Chapter V

Summation

5.1 Introduction:

Desire plays a very significant role in motivating human behaviour. It plays an important role in shaping human life. By nature, desire is not divided into good and bad but it is a human mind that decides it. Therefore, man strives either to fulfil it in life or overcome it by following different paths such as the path of Self-denial etc. When desire is not fulfilled, man feels restless. People have many desires but not many of us act on them because some desires may be unlawful. However, it is not an easy task to overcome desire by suppression. For man, rebellion becomes a medium to dismantle the system. If you deny control of parents and teachers, you become a rebel. For artists and creative people, dismantling becomes necessary in order to produce great things. They want to break normativity. The nature of desire can be of physical, mental and spiritual. The spiritual quest becomes pre-eminent when the desire for spirituality is imperceptible. It is said that man needs spiritual wisdom to defeat the dangerous impulses of desire as it teaches to accept the life as it is. Man longs for materialistic pleasures and intellectual achievements in life. Yet, his inner voice demands spiritual quest beyond these aspirations.

The spiritual quest of man entails definite qualities based on ideals and principles. The protagonists’ quest for the truth in the selected novels of Hermann Hesse explores qualities such as patience, faith, acceptance of inner voice, ability to demolish ego, acceptance of life as it is, attention to sensible advice etc. Hence, the selected novels designate an importance of a spiritual guru to bring a progressive change and development in the psychology of his disciple in order to reach the spiritual goal. However, a seeker should perceive that the quest for self-realization is his own quest and he has to discover his own path. The spiritual guru lightens him only upto a certain stage from where he has to tread his own way by following his inner voice on the path of Self-realization. A man should realize that the soul of a man vacillates between the polar opposites of the life from which eventually, he will have to ascend towards Self-realization as it is an essential goal of human nature. Therefore, Sinclair, Goldmund, and Siddhartha, the protagonists of Hermann Hesse’s selected novels embark on a spiritual quest to accomplish the goal of Self-realization.
5.2 Major findings and conclusions:

The kingdom of the spirit and quest for it is an integral part of Hesse’s thought and works. Hesse’s novels encompass a recurrent motif of progressive visions of the spiritual rebirth of humanity as a whole. In *Demian*, the characters are inspired by the vision of a new world. They speak about the dichotomy of good and evil in religious terms. The beginning of the war is considered as a beginning of the rebirth of humanity. However, Hesse’s enthusiasm and his belief in the rebirth of humanity as a whole became dull due to the disillusionment and depression of war years. Eventually, he formed a new vision in which he believes that individual rebirth of all can pave the way for any general rebirth. We find the reflection of individuality in the novel *Narcissus and Goldmund*. Here Hesse clearly postulates his belief in a realm that ensures the resolution of the conflict of the polar extremes, for instance, ‘nature’ and ‘spirit’. In this realm, an individual like Goldmund can participate through momentary visions and dreams. These are the glimpses of an eternal realm of spiritual values. It is a stage that represents Goldmund’s return to grace after the fall from innocence. Through his art, he gains awareness of this realm and we find that development takes place in him at the end. Siddhartha, the protagonist of *Siddhartha* achieves a complete spiritual wisdom through his individual efforts.

We can acknowledge Carl Jung’s influence on the inner journey of the protagonists of the selected works of Hermann Hesse. In these novels, we find an additional dimension of psychology due to the psychological treatment Hesse underwent. The unity – the integration of the archetypal Self is the goal of Jung’s individuation. Hesse’s central characters Sinclair, Goldmund, and Siddhartha of the selected novels denote the inner growth on the way of individuation in their psyche and character as well. Hesse’s other characters who play the role of protagonists’ friend and guides are presented as alter ego of the main characters. This shows that Hesse’s selected novels bear the imprints of Jung’s process of individuation which demands integration of man’s shadow, anima and union in opposites in order to be a self-realized soul.

In the novel *Demian*, from the beginning, Franz Kromer is not just a young rascal who chances to bully and blackmail Sinclair but is also a personification of evil, a projection of a suppressed part of Sinclair. He is an example of Jungian
shadow. Sinclair’s encounter with Kromer brings awareness of the existence of two opposite worlds in himself. Beatrice and mother of Demian, Frau Eva become Sinclair’s Jungian anima; the soul, the unconscious with which his conscious must establish rapport in the process of individuation. Frau Eva also stands for the life in all its fullness – the amalgamation of good and evil, spiritual and sensual. At the end, the death of Demian is not an end but a beginning. Sinclair becomes his projected better self, the self-seeker finally emancipated and ready to live himself. Sinclair’s union with Frau Eva could have been the final absorption; a symbol of his ideal fully realized, self-realization, a Jungian individuation, the integration of the conscious and the unconscious.

Goldmund’s acts of violence in two murders make him realize the shadow principles of his personality. His search for the mother image plays the role of the anima. In his life of wayfarer, Goldmund passes through four stages of the anima: Eve in Lise, Helen in Agnes, Mary in Lydia, and Sophia in the Great Mother. His attainment of Sophia stage brings development and maturity in him. His mastery in the art offers him glimpses of individuation as he finds an amalgamation of opposites in it. Goldmund’s art helps him to make his unconscious conscious. Narcissus, his spiritual counterpart on the way of self-realization assists him to know his real self.

In Siddhartha, Govinda is not only the positive shadow, but the provincial, boring follower, and conformist standing opposite to the dominant personality of Siddhartha. Siddhartha’s encounter with his negative shadow occurs in the form of life of the Samana. Kamala is the anima of Siddhartha who introduces him to materialistic pleasures such as gambling, drinking, and sex. It becomes necessary for Siddhartha to solicit the aid of the anima as a teacher of self-reflection and as a guide through the labyrinth of the self. Kamala as the anima is the guide who shows him how to act, what to say, and what not to say. His experience of the life of Sanyasi and Samsara denotes the existence of opposites in the life. Siddhartha’s individuation begins with his encounter with Gotama, the Buddha himself. Ironically, Siddhartha does not follow the teachings of Buddhism which teach to follow one’s own path for Self-realization. If Gotama means anything to Siddhartha, he is a model of individuation. At the end, Siddhartha attains individuation on the river.
Hesse was aware of the recursive process of individuation. One can experience the deeper layers of unconscious at different times. The levels of experience could be different. The person may encounter with the shadow, the anima/animus, or even the archetypal self, but could not get a sense of completion of his journey. The process of individuation does not lead a man in a straight line on his way of maturation. It may lead him in altering sequence as it involves flux and stagnation, progress and regress etc.

The novel *Narcissus and Goldmund* shows the experience of this recursive process of individuation. The protagonist of the novel Goldmund experiences freedom through his art which stands for the union of opposites but he could not express an image of the Great Mother of his unconscious. His incomplete journey shows that the archetypes of the unconscious take many years to integrate. Through Sinclair, Hesse sets an example of the integration of shadow. And through Goldmund, the influence of the anima has been explored in order to progress towards the goal of Self-realization. The lives of Sinclair and Goldmund depict the tasks of the youth that are necessary or a prerequisite for the strengthening of the consciousness. The fulfilment of these tasks is important for the maturation that ensures the stability of the ego. The psychological development takes place in the process of individuation during the second half of life. We witness such journey in the life of Siddhartha. In *Siddhartha*, we find the completion of the journey of the process of individuation.

In Jungian analysis symbols, dreams, and archetypes play an important role to denote psychic progression of human mind on the path of individuation. Hesse makes use of the psychological tools to communicate his philosophy of the quest for enlightenment beyond opposites. In his works, Hesse proposes some symbols to express a resolution of opposites, for instance, the god Abraxas in *Demian*, Art in *Narcissus and Goldmund*, and River in *Siddhartha*. In his novels, the psychological experience of his protagonists as the mystics or the artists is raised to its higher level through the vision, insight, and imagination. Art becomes a medium for Hesse’s characters to portray the time-bound experience in timeless reflections. In Hesse’s works, we witness the employment of music and painting to describe a timeless union of opposites. His passion towards music is not concealed from the world. Hesse had a significant personal longing to be a musician. Music sets an example of unity within
dissonance. We find a reflection of this in the theme of the conflict between opposites and their reconciliation prevailing in Hesse’s novels.

In the view of Hesse, art reveals the heightened image of the self. In *Demian*, Sinclair’s paintings of the sparrow hawk and Beatrice’s face help him to understand the contents of his unconscious and bring psychological progression in him. The company of the character Pistorius, a musician also takes Sinclair a step ahead on his path of individuation. In the novel *Narcissus and Goldmund*, Goldmund on his way becomes an artist. His sensibilities are modified by acquaintances and incidents in the world of senses.

In Hesse’s selected novels, the reconciliation of opposites is the central theme that ties his works to his philosophy of enlightenment. Hesse makes use of symbols in the selected novels to show the symbolic union in opposites. In his works, Hesse proposes a union between the good and evil world in *Demian*, spiritual and sensual in *Narcissus and Goldmund*, and spiritual and materialistic in *Siddhartha*. In *Demian* Sinclair begins to realize two sides of desires – desires that are accepted by society and desires that are not. Sinclair says that discovering this dual nature of his impulses leads him to realize that there are two realms of his world. Hesse depicts them as good and evil. The symbol of the bird breaking the egg-shell represents Sinclair’s struggle for liberation from the clash of the two worlds. Similarly, the symbols of god Abraxas and Frau Eva indicate a unification of polarities in the novel in which pleasure and pain, good and evil merge into one another and stand for totality. In *Narcissus and Goldmund*, Goldmund oscillates between opposites of spirit and nature. His art enables him to recognize the existence of the two opposite worlds. Goldmund’s great creation of statues of Narcissus and Mary signals the extinction of duality in his art and life. The image of the Universal Mother re-emphasizes amalgamation of polar opposites. Siddhartha, the protagonist of *Siddhartha* decides to leave the spiritual quest through dogmatic religions and learn from the pleasures of the body and the material world. In *Siddhartha*, the symbol of a river is used to represent timelessness and wholeness of all things. In the hours of illumination, Siddhartha experiences that a river is the same everywhere. He visualises that all different faces of the human being mingle into one and all sounds find harmony in the holy word OM where the amalgamation of opposites takes place. Govinda also perceives unity in all things at the time of Self-realization.
Another symbol the beatific smile which appears on the faces of all enlightened characters of Hesse symbolises an experience of inner peace. At the end of *Demian*, Sinclair bears the beatific smile on his face when Demian bids him a kiss on his forehead. In *Narcissus and Goldmund*, Goldmund’s achievement of this smile after visualising a vision of the Great Mother ensures his liberation at the time of death. In *Siddhartha*, Buddha, Vasudeva, Siddhartha, and Govinda bear beatific smile after attaining Self-realization.

The dream is another important tool used to probe the contents of the unconscious of Hesse’s protagonists in order to bring out psychological progression in them. The experience of the world reflects internal state of the mind of Hesse’s characters. The internal states involve disintegrations and resolutions at the level of the conscious and the unconscious. Hesse uses dreams and visions to anticipate future of his protagonists. Sinclair’s dream regarding the coat-of-arms of the door of the house plays a crucial role to open the window of Sinclair’s unconscious. The bird in the dream represents the power of the positive anima. Goldmund’s dreams anticipate his ventures in the world of nature. Goldmund’s inner call is the voice of his mother that occurs in the form of dreams and visions. Goldmund’s stage of innocence lasts until his awakening of the memory of his mother and childhood. The anticipation of this awakening happens through dreams and visions of Goldmund. Many things, events and memories of his childhood days come back to him through the medium of dreams. The dreams of fish and garden anticipate his indulgence in sense pleasures. Goldmund follows the voice of dream in order to attain the reality. Siddhartha’s dream in the hut of Vasudeva about Govinda anticipates his entry in the world of Samsara where Kamala is going to teach him the act of love. Siddhartha’s another dream of Kamala’s rare songbird symbolises the death of Siddhartha’s spiritual being in the trap of anima – Kamala.

In *Demian*, an archetype of the bird which shows the power of the positive anima helps Sinclair to break the spell of the light world in order to find a meaning and a significance of the god Abraxas. In this novel, Hesse presents Sinclair’s psychological progression through the vision of the universal mother in the form of Frau Eva. Hesse makes use of the mother archetype in *Narcissus and Goldmund*. Goldmund visualises the image of the Great Mother who encompasses everything. Goldmund achieves Self-realization when he goes beyond the polarities of pain and
pleasure. In *Siddhartha*, the archetype of the river as a synthesis of two worlds ensures Siddhartha’s achievement of the enlightenment on the river.

Although Hesse acknowledges the contribution of Carl Jung and his disciple Dr. Lang in his literary works, he states that his goal goes beyond psychology. The knowledge of psychoanalysis lingers in his novels but his art transcends his experience of psychoanalysis beyond the boundary of psychology. Hesse is less concerned with science and politics of his time. He had tremendous faith in the principle of humanity. It seems that Hesse gives more important to the ordering of values than psychology. In *Demian*, Hesse’s goal is to achieve perfect individuation and in *Siddhartha*, he goes beyond individuation through the element of love for the world. This element of love is irreproachable in its existence. The former quest is for the liberation of the suppressed elemental forces in the mind and latter is for the sake of spirit itself. Siddhartha as an enlightened soul does not prescribe what the person should suppose to love in the world and what he should suppose to dislike.

For Hesse, progressive individuation is a part of the process of humanization. In his terminology, individuation is a mixed blessing. It is mixed because individuation is an important and necessary step that ensures the development of the individual personality and it has negative shed as it is ultimately responsible for despair. According to Hesse, the goal of development of an individual towards humanity as a whole comprises of three stages: Innocence, Despair, and the Third Kingdom. To attain the third stage in this process is not possible for all those who have chosen the path towards the Third Kingdom. The seekers, who strive to enter into a realm of the Third Kingdom, may shortly recede to the second level. This indicates that the second level is progressive and dynamic in comparison to the first stage of innocence and the third stage. Hesse calls it the process of humanization. The third stage of humanization implies reunification with totality on a higher level. It goes beyond the individual and back to the community. One is absorbed, almost fluidly, into the whole again. In this stage, a service to whole and subjugation of the individual’s desire count to experience the third kingdom.

Hermann Hesse’s philosophy of human progression through three stages mirrors in his protagonists’ quest for enlightenment. We can observe that in Hesse’s works such as *Demian, Narcissus and Goldmund*, and *Siddhartha*, all three stages of
human development are portrayed. However, the first stage of innocence is not depicted for its sake but to show the turmoil that follows. *Demian* begins from the childhood of Sinclair but his innocence has little interest to Hesse as it does not involve conflicts. Similarly, the attention to Goldmund’s and Siddhartha’s innocence of the first stage has not paid adequately. Instead, the conflict of the second stage and resultant despair has been portrayed in detail. It seems that in his fiction, Hesse is concerned with the period of despair. However, we find occasional glimpses of innocence and resolution. Hesse does not focus on the first stage of innocence where people are unaware of any conflict in life or of the challenge of freedom. Likewise, we find his ignorance towards those who have accepted ethical codes rather than facing the consequences of freedom in the absence of any established laws. In *Demian*, Sinclair’s parents and sisters are not portrayed considerably as Sinclair, Demian and Frau Eva have paid attention. Sinclair as an adolescent protagonist of the story questions the established values of the society. The second stage sustains an aspiration to overcome the existing doubt, agony, complication and so on. The central characters of the selected novels find a seed of discontent in existing life. In the novel *Demian*, Sinclair’s glimpses at the dark world initiate him to experience the horror of the evil world in the form of Kromer. It brings despair in his happy life. In *Siddhartha*, the protagonist feels dissatisfied despite his good upbringing by his parents. He finds a ray of hope in the life of ascetics and consequently, he deserts his family in order to satisfy his thirst for knowledge. In *Narcissus and Goldmund*, Goldmund is placed in despair from the beginning of the novel. He is engulfed between his desire to meet sensuous life and his will to become a monk in the monastery. It is through Narcissus’ advice of venturing in the world of nature rather than spiritual realm, Goldmund aspires to revive the memories of his lost mother.

Likewise, the third stage is introduced in all three novels but only in *Siddhartha* the level of simultaneity and totality actually maintained at the end. In *Demian* and *Narcissus and Goldmund*, only the glimpses of the third stage of the individual are shown. Therefore, along with Carl Jung’s triadic rhythm in the form of the shadow, anima, and individuation, the selected novels of Hesse follow the triadic rhythm of humanization. In this regard, Goldmund and Sinclair show Hesse’s concern primarily with the man in his despair and freedom. They are individuals who at the
second stage confront with the despair due to their inability to attain their vision of the Third Kingdom.

For Hesse in the second stage of human progression, a man regains faith in spirituality which motivates a person to pursue his goal. At this point of life, the inner voice of a person directs him to walk a way of life confidently. In all the three novels, the inner voice of protagonists guides them to reach their goal. It leads them to perceive totality in polar opposites. Sinclair’s inner call is represented through Demian who helps Sinclair to overcome the duality of the life. However, Sinclair’s effort falls short to accomplish the higher reality. In the case of Goldmund, his inner call is presented through his mother’s voice. Goldmund’s true love for his mother takes him to the third stage of humanization. It leads him to rise above the clash of nature and spirit. His faith in his quest offers him glimpses of the Third Kingdom. In the life of Siddhartha, the call of inner voice comes very early in life. His inner voice promotes him to get free from family bondage and accept an ascetic way of life. Later, it guides him to go away from the austerity of life and even from the teachings of the Buddha. Then following his inner call, he enters and when the time ripens, abandons the way of Samsara. At last, his inner guiding force in the form of Vasudeva directs him to hear the river and remain a ferryman forever. The river teaches him timelessness and wholeness in all things.

In *Siddhartha*, Hesse aspires to achieve the serene faith of the third stage of humanization in which a higher harmony dwells. On the path of humanization Hesse’s novels *Demian, Narcissus and Goldmund*, and *Siddhartha* go hand in hand. We notice the similarity between the paths of Self-realization of Sinclair, Goldmund, and Siddhartha. Goldmund flees away from a monastery and enters into the world of pleasure. His experience of the Black Death enables him to strengthen his equilibrium. His roaming through the country which has hit by Plague exposes him to the lust and greediness of the world around him. Here, his pilgrimage acts as Self-realization. Likewise, Siddhartha rejects austerities of his father world and indulges in the world of senses where Kamala and Kamaswami are his mentors. Hesse attempts to reconcile the aspects of the father and the mother in *Siddhartha*. In *Demian*, the attention is not paid to the father. In *Narcissus and Goldmund* the image of mother plays a great role. In *Siddhartha*, although the mother is missing, Hesse tries to introduce a balanced view on both aspects. In this book, Siddhartha’s guru and the
guide show the presence of father world. However, the mother world is suggested through the medium of Kamala.

Sinclair as the beginner on the path of Self-realization denotes weak self as he aspires to run back into the world of childhood and he relies on the guides. He does not dare to take a definitive break from them. Unlike him, Siddhartha leaves behind the tradition of his family, then the path of asceticism, and then Govinda. While being on the road, Siddhartha meets the Buddha whom he finds the greatest of all teachers. Nevertheless, he objects and refuses Gotama’s doctrine of Nirvana which can be attained by following eightfold path. This is because he recognizes that the experience of Illumination is difficult to convey in words. To attain it, one has to find his own way of enlightenment. It cannot be taught. He thinks that the experience of Illumination of the Illustrious One is an incommunicable secret which even the Illustrious One cannot express and share in words. Siddhartha never aspires to return to the rejected gurus, guides, and trodden paths. His quest takes upward spiral moves to find himself. Govinda lacks this attitude in life and his dependency on friend and guru becomes hurdle in his attainment of liberation. Siddhartha’s spiritual progressive stages from Brahmin’s son to the saint are evolved with synoptic clarity. In his journey, polarities of body and mind are balanced in a symbol of a river which unites both the worlds. It is only in Siddhartha, the protagonist of the novel attains the third level of humanization.

The extreme individualism and ethical service to the community lead to self-realization and reunification with the whole. It is true that self-knowledge is essential as it brings the individual back into the community on the third level of humanization. Among Hesse’s characters, the old Siddhartha attains the third stage through his ideal service as a ferryman. However, Sinclair and Goldmund remain on the second level of humanization where their interest is in conflict and development. Siddhartha achieves the third and the final level of humanization.

Hesse tries to show his process of assimilation and self-distancing from the Indian thought. Hesse’s main concern is not the (dogmatic) religious one but the groping and hoping for personal liberation. Although Hesse knows a lot about Eastern philosophy, his art is more humanistic in its manifestation with the search for a new human community. His art does not accept the principle of renunciation of the world
of Indian philosophy. He is not in the favour of escapism and contempt of humankind. On the other hand, he proposes love, compassion, admiration, and veneration towards life and the world. Demian’s dying kiss inculcates in Sinclair a faith in the kingdom of the soul. The end of Narcissus and Goldmund symbolises the stage of despair but at a higher level. Goldmund could see glimpses of the Great Mother but could not accomplish his work of capturing her image in his art. In Siddhartha, he goes a step ahead to the Third Kingdom that is a sphere of pure spirit. After the death of Vasudeva, Siddhartha’s appearance resembles him. Travellers who cross the river in his boat could not find out that a ferryman is a different person from Vasudeva. His service to humanity after enlightenment reunites all values in all-embracing totality. Hence in Siddhartha, Hesse successfully postulates his belief of individual efforts to bring spiritual change in an individual and in society as well. Siddhartha, the protagonist of the novel Siddhartha becomes a complete man.

5.3 Accomplishment of the objectives:

The aims and objectives of the present study are listed below:

1) To explore the encounter of man with his shadow, anima, and self in the process of individuation through Emil Sinclair, Goldmund, and Siddhartha.

The protagonists of the selected novels of Hermann Hesse follow Jung’s process of individuation to attain enlightenment. In the process of individuation, they explore deeper layers of their unconscious in order to integrate their Self. Sinclair, Goldmund, and Siddhartha recognize and integrate their shadow, anima to rise above the clash of opposites which ultimately lead them towards individuation.

In the novel Demian, Kromer is a personification of evil, a projection of a suppressed part of Sinclair. He is an example of the Jungian shadow. The integration of the shadow leads Sinclair to his anima presented in the form of Beatrice and Frau Eva. The integration of the anima enables him to experience individuation. In the novel Narcissus and Goldmund, Goldmund’s confrontation with his shadow in his act of committing two murders leads him towards his anima. Goldmund’s anima is presented in the form of the mother image which he visions after the integration of his shadow. The image of the Great Mother shows Goldmund’s individuation. In Siddhartha, Siddhartha embraces his shadow by being a merchant, a gambler, and a
womaniser and eventually, becomes familiar with his anima (Kamala). Govinda too reflects the shadow image of Siddhartha. His relationship with Kamala brings progression in him in order to attain individuation. It seems that in Demian, Hesse deals with the process of individuation in its entirety and his works such as Narcissus and Goldmund and Siddhartha investigate this process of individuation to the further end.

2) To probe the clash between opposites, for instance, good and evil, the social values and a chaotic world of sensuality, the self and the world.

Hesse’s works include sharp analysis of the self. He speaks about the personal identity and self-consciousness through his works. The central characters of his works show awareness of the society and its nature from the point of their inner self. They propose that the self should integrate the world in the psyche. It should not be hostile towards the sensuous reality of the world. It is important to experience the sensuous natural material for the successful integration. A man should do things which come to his mind and make some good sense in life. There is no harm in pursuing such ideas even though they seem sinful or social taboos.

Hesse’s selected works project a pair of characters in which one of them is presented as a rebel to the normativity and other is his counterpart who brings progression in himself and his partner as well. The conflict between the world and the self is externally represented through the medium of guide and teacher. For instance, Sinclair seeks guidance of Demian and Pistorius in Demian. Similarly, Siddhartha’s guide is Vasudeva who shows him a path towards the heart of a river. In Narcissus and Goldmund, Narcissus plays the role of the guru of Goldmund.

Hesse’s works deal with the clash between the self and the world, and intellect and sense in terms of psychological, intellectual, and social as well. Sinclair experiences the good world of parents, their religion, and the evil world through his rebellion against the bright world. In Narcissus and Goldmund, Goldmund enjoys the sensuous world and his spiritual world is balanced by his counterpart, Narcissus. Goldmund’s self in Narcissus and Goldmund integrates the experience of nature through his escapades with women and art. His escape from the monastery symbolises wish fulfilment par excellence. Goldmund’s art of woodcarving brings forth his inner conflict. Then only, the intellect (in Goldmund’s case) in the form of Narcissus comes
to help him. The quest for enlightenment in Siddhartha denotes the experience of the Self in its spirituality and sensuality. At the end, Siddhartha achieves his goal of being the complete man in a spiritual sense. To attain this stage, initially, he masters Vedantic scholarship through his father and religion, and acquires the skills of Samana. Later on, he enters into the realm of worldly life where he masters the skills of love and business. In this phase of life, he leads a life of Samsara contrary to the life of Sanyasi.

3) To illuminate the significance of unity of opposite worlds in order to experience the wholeness in the quest for enlightenment

For Hermann Hesse, magical thinking offers a vision through which a man rises above duality. It develops man’s capacity go beyond polar opposites which enables him to apprehend totality and unity in all things. The protagonists of the selected novels become aware of the existence of opposite qualities in the world. Based on their experiences in life, they master to embrace the dual nature of the world and in due course become able to see totality in opposites. This indicates that at the appropriate time all opposite qualities are reconciled and there prevails an integration of apparent dichotomy.

In Sinclair’s journey, Demian helps him to accept the God Abraxas – a symbol of the union of both the worlds. Sinclair’s symbol of hawk breaking its egg stands as a blow to traditional thoughts and beliefs. For Goldmund in Narcissus and Goldmund, an appropriate time occurs when he prefers a path of sense pleasures which leads him to experience the worlds of dual nature. His mastery in art makes opposites visible in great amount. Eventually, through a vision of the Universal mother, he realizes unity and wholeness in all things. In the case of Siddhartha, Siddhartha has to go beyond both worlds – the spiritual world and the materialistic world. The experience of these two polar worlds shapes his life physically, mentally, and spiritually in order to progress toward liberation. Hence, Sinclair, Goldmund, and Siddhartha permit themselves to experience pain and joy, spirit and nature, sensual and spiritual nature of life in order to attain enlightenment.

Hesse’s philosophy focuses on the recognition of the co-existence of all being simultaneously in unity and totality. The river is the perfect symbol of Hesse’s views. In Demian, he tries his hand at the symbol of Abraxas to convey the same views but it
is not as apt and significant as the river. Readers can easily perceive the reflection of his philosophy in apparent function of the river. Siddhartha’s ascetic life is transformed in a new life of senses where he finds him in the arms of Kamala. The anticipation of this new life occurs through the dream of Siddhartha while staying in the hut of the ferryman for a night. The dream is similar to the dream of Sinclair in which male-female dream-ideals come. Both the dream images have hermaphroditic elements which indicate a transition between two parts and pave a way to the third world where the two worlds will be reconciled. In Demian, Hesse achieves this effect through the god Abraxas, in Goldmund’s life art serves the purpose, and Siddhartha’s vision of totality illuminates the same.

4) To bring out the inner journey towards Self-realisation.

All the selected novels show a quest for enlightenment as the motif of Hesse’s work. The ideal of Self-realization was the main objective of Hesse’s work. Demian carries the theme of inward journey. This inner journey demonstrates the imprints of psychoanalysis on Hesse’s mind. We notice the impact of psychoanalysis on the use of symbol of ‘Abraxas’ in which the synthesis of the light and dark elements of the psyche is described. Sinclair’s inner journey brings progression in his psyche through his experience of grace and guilt, despair and enlightenment. Sinclair’s inner voice is presented through his alter ego, Demian who assists him to take the right decision at right time. In Narcissus and Goldmund, Goldmund’s inner journey to attain enlightenment comprises of his experiences of the monastic life, sense pleasures, recognition of dichotomy in nature, totality in duality in due course, destruction of ego through the medium of Agnes and vision of the Universal Mother. He attains enlightenment based on these experiences of life. The vision of the Universal Mother and his inability to paint her ensures his entropy into the realm of the Third Kingdom where there is no duality but union. His union with the Universal Mother is the fourth stage of the anima known as Sophia stage where Goldmund on longer aspires anything and experiences liberation. Siddhartha’s quest for enlightenment encompasses his experience of an ascetic life of Samana, principles of Buddhism, worldly life, demolition of ego. When he experiences all three different sects and various aspects of life, Siddhartha attains enlightenment.
5.4 Validation of the hypothesis:

The present dissertation is based on the assumption that experience is the best way to approach an understanding of “reality” and attain enlightenment. The unity of wholeness is important to attain enlightenment in life.

In the selected works of Hermann Hesse, we find the search for enlightenment is fulfilled by treading all kinds of paths. According to Herman Hesse, inner harmony can only be attained by the complete acceptance of all natural desires and actions. In the selected novels of Hesse, the protagonists quickly alter their paths and continue to follow whatever path becomes available. They find themselves in the midst of the conflict between opposites of the life. Their spiritual guides assist them up to a certain stage in one form or the other for self-knowledge.

In the journey of man’s life, experience at every stage, in every direction plays a vital role to achieve the inner goal. The person can attain the goal of Self-realization through worldly experience. It is not necessary that only spiritual upbringing of mind attains Self-realization. Anyone can attain Self as it resides in a soul of everyone. What matters is the quality of perceiving it. The quest for enlightenment requires qualities like endurance, patience, attention to sensible advice, and acceptance of the life as it is, etc. that a seeker has to acquire in due course through his experience.

5.5 Pedagogical Implications:

The existing education system focuses on the growth of people at the group level. However, it should provide scope for the inner growth of the individual. The present study contributes to bring awareness about the importance of an individual and his psycho-spiritual growth in learning process. The spiritual quest which is neglected from literary discussions can be included in the curriculum in order to produce psychologically progressed, ethically responsible and spiritually sensible personalities. Carl Jung’s theory of the process of individuation forms the core of the present study. It can be extended and applied to other genres of literature and different works of literature.

5.6 Scope for further Research:

Many scholars have focused on the influence of oriental religions and philosophies on the works of Hermann Hesse but the element of compassion (Karuna)
in the connection with Buddhism and its impact on the works of Hermann Hesse have not been explored thoroughly. This perspective towards enlightenment of Hesse’s protagonists, especially, Siddhartha opens a new dimension for those who want to study reflection of spirituality in the literature of Hermann Hesse.