity he already doubted, set him off toward his own intellectual program, like a rocket escaping the earth's gravitational field.

Throughout the period from 1872 to 1888, Nietzsche's health continued to deteriorate. He was plagued by the severest of headaches, bad vision, fever, and diarrhea. He met these complaints with isolation, medications, treatments at spas, and long sojourns into the warmer climates of Italy or to the high-altitude air of Switzerland. In 1876, in fact, he was on leave of absence for the entire year. By 1879, he resigned his chair.

Meanwhile, from 1872 to 1876, he wrote four powerful essays, called *Thoughts Out of Season*, and established two more great friendships --- Peter Gast, a musician, and Paul Ree, a philosopher and writer on psychology. Both men eventually helped Nietzsche, whose eyesight was ever poorer, by taking dictation. Of greatest importance during this period, however, was the gradual dissolution of his relationship with Richard Wagner. In 1872, Wagner had moved from Tribschen to Bayreuth where he planned to build an opera theater that would become a worthy tribute to his life's works. In May Wagner's dreams were realized and he planted the cornerstone of the Bayreuth Theater. Nietzsche visited him, and it was then that he first met Malwida von Meysenbug, a truly amazing, revolutionary thinker in her own right, who remained a faithful friend to Nietzsche through the rest of his life.

In Nietzsche's mind, Wagner spent less and less time in Tribschen and more and more in Bayreuth, and that made all of the difference. Wagner's mind passed from the great ideals of Germanic myths and the saving power of music into the collective, wealthy world of German Christendom, where he expected to raise the necessary funds for this monument to his career. When Nietzsche met Wagner in Sorrento, in the fall of 1876, Wagner was full of his new composition "Parsifal," except that, from Nietzsche's point of view, Wagner was converting a fine classic myth of moral and psychological recovery into a pedestrian Christian extravaganza. Meanwhile, Nietzsche himself had been going in quite a different direction and was already working on his next major book, *Human, All-Too-Human: A Book for Free Spirits*. Nietzsche never saw Wagner again. Wagner died in 1883 and Nietzsche wrote to friends both that "Wagner was by far the *fullest* man I have ever known" and that "it was hard to be for six years the enemy of the man one most reveres." During Wagner's life, Nietzsche never published a critical word about him.

Human, All-Too-Human, I was published in 1878 and Nietzsche added to it in 1879 and 1880. In 1879 his health had become so poor and his resolve to free himself from all encumbrances had become so great that he resigned his position at the University of Basel, accepting a small pension on which he lived for the rest of his life. Part II of *Human, All-Too-Human* was appropriately subtitled "The Wanderer and His Shadow." The Nietzsche that we find in this

book is really very different from the Nietzsche of *Birth of Tragedy* or of *Thoughts*. Schopenhauer's pessimism and metaphysics and Wagner's musical aesthetics and heroic mythology are gone. Nietzsche has turned to realism and science, to careful and scrupulous analysis and criticm of human life and institutions. What is man really? How do we uncover what man really is?

In 1881 came *The Dawn: Thoughts on Moral Prejudices* and, in 1882, *The Gay Science*. Nietzsche's thought was developing in an obvious path and it rang with increasing confidence. It is in the fourth book of *The Gay Science* that Nietzsche first pronounced the vision that "God is dead!"

However, in 1882 Nietzsche's life took a dramatic turn that was destined to send his thought in even new directions and with even more violent resolve. Nietzsche fell in love, perhaps for the very first time, certainly for the last time. The woman was a young Russian aristocrat, Lou Salomâ. Lou was attending school in Rome and was an occasional visitor to Malwida von Meysenbug's home. Nietzsche's friend Paul Reemet her and fell in love with her. Eventually Nietzsche went to Rome to meet her. Nietzsche also found her brilliant and enchanting, a very different kind of woman, definitely more reminiscent of the Cosima von Buelow who he had known at Tribschen. Nietzsche, too, fell in love and awkwardly proposed marriage (through Ree). None of these proposals were accepted seriously by Lou; nevertheless, Nietzsche and Lou pursued a plan of living together through several months in the summer of 1882. It was during this time that Nietzsche posed his two friends in an amazing picture --- Lou standing in a cart holding a small whip and Nietzsche and Ree pulling the cart. The summer together, however, was not to be. It may, of course, be that Lou's interest in living with Nietzsche was only marginal, but Nietzsche himself never had the chance to find that out. When his sister Elizabeth heard about the plans, she and Nietzsche's mother did everything possible to make it completely impossible. In the end, Lou wound up living with Nietzsche's friend Paul Ree, for a period of time, and Nietzsche wound up completely alienated from his mother and sister. Combined with his alienation from Wagner, this left Nietzsche without emotional support, clinging desperately to his correspondents --- Burckhardt, the Overbecks, Gast, etc. --- and bordering on suicidal depressions.

Amazingly, Nietzsche's recovery from this terrible period was coincident with the creation of his most imaginative and, perhaps, forceful work, the poetic *Thus Spoke Zarathustra*. The first part of the book alone was written in just one month (January 1883) while Nietzsche was in isolation; it appeared in print by April. In February, Wagner died; Nietzsche's isolation was increased. The book was subtitled "A Book For All and None."

Work on *Zarathustra*, Part 2, began in the spring and continued through early summer, while Nietzsche was residing in Sils-Maria. It was sent off for publication in mid-July 1883. In the fall, he began to work on Part 3, which he finished in late January 1884. At this point, Nietzsche believed *Zarathustra* to be

finished, and he devoted himself to other projects through the remainder of the year. It was not until December of 1884 that he began to work on a continuation of *Zarathustra* which would come to be Part 4. This was finished by April 1885 and privately printed (40 copies); *Zarathustra* was not published as a whole work until after Nietzsche's death.

`   Isolation and seasonal movement had now become a way of life for Nietzsche. In fall of 1883 he visited his mother and sister at Naumburg but found relations very difficult and required a period of recovery with the Overbecks in Basil. Elizabeth attempted a visit and reconciliation in fall of 1884, in Zürich. Along with his ever deteriorating health, he was also plagued by the fact that his books, while published, were not getting distributed and, hence, were not getting attention. Nietzsche struggled to keep his thought moving and wrote to his few friends. But his letters of the period are full of unhappiness and frustration. His own appraisals of his work become increasingly moody --- sometimes it is trash and other times it is distilled brilliance.

        In the balance of 1885, Nietzsche began to put together notes for *Beyond Good and Evil*, initially conceived as a sequel to *Daybreak*. At the same time, however, he began to prepare a second edition of his *Human, All-Too-Human*. During this time, he regained rights to all his previously published works, and began new editions and new prefaces. Nietzsche was consolidating his thought. It was at this point, for instance, that he added Part V to *The Gay Science*. *Beyond Good and Evil* itself was finished by April of 1886, with some followup work extending throughout the summer. In the summer of 1886, he began laying out the structure of a large work which he called *The Will to Power: Attempt at a Transvaluation of All Values*. He never completed this work but did leave extensive, though confusing notes.

        Nietzsche's productivity was increasing at a phenomenal rate throughout this period. In 1887, he finished *The Genealogy of Morals*. And finally, in 1888, he finished no less than five books --- *The Wagner Case*, *The Antichrist*, *The Twilight of the Idols*, *Ecce Homo*, and *Dionysos Dithyrambs*.

        The dizzy spiral of revolutionary thinking and terrible health ends. Nietzsche's mind has begun to break by summer 1888; his appearance begins to drag and his letters begin to show incoherence. A final letter to Burckhardt says, "In the end I would have much preferred being a Basle professor to being God . . . ." On January 3, 1889, Nietzsche wandered into a square in Turin, Italy, and embraced a horse, standing attached to a cart. His lifelong friend Overbeck rushed to rescue him and conveyed him, in a state of complete mental collapse and incoherence, to his mother, in Jena. Nietzsche's care eventually fell to his sister and he lived with her until his death on August 25, 1900.

        Nietzsche's sister Elizabeth had been married to a Nazi and had lived, for a short while, with him in Argentina. While he died there and Elizabeth returned

alone to Germany, she continued some associations with his colleagues and was absorbed by much of the nationalistic and anti-semitic thinking of the era. Wagner and his associations had been somewhat infected with Nazi society. To make matters worse, all of Nietzsche's work, notes, and letters fell into Elizabeth's hands. While she prided herself as becoming the steward of Nietzsche's message and struggled to bring his greatest work, *The Will to Power*, to fruition it is doubtless that she misunderstood most of his thought and corrupted it with her own Nazi sentiments. Thus, even though *The Will to Power* had been outlined during Nietzsche's life and even though he wrote notes for extensive portions of it, it remains difficult to place its real significance in his life. It was more than ironic that the Third Reich adopted Nietzsche practically as their state philosopher on the basis of this book. Nietzsche had nothing but contempt for Germany and German nationalism, by the end of his mental life, and never subscribed to German anti-semitism either.

A book published in 2002 raised questions about cousin Friedrich, who has moved to the center of the pantheon of philosophers of use to academics in Cornell's College of Arts & Sciences.[1]

As Edward Rothstein reviewed,

Does it matter that Nietzsche's landlady in Turin once peeked through his keyhole and saw him dancing stark naked? Or that Nietzsche put an end to one young woman's romantic intentions by presenting her with a toad wrapped in a blood-stained handkerchief? Or that Richard Wagner spread rumors that Nietzsche suffered from the side effects of excessive masturbation and, perhaps, pederasty? Or that Nietzsche may have enjoyed several weeks of homoerotic bliss in Sicily?

Such questions have become familiar in recent decades as the sexual manners, peccadilloes and political affiliations of artists, philosophers and scientists have been scrutinized -- the perfections of the work seen through the imperfections of the life; the products of genius psychoanalyzed, disenchanted, dismantled.

But when attention is turned to Nietzsche, as it is in "Zarathustra's Secret: The Interior Life of Friedrich Nietzsche" by Joachim Köhler -- published first in German in 1989 and now in Ronald Taylor's English translation (Yale University Press, $29.95) -- these sorts of excavations into the private life have returned to their roots: Nietzsche insisted that ideas develop not out of the antiseptic workings of reason but out of the blood and breath of their creators.

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[1] Edward Rothstein, *Is There a Gay Basis to Nietzsche's Ideas?*, N.Y. TIMES (July 6, 2002).

"Gradually it has become clear to me," Nietzsche wrote in 1886, "what every philosophy so far has been: namely, the personal confession of its author and a kind of involuntary and unconscious memoir." In Nietzsche's case, the confession and memoir are out in the open, so much so that his philoso phy has occasionally been dismissed, the way an intimate friend once put it, as "nothing other than a brilliant exercise in self-presentation and self-revelation."

So is Nietzsche's philosophy really no more than a coded confession of secret experiences? Hardly, as can readily be seen from another recent book, Rüdiger Safranski's "Nietzsche: A Philosophical Biography" (W. W. Norton, $29.95). In fact, Nietzsche's intellectual influence for a century and a quarter has been remarkable because he had so many ideas, at least some of which touched crucial cultural nerves.

Now Mr. Köhler is touching one as well; he is preoccupied with one great "secret" that he says dominated Nietzsche's life. That secret is homosexuality, which has always hovered around the margins of Nietzsche's reputation. Mr. Safranski, for one, does not dismiss the hypothesis but is skeptical of its fashionable prevalence.

Indeed, books and essays proving a famed figure's homosexuality have become commonplace. They can be obsessively overwrought and overreaching, as Mr. Köhler's often is. But they also sometimes reveal an unexamined aspect of personality or disclose the passions that lay behind certain works or show how ideas about sexuality affect other human activities. As Nietzsche wrote, "The degree and kind of a man's sexuality reach up into the ultimate pinnacle of his spirit."

On the surface, Nietzsche's life is unremarkable. The son of a Lutheran pastor, Nietzsche's genius led to his appointment as a professor of philology at the University of Basel in 1869 at the age of 24. But chronically riven by illness, whipped by waves of euphoria and despair, Nietzsche resigned his position in 1879 and began a nomadic writing life, until madness overtook him in 1889. During his sane life, only about 500 copies of all his books were sold. Yet he believed that in his work "the questions of millennia have been resolved."

Gradually others agreed. Richard Strauss wrote an effulgent tone poem based on Nietzsche's book of philosophical parables, "Also Sprach Zarathustra." Mahler considered naming his brooding Third Symphony for a Nietzsche book. Freud was uncomfortably anxious about Nietzsche's primacy. Jung devoted a four-year seminar to his

writings. Thomas Mann in 1947 described Nietzsche as "a phenomenon of vast cultural scope and complexity, a veritable résumé of the European spirit."

That résumé was sullied by Nietzsche's sister, who, after he became incapacitated, promoted Nietzsche as a nationalist proto-Fascist visionary. In World War I the German government distributed 150,000 copies of Nietzsche's imperious "Zarathustra" to its soldiers along with copies of Goethe's "Faust" and the New Testament. Later Hitler paid homage to his memory, and Nietzsche seemed to become the state philosopher of the Third Reich.

But after World War II, Nietzsche's ideas also inspired the European left, including Marxist theoreticians interested in examining how ideas become instruments of power, one of Nietzsche's themes. Nietzsche's most famous recent epigone may have been the French philosopher Michel Foucault; his most famous recent opponent may have been the American political philosopher Allan Bloom.

Contemporary arguments supporting cultural relativism still use ideas of Nietzsche's. We have had Nietzsche the Fascist, Nietzsche the Freudian, Nietzsche the Existentialist, Nietzsche the Countercultural Psychologist and Nietzsche the Premodernist Postmodernist. Now we have Nietzsche the homosexual and perhaps in time something else.

All these incarnations have some justification in Nietzsche's work. It has long been clear, too, that many aspects of his work have connections with his life: his short-lived friendship with Wagner shaped his interpretation of Greek tragedy; his ecstatic paeans to health and vigor came from one who had neither; his misogyny was inspired by his mother and his sister. Philosophy and psychology are intertwined.

Mr. Köhler focuses on the latter. "What a poisonous atmosphere I had to breathe when I was a boy!" Nietzsche exclaimed. His father, in great suffering and pain, died when the boy was 4; his stern mother (boasted his sister) never erred by showing any "blind maternal affection." So Nietzsche, who later proclaimed the death of God and described how we invent our gods because we loathe ourselves, sought comfort from recurring nightmares by inventing religious rituals. As a child he erected a pyre of wood and stone and bone, creating a burning alter before which he and his sister prayed to Wotan, the god of thunder.

At some point, Mr. Köhler suggests, citing school records, juvenilia and memoirs, Nietzsche's passionate schoolboy friendships verged on something more intimate. Anecdotes accumulate but are rarely more than suggestive. During his university years, Nietzsche wrote to one male friend of an injury, wishing his friend could visit him in the night like a healing incubus. Later Nietzsche told a student that Hans Holbein's lips in a famous self-portrait seemed "made for kissing."

In Basel rumors began to circulate. The distinguished art historian Jacob Burckhardt was driven to say the Nietzsche could not even break wind "like any natural young man." Nietzsche was urged to marry, sometimes with suggestive indelicacy, while those who met him said he concealed his feminine nature. And in his work and his correspondence, Nietzsche begins to refer to his secret, while making regular pilgrimages to the south of France and Italy, climes he celebrated in his writing for their life-affirming culture and, in Mr. Köhler's telling, for their homosexual pleasures.

Mr. Köhler believes that "Also Sprach Zarathustra" with its parables and proclamations, is programmatic, an account of sexual experiences turned metaphysical. Mr. Köhler also reinterprets Nietzsche's singular romance with the mercurial Lou Salomé (a woman who also attracted Rainer Marie Rilke and studied with Freud). Nietzsche later called her a "thin, dirty, bad-smelling monkey with false breasts"; her diagnosis was that he was a sadomasochist.

Nietzsche's homosexuality is never really more than a hypothesis, one that too readily assumes that sexual manners of one era are easily talked about in the sexual categories of another. But it helps focus attention on the themes of desire, virility, solitude and alienation in Nietzsche's work. And it is consistent with Nietzsche's philosophical mythology, which is in part the tale of a Paradise lost that must be regained.

Nietzsche's Eden is the world of the ancient Greeks in which Dionysian passion was as highly valued as Apollonian detachment; the greatest of Greek tragedies were shaped by the experience of the orgiastic, an "overflowing feeling of life and strength." But then came the Fall, caused by Western philosophy (beginning with Socrates) and Western religion (particularly Christianity). Philosophy distorted the human by enshrining reason; religion distorted the human by enshrining a moral code suitable only for slaves.

This, Nietzsche argued, led to what he called the decadent condition of modern man. But his philosophy heralded the coming of the Übermensch, the superior man whose ideas would usher in a new age and destroy the idols of the old. Decadence would be replaced by vitality; weak sentimentality by vigorous will, repressed instincts by irrepressible orgiastic joy, as he put it.

For Nietzsche, this mythology had a personal urgency. But as a philosopher, he said the first step was to demonstrate the illusions of the fallen contemporary world, to show that everything once viewed as truth and light is no more than shadow and misprision, that moral laws have no intrinsic force but arise out of hidden shames and drives. "I deny morality as I deny alchemy," Nietzsche wrote. He was out to save the world by dismantling it. He proclaimed the "death of God" and the "twilight of the idols."

Much that was presumptuous and meretricious withered under his gaze. But though he claimed to be engaged in a "re-evaluation of all values," his energies mainly went into their devaluation. Destruction, he warned, had to precede creation, an idea that has unfortunately become an unquestioned commonplace. Too many utopian and political movements have had similar ideas. Revolutions and wars and acts of terror can seem to echo the Nietzschean model. The results, with few exceptions, have been other forms of tyranny and idolatry, not a paradise regained.

Is it possible, after so long serving as a prophet of dismantlement, that Nietzsche has become just such an idol himself? Are his ideas now entering their own twilight? And don't they gleam with too inhuman a light? If so, Mr. Köhler's book may be seen as an attempt not to diminish Nietzsche but to restore him to daylight and perspective, showing that beneath his posturing and prophecy, Nietzsche was, to use one of his own phrases, "human, all too human."

Mathias Risse of Harvard's John F. Kennedy School[2] also review Kohler's 2002 tome:

Writing an ambitious biography that emphasizes Nietzsche's sexuality, Köhler intends to show that Nietzsche was gay, and that this insight leads to a reinterpretation of his work. He claims that "Nietzsche's intuitive philosophy cannot be understood apart from his profoundest experience of sexuality" (p xvii), and that a

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[2] Mathias Risse, *Review: Joachim Kohler, Zarathustra's Secret; The Interior Life of Friedrich Nietzche*, NOTRE DAME PHILOSOPHICAL REVIEW (Jan. 12, 2003).

reconstruction of his hidden life leads to "a radically different picture of his philosophy" (p xi). Köhler assumes that "received views" of Nietzsche's philosophy depend on the assumption that he is "a sexless intellectual with a walrus moustache" (p xii). In support of his claim that Nietzsche's philosophy should be interpreted in light of his sexual experiences, Köhler quotes extensively from Nietzsche. Yet curiously, he does not address Nietzsche's exclamation, in *Ecce Homo*, that his writings are one thing, and he himself is another (section 1 of *Why I Write Such Good Books*). Be that as it may, Köhler purports to discuss philosophy, and thus philosophers should take notice.

This book originally appeared in German in 1989, and the author decided to omit the second part of the original, a commentary on *Thus Spoke Zarathustra*. Köhler explains that any reader who followed his account would have no further need for guidance. If that is true, however, one wonders why German-speaking readers of the original do still need such guidance. Much in the book indeed prepares the grounds for *Zarathustra*: for instance, Köhler tells us repeatedly that *Zarathustra* draws on Nietzsche's nightmares and fantasies as a fatherless child raised first under the strict regiment of his mother, grandmother, and paternal aunts, and later in the rigorous prep school of Pforta. Since the *Zarathustra* commentary is missing, we only learn bits and pieces about how such references may illuminate that work. There is no extended discussion of any of Nietzsche's works, while the short remarks Köhler offers are sometimes inaccurate. For instance, on p 213, Köhler refers to the oppression of instincts depicted in the *Genealogy*, making it sound as if that passage gave an explanation for a given individual's feelings of guilt. Yet it does not, at least not quite the way Köhler thinks; what Nietzsche explains there is something about the process of civilization that occurred in an early era and does lead to the bad conscience as we know it, but only mediated through other developments. Unfortunately, also, Köhler quotes the Colli-Montinari edition by volume only, and does not always tell us which work he is quoting.

So was Nietzsche gay? Personally, I have never cared much about Nietzsche's sexuality, and Köhler has not convinced me that I should. But let us explore his case. Köhler shows that the hypothesis that Nietzsche was gay illuminates many episodes in his life, and that some contemporaries thought that he was gay. What more could one expect? While it is presumably not true of the European 19th century what Peter Brown says (in his *The Body and Society*) of late antiquity, namely, that it is a world irretrievably closed to us, we must keep in mind that in some regards

Nietzsche's was a different world indeed: the experience of diversity was limited; sexuality was not openly discussed, while homosexuality was often punishable by incarceration. (It did not just happen to Oscar Wilde in England.) Also, in Germany at least, a strong mentality of duty-bound service prevailed, not to the community, but to the emperor and to the *Obrigkeit*. Individual desires and ambitions were subject to an amount of social control alien to most of us. So it should be unsurprising that no direct evidence of Nietzsche's homosexuality emerges. Still, some skepticism remains: there is no specific person with whom Köhler claims unambiguously that Nietzsche had a homosexual relationship, or with whom he longed to have one. No reference to a gay lover appears in Nietzsche's writings, not even in a note book, although Nietzsche, for most of his sane life, had little reason to suspect that, one day, scholars would eagerly publish even material he had discarded. There are no such references even from the days when he was losing his mind and his grip on propriety to such an extent that he drafted a letter to the emperor. During those days, however, Nietzsche still thought of Cosima Wagner.

The evidence, then, is exclusively indirect. Telling, for instance, is a conversation, in 1876, about a self-portrait of Hans Holbein's, of which Nietzsche said it displayed "lips made for kissing"—an observation that may not jump to a straight man's mind. Less telling, for instance, is the episode of Nietzsche asking his student von Scheffler to join him for a vacation. Inappropriate as this presumably was, it is no indication of homosexuality, given that the competing hypothesis is that Nietzsche was a sensitive if perhaps socially somewhat maladjusted (but at any rate straight) man trying to connect to like-minded souls wherever he could reach them, and was often rebuked in that process. The famous episode of Wagner contacting Nietzsche's physician appears as well: Wagner sent word to the doctor to inform him that excessive masturbation was responsible for Nietzsche's health problems. Köhler interprets Wagner as lamenting about Nietzsche's lack of intercourse with women. Köhler displays particular ingenuity by exploring yet another episode, which has puzzled Nietzsche biographers: In a letter to Nietzsche on his 33rd birthday, Paul Rée reminded him of an earlier joint stay in the village Bex, insisting that stay amounted to a picture of perfection "even if Stella had not been there." So who is "Stella"? Offering his own answer, Köhler refers to a passage in Hölderlin's *Hyperion* where the hero asks: "Do you know how Plato loved his Stella"? Stella, the Latin word for star, was a male character. Does Köhler mean to suggest that Rée and Nietzsche were gay lovers, at least briefly? Presumably, and then he goes on to say that it was Rée's Jewish nose that turned Nietzsche off. This

is as close as Köhler comes to actually connecting Nietzsche's alleged homosexuality to a particular person.

Very illuminating is Köhler's suggestion that Nietzsche went to Italy because it offered refuge to German homosexuals exiled from their own country. Long before Thomas Mann's Aschenbach encountered the boy Tadzio, German homosexuals ventured south to find their own Tadzios. Köhler focuses on Nietzsche's journey to Sicily in 1882, from which he seems to have emerged unusually well relaxed. We know nothing about what Nietzsche did in Sicily, but Köhler argues that he could not possibly have gone for any other reason than to seek homosexual encounters. (Köhler includes photographs of Sicilian adonises taken by a German photographer who had made a permanent transition from the cold, Protestant North of Germany to the allegedly sexually liberated South of Italy. What happened to the supervision of the Catholic Church down there?) Köhler writes as if that trip had been the culmination of Nietzsche's homosexual life, whatever else that life amounted to.

Given this background, Köhler approaches Nietzsche's failed proposal to Lou Salomé. Joining Rée and Salomé in Rome after returning from Sicily, Nietzsche was now seriously concerned about his reputation, says Köhler. "In Lou he found a soul who legitimized, stimulated and entertained him and who was desperately anxious to conceal that side of the female psyche which repelled him. She was not interested in sexual love" (p 205). The ideal match for Nietzsche, apparently, but Lou was not even interested in a sexless marriage with Nietzsche (useful to both of them to cover up what was deviant sexuality by the social standards of the time), though that is precisely what Friedrich Carl Andreas got later. So far from epitomizing Nietzsche's failure with women, Lou was appealing to him because she was, as Rilke put it, a "female youth." Once again, skepticism remains: if Nietzsche did not love her, why did this episode cause such agony? The origin of Nietzsche's syphilis, by the way, according to Köhler, is to be found in a visit to a male brothel in Genoa, rather than a female brothel in Cologne.

Still, while there are lingering questions and no conclusive evidence, Köhler's case is strong: he makes it a very real possibility that Nietzsche was gay. Yet granting that much, or more, for the sake of the argument, why should we care whether Nietzsche was gay if we are interested in his philosophy? After all, we do not *have* to consult Rousseau's *Confessions* to learn about the social contract, though Rousseau reveals (in disgusting detail) precisely the kind of information that Köhler painstakingly reconstructs about Nietzsche. The best reason why we should care is Köhler's claim

that his approach throws light on *Zarathustra,* but, again, he omitted the part in which he would make good on that claim. As it is, the climax of Köhler's book is chapter 12, like the book itself called "Zarathustra's Secret." That chapter, however, is unsatisfactory.

The core of chapter 12 is Köhler's reflection on Nietzsche's revelation-like experience in August 1881, when the thought of the eternal recurrence came to him. Köhler asks: "Whatever happened to Nietzsche by the lakeside on that August day in 1881 – why was he convinced that his vision had objective validity?" (p 233). He continues:

The answer is quite simple: it was not the recurrence as depicted on the shield that persuaded him but the recurrence of the shield itself. It had penetrated his consciousness long ago but he saw it as though for the first time. It seemed to be not an image preserved in his memory but a vision both unique and familiar from time immemorial. Something that had been forgotten for ages past but that now, like a flash of lightning, reappeared, recognizable down to the last detail (p 234).

This "shield" is the "shield of necessity, the tablet of eternal things" (p 232), the shield of Achilles, as Homer describes it in the *Iliad*. That shield, for Nietzsche, symbolized his Greek ideal at the purest. "Standing on the shore of the lake at Silvaplana . . . he suddenly found himself confronted by a vision of perfection, his beloved Arcadia." From there Köhler continues to explain that the reoccurrence of that vision (both on that shield and in Nietzsche's vision when standing on that lakeshore) persuaded Nietzsche of the "objective validity" of eternal recurrence.

I can offer no alternative account of what happened on that day in Silvaplana, but I hope it was not what Köhler claims it was. For if Nietzsche jumped to conclusions about the "objective validity" of the idea of eternal recurrence, which at any rate is about the repeated occurrence of *everything*, from the repeated appearance *in his life* of images that reminded him of classical Greece, his powers of inference would have been seriously impeded already in 1881. Fortunately, we have no reason to believe that this was so. Köhler's reconstruction is the product of wildly implausible speculation. In a different approach Köhler traces the origin of eternal recurrence to Hölderlin's *Hyperion*. The character Diotima (borrowed in turn from Plato's *Symposium*) says there: "What is everything that men have thought and done over the centuries compared with just one moment of love?" (p 239). While there is a connection to Nietzsche's idea of eternal recurrence, Köhler seems

to overreach by suggesting that this idea "grew out of" Hölderlin's "metaphysics of friendship" (p 239). Philosophers have asked different questions about eternal recurrence: is this most plausibly understood as a cosmological thesis, or a decision test, or an affirmation test, or something yet different? Can it replace the Categorical Imperative, the Ten Commandments, and the utilitarian calculus? While Köhler is not required to address these questions, his suggestions even fail to make eternal recurrence interesting. We never even learn just what Köhler thinks eternal recurrence *is*. He sometimes talks as if it had something to do with the return of an individual's own past, but it is certain that that is not what it is.

Chapter 12 also deals with Nietzsche's announcement of the death of God, which Köhler interprets in light of the death of Nietzsche's father. Nietzsche's deepest problem, throughout his life, was to come to terms with that death, says Köhler, and he never outgrew the nightmares triggered by this event. The language of the death of God finally enabled him to diagnose his condition—and the therapy was to endorse the eternal recurrence and the value of friendship allegedly captured therein. Yet at this stage, Köhler abandons philosophy altogether. While it is one thing to argue that ideas articulated only decades later resonate with a philosopher's childhood experiences, it is quite another to write as if there were nothing more to them. What is philosophically interesting about Nietzsche's announcement of the death of God is whether there is anything left to do for moral philosophy in the absence of the omnipotent, omniscient, and omnipresent deity of Christianity. Are Kantian ethics and utilitarianism, most prominently, only pale imitations of fragments of moral thought that are ultimately bound to collapse if the notion of God is discarded for justificatory purposes? Once again, Köhler is not required to address such questions, but he reduces Nietzsche's writings to mere autobiography if he thinks the death of Nietzsche's father is all there is to his reflections on the death of God.

This, then, is Zarathustra's secret: Zarathustra, Nietzsche's "son," talks in cryptic terms about Nietzsche's life itself, his experiences as a fatherless son, and his subsequent experiences as a homosexual condemned to hiding his inclinations. It is also Zarathustra who suggests the therapy: the pure ecstasy of friendship. Yet in addition to the concern articulated in the last paragraph, we are now also wondering what the connection is between Nietzsche's alleged homosexuality, which seems to be part of what Zarathustra reveals, properly understood, and the eternal recurrence, or the superman (whom Köhler brings a bit too much in connection with Nietzsche's Sicilian encounters, saying that Nietzsche "saw" the superman in

Sicily (p 255)). Köhler insists that Nietzsche's philosophy must be rethought once we come to terms with his homosexuality, but fails to explain why Nietzsche's homosexuality even informs his idea of eternal recurrence. Just how do philosophers have to modify their thinking about eternal recurrence if that idea is proposed by a gay man with nightmares and fantasies, rather than a "sexless intellectual with a walrus moustache?" Would we have to rethink the Categorical Imperative if new research revealed that Kant and Lampe were gay lovers? It might well be possible that Nietzsche's hidden homosexuality helps explain passages in *Zarathustra*; if so, it is so much more unfortunate that the *Zarathustra* commentary was excluded from the translation. For at least this reader is incapable of applying Köhler's insights rewardingly to Nietzsche's most notorious work without further assistance. But at any rate, the connection between Nietzsche's hidden homosexuality and central themes, such as the death of God and eternal recurrence, remains obscure. Thus we still do not know why we should care about Nietzsche's sexuality. This remains Köhler's secret, and he guards it well.

Such dissatisfaction with Köhler's book, I believe, is not motivated by philosophical esotericism. Surely, authors like Nietzsche must be kept accessible to the educated public, and no harm is done if such popularization sacrifices philosophical depth. Yet the doubts we have raised are not primarily philosophical doubts. They are doubts that arise just by asking straightforward questions about what Köhler is up to. Köhler's book makes for a great read because it is fascinating and thought-provoking for what it is: a well-written biography about Nietzsche emphasizing his sexuality. But it does not force us to reconsider what matters about his philosophy.

Cousin Friedrich Nietzche was a member of the Frankonia burschenschaft at the University of Bonn, with his fellow brother Paul Deussen.

They both hated being in a fraternity:

❖ Paul Deussen (Jan. 7, 1845, Oberdreis—July 6, 1919, Kiel) was a German Orientalist and Sanskrit scholar. He was influenced by Arthur Schopenhauer. He was also a friend of Friedrich Nietzsche and Swami Vivekananda. In 1911, Paul Deussen founded the Schopenhauer Society (*Schopenhauer-Gesellschaft*). He was the first editor, in 1912, of the scholarly journal Schopenhauer Yearbook (*Schopenhauer-Jahrbuch*). Deussen served in this position until his death. Just after Friedrich and Paul followed brother Carl Schurz through Frankonia at the University of Bonn, anti-Semitism began to restrict membership in the *burschenschaft*.

University of Bonn

This anti-Semitism that would soon me mirrored in the United States at schools such as Princeton and Columbia, and even Cornell by the 1930s. By the late 1870s, the German fraternities felt authorized to expel their Jewish fellow students. The fraternity *Teutonia* introduced the "Aryan Clause" as early as 1877 and the other fraternities followed suit. The fraternities justified their actions with an appeal to the Berlin philosopher Eugen Dühring and his much-quoted remark: "The German students must regard it as their honor that the sciences are presented to them-or rather, bungled and contaminated in a Jewish way" and traded off-not by an alien and much inferior race which is entirely incapable of serious science."

But New York Alpha's Paul Deussen remained focused on cultural diversity, and travel East to the Indian sub-continent. Deussen was a direct disciple of Arthur Schopenhauer and preferred to be called in Sanskrit, Deva-Sena. He was a scholar of the Asiatic Society of Bengal.

He observed:

"Whatever may be the discoveries of the scientific mind, none can dispute the eternal truths propounded by the Upanishads. Though they may appear as riddles, the key to solving them lies in our heart and if one were to approach them with an open mind one could secure the treasure as did the Rishis of ancient times."

About Vedanta, New York Alpha's intellectual said:

"It is now, as in the ancient times, living in the mind and heart of every thoughtful Hindu."

Paul Deussen, INDIAN ANTIQUARY (1902) *reprinted in* OUTLINE OF INDIAN PHILOSOPHY (1907). And Paul wrote in his *Philosophy of the Upanishads*,

"God, the sole author of all good in us, is not, as in the Old Testament, a Being contrasted with and distinct form us, but rather.....our divine self. This and much more we may learn the lesson if we are willing to put the finishing touch to the Christian consciousness, and make it on all sides consistent and complete."

Swami Abhedananda, INDIA AND HER PEOPLE at 234. The Vedanta gives profoundly based reasons for all charity and brotherliness. Paul Deussen wrote:

"The fact is nevertheless that the highest and purest morality is the immediate consequence of the Vedanta. The Gospels fix quite correctly as the highest law of morality 'love your neighbor as yourself'. But why should I do so, since by the order of nature I feel pain and pleasure only in myself and not in my neighbor?'"

The answer is not," Paul says, "in the Bible but it is in the Veda in the great formula: 'That thou art' (Tat tvam asi) which gives in three words, metaphysics and morals together. *See* Sir John Woodroffe, *Is India Civilized?*, ESSAYS ON INDIAN CULTURE at 264. In Deussen's *Philosophy of the Upanishads*, translated by Rev. A. S. Geden, it was asserted that for the Vendata's fundamental thought "an inestimable value for the whole race of mankind." It is in "marvelous agreement with the philosophy founded by Kant, and adopted and perfected by his great successor Schopenhauer" differing from it, where it does differ, only to excel.

Paul continued: "It was here that for the first time the original thinkers of the Upanishads, to their immortal honour, found it when they recognized our Atman, our innermost individual being as the Brahman, the inmost being of universal nature and of all her phenomenon." *Philosophy of the Upanishads* at 39-40. " . . . the Upanishads have tackled every fundamental problem of life. They have given us an intimate account of reality." "On the tree of wisdom there

is no fairer flower than the Upanishads, and no finer fruit than the Vedanta philosophy,' and he added,

"The system of Vedanta, as founded on the Upanishads and Vedanta Sutras and accompanied by Shankara's commentary on them---equal in rank to Plato and Kant---is one of the most valuable products of the genius of mankind in his researches of the eternal truth."See Paul Deussen, Address Before the Bombay Branch of the Royal Asiatic Society (Feb. 25, 1893).

` And regarding the Cosmological hymn in the Rig Veda, Paul wrote: "In its noble simplicity, in the loftiness of its philosophic vision it is possibly the most admirable bit of philosophy of olden times . . . . No translation can ever do justice to the beauty of the original." Paul Deussen, I History of Philosophy at 119, 126.

This was the mind that was just to inquisitive for Franconia. Early in his second semester in Bonn, Paul's friend and New York Alpha's cousin Nietzche corresponded about his fraternity life with his other friend from Pforta, Carl von Gersdorff. Gersdorff had gone to the university of at Gottingen, where he join a Korps, which involved him in considerably more distasteful activities [than whoring], including obligatory dueling; he wrote that he was very unhappy and regarded the whole episode as nothing more than a test of character, to see if he could survive. In answer, cousin Nietzche noted how much less brutal a Burschenschaft was than a Korps, but complained that the drinking and the herd mentality of his fraternity were bad enough. According to Friedrich, the only solution was to have a circle of friends among whom he could find consolation. With this insight, it is surprising that Friedrich did not renounce his membership in der Franconia before he left Bonn.

Paul Deussen resigned by the end of the first semester. But Friedrich's decision may have been delayed by the fact that his discomfort in the fraternity was bound up with his dissatisfaction with studying theology.

Paul Deussen was a disciple of
Arthur Schopenhauer:

❖ Arthur Schopenhauer (Feb. 22, 1788 – Sep. 21, 1860) was a German philosopher known for his atheistic pessimism and philosophical clarity. At age 25, he published his doctoral dissertation, *On the Fourfold Root of the Principle of Sufficient Reason*, which examined the fundamental question of whether reason alone can unlock answers about the world. Schopenhauer's most influential work, *The World as Will and Representation*, emphasized the role of man's basic motivation, which Schopenhauer called "will". Schopenhauer's analysis of "will" led him to the conclusion that emotional, physical, and sexual desires can never be fulfilled.
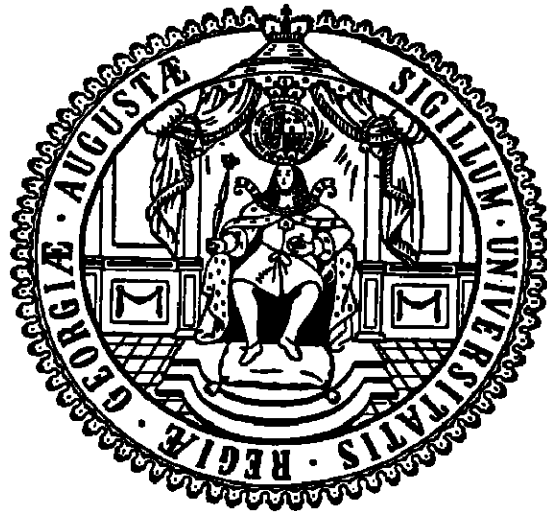
University of Göttingen

Consequently, Schopenhauer favored a lifestyle of negating human desires, similar to the teachings of Buddhism. Schopenhauer's metaphysical analysis of "will", his views on human motivation and desire, and his aphoristic writing style influenced many well-known philosophers, including Friedrich Nietzsche, Richard Wagner, Ludwig Wittgenstein, and Sigmund Freud.

Arthur Schopenhauer was born in 1788 in the city of Danzig (Gdańsk) as the son of Heinrich Floris Schopenhauer and Johanna Schopenhauer, both descendants of wealthy German Patrician families. In 1793, when the Kingdom of Prussia acquired the Polish-Lithuanian Commonwealth city of Danzig, Schopenhauer's family moved to Hamburg, another Hanse city. In 1805, Schopenhauer's father died, possibly by committing suicide. Schopenhauer's mother Joanna moved to Weimar, then the centre of German literature, to pursue her writing career. After one year, Schopenhauer left the family business in Hamburg to join her.

Schopenhauer became a student at the University of Göttingen in 1809. There he studied metaphysics and psychology under Gottlob Ernst Schulze, the author of *Aenesidemus*, who advised him to concentrate on Plato and Kant. In Berlin, from 1811 to 1812, he had attended lectures by the prominent post-Kantian philosopher J. G. Fichte and the theologian Schleiermacher.

In 1814, Schopenhauer began his seminal work *The World as Will and Representation* (*Die Welt als Wille und Vorstellung*). He would finish it in 1818 and publish it the following year. In Dresden in 1819, Schopenhauer fathered an illegitimate child which was born and died the same year. In 1820, Schopenhauer became a lecturer at the University of Berlin. Schopenhauer scheduled his lectures to coincide with those of the famous philosopher G. W. F. Hegel, whom Schopenhauer described as a "clumsy charlatan". However, only five students turned up to Schopenhauer's lectures, and he dropped out of academia. A late essay, "On University Philosophy", expressed his resentment towards university philosophy.

In 1831, a cholera epidemic broke out in Berlin and Schopenhauer left the city. Schopenhauer settled permanently in Frankfurt in 1833, where he remained for the next twenty-seven years, living alone except for a succession of pet poodles named Atma and Butz. Schopenhauer had a robust constitution, but in 1860 his health began to deteriorate. He died of heart failure on September 21, 1860, while sitting in his armchair at home. He was 72.

While in Berlin, Schopenhauer was named as a defendant in an action at law initiated by a woman named Caroline Marquet. She asked for damages, alleging that Schopenhauer had pushed her. Knowing that he was a man of some means and that he disliked noise, she deliberately annoyed him by raising her voice while standing right outside his door. Marquet alleged that the philosopher had assaulted and battered her after she refused to leave his doorway. Her companion testified that she saw Marquet prostrate outside his apartment. Because Marquet won the lawsuit, he made payments to her for the next twenty years When she died, he wrote on a copy of her death certificate, *Obit anus, abit onus* ("The old woman dies, the burden is lifted").

A key focus of Schopenhauer was his investigation of individual motivation. Before Schopenhauer, Hegel had popularized the concept of *Zeitgeist*, the idea that society consisted of a collective consciousness which moved in a distinct direction, directing the actions of its members. Schopenhauer, a reader of both Kant and Hegel, criticized their logical optimism and the belief that individual morality could be determined by society and reason. Schopenhauer believed that humans were motivated only by their own basic desires, or *Wille zum Leben* ("will": (literally, "will-to-life")), which directed all of mankind. For Schopenhauer, human desire was futile, illogical, directionless, and, by extension, so was all human action in the world. The Will to Schopenhauer is a metaphysical existence which controls not only the actions of intelligent agents, but physical phenomena. Thus, in a reversion to ancient schools of thought, the reason why objects are seen to drop to the ground is that will compels them to do so. This is not to say that the idea of will is contrary to any modern scientific beliefs-in some ways it reflects the idea that the world is composed of solely energy. Furthermore, there is only one Will, not the individual

wills of individuals, and this idea is central to Schopenhauer's form of determinism.

For Schopenhauer, human desiring, "willing," and craving cause suffering or pain. A temporary way to escape this pain is through aesthetic contemplation (a method compareable to Zapffe's "*Sublimation*"). This is the next best way, short of not willing at all, which is the best way. Music was also given a special status in Schopenhauer's aesthetics as it did not rely upon the medium of phenomenal representation. Music presents the will itself, not the way that the will appears to an individual observer. According to Daniel Albright (2004: p39, n34), "Schopenhauer thought that music was the only art that did not merely copy ideas, but actually embodied the will itself."

Schopenhauer's moral theory proposed that of three primary moral incentives, compassion, malice and egoism, compassion is the major motivator to moral expression; malice and egoism are corrupt alternatives.

Schopenhauer was perhaps even more influential in his treatment of man's psychology than he was in the realm of philosophy.

Philosophers have not traditionally been impressed by the tribulations of love, but Schopenhauer addressed it and related concepts forthrightly:

We should be surprised that a matter that generally plays such an important part in the life of man [love] has hitherto been almost entirely disregarded by philosophers, and lies before us as raw and untreated material.

He gave a name to a force within man which he felt had invariably precedence over reason: the Will to Live (*Wille zum Leben*), defined as an inherent drive within human beings, and indeed all creatures, to stay alive and to reproduce. Schopenhauer refused to conceive of love as either trifling or accidental, but rather understood it to be an immensely powerful force lying unseen within man's psyche and dramatically shaping the world:

The ultimate aim of all love affairs ... is more important than all other aims in man's life; and therefore it is quite worthy of the profound seriousness with which everyone pursues it.

What is decided by it is nothing less than the composition of the next generation ...

These ideas foreshadowed Darwin's theory of evolution and Freud's concepts of the libido and the unconscious mind.

Schopenhauer's politics were, for the most part, an echo of his system of ethics (the latter being expressed in *Die beiden Grundprobleme der Ethik*, available in English as two separate books, *On the Basis of Morality* and *On the Freedom of the Will*); ethics also occupies about one quarter of his central work, *The World as Will and Representation*).

In occasional political comments in his *Parerga and Paralipomena* and *Manuscript Remains*, Schopenhauer described himself as a proponent of limited government. What was essential, he thought, was that the state should "leave each man free to work out his own salvation", and so long as government was thus limited, he would "prefer to be ruled by a lion than one of [his] fellow rats"—i.e., a monarch. Schopenhauer did, however, share the view of Thomas Hobbes on the necessity of the state, and of state violence, to check the destructive tendencies innate to our species.

Schopenhauer, by his own admission, did not give much thought to politics, and several times he writes proudly of how little attention he had paid "to political affairs of [his] day". In a life that spanned several revolutions in French and German government, and a few continent-shaking wars, he did indeed maintain his aloof position of "minding not the times but the eternities". He wrote many disparaging remarks about Germany and the Germans. A typical example is "For a German it is even good to have somewhat lengthy words in his mouth, for he thinks slowly, and they give him time to reflect."

Schopenhauer possessed a distinctly hierarchical conception of the human races, attributing civilizational primacy to the northern, "white races", due to their sensitivity and creativity:

The highest civilization and culture, apart from the ancient Hindus and Egyptians, are found exclusively among the white races; and even with many dark peoples, the ruling caste or race is fairer in colour than the rest and has, therefore, evidently immigrated, for example, the Brahmans, the Incas, and the rulers of the South Sea Islands. All this is due to the fact that necessity is the mother of invention because those tribes that emigrated early to the north, and there gradually became white, had to develop all their intellectual powers and invent and perfect all the arts in their struggle with need, want and misery, which in their many forms were brought about by the climate. This they had to do in order to make up for the parsimony of nature and out of it all came their high civilization.

Despite this, he was adamantly against differing treatment of races, was fervently anti-slavery, and supported the abolitionist movement in the United States. He describes the treatment of "[our] innocent black brothers whom force and injustice have delivered into [the slave-master's] devilish clutches" as "belonging to the blackest pages of mankind's criminal record."

Schopenhauer additionally maintained a marked metaphysical and political anti-Judaism. Schopenhauer argued that Christianity constituted a revolt against the materialistic basis of Judaism, exhibiting an Indian-influenced ethics reflecting the Aryan-Vedic theme of spiritual "self-conquest" as opposed to the ignorant drive toward earthly utopianism of the superficially this-worldly Jewish spirit:

While all other religions endeavor to explain to the people by symbols the metaphysical significance of life, the religion of the Jews is entirely immanent and furnishes nothing but a mere war-cry in the struggle with other nations.

In Schopenhauer's essay "Of Women" ("Über die Weiber"), he expressed his opposition to what he called "Teutonico-Christian stupidity" on female affairs. He claimed that "woman is by nature meant to obey", and opposed Schiller's poem in honor of women, "Würde der Frauen" ("Concerning the Ladies"). The essay does give two compliments, however: that "women are decidedly more sober in their judgment than [men] are" and are more sympathetic to the suffering of others. However, the latter was discounted as weakness rather than humanitarian virtue.

In 1821, he fell in love with nineteen-year old opera singer, Caroline Richter (called Medon), and had a relationship with her for several years. He discarded marriage plans, however, writing, "Marrying means to halve one's rights and double one's duties", and "Marrying means, to grasp blindfold into a sack hoping to find out an eel out of an assembly of snakes." At the age of forty-three, in 1831, he again took interest in a younger woman, the seventeen-year-old Flora Weiss, who rejected him. (ref: *The Leuven Philosophy Newsletter* pgs. 42-43)

Schopenhauer had generally liberal views on other social issues: he was strongly against taboos on issues like suicide and homosexuality, and condemned the treatment of African slaves. Schopenhauer held a high opinion of one woman, Madame de Guyon, whose writings and biography he recommended.

Schopenhauer's controversial writing has influenced many, from Nietzsche to nineteenth-century feminists. While Schopenhauer's hostility to women may tell us more about his biography than about philosophy, his biological analysis of the difference between the sexes, and their separate roles in the struggle for survival and reproduction, anticipates some of the claims that were later ventured by sociobiologists and evolutionary psychologists in the twentieth century.

Schopenhauer told Richard Wagner's friend Malwida von Meysenbug, "I have not yet spoken my last word about women. I believe that if a woman succeeds in withdrawing from the mass, or rather raising herself above the mass, she grows ceaselessly and more than a man."

Schopenhauer believed that a person inherited level of intellect through one's mother, and personal character through one's father. Schopenhauer quotes Horace's saying, "From the brave and good are the brave descended" (*Odes*, iv, 4, 29) and Shakespeare's line from *Cymbeline*, "Cowards father cowards, and base things sire base" (IV, 2) to reinforce his hereditarian argument. On the question of eugenics, Schopenhauer wrote:

> With our knowledge of the complete unalterability both of character and of mental faculties, we are led to the view that a real and thorough improvement of the human race might be reached not so much from outside as from within, not so much by theory and instruction as rather by the path of generation. Plato had something of the kind in mind when, in the fifth book of his *Republic*, he explained his plan for increasing and improving his warrior caste. If we could castrate all scoundrels and stick all stupid geese in a convent, and give men of noble character a whole harem, and procure men, and indeed thorough men, for all girls of intellect and understanding, then a generation would soon arise which would produce a better age than that of Pericles.

In another context, Schopenhauer reiterated his antidemocratic-eugenic thesis: "If you want Utopian plans, I would say: the only solution to the problem is the despotism of the wise and noble members of a genuine aristocracy, a genuine nobility, achieved by mating the most magnanimous men with the cleverest and most gifted women. This proposal constitutes my Utopia and my Platonic Republic". Analysts (e.g., Keith Ansell-Pearson) have suggested that Schopenhauer's advocacy of anti-egalitarianism and eugenics influenced the neo-aristocratic philosophy of Friedrich Nietzsche, who initially considered Schopenhauer his mentor.

Schopenhauer was also one of the first philosophers since the days of Greek philosophy to address the subject of male homosexuality. In the third, expanded edition of *The World as Will and Representation* (1856), Schopenhauer added an appendix to his chapter on the "Metaphysics of Sexual Love". He wrote that only those who were too old or too young to reproduce strong, healthy children would resort to pederasty (Schopenhauer considered pederasty to be in itself a vice).

He also wrote that homosexuality did have the benefit of preventing ill-begotten children. Concerning this, he stated, "... the vice we are considering appears to work directly against the aims and ends of nature, and that in a matter that is all important and of the greatest concern to her, it must in fact serve these very aims, although only indirectly, as a means for preventing greater evils."

Shrewdly anticipating the interpretive distortion on the part of the popular mind of his attempted scientific *explanation* of pederasty as a personal *advocacy*

of a phenomenon Schopenhauer otherwise describes, in terms of spiritual ethics, as an "objectionable aberration", Schopenhauer sarcastically concludes the appendix with the statement that "by expounding these paradoxical ideas, I wanted to grant to the professors of philosophy a small favour, for they are very disconcerted by the ever-increasing publicization of my philosophy which they so carefully concealed. I have done so by giving them the opportunity of slandering me by saying that I defend and commend pederasty."

Schopenhauer said he was influenced by the Upanishads, Immanuel Kant, and Plato. References to Eastern philosophy and religion appear frequently in Schopenhauer's writing. As noted above, he appreciated the teachings of the Buddha and even called himself a "Buddhaist". He said that his philosophy could not have been conceived before these teachings were available.

Concerning the Upanishads and Vedas, he writes in *The World as Will and Representation*:

> If the reader has also received the benefit of the Vedas, the access to which by means of the Upanishads is in my eyes the greatest privilege which this still young century (1818) may claim before all previous centuries, if then the reader, I say, has received his initiation in primeval Indian wisdom, and received it with an open heart, he will be prepared in the very best way for hearing what I have to tell him. It will not sound to him strange, as to many others, much less disagreeable; for I might, if it did not sound conceited, contend that every one of the detached statements which constitute the Upanishads, may be deduced as a necessary result from the fundamental thoughts which I have to enunciate, though those deductions themselves are by no means to be found there.

He summarised the influence of the Upanishads thus: "It has been the solace of my life, it will be the solace of my death!" Other influences were: Jean Jacques Rousseau, John Locke, Baruch Spinoza, Matthias Claudius, George Berkeley, David Hume, René Descartes.

Schopenhauer accepted Kant's division of the universe into phenomenal (perception) and noumenal (thought). Some commentators suggest that Schopenhauer claimed that the noumenon, or thing-in-itself, was the basis for Schopenhauer's concept of the will. Other commentators suggest that Schopenhauer considered will to be only a subset of the "thing-in-itself" class, namely that which we can most directly experience.

Schopenhauer's identification of the Kantian *noumenon* (i.e., the actually existing entity) with what he termed "will" deserves some explanation. The noumenon was what Kant called the *Ding an Sich*, the "Thing in Itself", the reality that is the foundation of our sensory and mental representations of an external

world. In Kantian terms, those sensory and mental representations are mere phenomena. Schopenhauer departed from Kant in his description of the relationship between the phenomenon and the noumenon. According to Kant, things-in-themselves ground the phenomenal representations in our minds; Schopenhauer, on the other hand, believed phenomena and noumena to be two different sides of the same coin. Noumena do not *cause* phenomena, but rather phenomena are simply the way by which our minds perceive the noumena, according to the Principle of Sufficient Reason. This is explained more fully in Schopenhauer's doctoral thesis, *On the Fourfold Root of the Principle of Sufficient Reason*.

Schopenhauer's second major departure from Kant's epistemology concerns the body. Kant's philosophy was formulated as a response to the radical philosophical skepticism of David Hume, who claimed that causality could not be observed empirically. Schopenhauer begins by arguing that Kant's demarcation between external objects, knowable only as phenomena, and the Thing in Itself of noumenon, contains a significant omission. There is, in fact, one physical object we know more intimately than we know any object of sense perception: our own body.

We know our human bodies have boundaries and occupy space, the same way other objects known only through our named senses do. Though we seldom think of our body as a physical object, we know even before reflection that it shares some of an object's properties. We understand that a watermelon cannot successfully occupy the same space as an oncoming truck; we know that if we tried to repeat the experiment with our own body, we would obtain similar results – we know this even if we do not understand the physics involved.

We know that our consciousness inhabits a physical body, similar to other physical objects only known as phenomena. Yet our consciousness is not commensurate with our body. Most of us possess the power of voluntary motion. We usually are not aware of the breathing of our lungs or the beating of our heart unless somehow our attention is called to them. Our ability to control either is limited. Our kidneys command our attention on their schedule rather than one we choose. Few of us have any idea what our liver is doing right now, though this organ is as needful as lungs, heart, or kidneys. The conscious mind is the servant, not the master, of these and other organs; these organs have an agenda which the conscious mind did not choose, and over which it has limited power.

When Schopenhauer identifies the *noumenon* with the desires, needs, and impulses in us that we name "will," what he is saying is that we participate in the reality of an otherwise unachievable world outside the mind through will. We cannot *prove* that our mental picture of an outside world corresponds with a reality by reasoning; through will, we know – without thinking – that the world can stimulate us. We suffer fear, or desire: these states arise involuntarily; they arise prior to reflection; they arise even when the conscious mind would prefer to hold

them at bay. The rational mind is, for Schopenhauer, a leaf borne along in a stream of pre-reflective and largely unconscious emotion. That stream is will, and through will, if not through logic, we can participate in the underlying reality beyond mere phenomena. It is for this reason that Schopenhauer identifies the *noumenon* with what we call our will.

Schopenhauer has had a massive influence upon later thinkers, though more so in the arts (especially literature and music) and psychology than in philosophy. His popularity peaked in the early twentieth century, especially during the Modernist era, and waned somewhat thereafter. Nevertheless, a number of recent publications have reinterpreted and modernised the study of Schopenhauer. His theory is also being explored by some modern philosophers as a precursor to evolutionary theory and modern evolutionary psychology. He is considered to have influenced the following intellectual figures and schools of thought: Friedrich Nietzsche, Paul Deussen, Richard Wagner, Gustav Mahler, Charles Darwin, Theodule Ribot, Ferdinand Tönnies, Eugene O'Neill, Max Horkheimer, C. G. Jung, Sigmund Freud, George Gissing, John N. Gray[24] Ludwig Wittgenstein, Albert Einstein, Karl Popper, Samuel Beckett, Jorge Luis Borges,[25] Wilhelm Busch, Dylan Thomas, Leo Tolstoy, Emil Cioran, Thomas Mann, Italo Svevo, Joseph Campbell, Eduard von Hartmann, Erich von Stroheim, Arnold Schoenberg, Phenomenalism, and Recursionism.

Schopenhauer expressed his dislike for the philosophy of his contemporary Georg Wilhelm Friedrich Hegel many times in his published works. The following quotation is typical:

> If I were to say that the so-called philosophy of this fellow Hegel is a colossal piece of mystification which will yet provide posterity with an inexhaustible theme for laughter at our times, that it is a pseudo-philosophy paralyzing all mental powers, stifling all real thinking, and, by the most outrageous misuse of language, putting in its place the hollowest, most senseless, thoughtless, and, as is confirmed by its success, most stupefying verbiage, I should be quite right.

Further, if I were to say that this summus philosophus [...] scribbled nonsense quite unlike any mortal before him, so that whoever could read his most eulogized work, the so-called *Phenomenology of the Mind*, without feeling as if he were in a madhouse, would qualify as an inmate for Bedlam, I should be no less right.

In his Foreword to the first edition of his work *Die beiden Grundprobleme der Ethik*, Schopenhauer suggested that he had shown Hegel to have fallen prey to the *Post hoc ergo propter hoc* fallacy.

Schopenhauer thought that Hegel used deliberately impressive but ultimately vacuous verbiage. He suggested his works were filled with "castles of abstraction" that sounded impressive but ultimately contained no content. He also thought that his glorification of church and state were designed for personal advantage and had little to do with the search for philosophical truth. For instance, the Right Hegelians interpreted Hegel as viewing the Prussian state of his day as perfect and the goal of all history up until then. So although Schopenhauer's constant attacks on Hegel may have appeared vain and overly vociferous, they were not necessarily devoid of merit.

Schopenhauer read the Latin translation of the Upanishads which had been translated by French writer Anquetil du Perron from the Persian translation of Prince Dara Shikoh entitled *Sirre-Akbar* ("The Great Secret"). He was so impressed by their philosophy that he called them "the production of the highest human wisdom", and considered them to contain superhuman conceptions. The Upanishads was a great source of inspiration to Schopenhauer, and writing about them he said:

It is the most satisfying and elevating reading (with the exception of the original text) which is possible in the world; it has been the solace of my life and will be the solace of my death.

It is well known that the book *Oupnekhat* (Upanishad) always lay open on his table, and he invariably studied it before sleeping at night. He called the opening up of Sanskrit literature "the greatest gift of our century", and predicted that the philosophy and knowledge of the Upanishads would become the cherished faith of the West.

As a consequence of his philosophy, Schopenhauer was very concerned about the rights of animals. For him, all animals, including humans, are phenomenal manifestations of Will. The word "will" designated, for him, force, power, impulse, energy, and desire; it is the closest word we have that can signify both the real essence of all external things and also our own direct, inner experience. Since everything is basically Will, then humans and animals are fundamentally the same and can recognize themselves in each other. For this reason, he claimed that a good person would have sympathy for animals, who are our fellow sufferers.

Since compassion for animals is so intimately associated with goodness of character, it may be confidently asserted that whoever is cruel to animals cannot be a good man.

Nothing leads more definitely to a recognition of the identity of the essential nature in animal and human phenomena than a study of zoology and anatomy.

In 1841, he praised the establishment, in London, of the Society for the Prevention of Cruelty to Animals, and also the Animals' Friends Society in Philadelphia. Schopenhauer even went so far as to protest against the use of the pronoun "it" in reference to animals because it led to the treatment of them as though they were inanimate things. To reinforce his points, Schopenhauer referred to anecdotal reports of the look in the eyes of a monkey who had been shot and also the grief of a baby elephant whose mother had been killed by a hunter. He was very attached to his succession of pet poodles. Schopenhauer criticized Spinoza's belief that animals are to be used as a mere means for the satisfaction of humans.

Many Europeans, in the 1830s and 1840s, including Schopenhauer himself, found a correspondence between Schopenhauerian thought and the Four Noble Truths of Buddhism. Similarities centered on the principles that life involves suffering, that suffering is caused by desire, and that the extinction of desire leads to salvation. Thus three of the four "truths of the Buddha" correspond to Schopenhauer's doctrine of the will.For Schopenhauer, Will had ontological primacy over the intellect; in other words, desire is understood to be prior to thought. Schopenhauer felt this was similar to notions of purushartha or goals of life in Vedanta Hinduism.

In Schopenhauer's philosophy, denial of the will is attained by either:

- Personal experience of an extremely great suffering that leads to loss of the will to live; or
- Knowledge of the essential nature of life in the world through observation of the suffering of other people.

However, Buddhist nirvana is not equivalent to the condition that Schopenhauer described as denial of the will. Occult historian[citation needed] Joscelyn Godwin stated, "It was Buddhism that inspired the philosophy of Arthur Schopenhauer, and, through him, attracted Richard Wagner. This Orientalism reflected the struggle of the German Romantics, in the words of Leon Poliakov, to free themselves from Judeo-Christian fetters". In opposition to Godwin's claim that Buddhism inspired Schopenhauer, the philosopher himself made the following statement in his discussion of religions:

If I wished to take the results of my philosophy as the standard of truth, I should have to concede to Buddhism pre-eminence over the others. In any case, it must be a pleasure to me to see my doctrine in such close agreement with a religion that the majority of men on earth hold as their own, for this numbers far more followers than any other. And this agreement must be yet the more pleasing to me, inasmuch as *in my philosophizing I have certainly not been under its influence* [emphasis added]. For up till 1818, when my

work appeared, there was to be found in Europe only a very few accounts of Buddhism.

Buddhist philosopher Nishitani Keiji, however, sought to distance Buddhism from Schopenhauer. While Schopenhauer's philosophy may sound rather mystical in such a summary, his methodology was resolutely empirical, rather than speculative or transcendental:

Philosophy ... is a science, and as such has no articles of faith; accordingly, in it nothing can be assumed as existing except what is either positively given empirically, or demonstrated through indubitable conclusions.

Also note:

This actual world of what is knowable, in which we are and which is in us, remains both the material and the limit of our consideration.

In 2004, Manuel Tarrazo published an article on the relation between Schopenhauer's epistemology and current mathematical optimization. Tarrazo is a professor of finance at the McLaren School of Business at the University of San Francisco. He argues:

[P]art of the work by Arthur Schopenhauer can be thought of as a prolegomenon to the existing concept of fuzziness. His epistemic framework offers a comprehensive and surprisingly modern framework to study individual decision making and suggests a bridge from the Kantian program into the concept of fuzziness, which may have had its second prolegomenon in the work by Frege, Russell, Wittgenstein, Peirce and Black. In this context, Zadeh's seminal contribution can be regarded as the logical consequence of the Kant–Schopenhauer representation framework.

It may surprise you, but philosophy has an address, at least according to one of its most colorful adepts. Athur Schopenhauer lays claim to a consummation of philosophy in his work.

Where he is, is philosophy at home, in "Europe's true center." Philosophy's last address was Frankfurt/Main, Schöne Aussicht 16.

Among German thinkers of the modern era, Arthur Schopenhauer is surely a tragic figure. Utterly convinced of his own genius, he sought to establish himself as a philosophical author in a time in which Hegel, a philosophical luminary against whom he was powerless from the beginning, dominated Germany's intellectual climate. Schopenhauer claimed to posit a mode of thought

in opposition to Hegel's "philosophy of absolute nonesense," one that would open up people's eyes and that would necessarily steer them to him, its author, in droves. But the opposite turned out to be the case. Schopenhauer's philosophy did not resonate at all with the zeitgeist. His unequivocally pessimistic outlook and his view of humanity and the world, in many respects anticipating the late Nietsche, simply did not fit in with the first half of the 19th century.

Schopenhauer was ahead of his times to a considerable extent, and in fact, it was only towards the end of his life that the public gradually began to take note of him. But he had long since holed himself up in his apartment in Frankfurt, withdrawn and bitter, viewing life as "wretched and in no way worth-while" and the world as something that simply "should not exist."

What had happened to the man?

Arthur Schopenhauer was born in Danzig in 1788 as the son of a wholesale merchant. After a commercial apprenticeship he began studying medicine in Göttingen but soon switched to philosophy, and transferred to Berlin. There he studied under Fichte and Schleiermacher, among others. He obtained his doctorate in Jena with his thesis *On the Fourfold Root of the Principle of Sufficient Reason (Über die vierfache Wurzel des Satzes vom zureichenden Grunde)*. The young scholar published his main philosophical work, *The World as Will and Representation (Die Welt als Wille und Vorstellung)* at the age of thirty, but it gained hardly any public recognition. In 1820 he took up a teaching position in Berlin, but never came to feel at home in academic philosophy. He deliberately scheduled his lectures at the same time as Hegel's, and wondered why his lecture hall remained empty. He felt misunderstood by academic philosophers, but fell out with his family just as he did with his colleagues. He settled in Frankfurt in 1833. After a few changes of residence he moved into the address Schöne Aussicht 17, directly on the banks of the Main in the city center, and sixteen years later, after an altercation with his landlord, he moved one house further. Schöne Aussicht 16 was now the home of his philosophy, a home he would not leave until his death in 1860.

During his time in Jena, the young Schopenhauer studied far- eastern spiritual and philosophical traditions intensively, with particular focus on the Vedanta philosophy of ancient India and on Buddhism. These were the sources that influenced Schopenhauer's thought to the end. Human beings experience themselves in this world mediated by their unceasing needs. Life is the constant experience of imperfection: life is suffering. Schopenhauer developed this core teaching of Buddhism together with Kantian idealism, the second great influence on his thought, into a „metaphysics of will." Put briefly, this entails that: the world is present to human beings by means of their representations of the world. We never access anything more than a "consciousness of" something that we perceive. Thus the Kantian.

But Schopenhauer takes a qualitative step further. Human beings experience even more - „the hard way," literally and physically - that the body has two aspects: it is both - as an external object - a part of our of our representations, and - "from within" – the immediate expression of our acts of will at the same time. The world is thus representation and will simultaneously. The differences with Kant are enormous here, since Schopenhauer departs from the epistemological context of the subject / object relationship to adopt a literally world-embracing metaphysics, which in turn is to provide ethics with a framework once again. The competing acts of will in the world result in existence inescapably consisting of conflict and suffering. At best, „compassion" for others may move us to moral conduct. But according to Schopenhauer, only when the will has found cessation will suffering also end.

Schopenhauer himself never found cessation, his whole life long. His philosophically based pessimism was reflected in the events of his life, that kept him enraged and actively embittered as if they had been tailor-made for him. Having made Frankfurt his home, he railed at everyone and everything. He now described himself as a "misanthropist," and his way of life as "systematically antisocial." His address, Schöne Aussicht 16 (Translator's note: "Schöne Aussicht" literally means „Beautiful View") was just as good as any other place on earth for philosophy to attain its final, melancholy perspective: "We might describe our life as a needlessly disturbing episode in the blessed peace of nothingness."

Schopenhauer became popular again in the 1960s and 1970s, as a whole new generation were following the Beatles into Hindu and Buddhist interests. This introduced a generation of Cornell students to "The Vedas" (Sanskrit वेद, *véda*, "knowledge"), a large body of texts originating in ancient India. They form the oldest layer of Sanskrit literature and the oldest sacred texts of Hinduism.

The class of "Vedic texts" is aggregated around the five canonical *Saṃhitās* or Vedas proper (*turīya*), of which three (*traya*) are related to the performance of yajna (sacrifice) in historical (Iron Age) Vedic religion:

1. the Rigveda, containing hymns to be recited by the hot or chief priest;
2. the Yajurveda, containing formulas to be recited by the adhvaryu or officiating priest;
3. the Samaveda, containing formulas to be chanted by the udgātṛ.

The fourth is the Atharvaveda, a collection of spells and incantations, stories, predictions, apotropaic charms and some speculative hymns.

According to Hindu tradition, the Vedas are *apauruṣeya* "not of human agency", being supposed to have been directly revealed, and thus are called *śruti* ("what is heard"). Vedic mantras are recited at Hindu prayers, religious functions and other auspicious occasions.

The various Indian philosophies and sects have taken differing positions on the Vedas. Schools of Indian philosophy which cite the Vedas as their scriptural authority are classified as "orthodox" (āstika). Other traditions, notably Buddhism and Jainism, which did not regard the Vedas as authorities are referred to by traditional Hindu texts as "heterodox" or "non-orthodox" (nāstika) schools. In addition to Buddhism and Jainism, Sikhism also does not accept the authority of the Vedas.

The Sanskrit word *véda* "knowledge, wisdom" is derived from the root *vid-* "to know". This is reconstructed as being derived from the Proto-Indo-European root *u̯eid-*, meaning "see" or "know".

As a noun, the word appears only in a single instance in the Rigveda, in RV 8.19.5, translated by Griffith as "ritual lore":

> *yáḥ samídhā yá âhutī / yó védena dadâśa márto agnáye / yó námasā svadhvaráḥ*
> "The mortal who hath ministered to Agni with oblation, fuel, ritual lore, and reverence, skilled in sacrifice."

Geldner's translation of the same passage has *Wissen* "knowledge".

The noun is from Proto-Indo-European *u̯eidos*, cognate to Greek (Ϝ)εῖδος "aspect", "form". Not to be confused is the homonymous 1st and 3rd person singular perfect tense *véda*, cognate to Greek (Ϝ)οῖδα *(w)oida* "I know". Root cognate are Greek *ἰδέα*, English *wit*, *witness*, *wisdom*, *vision* (the last from the Latin *video*, *videre*), German *wissen* ("to know", "knowledge"), Danish *vide* (to know) Norwegian *viten* ("knowledge"), Swedish *veta* ("to know"), Russian 'ведать/vedat' ("to know"), 'видеть/videt' ("to see"), Polish *wiedza* ("knowledge"), Latin *video* ("I see"), Czech *vím* ("I know") or *vidím* ("I see"), Slovak *vedieť* ("to know") or *vidieť* ("to see"), and Dutch *weten* ("to know").

In English, the term *Veda* is mostly used to refer to the *Samhitas* (collection of *mantras*, or chants) of the four canonical Vedas (*Rigveda*, *Yajurveda*, *Samaveda* and *Atharvaveda*). The adjective *Vedic* on the other hand has wide currency, and depending on whether the context is academic (Indological or Philological) or religious (contemporary Hinduism) may refer either to the corpus of Vedic Sanskrit texts or to Hindu tradition in general.

The Sanskrit term *veda* as a common noun meaning "knowledge"", but can also be used to refer to fields of study unrelated to liturgy or ritual, e.g. in *agada-veda* "medical science", *sasya-veda* "science of agriculture" or *sarpa-veda* "science of snakes" (already found in the early Upanishads); *durveda* means "with evil knowledge, ignorant".

The Vedas are among the oldest sacred texts in the world dating from c. 1500-500BCE. Most Indologists agree that an oral tradition existed long before a literary tradition tentatively may have been set in (in one shakha, Kanva) from about the 1st century BCE; however it was again superseded by oral tradition until c. 1000 CE. Due to the ephemeral nature of the manuscript material (birch bark or palm leaves), surviving manuscripts rarely surpass an age of a few hundred years. The Benares Sanskrit University has a Rigveda manuscript of the mid-14th century, however, there are a number of older Veda manuscripts in Nepal belonging to the Vajasaneyi tradition that are dated from the 11th century onwards.

The Vedic period lasts for about a millennium, spanning the Late Bronze Age and the Iron Age. Gavin Flood sums up mainstream estimates, according to which the Rigveda was compiled from as early as 1500 BCE over a period of several centuries. The Vedic period reaches its peak only after the composition of the mantra texts, with the establishment of the various shakhas all over Northern India which annotated the mantra samhitas with Brahmana discussions of their meaning, and reaches its end in the age of Buddha and Panini and the rise of the Mahajanapadas (archaeologically, Northern Black Polished Ware). Michael Witzel gives a time span of c. 1500 BCE to c. 500-400 BCE. Witzel makes special reference to the Mitanni material of ca. 1400 BCE as the only epigraphic record of Indo-Aryan that may date to the Rigvedic period. However Mitanni Indo-Aryan is linguistically slightly older than the language of the Rigveda, and the comparison thus still does not allow for an absolute dating of any Vedic text. He gives 150 BCE (Patanjali) as a *terminus ante quem* for all Vedic Sanskrit literature, and 1200 BCE (the early Iron Age) as *terminus post quem* for the Atharvaveda.

The term "Vedic texts" is used in two distinct meanings:

1. texts composed in Vedic Sanskrit during the Vedic period (Iron Age India)
2. any text considered as "connected to the Vedas" or a "corollary of the Vedas"

The corpus of Vedic Sanskrit texts includes:

- The Samhita (Sanskrit *saṃhitā*, "collection"), are collections of metric texts ("mantras"). There are four "Vedic" Samhitas: the Rig-Veda, Sama-Veda, Yajur-Veda, and Atharva-Veda, most of which are available in several recensions (*śākhā*). In some contexts, the term *Veda* is used to refer to these Samhitas. This is the oldest layer of Vedic texts, apart from the Rigvedic hymns, which were probably essentially complete by 1200 BC, dating to ca. the 12th to 10th centuries BC. The complete corpus of Vedic mantras as collected in Bloomfield's *Vedic Concordance* (1907) consists of some 89,000 padas (metric feet), of which 72,000 occur in the four Samhitas.

- The Brahmanas are prose texts that discuss, in technical fashion, the solemn sacrificial rituals as well as comment on their meaning and many connected themes. Each of the Brahmanas is associated with one of the Samhitas or its recensions. The Brahmanas may either form separate texts or can be partly integrated into the text of the Samhitas. They may also include the Aranyakas and Upanishads.

- The Aranyakas , "wilderness texts" or "forest treaties", were composed by people who meditated in the woods as recluses and are the third part of the Vedas. The texts contain discussions and interpretations of dangerous rituals (to be studied outside the settlement) and various sorts of additional materials. It is frequently read in secondary literature.

- some of the older Mukhya Upanishads (Bṛhadāraṇyaka, Chandogya, Kaṭha).

- certain Sutra literature, i.e. the Shrautasutras and the Grhyasutras.

The Shrauta Sutras, regarded as belonging to the smriti, are late Vedic in language and content, thus forming part of the Vedic Sanskrit corpus. The composition of the Shrauta and Grhya Sutras (ca. 6th century BC) marks the end of the Vedic period , and at the same time the beginning of the flourishing of the "circum-Vedic" scholarship of Vedanga, introducing the early flowering of classical Sanskrit literature in the Mauryan and Gupta periods.

While production of Brahmanas and Aranyakas ceases with the end of the Vedic period, there is a large number of Upanishads composed after the end of the Vedic period. While most of the ten mukhya Upanishads can be considered to date to the Vedic or Mahajanapada period, most of the 108 Upanishads of the full Muktika canon date to the Common Era.

The Brahmanas, Aranyakas, and Upanishads often interpret the polytheistic and ritualistic Samhitas in philosophical and metaphorical ways to explore abstract concepts such as the Absolute (Brahman), and the soul or the self (Atman), introducing Vedanta philosophy, one of the major trends of later Hinduism.

The Vedic Sanskrit corpus is the scope of *A Vedic Word Concordance* (*Vaidika-Padānukrama-Koṣa*) prepared from 1930 under Vishva Bandhu, and published in five volumes in 1935-1965. Its scope extends to about 400 texts, including the entire Vedic Sanskrit corpus besides some "sub-Vedic" texts.

Volume I: Samhitas
Volume II: Brahmanas and Aranyakas
Volume III: Upanishads
Volume IV: Vedangas

A revised edition, extending to about 1800 pages, was published in 1973-1976.

The texts considered "Vedic" in the sense of "corollaries of the Vedas" is less clearly defined, and may include numerous post-Vedic texts such as Upanishads or Sutra literature.

The latter group of texts is called *shruti* (Sanskrit: *śruti*; "the heard"). Since post-Vedic times it has been considered to be revealed wisdom, as distinct from other texts, collectively known as *smriti* (Sanskrit: *smṛti*; "the remembered"), that is texts that are considered to be of human origin. This indigenous system of categorization was adopted by Max Müller and, while it is subject to some debate, it is still widely used. As Axel Michaels explains:

These classifications are often not tenable for linguistic and formal reasons: There is not only *one* collection at any one time, but rather several handed down in separate Vedic schools; Upaniṣads ... are sometimes not to be distinguished from Āraṇyakas...; Brāhmaṇas contain older strata of language attributed to the Saṃhitās; there are various dialects and locally prominent traditions of the Vedic schools. Nevertheless, it is advisable to stick to the division adopted by Max Müller because it follows the Indian tradition, conveys the historical sequence fairly accurately, and underlies the current editions, translations, and monographs on Vedic literature."[24]

The Upanishads are largely philosophical works in dialog form. They discuss questions of nature philosophy and the fate of the soul, and contain some mystic and spiritual interpretations of the Vedas. For long, they have been regarded as their putative end and essence, and are thus known as Vedānta ("the end of the Vedas"). Taken together, they are the basis of the Vedanta school.

Other texts such as the Bhagavad Gita or the Vedanta Sutras are considered *shruti* or "Vedic" by some Hindu denominations but not universally within Hinduism. The Bhakti movement, and Gaudiya Vaishnavism in particular extended the term to include the Sanskrit Epics and Vaishnavite devotional texts such as the Pancaratra.

Study of the extensive body of Vedic texts has been organized into a number of different schools or branches (Sanskrit *śākhā*, literally "branch" or "limb") each of which specialized in learning certain texts. Multiple recensions are known for each of the Vedas, and each Vedic text may have a number of schools associated with it. Elaborate methods for preserving the text were based on memorizing by heart instead of writing. Specific techniques for parsing and reciting the texts were used to assist in the memorization process.

Prodigous energy was expended by ancient Indian culture in ensuring that these texts were transmitted from generation to generation with inordinate fidelity. For example, memorization of the sacred *Vedas* included up to eleven forms of recitation of the same text. The texts were subsequently "proof-read" by comparing the different recited versions. Forms of recitation included the *jaṭā-pāṭha* (literally "mesh recitation") in which every two adjacent words in the text were first recited in their original order, then repeated in the reverse order, and finally repeated again in the original order.

That these methods have been effective, is testified to by the preservation of the most ancient Indian religious text, the *Ṛgveda* (ca. 1500 BCE), as a single text, without any variant readings. Similar methods were used for memorizing mathematical texts, whose transmission remained exclusively oral until the end of the Vedic period (ca. 500 BCE).

The canonical division of the Vedas is fourfold (*turīya*) viz.,

1. Rig-Veda (RV)
2. Yajur-Veda (YV, with the main division TS vs. VS)
3. Sama-Veda (SV)
4. Atharva-Veda (AV)

Of these, the first three were the principal original division, also called *trayī*, "the triple *Vidyā*", that is, "the triple sacred science" of reciting hymns (RV), performing sacrifices (YV), and chanting (SV). This triplicity is so introduced in the Brahmanas (ShB, ABr and others), but the Rigveda is the older work of the three from which the other two borrow, next to their own independent Yajus, sorcery and speculative mantras.

Thus, the Mantras are properly of three forms: 1. *Ric*, which are verses of praise in metre, and intended for loud recitation; 2. *Yajus*, which are in prose, and intended for recitation in lower voice at sacrifices; 3. *Sāman*, which are in metre, and intended for singing at the Soma ceremonies.

The Yajurveda, Samaveda and Atharvaveda are independent collections of mantras and hymns intended as manuals for the Adhvaryu, Udgatr and Brahman priests respectively.

The Atharvaveda is the fourth Veda. Its status has occasionally been ambiguous, probably due to its use in sorcery and healing. However, it contains very old materials in early Vedic language. Manusmrti, which often speaks of the three Vedas, calling them *trayam-brahma-sanātanam*, "the triple eternal Veda". The Atharvaveda like the Rigveda, is a collection of original incantations, and other materials borrowing relatively little from the Rigveda. It has no direct relation to the solemn Shrauta sacrifices, except for the fact that the mostly silent Brahmán priest observes the procedures and uses Atharvaveda mantras to 'heal'

it when mistakes have been made. Its recitation also produces long life, cures diseases, or effects the ruin of enemies.

Each of the four Vedas consists of the metrical Mantra or Samhita and the prose Brahmana part, giving discussions and directions for the detail of the ceremonies at which the Mantras were to be used and explanations of the legends connected with the Mantras and rituals. Both these portions are termed shruti (which tradition says to have been heard but not composed or written down by men). Each of the four Vedas seems to have passed to numerous Shakhas or schools, giving rise to various recensions of the text. They each have an Index or Anukramani, the principal work of this kind being the general Index or *Sarvānukramaṇī*.

The Rig-Veda Samhita is the oldest significant existent Indian text. It is a collection of 1,028 Vedic Sanskrit hymns and 10,600 verses in all, organized into ten books (Sanskrit: *mandalas*). The hymns are dedicated to Rigvedic deities.

The books were composed by poets from different priestly groups over a period of some 500 years, which Avari dates as 1400 BCE to 900 BCE, if not earlier According to Max Müller, based on internal evidence (philological and linguistic), the Rigveda was composed roughly between 1700–1100 BCE (the early Vedic period) in the Punjab (Sapta Sindhu) region of the Indian subcontinent. Michael Witzel believes that the Rig Veda must have been composed more or less in the period 1450-1350 BCE, in the Greater Panjab, before the onset of the Iron Age.

There are strong linguistic and cultural similarities between the Rigveda and the early Iranian Avesta, deriving from the Proto-Indo-Iranian times, often associated with the Andronovo culture; the earliest horse-drawn chariots were found at Andronovo sites in the Sintashta-Petrovka cultural area near the Ural mountains and date to ca. 2000 BCE.

The Yajur-Veda ("Veda of sacrificial formulas") consists of archaic prose mantras and also in part of verses borrowed and adapted from the Rig-Veda. Its purpose was practical, in that each mantra must accompany an action in sacrifice but, unlike the Sama-Veda, it was compiled to apply to all sacrificial rites, not merely the Soma offering. There are two major recensions of this Veda known as the "Black" and "White" Yajur-Veda. The origin and meaning of these designations are not very clear. The White Yajur-Veda contains only the verses and formulas (yajus) necessary for the sacrifice, while their discussion exist in a separate work, the Shatapatha Brahmana. It differs widely from the Black Yajurveda, which incorporates such discussions in the work itself, often immediately following the verses. Of the Black Yajurveda four major recensions survive (Maitrayani, Katha, Kapisthala-Katha, Taittiriya), all showing by and large the same arrangement, but differing in many other respects, notably in the

individual discussion of the rituals but also in matters of phonology, accent, grammatical forms, syntax and choice of words.

The Sama-Veda (Sanskrit *sāmaveda*) is the "Veda of melodies" or "Knowledge of melodies". The name of this Veda is from the Sanskrit word *sāman* which means a melody applied to metrical hymn or song of praise. It consists of 1549 stanzas, taken entirely (except 78) from the Rig-Veda. Like the Rigvedic stanzas in the Yajurveda, the Samans have been changed and adapted for use in singing. Some of the Rig-Veda verses are repeated more than once. Including repetitions, there are a total of 1875 verses numbered in the Sama-Veda recension translated by Griffith. Two major recensions remain today, the Kauthuma/Ranayaniya and the Jaiminiya.

Its purpose was liturgical and practical, to serve as a songbook for the "singer" priests who took part in the liturgy. A priest who sings hymns from the Sama-Veda during a ritual is called an *udgātṛ*, a word derived from the Sanskrit root *ud-gai* ("to sing" or "to chant"). A similar word in English might be "cantor". The styles of chanting are important to the liturgical use of the verses. The hymns were to be sung according to certain fixed melodies; hence the name of the collection.

The Artharva-Veda is the "Knowledge of the [atharvans] (and Angirasa)". The Artharva-Veda or Atharvangirasa is the text 'belonging to the Atharvan and Angirasa' poets. Apte defined an *atharvan* as a priest who worshipped fire and Soma. However, the etymology of Atharvan is unclear, but according to Mayrhofer it is related to Avesta athravan (āθrauuan); he denies any connection with fire priests. Atharvan was an ancient term for a certain Rishi even in the Rigveda. (The older secondary literature took them as priests who worshipped fire).

The Atharva-Veda Saṃhitā has 760 hymns, and about 160 of the hymns are in common with the Rig-Veda. Most of the verses are metrical, but some sections are in prose. It was compiled around 900 BCE, although some of its material may go back to the time of the Rig Veda, and some parts of the Atharva-Veda are older than the Rig-Veda though not in linguistic form.

The Atharvana-Veda is preserved in two recensions, the Paippalāda and Śaunaka. According to Apte it had nine schools (*shakhas*). The Paippalada text, which exists in a Kashmir and an Orissa version, is longer than the Saunaka one; it is only partially printed in its two versions and remains largely untranslated.

Unlike the other three Vedas, the Atharvana-Veda has less connection with sacrifice. Its first part consists chiefly of spells and incantations, concerned with protection against demons and disaster, spells for the healing of diseases, for long life and for various desires or aims in life.

The second part of the text contains speculative and philosophical hymns. R. C. Zaehner notes that:

"The latest of the four Vedas, the Atharva-Veda, is, as we have seen, largely composed of magical texts and charms, but here and there we find cosmological hymns which anticipate the Upanishads, -- hymns to Skambha, the 'Support', who is seen as the first principle which is both the material and efficient cause of the universe, to Prāna, the 'Breath of Life', to Vāc, the 'Word', and so on."

In its third section, the Atharvaveda contains Mantras used in marriage and death rituals, as well as those for kingship, female rivals and the Vratya (in Brahmana style prose). Gavin Flood discusses the relatively late acceptance of the Atharva-Veda as follows:

"There were originally only three priests associated with the first three Saṃhitās, for the Brahman as overseer of the rites does not appear in the *Ṛg Veda* and is only incorporated later, thereby showing the acceptance of the *Atharva Veda*, which had been somewhat distinct from the other Saṃhitās and identified with the lower social strata, as being of equal standing with the other texts."

The mystical notions surrounding the concept of the one "Veda" that would flower in Vedantic philosophy have their roots already in Brahmana literature, for example in the Shatapatha Brahmana. The Vedas are identified with Brahman, the universal principle (ŚBM 10.1.1.8, 10.2.4.6). Vāc "speech" is called the "mother of the Vedas" (ŚBM 6.5.3.4, 10.5.5.1). The knowledge of the Vedas is endless, compared to them, human knowledge is like mere handfuls of dirt (TB 3.10.11.3-5). The universe itself was originally encapsulated in the three Vedas (ŚBM 10.4.2.22 has Prajapati reflecting that "truly, all beings are in the triple Veda").

While contemporary traditions continued to maintain Vedic ritualism (Shrauta, Mimamsa), Vedanta renounced all ritualism and radically re-interpreted the notion of "Veda" in purely philosophical terms. The association of the three Vedas with the *bhūr bhuvaḥ svaḥ* mantra is found in the Aitareya Aranyaka: "*Bhūḥ* is the Rigveda, *bhuvaḥ* is the Yajurveda, *svaḥ* is the Samaveda" (1.3.2). The Upanishads reduce the "essence of the Vedas" further, to the syllable Aum (   ). Thus, the Katha Upanishad has:

"The goal, which all Vedas declare, which all austerities aim at, and which humans desire when they live a life of continence, I will tell you briefly it is *Aum*" (1.2.15)

Schopenhauer, having dipped deeply into the well of eastern philosophy, was influenced by Govinda Dikshita:

❖ Govinda Dikshita was the minister of three successive Nayaks of Thanjavur, who ruled the region of Thanjavur in South India between the 16th and 19th centuries CE. Govinda Dikshita was a scholar, philosopher, statesman and musicologist. It was the kings of the Chola dynasty who initiated the building of the great Temple, and moulded Thanjavur into a religious and cultural centre. It was the kings and ministers of their successors, the Nayakas, who encouraged Sanskrit learning, and who began to collect the manuscripts that would form the nucleus of the great Library.
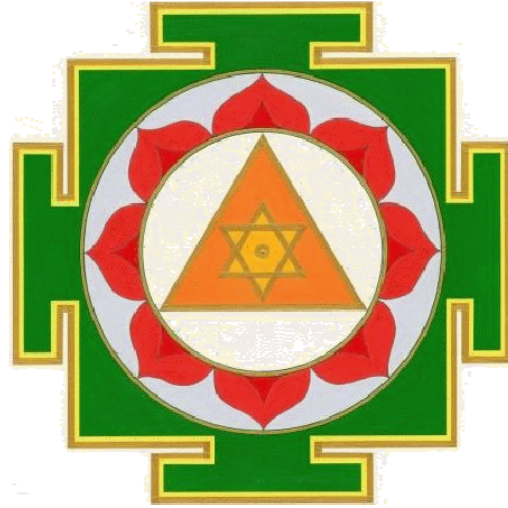
Ganesh Yantra

King Sevappa Nayaka (1532 - 1580) who founded the Nayaka dynasty in Thanjavur in 1532 had a long, predominantly peaceful and prosperous reign. He is remembered for his generosity, his building and upkeep of temples and his gift of tax-free land to Brahmin communities.

In the latter years of his rule, or perhaps after his retirement from the throne, Sevappa engaged the services of a learned Brahmin, Govinda Diksita, as priest and advisor. King Sevappa and Govinda Dikshita embarked on an ambitious programme of cultural renewal and development. Sevappa's son Achyutappa began his rule of Thanjavur in 1580.

Like his father he also patronized learning and devoted substantial resources to the repair and development of many temples in the Kaveri river delta. Achyutappa appointed his son Raghunatha as regent quite early in his reign. The young princewas a favourite at the court and celebrated for his remarkable academic aptitude. Raghunatha was educated by Govinda Dikshita among others, and showed great promise in the Sanskrit scholarly disciplines and the martial arts.

He is said to have written plays, poems and dramas in both Sanskrit and Telugu, and to have been a fine musician. The king also gave benefactions and prizes to scholars, and attracted learned academics to his court. More than any of the earlier Nayaka rulers of Thanjavur, Raghunatha was himself a creative writer and musician and patron of scholarship.

Govinda Dikshita's association with the court of Thanjavur lasted approximately from 1575 to 1634. During this long period, Govinda's intellectual and organizational influence on the south Indian court and on the culture of the entire Kaveri delta was most powerful. Govinda Dikshita was a pivotal figure in the intellectual configuration of Thanjavur district around 1600 AD.

Two of Govinda Dikshita's sons, Yajnanarayana and Venkatesvara, were themselves leading scholars. The former wrote two biographical memoirs of the court, focusing on king Raghunatha, as well as a work on rhetoric and poetics. The latter wrote a series of works of high scholastic theory in liturgical hermeneutics on ritual, on trigonometry and on music.

Govinda's descendants appear to have continued the tradition of scholarship for hundreds of years. Although little of Govinda Dikshita's own writing survives, his reputation as a scholar and patron emerges powerfully in the inscriptional record and in stray references in the scholarly and biographical works of his son, contemporaries and successors.

In Govinda Dikshita's direct patronage of Sanskrit culture, and in the network of scholars that grew up around him and the Thanjavur court in this period, the earliest seeds of the great Thanjavur library can be found. A vibrant network of Sankrit and Telugu scholars, and a library to support their productivity, was established in Thanjavur from the start of the seventeenth century, and this cultural formation continued until the 1670s under Vijayaraghava Nayaka. But the dynasty was entering its last years.

A disastrous series of events was about to destroy the Nayakas of Thanjavur, but the same events were to open an entirely new set of cultural opportunities. Under the Maratha king Ekoji and his influential and cultured wife Dipamba, Thanjavur once again became a vibrant centre of Sanskrit, Tamil, Telugu and Maratha culture. Dance, music and painting flourished, and scholars from all over south India began to migrate to Thanjavur to participate in the new ourt.

By the end of the seventeenth century, when Thanjavur was under the rule of Ekoji's eldest son, who transformed the palace library from a modest royal collection into a major cultural centre. Through king Sahaji's patronage, encouraged by his mother Dipamba, a new surge of scholarship delivered a new cache of manuscripts to the Thanjavur library.

King Sahaji himself was a prolific author, composing no less than twenty five works in Telugu. The subsequent rulers of the Thanjavur Maratha dynasty also contributed many of their scholarly works to the library collections. For example, king Tulaji, Sahaji's youngest brother, wrote several interesting and original treatises on medicine, astrology and music.

Govinda Dikshita was, in turn, influenced by Sevappa Nayak:

❖ The Nayakship of Tanjavur came into existence by the year 1532. Sevappa Nayak was the founder of the Nayak dynasty of Tanjavur. He assisted the Emperor in the war against the Portugese and the Raja of Travancore and, again, in the battle of Talikota. In 1580, Achyutappa Nayaka (1580-1614) succeeded his father Sevappa Nayaka. Tanjavur continued to remain loyal to Empire and to pay tribute. A Pudukottain plate dated saka 1505 indicates that the Achyutappa supported Vijayanagar in defeating the the forces of Madurai in the battle of Valllamprakara (Vallam). He died in 1614, being succeded by his son Raghunatha Nayaka(1600-1634).
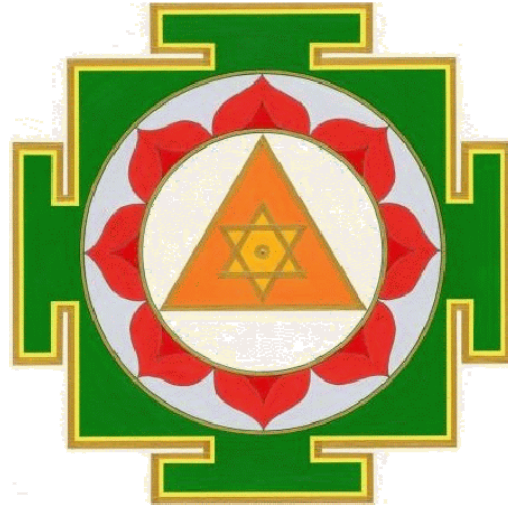
Ganesh Yantra

Raghunatha Nayak was the greatest amonng the Nayakship of Tanjavur. Raghunatha Nayaka distinguished himself as an able general.His early wars were in defence of the Empire.

Because of his loyalty to Venkatappa I, he fought against the Golconda, which committed aggression upon Vijayanagar and against the forces of Madurai in the battle at Topur. The reign of Raghunatha witnessed the expansion of overseas trade and a competition among the European powers for the capture of the Sub-continent's market. On the death of Raghunatha Nayaka his son Vijayaraghava succeeded to the throne He neglected the welfare of the people and spent his time in constant worship. The forces of Madurai and Bijapur ravaged the country and he died in battle against Madurai army. After the last ruler Chengamaladas, the Marathas usurped the throne.

So after the Chola dynasty founded by Vijayalaya in A.D.850 came to an end with the death of Rajendra III in 1279, the state of Thanjavur was ruled by a succession of petty chieftains who claimed descendants from the Cholas till, towards the end of the 14th century, the land was annexed by the Vijayanagara empire. Viceroys were appointed to manage and administer the state, as in other Vijayanagara states. In 1535 A.D., Achyuta Raya of Vijayanagara appointed Sevappa Nayak, in turn, established the Nayak dynasty at Thanjavur.

Sevappa Nayak, son of Thimmappa Nayak, was a personal officer of Achutaraya and he waited on the Emperor as betal bearer. He married

Murtiambal the sister of the Queen Tirumalamba wife of Achuta Raya. This betal-bearer who thus became the King named his son Achuta in memory of his master. These indications of loyalty earned their wages when Sevappa was rewarded with the Nayakship of Thanjavur.

Seveppa Nayak was influenced by Achyuta Raya:

❖ Achyuta Raya (1529-1542 CE) was a ruler of a Vijayanagara Empire of South India. He was the younger brother of Krishna Deva Raya, whom he succeeded in 1529. He patronised Kannada poet Chatu Vittalanatha and the great singer Purandaradasa(Father of Carnatic music) and the Sanskrit scholar Rajanatha Dindima II. Upon his death, the succession was disputed. His nephew, Sadashiva, finally became king while yet a child, under the regency of Aliya Rama Raya, a son-in-law of Krishnadevaraya. The time when Achyuta Raya became the king was by no means a favorable one. The peace and prosperity of the halcyon days under Krishnadevaraya were coming to an end.
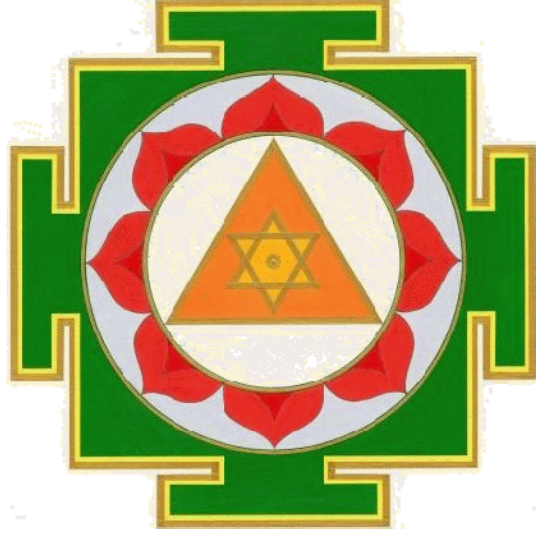
Ganesh Yantra

Feudatories and enemies were waiting for an opportunity to bring down the empire. In addition, Achyuta Raya had to contend with the powerful Aliya Rama Raya, who was competing for the throne.

While the works of Nuniz speak very lowly of Achyuta Raya as being a king given to vices and cruelty, there is enough evidence to prove that the king was indeed noteworthy in his own right and fought hard to keep the prosperity of the kingdom alive. He had been handpicked by Krishnadevaraya himself as an able successor.

Ismail Adil Shah of Bijapur invaded and captured the Raichur doab. However the Gajapati's of Orissa and Quli Qutub Shah of Golconda were defeated and pushed back. Now Achyuta Raya along with his general Salakaraju Tirumala went on a southern campaign to bring the chiefs of Travancore and Ummatur under control. This they did successfully. Then they invaded the doab north of Tungabhadra and recaptured the forts of Raichur and Mudgal.

The two Sanskrit works *Achyutabhyudayam* and *Varadambikaparinayam* describe the kings life and rule in detail.

Throughout his rule, Achyuta Raya had to contend with the manipulations of Rama Raya who in his powerful capacity had replaced many of the faithfull servants of the Kingdom in high ranking positions with men of his own favour. On more than one occasion the Bahamani Sultans were brought in to play the role of mediator between the king and Ailya Rama Raya in the game of power sharing. This would further weaken the kingdom. In 1542 Aliya Rama Raya imprisoned Achyuta Raya in a coup and made Sadasiva Raya the new regent. Aliya Rama Raya became the de-facto king and let very little governance in the hands of Sadasiva Raya.

The Tiruvengalanatha Temple was built at Vijayanagara during his reign. It has become popularly known by his name as Achyutaraya Temple, rather than by the name of the deity Lord Venkateshwara to whom the temple was dedicated.

Achyuta Raya was influenced by the great Krishnadevaraya:

❖ Sri Krishna Deva Raya (1509-1529 CE) was the most famous king of Vijayanagara empire. Presiding over the empire at its zenith, he is regarded as a hero by Kannadigas and Telugu people, and one of the great kings of India. Emperor Krishna Deva Raya also earned the titles *Kannada Rajya Rama Ramana*, *Mooru Rayara Ganda* (meaning *King of three kings*) and *Andhra Bhoja*. Much of our information about his reign comes from the accounts of Portuguese travelers Domingo Paes and Fernao Nuniz. Krishna Deva Raya was assisted in administration by the very able prime minister Timmarusu, who was revered by the king as a father figure and was responsible for his coronation.
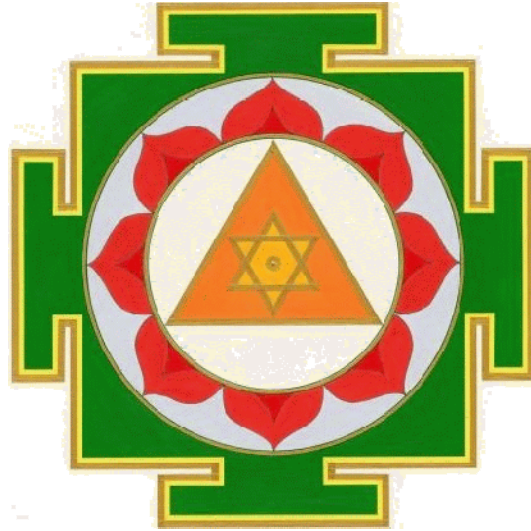
Ganesh Yantra

Krishna Deva Raya was the son of Nagala Devi and Tuluva Narasa Nayaka an army commander under Saluva Narasimha Deva Raya, who later took control of the reign of the empire to prevent it from disintegration. The king's coronation took place on the birthday of Lord Krishna and his earliest inscription is from July 26, 1509 CE. He built a beautiful suburb near Vijayanagara called Nagalapura in memory of his mother.

Most of the information about Krishna Deva Raya is obtained from inscriptions and from the accounts of foreign travellers. The king was of medium height, had a cheerful disposition, and was known to be respectful to foreign visitors, ruthless in maintaining the law, and prone to fits of anger. He maintained himself to a high level of physical fitness through daily exercises. Travelogues indicate that king was not only an able administrator, but also an excellent army general, leading from the front in battle and even attending to the wounded.

The rule of Krishna Deva Raya was a glorious chapter in Vijayanagar history when its armies were successful everywhere. On occasions, the king was known to change battle plans abruptly and turn a losing battle into victory. The first decade of his rule was one of long sieges, bloody conquests and victories. His main enemies were the Gajapatis of Orissa who had been at constant conflict since the rule of Saluva Narasimha Deva Raya, The Bahamani Sultans, though divided into five small kingdoms were still a constant threat, the Portuguese were a rising maritime power and hence controlled much of the sea trade. The

feudatory chiefs of Ummatur, Reddys of Kondavidu and Velamas of Bhuvanagiri had time and again rebelled against Vijayanagar authority.

The annual affair of the raid and plunder of Vijayanagar towns and villages by the Deccan sultans came to an end during the Raya's rule. In 1509. Krishnadevaraya's armies clashed with the Sultan of Bijapur at Diwani and the sultan Mahmud was severely injured and defeated. Yusuf Adil Khan was killed and Kovilkonda was annexed. Taking advantage of the victory and disunity of the Bahamani Sultans, the Raya invaded Bidar, Gulbarga and Bijapur and earned the title "establisher of the Yavana kingdom" when he released Sultan Mahmud and made him de-facto ruler.

He subdued local rulers, Reddys of Kondavidu and Velamas of Bhuvanagiri, and seized lands up to the Krishna river. Ganga Raja, the Ummatur chief fought Krishna Deva Raya on the banks of the Kaveri and was defeated. The chief later drowned in the Kaveri in 1512. The region was made a part of the Srirangapatna province. In 1516-1517, he pushed beyond the Godavari river.

He defeated the Gajapatis of Orissa who were in occupation of northern Andhra in five campaigns. The success at Ummatur provided the necessary impetus to carry his campaign into to Telangana region which was in control of Gajapati Prathapa Rudra. The Vijayanagar army laid siege to Udayagiri fort in 1512. The campaign lasted for a year before the Gajapati army was routed. Krishna Deva Raya offered prayers at Tirupati thereafter along with his wives Tirumala Devi and Chinna Devi. His *kulaguru* Vyasatirtha wrote many songs in praise of the King after this victory. The Gajapati army was then met at Kondavidu where after a siege of a few months, Krishna Deva Raya along with Saluva Timmarasa inflicted another defeat on Prathapa Rudra. Saluva Timmarasa took over as governor of Kondavidu thereafter. The Vijayanagar army then accosted the Gajapati army at Kondapalli area and laid another siege. This was the final defeat for the Gajapathi king who offered his daughter Jaganmohini in marriage to Krishna Deva Raya. She became his third queen.

He established friendly relations with the Portuguese, who set up the Portuguese Dominion of India in Goa in 1510. The Emperor obtained guns and Arabian horses from the Portuguese merchants. He also utilized Portuguese expertise in improving water supply to Vijayanagara City.

The complicated alliances of the empire and the five Deccan sultanates meant that he was continually at war; in one of these campaigns, he defeated Golconda and captured its commander Madurul-Mulk, crushed Bijapur and its sultan Ismail Adil Shah and restored Bahmani sultanate to Muhammad Shah.

The highlight of his conquests occurred on May 19, 1520 where he secured the fortress of Raichur from Ismail Adil Shah of Bijapur after a difficult siege during which 16,000 Vijaynagar soldiers were killed. The exploits of the

chief military commander, Pemmasani Ramalinga Nayudu, during the battle of Raichur were suitably rewarded by the grateful emperor. During the campaign against Raichur, it is said that 703,000 foot soldiers, 32,600 cavalry and 551 elephants were used (See The battle of Raichur). Finally, in his last battle, he razed to the ground the fortress of Gulburga, the early capital of the Bahmani sultanate. His empire extended over the whole of South India.

In 1524 he made his son Tirumalai Raya the *Yuvaraja* though the crown prince did not survive for long. He was poisoned to death. Suspecting the involvement of Saluva Timmarasa, Krishna Deva Raya had his trusted commander and adviser blinded.

Paes summarises the king's attitude to matters of law and order by the sentence, "The king maintains the law by killing." Offences against property (designed to maintain stability) and for murder ranged from cutting of a foot and hand for theft and beheading for murder (except for those occurring as a result of duel). Paes could not estimate the size of Vijaynagar as his view was obscured by the hills but estimated the city to be at least as large as Rome. Furthermore, he considered Vijaynagar to be "the best provided city in the world" with a population of not less than a half a million.

The empire was divided into a number of provinces often under members of the royal family and into further subdivisions. The official languages of the court were Kannada and Telugu .

Sewe I remarks that Krishna Deva Raya was not only a monarch de – jure, but he was also a de – facto sovereign with extensive powers and strong personal influence. With the active co – operation of Saluva Thimmarasa he administered the Kingdom well, maintained peace in the land and increased the prosperity of the people.

The administration of the empire was carried on along the lines indicated in his Amuktamalyada. He was the opinion that the King should always rule with an eye towards dharma. His concern for the welfare of the people is amply proved by his extensive annual tours all over the empire, during which he studied everything personally and tried to redress the grievances of the people and to punish the evil doers.

The Portuguese Chronicler Domingo Paes praises Krishna Deva Raya as, "the most feared and perfect King… a great ruler and a man of much justice". Though a staunch follower of Vaishnavism he showed respect all sects and petty religious prejudices never influenced him either in granting gifts or in his choice of companions and officers. According to Barbosa, "The King allows such freedom that every man may come and go live according to his own creed, without suffering any annoyance".

The rule of Krishna Deva Raya was an age of prolific literature in many languages, although it is also known as a golden age of Telugu literature. Many Telugu, Sanskrit, Kannada and Tamil poets enjoyed the patronage of the emperor. Emperor Krishna Deva Raya was fluent in many languages.

He patronised Kannada poets Mallanarya who wrote *Veera-saivamrita*, *Bhava-chinta-ratna* and *Satyendra Chola-kathe*, Chatu Vittal-anatha who wrote *Bhaga-vatha*, Timmanna Kavi who wrote a eulogy of his king in *Krishna Raya Bharata*. Vyasatirtha, the great saint from Mysore belonging to the Madhwa order of Udupi was his *Rajguru* who wrote many songs in praise of his devoted king. *Krishna Deva Rayana Dinachari* in Kannada is a recently discovered work. The record highlights the contemporary society during Krishna Deva Raya's time in his personal diary. However it is not yet clear if the record was written by the king himself.

Krishna Deva Raya patronised Tamil poet Haridasa. In Sanskrit, Vyasatirtha wrote *Bhedo-jjivana*, *Tat-parya-chandrika*, *Nyaya-mrita* (a work directed against Advaita philosophy) and *Tarka-tandava*. Krishna Deva Raya himself an accomplished scholar wrote *Madalasa Charita*, *Satyavadu Parinaya* and *Rasamanjari* and *Jambavati Kalyana.* Krishna Deva Rayalu's ("Desa bhashalandu Telugu Lessa") reign was the golden age of Telugu literature. Eight poets known as *Astadiggajalu* (eight elephants in the eight cardinal points such as North, South etc.) were part of his court (known as *Bhuvana-vijayamu*). According to the Vaishnavite religion there are eight elephants in eight corners in space and hold the earth in its place. Similarly these eight poets were the eight pillars of his literary assembly. Who constituted Ashtadiggajas is not certain. But, it is popularly believed to include these : Allasani Peddana, Nandi Thimmana, Madayyagari Mallana, Dhurjati, Ayyala-raju Rama-Bhadrudu, Pingali Surana, Rama-raj-bhushanudu and Tenali Rama Krishna.

Among these eight poets Allasani Peddana is considered to be the greatest and is given the title of *Andhra Kavita Pitamaha* (the father of Telugu poetry). *Manu-charitramu* is his popular prabhanda work. Nandi Timmana wrote *Pari-jata-apaharan-amu*. Madayya-gari Mallana wrote *Raja-sekhara Charitramu.* Dhurjati wrote *Kalahasti Mahatyamu* and Ayyal-raju Rama-bhadrudu wrote *Rama-abhyuday-amu.* Pingali Surana wrote the still remarkable *Raghava-pandaveey-amu,* a dual work with double meaning built into the text, describing both the Ramayana and the Mahabharata. Battumurty alias Rama-raja-bhushanudu wrote *Kavya-lankara-sangrahamu, Vasu-charitramu,* and *Haris-chandrana-lopakhyanamu.* Among these works the last one is a dual work which tells simultaneously the story of King Harishchandra and Nala and Damayanti. Tenali Ramakrishna first wrote *Udbhataradhya Charitramu,* a Shaivite work and later wrote Vaishnava devotional texts *Pandu-ranga Mahatmyamu,* and *Ghati-kachala Mahatmyamu.* The period of the Empire is known as "Prabandha Period," because of the quality of the prabandha literature produced during this

time. Tenali Rama remains one of the most popular folk figures in India today, a quick-witted courtier ready even to outwit the all-powerful emperor.

Sri Krishna Deva Raya wrote the *Amuktamalyada* in Telugu, in which he beautifully describes the pangs of separation suffered by Andal (one of the twelve bhakti era alwars) for her lover Lord Vishnu. He describes Andal's physical beauty in thirty verses; using descriptions of the spring and the monsoon as metaphors. As elsewhere in Indian poetry - see Sringara - the sensual pleasure of union extends beyond the physical level and becomes a path to, and a metaphor for, spirituality and ultimate union with the divine.

One of the main characters is Periyalwar, the father of Andal. Lord Vishnu commands Periyalwar to teach a king of the Pandya dynasty the path of knowledge to *moksha*. Amuktamalyada is also known by the name *Vishnu-chitteeyam,* a reference to *Vishnu-chittudu*, the telugu name of Periyalwar. Several other short stories are included in Amuktamalyada in the course of the main story of *Godadevi*, the telugu name of Andal, which is used throghout the tome. Krishna Rayalu was also well-versed in Sanskrit, Tamil and Kannada. *Jambavati Kalyanamu* is his Sanskrit work. He strived for the welfare and the upliftment of Telugu people.

Krishna Deva Raya respected all sects of Hinduism, although he personally leaned in favour of Sri Vaishnavism, as evident in his litreary tomes, and lavished on the Tirumala Venkateswara Temple numerous objects of priceless value, ranging from diamond studded crowns to golden swords. Additionally, he is known to have commissioned the making of statutes of himself and his two wives at the temple complex. Krishna Deva Raya, was formally, initiated into the Sri Vaishnava Sampradaya, by Panchamatha Bhanjanam Tathacharya, the Rajaguru, of those times.Article by U Vaidyanathan He also, equally, patronised Vyasatirtha, and other vedanta scholars of that time.[15] He patronised poets and scholars in Kannada, Telugu, Tamil and Sanskrit.

Krisha Deva Raya was influenced by his minister prime, Saluva Timmarusu

❖ Saluva Timmarusu or simply Timmarasa was Prime minister of Krishna Deva Raya. He had also served as prime minister under Viranarasimha Raya (The word Arasu or "Arasa" is a Tamil word derived from "Arasu" used as a title by royalty, chieftains, feudal Barons and even kings"). Modern day English equivalent word for "Arasu" is "Urs". Timmarasa was responsible for the coronation of Krishnadevaraya. Records of Portuguese traveller Nuniz suggest that Vira Narasimha, while on his death bed ordered Timmarasa to blind his half brother Krishnadevaraya to ensure that his own minor son of eight years would become king of the empire.
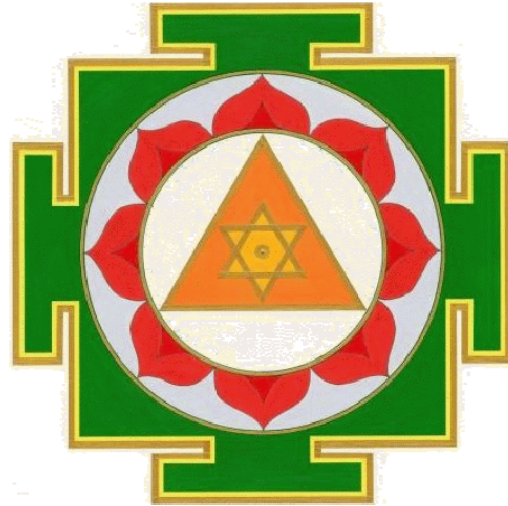
Ganesh Yantra

Timmarasa instead presented the king with a pair of she-goat eyes in order to satisfy the wish of the dying king. This way Timmarasa ensured that Krishnadevaraya became the successor. However records don't confirm this information in any way and according to Prof. K.A.N. Sastri, there is nothing to suggest anything but a friendly relationship between the two half brothers.

In 1524, Krishnadevaraya crowned his minor son *Yuvaraja*. A few months later the prince took ill and died of poisoning. Accusing Timmarasa for this crime, Krishnadevaraya had the entire family of the minister blinded.

The fall of Timmarusa brings us to our observations about his class, the Brahmins. About the time the West was coming to understand this group of people, the power they exerted over the courts of the sub-Continent was analogized to the power Harvard and Yale held over American government. In particular, the "Boston Brahmins" was coined as a term to described the culturally powerful class of first families in New England. Cornell is not "of the Brahmin" class; it was founded as a rejection of their hold on American culture. But there are many Brahmin in the intellectual lines of the New York Alpha Chapter of the Phi Kappa Psi Fraternity at Cornell University.

As for the original, the Brahmin (Brāhmaṇa, ब्राह्मणः) is the class of educators, scholars and preachers in Hinduism. It occupies the highest position among the four varnas of classical Hinduism.

The English word *brahmin* is an anglicised form of the Sanskrit word Brāhmana (Brāhman also refers to a mystical concept in Hinduism). Brahmins are also called Vipra "inspired", or Dvija "twice-born".

In the Vedic period, the Brahmins were engaged in creating (Rigvedic) religious poetry and acted as priests, especially for the nobility (Ksatriya). Later on, Brahmins continued to learn and teach the Vedas and act as priests but also took on a variety of occupations, from royal service to landowners. From Vedic times on, the Kings acted in close relationship with Brahmins (brahmakṣatra) and relied on them as their advisors. As the British continued this association, during the British Raj, the Brahmins had become a powerful and influential group in India, attracting accusations of discriminating against 'lower' castes. In modern India, the Brahmins have complained of reverse discrimination.

The history of the Brahmin community in India begins with the Vedic religion of early Hinduism, now often referred to by Hindus as Sanatana Dharma. The Vedas are the primary source of knowledge for brahmin practices. Most sampradayas of Brahmins take inspiration from the Vedas. According to orthodox Hindu tradition, the Vedas are *apauruṣeya* and *anādi* (beginning-less), but are revealed truths of eternal validity. The Vedas are considered *Śruti* (*that which is heard*) and are the paramount source of Brahmin traditions. Shruti includes not only the four Vedas (the Rigveda, the Yajurveda, the Samaveda and the Atharvaveda), but also their respective Brahmanas, Aranyakas and Upanishads.

Brahman and Brahmin (brahman, brahmán, masculine) are not the same. Brahman (bráhman, neuter), since the Upasishads, refers to the Supreme Self. Brahmin or Brahmana (brahmán, brāhmaṇa) refers to an individual. Additionally, the word Brahma (brahmā, masculine) refers to first of the gods.

In 1931 (the last Indian census to record caste), Brahmins accounted for 4.32% of the total population. Brahmins even in Uttar Pradesh, where they were most numerous, constituted just 12% of the recorded population. In Andhra Pradesh, they formed less than 6%,Tamil Nadu they formed less than 3% and in Karnataka, less than 2%. In Kerala, Nambudiri Brahmins make up 0.7% of the population.

The Brahmin castes may be broadly divided into two regional groups: Pancha-Gauda Brahmins and Pancha-Dravida Brahmins as per the shloka,however this sloka is from Rajatarangini of Kalhana which is composed only in 11th CE and many communities find their traces from sages mentioned in, much older Vedas and puranas: Karnataka(Kannada), Telugu (Andhra), Dravida (Tamil and Kerala), Maharashtra and Gujarat are Five Southern (Panch Dravida). Saraswata, Kanyakubja, Gauda, Utkala, Maithili are Five Northern (Pancha Gauda). This classification occurs in Rajatarangini of Kalhana and is mentioned by Jogendra Nath Bhattacharya in "Hindu Castes and Sects."

Panch Gaur (the five classes of Northern India): (1) Saraswat,(2) Kanyakubja, (3)Saryuparin Brahmins (4) Gauda brahmins (including Sanadhyas)) (5)Utkala Brahmins including Bengali, Oriya and Maithili Bahmins]], In addition, for the purpose of giving an account of Northern Brahmins each of the provinces must be considered separately, such as, Kashmir, Nepal, Uttarakhand, Himachal, Kurukshetra, Rajputana, Uttar Pradesh, Ayodhya (Oudh), Gandhar, Punjab, North Western Provinces and Pakistan, Sindh, Central India, Trihoot, Bihar, Orissa, Bengal, Assam, etc. The originate from south of the (now-extinct) Saraswati River.

In Bihar, majority of Brahmins are Kanyakubja Brahmins, Bhumihar Brahmins and Maithil Brahmins with a significant population of Sakaldipi or Shakdweepiya Brahmins.

In Gujarat,the Brahmin are classified in mainly Nagar Brahmin, Unewal Brahmin,Khedawadi Brahmin , Aavdhich Brahmin and Shrimali Brahmin.

In Haryana, the Brahmin are classified in mainly Dadhich_Brahmin, Gaud Brahmin, Khandelwal Brahmin. But large proportion of Brahmin in Haryana are Gaud(about 90%). Approximately all Brahmin in west U P are adi gaur.

In Madhya Pradesh, the Brahmins are classified in mainly Shri Gaud, Sanadhya brahmin, Gujar-Gaud Brahmins. Majority of Shri Gaud Brahmins are found in the Malwa region (Indore, Ujjain, Dewas). Eastern MP has dense population of Sarayuparain Brahmins. Hoshangabad and Harda Distt. of MP have a considerable population of Jujhotia and Naremdev Brahmins.

In Nepal, the hill Brahmins are classified in mainly Upadhaya Brahmin, Jaisi Brahmin and Kumain Brahmins. Upadhaya Brahmins are supposed to have settled in Nepal long before the other two groups. Majority of hill Brahmins are supposed to be of Khasa origin.

In Punjab, they are classified as Saraswat Brahmins.

In Karnataka, Brahmins are mainly classified into Havyaka speaking Havigannada, Hoysala Karnataka speaking kannada, Shivalli and Kota speaking Tulu, Karahada speaking Marathi and have their own tradition and culture.

In Rajasthan, the Brahmins are classified in mainly Dadhich_Brahmin, Gaud Brahmin,Sanadhya brahmins, Rajpurohit / Purohit Brahmins, Sri Gaud Brahmin, Khandelwal Brahmin, Gujar-Gaud Brahmins. Rajpurohit / Purohit Brahmins are mainly found in Marwar & Godwad region of Rajasthan.Shakdweepiya Brahmins are also found at many places in rajasthan they are the major pujari in many temples of western rajasthan. In Sindh, the saraswat Brahmins from Nasarpur of Sindh province are called Nasarpuri Sindh

Saraswat Brahmin. During the India and Pakistan partition migrated to India from sindh province.

In Uttar Pradesh from west to east: Sanadhya & Gauda(western UP), Kanyakubja(Central UP), Sarayuparin (Central Uttar Pradesh,Eastern, NE,& SE UP) and Maithil(Varanasi), the South western UP, i.e. Bundelkhand has thick population of Jujhotia brahmins(branch of Kanyakubja brahmins:*ref.* Between History & Legend:Power & Status in Bundelkhand by Ravindra K Jain). Mathure or mathuria Brahmins 'choubeys' are limited to Mathura area.

In West Bengal the Brahmins are classified in Barendra & Rarhi corresponding to the ancient Barendrabhumi(North Bengal) and Rarhdesh(South Bengal) making present day Bangladesh & West Bengal. It is also said that Barendras are traditional Brahmins who practiced the art of medicinal science and surgury rather than the traditional function of being the teacher or the priest, and so many a times they are not considered true brahmins by the Rarhis, although they are their own offshoots.

The traditional accounts of the origin of Bengali Brahmins are given in texts termed Kulagranthas (e.g., Kuladīpīkā), composed around the 17th century. They mention a ruler named Ādiśūra who invited five Brahmins from Kanyakubja, so that he could conduct a yajña, because he could not find Vedic experts locally. Traditional texts mention that Ādiśūra was ancestor of Ballāl Sena from maternal side and five Brahmins had been invited in AD 1077. Historians have located a ruler named Ādiśūra ruling in north Bihar, but not in Bengal. But Ballāl Sena and his predecessors ruled over both Bengal and Mithila (i.e., North Bihar). It is unlikely that the Brahmins from Kānyakubja may have been invited to Mithila for performing a yajña, because Mithila was a strong base of Brahmins since Vedic age. Another account mentions a king Shyamal Varma who invited five Brahmins from Kānyakubja who became the progenitors of the Vaidika Brahmins. A third account refers to five Brahmins being the ancestors of Vārendra Brahmins as well. From similarity of titles (e.g., upādhyāya), the first account is most probable.

Besides these two major community there are also Utkal Brahmins, having migrated from present Orissa and Vaidik Brahmins, having migrated from Western and Northern India.

Panch Dravida (the five classes of Southern India): 1) Andhra, 2) Dravida (Tamil and Kerala), 3) Karnataka, 4) Maharashtra and Konkon, and 5) Gujarat. They originate from north of the (now-extinct) Saraswati River.

In Andhra Pradesh, Brahmins are broadly classified into 2 groups: Vaidika (meaning educated in vedas and performing religious vocations) and Niyogi (performing only secular vocation). They are further divided into several sub-castes. However, majority of the Brahmins, both Vaidika and Niyogi, perform only secular professions. [15]

In Kerala, Brahmins are classified into three groups: Namboothiris, Pottis and Pushpakas. (Pushpakas are commonly clubbed with Ampalavasi community). The major priestly activities are performed by Namboothiris while the other temple related activities known as Kazhakam are performed by Pushpaka Brahmins and other Ampalavasis. Sri Adi Shankara was born in Kalady, a village in Kerala, to a Namboothiri Brahmin couple, Shivaguru and Aryamba, and lived for thirty-two years. The Namboothiri Brahmins, Potti Brahmins and Pushpaka Brahmins in Kerala follow the Philosophies of Sri Adi Sankaracharya. The Brahmins who migrated to Kerala from Tamil Nadu are known as Pattar in Kerala. They possess almost same status of Potti Brahmins in Kerala.

In Tamil Nadu, Brahmins belong to 2 major groups: Iyer and Iyengar. Iyers comprise of Smartha and Saivite Brahmins and are broadly classified into Vadama, Vathima, Brhatcharnam, Ashtasahasram, Sholiyar and Gurukkal. There are mostly followers of Adi Shankaracharya and form about three-fourths of Tamil Nadu's Brahmin population. Iyengars comprise of Vaishnavite Brahmins and are divided into two sects: Vadakalai and Thenkalai. They are mostly followers of Ramanuja and make up the remaining one-fourth of the Tamil Brahmin population.

In Maharashtra, Brahmins are classified into five groups: Chitpavan Konkanastha Brahmins, Gaud Saraswat Brahmin, Deshastha Brahmin and Karhade Brahmin, Devrukhe. As the name indicates, Kokanastha Brahmin are from Konkan area. Gaud Saraswat Brahmins are from Konkan region or they may come from Goa or Karnataka, Deshastha Brahmin are from plains of Maharashtra, Karhade Brahmins are perhaps from Karhatak (an ancient region in India that included present day south Maharashtra and northern Karnataka) and Devrukhe Brahmins are from Devrukh near Ratnagiri.

In Madhya Pradesh the descendents of Somnath temple priests, Naramdev Brahmin, Who migrated from Gujrat to Madhyapradesh after the Mohd. Ghazni notorious forays in saurashtra and desacration of Somnath, and sedenterized along the coast of Narmada river hence derived their name ie Narmdiya brahmin or Naramdevs. Guru of Adi guru Shankaracharya, shri Govindacharya claimed to belongs to this community who initiated him in the Omkareshwar in the bank of river Narmada. Naramdevs are in high concentration in Nimar (Khandwa and Khargone)and Bhuvana region (Harda) of Madhyapradesh.

In Gujarat, Brahmins are classified into Eight groups: Anavil Brahmin, Audichya Brahmins, Bardai Brahmins, Girinarayan Brahmins, Khedaval, Nagar Brahmins, Shrimali Brahmins, Sidhra-Rudhra Brahmins and Modh Brahmins. The Modh Brahmins woship Matangi Modheshwari mata (Modhera) and are mostly found in North Gujarat and in the Baroda region.

In general, gotra denotes any person who traces descent in an unbroken male line from a common male ancestor. Panini defines gotra for grammatical purposes as ' apatyam pautraprabhrti gotram' (IV. 1. 162), which means 'the word gotra denotes the progeny (of a sage) beginning with the son's son. When a person says ' I am Kashypasa-gotra' he means that he traces his descent from the ancient sage Kashyapa by unbroken male descent. According to the Baudhâyanas'rauta-sûtra Viśvâmitra, Jamadagni, Bharadvâja, Gautama, Atri, Vasishtha, Kashyapa and Agastya are 8 sages; the progeny of these eight sages is declared to be gotras. This enumeration of eight primary gotras seems to have been known to Pānini. These gotras are not directly connected to Prajapathy or latter brama. The offspring (apatya) of these eight are gotras and others than these are called ' gotrâvayava '.

The gotras are arranged in groups, e. g. there are according to the Âsvalâyana-srautasûtra four subdivisions of the Vasishtha gana, viz. Upamanyu, Parāshara, Kundina and Vasishtha (other than the first three). Each of these four again has numerous sub-sections, each being called gotra. So the arrangement is first into ganas, then into pakshas, then into individual gotras. The first has survived in the Bhrigu and Āngirasa gana. According to Baudh., the principal eight gotras were divided into pakshas. The pravara of Upamanyu is Vasishtha, Bharadvasu, Indrapramada; the pravara of the Parâshara gotra is Vasishtha, Shâktya, Pârâsharya; the pravara of the Kundina gotra is Vasishtha, Maitrâvaruna, Kaundinya and the pravara of Vasishthas other than these three is simply Vasishtha. It is therefore that some define pravara as the group of sages that distinguishes the founder (lit. the starter) of one gotra from another.

There are two kinds of pravaras, 1) sishya-prasishya-rishi-parampara, and 2) putrparampara. Gotrapravaras can be ekarsheya, dwarsheya, triarsheya, pancharsheya, saptarsheya, and up to 19 rishis. Kashyapasa gotra has at least two distinct pravaras in Andhra Pradesh: one with three sages (triarsheya pravara) and the other with seven sages (saptarsheya pravara). This pravara may be either sishya-prasishya-rishi-parampara or putraparampara. When it is sishya-prasishya-rishi-parampara marriage is not acceptable if half or more than half of the rishis are same in both bride and bridegroom gotras. If it is putraparampara, marriage is totally unacceptable even if one rishi matches.

Due to the diversity in religious and cultural traditions and practices, and the Vedic schools which they belong to, Brahmins are further divided into various subcastes. During the sutra period, roughly between 1000 BCE to 200 BCE, Brahmins became divided into various Shakhas (branches), based on the adoption of different Vedas and different rescension Vedas. Sects for different denominations of the same branch of the Vedas were formed, under the leadership of distinguished teachers among Brahmins.

There are several Brahmin law givers such as Angirasa, Apasthambha, Atri, Brihaspati, Boudhayana, Daksha, Gautam, Harita, Katyayana, Likhita,

Manu,[18] Parasara, Samvarta, Shankha, Shatatapa, Ushanasa, Vashishta, Vishnu, Vyasa, Yajnavalkya and Yama. These twenty-one rishis were the propounders of Smritis. The oldest among these smritis are Apastamba, Baudhayana, Gautama, and Vasishta Sutras.

Many Indians and non-Indians claim descent from the Vedic Rishis of both Brahmin and non-Brahmin descent. For example the Dash and Nagas are said to be the descendants of Kashyapa Muni, the Gotamas (including Lord Buddha apart from the Gautam Brahmins are said to descendants of Gautama Muni. Buddha has the Gautama gotra, as Ksatriyas habitually took on the gotra of their priests. It is also believed that Buddha was a descendant of the Vedic Angirasa Muni. Visvakarmas are the descendants of Pancha Rishis or Brahmarshies. According to Yajurveda and brahmanda purana They are Sanagha ,Sanathana,Abhuvanasa,Prajnasa, Suparnasa. The Kani tribe of South India claim to descend from Agastya Muni.

The Gondhali, Kanet, Bhot, Lohar, Dagi, and Hessis claim to be from Renuka Devi.

The Kasi Kapadi Sudras claim to originate from the Brahmin Sukradeva. Their duty was to transfer water to the sacred city of Kashi.

Dadheech Brahmins/dayama brahmin trace their roots from Dadhichi Rishi. Many Jats clans claim to descend from Dadhichi Rishi while the Dudi Jats claim to be in the linear of Duda Rishi.

Lord Buddha of course, was a descendant of Angirasa through Gautama. There too were Kshatiryas of other clans to whom members descend from Angirasa, to fulfill a childless king's wish.

The backward-caste Matangs claim to descend from Matang Muni, who became a Brahmin by his karma.

The nomadic tribe of Kerala, the Kakkarissi according to one legend are derived from the mouth of Garuda, the vehicle of Vishnu, and came out Brahmin.

Brahmins have taken on many professions, including being priests, ascetics and scholars to warriors and business people, as is attested for example in Kalhana's Rajatarangini. Brahmins with the qualities of Kshatriyas are known as 'Brahmakshatriyas'. An example is the avatara Parshurama who destroyed the entire Haiheyas 21 times. Not only did Sage Parashurama have warrior skills but he was so powerful that he could even fight without the use of any weapons and trained others to fight without weapons. The Pallavas were an example of Brahmakshatriyas as that is what they called themselves. King Lalitaditya Muktapida of Kashmir ruled all of India and even Central Asia.

Today there is a caste, Brahmakhatris, who are a clan of the Khatris, however this is suspicious since Khatris are a business caste/community of Punjab and belong to the Vaishya caste. Khatri has often been misinterpreted as a variation of the word Kshatriya, meaning warrior, however there are no records of any Khatri kingdoms or empires in Indian history and this claim to Kshatriya is recently made in the 20th century.

Perhaps the word Brahma-kshatriya refers to a person belonging to the heritage of both castes. However, among the Royal Rajput households, brahmins who became the personal teachers and protectors of the Royal princes rose to the status of Rajpurohit and taught the princes everything including martial arts. They would also become the keepers of the Royal lineage and its history. They would also be the protectors of the throne in case the regent was orphaned and a minor.

Kshatriyan Brahmin is a term associated with people of both caste's components.

King Rudravarma of Champa (Vietnam) of 657 A.D. was the son of a Brahmin father.

King Jayavarma I of Kambuja (Kampuchea) of 781 A.D. was a Brahma-kshatriya.

Brahmins with the qualities of a Vaisya or merchant are known as 'Brahmvyasya'. An example of such persons are people of the Ambastha[26] caste, which exist in places like South India and Bengal. They perform medical work - they have from ancient times practiced the Ayurveda and have been Vaidyas (or doctors).

Many Pallis of South India claim to be Brahmins (while others claim to be Agnikula Kshatriyas.) Kulaman Pallis are nicknamed by outsiders as Kulaman Brahmans. Hemu from Rewari ,Haryana was also a Brahmin by birth.

Brahmins, Vedic priests, adhere to the principles of Brahmanism, Sanatana Dharma, and can be found in any of the different religions of Hinduism, such as acceptance of the Vedas. *Brāhmaṇas* have six occupational duties, of which three are compulsory — namely, studying the Vedas, worshiping the Deity and giving charity. By teaching, by inducing others to worship the Deity, and by accepting gifts, the *brāhmaṇas* receive the necessities of life. This is also confirmed in the *Manu-saṁhitā*:

> ṣaṇṇāṁ tu karmaṇām asya

> trīṇi karmāṇi jīvikā

yajanādhyāpane caiva

viśuddhāc ca pratigrahaḥ

Of the six occupational duties of the *brāhmaṇas*, three are compulsory — namely, worship of the Deity, study of the Vedas and the giving of charity. In exchange, a brāhmaṇa should receive charity, and this should be his means of livelihood. A *brāhmaṇa* cannot take up any professional occupational duty for his livelihood. The *śāstras* especially stress that if one claims to be a *brāhmaṇa*. Brahmins believe in *Sarvejanāssukhinobhavaṃtu* — Let the entire society be happy and prosperous and *Vasudhaika kuṭumbakaṃ* — the whole world is one family. Many Brahmins are reformers. Most Brahmins today practice vegetarianism or lacto-vegetarianism. There are some Brahmins who are non-vegetarians, mainly the Brahmins of cold mountain areas like Kashmir, Himachal Pradesh and Nepal, and coastal areas like Bengal, who are fish eaters. However, even the meat eating Brahmins shun beef.

The three sampradayas (traditions) of Brahmins, especially in South India are the Smarta sampradaya, the Srivaishnava sampradaya and the Madhva sampradaya.

Srivaishnava sampradaya and the Madhva sampradaya are the two major Vaishnavite sects. From these two were influenced several other Vaishnavite sects such as the Ramananda Sampraday, and Ramdassi Sampraday. The chief propounder of the Sri Vaishnava Sampradaya was Ramanuja while Madhava was the founder of the Madhav Sampraday. The Pushtimarg Sampraday, founded by Vallabh Acharya is yet another sect influenced by the other two major Vaishnavite sect.

The most well know branch of Vaishnavism is that of Brahma Gaudiya Vaishnavism from Bengal. This was founded by Lord Caitanya Mahaprabhu. This branch of Vaishnavism was the first opened the status Brahmin to those who were not of Indian decent. These brahmin are part of the Gaudiya Vaishnava branch known as International Society for Krishna Consciouness, or ISKCON

Vaishnavism included many sect such as the Swaminarayan Sampraday.

There are many members of the Swaminarayan Sampraday founded by Bhagwan Swaminarayan, born as Ghanshyam Pande a Vaishnavite Brahmin of present-day Uttar Pradesh. He later settled in Gujarat, wherein the highest density of sampraday members live. This is a Vaishnavite sect. This sect was founded in the latter part of the 18th century.

There is also the Varkari Sampraday, which worships Sri Krishna as "Vithal". The word "Varkari" means *travelers* because members of this sect travel from their home towns on a pilgrimage to Pandharpur, almost always on foot!

Important saints of this movement were the Brahmins Dnyaneshwar, Muktabai as well as several non-Brahmin icons.

There is also the Mahanubhava sampraday founded by King Cakradhara, known popularly to members as Sri Chakradhar Swami, in the 12th century. The members of this sect worship Lord Vishnu in His five forms; Lord Krishna, Lord Sri Dattatreya, Lord Sri Chakrapani, Lord Sri Govindaprabhu, and Lord Cakradhara (the founder Himself).

The Shaiva Brahmins have important icons such as, Basava Swami of Karnataka, Kungiliya Kalaya Nayanar or Tamil Nadu, and Lakulisa of Gujarat.

There are additional sampradayas as well which are not as widely followed as the rest.

The Mahima Dharma or "Satya Mahima Alekha Dharma" was founded by the Brahmin Mukanda Das of present-day Orissa, popularly know by followers as Mahima Swami according to the *Bhima Bhoi* text. He was born in the last part of 18th century in Baudh ex-state as a son of Ananta Mishra. He was Brahmin by caste as mentioned in Mahima Vinod of *Bhima Bhoi* in Vol.11. This sampradaya is similar to Vaishnavism. Although the members of this sect do not worship Lord Vishnu as their Ishta-Deva, they believe that the Srimad Bhagavatam is sacred. The founder of this sect was a Vaishnavite before founding the new order. This sampradaya was founded in the latter part of the 18th century.

There is also the Avadhoot Panth, wherein Lord Dattertaya and his forms such as Narasimha Saraswati and Sai Baba of Shirdi are worshiped. Lord Dattatreya is worshiped by many as the Hindu trinity - Brahma, Vishnu and Shiva in one divine entity. Many even worship Dattatreya as an avatar of Vishnu or of Shiva.

Conclusion of the Brahmin intellectual line

So *what is the lesson* of the **Brahmin** line's intellectual legacy within New York Alpha?

The Brahmin line formed early in New York Alpha's history, at a time when the American Transcendental movement was waning and the Republic's scholars were beginning to read Eastern philosophy through cousin Friedrich and the influences upon the great Nietzche. As other lines connect New York Alpha to the philosophies of West Africa, East Africa and Asia, the Brahmin line connects the Chapter to the intellectual traditions of India and the sub-Continent.

The Brahmin intellectual line is part of New York Alpha's local Chapter lore, first recorded by brother Cadwalader E. Linthicum (1885)(1889) and preserved by Walter Sheppard ('29)('32) and Fred E. Hartzch ('28)('31).

"To know the lore, is to tend the Tree."