Chapter I

Introduction and Theoretical Framework

1.1 Introduction:

Hermann Hesse is acclaimed as one of the most influential German authors of the twentieth century. His best-known works are Demian (1919), Siddhartha (1922), Steppenwolf (1927), and Narcissus and Goldmund (1930). In these works, he paints the protagonist’s journey into the inner self to attain enlightenment. But while exploring the inner journey, his protagonists find conflicts between individual and the society, between good and evil, and between the physical and spiritual elements of life. As we know, human brains naturally generate opposites. Someone says black and we think of white. Someone says hot and we think of cold. It is said that a few people are able to see beyond these opposites. In this context, Nietzsche aptly argues that the distinction between good and evil need not play a dominant role in the decisions people make and action they perform. We find the influence of Nietzsche’s view on the works of Hermann Hesse.

Hermann Hesse professes the requirement of spiritual self-realisation in life. For him, the inner life of the person contains reality. In contrast, people take the images outside them for reality and never pay attention towards the inner reality. In Hesse’s view, there can be only one permanent revolution – the regeneration of the inner life. We can find the reflection of this philosophy in Hesse’s works.

Enlightenment is an end goal that each man aspires to reach and leads to a perfect relationship with the world. But there is always a doubt about the ultimate path to reach the goal. The world is based on the binary oppositions such as good and evil, physical and spiritual, day and night, inner reality and outer reality, happy and unhappy, plus or minus, on or off, black or white... If one has to try to achieve truth, initially, he has to confront the binary oppositions of life. The novels Demian, Narcissus and Goldmund, and Siddhartha reflect the dichotomy within the mind of the protagonists.

In the works of Hermann Hesse, we find a search for enlightenment that can be fulfilled by following different kinds of paths. This quest for enlightenment radiates from the research work. Although the realm of spirituality claims its authority on the path to enlightenment, the present research work explores the quest for enlightenment
which offers an equal importance to the other world. The two worlds are supplementary and compensatory to each other. It is said that nature can not be dichotomized into good and bad. The problem is to see and accept the unity of the two.

The present research work explores the quest for enlightenment beyond opposites with the help of conceptual tools such as shadow, anima, opposites, individuation, and enlightenment which prevails in the texts of Hermann Hesse entitled Demian, Narcissus and Goldmund, and Siddhartha.

1.2 Rationale and Significance of the Study:

Hesse’s thinking, dreaming, and creating go beyond reality. In his work, reality is transcended beyond boundaries to open a new horizon. Hesse’s protagonists of the selected novels Emil Sinclair, Goldmund, and Siddhartha cross such boundaries. They do not provide solutions but become the biographical models. Hesse’s books achieve timeless popularity and lasting impact because of his depiction of the problems of life which are relevant to our day and so to all ages. In his work, we do not find solution and prescription for the problems but mere presentations of the processes.

Hesse’s criticism of the society through his works convinces a moral and cultural bankruptcy of the society and its materialistic attitude towards life. In his works, we find a new possibility of life through individuality and spirituality and this makes Hesse as Joseph Mileck points out:

Hesse became a veritable rallying point for protest and change, a kindred soul, support, and inspiration for an enthusiastic following of dissidents, seekers, and estranged loners drawn from both the establishment and the subculture.¹

Hesse gives more importance to an individual and his growth. In his view, 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.

A few books of Hesse have been translated into English until now. His works are autobiographical and they deal with the philosophy of life. They represent his innermost feelings and thoughts about the problems of life. His works appeal to the
serious minded people rather than people who read books for entertainment. In Hesse’s *Demian*, Sinclair’s life stands for the search for an identity. He describes Sinclair’s journey towards self-realization through the chaos in which there is the equal existence of monstrous good and evil. Siddhartha’s journey embodies the search for a self. He finds a meaningful order to a chaotic soul by acknowledging its chaos and living a form of life of a monk and a hedonist tradesman. His quest makes him realise like Goldmund that the goal of life lays beyond the two opposite ways of life and not to the extreme end of one of them. Hence, Hesse’s works deal with an individual who pursues a way for meanings in life. *Siddhartha* is a unique work in its presentation for Eastern philosophy. Unseld’s remark on Hesse’s works is apt to prove the significance of Hesse in today’s world. He writes:

It is this *Self* that we must not lose. And for this reason we need the power of the individual today more than ever, of the individual who makes his Self strong and then makes this Self responsive to the needs of others. In performing this task, so central for our times, the individual will find strength and support by reading the works of Hermann Hesse, all the more so because Hesse refuses to offer solutions and prescriptions. The characters Hesse describes invite the reader to identify with them; as a result, the inner world of this author can be seen as our outer world, insofar as his inner problems are also our common concerns.²

We find another remark of Unseld about Hermann Hesse in his essay as:

Hermann Hesse’s works may be judged in the future; even an ideological opponent will not fail to respect Hesse’s moral stature as it is documented in his political and religious pronouncements.³

This shows that Hesse’s achievement in viewing totality in his works is unparalleled in the modern age.

The present study attempts to reveal spiritual conflict. Men are still the same at heart, and though they have managed to change their environment, they have not changed at all psychologically. We find the presence of the conflict in the selected works.
The genuine spiritual quest which we find in the works of Hermann Hesse can be placed against the spiritual deception of our times. People nowadays follow fake spiritual gurus like Sant Rampal, Asaram Bapu, and Satya Sai Baba etc. Hence, Hesse’s spiritual quest can be assessed on the background of fake spirituality, fundamentalism, and fanaticism that dominates our scenario.

Hermann Hesse as a man of world literature is accessible to all intellectuals and research scholars who want to work on him. His literature shows his creative genius. Whatever he has learnt through the experiences of life is given back with a new synthesis through his works. His works encourage new interpretations for subsequent generations and for cross-cultural audiences worldwide. The spiritual philosophy of Siddhartha strongly appeals to the readers from all religious beliefs. Hesse’s novel Demian was highly praised. Thomas Mann compared its importance to James Joyce’s Ulysses and Andre Gide’s The Counterfeiters.

The present study will help many students, teachers, and researchers in appreciating these challenging and controversial texts more confidently. It provides new insights to understand the texts and to construct their own analysis. The spiritual quest which has been neglected from literary discussions may appear more familiar to the students.

The reason for selecting the novels Demian, Narcissus and Goldmund, and Siddhartha is that the theme of a quest for enlightenment enormously prevails in them; the novels present the search for self-realization of various personalities. In Demian, Sinclair aspires to realise his true self by focusing on the conflict of two worlds – good and evil. In his search, Demian helps him to progress towards his mature Self. In the novel Narcissus and Goldmund, Narcissus represents a spiritual way to attain saintliness and his polar opposite, Goldmund represents the way of worldly experiences and sense pleasure to attain the goal of Self-realization. Both help each other to progress in life. The protagonist of Siddhartha explores the quest for enlightenment from his childhood. Siddhartha’s attempt to realise his ‘Self’ assists him to progress towards his goal. In this quest, his friend Vasudeva helps him to achieve Self-realization.

1.3 Aims and Objectives of the Study:

The aims and objectives of the present study are listed below:
1) This study attempts to explore the encounter of man with his shadow, anima, and self in the process of individuation through Emil Sinclair, Goldmund, and Siddhartha.

2) The present research aims 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.

3) The aim of the thesis is to illuminate the significance of unity of opposite worlds in order to experience the wholeness in the quest for enlightenment. Hermann Hesse says that our mind is capable of passing beyond the dividing line. A man gets new insights when he goes beyond opposites of the world.

4) One of the most significant objectives of the study is to bring out the inner journey towards Self-realisation. The selected novels reflect spiritual journey as the central theme. They illustrate the necessity of self-awareness through the portrayal of the individual and his continuous quest to ultimate self-acceptance throughout life.

1.4 Scope and Limitations of the Study:

The study of the theme of the quest for enlightenment is vast. There is immense scope for the study of the theme of self-realization and the reflection of the spiritual quest in literary works. To make an exhaustive study of the quest for enlightenment in the works of Hermann Hesse, only three novels are taken into consideration.

The thesis explores the quest for enlightenment in the three novels of Hermann Hesse: Demian, Narcissus and Goldmund, and Siddhartha. The selected novels are studied in English translation. The theme of the search for enlightenment is explored by analysing life-journey of the main characters in the selected novels. The friendship with Carl Jung and his psychoanalysis make Hesse aware of the concept of individuation which can be called a psychological enlightenment. Therefore, the selected concepts of Carl Gustav Jung – Shadow, Anima, Opposites, and Individuation which play an important role on the path of self-realization are applied to Hesse’s selected works.
The concept of opposites is an integral part of Jung’s individuation process. In Hesse’s works, it takes prime importance. Therefore, it is elaborated in detail in the context of Hesse’s works. The theme of the interplay of opposites and unity in duality on the path of enlightenment in Demian, Narcissus and Goldmund, and Siddhartha is given more attention due to its relevance in the context of the hypothesis of this research work.

Spiritual Enlightenment is an abstract concept and does not have a theoretical base. It is defined and perceived differently in various religions. In most of the religions, different paths are asserted to attain spiritual enlightenment. They are different in one way or the other. Therefore, the word enlightenment is not used and illustrated as a religious conceptual tool in the theoretical chapter. However, the religious influence on Hesse’s Siddhartha is explored briefly as it is known as a ‘Wisdom Book’. The words like Self-realization, liberation, Illumination, and True Self are used as synonyms to the word Enlightenment.

Although Hesse is influenced by religious philosophy, he is not confined to any one of these thoughts and philosophy. He takes liberty from them and forms his own concept of enlightenment based on the three stages of humanization. It is explained in his book A Bit of Theology. Therefore, in this research work, the concept of enlightenment is used in a very limited sense to understand the texts of Hermann Hesse. It is not explored in terms of its religious significance. Here the concept of enlightenment signifies the experience of wholeness through a union between opposites. The importance of Hesse’s third stage of humanization known as the Third Kingdom is considered as Hessean way of enlightenment.

In brief, the proposed work makes use of some of the psychological concepts of Carl Gustav Jung such as Shadow, Anima, and Individuation to understand the nature of opposites in the mind of the characters and their inner journey towards enlightenment. This research work analyses the theme of spiritual journey of the protagonists of selected novels on the basis of Hesse’s modified version of enlightenment.

The present study is limited to the following three novels:


1.5 Hypothesis:

The present research work is based on the assumption that experience is the best way to approach an understanding of ‘reality’ and to attain enlightenment. The unity of opposites is important to attain enlightenment in life.

1.6 Survey of the Work Done and Need for Further Research:

The quest for enlightenment, an important perspective in the literary study provides an interesting platform for research. Hermann Hesse’s works known as world literature bear the zeal of universality and hence, are open to all research fellows. Many research scholars have done the research related to the works of Hermann Hesse. A survey of the critical works available on Hermann Hesse brings to light the spiritual, philosophical, psychological, religious, mysterious and symbolic aspects. A survey of the critical works on the theme with reference to the selected novels for study shows that there are a few related research works. Some of the well-known works are as follows:

J. Santhosh Priyaa’s research work *Journey to Self-Realization in the Select Novels of Hermann Hesse* studies the journey of Hesse’s protagonists through various paths in order to attain Self-realization in their life. The researcher explores a few of the important qualities required for Self-realization by taking up Hesse’s novels – *Siddhartha, Narcissus and Goldmund, The Journey to the East,* and *The Glass Bead Game.* She makes use of the archetypal approach to present Hermann Hesse’s use of various symbols to reveal visions of Reality.

A research work, *Literary Analysis and Interpretation of Death in the Works of Hermann Hesse* (1968) by Christian Immo Schneider as a fulfilment of Doctor of Philosophy, University of California, Santa Barbara concentrates on death as an existential problem.
A research work on *Philosophical Taoism, Castalia, and Gandhian Philosophy: Humanity in Search of the Spirit* (1974) is done by Rena Wallis. The researcher shows three unique ways to approach the spirit. The first is Philosophical Taoism which represents Chinese perspective towards life. According to Wallis, Hermann Hesse’s Castalia which stands for Western worldview is the second distinguished path for the quest of the spirit. In the view of the researcher, the third is a Gandhian philosophy of life which represents Indian approach for the search of self.

A Thesis “The Lonely Romantic”: Nature, Education, and Cultural Pessimism in the Early Works of Hermann Hesse (2009) by Erik Paul Wagner investigates Hermann Hesse’s pre-war works which offer interesting remarks on German life at the end of the century in the historical context of early twentieth-century Germany. The researcher points out different aspects of German culture and society such as nature, education, cultural pessimism, and World War I. The research work depicts the trail of middle-class people of Germany from the point of view of lonely romantic – Hermann Hesse.

Mathew V. Spano’s dissertation *Hermann Hesse’s Use of German Romanticism and Indian Spirituality in the Resolution of His Mid-Life Crisis: A Jungian Approach to Demian, Siddhartha, and Steppenwolf* (2002) deals with Hermann Hesse’s use of German Romantic and Classical Indian literature to resolve the mid-life crisis occurred in Hesse’s life during the years 1916 to 1927. In this research work, Spano takes up Carl Jung’s theory of individuation and the archetypes of the puer aeternus and Senex in order to figure out the psychological nature of Hesse’s mid-life crisis. His focus is on the role of the synthesis of East and West literary traditions in Hesse’s predicament.

“The Theme of Polarities in Russian and German Twentieth-century Literature: Mikhail Bulgakov and Hermann Hesse as Literary Cousins” is an article by A. Colin Wright, published in *Canadian Slavonic Papers*. This article justifies Hesse and Bulgakov, in certain areas at least, as literary cousins. In his view, both writers explore the theme of polarities philosophically and thus, deal with the irrational in the life. Mikhail Bulgakov’s and Hermann Hesse’s works show the influence of Dostoevskii. A. Colin Wright compares Bulgakov’s concern with polarities and Hesse’s development of the theme of polarities which can be unified by what he calls “Magical Thinking”.

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Lewis W. Tusken’s article “A Mixing of Metaphors: Masculine-Feminine Interplay in the Novels of Hermann Hesse” in *The Modern Language Review* tries to trace the duality of masculine and feminine as the basis of various duality themes of Hesse’s works, for instance, in *Demian* the polarity of dark world and light world expressed with religious overtones, in *Siddhartha* the duality of world and spirit. Tusken begins his article by tracing the roots of the duality of masculinity and femininity in Hesse’s strict and disciplined upbringing by his father in the early years of his life. Therefore, in the early prose of Hesse, we find that mother is presented as loving, caring, and gentle, and father as authoritative, strict, and demanding.

Noted and renowned critics of Hermann Hesse like Gustav E. Mueller, Richard Hauer Costa, Rudolph P. Byrd, Antonio. S. Cua, Irving Loui’s Horowitz, Thomas E. Colby, Robert P. Newton, Kurt J. Fickert, Birdeena L. Gowan, Henry M. Pachter, John Pennachio, Herold Coward, Madison Brown, Johannes Malthaner, Colin Butler, Kelly-Smith and Michael Angelotti, Günter Baumann, Johanna Neuer, Donald F. Nelson, E.R. Curtius, Theodore Ziolkowski, Mark Boulby, Siegfried Unseld, Eugene L. Stelzig, Martin Buber, Oskar Seidlin, Hans Mayer, G.W. Field, Jeffrey L. Sammons and biographers of Hesse Ralph Freedman, Joseph Mileck, and Hugo Ball have all dealt with the theme of enlightenment and other aspects of Hesse’s works with varying degree of emphasis. In their works and research articles, we find different perspectives towards the works of Hermann Hesse.

The survey denotes that even though there is copious research have been done on the works of Hemann Hesse, the specific perspectives employed in the present research through the amalgamation of Jungian and Hesse’s humanization viewpoint of the theme of the quest for enlightenment have not been adequately investigated. It shows that there is a need for more research for an inclusive study of spiritual quest based on Jung’s analytical theories of psychology. The present research study is a serious attempt to study quest for enlightenment beyond opposites as depicted in the selected novels.

1.7 Methodology and Theories Used:

The chapter explores an overview of the methodology and theories used in the present research work. It presents the context of theoretical background and its study that helps to critically analyse and interpret the theme of the quest for enlightenment
beyond opposites based on the amalgamation of Carl Jung’s individuation process and Hesse’s triadic rhythm of humanization in Hesse’s selected works. For this purpose, the selected novels have been analysed mainly from the thematic point of view.

1.7.1 Hermann Hesse’s Indebtedness to Carl Jung and His psychology:

Literature has been an important tool for many to present various facets of human psyche long before Freud and Jung. Writers like Goethe, Hoffman etc. present the complexities of the human mind through the symbolic form. It is said that the great artists are well-aware of the intricacies of human psychology. The goal of disciplines such as art, psychology, and literature is to illuminate the inner depth of human mind. Hesse, as a student of world literature and follower of world religion had a keen knowledge of the depth of the human psyche. His life was a quest for individuation in Jungian term.

One of the purposes of this research work is to point out and explain the use of Jungian concepts (Shadow, anima, opposites, and individuation) to attain enlightenment delineated in the works of Hermann Hesse. The thesis does not claim that knowledge of C. G. Jung’s psychology is indispensable for the understanding and appreciation of Hesse’s writings. However, a reference to Carl Jung’s analytical theory helps to clarify some of the important aspects of Hesse’s works. The contribution of Carl Jung and his disciple Dr. J. B. Lang in increasing and continuing Hesse’s knowledge cannot be ignored. In his book *Artists and Psychoanalysis*, Hesse acknowledged the influence of the theory of psychoanalysis on the mind of artists and writers. He also states that his writing was influenced by psychoanalysis. In his work, he gives reference to several works of Carl Jung and to Jung himself. He acquired knowledge of Jungian therapy through reading and practical experience. In most of his works, we find elements of Jung’s theory of individuation. In this theory, Jung implies the unity of the psyche at the conscious level. According to him, the unity of the psyche which is at the level of unconscious in childhood needs painstaking efforts to bring at the conscious level in adulthood. To achieve success on the path of individuation, man has to integrate his unconscious with the conscious.

The world of symbols presented in the works of Hesse is an outcome of Jung’s psychology. Jung’s symbolic language assists Hesse in releasing the repressed images and symbols of his unconscious and brings them to the conscious level. This can be
explored through the symbols of god Abraxas and a bird breaking its eggshell depicted in *Demian*. *Demian* bears the imprints of psychological concepts. Moreover, Hermann Hesse’s relationship with Carl Jung and his psychoanalytical treatment also assisted Hesse in his personal life to overcome the crisis of his life.

Carl Gustav Jung, a pioneering psychiatrist had a tremendous influence on the writings of Hermann Hesse. We witness the impact of certain psychological concepts of Jung on Hesse’s works. According to Hesse, Jung is “an immense mountain, and extraordinary genius…I first met him through a mutual friend who was also interested in interpreting symbols…”⁴ We find a direct influence of Carl Jung on Hermann Hesse when the meeting between them, Dr. Lang made possible. Hesse had some analytical sessions under Jung. Regarding their relationship Theodore Ziolkowski states:

To be sure, he was deeply impressed in 1916 when he read Jung’s epoch-making study on *The Transformation and Symbols of the Libido* (*Wandleungen und symbole der Libido*, 1912), a work that contributed to the shaping of symbols in the novel *Demian*.⁵ Jung himself said that he directly influenced the writing of *Demian, Siddhartha*, and *The Steppenwolf*. Nevertheless, psychoanalytic treatment could not resolve the crisis of Hesse’s nature. It could not prevent the recurrence of the conflicts in his mind. In this regard, the opinion of Ernst Curtius becomes important.

Neurotic conflicts are not operable injuries or unmitigated disasters. They are part of the very substance of life and therefore part of the material and the problems to be shaped by life. That this is true was demonstrated in Hesse’s finest book, *Narcissus and Goldmund*.⁶

At the age of forty, Hesse was isolated from his surroundings. He found no importance in life. It was the time when the World War I was shedding its disastrous weapons on society. The World War I had affected and destroyed the harmony of Hesse’s life. As a result, he came into conflict with the world. In those days due to the personal calamities such as the death of his father, severe illness of his son Martine, the mental imbalance of his wife and the effect of war, Hesse had a nervous breakdown. In the state of loneliness, Hesse took shelter of psychoanalytical sessions
under Dr. Lang who successfully opened the storehouse of Hesse’s unconscious and gave progressive release to the unconscious energies. Dr. Lang is symbolically presented as Pistorius in the novel *Demian* who helped him to reexamine his life and beliefs. This treatment established a bond of friendship between them and this friendship assisted Hesse to understand that the disorder or conflict is not only present in the world but in the man himself. It also enabled Hesse to see inside and acknowledge his own guilt in the evil.

Hesse underwent a course of Psychotherapy under the student of Carl Jung, Dr. J. B. Lang. He had around 72 analytical sessions of three hours. As a result in the spring of 1916, we find the involvement of Hesse with the psychology of C. G. Jung. This involvement and interest led Hesse to meet Jung in autumn of 1917. He met Jung for the first time in a hotel where he had a discussion on Jung’s ‘Psychological Theories’. This meeting was a harbinger of the forthcoming deep friendship between them. After meeting Jung, Hesse put down the first impression of Jung in his diary as:

Yesterday, evening, Dr. Jung telephoned me from Zurich… and invited me to the hotel for dinner. I accepted, and was with him until around eleven. My opinion of him changed several times during the course of this first meeting, his confidence having appealed to me very early on but then having put me off, yet my impression on the whole was a very positive one.  

Next time when Hesse found himself in the midst of crisis, he took the therapeutic assistance of Jung himself which shows Hesse’s faith in Jung’s ideas and theories. His faith and enthusiasm about Jung are expressed in his letter. He writes:

Here with Jung, I am currently, while going through a difficult, and often almost unbearable, period of my life, experiencing the shock of my analysis… it shakes you to the very core and is painful. But it helps… All I can say is that Dr. Jung is conducting my analysis with extraordinary skill – ingenuity, even.” Later on, at the end of the analysis, he puts down, “I would have liked to continue psychoanalysis with Jung. In terms of both intellect and character, he is a magnificent, lively, brilliant man. I have a lot to thank him for, and am pleased that I was able to spend a while with him.
If we compare the lives of Hesse and the psychologist, Dr. Jung, they had similar involvement in terms of personal relations and spiritual aspects of life. As far as their upbringing is concerned, both had the strict religious family background. The families of both used to follow a protestant sect. Hesse’s parents were missionary and Jung was the son of a minister. The religious zeal of parents could not control the unruly Hesse. He was on the verge to take his life away. The condition of Jung’s mind was not much different. He used to have an inferiority complex. There was a guilty feeling in his mind. He used to consider himself a devil or a swine.

In the psychological development of Hesse and Jung, we find a similar reluctance to accept moral sense even though; the parents of both had religious and moralistic atmosphere at home. Both faced spiritual and mental torture since childhood. However, their strong will-power helped them to turn their dangerous impulses into a source of creativity. Instead of discouraging them, the dangerous impulses inspired them to accomplish something great in life so that they could make up the loss they had in childhood due to trauma. Therefore, both Jung and Hesse achieved remarkable success in life.

In addition, there is one more aspect that connects both. Jung’s psychology is based on religious archetypes that assisted Hesse to confirm his new stimulating religious experiences and awareness. Hesse made use of Jung’s psychology of religion that he had discovered himself in his literary works on the basis of his religious upbringing and reading of religious classics. Hesse was well-acquainted with the wisdom of Bible, the Upanishads, the Buddha, the Tao, and Confucius. Jung’s views and thoughts regarding religion helped him to legitimise and frame his own views in a delightful way. It boosted him to break the shackles of conventional religion.

However, later in life Hesse developed a reserved attitude towards psychology due to its limitation of not having much regarding the art and artistic form in it. Hesse gives the evidence of this reserved attitude in his letter written in November 1958. He states:

For me personally, analysis had only a beneficial effect, yet more in the shape of a few books by Jung and Freud I read than in the actual practical analysis. Later, my relationship to psychoanalysis cooled off
somewhat, partly because I got to see many cases of unsuccessful, or even harmful, analysis, yet in part, too, because I never met an analyst who had any genuine relationship to art. All in all, however, my relationship to depth psychology remains an amicable one. 9

Nevertheless, Hesse never ignored the significance and contribution of psychology that assisted him in understanding the human mind. Accordingly, we see as mentioned above, whenever Hesse confronted with a decisive crisis in his life, the Jungian analysis proved him a helping hand to overcome his personal crisis. In addition, it became fruitful to resolve his characters’ problems in his literary works.

Psychology, especially Jungian psychology has the influence on Hesse’s writings. The deep relationship between Hermann Hesse and Carl Jung and Hesse’s psychoanalysis under Jung helped him to understand the meaning of ‘Androgyne’ as the fusion of opposites. Through his work, Hermann Hesse offers a literary form to the process of individuation that is a continuous one. We can sense the process of the individuation in the structure of the novel. The concepts like shadow, anima, opposite, and individuation form the core of Hesse’s works. We can easily find the reflection of this psychological gain from Jung on his novels like Demian, Siddhartha, and Steppenwolf. In these novels and others like Narcissus and Goldmund, Hesse used his experiences of psychotherapy. Many characters of his works show the contents of the unconscious that play an important role on the path of Jungian Individuation. The contents of the unconscious are represented either in the form of projections upon other characters or mythological forms. This shows that the experience of analytical sessions of Hesse had the imprints on his works like Demian, Steppenwolf, and Siddhartha. Günter Baumann explores Jung’s influence on Hesse’s works in detail as follows:

Hesse’s works are strongly influenced by Jungian thought not only in Demian and Steppenwolf. This is evident in the archetypal shaping of the figures, the individuation concept, and in individual motifs resonating throughout virtually all of his major prose works in the middle and later period of his creative life. Jung’s thinking and its objectivizing application in his art enable Hesse, like Jung himself, to
achieve that reintegration and new oneness of the personality which their parents and educators had deprived them of.10

In the novel Demian, Sinclair’s journey like Siddhartha of Siddhartha and Goldmund of Narcissus and Goldmund shows the psychological struggle to meet his true self. In this novel the characters like Pistorius, Sinclair, and others can be explored on the basis of the analytical sessions Hermann Hesse had under Dr. J. B. Lang. The characters like Demian, Frau Eva, and Beatrice bear the imprints of archetypal material. They can be interpreted as a part of Sinclair’s psyche and as characters in personified form. Both have the same guiding function. The influence of the psychiatrist Dr. J. B. Lang can be traced in the character of Pistorius who becomes the teacher and guide of Sinclair for a while on his inner journey. He is the character in the novel that has a separate existence as a seeker who believes mythology from the historical point of view. Sinclair leaves him behind to go further on his way to self-realization. The Jungian concept of the shadow appeared first in Demian. Franz Kromer, the rough boy is projected as the shadow of Sinclair, the protagonist of the novel. Later on, he disappears as he becomes the part of Sinclair. Another concept of Jung, the archetype of the anima has a very significant function in the works of Hesse. In the novel, Demian, the archetype of the anima first erupts in the form of Beatrice. She represents positive anima as she rescues Sinclair from the depression and helps to lead the way to the paradise of self-realisation. She becomes one of the stepping-stones on the way of individuation. However, Sinclair finds the real archetypal anima in Demian’s mother, Frau Eva. She is the anima in Jungian sense. She is the symbol of his inner being.

Another important element in Hesse’s works is the desire to achieve complete self-awareness. His works embody the desired oneness of the self as defined by Carl Jung. Demian has the characteristics of being completely self-aware. Carl Jung wrote a letter to Hesse after reading Demian to say that the book has become the part of his library in Zurich. In the context of absolute impression of Jung’s psychotherapy on Hesse and Hesse’s works, Günter says:

The message of the Abraxas, for example, the god in whom the Devil is not present, derives from the private print published by Jung in 1916, Septem sermons ad mortuos, in which he speaks of this gnostic deity in
hymnal language. The same is true with Demian’s reinterpretation of the myth of Cain and the story of the thieves on Mount Golgotha, which also derive from gnostic thought. Diary entries of Hesse that were discovered only recently prove that the “gnostic” is the subject that was discussed during his first meeting with Jung in 1917. It was thus right for Jung to claim that the gnostic motifs in Demian came to Hesse through himself and J. B. Lang. Other motifs in Demian probably have their roots in Hesse’s reading of Jung’s Symbols of Transformation. This applies, for example, in the case of Sinclair’s dream of incest with a female figure, which mutates from that of his own personal mother to become a transpersonal combination of mother, whore, and lover. The fact that Hesse was seeking to create a literary monument to his friend and psychoanalyst J. B. Lang in the figure of Pistorius is widely known one.

Similarly, in the novel Narcissus and Goldmund, Goldmund embarks on the journey of individuation. Goldmund’s shadow erupts in the form of violence and two murders he commits in the course of life. After the integration of shadow, Goldmund’s quest for mother image takes him to face and integrate his anima. It is witnessed in the form of motive in the behaviour of Goldmund who undertakes the search for the ‘eternal mother’. The importance of the androgyny motif is developed as the process of artistic creativity in Narcissus and Goldmund. The androgyny is the mythical symbol of primordial unity and wholeness in which there is a psychological fusion of both sexes in one person. In Jung’s analytical theory, the personal mother becomes a source to bring forth an image of the anima.

In the novel Siddhartha, Siddhartha, the protagonist of the novel meets his shadow when he enters into the materialistic life after crossing the river. Here, he becomes drunkard, gambler, businessman and acquires the vices of worldly life. The shadow of Siddhartha is given in the form of his deviant way from the life of Brahmin. His friend Govinda represents the positive shadow of him. Siddhartha’s encounter with Kamala functions as the anima as she brings transformation in him. He becomes a sensuous man of the world. Siddhartha, the hero of the novel and the old ferryman Vasudeva achieve desired oneness of the self in Jungian term. The symbol of river plays an important role in Siddhartha and Narcissus and Goldmund. The
crossing of river symbolises the fundamental transformation in Hesse’s protagonists. Hesse’s protagonists try to overcome the dualism which is an important step towards Individuation. This helps us to understand that in the works of Hesse, Jung’s concepts play a key role. Therefore, we must have a glimpse upon Jung’s concepts of ‘Shadow’, ‘Anima’, ‘Opposite’, and ‘Individuation’.

1.7.2 Carl Gustav Jung and his theory of Analytical Psychology:

Carl Gustav Jung calls himself ‘a natural being’. He was the first modern psychiatrist who probed the inner reaches of himself and his patients and connected his whole experience to ancient writings and cultures. Carl Jung’s entire work has been called as a psycho-religious statement. He broke away from traditional psychoanalysis and from Sigmund Freud by initiating the concept of the collective unconscious. The concept of Individuation is the core of his analytical psychology. As a disciple of Freud, he surmises the division of psyche into conscious and unconscious levels.

In Psychology, Ego is a complex factor related to the conscious content. It is an integral part of the conscious. It is said that consciousness has the ego as the centre. The personal acts of consciousness are part of the ego. Although, theoretically, we cannot delimit the field of consciousness, but when it comes to the unknown, ego cannot be related as the centre of consciousness. This unknown realm is of two types. One is related to the unknown in the outer world and the second is about the unknown in the inner world. The second is known as the unconscious. It shows that ego contains conscious and unconscious factors. As far as consciousness is concerned, the ego is the point of reference. However, it is not less or more than consciousness as a whole. Nevertheless, it is difficult to describe the ego, as the unconscious features cannot be grasped cognitively. Moreover, these missing features of the unconscious play a significant role in the description of the person’s total personality. Therefore, the ego becomes the centre of consciousness but not of the personality. It is part of the personality but not the whole of it due to the influence of the unconscious. The realm of the unconscious comprises of the unknown in the inner world. Jung illuminates the realm of the unconscious in *The Structure and Dynamics of the Psyche* as:

… everything of which I know, but of which I am not at the moment thinking; everything of which I was once conscious but have now
forgotten; everything perceived by my senses, but not noted by my conscious mind; everything which, involuntarily and without paying attention to it, I feel, think, remember, want, and do; all the future things that are taking shape in me and will sometime come to consciousness: all this is the content of the unconscious.\textsuperscript{12}

In psychoanalysis, apart from conscious, the unconscious region of the psyche serves as a storehouse of the elements of human personality. This region consists of psychic structures or archetypes and its individual nature and collective as well. Archetypes denote recurrent pattern of thought, image, or idea. Such pattern is unconsciously inherited in the human mind. Carl Jung focuses on hidden contents of the inner world of unconscious. In his view, beneath a realm of the personal unconscious of an individual, there is presence of collective beliefs and myths that have a greater role to play in his life. For him, it is the collective unconscious of the individual which consists of the instincts and archetypes. He further states that elements of the unconscious mind of a person are hidden from the light of consciousness. Jung thinks that the binary of the conscious and the unconscious is not principally in conflict with one another but stands as a complement to each other in order to bring totality in the psyche. This totality between the conscious and the unconscious is the Self of the personality.

The dream is a medium through which the Self archetype comes out of the unconscious mind. Sometimes it emerges as an inner guidance which helps a person to be a complete man through “symbols of wholeness, unification, reconciliation of polarities, or dynamic equilibrium – the goal of the individuation process”.\textsuperscript{13} In Hesse’s works, the protagonists’ realization and association with these archetypes bring psychological progression and spiritual growth in them on the path of Self-realization. To accomplish the state of Self-realization, the seeker requires the guidance of a spiritual guru and a friend. In the context of Hesse’s selected novels, we perceive the guru-disciple archetype in the relationship of Demian and Sinclair, Narcissus and Goldmund, and Vasudeva and Siddhartha.

The unconscious is a part of the psyche that consists of the intentional repression of man’s certain unwanted, painful, unpleasant thoughts and feelings that have little scope and freedom in society. Such contents form the part of the personal
unconscious. However, we also find instincts, qualities of the unconscious that are not inherited. They are not individually acquired but made into the action without conscious motivation. In addition to that, we witness archetypes that form the collective unconscious. The contents of the collective unconscious are present as archetypes from the beginning. In the book *Aion*, Jung contends that from the standpoint of the psychology, unconscious psychic contents fall into three groups: “First, temporarily subliminal contents that can be reproduced voluntarily (memory); second unconscious contents that can be reproduced voluntarily; third, contents that are not capable of becoming conscious at all”.

Then from the point of the psychology of the personality, the unconscious can be categorized into two groups: an ‘extra-conscious’ psyche whose contents are personal and an ‘extra-conscious’ psyche whose contents are impersonal and collective. The first group is related to the individual personality and could be conscious. The second group “forms as it were an omnipresent, unchanging, and everywhere identical quality or substrate of the psyche per se”.

For Carl Jung, the unconscious part of the psyche consists of both personal unconscious and collective unconscious. The personal unconscious is the product of repressed and forgotten experiences of an individual and collective unconscious includes archetypes/experiences inherited from ancestors. Jung postulates the importance to the collective unconscious rather than personal experiences. He coined the term ‘complexes’ to the contents of the personal unconscious and the term ‘archetypes’ to the contents of the collective unconscious. He states the gravity of the experiences which are emotionally toned and inherited from our predecessors. The collective unconscious consists of many images that have passed to us from our forefathers. These images have certain elements that we have never encountered in our life individually. They are archetypes stored in the collective unconscious. When the hidden primordial image comes in touch with the personal experience of an individual, the archetypes become operative. The archetype is not communicated straightforwardly when it is lying dormant in the psyche. Dreams, fantasies become a major source to convey archetypes when they are activated.

Through his own experience, Jung realised that the collective unconscious is common to all. The contents of the unconscious have paradox and ambiguity. It has a
top and a bottom, an inside and an outside. In his view, the world of unconscious has co-existence of opposite feelings with both negative and positive aspects at all layers.

Mostly, the unconscious is felt when a man is in a negative state, such as boredom or blow to the ego etc. Jung asserts that impulses are not an arbitrary wishing and willing but as absolutes. It is necessary to learn to handle them correctly. Such impulses must be understood as the “will of God”. This will aid to control impulses only in part and suppresses remaining. As a truth, the suppressed comes up again in another place with resentment. Here, we find our impulses as our enemy. In the view of Jung, intellect cannot grasp the totality of psychic phenomenon as it consists of meaning along with value. Therefore, ‘rational and irrational’ functions help to understand complete psychic contents. It needs both intellectual judgments and value judgments. In fact, feeling value plays an important role in psychology as it decides the role of intensity and effective potential of the ideas, for instance, the shadow usually has a negative feeling value while the anima has a positive feeling value. However, they are subjective feeling tones. There are also objective values. They are related to moral, aesthetic, and religious values. These are universally recognized ideals or feeling-toned collective ideas which are represented in a dream due to the lack of subjective feeling tones. This shows that psychology gives more importance to the unconscious. The knowledge of the unconscious is important for any integration. The double aspect of the content has to be conscious for integration. For this, intellectuality is not enough; we need to understand it according to its feeling value.

Jung states that our mind has different layers and we generally live on the two layers forgetting others. Individuation process unites ‘the rest’. His view is that ‘I’ which is our conscious is not the total psyche, but the unconscious part of the mind works effectively below the threshold of the consciousness whether we realise it or not. This part of the mind which is full of fears, dreams, fantasies and wishes speaks in the language of symbols usually in the form of dreams. The unconscious can play the role of a guide, friend, and adviser to the conscious. Becoming conscious of the underlying quality of the unconscious may assist to deepen our experience of ourselves and of life. Our conscious-self shall analyse and interpret the signs and symbols of the unconscious that spontaneously and naturally spring up through dreams. Jung’s contention is that if a man has to experience the wholeness of life, he
has to become his complete self. The concept of ‘wholeness’ can be examined through spontaneous or autonomous symbols of the psyche. Such symbols occur in dreams and fantasies. In this regard, Carl Jung states in *Aion:*

> These are the quaternity or mandala symbols, which occur not only in the dreams of modern people who have never heard of them, but are widely disseminated in the historical records of many peoples and many epochs. Their significance as *symbols of unity and totality* is amply confirmed by history as well as by empirical psychology. What at first looks like an abstract idea stands in reality for something that exists and can be experienced, that demonstrates its *a priori* presence spontaneously. Wholeness is thus an objective factor that confronts the subject independently of him, like anima or animus; and just as the latter have a higher position in the hierarchy than the shadow, so wholeness lays claim to a position and a value superior to those of the syzygy.¹⁶

To realise this, one has to do painstaking work in which the integration of projections has to be understood. Psychology demands experience in reality. Without experience, psychology does not stand at anything. Many people do not want to encounter with the contents of the unconscious. Because of this, people are afraid of their own shadow. They do not want to face it in reality. The fear increases when it comes to the anima and they become panic. However, we must understand that they are psychic factors and their experience in the course of life is necessary on the path of self-knowledge. The ego should come very close to the self after assimilation of the unconscious contents. In this process, the ego is puffed up until the demarcation between the ego and the figures of the unconscious – the shadow, the anima/animus, and the self – is fixed by relative autonomy and reality of the psychic nature.

### 1.7.3 Concept of Shadow:

A man’s encounter of the first layer of the unconscious is known as the shadow. The shadow is the layer of the psyche in which all dark thoughts are locked. It is a storehouse of evil thoughts that we do not want to share with others. It is the unpleasant part of the psyche which we never want to expose. Everyone has a dark side, full of evil thoughts. Throughout his life, Carl Jung had been grappled with the
muddle of the shadow. Psychotherapist Elizabeth Howes talks about Jung: “This man did, in fact, accept the shadow and …. This acceptance brought problems and tensions but also aliveness, reality, integrity, and depth of being”. In the view of Jung, the shadow consists of those parts of us which we do not like. Such parts of ourselves we do not know and do not want to know. Carl Jung elaborates the concept of the ‘shadow’ in The archetype and the Collective Unconscious as “The shadow personifies everything that the subject re-fuses to acknowledge about himself and yet is always thrusting itself upon him directly or indirectly for instance, inferior traits of character and other incompatible tendencies”.

And in the book of Aion as:

… the shadow [is] that hidden, repressed, for the most part inferior and guilt-laden personality whose ultimate ramifications reach back into the realm of our animal ancestors and so comprise the whole historical aspect of the unconscious… If it has been believed hitherto that the human shadow was the source of all evil, it can now be ascertained on closer investigation that the unconscious man, that is, his shadow, does not consist only of morally reprehensible tendencies, but also displays a number of good qualities, such as normal instincts, appropriate reactions, realistic insights, creative impulses, etc.

There is always a threat of exposure that makes difficult to face our shadow. However, the shadow is an essential part of personality and one has to accept the consequences of its realization. The important point is that people must not overlook it as it brings a depth of being.

The shadow denotes an inferior part of the personality. It consists of personal and collective psychic elements that cannot co-exist with unconscious attitude and therefore, lack expression in life. In the view of Jung, the shadow of a man is a kind of compensation to consciousness which may result in both positive and negative.

In human behaviour, the shadow can be repressed or it can be projected outward onto others as qualities we dislike most in a person or group. Some of the features of the shadow can be recognized as one’s own personal qualities. The shadow has some peculiar traits that resist the moral control resulting in projections. This
projection on the other person creates a problem in perceiving the emotion because the subject thinks that the cause lies in the other person. The shadow is projected towards the same sex that stands for everything which the subject tries to neglect. The unconscious is the responsible factor for the projection. The projection has its influence that results in isolation from the subject’s environment. The environment of the subject becomes a kind of illusion. The effect of the projection introduces to an autoerotic or autistic condition. In this condition, the subject dreams of the world whose environment cannot be achieved throughout life. On the basis of such projections, the subject finds himself unproductive and he starts blaming or wishing evil to others who are part of the environment. In this state of mind, the subject becomes a part of the vicious circle that intensifies the feeling of isolation. Consciously he engages in cursing a faithless world but the problem lies in the subject himself. However, the subject cannot understand it and keeps on botching the life of himself and of people around him. This illusory life is a product of the unconscious factor. Such projections belong to the realm of the shadow that is generally related to the negative side of the personality.

The shadow is closely related to the contents of the personal unconscious and therefore, can be easily experienced. It denotes a moral problem of the person. To becoming conscious of the shadow entails moral efforts as it challenges the whole ego-personality. The shadow is made up of morally objectionable tendencies and certain positive attributes the man never come to accept.

However, psychologically it is important to recognize our shadow as it requires courage. It becomes easy for a person to project his evil side which he rejects to find in him. Failure to realise the darker side of our personality heads to inferiority and discouragement. Therefore, it becomes necessary to recognize the dark aspects of the personality and accept them as real. This recognition and acceptance is a first step taken toward the milestone – the self-knowledge. However, according to the stipulation, there is a reluctance to accept this act because self-knowledge requires painstaking experience for a long period. In this regard, Jung expresses his view in *Aion* as:

Closer examination of the dark characteristics – that is, the inferiorities constituting the shadow – reveals that they have an *emotional* nature, a
kind of autonomy, and accordingly an obsessive or, better, possessive quality. Emotion, incidentally, is not an activity of the individual but something that happens to him. Affects occur usually where adaptation is weakest, and at the same time they reveal the reason for its weakness, namely a certain degree of inferiority and the existence of a lower level of personality. On this lower level with its uncontrolled or scarcely controlled emotions one behaves more or less like a primitive, who is not only the passive victim of his affects but also singularly, incapable of moral judgment.  

The self-criticism is a helping hand in it. In Jung’s analytical process, the first stage occurs when the assimilation of shadow takes place. This cognizance of the personal unconscious of shadow paves the path for the detection of anima and animus. According to Jung, it may take the time to realize the presence of dark shadow. Sometimes the actions of the other man can shed light on the darker side of us. People hesitate to reveal such evil thoughts; as such thoughts are not welcomed into the society. The shadow embodies unsophisticated, deficient, and inferior features of our psyche. Those aspects of man’s personality are considered as unpleasant and unacceptable in society. They are called bad or sinful. Therefore, people prefer to hide them by indulging in pleasant memories. There is always a threat from society to speak freely about forbidden things even though they are common to all.  

According to Jung, the shadow like anima and animus has the most perturbing impact on the ego. It denotes the influence of the personal unconscious that can be made conscious. The shadow is the most accessible archetype as compared to anima and animus. It can be easily experienced as it is related to the moral problem that challenges the whole personality. The shadow requires many moral efforts and it is vulnerable to psychological projections. Therefore, psychological projection becomes the necessity of the personality in which man projects his shadow on others unconsciously. In the view of Jung, an emotional nature gives hints about the hidden shadow. While treading the way of self-realization, it becomes of prime importance that we should recognize our shadows. It plays a very significant role in the process of psychological and spiritual growth. It must be accepted without giving a thought about the consequences, as striving to be whole psychologically is always better than being morally good.
1.7.4 Concept of Anima:

The integration of the shadow paves the way to reach the next layer of the psyche which is called ‘anima’: the female image within a man, or ‘animus’: the male image within a woman. The symbol of the shadow changes after a certain point and becomes related to the opposite sex. In the case of man when he finds symbols related to the woman, he meets his anima. The anima is the second layer of the psyche which is further away from the consciousness.

On the path of self-knowledge, the realization of the personal unconscious through the shadow is the first stage. The recognition of the anima is the second stage which is not possible without the integration of shadow. The shadow is realised only through a relation to a partner of the same sex. On the contrary, the anima is conceived through a relation to the opposite sex. This condition makes projections operative. Jung thinks that recognising the shadow is the training in the realm of the psyche. However, realizing the anima is the masterpiece. Dunne quotes Jung’s description of the anima in *Wounded Healer of the Soul: An Illustrated Biography* as:

Anima is the soul image of a man represented in dreams or fantasies by a feminine figure. It symbolizes the function of relationship. The animus is the image of spiritual forces in a woman, symbolized by a masculine figure. If a man or woman is unconscious of these inner forces, they appear in a projection.21

The anima denotes the feminine side of a man. It has a characteristic of bisexuality. It has a biological base in which a contra-sexual character forms due to the presence of the smaller number of contra-sexual genes in the body. However, this opposite character, for instance, feminine in man and masculine in woman remains unconscious. The former contra-sexual character is known as the anima and latter is termed as the animus. In the realm of psychology, the manifestation of such characters is a milestone in the process of self-knowledge.

The part of the unconscious where anima and animus dwell gets an outlet through dreams and fantasies. Consequently, in a dream or fantasy, a man dreams of a dream girl and woman dreams of a dream lover and sometimes personified as such, in
the irrationalities of a man’s feeling and a woman’s thinking. In this regard, Carl Jung in *Memories, Dreams, Reflections* states about the anima as:

Every man carries within him the eternal image of woman, not the image of this or that particular woman, but a definitive feminine image. This image is fundamentally unconscious, an hereditary factor of primordial origin engraved in the living organic system of the man, an imprint or ‘archetype’ of all the ancestral experiences of the female, a deposit, as it were, of all the impressions ever made by woman...Since this image is unconscious, it is always unconsciously projected upon the person of the beloved, and is one of the chief reasons for passionate attraction or aversion.\(^{22}\)

It holds extreme resistance to be conscious of the anima in man’s life. The recognition and realization of man’s anima demands a great courage as it is next to the shadow deeply rooted in the unconscious. The shadow assists man to understand his dark side or inferior personality. However, the anima is difficult to be conscious of it. It requires the courage to defeat certain moral obstacles, such as vanity, ambition, resentment etc. It needs painstaking efforts to probe the unconscious in order to realise our anima. The man oscillates between requisition of society and interest of his inner life which brings chaos in his life. Therefore, it is necessary to have a balance between them in order to be psychologically healthy.

For the projection of the anima, man has to vanquish his intellectual barriers by delving in dreams. The anima emanates from the collective unconscious as an archetype. The man’s initial experiences with women including mother, sister, and beloved are synthesized into the concept of woman in his psyche. This paves the path to the origin of the anima. The anima can be represented as an archetypal image and a feeling or a mood. It appears through dreams and fantasies in a personified form.

Every person possesses an archetype of a great mother. This image has both positive and negative feelings. It can represent nourishment and destruction. To bring a balance between outer and inner self, man must integrate the anima and woman must accept her animus which gives a strong foundational base for the living of a woman. The experience of the mother influences the anima and the image of father gives the rise to the animus. The results can be positive or negative, for instance,
images of the anima can range from primitive woman to romanticized beauty. Carl Jung proposes four stages of the anima: 1) Eve stage – at this stage the desire arises for the object in mind. 2) Helen Stage – in this stage man’s soul attracts to the object and defends desire by providing the reason. 3) Mary stage – the anima at Mary stage has the ability to uplifted man’s love to religious devotion in order to spiritualize him. 4) Sophia stage – the meaning of Sophia is wisdom in Greek. At this stage, man’s soul perceives and accepts the reconciliation of male and female characteristics into a soul. It is a mature stage. The rise of the animus in a woman can be projected as physical Tarzan, political power, hero, or wise guide to spiritual truth.

A human relationship leads a man into the works of the psyche. In this territory, a man must see inside himself. The roots of our conscious thoughts may be hidden at the unconscious. To reach for the stars, we have to take the inward path that is largely explored through dreams. Here, the projection-making factor is the mother not in the literal sense but as a symbol of everything that functions as a mother. Carl Jung forms an opinion that the guilt lies in both the child and the mother. In the book Aion, he states that:

The unsatisfied longing of the son for life and the world ought to be taken seriously. There is in him a desire to touch reality, to embrace the earth and fructify the field of the world. But he makes no more than a series of fitful starts, for his initiative as well as his staying power are crippled by the secret memory that the world and happiness may be had as a gift from the mother.\textsuperscript{23}

The mother is the much-needed compensation for the risks, struggles, sacrifices that all end in disappointment; she is the solace. The image of mother as the protecting, nourishing contains the charmed circle. Because of this, the son finds it difficult to forget his mother and tolerate the pain of the first love. The mother carefully inculcates certain virtues like faithfulness, devotion, and loyalty that protect him from the moral disruption. On the part of the son, he needs faithless Eros to break this spell. The mother image becomes positively mythological. This myth plays a very positive part in illustrating the nature of the collective unconscious of the son who finds mother both old and young. However, the son meets with an image which is “not only of the mother but of the daughter, the sister, the beloved, the heavenly
goddess, and the Chthonic Baub”\textsuperscript{24} which aids him to dissolve the projection. This
dangerous image of the woman stands for loyalty. Carl Jung illustrates this image in
\textit{Aion} as:

And, at the same time, she is the great illusionist, the seductress, who
draws him into life with her Maya – and not only into life’s reasonable
and useful aspects, but into its frightful paradoxes and ambivalences
where good and evil, success and ruin, hope and despair,
counterbalance one another. Because she is his greatest danger she
demands from a man his greatest, and if he has it in him she will
receive it.\textsuperscript{25}

Carl Jung calls this image ‘anima’. The anima denotes all the characteristics of
a feminine being in man. The unconscious is a realm from which the anima is
produced. It is not a part of the conscious. The unconscious contents represented by
the anima generally appear in dreams, visions, and fantasies. The anima and the
animus become a significant medium to open a window of the images of the
collective unconscious. This shows that the figures of anima/animus are medium to
express the independence of the collective unconscious. The contents of the anima
can be integrated into consciousness after the withdrawal from projection through
personification. In this regard, Jung writes in \textit{Aion} as:

The unconscious as we know can never be “done with” once and for
all. It is, in fact, one of the most important tasks of psychic hygiene to
pay continual attention to the symptomatology of unconscious contents
and processes, for the good reason that the conscious mind is always in
danger of becoming one-sided, of keeping to well-worn paths and
getting stuck in blind alleys. The complementary and the compensating
function of the unconscious ensure that these dangers, which are
especially great in neurosis, can in some measure be avoided.\textsuperscript{26}

Nonetheless, many of the contents of the anima and the animus occur
spontaneously in dreams. In the view of Jung, dreams give an outlet to the
unconscious content and hence have relation to facts that make sense in our life.
Dreams help in making the unconscious conscious. In dreams, we see many signs and
symbols that are common to all mankind in an individual way. Dreams explore many
layers of our psyche. They can tell us about ourselves, about other people, or events, creative ideas, or germs of future emotional conditions in our psyche. Some dreams are archetypal dreams of the collective unconscious which use symbols of religious and mythological nature. The interpretation of the pattern of dreams shows the gradual psychic growth that characterizes the individuation process. This inner growth then slowly emerges into the conscious life as a fuller and more mature personality. Therefore, the important thing is to let the unconscious take lead. Dreams assure the existence of archetypes. A man dreams of many images which he has never experienced personally. Carl Jung aptly says about dream in his book *Civilization in Transition*:

> The dream is the little hidden door in the innermost and most secret recesses of the psyche, opening into that cosmic night which was psyche long before there was any ego-consciousness and which with remain psyche no matter how far our ego-consciousness may extend… All consciousness separates; but in dreams we put on the likeness of that more universal, truer, more eternal man dwelling in the darkness of primordial night. There he is still the whole, and the whole is in him, indistinguishable from nature and bare of all ego-hood. Out of these a U-uniting depths arises the dream, be it never so childish, grotesque, and immoral.27

Similarly, through the medium of active imagination, many more contents come up at the conscious level. It means that not all the contents of the anima are projected. This offers a new psychological experience that may seem a kind of childish attitude for a normal man. Because he/she knows what he/she thinks? Therefore, to understand the real nature of the anima and the animus, one needs experience in this field. It helps us to take a step toward self-knowledge. This quite voice of nature should not be ignored which the civilized person may do due to his complicated living conditions and the influence of his environment tend to do. The anima in which femininity is connected to the man can be integrated into a personality by the process of conscious realization. For this, it is necessary to throw light on the dark side of the psyche.
For Jung, God image is a symbol of psychic wholeness. He calls it the self in the language of psychology. This image has roots in a human being that is spontaneously produced in dreams, fantasies, or visions. According to him, it is difficult to find the difference between God and the unconscious as both have transcendental qualities. However, the wholeness of the psyche that is spontaneously manifested from unconscious in dreams, fantasies etc. is empirical and thus scientific way. Therefore, symbolism becomes an integral part of this representation.

1.7.5 Concept of Individuation:

While speaking about the development of personality, Jung states the importance of second half of life in which the man puts together varied facets of life to attain self-realization. This demands the integration of opposite poles by an individual. It means the process of ‘coming to selfhood’ shows the unity of psychological components. It needs daring to face the shadow, and the anima on the path of individuation.

The word ‘Individuation’ suggests a person is becoming a psychological individual. In the process of individuation, the individual embraces the innermost uniqueness that can be called one’s own Self. Jung warns not to confuse the individuation process with the presence of ego into consciousness. The ego should not be identified with the self as it consists of more than a mere ego. The self consists of both the conscious and the unconscious psyche. It is the centre of the totality. Moreover, it is also the whole circumference of the totality. The self is the centre of the harmony of all disharmonies. It transcends the boundaries of the physical world. Jung uses the term ‘individuation’ for the achievement of the self. This concept gives more importance to the centre – self that links to the reality. It also signifies the inclination of man towards integration of painful and disturbing inner forces.

The individuation process is central to Jung’s ‘Analytical Psychology’. According to Jung,

The individuation is all-important as he is the carrier of life, and his development and fulfilment are of paramount significance. It is vital for each living being to become its own entelechia and to grow into that which it was from the very beginning.28
Individuation is a process of becoming a whole human being by living the total range of him. This process helps to be both ‘truly human’ and ‘partially divine’ within the self. Practically, it means becoming an adult: responsible toward his existence. Here man has to understand that he is not only depending on God but God also depends on the man. In this process, man’s ego is encountered with something larger than it is and realises itself as material and spiritual, conscious and unconscious.

In the concept of individuation, Jung states that unity in duality is the important feature in attaining self-realization. This makes it important to be aware of the duality of light and dark. A man has to confront inner conflict to lead the path toward inner knowledge. Jung’s exploration of the unconscious made him find a link between religion and psychology. He finds some similarity between his concept of individuation and the concept of the inner illumination from the ancient religious system of Gnosticism. He admits that Gnosis is related to the unconscious and possesses a psychological knowledge. This impact of Gnostic images related to inner experiences is connected to his individuation process. In it, growth and transformation are natural processes to integration and wholeness. The potential for these processes is hidden in the unconscious, which after being recognized aids to realise all aspects of the personality through symbol. Therefore, we must accept ourselves as we are. We should give exposure to the different layers of our psyche. For it, we should not repress or neglect our active imagination, dreams, fantasies because they illuminate all layers of the psyche, for instance, the shadow, the anima/animus and the self. We must be attentive to the reality. For that, we should accept things as they are, and not as we want them to be. In the process of individuation, positive and negative are negotiated. It is a kind of responsibility to maintain a balance between the inner and outer reality while living in two worlds. In this context, Jung’s opinion becomes more significant. He says:

True psychic health demands true humanity, which is the ability to connect with and balance the inner and outer realities of life. We must accept both the God and the animal seeking not to reject life’s many aspects but to embrace them in full.
The journey of individuation embodies the dualities present in the psyche related to energy and ultimately, to growth itself. Therefore, negative or unpleasant things too provide a certain degree of energy for transformation. In the words of John Pennachio, opposing forces, their recognition, and finally, their unification and transcendence are essential to individuation. He quotes Jung in his article:

Life, being an energetic process, needs the opposites, for without opposition there is, as we know, no energy. Good and evil are simply the moral aspects of this natural polarity. The fact that we have to feel this polarity so excruciatingly makes human existence all the more complicated. Yet the suffering that necessarily attaches to life itself cannot be evaded.\(^\text{30}\)

This energy of darkness is represented in the concept of the shadow which plays a significant role in the growth of the self in the process of individuation. The totality can be achieved only by integrating opposing forces. Therefore, the shadow is the initial and essential layer of the psyche on the path of knowledge. In this context we get reference in \textit{Jung C. G. The Collected Works Vol.11}:

The individuation process is invariably started off by the patients becoming conscious of the shadow, a personality component usually with a negative sign. This “inferior” personality is made up of everything that will not fit in with, and adapt to, the laws and regulations of conscious life… Individuation is an exceedingly difficult task. It always involves a conflict of duties, whose solution requires us to understand that our “counter-will” is also an aspect of God’s will.\(^\text{31}\)

The process of Individuation needs to clear the obstructions that have control on the unconscious mind. These stumbling blocks are in the form of the shadow, anima or animus, and complexes at the unconscious level which create dissension between conscious attitude and the unconscious. Man’s confrontation with the first obstacle on the path of individuation occurs in the form of his shadow. The shadow is the darker aspect of one’s psyche that he never wants to accept. The second hindrance is the anima; the term used by Jung to personify the feminine features deeply rooted in the unconscious of man, and animus to personify the masculine characteristics in the unconscious of the woman. These stumbling blocks generate certain complexes in
the human mind. The result is disharmony between conscious and unconscious parts of the psyche. The main gist of the process of individuation consists in illuminating these disastrous facets of the human psyche.

To the seeker, dreams are the pre-eminent mechanisms from the psychological point of view. Dreams unlock the gate of the unconscious and initiate communication to the conscious part of the mind. However, it is a tough task to clear away obstructions of the unconscious as it requires valour and devotion. A person has to accept the image that emerges from his dreams. People have to face their darker side, anima/animus, and complexes that block their inner way of life. The integration of the conscious with the personal and the collective unconscious is an important factor on the way of self-realization which leads to the wholeness or totality. It is the goal of our psychological progression and it offers the spiritual and mystical experience. It fosters the true nature of human personality. It enriches people with serene, calm, harmonious experiences and cultivates a deep cognizance of human nature and the universe.

Through practice and experience, Jung came to know that the interpretation of dreams is an important factor as dreams are the facts. There are unknown things we find in our psyche. They are produced themselves and have their own life. We do not intend them; moreover, they can be directed against us. To understand this, we need psychic objectivity which can be called the reality of the psyche. The mysterious figure of the dream that may seem real is a superior insight from the point of psychology. When a man is entangled in the darkness of mind where there is a free play of dream images mixed up and messed up, he can hear the voice of a woman that comes from within. It shows that our unconscious begins to form an opposite personality of us which becomes a living figure within our mind. It plays the role of the anima in the unconscious of a man.

The feminine figure in man has both negative and positive aspects. The moment we realise the presence of the anima, it becomes essential to differentiate ourselves from the contents of unconscious. We can do it by personifying the unconscious contents which aid to establish its relationship with consciousness. It reduces its power. The unconscious contents have their own identity that makes it difficult to reconcile. However, the unconscious gives a helping hand to handle it
through its best means. If the anima has a negative aspect then it seems cunning. It has the power to destroy a man. However, the anima has a positive aspect as well. It gives an outlet to the images of the unconscious. A man becomes conscious of the valuable images of the unconscious. Therefore, it becomes necessary to have insights of the anima, especially, in an emotional turmoil. There is a need to speak with the anima to realise, understand, and accept the contents of the unconscious. A dream can play the role of a mediator to communicate the message of the anima. We must be able to get concrete hints and conclusions from the insights of the unconscious.

In his book *The Relations between the Ego and the Unconscious*, Jung speaks about the unconscious as a process. The relationship between the ego and the contents of the unconscious brings transformation in the psyche. There are two ways of transformation; one is through the medium of dreams and fantasies, we can find transformation in each individual. However, in collective life, we have to take shelter of various religious systems and their changing symbols. The insight in an individual and collective life brings us close to the process of individuation.

Individuation needs separation from emotional ties and valuation despite their importance in human life. If a man has to attain psychic objectivity then he/she should be able to get rid of the projection that contains valuation and emotional ties. Here, man has to understand that emotional attachment has a close relationship to desires. Such attachments are hurdles that make a man restrictive. Objective cognition is hidden behind the attraction of the emotional relationship which is necessary for the real ‘coniunctio’ possible. Jung in his life experienced objective cognition through his dream in which he dreams of his wife in her thirties wearing the most beautiful dress. In this dream, he finds the expression of his wife as neither joyful nor sad. Jung quotes his impression in *Memories, Dreams, Reflection* as:

> Her expression was neither joyful nor sad, but, rather, objectively wise and understanding, without the slightest emotional reaction, as though she were beyond the mist of affects. I knew that it was not she, but a portrait she had made or commissioned for me. It contained the beginning of our relationship, the events of fifty-three years of marriage, and the end of her life also. Face to face with such wholeness one remains speechless, for it can scarcely be comprehended.
The objectivity which I experience in this dream and in the visions is part of a completed individuation.\textsuperscript{32}

Jung realised the fact that the person who wants to follow the path of individuation must expect and accept mistakes in life while living his life. He should assume that mistakes might stumble into deadly peril. In fact, he must be ready to tread the path of death. Such contention of Jung is based on his own experience about individuation after an accident in which his leg got fractured. For him, individuation is the painful experience with the end of the goal of wholeness. It is the real goal of man. Pennachio quotes Jung in \textit{Gnostic Illumination and Carl Jung’s individuation} as:

This psychological process is admittedly painful and for many peoples a positive torture. But, as always, every step forward along the path of individuation is achieved only at the cost of suffering… The experience of sickness, torture, death, and regeneration implies, at a higher level, the idea of being made whole through sacrifice, of being changed by transubstantiation and exalted to the pneumatic man – in a word, of apotheosis.\textsuperscript{33}

Jung’s opinion is that the knowledge of self is necessary to expel misery and maintain psychological health. The man who has mastered himself meets individual. He must have the ability to see the truth about himself that comes from within. This truth helps him to establish equanimity. For that, he must accept the direct demand that is made upon him from within. In the view of Carl Jung, human life is a quest for wholeness which includes a journey toward the self. This journey toward the self can be made possible through inner knowledge. Jung says the religious symbol of the cross in Christianity stands for the unity and totality. The lord is free from opposites as he unites all things. For him, crucifixion, suffering, and resurrection are interpreted as symbolic milestones on the road to enlightenment. They represent a movement to a higher level transcending one’s present state of consciousness.

In his works, Hermann Hesse adopted Jung’s ideas in several novels. Hesse’s search for the Self becomes a distinct Jungian process of individuation involving dissolution and birth and culminating in a general affirmation of everything that is.
1.7.6 Concept of Opposites and Significance of Harmony in it:

The interplay of opposites is an integral part of Hesse’s writings, especially, of the selected novels. The person whose contribution to Hesse is worth to mention, is Nietzsche. We get many references which show the influence of Nietzsche’s philosophy on the views of Hemann Hesse. Hesse writes in one of the essays that he was too deeply enchanted by Nietzsche. With the novel *Demian*, we find Nietzsche had become a formative factor in Hesse’s life. This novel reveals the impression of Nietzsche. Once in the state of loneliness in the University of H-, Sinclair the protagonist of Hesse’s *Demian* makes a comment on sharing Nietzsche’s quest. He says:

I lived in quiet, pretty place nestled in the old walls outside of town, and I had a few volumes of Nietzsche on my table, I lived with him, feeling the solitude of his soul, and sensing the fate that drove him on implacably; I suffered along with him and was overjoyed to know that there had been a man who had followed his own path so relentlessly.  

Most importantly, the interplay of opposites in Sinclair’s life and his longing for his own true nature involves Nietzsche’s trans-valuation of all values. Sinclair leaves behind teachers, friends… whose values he had exhausted. In addition, his goal of self-realization is Nietzschean goal of life beyond good and evil. However, there is one of the examples of critical hostility in which Jeffrey Sammons in his ‘Notes on the Germanization of American Youth’ published in *The Yale Review* comments that “Hesse’s works to be little more than ‘a child’s introduction to Nietzsche and Jung…”.

Similarly, in relation to the concept of opposites, Hesse found the teaching of China simple and practical in which the dualities of life are accepted. People from China accept the existence of opposite poles of human life and the world itself. The thinkers of China suggest that wisdom is the outcome of experience of life. In a sense, it is a confirmation of himself which Hesse aspired to. The interplay of opposites and harmony in it is the important feature of ‘Taoism’. The book *Lao-tse, the Book of Tao*, written 2,400 years ago speaks about the rise of relative opposites.
When the people of the Earth all know beauty as beauty
There arises (the recognition of) ugliness.
When the people of the Earth all know the good as good,
There arises (the recognition of) evil.\textsuperscript{36}

This philosophy regarding opposites can be witnessed in the texts of Hermann Hesse. We can perceive the reflection of Tao’s philosophy in \textit{Narcissus and Goldmund}. In this novel, Hesse represents harmony in opposites through art.

However, the approach in the thesis to the selected works of Hesse is determined and restricted to the concepts of Carl Jung and their influence on the works of Hesse. Therefore, the researcher focuses on Hesse’s selected works from the point of view of Carl Jung’s concept of opposites in order to understand the reflection of opposites in Hesse’s works. Therefore, Jung’s description of the God ‘Abraxas’ the ancient God that symbolises the union of good and evil becomes important in the context of the novel \textit{Demian}.

According to Jung, the interplay of opposites is present in every individual to some degree. At the early stage of his life, Jung realised the existence of opposites. He asserted that he lived in two worlds. The first world is outer world that is earth-rooted while another is an inner world that is spiritually centred. These two worlds represent polarities of human life. In this context, he said that ‘I am the clash of opposites’.\textsuperscript{37} His journey of life is realization of the natural state of opposites. Moreover, he wanted to live and reconcile those opposites into a unity of wholeness. Hence, it becomes important to probe Jung’s journey of life to understand the role of opposites.

In his childhood, Jung found his outer life in the form of school. He specified it as personality No. 1. With this personality, he tries to fit in society. However, he specified personality No.2 to his essential inner nature. It shows that as a child, Jung felt himself two distinct personalities: one cultured and socially accepted, and the other inward and essentially true.

Jung’s father was a Parson. At the age of six, Carl Jung learnt Latin from his father. At this time, the trouble between his parents offered him an opportunity to share a bedroom with his father. This brought him close to his father. However, in the
course of time, Jung felt disappointed about his father’s religious life. He started doubting his preaching about grace as he found it based on hearsay and not believing it himself. According to his father, one ought not to think about religion but believe. This had shaken his inner life where religion plays a significant role.

When Jung became 19 years old, his inner world (‘God’s World’) began to fall into isolation and his outer world became more dominant. Accordingly, he started drinking and dancing and eventually, he fell in love with a young French speaking girl. Thus, his personality No.1 began to foreground. Being as an aspirant in his career, he discovered while working on his doctoral thesis entitled *On the Psychology and Pathology of so Called Occult Phenomena* that science fulfils the needs of outer (No.1) personality. Nevertheless, after the break with Freud who played an important role in his life, his outer personality drew to a standstill. He resigned his public posts. He found incapable of going on with his ambition, career, success… as he started feeling inner uncertainty. His inner personality was drawing him deeper into the unconscious of his own psyche. When lost between these two poles, once it became clear to him that these two currents could flow together in psychiatry.

The book *Seven Sermons of the Dead* includes Jung’s essential ideas; including the conflict of opposites and the concept of individuation. This book is the only part of *Red Book* manuscripts that published anonymously during Jung’s lifetime. *Red Book* contains his visions and dialogues with the soul. In the words of Jung spoken to Aniela Jaffe, “the discussions with the dead (in the Seven Sermons) formed the prelude to what he would subsequently communicate to the world, and that their content anticipated his later books”.38 This book was written as though dictated from the ‘other world’, or as he would say, from the ‘Collective Unconscious’. In it, he states that we are the part of ‘pleroma’ which is nothing and everything. It is the beginning and end of created beings. He describes the qualities of pleroma in the pairs of opposites as:

The Effective and the Ineffective.
Fullness and Emptyness.
Living and Dead.
Difference and Sameness.
Light and Darkness.
The Hot and the Cold.
Force and Matter.
Time and Space.
Good and Evil.
Beauty and Ugliness.
The One and the Many etc.³⁹

His contention is that we possess these qualities as a part of the pleroma. As a created being, we are the victims of the pairs of opposites. In his words:

We labour to attain to the good and the beautiful, yet at the same time we also lay hold of the evil and the ugly, since in the pleroma these are one with the good and the beautiful.⁴⁰

While explaining the conflict of opposites, Jung gives reference to God ‘Abraxas’. Abraxas is the Gnostic deity who combines good and evil in a unity. We find a reference to God Abraxas in Hesse’s *Demian*. Miguel Serrano in his book *Jung and Hermann Hesse A Record of Two Friendships* quotes Jung’s description of Abraxas: the ancient god in the following way:

There is a god whom ye know not, for mankind forgot it. We name it by its name ABRAXAS. It is more indefinite still than god and devil…. Abraxas is effect. Nothing standeth opposed to it but the ineffective; hence its effective nature freely unfoldeth itself. The ineffective is not, therefore resisteth not. Abraxas standeth above the sun and above the devil. It is improbable probability, unreal reality. Had the pleroma a being, Abraxas would be its manifestation. It is the effective itself, not any particular effect, but effect in general. It is unreal reality, because it hath no definite effect.

It is also creatura, because it is distinct from the pheroma.

The sun hath a definite effect, and so hath the devil. Wherefore do they appear to us more effective than indefinite Abraxas. It is force, duration, change….

…Hard to know is the deity of Abraxas. Its power is the greatest, because man perceiveth it not. From the sun he draweth the *summum*
bonum; from the devil the infimum malum: but from Abraxas LIFE, altogether indefinite, the mother of good and evil.

Smaller and weaker life seemeth to be than the summum bonum; wherefore is it also hard to conceive that Abraxas transcendeth even the sun in power, who is himself the radiant source of all the force of life.

Abraxas is the sun, and at the same time the eternally sucking gorge of the void, the belittling and dismembering devil.

The power of Abraxas is twofold; but ye see it not, because for his eyes the warring opposites of this power are extinguished.

What the god-sun speaketh is life.

What the devil speaketh is death.

But Abraxas speaketh that hallowed and accursed word which is life and death at the same time.

Abraxas begetteth truth and lying, good and evil, light and darkness, in the same word and in the same act. Wherefore is Abraxas terrible.

It is splendid as the lion in the instant he striketh down his victim.

It is beautiful as a day of spring.

It is the great Pan himself and also the small one.

It is Priapos.

It is the monster of the underworld, a thousand-armed polyp.

Coiled knot of winged serpents, frenzy.

It is the hermaphrodite of the earliest beginning.

It is the lord of the taods and frogs, which live in the water and go up on the land, whose chorus ascendeth at noon and at midnight.

It is the abundance that seeketh union with emptiness.

It is holy begetting.

It is love and love’s murder.

It is the saint and his betrayer.

It is the brightest light of day and darkest night of madness.

To look upon it, is blindness.

To know it, is sickness.

To worship it, is death.

To fear it, is wisdom.
To resist it not, is redemption.
God dwelleth behind the sun, the devil behind the night. What god bringeth forth out of light the devil sucketh into the night. But Abraxas is the world, its becoming and its passing. Upon every gift that cometh from the god-sun the devil layeth his curse.
Everything that ye entreat from the god-sun begetteth a deed of the devil.
That is terrible Abraxas.
It is the mightiest creature, and in it the creature is afraid of itself.
It is the manifest opposition of creatura to the pleroma and its nothingness.
It is the son’s horror of the mother.
It is the mother’s love for the son.
It is the delight of the earth and the cruelty of the heavens.
Before its countenance man becometh like stone.
Before it there is no question and no reply.
It is the life of creatura.
It is the operation of distinctiveness.
It is the love of man.
It is the speech of man.
It is the appearance and the shadow of man.
It is illusory reality.\(^{41}\)

Carl Jung pointed out the combination of both good and evil being in God as one. He calls the evil side of God as divine darkness. He says that God divided nature as both ‘Redeemer and Terrible’. To prove this, he sheds lights on the story of Job from the Old Testament, dated 600-300 B.C. which denotes us the contradictory image of God.

When this dualism is applied to psychological experience, then it becomes clear that whatever we call ‘good’ is balanced by an equally substantial ‘bad’ or ‘evil’. So, the duality of God’s image is also reflected in humanity. This conflict of opposites gives suffering and trails to a human being that can be transcended. In short, we have to consider that freedom exists beyond the constant dichotomies. We may get something good out of evil. Therefore, we have to be receptive to whatever comes to
us: good or bad, negative or positive sides of nature. Such kind of attitude cultivates a higher level of consciousness in us. It is good to cherish opposites mentally as it helps to be aware of our evil side. This awareness requires strength to risk life in order to expose ourselves to reality in our humanity. This shows that we must endure patiently the conflict of opposites as it’s a part and parcel of human nature. We have to endure this conflict until the reconciliation takes place at the innermost centre of the psyche: the organizing centre. This organizing centre is called as Self. We find the reflection and impact of such thoughts on the works of Hermann Hesse who too had experienced the clash of opposites in his life. This experience made him define the nature of opposites.

1.7.7 Hermann Hesse’s Exploration of Opposites:

Hermann Hesse paints the protagonist’s journey into the inner self in his works. But while exploring the inner journey, his protagonists find conflicts in their lives. Hesse explores the duality of their mind in his works.

Hermann Hesse says that in his real life both the periods of extreme sublimation of asceticism intent upon spiritualization and the periods of surrender to the naively sensual, foolish, even to the insane and dangerous occurred in alteration. Therefore, he finds it important to shed light on and depict the suppressed half related to ‘dark world’ of life as it plays a significant role in making the path to the spiritualization.

Hesse thinks that one cannot always exhibit only the attractive and socially significant side of one’s own being. There is also the other side. For him, our life is full of opposites and we never try to accept life as such. We always strive to reach to an ideal world that is represented by light. The dark or shadowy side of real life is ignored. This has been imbibed on our psyche through religious and academic training. Because of this, it becomes difficult to deal with the mixture of good and evil. However, life really consists of both light and shadow. Therefore, we have to accept the coexistence of both. The inspiration for such motive may be found in God who is known as Abraxas. He is God and Devil at the same time. Abraxas is a gnostic god who existed long before Christ. In the words of Hermann Hesse Abraxas is:
Our god is named Abraxas, and he is both god and the devil at the same time. You will find in him both the world of light and of shadows. Abraxas is not opposed to any of your thought not to any of your dreams, but he will abandon you if you become normal and unapproachable. He will abandon you and look for another vessel in which to cook his thoughts.\(^\text{42}\)

Hesse in the essay “In Sight of Chaos” (1920) admired by T.S. Eliot expresses his analysis of dilemma and comes up with the opinion that like his protagonists, one must accept the chaos through ‘magical thinking’ which means to go beyond polar opposites to see the essential unity. For him, chaos exists within a man and not outside. He defines magic as the ability to exchange an inner and outer reality. For him ‘magical thinking’ is “the capacity to see beyond the apparent disharmony of the polar opposites and to perceive the essential unity and totality of all things, within the individual as within the world.”\(^\text{43}\) This magical thinking of Hesse reflects in the visionary passages at the end of the novels like *Siddhartha* and *Demian*.

Hesse speaks of this Being which is also known to us from an early writing of the psychologist C. G. Jung that Abraxas stands for union between the divine and the satanic. In this context Ernest Rose points out, “In his quest for a more universal God, Hesse could appear temporarily as an advocate of Satan”.\(^\text{44}\) It shows that he advocates the integration of evil in life. Hesse makes use of symbols to convey the significance of unity in duality. In *Siddhartha*, the symbol of the river is presented as the meeting point of the polar opposites. Siddhartha hears the voice of the river attentively and finds the voices of his father, his son, of Kamala, Govinda and of everyone he had ever heard or seen. He finds these voices merging into oneness: the whole, the unity. In *Narcissus and Goldmund*, Hesse tries to find the integration of spiritual and sensual life in art.

In the view of Hesse, if we have to find our own authentic image that would be godlike; we have to project our souls both outwards and inwards, both to the light and to the deep shadows of our biographical roots. This combination of the two would assist to give the image of the ‘total man’. However, we are torn between introspection and extroversion like Siddhartha. We are also torn between two ways of being like Sinclair. Hesse says to Miguel Serrano in one of their meetings that
Narcissus and Goldmund represent two contrary tendencies of the soul. These are contemplation and action. One day, however, they must begin to fuse. He shares his experience with him.

I know what you mean; I broke in, because I, too, live within that tension and am caught between two extremes. I dream of the peace of contemplation, but the necessity of living always pushes me into action…

Hermann Hesse’s books have autobiographical elements which help him to express his doubts and struggle. His mother was from the French-speaking country and his father a naturalised Swiss. He experienced a Hindu-Pietistic atmosphere of the Basil mission at his home. According to Gustav Mueller, this combination of Germanic and Romanic evaluations of life has roots in his dualism. Hesse’s parents had a wish that Hesse should become a theologian. For this purpose, he was sent to Maulbronn: the monastic school. However, Hesse rebelled and ran away from the scholastic routine and broke out of the protected world of home to enter into his own world. He wanted to get rid of the orthodoxy of his family and the strict school system. He became a sceptic. In this regard, Curtius notes Hesse’s break from his family as:

When I was thirteen, and that conflict had just begun, my behaviour at home and at school left so much to be desired that I was exiled to the latin school of another town. One year later I became a pupil in a theological seminary, learned to write the Hebrew alphabet, and was well on the way to grasping what a dagesh forte implicitum is, when inner storms suddenly broke over me, leading to my flight from the monastery school, my confinement in the ‘dungeon,’ and my expulsion from the seminary. For a while I made an effort to continue my studies at a Gymnasium, but the outcome, confinement and dismissal, was the same there too. After that I was a shopkeeper’s apprentice for three days, ran away again, and to my parents’ great consternation disappeared for several days and nights. I was my father’s assistant for half a year, then, for a year and a half, a locksmith in a machine shop and tower-clock manufactory. In short, for more than four years
everything they tried to do with me, and I couldn’t stand any apprenticeship for long. All attempts to make a useful person out of me ended in failure, sometimes in ignominy and scandal, at other times in escape and expulsion. And yet people were ready to grant that I had ability and even a certain amount of sincere good will.  

This rebellious nature which predominantly presented in Hesse’s works is described precisely by Martin Buber in his speech on the occasion of Hesse celebration in Stuttgart (1957) as:

…now the poetically creative spirit spoke in the name of irrepressible life, became indignant at the tyranny of any absolute morality, and praised sovereign individuation. And this is where we encounter the first in that series of Hermann Hesse’s works that reflect the crisis of the spirit – the inflammatory novel *Demian* from the time of World War I, in which the author advocates the rights of an authoritarian Cain against a submissive Abel, an attitude that already in Byron’s age was a prerogative of poets who sought freedom from the law.  

These struggles of child’s parents and the necessity of child’s own soul are presented in *Demian*, *Narcissus and Goldmund*, and *Siddhartha*. In these works the central idea of the conflict between the pious, light world of home and the chaotic, dark and terrifying world of the subconscious is depicted elaborately. We find that the protagonists of Hesse oscillate between things of the spirit and things of the flesh, between isolation and contact, between social life and isolation. They try to satisfy both the needs of the mind and the thirst of the senses. When they choose isolation instead of involvement with fellow humans, they soon found themselves troubled emotionally and forced to involve with others against their will. This makes them experience the temptations of the flesh; sometimes in fancy, they violate the realm of beauty. It shows that they are discontent and restless.

In *Narcissus and Goldmund*, Narcissus represents the tendency of contemplation while Goldmund represents the tendency of action. In the novel *Siddhartha*, the protagonist represents the characteristic of rebellion and Govinda represents the characteristic of devotion. Demian is the guide of Sinclair who helps him to be rebellious and break the egg of the world. These are essential tendencies in
man. These qualities are present in all of us individually. Siddhartha, the protagonist of the novel *Siddhartha* accepts the world of senses and the world of thought and gives primacy to neither. He realises the significance of facing the self and life by embracing both to live fully. In *Demian*, Emile Sinclair is torn between the two worlds. Narcissus is the man of thought and Goldmund is the man of senses: the aesthetic-artistic man. Both are opposite and complement to each other. They are incomplete without each other. To put in brief, we find the interplay of opposites in the selected novels of Hermann Hesse.

1.7.8 Hesse’s Complex Attitude to Religion:

Hermann Hesse’s family had faith in Protestant type but he denounced it and never belonged to any church. However, the rituals and symbolic aspects of Catholicism appealed him. He was of the view that if he would need any institutionalized religion, he would prefer Catholic Church instead of Protestant church. “As a church, as form, as tradition, as a power that both creates and preserves culture, Catholic Christianity is vastly superior to the Protestant type”. However, Hesse asserted that the church’s aesthetic form is important rather than the dogma of the church as he used to think that no human institution is eternal. “Despite all my respect, even love for the Roman form of Christianity, I in no way consider this form to be indestructible and eternal”.

Like the experience of Christianity, Hesse had an experience of the spiritual side of Indian religions and thoughts as profoundly as Christianity. Since childhood, India had been a point of attraction to Hesse. He was surrounded by many objects from India which his grandfather had brought back home. In his life, India is one of the most influential factors that helped him to shape his life. From his *Picture Book* we can understand that he had spent enough time of his life on the study of Indic and Chinese philosophy and thought which offered him a reputation of a scholarly authority on them. He was persistent in sensing the spiritual aura of Indian and Chinese sanctity and poetry. Throughout his life, Hesse returned to the wisdom of the East to get certain traits that were relevant to solve his own problems. *Siddhartha* is the composition of this testing and sharpening of his thoughts regarding Eastern philosophy.
My preoccupation with India, which has been going on for almost twenty years and has passed through many stages, now seems to me to have reached a new point of development. Previously my reading, searching and sympathies were restricted exclusively to the philosophical aspect of India – the purely intellectual, Vedantic and Buddhistic aspect. The Upanishads, the sayings of Buddha, the Bhagavad-Gita were the focal point of this world. Only recently have I been approaching the actual religious India of the gods, of Vishnu and Indra, Brahma and Krishna. Now Buddhism appears to me more and more as a kind of very pure, highly bred reformation – a purification and spiritualization that has no flaw but its great zealousness, with which it destroys image-worlds for which I can offer no replacement.50

From Eastern philosophy, the life story of the Buddha made strong influence on Hesse’s mind. The major source of his interest was his grandfather’s library. He received a translated version of the book *Buddha Speeches* written by Karl Eugen Neumann in 1921. He also obtained Hermann Oldenberg’s *Buddha* (1881) in 1922. The latter played a significant role as the main source in bringing Hesse’s attention to Buddha’s story. The book of Oldenberg is distinguished from the first-century poet Ashvagosha’s description of Buddha as a literary legend. Oldenberg came up with an objective biography of the Buddha based on Pali texts from Theravada tradition. In this orthodox tradition, the doctrines of Buddhism, such as the four noble truths and eightfold path are followed by the Arhat in order to purify oneself from the human vices like all passions, desires, and impairments as they block the way of Nirvana. However, Hesse was also familiar to the Mahayana tradition through Count Hermann Von Keyserling’s book *Travel Diary of a Philosopher* (1919) which he procured in 1920. In this book, the focus is on the Bodhisattva who shares his experience with others and works for the liberation of them. In addition to Keyserling’s book, Hesse’s grandfather and his cousin Wilhelm Gundert from Japan had assisted him to understand the tenets of the Mahayana Buddhism.

Ashvagosha’s *Buddhacarita* also had influence on his mind. In this book, the term ‘Bodhisattva’ is referred frequently. Notably, the book ends with the birth of Gautama’s son which makes us understand that all Bodhisattvas had undergone and tasted the fruit of earthly pleasures. Gautama deserted his family before attaining
Buddhahood in order to go in search for Ultimate truth only when a son was born to him. His experience of sensual pleasure of life could not be neglected as it motivated him to undertake a path of Illumination. Hesse was familiar with the notion of Indian concept of Nirvana. Hesse’s predecessors, namely, Schopenhauer and Nietzsche had formed a pessimistic interpretation of Nirvana. For them, Nirvana was absence or nihilistic emptiness. Unlike them, Hesse’s *Siddhartha* focuses on the fullness of inter-being through his experience of the river. With the help of his protagonists, Hesse asserts importance of individual and universal identities. His emphasis on both Western romantic individuation sessions he underwent for individual identity and Eastern philosophy for universal identity made him unique.

We find similarity between Gautama and Siddhartha’s life course. Both Gautama and Siddhartha desert their family tradition, beliefs, and members of the family in order to lead a life of forest-dwelling Samanas. Both follow the path of self-denial by practicing austere life and torturing their physical body for few years. In the course of time, like Gautama, Siddhartha too realises uselessness and futility of the path of self-denial. This extreme path weakens his strong will power of attaining enlightenment. Ultimately, Siddhartha leaves Samanas with realization that inner calm is the only way of overcoming the suffering of life. Therefore, for a man it is necessary to tame our mind.

Similarly, in the case of Hindu philosophy, Hermann Hesse was familiar with the Bhagavad-Gita translated by Franz Hartmann. He read it in 1905. In 1920, he wrote short essays on Gita for the newspaper. Siddhartha’s experience of liberation at the end of the novel is similar to Arjuna’s state of mind in the Bhagavad-Gita. Hesse found the psychological and philosophical basis of his protagonist in the Hindu concept of Atman which is relative and resonant. Hesse knew that Atman is the culmination of all aspects of phenomenal existence as it transcends them. However, paradoxically enough, it remains at the core of them eternally. Heinrich Zimmer explains Krishna’s concept of Atman in the Bhagavad-Gita as:

The inner experience of [Atman], its visualization by virtue of a descent into the inmost cave, is proof enough that it exists everywhere, as the true core in dwelling every being. Indestructible and not
susceptible to change, it both transcends the universe and inheres in every particle of it; yet in both aspects remains undisclosed.\textsuperscript{51}

In this description, we find personal and transpersonal nature of the Atman. As Arjuna learns from Krishna, Siddhartha learns about self through Vasudeva’s teaching and his experience of the river. The knowledge of Hindu philosophy and his attraction towards Buddhism offered Hesse a spiritual peace in life.

In the view of Mileck since childhood, Hesse had an attraction towards ‘The Upanishads’, ‘The Bhagavad-Gita’, and to Buddhist Scriptures. Hesse’s preoccupation with Indian religions became an intellectual interest that led him to spiritual experience. In the year of 1922, Hesse started delivering lectures on Indian philosophy. His Japanese Cousin Wilhelm Gundert’s visit contributed far more in clarifying Hesse’s doubts and questions on India and the East. Gundert was a professor and missionary. His profound knowledge of Eastern religions revitalized India in Hesse’s imagination. Hesse writes about his cousin: “I can live wholly in Indian thoughts and ideas. He lives in them as fully as I do, and it was good to taste all that again”.\textsuperscript{52}

Moreover, Hesse used to practice yoga. Hesse praised Keyserling who rightly points out the significance of yoga and its formulation in \textit{Travel Diary of a Philosopher} published in 1920. In this context, Hesse noted in his book \textit{My Belief} “yoga is exactly what Europe most widely hunger for”.\textsuperscript{53} This made him form an opinion about meditation which plays a significant role in yoga. Hesse writes:

\begin{quote}
It is not easy to practice the Indian-Buddhist form of "meditation", which you also mention in your letter. One cannot expect a sudden flash of insight…Given the lives we lead, it’s difficult to imagine for more than a few seconds at a time that our physical, transitory self is absolutely insignificant…We are held back…by all the duties and responsibilities we have assumed. We have to transcend those obligations or acknowledge them and live up to them as best we can. Few people, even monks, attain perfection or sainthood, and if that is indeed our goal, we must first try to attain the greatest amount of harmony possible in the present, an objective which we can never
\end{quote}
reach entirely: it will constantly slip away, but can always be found again.\textsuperscript{54}

However, yoga has more practical and psychological significance for Hesse in experiencing spiritual peace rather than anything metaphysical. It helps to eliminate ego. According to him, yoga is a tool to a greater understanding of psyche for Westerners. Shortly after this period, Hesse finished his last part of the novel \textit{Siddhartha}.

Later on, his attention was shifted to the religions of China in 1907. In that year he read translated excerpts from \textit{Ta-Te-King} by Alexander Ular. He had also gone through the translation of \textit{Lao-Tse} by Julius Grill. This passionate acquaintance with Chinese thought and belief became a source of spiritual sustenance. There were a few German translations of philosophy and literature of China, which he would not have read. His mind was preoccupied with the thoughts of Chinese religious writing and the philosophers like Lao-Tzu, Dschaung Dsi, Confucius, Mong Ko, and Ju Bu We.

The founder of Taoism is Lao-Tzu. The meaning of the ‘Tao’ is ‘one’. It is the quality of remaining the same forever like the river of \textit{Siddhartha}. The name of the book of Tao-Tzu is \textit{Tao-to-Ching}. Through his philosophy, he advocates to rise above the dichotomy without falling prey to it. Tao’s philosophy states that there are three facts which denote three ways. The first fact is the path of ultimate reality. The second fact is about the path of the universe which is also called the path of heaven. The third is the path of the human being. It is considered that nature plays the role of a friend of a wise person who has faith in it. Hence, Taoism is a way of life in Chinese philosophy. It gives prime importance to compassion, moderation, and humanity. Taoism helps to achieve a perfect state. In this philosophy, the concepts like ‘Yin’ and ‘Yang’ are independent and represent opposite forces but mingle into one another to form a totality in the world of nature. The symbol of Taijitu is used to represent this unity. ‘Yin’ stands for feminine and represents qualities like being cold, soft, slow, passive etc. It is associated with earth, water, night, and the moon. Contrary to this, ‘Yang’ symbolises hot, hard, fast, and active and is used in association with the sky, fire, day time and sun. In short, it represents masculine nature.
Hesse found the Chinese philosophy simple and practical. It is not separated from life and does not possess metaphysical subtleties. The wisdom of China helps to confirm his philosophy based on his own experiences.

If India had attained things lofty and stirring in its monkish renunciation of the world, the old China had achieved things no less wondrous in its cultivation of a spirituality for which the body and the mind, religion and the everyday world do not represent hostile but friendly opposites, and both come into their own. If the ascetic wisdom of India was youthfully puritanical in the radicality of its demands, then the humor, a man not disenchanted by experience and not made frivolous by sagacity.55

Later on, his progression towards Zen-Buddhism came in through his acquaintance with his cousin, Wilhelm Gundert’s translation of Bi-Yan-Lu. The exposure to Zen helped him to understand the uniqueness of the individual and the incommunicability of enlightenment. Through this once again, India in the form of Gautama Buddha became the point of attraction. The reflection of this fascination, we find in Siddhartha. It seems that Indian thought and belief is revived in Hesse’s life. In his works, especially, in Siddhartha Indian aura is witnessed in the titles of the chapter and the novel itself, names of characters and above all in settings and cultural background. A novel opens a new way of life through which Siddhartha experiences the ideal of complete self-realization. This is his humanly ideal in self-realization. When the spell of Siddhartha’s erotic love gets over, his commitment, love, compassion towards society begin to take place which ultimately lead him to his goal of Self-realization. We can easily recognize that Hesse introduces a new ideal for the quest for enlightenment through his service to mankind and social love which is different from religious self-quest. Siddhartha’s vision at the end of the novel encompasses a union of all opposites and unity of all creatures. It reveals an underlying interconnectedness in all things. In his vision, we find glimpses of Eastern philosophical elements. Vasudeva in Siddhartha represents unity and spiritual peace. He plays the role of a good mentor. It seems that the character of Vasudeva is framed on the insight Hesse had in Eastern thought. This character entails Hesse’s ideal person who encompasses all opposites and experiences complete peace with himself and the world. In the novel, we find similarity between the depiction of Vasudeva and
Gotama, the Buddha. Vasudeva is not described as a transcendent saint or a scholarly sage. Instead, he is presented as a compassionate person who seeks peace through the experience of life in the world. Hesse prefers Buddha’s active life path rather than his teaching. While writing about Buddha in his book *My Belief: Essay on Life and Arts*, Hesse says:

The intellectual content of Buddha’s teaching is only half of his work, the other half is his life, his life as lived, as labor accomplished and action carried out. A training, a spiritual self training of the highest order, was accomplished and taught here, a training about which unthinking people who talk about “quietism” and “Hindu dreaminess” and the like in connection with Buddha have no conception; they deny him the cardinal Western virtue of activity. Instead Buddha accomplished a training of himself and his pupils, exercised a discipline, set up a goal and produced results before which even the genuine heroes of European action can only feel awe.\(^5^6\)

In a letter to Lisa Wenger, a Swiss writer, Hesse speaks about Buddhism and Brahmanism of India and compares them to Reformation/Protestant and Catholicism. He admires the protestant attitude of Buddhism in his letter. From this point of view, the image of the Buddha becomes a rebel seeker for Hesse who revolted against the conventions of Brahmanism and brought reformation through Buddhism. We find such rebellious nature in his characters like Demian, Sinclair, and Siddhartha. However, Hesse is not comfortable with Buddhist doctrine which adopts a rational attitude towards the world. Due to the rational attitude, intellect becomes the sole instrument for achieving redemption. Disenchanted with this Buddhist doctrine, Hesse writes in *Soul of the Age: Selected Letters of Hermann Hesse* “Siddhartha will not wish for Nirvana, but will be content with his reincarnation and begin the cycle anew”.\(^5^7\)

Although we sense the influence of Indian aroma in Hesse’s works, his relationship with Indian philosophy and thought is very complex. This complexity reflects more in *Siddhartha* which shows several tendencies among the critics. The critics like Theodore Ziolkowski and Mark Boulby in their excellent books give secondary importance to Indian material used in *Siddhartha* by Hesse. Madison
quotes Theodore Ziolkowski’s opinion given in “The Novels of Hermann Hesse” about this as follows “It would be naïve to read the book as an embodiment or exegesis of Indian Philosophy”.

Another critic Robert C. Conrad views Hesse’s Siddhartha as a Western Archetype. Brown in his essay writes about Conrad’s impression of Siddhartha as “Siddhartha proclaims a primordial image, emerging from the deepest strata of unconscious, which reveals the bodily structure of the work as Western despite the Indic garment it wears”. On the other hand writers like Johanna Maria Louisa Kunze, Timpe and Beerman find a deep relationship between the Bhagavad-Gita and Hesse’s novel. Likewise, other writers, such Rosemaria Finlay compare the life of the Buddha and Siddhartha. Hence, Hesse’s deep knowledge of the Jungian psychology of individuation and Eastern religious philosophy gives impetus to form his philosophy of humanization which goes beyond religious philosophy and psychology.

1.7.9 Hesean Enlightenment:

In a spiritual journey, a great number of experiences of the man’s life become a paramount channel to reach the goal of his existence. To discover the goal of life becomes man’s preoccupation and his voyage starts with his birth and closes with death. The person who embarks on a quest for enlightenment and attains this goal of life experiences liberation that ensures indestructible delight and happiness. The quest for Self-realization is the nectar of Indian philosophy and thought. For German writers, such quest for truth garmented in philosophical thought becomes a source of inspiration in a literary work. In an early nineteenth century, the translated German literary products based on Indian philosophy and thought came to fore. Friedrich Ruckert’s translation of Gita-Govinda and many parables related to Indian tradition came in 1857. J. V. Windmann’s Buddha an epic Poem (1869), Karl Gutzkow’s Mahayana (1852), Friedrich Max Muller’s translation of The Upanishads etc. became a source for Indian thought and philosophy for several writers.

The Vedantic philosophy of India asserts that knowing the Self is the highest goal of life and there is nothing beyond this. Self-realization entails recognition of unity between the duality of life. It is the ultimate goal of our life. The human body is a medium to achieve this highest goal of life. Self-realization requires efforts to be a perfect and eternal. In the process of self-realization, a gradual shift should take place.
from the unconscious to the conscious state of mind, from darkness to enlightenment, from desire to contentment, from ignorance to wisdom etc. Swami Vivekananda writes about Self in his book *Raja Yoga*, “It is the Atman, the Soul, in the happy and the miserable, in the beautiful and ugly, in men and animals; it is the same throughout. It is the Shining One”. Self-realization is defined in *The World Book Dictionary* as “the fulfilment by one’s own efforts of the possibilities of development of the Self”.

The Sanskrit word Yoga means a union between the individual Self and the Universal Self. Hindu philosophy states various ways to attain Self-realization. There are different kinds of yoga, such as Jnana yoga: a path of knowledge, Raja yoga: the scientific practice of yoga to attain truth, Bhakti yoga: a way of devotion to God, Mantra yoga: repetition of a holy word, and Hatha yoga: a system of physical exercise etc. Hesse was familiar with the meaning and significance of Self-realization in Hindu tradition.

Hermann Hesse’s works illuminate man’s quest for Self-realization. His works aim to present man’s true nature by exploring inner journey. About *Demian* Hager says, “The search of the youth Sinclair in the novel has inspired the youngsters to seek their true selves”. Similarly, the novel *Siddhartha* presents Siddhartha’s thirst for knowledge which leads him to attain the realization of the Reality. *Narcissus and Goldmund* deals with two opposites given in the form of two characters – Narcissus, a saint who follows a spiritual way of the monastery to attain peace and Goldmund who adheres a life of wanderer in nature in order to seek peace in life by following his own way.

The knowledge of Eastern philosophy and psychological theory of Jung helped Hesse to form his own views on the development of the human soul. His essay *A Bit of Theology* represents his views on the triadic rhythm of humanization. According to him, the goal of development of an individual towards humanity as a whole comprises of three stages – Innocence, Despair, and the Third Kingdom. These are three stages of humanization which he finds virtually universal. They are common in Hinduism, Buddhism, and in Lao-Tzu’s teaching. In each of them, he notices a path that leads man from innocence to self-accusation and from self-accusation to anguish and from anguish to either to demolition or redemption.

On the path of self-realization, the fulfilment of the demands of inner self by being independent in our action, thinking, and feeling ensures in Hesse’s term
‘Becoming a personality’. However, it is the toughest task as most of the youngsters give privilege to conformity which makes them incompetent to tackle the challenge of individuation. Hesse finds both extremes – to bear the pressure of society and to live a life of renunciation by extinguishing ego are dangerous for an individual. It is a responsibility of the person to initiate balance between these extremes in order to be unique self. By accepting opposites for individuality, Hesse does not advocate moral bankruptcy. His suggestion to reject conventional codes should not be regarded the same as carefree licence. On the contrary, the person who strives for individuality should observe strict moral codes. The rejection of moral codes should be based on close examination of codes. In the view of Hesse, the process of self-realization entails the same despair and agonising conflict which directs a person to withdraw from the world to involve into the self. However, Hesse does not advocate a total rejection of society. In his view when the person’s individual potential is developed fully, he proves himself as the greatest use to humanity.

According to Hesse, a person has to go through the process of three stages in his quest for faith and identity. The process begins with the first stage of innocence on the path of humanization which leads into the knowledge of good and evil. Here, the person experiences a clash between guilt and demands of culture, religions, and human ideals. The second stage ends in despair as the person realises that human ideals and virtues are difficult to achieve. He also states that justice is unattainable. In his process of humanization, despair plays an essential role. At this stage, the youth loses the innocence of his childhood and develops a sense of guilt. Hesse uses innocence and guilt in the context of ethical sense. Childhood is free from responsibility and hence child is innocent and ethically inexperienced. A man becomes aware of ethical reality in his adolescence. In his view in this state of despair, a person is led either to demolition or heads towards the last stage that is known as the Third Kingdom of the spirit. In the view of Hesse, “despair leads either to downfall or to salvation – not back, behind morality and culture, to a child’s paradise, but over and beyond it into a realm where one can live according to one’s own beliefs”.63

This third stage takes a person to faith which he could get only when he goes beyond the dichotomy of morality and law. To attain the third stage in this process is not possible for all those who have chosen the path towards the third kingdom. Those
who strive to enter into a realm of redemption shortly recede to the second level. Hesse calls it the process of individuation.

I know it from my own experience and from the documents of many other souls. Always, at all times in history and in all religions and forms of life, we find the same typical experiences, always in the same progression and succession: loss of innocence, striving for justice under the law, the consequent despair in the futile struggle to overcome guilt by deeds or by knowledge, and finally the emergence from hell into a transformed world and into a new kind of innocence.64

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.

The extreme individualism and ethical service to the community lead to self-realization and reunification with the whole. In this regard, Hesse had an opinion that self-knowledge is essential as it brings the individual back into the community on the third level of humanization. Siddhartha achieves the third and the final level of humanization. Sinclair and Goldmund reach the second stage where their interest is in conflict and development. In the view of Hesse, conflict that occurs at the second stage gives rise to novelistic actions either externally or internally. This shows that he is only interested in conflict and development of an individual from it. He ennobles suffering of human being. The second level is progressive and dynamic in comparison to the first stage of innocence and the third stage. Yoga from Buddhism serves the same purpose of Hesse’s second stage and he equates Nirvana of Buddhism to his third stage of humanization.

From this point of view, we can observe that in Hesse’s works such as Demian, Narcissus and Goldmund, and Siddhartha, all three stages of spiritual progression of seekers are portrayed. However, the first state of innocence is not depicted for its sake but to show the turmoil that follows. In this regard, Goldmund and Sinclair show Hesse’s concern primarily with a man in his despair and freedom. They are individuals who at the second stage confront with the requisition of making free choices and judgments. Here they experience an inability to retreat to the
comfortable life of conformity and also becomes disappointed because they could not attain and sustain the higher reality to which they are familiar with while being at the second stage. 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.

We witness similarity between Hesse’s triadic development and progressive individuation. 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. Therefore, Hesse’s novels follow Carl Jung’s triadic rhythm in the form of the shadow, anima, and individuation and Hesse’s triadic rhythm of humanization.

1.8 Organization of Chapters:

The thesis is divided into five chapters as follows:

The first chapter is an introduction and theoretical framework of the research work. It provides the general rationale of the study of the theme of the quest for enlightenment in the selected works of Hermann Hesse. The chapter presents the aims and objectives of the study. It is followed by an overview of the scope and limitations of the study. It presents the hypothesis of the study which is followed by a survey of critical studies on the several aspects of Hermann Hesse’s works to understand the scope of, and need for, research in this area.

Chapter one provides the theoretical background of the study. It includes relevant information about the deep relationship between Hermann Hesse and Carl Jung. It offers an elaboration of Jung’s analytical theory through concepts like Shadow, Anima, Opposites, and Individuation. It presents Hesse’s experience and views on the concept of opposites. This is followed by information regarding Hesse’s complex attitude to religions which lead to the discussion of Hesssean enlightenment in the form of Hesse’s triadic rhythm of humanization based on his knowledge of religion and philosophy. At the end, it offers a preview on the organization of chapters and method of study.
The second chapter explores the theme of the quest for enlightenment in Hesse’s novel *Demian*. It begins with the relevant biographical information of Hermann Hesse until the publication of *Demian*. The theme of the search for enlightenment is presented critically by applying Carl Jung’s selected concept – Shadow, Anima, Opposites, and Individuation. The inner journey of Sinclair, the protagonist of the novel illuminates the experience of the process of individuation. The chapter also examines the text in the light of Hessean enlightenment based on Hesse’s philosophy of three stages of humanization. The chapter sums up by stating Sinclair’s level of attainment in Hessean enlightenment.

The third chapter deals with the theme of the quest for enlightenment which requires unity in opposites as observed in Hesse’s *Narcissus and Goldmund*. It is a critical study of Goldmund’s quest for self-realization. It begins with a brief introduction which is followed by the views on the connection between the novels *Narcissus and Goldmund* and *Demian*. The chapter offers a synoptic review of the novel. It presents a critical analysis of Goldmund’s inner journey to self in terms of Jung’s selected concepts. It examines the protagonist’s realization of the existence of dichotomy and its union in the art which assists him to progress to his true self. This is followed by analysis of Goldmund’s inner journey towards self-realization in the light of Hesse’s view of enlightenment. The chapter concludes by stating Goldmund’s place in Hessean enlightenment.

The fourth chapter discusses the quest for enlightenment as observed in Hesse’s well-known book *Siddhartha*. It is a critical study of Siddhartha’s, the protagonist of the novel, thirst for the knowledge. In the beginning of the chapter, a brief introduction is given which includes comments on religious influence on *Siddhartha*. It is followed by a critical analysis of Siddhartha’s spiritual journey beyond opposites in the light of the Jungian process of individuation. It critically examines Siddhartha’s experience of two opposite worlds – spiritual and sensual in order to attain enlightenment. This is followed by analysis of Siddhartha’s spiritual journey from the point of view of Hesse’s theory of humanization. The chapter sums up on the note of Siddhartha’s achievement as an enlightened soul in terms of Hessean enlightenment.
The fifth chapter presents conclusions based on the examination of the theme of the quest for enlightenment that prevails in the three texts. It begins with an introduction which is followed by major findings and conclusions. It also presents accomplishment of the objectives which is followed by validation of the hypothesis. The chapter also states pedagogical implications of the study and available areas regarding this topic for further study.

MLA Handbook for writers of Research Papers 7th edition has been followed for the methodological outline.
Notes


3 Ibid., 177-178.


8 Ibid.

9 Ibid.

10 Ibid.

11 Ibid.


15 Ibid., 7.

16 Ibid., 31.


Ibid. 14, 266.

Ibid., 8-9.

Ibid. 17, 83.


Ibid. 14, 11-12.

Ibid., 12-13.

Ibid.

Ibid., 20.


Ibid. 17, 61.

Ibid., 90.


Ibid. 22, 375.

Ibid. 30, 243-44.


Ibid. 17, 3.


Ibid. 4, 20.

Ibid. 6, 36.


Ibid. 5, 237.

Ibid.

Ibid., 149-150.


Ibid. 53, 383.

Ibid. 54, 108.


Ibid 192.


Ibid. 5, 54-55.
Ibid.