Chapter IV

Siddhartha

4. 1 Introduction:

Hermann Hesse’s novel *Siddhartha* is set in ancient India at the time of Buddha (563 B.C. – 483 B.C.). We find the roots of *Siddhartha*’s conception in his childhood. Hesse’s parents had been in India as missionaries. His mother was born in India. However, the health of Hesse’s father declined and the whole family had to shift to Calw. They joined the maternal grandfather of Hesse Dr. Gundert, a well-known linguist and a scholar in eastern philosophy. At this place, Hesse was brought up under the influence of Indian songs, books, and discussions about Indian and Chinese writings. The beautiful objects and pieces of art left a profound impression on Hesse’s mind. Hence, in the novel *Siddhartha*, we find an influence of eastern philosophy.

Likewise, Hesse’s life had been influenced by the psychoanalytical theory of Carl Jung. During the period of the World War I, Hermann Hesse experienced a writer’s block due to the political and familial difficulties in his creative career. During the writer’s block, he underwent psychoanalytical treatment under Dr. Lang and Dr. Jung in 1921. In the state of depression, he stored away the first part and the second part of *Siddhartha* in June 1920 to the end of 1921. He could finish the novel only in May 1922. In his essay, “The Structure of the Conscious” Jung formulates his theory of individuation which has an influence on the structure of *Siddhartha*. Jung names this process as ‘Self-realization’, ‘individuation’, and “differentiation”.

We can divide the novel into three parts. The first four chapters are devoted to the upbringing of Siddhartha’s mind. They are set on one side of the river. The first part of the novel acquaints Siddhartha with his shadow. The next four chapters depict the materialistic pursuit of Siddhartha. They are located on the other side of the river. In this phase, he experiences the glory of the physical world which represents another extreme pole of life. The second part of the novel makes him realise his anima. The last four chapters shade focus on the experiences of the soul. This part of the novel offers an experience of individuation. They are set on the river itself which divides and unites both the worlds. It signifies harmonious interplay between life’s two
extremes. It seems that Siddhartha aspires for unity in life’s temporal agony and bliss. The experience of both dead ends enables Siddhartha to live life fully.

This chapter makes use of thematic analysis of the images and symbols in order to understand the division of the novel into three parts to trace out Siddhartha’s experience of enlightenment. The critical analysis of the novel *Siddhartha* is based on Hilda Rosener’s translation of *Siddhartha* in a simple and lucid manner from the German language into the English language. The word ‘Gautama’ refers to the historical figure of Lord Buddha while the spelling ‘Gotama’ as in translation form refers to the central character of the novel. *Siddhartha* is the amalgamation of various religious philosophies. The religious knowledge of Hesse helped him to develop the process of humanization. Therefore, the chapter presents a brief account of the religious influence on *Siddhartha*.

### 4.1.1 Religious influence on *Siddhartha*:

In the view of Hermann Hesse, the goal of man’s existence is to be himself by realizing his Self. *Siddhartha* is the outcome of Hesse’s awareness of religion in its ritualistic and philosophical pattern. It also proposes Hesse’s cognizance of humanity and the primitive elements in human nature. The novel *Siddhartha* propounds the mixture of the philosophy of Hinduism and Buddhism. We find the influence of Indian philosophy, thought and culture on the German literary scholars. In their eyes, India is a land of wisdom. The superstructure of the novel *Siddhartha* is built on the foundation of philosophical amalgamation of Buddhism and Hinduism.

We witness the reflection of Buddha’s life on the plot of *Siddhartha*. It seems that Hesse presents Siddhartha as a historical figure. We find similarity between Gautama, the Buddha and Siddhartha’s life course. The meaning of the word Siddhartha is one who achieved his goal. The name of Gautama was Siddhartha before attaining the ultimate truth. The protagonist of the novel *Siddhartha* also attains enlightenment. Both reject and rebel against the orthodox ritualistic Hindu approach. The Buddha had chosen the life of ascetic by leaving behind his wife and son, Rahul. Similarly, the central character of the novel forsakes pregnant Kamala. As Gautama left his father to attain enlightenment, Siddhartha too takes fateful decision to leave his father in order to follow the path of his Self. Buddha attained enlightenment under the ‘Bodhi’ tree. In the novel, Siddhartha determines to renounce
worldly life under the mango tree. This indicates that Hesse used some part of Buddha’s life to shape the quest of his protagonist.

Siddhartha’s quest and his dissatisfaction with teachers and doctrines seems fictional counterpart of the Buddha who was known as Gautama before attaining Buddhahood. Like Gautama, Siddhartha is born in the Indian elite family. Eventually, Siddhartha like Gautama finds a seed of discontent with his comfortable and privileged life among well-to-do people. Both Gautama and Siddhartha realise about the meaninglessness of the temporal nature of reality. Siddhartha like Gautama leads a life of Samana for some time in life. However, Hesse’s protagonist gets disillusioned about the ascetic way of Samanas. In the case of asceticism, Gautama was genuine in his commitment to the life of self-denial.

Ananda, the Buddha’s disciple and cousin had witnessed His life and had grown up with Him. When the Buddha was on his deathbed, he used to take care of Him. The Buddha had anticipation of enlightenment of Ananda’s attainment of enlightenment. According to Buddha Dharma Meditation association Incorporated, the Buddha said that:

Ananda for a long time you have been in my presence, showing loving-kindness with body, speech and mind helpfully, blessedly, whole-hearted and unstintingly. You have much merit Ananda. Make an effort and very soon you will be free from defilement.¹

Similarly, Govinda grows up in the company of Siddhartha in the novel. He witnesses Siddhartha’s extraordinary intellect in his quest. He follows Siddhartha throughout his life and attains enlightenment through his assistance. However, unlike his friend, Govinda devotes himself to the teaching of the Illustrious, the Buddha. Siddhartha finds a flaw in the teaching of holy man, the Buddha. According to Siddhartha, his teaching cannot explore the secret of the experience of enlightenment of the Illustrious Gotama. Siddhartha propounds the philosophy in which he gives more importance to individual efforts in attaining enlightenment rather than following teachings as Govinda did.

In Hindu religious philosophy, the path of enlightenment consists of four basic goals of human life. They are ‘Kama’, ‘Artha’, ‘Dharma’ and ‘Moksha’. The first
goal ‘Kama’ is related to the physical pleasure. The second goal ensures worldly pleasure in which material possession is the target of man. The goal of ‘Dharma’ is a renunciation of worldly life in order to serve humanity at large through religious and moral laws. The last ‘Moksha’ is the way of redemption which is the highest goal of these goals. Moksha means release from ‘Karma’ – the cycle of birth and death. There is no incarnation after attaining this highest stage. It is similar to Buddhist term Nirvana. It is said that the state of Moksha is beyond verbal description.

In Hesse’s *Siddhartha*, we observe the influence of this philosophy on the lives of four characters of the novel. Kamala a beautiful courtesan stands for the goal of ‘Kama’. She teaches Siddhartha the art of making love which enables him to experience the pleasure of ‘Kama’ stage. Next character Kamaswami who trains Siddhartha in business matters denotes the goal of ‘Artha’. Siddhartha under his guidance acquires wealth in order to fulfil this goal. Govinda’s wish to achieve enlightenment through following laws prescribed by a teacher demonstrates the goal of ‘Dharma’. Siddhartha achieves the highest goal of ‘Moksha’ because he pursues and goes beyond all these stages whereas other characters stick to only one goal in their life.

In *Siddhartha*, Vasudeva plays the role of a catalyst in achieving ‘Moksha’. He helps Siddhartha to recover from the pain of separation he gets from his son. He encourages Siddhartha to merge his consciousness into the power of river while being a ferryman. As a result, Siddhartha’s grief is healed. While listening to the many-veiled song of the river, he finds a path to enlightenment. Siddhartha witnesses the flash of plentiful images across the river’s surface.

After the great help to Siddhartha, Vasudeva merges into the unity of all things to complete his journey. In Hindu religious philosophy, Vasudeva is the name of Lord Krishna who guides Arjuna to achieve his goal. Like Vasudeva, Siddhartha as a ferryman helps to his age-old friend Govinda to achieve wisdom in life. Govinda who becomes the follower and not leader throughout his life is invited by his friend to kiss him on the forehead. Govinda’s kiss symbolises a great love and emotional attachment of both. It serves a revelatory function in which Govinda experiences something wonderful.
He no longer saw the face of his friend Siddhartha. Instead he saw other faces, many faces, a long series, a continuous stream of faces — hundreds, thousands, which all came and disappeared and yet all seemed to be there at the same time, which all continually changed and renewed themselves and which were yet all Siddhartha. He was the face of a fish, of a carp, with tremendous, painfully opened mouth, a dying fish with dimmed eyes. He saw the face of a new-born child, red and full of wrinkle, ready to cry. He saw the face of a murderer, saw him plunge a knife into the body of a man; at the same moment he saw this criminal kneeling down, bound, and his head cut off by an executioner. He saw the naked bodies of men and women in the postures and transports of passionate love. He saw corpses stretched out, still, cold, and empty. He saw the heads of animals, boars, crocodiles, elephants, oxen, birds. He saw Krishna and Agni. … and all these forms and faces rested, flowed, reproduced, swam past and merged into each other, and over them all there was continually something thin, unreal and yet existing, stretched across like thin glass or ice, like a transparent skin, shell, form or mask of water — and this mask was Siddhartha’s smiling face which Govinda touched with his lips at that moment. And Govinda saw that this mask-like smile, this smile of unity over the flowing forms, this smile of simultaneousness over the thousands of births and deaths — this smile of Siddhartha — was exactly the same as the calm, delicate, impenetrable, perhaps gracious, perhaps mocking, wise, thousand-fold smile of Gotama, the Buddha, as he had perceived it with awe a hundred times.²

In this way, Siddhartha becomes a vehicle for Govinda’s achievement of enlightenment.

Therefore, no one can deny the strong influence of Indian culture and philosophy on Hesse’s Siddhartha. However, it is equally true that Hesse’s intention was not to write an authentic Indian work based on Indian religious thought and philosophy. Hesse had faith in his own views which he tries to put down through the protagonist of Siddhartha. This work ensures development in Hesse as a writer and reflects his own ideas and beliefs based on the world religion. Hence at the end
Siddhartha’s departure from the world of spirit to the world of senses shows Hesse’s thought that represents a complete change in Siddhartha’s experience of reality. Siddhartha’s experience of Samsara is an important aspect of spiritual development. The affection between Kamala and Siddhartha is rewarded by a son who enables Siddhartha to reflect and understand the proper relationship between the son and the father. Like him, Siddhartha’s son too rejects the existence of Siddhartha and prefers his own way to lead life. This brings maturity in Siddhartha. About the synthesis of spiritual and material world in Siddhartha’s life Madison Brown writes:

The awakening in question is that of Siddhartha’s sense and his sense experiences of the second epoch are an antithesis to his spiritual experiences of the first epoch. In order to continue with his development from the spiritual into the sensuous, Siddhartha must reject maya as illusion and accept it as real in order to experience it.¹

Through his protagonist’s quest, Hesse wants to convey that neither intellectual efforts nor sheer sensual and physical gratification is sufficient to attain self-realization. It needs a synthesis of both in order to cope with the problematic existence. In this novel, Hesse concludes his philosophy convincingly by introducing the emotional value to the protagonist’s search. This enables him to achieve his much-intended goal of enlightenment.

*Siddhartha* is known as Hesse’s ‘wisdom book’. The last part of *Siddhartha* portrays the spiritual progression. It assists Hesse to reemerge in the world of Indian religion and culture which was available to him since childhood. Once again Hesse started indulging in a profound spiritual experience by reading the Upanishads and the Bhagavad-Gita of Hinduism and speeches of Buddha. He also acknowledged the contribution of Chinese Spiritual Tradition and psychoanalysis in bringing him out of the letdown in his career. All these philosophies and thoughts serve as the path of healing and progression for Hesse to complete *Siddhartha*. Hesse’s mid-life crisis offered him a non-dogmatic form for his religious beliefs. This non-dogmatic formulation had drawn on the Christian, the Indian, and the Chinese spiritual traditions.

Hence, Siddhartha’s modified version of the ‘Moksha’ state is Hessean Buddha because Siddhartha accepts life in its entirety. It seems that Siddhartha’s
Moksha reflects Hesse’s own modified philosophy which is an amalgamation of Hinduism, Buddhism, Taoism, and Carl Jung’s process of individuation.

4.2 Encounter with Shadow:

Hermann Hesse’s novel *Siddhartha* known for its spiritual wisdom presents protagonist’s inner journey to attain enlightenment. The protagonist of the novel strives hard to unveil the real nature of the self. Hesse aptly says about the importance of inner life.

Only within yourself exists that other reality which you long. I can give you nothing that has not already its being within yourself. I can open to you no picture gallery but your own soul.

The story of *Siddhartha* begins with Siddhartha’s early life as a son of Brahmin. Siddhartha masters the knowledge of religious virtues through his father and other Brahmin Gurus. The first part of the novel focuses on the protagonist’s experience of dissatisfaction in his mind regarding the religious teachings of his father and other Brahmins and their dogmatic religious teachings. To begin with, Siddhartha feels disappointed of the hypocrisy of Brahmins. Siddhartha is dissatisfied with the religious teaching and decides to alter the course of his life by leading a new path. This seed of discontent sets Siddhartha on a quest to find an origin of the Self. Hence, from the beginning, Siddhartha is preoccupied with his quest for the true Self. His preoccupation sets his image as an extra-ordinary seeker, different from traditional Brahmins who follow the dogmatic religion by performing rituals.

Govinda, his friend recognizes vigour and sparkle in Siddhartha which differentiate him from others. Govinda’s love for his friend is unparalleled.

Govinda knew that he would not become an ordinary Brahmin, a lazy sacrificial official, an avaricious dealer in magic sayings, a good stupid sheep amongst a large herd.

Govinda is the follower of Siddhartha. He loves Siddhartha’s thoughts, intellect, and his strong will-power to achieve the goal of enlightenment. He finds tremendous confidence in Siddhartha’s eyes, in his clear voice and in his graceful movements.
At home, Siddhartha is also bestowed with maternal and paternal love. He is a dutiful son of parents. He achieves mastery in religious teachings. However, he feels that his scholarship in religious teachings could not fulfil his desire of the knowledge of Self. He is dissatisfied with knowledge and wisdom of his father and other Brahmins. For his spiritual satisfaction, he needs to realise his self which is not practically possible through his intellectual scholarship based on theoretical knowledge. This thought leads him to take a decision of going away from his family in order to live a life of Samana. To implement his decision, he persuades his father to allow him to leave home and travel a path which heads him a step ahead towards the goal of Self-realization. He breaks the eggshell of Brahmin world represented by his father and community and leaves home with Govinda in order to join Samanas.

Hence, he joins Samanas who abandon worldly life to attain self-realization. He accepts a way of self-denial. Siddhartha renounces worldly pleasures and privileged existence and becomes a devoted Samana. This indicates that Siddhartha aspires to go beyond the ritualistic and luxurious world. In his childhood days, he observes that people strive to get beauty and comfort for their mortal physical body. He finds them foolish as they neglect the truth that beauty, comfort, status, worries… are trivial desires. They are vanishing mirages. The realization of the temporariness of human desires makes his determination stronger and prompts him to join an austere life of ascetics.

As a Samana, Siddhartha learns to wait, fast, and think. He leads austere life to overcome thirst, hunger, pain etc. He masters a skill of the transmigration of his soul into other bodies like Heron and Jackal etc. to experience their lives. This makes him experience a cycle of birth and death. He learns to control his selfishness of senses which makes him able to extract his soul from the body in order to enter into the life of living and non-living being. He becomes aware of a progressive path he is on.

However, while getting relief by empathising thousands of different forms, he comes to know about temporariness of this relief as his spiritual flight returns to his body after some time. He realises that the way of Samana has its own limits and he could not reach his goal by merely going around the cycle of birth and death. He understands that the life of self-denial takes him away from his Self. This realization gives him a sense of dissatisfaction of the austere life of Samana. He does not find a
permanent solution in this escapism. Hence, he determines to give up Samanism. Accordingly, he wins the old Samana through his strong will-power who was initially angry at Siddhartha’s decision.

Siddhartha’s next venture is his meeting with the Illustrious Gotama. He quickly recognizes the Buddha through his appearance and body language. Siddhartha finds the Buddha egoless. He learns about the Buddha’s way of enlightenment by listening speeches of him on the four Nobel Truths and the Eight Fold Path. Through conversation with the Buddha, he understands that anybody can attain Nirvana. However, he realises that the Buddha had his own path to attain Nirvana and no one can express the experience of enlightenment in words. With this realization, he decides to follow his own path instead of the Buddha’s path. However, his childhood friend Govinda does not accept his decision and determines to follow the path of the Buddha’s teaching.

Siddhartha’s experience with the Buddha enforces him to stop running behind doctrines. A person by merely reading about swimming cannot learn a skill of swimming. Until and unless, he practises the act of swimming himself, he will not learn it. Siddhartha determines to hear his own voice. It gives him awareness that he is not marching towards his goal of Self-realization. On the contrary, he is on the wrong track by being Samana which separates him from the world and moves him away from self. This introspection brings change in his attitude towards life. His introspection enables him to give up a life of a Samana in order to experience the world and its matters. Hence, introspection proves a good medium to conquer his present problems. Siddhartha’s effort to learn a new way of life brings maturity in him. He realises that sense perceptions are a mere illusion which drive him away from his Self. The experience of asceticism reveals him the uselessness of the way of self-denial. After these hardships, he meets the Buddha who illuminates him with a realization that the Self is present within him like all creation and there is no need to go outside to find it.

With this awakening, he decides to know the Self by indulging in pleasures of senses. Now he aspires to be among people and this aspiration directs him to cross the river. The river symbolizes opposite side of the ascetic life. From the life of Sanyasi, he wants to enter into the life of Samsara where sense pleasures and materialistic
interests play a prime role. Accordingly, he rejoices freedom of the senses in worldly life. His act of crossing river also brings a change in the climate of his life. It stands for a shift from winter to summer as his ascetic life turns into sensual life. After leading an austere life of *Sanyasi* where sensual pleasures are prohibited, he begins to experience the fertility of life in the world of *Samsara*. Hence, the river separates extreme opposites and at the same time it brings together everything within; light and dark, good and evil, joy and sorrow etc.

Siddhartha’s course of life until now shows his acquaintance with Indian philosophy and religions in the form of Vedas and Upanishads, Samanism and Buddhism. This wisdom of India brings progressive change in his personality but can not direct him to the path of enlightenment. Therefore, he quits them in the course of time and develops a strong will-power to achieve a goal of self-realization outside the dogmatic religious philosophy. Hence, Jungian analysis of Siddhartha’s life course becomes necessary.

In Jungian analysis, Siddhartha’s encounter with the first layer of the unconscious and its integration occurs in the first four chapters of the novel. The shadow of the protagonist of the novel is presented in the form of his companion Govinda who typifies the positive shadow of Siddhartha. Govinda is not a blackmailer like Kromer in *Demian*. He does not represent the evil shadow of the subject. In *Siddhartha*, Govinda exhibits the opposite traits of the protagonist’s personality. This is true with Jung’s concept of shadow that shows its opposition in diverse manifestations. In this novel, Govinda displays the qualities like simplicity and innocence which his friend, Siddhartha lacks. The most important trait we find in Govinda’s personality is that he can dedicate himself to a particular philosophy for a long time. He could follow the chosen path and practice its rituals relentlessly. This feature of his nature allows him to announce that they should stay with Samanas. He says to Siddhartha that they have leant a great deal and there is much scope to learn certain things in order to progress on the way of self-realization. Govinda is convinced that their progress is not cyclic but upward spiral and they have climbed many steps on this spiral way of Samanism.

In contrast to Govinda, Siddhartha becomes dissatisfied with the ascetic life of Samanas. Accordingly, he decides to leave the path of austere life. He cannot wait,
practice and lead the ascetic life longer. He concludes that the life of Samanas is useless and futile. It will not help him to go further on his path of self-realization. His contention is based on the life of the eldest Samana who at the age of sixty could not attain enlightenment. Siddhartha forgets that his life and way are different from other Samanas and perhaps he may attain his goal by patiently following the known path of asceticism. It seems that he is in a hurry on his way of self-realization.

Similarly, when Siddhartha decides to desert Gotama, Govinda decides to linger in the shelter of Gotama and leaves the company of his friend. He accepts teachings of the Buddha without questioning and is immediately convinced that the teaching of the Buddha will offer him enlightenment. He also insists Siddhartha to accept and tread the path of liberation shown by Gotama. Eventually, Govinda remains a Buddhist monk throughout his life. On the other hand, Siddhartha though impressed by Gotama leaves him and his teachings behind on his journey. In his life span, he strides several different ways to attain enlightenment. It indicates that Siddhartha’s lack of patience which he, later on, acquires in the course of time averts him from getting the full advantage of any one system. His meeting with Vasudeva instils in him the qualities such as patience and listening to the end. This aids Siddhartha to assimilate patience and devotion of Govinda.

However, Govinda’s steadfastness is unintelligent and dependent. Unlike Siddhartha, he lacks the ability to smash the conventional ties to make headway grow and develop in the process of individuation. Here we find both Siddhartha and Govinda represent two halves of a whole personality. They counterbalance each other.

While following his inner voice, Siddhartha gets encountered with his negative shadow in the form of Samanas who live in forests.

Wandering ascetics, they were three thin worn-out men, neither old nor young, with dusty and bleeding shoulders, practically naked, scorched by the sun, solitary, strange and hostile – lean jackals in the world of men, around them hovered an atmosphere of still passion, of devastating service, of unpitying self-denial.

If we compare the image of Samana with Brahmins, the image stands for the shadow of Brahmin life. Siddhartha as a son of Brahmin would have become religious
Guru but he decides to torture his senses through the austere life of ascetics. However, he is disillusioned by the way of asceticism and he questions the shadow represented by the path of Samanas. Once again, he hears an inner call and disengages himself from his shadow. Samanas represent the shadow of collective and cultural nature and Govinda represents the personal shadow of Siddhartha.

Siddhartha leaves behind Govinda who prefers to remain with the Buddha’s monks. This symbolises Siddhartha’s detachment from his personal shadow. His rejection of the ascetic way of life shows his disengagement from the cultural shadow. However, he could not go away from his collective shadow altogether. This is because he integrates some of the skills of the ascetics such as to think, to wait, and to fast. These skills assist him in the world of senses to win Kamala and Kamaswami.

In the course of story, Siddhartha and Govinda decide to meet Gotama who attained enlightenment. Gotama stands for the model of individuation for Siddhartha. Siddhartha observes peace in Gotama’s appearance. He perceives that Gotama has achieved a wholeness of personality. The countenance of Gotama gives impetus to Siddhartha to conquer his Self. While interacting with Gotama, Siddhartha understands more about the path of individuation. He comes to know that no teacher can help him to attain enlightenment. Self-knowledge is the only way of Self-realization. Accordingly, his journey begins to integrate his unconscious with the conscious to attain the stage of individuation. He entrusts himself to transform his Self. Once again, on his path of individuation, he is free to choose his way in accord with his inner call. His next path is revealed in the dream in which he sees Govinda as androgyny.

During the night, as he slept in a ferryman’s straw hut, Siddhartha had a dream. He dreamt that Govinda stood before him, in the yellow robe of the ascetic. Govinda looked sad and asked him, ‘Why did you leave me?’ Thereupon he embraced Govinda, put his arm around him, and as he drew him to his breast and kissed him, he was Govinda no longer, but a woman and out of the woman’s gown emerged a full breast, and Siddhartha lay there and drank; sweet and strong tasted the milk from this breast. It tasted of woman and man, of sun and forest, of animal and flower, of every fruit, of every pleasure. It was intoxicating. 7
Siddhartha finds union between spiritual and sensual aspects of life in this dream. The dream focuses on another half of his life which Siddhartha has never lived. To achieve the state of complete self-revelation requires not only self-analysis but also the integration of previously rejected and hidden aspects of the self. If he wants to achieve completeness in his personality, he has to taste the sensual side of life. He, immediately, notices the underlying message of his unconscious offered through the medium of the dream. This leads him to cross the river in order to enter into the world of senses which has been repressed in his unconscious. The dream about Govinda is the harbinger of the world he is going to experience.

4.3 Integration of Anima:

The dream regarding Govinda conveys the message of Siddhartha’s unconscious that unless and until he takes the experience of the sensual world, his personality will not achieve the Reality. Accordingly, Siddhartha enters into the world of senses where he meets Kamala, the beautiful courtesan, and Kamaswami, the successful businessman. The materialistic world of senses comprises of love, desire, wealth, loss, defeat and anger. The world represents the limit of his spiritual flight of religious teaching and practice of asceticism. Here, Siddhartha’s morality is challenged. However, he experiences pleasure of senses which aids him to integrate the uncultivated side of his personality.

The experience of sensual life opens another layer of his psyche – the anima. Kamala represents the archetype of anima. Siddhartha needs help of the anima to unveil the labyrinth of the self. The anima is the product of the deeper level of unconscious which plays a role of guide. In the case of Siddhartha, the contents of anima are projected on Kamala. Kamala as a courtesan is fully realised anima who guides Siddhartha in the worldly life. She enables Siddhartha to experience the second half of his personality that has neglected hitherto.

Siddhartha’s personality is enlarged and developed under the guidance of Kamala. Up to this point of life, he knows everything about the life of spirit but Kamala teaches him about the world of the body. She teaches him the language of erotic pleasure. He learns to earn money and order people. Gradually, he begins to indulge in materialistic pleasures under her guidance. He understands how to offer and receive pleasure in the act of love-making. Kamala’s love, company and lessons
make him aware of his virtues and limitations in the world of pleasure. Kamala brings sexual awakening in Siddhartha. His poem in which he appreciates her beauty earns him a kiss.

Into her grove went the fair Kamala
At the entrance of the grove stood the brown Samana.
As he saw the lotus flower,
Deeply he bowed.
Smiling, acknowledged Kamala,
Better, thought the young Samana,
To make sacrifices to the fair Kamala
Than to offer sacrifices to the gods. 

Siddhartha witnesses a new teacher in Kamala who is distinctive from other teachers whom he met on the other side of the river. Kamala as a teacher does not introduce him to any dogma but gives practical lessons in the realm of Kama Sutra. Unlike Sinclair whose love for Beatrice seems pallid, Siddhartha proves a good student in the game of love. Siddhartha’s venture in worldly pleasures is the most aspired stage in which harmony within an individual soul is sought. In Hesse’s view, this aspect of life is essential in the religious and psychological term as it brings maturity in the human being.

Kamala recommends Siddhartha to Kamaswami in order to bring his potential out in the business world. Accordingly, Siddhartha through the skills of reading, writing acquires the confidence of Kamaswami and becomes his partner in business. Kamala as the anima guides him in this.

Be clever, brown Samana! I had your name mentioned to him through others. Be friendly towards him; he is very powerful, but do not be too modest. I do not want you to be his servant, but his equal; otherwise I shall not be pleased with you. Kamaswami is beginning to grow old and indolent. If you please him, he will place great confidence in you.

Kamaswami as the miserly old businessman strives to bind his partner’s body and soul together in order to make profits in the business. But he fails in his mission because Siddhartha never becomes a slave of the merchant due to the guidance of his
anima – Kamala. He uses his work as a tool to win the love of Kamala. He is well-aware of the importance of Kamala in his life. The benefits in Kamaswami’s business do not matter to him.

However, gradually Siddhartha falls prey to the vices of worldly affairs. He loses his inner voice and detaches from his goal. He becomes part and parcel of the materialistic world.

The world had caught him; pleasure, covetousness, idleness, finally also the vice that he had always despised and scorned as the most foolish-acquisitiveness. Property, possessions and riches had also finally trapped him.10

Siddhartha indulges in drinking, gaming and party life. Slowly, he begins to feel sick and old. He becomes depressed and finds no meaning in life. His life becomes purposeless. In the novel at the age of around forty, Siddhartha becomes disenchanted with the materialistic life in which the economic and the social aspects play an overriding role in life. The worldly life is personified in Kamaswami. Siddhartha trails this path to win the love of Kamala. While leading a life of worldly life, he becomes the victim of the evils of the earthly life. Due to the evils of the materialistic life, he loses the sight of the process of individuation.

In the depression, he goes to the river to commit suicide. While attempting suicide, he regains the glimpses of previous life. This is followed by a dream in which he dreams of Kamala’s rare songbird. He dreams that the small bird is silent and dead in the cage. He throws the dead bird on the road. At this moment, he feels that he has discarded whatever good and worth in him. He finds this feeling horrific and it makes him nervous for some time.

From the point of psychology, the dream gives an outlet to the hidden contents of the unconscious. The dream of Siddhartha makes him aware of his lost sense of spirit and creativity. He finds that there is no inspiration for the new life in his mind. Spiritually he is a dead man. Now he aspires for the spiritual and philosophical experience which he used to have in the realm of mind. He is fed up with the world of the body. He realises that his life in Samsara disabled his power to think of the unity of all things. He feels as if he has lost his intelligence and became an ordinary man.
from a thinker. This gives him nausea and therefore, he decides to rejuvenate his philosophical quest by leaving Kamala and her pleasure garden.

From the point of Jung’s terms, it symbolises the death of spiritual being in the trap of anima. It gives Siddhartha a hint of his being on the wrong track. Siddhartha’s inner voice is diminished due to his indulgence in worldly life. He becomes habitual of comfortable and luxurious life which makes his inner voice inaudible. These materialistic vices and follies are driving him away from his quest for enlightenment. He feels uneasy and thinks that he could no longer endure such vices and follies. He finds himself in despair. When Siddhartha feels disappointed about his life in Samsara and sinks into a deep depression, he reawakens on the path of individuation.

Kamala becomes his teacher in the world of senses. Siddhartha perceives the awakened state of Kamala similar to his own. Like him, she is indifferent from people, worries, suffering, and aspiration for profit, pleasure and honour. She does not establish a close relationship with her customers. Siddhartha witnesses stillness and sanctuary in her to which she could come again any time to achieve self. Both Kamala and Siddhartha love and enjoy each others company. Divender Mohan points out essence of their relationship as:

She surrenders her love unconditionally when” Siddhartha “surrenders his male ego unconditionally. Kamala’s union with Siddhartha symbolizes this expressive mutuality, indeed the total expressive energy of the active principle of femaleness that binds them together to the original substance of the controlling principle of the universe, both active and passive.11

In the terms of Jung, Siddhartha and Kamala become a union of the anima and the animus. His progress on the path of individuation is the outcome of the sensual love which Kamala taught him.

At this point, he gets a call from within. As usual, he decides to follow his inner voice which guides him to renounce the life of Samsara. He wants to go away from Kamala, the beautiful pleasure garden, and his materialistic possessions. When Siddhartha takes leave of the worldly life, Kamala sets free her rare golden songbird. The cage of this bird symbolises confined existence of Kamala as well as Siddhartha.
The freedom of bird represents freedom of both Kamala and Siddhartha from the clutches of sense pleasures. Kamala’s act of releasing the actual bird symbolises the liberation of Siddhartha from her and the world of senses. Similarly, Siddhartha’s departure from Kamaswami who stands for arrogance, tyrannical and bad father symbolises his freedom from negative projections.

Thus, Siddhartha’s beloved Kamala is the amalgamation of qualities of Jung’s four stages of the anima: Eve, Helen, Mary, and Sophia. Kamala as in Eve stage provides security and love to Siddhartha in the materialistic world. She also controls him. Kamala in the second stage known as Helen stage represents a collective sexual image. Siddhartha under her spell enjoys the erotic pleasure of life. Kamala as the anima in the Mary stage raises Siddhartha’s love to the level of spiritual devotion. Siddhartha finds Kamala as independent. In the last stage, Kamala as Sophia guides the inner life of Siddhartha and brings the contents of the unconscious at the level of conscious. Siddhartha’s anima in the form of Kamala develops through all these four stages in order to bring progression in him on the way of individuation.

4.4 Experience of Individuation:

Siddhartha follows all stages in the process of individuation and this helps him to understand the real nature of life by bringing a drastic change in his attitude. His scholarship in religious teachings of his family makes him aware of the momentary nature of worldly pleasure. His ventures in ascetic life help him to understand that too much knowledge and the extreme way of self-denial can not offer him a goal of enlightenment. The escapades in the life of sense pleasures make him aware of the futility of sensuous life to its extreme end. His decision to cross the river assists in enjoying the process of living and also avails an opportunity to express the hidden aspects of his own self. Therefore, he can integrate them to understand the self. The experience of both halves of life heads Siddhartha to the third world of the river which separates and unites both the worlds.

Hence, Siddhartha enters into the third phase of life in which he finds himself at the bank of river feeling ashamed about his deeds and misdeeds. The despair and feeling of meaninglessness direct him to commit suicide. While attempting suicide at the river, he gets a call of OM from the depths of his memory. This indicates that Siddhartha encounters his self in the form of OM when he is psychologically the
weakest person. At this time, he listens to the sound of OM attentively. The meaning and the sacredness of the pronunciation of OM Hesse knew before the completion of *Siddhartha* through the text *The Manukya Upanishad*. In Hindu religion, OM stands for a divine manifestation. The sound OM occurs at the beginning and end of all Brahmin prayers. It is ancient holy OM which stands for ultimate perfection. It is the soul of being. According to Narsimhaiah, “Om is something that is eternally there in one’s being and the realization of this does not come from listening to it with the organic ear”. It is the origin of everything and everything ends in it. In the view of Yogananda, the God of Bible and “OM” of Veda are the same.

After pronouncing the holy word OM, Siddhartha falls asleep. When he wakes up, he perceives a change in him. The transition takes place in his body. The principle of transitory is the supreme in this world. The human body undergoes in changes within each fraction of a second. In the human body, the reproduction of many cells is a continuous process in which cells grow, die, and reproduce anew. In this way, every time the changes occur in the body although they cannot be acknowledged and perceived by a human being. Because of this change, a man grows old and dies in the course of time. A person cannot find him in a static form because each time the change takes place in him. Hence, everything is transitory. Siddhartha’s recitation of OM aids him to be aware of the reality that his life and suffering are based on the cursory layers of existence and consciousness. He realises that consciousness is not the only mode of experience. This awakening offers him a new zeal and power to attain his goal. The holy word OM rejuvenates his dead life. Through the pronouncing of the sacred OM in a deep sleep, Siddhartha experiences his compressive identity in a larger self. However, the moment of recognition of Atman within him does not last long. Once again, Siddhartha determines to follow inner voice on the path of Self-realization.

While listening to the river patiently, he understands the unity of all living things. Here he enters into the third realm of the soul where Vasudeva is at his hand to help, direct, and guide him on the path of enlightenment. Vasudeva, a wise old man arrives in his life in the form of the guru. Siddhartha identifies Vasudeva’s voice intermingles with his inner voice and it notifies him to learn from the river by listening and loving it. Although Vasudeva shares his experiences of the river with Siddhartha, he asserts learning from the river itself instead of him. Siddhartha finds
the right track at the river while serving as a ferryman. Once again, Siddhartha
resumes his quest for liberation at the river. For this, he has to encounter his shadow
aspects of the personality in the form of merchant’s persona. He integrates the secret
part of his personality which had been concealed from himself. Siddhartha under
Vasudeva’s guidance finds the holy word OM within the diverse voices of the river.
He is awakened to the timelessness and omnipresence nature of the river.

On the bank of the river under the guidance of Vasudeva, Siddhartha
acknowledges many things of the river. The river shows him that the world is a
mixture of all things. He finds a reflection of his parents, son and Kamala in the
flowing water of the river. When he listens to the river carefully and attentively, he
realises an echo of a thousand voices of good and evil, joy and sorrow, laughter etc.
which he could not differentiate from each other. Siddhartha’s vision at the river
consists of universal suffering, universal joy, and different voices. This vision offers
him the experience of complete self in which everything is united. Siddhartha
experiences the state of individuation at the river where different voices of different
things emerge from the river.

While leading a life of a ferryman, once Siddhartha meets to dying Kamala
who becomes a victim of snake-bite. Kamala dies and leaves her son under the shelter
of her lover and the biological father of the son – Siddhartha. Siddhartha does not feel
sad for the death of Kamala and accepts a child’s custody with pleasure. However, his
son brings trouble to him rather than happiness and when gets a chance, he runs away
from him. He feels disappointed of his son’s act as it gives him a permanent sorrow.
This incident makes him aware of the necessity of the feeling of affinity among
common people. As a ferryman, he starts treating people with more affection and
sympathy. He finds meaning in their desires, follies, grief, vanities etc. He
understands that these are integral aspects of life and have to be experienced to get
maturity in life. While ferrying the ordinary people on the river, Siddhartha feels
compassion and a deep sympathy and empathy for their sufferings.

The experience of everything in life is a stepping-stone on the path of
enlightenment. This realization opens a gate of divine wisdom to Siddhartha. His
experience of sorrow of his son’s separation makes him feel empathy towards
ordinary people’s sorrow, desires and follies. His love for son also reminds his father
whom he left many years ago. Hence, he accepts his son’s running away. The first time in life, he becomes conscious about the sorrow he caused to his father by deserting family in order follow an ascetic way of Samanas. After the realization of the importance of attachment towards fellow being, Siddhartha finds his father’s image in the water of the river. This revival of his father’s image and sharing of father’s pain incurred by him earlier bring maturity in him. At this time, the river reflects unity in several images of his mind. This experience is a kind of preparation of his soul to attain the goal of his life. It brings the secret art of feeling and breathing the unity at every moment of life. Gradually, this thought and experience get reflected in the childlike face of Vasudeva in which Siddhartha perceives harmony and knowledge of the eternal perfection of the world.

Siddhartha learns many things from the river. He hears different voices of the people he met, loved, learnt and at the certain point of life left them behind. He also finds the voices of unknown people and other living beings. This indicates that he shares an identity with them and feels compassion for them. Siddhartha lacks this quality in earlier two phases of life. In Jungian individuation, the interaction with the outer world and reflection on it plays a crucial role as it paves the path for projection. This process helps to integrate the hidden traits of the man’s personality.

Siddhartha understands the nature of love as all encompassing compassion. This love is presented in the form of the sacred word OM which includes all the voices of the river. It is also witnessed in Vasudeva’s radiant smile.

Vasudeva’s smile was radiant; it hovered brightly in all the wrinkles of his old face, as the Om hovered over all the voices of the river. His smile was radiant as he looked at his friend, and now the same smile appeared on Siddhartha’s face. His wound was healing, his pain was dispersing; his Self had merged into unity.  

Vasudeva, the wise old man exemplifies the inner unity and peace. His character as a spiritual guru has its origins in Jungian psychoanalysis. In this character, Hesse visualises the ideal possibility in which all opposites reconcile. This kind of person experiences complete peace with himself and world outside. The description of the Buddha in the novel displays such characteristics. Vasudeva also
shares the same features and the protagonist of the novel, Siddhartha achieves these traits at the end.

At the end, Siddhartha achieves peace and serenity which reflect in his radiant smile. The Buddha, Vasudeva and later Govinda bear this radiant smile. Ziolkowski calls this smile ‘the beatific smile’ which is a symbol of complete satisfaction. “The beatific smile is the symbol of fulfilment: the visual manifestation of the inner achievement”\(^\text{14}\) Hesse gives reference to this beatific smile in the works like *The Steppenwolf, The Journey to The East, The Glass Bead Game,* and *Narcissus and Goldmund.* In *Siddhartha,* this smile is anticipated in the Buddha’s smile. Siddhartha finds the Buddha free, worthy, restrained, candid, childlike, and mysterious as well. He appreciates the Buddha’s smile, posture, and walk. This impression of Buddha attracts Siddhartha and he aspires to achieve Buddhahood. As Siddhartha perceives the unity of all things in the face of the Buddha, Govinda also finds unity of all beings in his friend’s face at the end. Eventually, Govinda finds Siddhartha’s face with the imprints of different faces which symbolise the enlightened state of Siddhartha.

No longer knowing whether time existed, whether this uncovering had lasted a second or a hundred years, whether there was a Siddhartha, or a Gautam, a Self and others, wounded deeply by a divine arrow which gave him pleasure, deeply enchanted and exalted, Govinda stood yet a while bending over Siddhartha’s peaceful face which he had just kissed, which had just been the stage of all present and future forms. His countenance was unchanged after the mirror of the thousand-fold forms had disappeared from the surface. He smiled peacefully and gently, perhaps very mockingly, exactly as the Illustrated One had smiled.\(^\text{15}\)

Siddhartha’s kiss on the forehead of Govinda brings a radiant smile on Govinda’s face. Govinda too becomes a Self-realised soul. His face reflects gentleness, peace, grace, and serenity of the Buddha’s face. At the end of the novel, Siddhartha shares with Govinda his realization about the world. According to him, the man’s affection, love, and admiration for the world is important to form a pattern of divine in him. Initially, he used to consider love as a stumbling block on the path of self-realization. This thought enforced him to go away from people including his dear
parents. In the world of sense pleasure, he lives among people but could not love them. Finally, he realises that love plays a very significant role in the world. The river teaches him to love everyone.

In the novel, the anticipation of Siddhartha’s progression on the path of Self-realization is communicated through the medium of dreams. Dreams help Siddhartha to illuminate the track he has to choose and follow in future in order to progress towards his goal. Although Siddhartha’s parents strive to bring him up in happiness, we understand his discontent with life and its impermanence through the medium of his dreams and restless thoughts. The awakening about the impermanence of material pursuits and life itself stimulate him to undertake the quest for the Self.

Siddhartha’s next venture in the world of sense pleasure is anticipated in a dream. While sleeping in the hut of Vasudeva in an ascetic guise, the dream about Govinda occurs before crossing the symbolic river which divides Sanyasi life from Samsara life. This dream indicates neglected half of Siddhartha’s mental and physical life. His ascetic lifestyle forced him to neglect family life and admire austerity. The dream regarding Govinda in the guise of woman explores his unconscious motive to lead a life of Samsara. So far, Siddhartha avoided the responsibility of family life and also ignored family attachment in order to lead a Samana life. Therefore, Siddhartha’s dream shows the contents of the unconscious that direct him to enter into the life of fertility in the world of senses. Siddhartha’s dream comes at the beginning of his second inning in Samsara world. It foreshadows Siddhartha’s indulgence in the ecstasy of the senses.

Siddhartha dreams twice in the world of senses. In this phase, the first dream gives anticipation of Kamala’s transformation from courtesan to a devotee of the Buddha and her donation in the form of pleasure garden for the accommodation of monks, the Buddha’s followers. His second dream is about the death of Kamala’s rare songbird. The death of the bird in the dream symbolises the death of Kamala as a courtesan or plaything and it also indicates death of Siddhartha’s Samsara life. This dream guides him to leave his materialistic possessions and Kamala too in order to reawaken his spirit. In Jungian terminology, a dream has roots in what happened already and it also stands for the symbolic guidance for the present and the future. This is true with Siddhartha’s dreams.
Like dreams, Hesse uses several images and symbols to manifest his hero’s quest beyond the realm of senses and of thought. In this regard Kher writes in his book:

Ontologically, Siddhartha exemplifies that the physical and the mental states of being are not final; there is something beyond the realms of senses and of thought: Siddhartha is a journey beyond these and yet into man’s own abyss where alone can he discover his real self, the nucleus of all things.16

In the novel, a symbol of the river is used to unveil the mystery of life. The river flows continuously but it is the same everywhere. Like the river, although Siddhartha’s appearance keeps on changing from a small child to adult and from adult to old man, his quest to attain self is the same throughout life. From the experience of the river, Siddhartha realises that the present only exists and there is no past or future. One should be able to feel the power of ‘now’ instead of indulging in past or dreaming about future. “Nothing was. Nothing will be, everything has reality and presence”.17 Siddhartha’s thirst for self shows his strength and determination. To achieve his goal, he accepts life and allows it to follow its own course. Every new day offers him a new experience which enhances his knowledge of life.

Unlike Sinclair and Goldmund who break with family tradition and convention to integrate their inner daemon, Siddhartha internalises it. Demian and Narcissus guide Sinclair and Goldmund respectively to seek their inner voice in their search. However, Siddhartha trusts and follows his inner voice from childhood. Siddhartha is a step ahead of Sinclair and Goldmund since the beginning. His description shows his heroic position from the childhood. Siddhartha is born in the privileged caste and he is described as handsome, intelligent, and strong. He acquires religious teachings and is on the way to be a master of them. Hence, Siddhartha is a favourite of everyone in the village. He is loved and admired by the Brahmins and their daughters. This shows that Siddhartha is much further than Sinclair and Goldmund on the spiritual ground. Nevertheless, he too is one sided who has not accepted his body yet. His childhood and adulthood comprise of spiritual ventures on one side of the river where he learns from his father, Samanas, and the Buddha. This learning leads him to cross the river in order to experience body under the guidance of...
Kamala and Kamaswami. On his journey, he leaves behind his family's tradition, religion, and every teacher he comes across. He keeps on leaping to the next philosophy that enriches him with knowledge and heads to the Reality. However, eventually, he gets dissatisfied with each newly discovered philosophy. He could not follow a single path for a very long time. In his quest, he aspires for a direct path to realizing the Self.

After three years of departure from his family, Siddhartha grows tired of the ascetic path of the Samanas like the spiritual legacy of his father and religious gurus. It shows his inability to sustain the interest in order to follow the long path through many lifetimes to attain liberation. It seems that through Siddhartha, Hesse rejects the philosophy of rebirth which forms the core of most of the Indian religions. It looks that Siddhartha as the protagonist of Hesse desires for the authentic experience which prompts him to revolt against established systems. He finds existing systems empty traditions.

He considers the ascetic practices and meditations of Samanas are not progressing upward but in the circle. He understands that such practices and meditation enable him to escape from the restraints of the body and merge his consciousness in other animals but his spiritual flight comes back to his body and consciousness. According to him, he must be able to integrate his experiences in order to transform the self to which escape is the hurdle. He also doubts Gotama's teaching and doctrines and leaves his Sangha. Siddhartha is not convinced of the Buddha's doctrine of transcendence which propounds the absolute unity and interconnected existence. In the novel, Gotama brings back to Siddhartha's mind that the destination of his belief is what counts. His doctrine as the vehicle of the Buddha's teaching is not important. Gotama's teaching aims to help to those who are the seeker of knowledge. The Buddha also gives him warning about the futility of too much cleverness. This strengthens Siddhartha's will to follow his inner call. This indicates his realization that teachers and doctrines could not help for the integration of self. For the integration of self, he must focus on inner experience.

This discussion postulates the importance of an inner experience of intense self-scrutiny and self-mastery. Accordingly, Siddhartha prefers to follow the way of self-investigation – the radical path of the Buddha. It seems that Siddhartha wants to
experience the liberation himself to be an enlightened soul. Because the path to Self
does not require asceticism and acceptance of doctrines but it must be attained by
experience only. Siddhartha realises that Gotama has attained absolute peace with
himself and he aspires to achieve the same not through his teaching but through his
own self.

You have done so by your own seeking in your own way, through
thought, through meditation, through knowledge, through
entertainment. You have learnt nothing through teachings, and so I
think, O Illustrious One, that nobody finds salvation through teachings.
To nobody, O Illustrious One, can you communicate in words and
teachings, what happened to you in the hour of your enlightenment.
The teachings of the enlightened Buddha embraced much, they teach
much – how to teach righteously, how to avoid evil. But there is one
thing that this clear, worthy instruction does not contain; it does not
contain the secret of what the Illustrious One himself experienced – he
alone among hundreds of thousands. That is what I thought and
realised when I heard your teachings. That is why I am going on my
way – not to seek another and better doctrine, for I know thee is none,
but to leave all doctrines and all teachers and to reach my goal alone –
or die. 18

The meeting with Gotama unveils Siddhartha’s self-deception in seeking
Atman. Siddhartha realises that his quest for Atman outside is useless. By doing this
he is fleeing from himself. He feels that he had lost his way by destroying his own
self.

Siddhartha does not find success in overindulgence in material possessions
and sensual gratification which leads him to suicide. However, he could not neglect
the necessity of the experience of samsara on the path of Self-realization.

I have had to experience so much stupidity, so many vices, so much
error, so much nausea, disillusionment and sorrow, just in order to
become a child again and begin anew. But it was right that it should be
so; my eyes and my heart acclaim it. I had to experience despair, I had
to sink to the greatest mental depths, to thoughts of suicide, in order to
experience grace, to hear Om again, to sleep deeply again and to awaken refreshed again. I had to become a fool again in order to find Atman in myself. I had to sin in order to live again.\textsuperscript{19}

In Jungian words, it is the way of individuation which gives prime significance to interaction with the outside world. Such interaction sets the platform to locate and unite the hidden aspects in order to open the door of the personality. With the discovery of his son, Siddhartha tries to undergo the follies of love for another person which he was incapable of doing earlier in his life. However, he has to let his son go away from him as this act directs his son the supreme lesson that experience is the best teacher and guide on one’s individual path to be true with one’s own distinctive destiny. Vasudeva evokes Siddhartha to this truth.

In the course of time, Siddhartha behaves like Vasudeva by occupying his place as a ferryman. Eventually, he becomes Vasudeva. The radiant smile of Vasudeva described as lighting up with a thousand tiny wrinkles, and equally senile grows to be Siddhartha’s own.

In his presentation, Hesse’s emphasis is on the hero’s quest rather than his goal of Self-realization. Therefore, in his work we find hero achieves his goal in a climatic vision at once at the end of the novel. However, Siddhartha is an exception for this as his awakening covers the last five chapters of the novel in which the intense reflection of the hero is given. Here his quest is depersonalised through the symbol of the river which serves to distance him. Siddhartha’s anti-traditional stand forces him to look for a new belief system that will offer him the experience of the freedom. After leaving an established tradition, he moves on to the new path of self-discovery. His progress in this direction is spiral not in the circle. According to Ziolkowski, this upward spiral journey of Hesse’s protagonist has its roots in his predecessors like Nietzsche, Jung, and Schopenhauer.

We can find the Jungian paradigm of individuation in \textit{Siddhartha}. The protagonist identifies and integrates the elements of the collective unconscious by following his inner voice which leads him to the integration of the Self on a higher level. Marie-Louise Von Franz speaks about the sequence of archetypes in the following way:
After the dissolving of the persona, the archetypes emerge into consciousness as images in the following sequence: shadow (the personal unconscious inversely proportional to ego development), anima/animus (the deeper, collective contra sexual archetypes), and self (the uniting symbol of the psyche’s totality). 

We witness the reflection of the same sequence in *Siddhartha*. Siddhartha integrates his shadow and the anima. This enables him to attain his Self through the experience of unity in all things on the river.

Siddhartha realises his true self within his body and in the creatures as well. His vision of the river illustrates this to him as the river visions him multiple images including the images of his personal dilemma, impersonal images which give him a sense of the eternal self. Siddhartha under the guidance of Vasudeva hears different voices and sees different images with their joy and suffering. This represents his personal experience. Moreover, in the midst of them, he also experiences universal joy and suffering which unite them all.

4.5 Interplay of Opposites:

Like Sinclair and Goldmund, life for Siddhartha consists of two worlds based on the two areas of experience. The first world consists of the mind and thought – inner life. In this world, Siddhartha’s life begins with dedication to rituals and speculation and the Samana once given to asceticism. Nevertheless, when he feels dissatisfaction with this world, he leaves behind the realm of mind and enters into the physical world which is full of materialistic pleasures. It is the realm of the body and physical action. In the second world, he develops an affair with Kamala, the courtesan and business with Kamaswami. Here he experiences the power of wealth, sloth that results in self-disgust, life going repugnance. In this state, he attempts to commit suicide.

With the antipathy, he leaves the realm of the flesh behind him and enters into the third realm – the realm of the soul which gives a sense that all is humanly possible. However, unlike Sinclair, Siddhartha, the protagonist does not suffocate between the extreme poles of life. On the contrary, after the experience of the world of spirit and dissatisfaction with it, he, willingly, enters into the world of senses where
he develops an affair with the courtesan Kamala and business with Kamaswami. After getting the experience of the materialistic side of life, he, once again willingly, leaves behind the second pole of his life. This shows that he accepts and uses both the possibilities represented by two worlds. However, he finds himself in the third realm in which he lives in complete accord with himself and with life. This gives the experience of oneness. This realm of the third world is represented by the river which is like Demian’s Abraxas – the combination of opposite poles.

The novel explores the harmonious interplay of the spiritual and sensual which prevails in Siddhartha’s life course. In this novel, Siddhartha is a respected son of a Brahmin, lives in ancient India. He adopts all religious teachings from his father but he is dissatisfied with them. He practices all the rituals of the religion. Nonetheless, he feels something missing. He finds a contradiction between his comfortable life and harsh reality around him. There is a seed of discontent within him.

Because of this dissatisfaction, he decides to follow a new path to attain enlightenment. At this time, he finds some Samanas in the town. He determines to undertake the life of a wanderer with his friend Govinda who also wants to find a path toward enlightenment. By being Samana, he aims to get rid of thirst, desire, dreams, pleasure, and sorrow. Accordingly, he learns the austere way of self-denial. He practices meditation. He learns many ways of losing the Self. In fact, he is on the way to become a great Samana. However, he comes to know that the path of self-denial does not provide a permanent solution. He understands that the ascetic life is a temporary escape.

Siddhartha could not come nearer to his goal of enlightenment through these hardships. He could not experience peace. For Siddhartha, it seems that the religious passion is self-deception. His inner voice takes opposite stand and directs him to follow its call. At this time, Siddhartha and other Samanas begin to hear about an enlightened man named Gotama, the Buddha. Then Siddhartha and Govinda leave behind the group of Samanas in order to follow the Buddha. After learning Eightfold Path, the Four Main points, and other aspects of Buddhism, he notices a contradiction in Gotama’s teaching. Disappointed in his condition, he goes to the riverbank to live a free life. But Govinda decides to remain in the shelter of the great master the Buddha. Siddhartha also leaves behind his friend Govinda who wants to stay as a follower of
the Buddha. It indicates that Siddhartha stands for rebellion and Govinda represents his opposite characteristic of devotion.

In this first phase Siddhartha practices rituals as a Samana, he leads ascetic life and even he listens to the Buddha but is not satisfied with any. Eventually, he leaves behind this world by questioning all. Siddhartha once dedicated to rituals and asceticism leaves the realm of the mind and enters into physical world. He decides to undertake a life free from meditation and spiritual quest.

Siddhartha’s rejection of his father’s teaching, the ascetic way, and Lord Buddha’s teaching can be justified on the basis of his determination to find his self. Martin Buber interprets his rejection of Buddha’s teaching in the following words.

Siddhartha, a contemporary of Buddha, resists the teaching of the master because, like all teachings, it is one-sided. In Siddhartha’s opinion no single teaching can do justice to the reality of being, for they all necessarily affirm one thing and deny the other. Siddhartha has no desire to probe and split the world by discriminations, by saying Yea and Nay, for in the real world sin and grace reside close together. Instead, he wants only to love the world, love it as it is, a world existing in and of itself.\(^{21}\)

However, the departure of Siddhartha from the Buddha the great master to find out ‘self’ is the path which paradoxically enough Buddha wants to show to the whole world. According to Buddha, the spiritual teachers, guides, gurus can help but in a limited way. They cannot direct a pupil to find his ‘self’. So, their teaching should not be taken as a doctrine which will entangle the pupil. Once the Buddha says to his disciple Ananda:

I have often said that the teaching should be considered as a raft used to cross to the other shore or a finger pointing to the moon. We should not become caught in the teaching.\(^{22}\)

The feeling of detachment from the spiritual path drives Siddhartha to cross the river. The river’s opposing bank represents another polarity of life which is full of earthly pleasures. When he crosses a river, he comes to city life where he meets a beautiful courtesan named Kamala. As soon as he enters into a materialistic world, he
develops an affair with the courtesan who teaches him the art of playing the game of love. He thinks that she would be the best teacher in the realm of senses.

Kamala also insists Siddhartha to take up the path of trade to earn fine clothes, fine shoes, and plenty of money. Accordingly, he joins to the rich merchant Kamaswami in the business and learns business affairs. In a very short period, he understands how to exercise power over people and how to amuse himself with women. He learns to eat fish and meat, and drink wine which makes him lazy. He starts commanding servants. In fact, he indulges in wealth, power, and indolence. As the years pass, vices such as lust, greed and envy overtake him.

In the course of time, Siddhartha feels self-disgusted with such life. He is caught himself in the midst of materialistic pleasures such as gambling, drinking, and sex. Later on, he understands that the material world is a slow poison which has been killing slowly his quest for enlightenment. He realises the futility and folly of the worldly life. He thinks that it is useless to possess a garden, house, and other materialistic things. He understands that the material world kills his inner wish to attain truth. The dream regarding the death of songbird reveals the death of his quest. Once again, he is awakened and he leaves the realm of the body behind him.

Feeling sick at heart, Siddhartha wanders until he finds a river. He decides to hear the river and his inner self in the silence. It clearly shows that Siddhartha exhausts both the possibilities; the world of the mind and thought, and the world of the body and physical action. He accepts life’s dualities and goes through them. After satisfying both the needs of the mind and the thirst of the senses, Siddhartha is at the loss about what to do next. Consequently, he attempts suicide. Feeling dissatisfied with the experiences of both, he returns to the river and Vasudeva, the ferryman. The river is a symbolic union of both the worlds. In this phase, he encounters with anxious love and fearful concern. He longs to live with his son but cannot as his son runs away from him. His son is a byproduct of the materialistic world. Siddhartha pursues him but his search is useless. Then he starts sharing the life’s urges and desires. All these desires and passionate urges of ordinary people no longer seem trivial to him. As a sage and thinker, he develops consciousness regarding the unity of all life.

Siddhartha attains the stage of enlightenment by going beyond the existence of duality. Even in the midst of disaster and sorrow, he could lead a calm and peaceful
life. Through these experiences, Siddhartha realises that all things contain the potential to attain perfection. The person like Siddhartha who committed worldly sin can achieve enlightenment and become Buddha. However, he has to overcome many hurdles to realise the existence of Buddhahood within him to which he is unknown while leading a life of the sinner. A person who indulges in the pleasures of worldly things can become a saint, he may a sinner or gambler or anyone. Siddhartha experiences the so-called dark side of the world represented by the world of gambling, being a womaniser and rude in business. This experience assists to begin his true path towards enlightenment. He also learns the spiritual way through his father, Samana, and Gotama. This shows that man is not completely good or bad; he is a mixture of both. Hence it is not good to judge him as a sinner or a holy man. He understands that what is of value and wisdom to one person may seem nonsense to others. In this regard it is aptly said that “Siddhartha depicts two ideals, two exemplary approaches to life based upon two diametrically opposed philosophies of life”. As a result at the end of the novel; he grasps the wholeness of life and experiences the sense of fulfilment and wisdom.

4.6 Hessean Enlightenment:

The theory of individuation has implications of Hesse’s own theory. We find that Hesse takes liberty from Jung’s concept of individuation. In fact, Hesse’s philosophy of enlightenment goes beyond Christian interpretation, Moksha of Hinduism, and Nirvana of Buddhism. Siddhartha’s enlightenment bears a new wisdom. In his liberation, he achieves timelessness by experiencing the wholeness in all things. He perceives amalgamation of past, present and future in the present moment of illumination. This may represent freedom from the life cycle. Here we could not ignore the acceptance of life in his realization of self as it is (with love and suffering). It seems that Hesse had developed his modified concept of Nirvana which bears the imprints of his own inner experiences throughout life. In this process, emptiness of mind is important for recognition of an affinity with all things. In this regard Tich Nhat Hanh, the Vietnamese Zen master speaks as “emptiness is not a vacuum but simply a vantage point, for if something is empty of one thing it is invariably filled with something else”.

170
The emptiness represents the state of inner being with other things which form the basis for the virtue of ‘Karuna’. Siddhartha’s enlightenment encompasses unique compassionate liberation. The universal love of ‘Karuna’ is identical with Siddhartha’s love. When Siddhartha is awakened at the bank of the river in the final chapter, he recognises and experiences emptiness with its inter-being and universal compassion. Accordingly, he decides to serve people by remaining ferryman on the river. Like the Buddha, he wants to work for the enlightenment of seekers. Govinda becomes the first seeker whom Siddhartha discloses his identity and offers a liberating vision through a kiss which is a token of their love and compassion. Here, we find Siddhartha’s egoless compassion towards others.

Similarly, in Siddhartha’s quest, Hesse makes use of the path of Jungian individuation. On his way of individuation, Siddhartha casts off his persona by leaving his teachers and doctrines behind which enables him to integrate his shadow. His escapades with Kamala acquaint him to the anima. This psychological progress helps him to place faith in his inner voice and leads him to his own Self. Hence, Siddhartha’s progress is not cyclic but upward spiral. This shows that Jung’s individuation is a psychological experience.

However, in Siddhartha’s union, there is the union of thousands of voices he hears on the river. We also find the emergence of compassion for all beings. Therefore, we discover infusion of the Jungian goal of individuation with the eastern goal of either attainment of nirvana or identification with Atman. This denotes the influence of various eastern philosophers and western psychological development on his works.

Siddhartha like Goldmund encounters with the dichotomy of the world of spirit and the world of senses. Like Sinclair, he has to pass through the stages of saint and profligate on the road of self-realization. His progress towards fulfilment involves seeking out and rejection of teachers. The death of Demian and the death of Vasudeva have similar mystical transference. Unlike Demian, Siddhartha has one full-fledged symbol which bears the burden of communication. The symbol of the river is not complicated like the symbols used in Demian. The river stands for totality in which all polarities are reconciled. All things co-exist in harmony in the realm of the river. The quality of fluidity of river speaks about the timelessness where there is no
difference in past, present, and future. The polar opposites of the spirit and the senses are reconciled in the river. In the life of Siddhartha, the realms of the spirit and the senses are geographically separated by the river and at the same time, the river serves as the synthesis of opposites. Siddhartha’s departure from the pole of spirit and his arrival in the world of senses denote his inner transformation on the path of self-realization. His wandering brings inner development in him.

Like Sinclair, Siddhartha’s story encompasses the same stages of guilt, alienation, and despair to achieve and experience the unity in all things. The additional element of love is introduced in *Siddhartha* that plays a very significant role in person’s natural growth and progression. The unity behind the apparent polarity is essential and bears the loving affirmation. Siddhartha attains this state of mind in the great vision that encompasses the images in space and depth in time. We witness a Beatific Smile on the face of Siddhartha. This symbolic smile is representative of his inner achievement. Like other symbols, Siddhartha’s smile is given in anticipation through Govinda. The Buddha and Vasudeva attain peace and bear the same smile in the novel. Siddhartha notices in himself the change which he had witnessed in the appearance of the Buddha.

I have never seen a man gaze and smile, sit and walk like that…. Truly, I wish that I too might be able to gaze and smile, sit and walk like him…. Only a man who has penetrated into his innermost Self gazes and walks in that way. Very well – I too shall seek to penetrate into my innermost Self.  

Like the Buddha and Vasudeva, Siddhartha reveals neither happiness nor sadness. His smile, his face, lowered gaze, quietly hanging hand, and even every finger show peace and perfection he achieves in life’s journey. The smile keeps on growing on his face. It becomes clearer at the time of Vasudeva’s death. According to Hesse, the inner perfection of the smile indicates the awareness of the unity, and wholeness of all being.

In *Siddhartha*, the symbol of the river is aptly used to demonstrate this harmony than the symbol of Abraxas in *Demian*. The river shows the integration of opposite aspects of the self. The image of the river reveals the age-old paradox. When Siddhartha joins the ferryman Vasudeva as his partner, he devotes himself to the river.
He discovers that “the water continually flowed and flowed and yet it was always there; it was always the same and yet every moment it was new”. It is a combination of flux and permanence. The water of the river is a natural synthesis of the opposites of Spirit and Nature. Under the shelter of Vasudeva, Siddhartha listens to river carefully and attentively that enables him to hear the sacred OM among the different voices of the river. However, he has to suffer and bear the pain of separation from his son like his father whom he deserted in order to be a Samana. Siddhartha undergoes suffering due to his prodigal son. This reveals a humanising force in Siddhartha.

While progressing towards self-realization, Siddhartha understands that like a road of asceticism, a road of sense indulgence is a dead end. His pursuit of worldly pleasure turns into despair and destruction of innocent senses. It ends in suicidal disgust. In the course of time he loses his inner voice which is symbolised by the dead songbird of Kamala. However, this despair leads him to reawaken in life. Siddhartha experiences both extremes of life – self-denial and self-gratification. He experiences both roads full-heartedly to their dead ends. This prepares him for the greater synthesis of them. His transformation from the sensuous man of worldly life to saintly life as a ferryman demonstrates a spiral progression towards self-realization. His upward movement to liberation is shaped by different teachings from Brahmin, Samana, and the Buddha in the spiritual world and by teachings of Kamala and Kamaswami in the world of pleasure.

Siddhartha realises the importance of love which he learns from Kamala after her death. He becomes compassionate toward his son. Siddhartha’s experience with his son broadens his sense of compassion for all creatures. He experiences the interconnectedness while serving as a ferryman because it connects both worlds: the world of mind and the world of the body. The final awakening to a higher-self takes place when he rejects suicidal impulse and becomes aware of the recovery of his previous illness of being unable to love anybody and anything. Now he realises that he could love everything.

The river becomes the symbol of the third world where two worlds separate from each other and come together. Siddhartha achieves the stage of individuation in the third world. He realises that it is good to live a life rather than quitting it. There is no point in sacrificing physical being to avoid suffering and thereby get peace. The
episode regarding his son’s separation from him denotes that Siddhartha embraces suffering in order to learn from it. However, in Buddhism one has to escape from suffering in order to attain Nirvana.

From this, he learns about human suffering and its importance in humanization. The Illumination of Siddhartha at the river brings changes in his individual identity which merges into cosmic unity. This is an experience of the higher Self-realization. We get the anticipation of this in Vasudeva’s radiant smile. Finally, Govinda’s meeting with Siddhartha foregrounds the theme of the novel. Govinda stands for the hopeless quest with the help of a dogmatic faith.

Hence, Hesse’s character the old Siddhartha attains the third stage of humanization through his ideal service as a ferryman. Siddhartha’s innocence of the first stage has not paid attention adequately. Instead, the conflict of the second stage and resultant despair is portrayed in detail. However, his strong faith in his quest leads him towards the Third Kingdom. According to Hesse, self-knowledge is essential as it brings the individual back into the community on the third level of humanization. At the end, Siddhartha achieves the third and the final level of humanization.

4.7 Conclusion:

In order to find his own way, Siddhartha renounces the existing ways, gurus and their philosophies and thoughts. As a Brahmin’s son, he deserts his family and religious teaching of his father because he finds himself confined in this parental bondage. He breaks this bondage in order to join Samanas. The experience of being an ascetic teaches him a way of self-denial and escapism in which he learns to enter into another’s body. Nevertheless, he detaches himself from the ascetics because a short flight away from his self cannot bring him close to his goal. Eventually, he meets Gotama, the Buddha whom too he leaves behind in order to find his way to Self. Then he rejoices worldly pleasures in the life of Samsara. He indulges in sense perceptions. However, he feels sick at heart as he loses his spirit while enjoying sense pleasures. It enforces him to come back to the river forever. The life on the river as a ferryman teaches him about timelessness, unity and totality. The experience of his son’s episode shatters his illusion that he is above worldly attachment and affection which used to make him live in seclusion. When his son deserts him, he experiences humanly sorrow and affection towards him. This experience makes him realise his
connection with fellow beings. He understands that an ordinary man’s aspirations, joy, sorrow and the feeling of attachment, detachment are not foolish. He starts treating them equal to him. He discovers that each man has to find Self-realization in his own way and there is no need to rely on any teaching. Siddhartha’s introspective nature and his self-analysis at every stage bring development in him to lead towards the Self. His awakening at each step assisted him to unveil the mystery of the path to Self-realization. At the end of the novel, Siddhartha achieves Individuation in Jungian terms and the Third Kingdom in Hesse’s triadic rhythm of humanization. Thus, Siddhartha experiences the serenity of an enlightened soul.
Notes

1 Buddha Dharma Meditation Association Incorporate, *The Buddha and His Disciple*, (BuddhaNet, 2010) 58.


5 Ibid. 2, 4.

6 Ibid., 7.

7 Ibid., 41.

8 Ibid., 48.

9 Ibid., 50.

10 Ibid., 65.


13 Ibid. 2, 110.


15 Ibid. 2, 121.


17 Ibid. 2, 88.

18 Ibid., 28.

19 Ibid., 79.


25 Ibid. 14, 171.

26 Ibid. 2, 83.