



The Role of Desire: Creative and Cognitive Aspect

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The Cosmic world has got the first and foremost responsibility of awaking all our efforts. The world aware us in many different ways--- it is trying to make us cautious, but not enthrall. We are cautious because of enjoying our own conscious-authority.

A prince is handed to the teacher so that he will make able the Prince to rule the nation by removing his unwillingness through teachings. But sometimes it would seem that the teacher captivates the prince so much by his learning and when the prince gets the rulership, existing in name only. Ultimately the teacher ruled over the King, i.e. the teacher has great influences on the King by way of converting him. When the outer world becomes so powerful that it tries to take out our entire attempts, it is called *vāsanā*¹. This psychological process attached us to the various object of cosmic world. When something is presented in front of us, it draws our attention. In this way our mind become scattered in worldly objects. This is the easiest method to interact with other.

If *vāsanā* does not stop in a proper place, its excessiveness becomes prior to our life, then our life cannot come out from this dark (*tāmasika*) situation. We cannot prove and fill our own authority. We are outside masters without gaining any kind of wealth. The present attraction takes us from one of our smaller to the smallest. In this situation man cannot build any permanent object.

This *vāsanā* is going to stop at desire (*icchā*). The objective of *vāsanā* is an outside affair, on the contrary, the goal of desire is an inner intention. Desire is the thing of heart. All of the nimble *vāsanā* is bound up by the desire around a sincere purpose. The desire does not allow *vāsanā* to wonder outside as such.

Then people come from one to many. But if *vāsanā* is stronger than will, if it does not want to accept the intention, only then the external authority grows up

and minimizes inner authority. And finally the purpose is lost. Then the work of human creation does not function. Where the will power is strong, where the authority is well established in heart, a person evokes the attraction of darkness (*tāmasika*) and excels in *rājasika* qualities.

But the subject of *vāsanā* is as diverse as it is. In the same way, the subject of will is not only one in the realm of desire. Many more intentions come to mind in a couple of times. The intention of learning, wealth, fame etc. become chief to an individual. Thus anarchy is created in the world of desire. This anarchy is dispelled when we associate all of our desire with the will of the world. That desire is the good-will of the world. It is neither just my wish, nor just your will, it is the basic eternal desire of the Cosmic world.

The desire is at the root of the universe, and hence, the *Upaniṣad* says about it- “*svābhāvīkī jñānavalakriyā ca*”² i.e., it is easy and independent. There is no artificial influence outside of it. Our will when bound with the original eternal desire of the Universe leads to all of its actions that are normal in nature. That is, all of its actions are not done by any inclination. Pride does not let it push, the imitation of folk society does not create him, encouragement of communal factionalism does not give strength, blasphemy does not hurt him, harassment does not stop him, miseries of the material does not deter him.

Those who have associated their will to the will of Mars, they gain the immortal power of the Universe, that natural power of action ----there is a lot of evidence of it in history. We may cite the instances of Goutam Buddha, Jesus Christ etc.

Buddha avoided the happiness and prosperity of Kapilāvastu and went to the welfare of the world, the treasury and soldiers had nothing to do with him. He is then equal to the tenants of his ancestral kingdom in external materials. But as he associated his desire with

the eternal desire of Universe, his desire gained the natural action. Though he has lost his mortal body since a few centuries, but the natural desire of his good deeds is still going on today. It can still be seen in the secluded temple of Buddhagaya, a devotee surrenders to the world-welfare will and praying with his folded hands: “*Buddham̄ Tāranām̄ gacchāmi*”. Even today his teachings are giving life to people, his words are giving fearlessness to the people. his will still in action today, a thousand years later.

Another such radiant personality is Jesus. He was born in a stable and remote village --- not in any scholar's house, not in any King's palace, not in any opulent capital, even not in a great field of pilgrimage. Only a few Algerian youths who made living by fishing became his disciples. When the Roman emperor ordered him to be crucified, no sign was ever revealed the particular day that the day will be blessed forever in the history of the world. His enemies thought everything was gone, this tiny spark was completely crushed and extinguished. But noone cannot put him out. The Lord Jesus reconciled his will with the will of Father--- that desire does not die, there is no end to his normal actions. What manifested itself in an extreme lean way on that day, has conquered the Universe after two thousand years.

The absolute good-power manifested his knowledge, power and action through the midst of unknown poverty. Evidence of this fact has been found repeatedly in history. From the above discussion we may easily draw our conclusion how important the role of desire plays in our lives. We cannot afford to violate it. Desire is inextricably linked with our existence.

Human beings have got their autonomy to think something in his own manner. The role of desire is of two -fold: -creative aspect and cognitive aspect. Any sort of creation is rooted in the seed of desire. On the same way, the ‘desire’ is a fundamental factor in epistemology, because it prompts us to perform certain activities

‘Desire’ (*icchā*) impels us to obtain knowledge and to perform different types of action autonomously. So, desire and intellect both are not contradictory to each other, rather they are complementary to one another. Desire makes us curious for knowing the unknown, seeing the unseen and exploring the unexplored.

‘Desire’ is something which serves as window in human civilization. Through ‘desire’ (*icchā*) one can

exert oneself. Hence where there is excessive will, there is desirelessness. For this reason it makes a human being artificial dealing with only law. Implementation of law without giving any freedom is not desirable at all, as it leads to dishonor to human being. An individual is combination of both choice and intellect. Any type of creation, social changes are made possible through desire of an individual. Whenever we perform any action, or we go in quest of something is because of desire. Desire can represent the different aspects of this-worldly phenomenon.

When there is a debate or curiosity of knowing, the strong desire of it is the pre-condition. Such desire may lead one preceptor's service or prostration which is taken as marks of having strong will to know. That is why; in every case desire has got a prominent role. Such rule is applicable in case of scientific and technological discoveries also. Strong will sometimes makes a great change in philosophical or literary creativity. Without strong will one cannot engage oneself to create something in original. In order to do this he must need a strong will coming from within. Strong will leads him to the state of meditation or one pointed concentration leading to a golden philosophical or literary crop. This golden philosophical or literary crop can be treated as a creative one from the standpoint of uniqueness, novelty and originality. It happens so suddenly that people cannot understand with their normal reasoning faculty and hence they try to impose certain mystic elements or metaphysical analysis like “The grace of goddess of learning” (*Sarasvatīkṛpā*). This has been referred to by great rhetorician Ānandavardhana in his *Dhvanyāloka*.³

The above statements prove that for an original creation one needs to have ‘one-pointed concentration’ which is possible only if there is a strong will for it. That is why; each and every cognition or each and every creativity needs a ‘strong will’.

References:

- [1] Rabindranath Thakur: *Saṅcayitā*
- [2] *Brhadāraṇyakopaniṣad*, 1/1/4, *Upaniṣad*, Gita Press, Gorakhpur, 2013.
- [3] Ānandavardhana: *Dhvanyāloka*, 1/6, Bengali Translation by Satya Narayana Chakraborty, Samskṛita Pustak Bhandar, Kolkata, 2011