Phenomenological Aspects of Basic Trust and Mistrust – Part II

With elements of industry coupled with inferiority pitted against method and competence, Asa Levanthal had within these potentials moved with the world of his associates. It became abortive due to his Christian friend Kirby Albee. He symbolized an outside participant of the external world in a rather topsy-turvy manner into Asa’s narrow and self-limited scope of his life. The competence and method attendant with the elements of devotion and fidelity that Asa had was disturbed by him that his narrow world of safety and protection though not founded on the rock of firmness since Albee appeared to be another figure of what Asa had, by a strange link of resolute factor of ‘Luck’ that got away. This strange factor became the very keen truth of Albee’s intervention in Asa’s personal life with his finding fault nature that Asa alone responsible for his fallen life.

Initially, Asa with his nature of the industry, strangely polarized with inferiority factor bore his allegation levelled against him on account of his non-committal habit. But at the end he was compelled to admit himself that Albee too had certain facts dovetailed with his allegations. As a result, Asa slowly made to accept him as an integral person in his pattern of existence.

The fact that Asa was able to heed to Albee stemmed from the fact of his deep-rooted sense of guilt. The nature of Asa out of trying to unite himself everlastingly to link with his inner self of all combining successful endeavours’ life into one which is none other than the resultant factor of his method and competence on one phase of his character is again and again bullied by his other phase of inferiority, guilt and basic mistrust. Thereby, if Asa was able to restore the true meaning of his method and competence that were voted in his self that got up mixed up with guilt, shame and
mistrust. To a certain extent, he would have gained his notes to find significance for his requirements. But Asa failed to achieve this end. Thereby he remained unequivocal towards Albee. He too like him sailed in the same ship of Asa’s unequivocally without making attempt to win gain, in life out of reception but resorting to deny name and fame among others.

Asa’s equivocation condition further got deepened out of his not admitting his personal autonomy of his will for Albee’s pathetic condition and at the same time his personal shame and doubt subjected him to shake his self’s immobility to filter his thought pricking him that in some manner he too directly or indirectly having some connection for Albee’s present plight.

This unequivocal nature of Asa stood in his way in not cultivating meaningful ties cultivating either with Albee or with beings of outside world. This was further expanded in his utterance to find out a meaningful relationship with his external world and Asa’s internal layers of his self came to a conclusion that Albee’s individual suffering was his own and he should not show sympathy for he too had in his own personal suffering for which there were none to show any comfort and solace. On account of his lack of conviction and his individual identity with his narrow-limited existence, he did not develop any broader perceptive that even within a narrow boundary of existence he could provide solace to a fellow sufferer. His lack of realization for the others sufferings of others alone was responsible for getting relief for his own personal suffering that stumbled him on the steps of his inward journeying of finding a meaning for his existence.

Asa is unequivocally prevented him to look at men and things in its proper perception and thereby he chose methods of direction and purpose on ordinary affairs without pinning his hope for his self-realization. In his day to day affairs Asa was
particular in keeping Albee away from his self. Thereby he resorted to complete denial of Albee that served him as a shield. This mechanism further extended to attempt to cover himself against the onslaughts of the world. Like he chose his purpose to shield from Albee he furthermore extended this against the world and kept the world at bay from him.

Had he tried efforts to quarrel against the negative aspects of the world in order to achieve his seat in life he could have realized that the quarrel would find him his answer of his doubt, shame and guilt of insecurity. Instead, he ducked himself on his day to day affairs. It was not of his witnessing the efforts taken by Albee for committing suicide. Asa realized the relevance of establishing a proper communication with the objective world.

Asa realized how his own circumstances become very comic indeed out of his experience with Albee’s apology for suicide. Further how this circumstance drove him to the extent of estimating a comical man from the viewpoint of the external world. It was from the attempt of the suicide of Albee Asa learnt the value of outside communication with others. Enveloped by his own phobia of self-centeredness he was at a loss to approve of very many onslaughts that he was forced to meet in his future association with the world. What Asa realized out of witnessing Albee’s suffering that my luck he was not subjected to any of suffering out of his own commitment.

Further, it dawned on him that out of his lack of commitment he was able to lead a safe life without any sign of peril. Though his self-taught him such peril waiting outside he grew strength out of resorting to his thought pondering on his limited self and indifferent existence. About the indifferent attitude of Asa about others which he believed would lead his life on safety shore was thus critically spoken by Albee in the
manner “Consciousness, that is what you’re short on for god’s sake, give yourself a push and shake . . .” (TV 184)

Still, Asa’s indecisive nature stood in his nature of not accepting the relation of the outside world into his inner self because of two factors. One factor was he “doubts his ability to live with the vision that world await him” (Galloway 233). The second factor was that he was unable to come to grips with the aspect of such an elongation of his inner self on the realms of external world should get him an exact realization of his own self about the ultimate reality of his essence of his existence.

Since he did not have guts to face the problems of the external world about which he was aware of he was left with no option except to fall back on his lifelong pattern of life, that is his adherence to external aspects of his living. Because of this tendency of taking only the external surface level aspects of life he was forced to snap his relationship with Albee. In order to have his treading on safety shore, he resorted to cling to his old methods of living on bordering on his regular habits of insecurities. On account of Asa’s directionless tendency of inferiority and methods which he constructed to be the toil of competence that is avoiding destruction and catastrophe out of his interaction with the outside world, a strange thought in him is developed and sought to delve deep into his inner self that above the factors would get him his much derived luck, Asa had an existence in his confined world without any real, realization of any of meaningful rapport either with the essence of his inner self nor with the external world. This his sense of method and competence due to his lack of industry and the excessive element of inferiority compelled him to walk as his trodden path without receiving any knowledge of the outside world nor gaining any experience out of such of his pattern of existence.
In this context when compared his method and competence with Albee who was otherwise dilacerated as a lunatic he had in him a realization of life, because he never ran away from any struggle and tension. He knew well the true pains of hopelessness, deep-rooted passion and also feelings of love. It was because he acknowledged the relevance of his own inner self as well as the impact of it on the outside world.

In *The Victim*, Bellow treated the theme of identity in an elaborate manner out of focusing his attention on anti-Semitism which was in vogue at that time, thanks to the propagation of this ideal by Nazi Government. This theme was woven into the warp of this novel out of the relationship existed between the Jew Asa Leventhal and anti-Semitic Kirby Albee in New York. This mutual interaction brought out all the forte of the rumours of anti-Semitism, an ideal very well spread by the tricky Nazi government. Asa had in dire need to get a job for which he sought the help of Albee, a Gentile Albee arranged for an interview with his superior Rudiger for Asa to try his luck for his job. By nature, Rudiger was a very hard in his temperament. He was much annoyed by the verbal expressions and actions of Asa. What followed between them were scanner replete with not dialogues and incriminating remarks on all matters they discussed, dealt with and dared to slate for future profaneness of actions.

Because of Albee’s hostile nature, Rudiger axed him out of his job. It was his Gentile friend Albee confessed him that he alone was responsible for his joblessness out of his contrivance developed out of his anti-Semitic remark made by him early in the party where Asa and Rudiger also attended. Thereby he “was responsible for his loss of job, the separation from his wife her death later on in an automobile accident and his present miserable condition” (Pradhan 5). Thus, the novel depicted the age-long problem existed between Jew and the Gentile (Christian). It appeared Jew Asa evidently happened to be a victim of the Gentile Albee at the same time was unable to
come out definitely to pinpoint who the victim and who the victimizer. In this respect the view expressed by Keith Michael Updahl was worth to be mentioned: “But each man victimizes the other because he is a victim of himself. Jew and Gentile, Victim and bigot both men suffer from self- persecution of imaginary fears” (Opdahl 56).

Asa Leventhal did not accept the imaginary accusation of Albee and refused to acknowledge his statement. He was in his opinion that Albee did not do such a thing to reconcile his relationship with him. But Albee was firm in his statement of his male violent nature alone bringing doom in the life of Asa. Asa went beyond his control and shouted at him that his wild allegations on him was none other than but natural expressions of millions of us who were killed on account of such allegations, what was roof in Asa’s expression was the significant meaning of many Jews like him due to the anti-Semitism of general heartedness on Jews by other especially Christians that was impossible to get erased from the minds of people.

It was also a matter to be taken into account at this level that as a Jew he felt inferior, lacking in method and competence to lead a life freeing himself from the general stigma of anti-Semitism. Even after the Holocaust, his anti-Semitism continued to exist when Asa realized this fact he was crestfallen. Albee’s constant onslaught at him out of soaking in the expression of anti-Semitism stunned Asa. His racial character slowly made him accept the guilt of being born as a Jew and thus vouchsafed “He (Albee) liked to think (that) human meant accountable in spite of many weaknesses” (TV 154).

In this connection Clayton’s remark is fit to be taken into account, “Asa acknowledges his responsibility, offers help, and understands that Albee is a suffering, Human, not merely his persecutor” (Saul Bellow: In Defense of Man 142). Thus, Asa was able to accept Albee’s anti-Semitic remarks as a weapon to tease him was none
other than his futile and frustrated temperament of his long-suffering, Asa’s fellow sufferer. He sensed his pain of suffering and also realized humanity is born to suffer for which there is no distinction on the parameter of cast, colour, race, nationality and creed.

It is in this third novel Bellow shifts his direction and purpose from his portrayal of a man like Joseph (Dangling Man) and Asa (The Victim) whose aim is to find a meaningful existence for their limited, narrow and sequestered ideologies out of their interaction with their outside world. On such an attempt from the portrayal of such character, Bellow projects their total loss of finding a solid grip of the reason for their purpose of existence from their limited ego centric disposition.

That is why in this novel. Bellow changes his methods of portraying a character with their limited scope of confinements to a broader fringe having scope for limitless outside territory. In fact, Augie March is a character directly opposite to the nature and design of Joseph or Asa. Joseph and Asa are introverts, Augie an extrovert, if they are beings crippled within their lonely but limited, existence Augie scales the boundaries of the limitless vastness of space with no shackles to pin him down to a limited region.

Thus, in this novel Bellow transgress as his style of writing focusing on a truncated existence of narrow beings of limited selves to a much broader portrayal of being of Augie with a passion for unbridled energy to move freely with beings of objective world with their variegated and varied motives, passions and purposes of directions and competence in life.

That is why Bellow in this novel gave enough scope for his phenomenology of his workable writings to stress the relevance of the meaning to life and expound how an individual like Augie as his protagonist with his accent on proper and workable
attempts got frustrated out of interacting with the one meaningless and truncated beings of life with their limited and abortive knowledge of life.

In this case of Augie, the relevance of his inner life he wanted to achieve out of his search exclusively out of his external experience of his self-got out of his unquenchable wish of heroic feats and experiences. It is in his attempt for his identification pondering on his attainment of his self-realization out of his personal experience and its external application his movements roll on. It is at this context what Buytendijk says is worth to be mentioned: “Human reality is equivalent to being conscious and this can be defined only as open to the world, as cast upon the world” (149).

Augie casts himself upon the world. In order to acquire more and more significant of life and through that attainment of such signification of life his interest to his own meaning of his inner self he throws himself into very many external circumstances in the form of meeting many people belonging to different walks of life by that attempt hoping to slice out of such plethora of his associations out of this phenomenological world and gaining out of such experience and knowledge he gains confidence to know about the external world as well as more about the meaning of inner self.

Thus, this phenomenology of gaining knowledge of his inner self out of his interaction with the external world results in unity of reciprocal implication as explained by William. A. Luijpan, in his *Experimental Phenomenology*. In other works, Luijpan explains Augie’s interacting experience of him out of his ‘larky’ discoveries and picaresque adventures are at a loss to get him a solid and concrete knowledge between his inner realization of realities of life and its manifestation on the externals forms of life. It is because his inner realization of life and his relative position in the
world are at logger heads preventing him to achieve a functional meaning in the life of phenomenology.

What is essential to acquire to a true self-knowledge is relevant communication between his inner self and the outside world. In this context, he is at a loss to strike a balance between his inner realization of the significance of outside world and what he perceives of the realities of the world he is not able to communicate them properly. This inner experience of the world, perception and his attempt to communicate them correctly on par with the realities are at logger leads with each other. His experience is not apt to convey its real perceptions due to his lack of communication. As a result, the more he relies on the outside world to get a significance of his existence the more he is at a loss to reveal that signification of his perceptions of the world. Thereby Augie initiative vs guilt direction and purpose, industry and inferiority, method and competence, identity vs Role confusion devotion and fidelity all these factors essential for the perceptions of the function of phenomenology of the world becomes reduced to his analysis and thoughts of his own personal interpretation, and conclusion of life of persons he usually came to contact in a limited manner and not stood for the general movement of the entire world. There by all his perceptions of life became narrow interpretation bordering on the resultant factors of meaning of life of such people within the gamut of his personal self and their implication of life. In this sense what get resulted in his own revelation, and its meanings become abortive as the resultant factor of his limited and partial realization of life without getting any scope for a total universal experience of his phenomenological perception of life in general.

His outside knowledge of the objective world does not gain him scope for his inner perceptions of it. As a result, his varied and variegated immensity of his
experiences earned out of his adventure do not serve him any purpose to get him a
significant sense out of his search of his self.

In the chronological reverse order Augie’s development of his character appears
to give rise to certain relatively difficult problems in Augie’s personality and his sense
of direction became of his suspicions on the incidents he is made to interact with. With
his sense of balance and innocence he casts away all the negative thoughts of life and
come to grips with the lessoning of totally transformed being. In the middle Mexico
section this total transformation of his high serious temperament in partially achieved.
In the initial section where his character impinges on early innocence reveals certain
signs of change. Bellow projected him a man of strength and independence modelled
after the character Bellow knew in Chicago. Augie happened to have a character with
no committed social role. He had in him either any longing for inner spiritual education
out of his external associates nor his external world had any cultural potentials offer
him scope for inner development of spiritual growth.

The axial line between his spiritual inner growth out of his cultural external
objects subjected him to grab the will of moral certainty not that what the matter of “I”
as born to be, but what shall be the matter of “I” strive to achieve. The meaning of his
existence in Chicago and the meaning he is to going to derive from his experiential
knowledge out of his picaresque wonderings of the world he derives for a society in
which the factor of love alone appears to envelop all his interactions, Ironically love
instead of becoming an operative force is relegated to tertiary level and this can be seen
from the attempt of rapport Augie, except in his relationship with his first love on the a
resulted in abortion out of Bellow’s portrayal of her sudden death of New Guine out of
fever. Further her assurance for his return about which he ironically never gets realized
or any other hope of hers about suggesting her limit for her return through a letter from
San Francisco informing him about her wedding with an Air force captain or her chance seeing her in a horse show on Long Island and the knowledge from her she gets about her rouse with her family are all certain definite, pointers in his life. Developing in him sadness as his past is Thea episode.

This initial sadness and his last respite out of all of his wearied and exhausted adventures never brought in him any transformation of his self. Thus, love that Augie experienced never brought him his cherished transformation. This same element of love with Stella a minor character whose permanent long-lasting impression on him as stay with him as his wife never her fulfilled his desire to get changed from his pathetic existence to a promised one out of love. Similarly, Donna Bver- a script girl with whom he travelled to Vezelay and charters also became abortive because of her reluctance to stay and share love with him on the bedrock of faith of marriage.

Thus, with love as his tool to exercise his skill and competence for a definite method and direction for life’s ultimate realization of his purpose of existence failed that drove him to pull on an aimless drift of life. In the course of his drift to become a citizen hero he returned to France and met Frazer an intellectual that Augie considered him as an equal. It was from him that Paris alone happened to be “the capital of the hope that man could be free without the help of gods, clear of mind, civilized, wise, pleasant” (TAAM 521). For him Paris appears to be a place of merry –go around with its bridges, Greek statues, of Maypole Obelisk, all colour ice- cream, the portrayal of Arthur who talked Spinoza ironically lived on mother’s money just like other traditional bound isolated artistic hero. He himself thus said “Whenever I write a dramatic poem I can’t understand the characters should ever want to be anything but poets themselves” (TAAM 438). Thus, he happened to be another American caught up in the culturally rich land – Paris found to bridge the gap between his lofty ideals of
thought but caught up in comic situation of superfluity. Arthur was thus a representative of isolated artist hero trying to get regenerated wishing all the scanners to laugh at him so that the chance of getting exhilarated out of their association with the satanic world would make experience gleeful action of wickedity. Augie’s association with him made him realize the culture that an American bore due to his superfluity would not get erased out of his stay in a rich cultural capital like Paris but with all seriousness would make him find ways and means for his dark violent and psychologically hard direction of his own self without getting any essence of his quest.

Out of this quest for getting a true significance between his inner self and outside world, as pointed out by Lionel Trilling he is in the tradition of American personalism that stresses the importance of a person rooted in fate rather than in function and powers of enjoyment and love rather than achievement. This aspect of man’s fate is responsible for his function is alone brought out in the following lines:

I am an American, Chicago born, Chicago, that somber city - and go at things as I have taught myself, free style and will make the record in my own way, first to knock, first admitted, sometimes an innocent knock, sometimes a not so innocent. But a man’s character is his fate, says Heraclitus, and in the end there isn’t any way to distinguish the nature of the knocks by acoustical work on the door or gloving the knuckles.

(TAAM 9)

As observed by Leslie Fielder this novel “with his free style”, metaphors, with its images built on concrete and actions with its built in “Parenthetical remarks” in the place of subordinations and “super Coordination” (Fiedler 190) this novel become a novel taken to epic dimension with prolific use of social metaphors.
To interpret this novel as a novel discussing, analysing and portraying all ideas of social order of phenomenology then one has to take cognizance to the fact that Augie represents the idea of explorer of different grounds rooted at varied geographical, social and psychological layers like a Columbus in quest of a new country or continent. His trinity exposure out of finding the most relevance of meaning a man a product of fate and not a product of function got realized out of his variegated interactions with the persons of outside world. It in this attempt of his self-discovery out of his experience he is made to roam on the streets of Chicago and mingle with people both as individuals and groups and not to get any rich experience out of his wanderings in woods as Thoreau. What he is made to cross on the river of life with either two banks of having diverse elements to provide him with altogether different experience it is in the case of Augie the very meaning of existence lies in his attempt of crossing with all the attendant factors, loss and victory, with its despondent and joyous episodes that is essential factors to get focused at.

With suitable back water relief and going back and forth dovetailing details of facts even from the beginning of this novel, as a reader, become to grips with Augie’s life/ experience. Towards the end of this novel the same Augie continues his wandering now in European country side leaving us to realize that Augie’s trip of travelling even after his death shall continue as he strives hard with his adventures to go on and as the sea life continuously without any end. His sense of direction and his essence of competence with his individuality of industrious aim of his existence compels. or impels him to get a significant meaning of ‘stasis’ and thereby manages to escape. It is at this context what Fiedler says about him is thus recorded: “It is moreover, possible to see the entire novel, as series of episodes in which families and individuals attempt to
adopt Augie while he, always tempted, by the attraction of stasis, manages to escape them” (Fiedler 193).

In this sense of Augie with his passion for his search he like Columbus with his terms ‘incognita’ continue on and on in this endeavour and what he succeeds or what he has failed remains a riddle and does not offer any solid answer. whether such search of him get him any solution for what he searched for really existed or not:

Look at me, going everywhere, why I am a sort of Columbus of those near – at- hand and believe you can come to them in this immediate terra incognita that spreads out in every gaze. I may be a flop at this line of endeavour. Columbus too thought he was a flop, probably, when they sent him back in chains which didn’t prove there was no America.

(TAAM 617)

By relating “the flight of bird” (Clayton 4) as Roman priests nomenclature as Augie, from which the root formation of his word Augie generated from, Augie’s attempt to train an eagle otherwise ironically called Caligula, meaning Coward, he could not achieve his cherished goal of his self-discovery and completion of his existence in relation of his self with the world. Instead of aiming liberty like his father his plans to form see his future out of the new incidents he is made to interact with out of his pet faith on “looking for something lasting and durable” (TAAM 52) earned him only disappointment and failure. His sad venture out of his association with Thea Fenchal proved this fact of his own disillusionment in his Mexico experience. This sadness alone resulted in his desire to leave Mexico and move to country atmosphere prevailed in Chicago. Soon he found out that Chicago was not suitable for a person like him with his bucolic Mexican experience to live:
I aim to get myself a piece of property and settle down in it. Right here in Illinois, would suit me fine, though I would not object to Indiana or Wisconsin. Don’t worry I’m not thinking about becoming a farmer, thought I, might do a little farming, got what I’d like most is get married and set up a kind of home and teach school. (TAAM 526)

This wish of Augie stemmed out of his self-observation, self-guidance as well as a kind of self-punishment initiated out of his own direction of settling at a peaceful place having all country traits for which his purpose for a realization of meaningful life with a married partner and enough competence he had with his identity of such sequestered country side atmosphere with sufficient devotion and fidelity would get him his much-desired competition of life. In that motive Augie failed to recognize his sense that the experience so far, he had out of his city dwelling out of its mixed phases of poverty and wealth, success and failure were not sufficient experience to meet his new place of his aspiration with different phases of experience totally new from that of the one he underwent in the city Chicago.

To live in harmony with the village atmosphere to have his cherished dream of peace and amity, he ought to have inculcate him a different bent of mind and special tastes and Tendencies suitable to the village culture and surrounding. His direction, competence, drive, industry method and fidelity which he so far got and moulded in the city atmosphere would not serve him as tools of his present choice of living in amity with the village atmosphere. The only redeeming aspect of Augie is that he even in the midst of crowd in the city he happened to be lonely so also even in the midst of lonely nature reigning supreme in the village atmosphere he would not get disturbed out of his solitary existence. He achieves meaningful resolution out of his philosophy of axial line that whether he remained in the external cultural and social world like Chicago or lived
in nature reigning supreme in the rural area he could strike a balance on his diverse existence with no scope of polarization that became of his inner solitariness guiding him instructing him, shaping him, to lead a live without vacuum, without emptiness, without feeling of void.

Henderson’s problem stems out of the realization of his own sense of size: “Six feet four inches tall. Two hundred and thirty pounds. An enormous head, rugged with hair like. Persian lamb’s fur. Suspicious eyes usually narrowed . . . . A great nose” (HRK 6).

He believed that his huge physical size enough to achieve many things and establish his name and fame. That is why he has developed himself a bully character with all the potentialities of violence, aggressive nature ever ready to fight with everyone and everything. With this physical prowess he wanted to establish a rapport with the external world. The outcome of this sense of his initiative, direction and purpose, identity and method and competence industry and his devotion and fidelity what he had exercised in all his actions earned him a name that he a fool, and absurd being.

With his belief on his physical powers what he desired to achieve an inner perception of his self-became useless endeavour resulting in he being ridiculed at and became a derisive being. The other difficulty he had was his lack of communication. What the language he used soaked in violence on others was retaliated in a manner that drove him mad because of the response from other bracketed him a beast, an animal in human form.

For true realization of the meaning of existence he ought to have used the language of love that served him in great manner for the revelation of his inner glory of achieving his real selfhood. Instead of love he communicated with others the language
of fight that got him only the reciprocation of hatredness and bitterness. Instead of amity he received animosity. Instead of friendship he got earned. Instead of peace of social existence he received everlasting hostility of existence. He lived in a cultured society that made him experience all the tone and tenor of jungle life because of his violent deeds. What he sowed with his violence he reaped only violent hostility and animosity.

It was all because of wrong perceptions of reality. He could not get love with a sword in his hand. He believed with his sword he would get inner harmony and peaceful co-existence. “all that he was associated with like his parents, his wife, his girls, his children, his farm, his animals, his habits, his money, his music lessons, his drunkenness. His (my) brutality, his (my) prejudices, his (my) birth, his (my) face, his (my) soul” (HRK 51) failed to provide him a true meaning of his self because he believed sword rather than love resulting him lead on an agitated life without any concrete and faithful relationship with others. With his absurdity and violence, he did not get him his avowed goal of understanding his true self as well as the sense of the world.

What the problem with Henderson was that his search for a true meaning in the world for which the weapon he used were at logger heads with each other. He failed to recognize this defect due to his lack of communication. What his ‘inner voice’. I Want continually urged him to aim at such things, he wanted to acquire could not or did not get him, his much-cherished desire to find a true meaning of existence. The more he desired the more he had to fight against others, thus the more he would be a prey to violence, then the more he moved from away from the reality of his longing for the essence of his self-hood, then the more he would be mentally and physically disturbed and then the more he would do all absurd actions with violent coating.
When he realized this absurdity and meaninglessness of his life in the cultured society he was born to otherwise a ‘junk’. He came to grips with the fact that something in him could be achieved by reordering his life simpler and more natural before his death enabling him to set the tunes of his communication with the objective world far away from his cultured society. By changing his present situation to an altogether different situation, preferably Africa with new or no culture he believed he would get answers to his sense of self urging him with questions like “who am I? What is this world around me? What can I hope for? What should I do?” (Schachtel 320).

What ‘facts’ he gained out of his cultured society suggesting meaning for his sense of self Henderson experienced only futility and frustration getting him a name of absurd bully. But this new surrounding prevailed in Africa he believed would provide him solution for his quest to realize his essence of his sense of selfhood.

What he longed for a simple life he got it in Africa? He found the place had some objective correlative elements totally in consonance with his size, temperament and character. His barren heavy structure found its, echo an old rock. The land appeared to be very mystic and solid with small stones and sand like his own temperament ever doubtful and suspicious. The place itself was very isolated and wore the signs of simplicity like his own character: “I got clean away from everything . . . . It was all simplified and splendid . . . . I could have asked for anything better . . . . I lost count of the days and probably, the world was glad to lose track of me too for a while” (HRK 42-43). This objective correlative found between himself and African arid land got him an inner peace out of his self- purgation or out of his eradicating many factual external of facts of his cultured American society and confusion he was subjected to out of his interaction with them.
What his self-purgation he experienced in his inner self to from the loneliness of African soil happened to be the basic tools for his initiation into this land for better perceptions he would get in his future stay. In fact, Henderson did not isolate himself from his own people or things but he was out in the new land to gain new experiences and new meanings to life. When he travelled with the African guide Romilayu specially engaged by him to take him to distant parts of Africa, Henderson thus informed him that he desired “to leave certain things behind” (HRK 41). These things symbolically represented all the confrontations he bore out of his living in his own land earned him a bad name of absurdity and violent ridden being. Now in the new land he wanted to transform his nature and character in order to have a life with new hope and start. For which what was needed was his proper rapport with others (men & women) but not upon the wisdom got out from his lonely existence.

His touch on the land thrilled him to feel in him a sense of “freedom”. It gave him a sense of respite. It gave him freedom from his confounded world. It gave him chance to get himself transformed. The loneliness of the place did not offer him any scope of knowing its worthwhile. The same loneliness he experienced got him some pointers to come to know in terms with his own self. In an inadvertent manner he thus spoke about the essence of loneliness “. . . and the bushes world burn if you touched a match to them” (HRK 43). Thus, the search of his self-bore the brunt of meaning in the above saying that the path of truth shall become well-trodden on only by him who could touch a match at them, by consciously making a sincere attempt and purposely finding out them.

The meaning of his loneliness become more vivid and emphatic from the idea that in that search out of loneliness he comes to grips with the truth of it and also serves
as a fact that out of experiencing from more and more lonely situations his search to know the essence of his self-hood also would get further more dawned on him.

The immediate impact of his search of his loneliness and its realization of urging him to be of some help to the objective world without giving any room to his violent ridden and beastial oriented actions is found expressed in Arnewi village episode. The first attempt he made in the village after his arrival with Romilayu was to set fire to bushes. He believed by burning bushes he would make them provide more clean space to move on. Ironically the children were stricken with a phobia and ran away as if a magician visiting the village for causing destruction. Henderson’s, realization of communication with them through fire did not get him any meaningful friendly rapport with them. Thus, the fact of fire registered in their minds was its destructive nature whereas for him it was a positive constructive gesture of providing them more space to live. What his gesture of good get turned against them in their estimate of him as a friendly man.

This incident proved the fact that what he aspired for a safe rapport got him only insecure feeling of him among them, resulting in his insecure existence with them. Thus, the elements of absurdity and violence in him became his factors of fate that alone impelled him to function in a manner that was misunderstood, misconstrued and mis represented his sincere wish to serve them well. Thereby he felt dizzily remorse that he had in him no elements fit enough to live in a society and do good to them. Out of this hopelessness of him he cried.

Shall I run back into the desert and stay there until the devil has passed out of me and I am fit to meet human kind again without driving it to despair at the first look? I haven’t had enough deserts yet . . . I had begun to convince myself that those few days of light-heartedness . . .
had already made a great change in me. But it seemed that I was still not ready for society. Society is what leave me . . . let me go among people and there is the devil is to pay. (HRK 45)

Though Henderson longed for a lonely existence driven away from a society he got the essence of his feeling of existence of his sense of life only in Arnewi village, not in a distant lonely land. He was made to realize the purpose of his getting in touch with others purposely and positively by enriching his association out of his bondage with the objective world. Only when the African Queen Willatale said him that he had in him an element called “gruntumolani” (HRK 76) - that is the will and drive to live when he came to know from her the succinct of his much longed wish to know the secrets of his sense of self he become thrilled to know more about himself out of his experience. The more he desired to know the meaning of the expression the more he was driven by the drive to take part in the worldly activities for attaining his sense of self belonging.

Though his original sense of self forbade him from not knowing the meaning of existence out of his communication he developed a desire to render to Arnewi tribe a service. It was out of that rendering he believed he would be held in high esteem by them and further this service would enable him realize the worth of existence out of the much-respected knowledge of the people on him.

Henderson wanted to kill the frogs and protect Arnewi cattle. By doing such a deed he hoped to render a useful service for them. He hatched a plan to bomb the reservoir and save them from frogs Arnewi Villagers had a superstitious faith that frogs were evil spirit. By killing frogs Henderson evinced a faith that his life could “reach that certain depth” (HRK 94) what was he thought about his plan of killing frogs out of bombarding the reservoir went abortive. Instead of demolishing the reservoir the bomb blasted the cistern and the entire water ran out in a spate leaving the people and their
cattle not a drop to quench their thirst. This attempt was a complete failure. Instead of saving the cattle and the people Henderson’s efforts to save them got aborted leaving in the loss of water. The purpose of finding some means of communication with the people and finding a solution to the purpose of his inner sense of sells long lasting desire for finding a way for his meaningful existence and this too got blasted. Still his faith on Willatale prediction about his mental state disturbed him very much for which he had to leave the place with shame. His implicit faith on foretelling of Willatale left in him so deep an impression that though his limited knowledge of her good saying now appeared to have an effect in him with a limited sense. He totally aspired to get much deeper significance of her statement out of leaving Arnewi and go on further in his travel to get much deeper significant of her statement that would help him realize his essence of sense of self’s true understanding in relation to the outside world. What he failed in Arnewi he believed he would get in his other experience. To Romilayu he expressed in his own way reflecting the above said point: “I went to the world one last time to accomplish certain purpose, and you saw yourself what has happened so if I quit at this time. I will probably turn to a zombie . . . . I haven’t go much hope, but all I know is at home I’d be a dead man” (HRK 100-101).

Henderson’s sense of commitment out of the situation he was trapped at Arnewi Village for attaining knowledge and understanding of his sense of life out of his relationship with the objective world failed in his attempt of saving the cattle and the people from frogs. Still he wanted to continue his path of commitment for which he bothered Romilayu to move further into the unknown African land. What Helen M. Lynd in her book said about such commitment held water for Henderson, his sense of Commitment to any position on to any loyalty . . . . Involves the risk of being wrong and the risk of being ridiculous. It is relatively easy to take
even very difficult action if one is sure that one is right . . . . It is relatively easy to entertain multiple possibilities of truth and of right action if one remains a spectator on the side lines. For more difficult than either is to give everything it is in supporting all the truth that one can see at any given time with full awareness that there are other possibilities. (Lynd 232)

For finding solution to the problems of realizing the essence of his sense of self, there might be so many options left before him to choose. But after his encounter with Willatale and her Gruntumolani philosophy he was steeped in his hope of clinging on in this ideal that alone really a panacea for his malady of getting relevance for his search of truth and reality. This philosophy provided him with direction and that geared his competence to encounter all odds of life that contained in it all seeds of his own personal self-realization as well his self-acquisition of knowledge about the objective world. However victorious and distorted might be in his endeavours of his external directed search on his external interaction he was firm and resolute in his commitment would bear fruits for many varied communications with the outside world and find an answer for his sense of self’s existence.

By this attempt he aspires to come to grips with truth and reality. By acquiring more and more knowledge about the world as a committed sense of self he decided to go deeper and deeper in getting to know more and more knowledge of the world and his meeting them. Out of such attempt his experience and knowledge of the external world would help him know the essence of his sense of self.

That is why when Romilayu took him to the remotest Wariri village his urge to hold communication with them blossomed on him for the purpose of the villagers acknowledging him as their friend. In that village he had the chance of getting
acquainted with the chief Wariri Dahfu. Like Willatale he also happened to be a “be-er” while he was a “become”. He also sensed that from him he would learn more about the reality of existence.

Here at Wariri village the chance of his proving his worth as the villagers helpmate he with his proven prowess was able to lift the Herculean statue of the rain god. He was victorious in exerting his physical might, though not properly exerted initially. He at last was able to lift the statue in the most appropriate manner and was able to win the hearts of the villagers celebrating with all tribal rituals and recognized him as their Rain god. It was out of his huge physical strength he was able to render a service useful to the humanity and was further able to pave the way of going into that depth of life. This might of him effectively brought out his longing of his sense of self’s realization of meaningful, and useful achievement with a concrete relevance to of existence in relation to the world.

In such an attempt he also gains to hold many useful communications with others helpful for him understand many truths. At this context what Greenberg speaks is worth to be recorded. “It is not within the self but the self-interacting with the world-through significance from the outside” (Greenberg 13).

What Henderson desired was not identifying his own sense of self’s essence of existence out of his interaction with the world but realizing the essence of the world’s significance of existence out of his interaction with it. In so doing he would ultimately end up with his realization of his sense of self because at one point the identifications of his individual self with his interaction as well as identifying the world’s collective consciousness of all self would meet that what he aspired so far in his life for his identification of the individual self out of his interaction with the collective self of the world are on the operating level of the same direction and magnitude with identical
likes and dislikes, pains and sorrows, love and hatred, hopes and doubts, association and dissociations. This is his realization of his inner reality and truth and to get this perception further concretized he desires to move freely with Dahfu. The Gruntumolani ideal he had with in him would “get much deeper in the layers of his sense of self of knowledge of all shapes and forms” (HRK 206) that too had this Gruntumolani ideal for which realization all in nature and man having the above mentioned truth of existence had to co-exist live for which he had developed an underlying similarity which lies within him (you), by connection with (Dahfu’s) lion. If he happened to be the matter, Dahfu’s lion represented the spirit and the communication within him out of interacting with the external lion was necessary for Henderson the worth of his real inner freedom of his sense of self. What the form and shape of lion with its concreteness had to enter into Henderson as a spirit to make him realize the physical strength of body would not transmuted into a spirit giving him scope for everlasting freedom from his flash. What Dahfu trained Henderson’s extended stay for his getting realized his inner spirit out of his constant interaction of the beast’s strength of spirit imagining himself he the lion of spirit with immense physical power and spiritual strength. By such an amalgamation of complementary natural factors of gaining the power of the lion’s inner consciousness and thereby further gaining a strong verbal communication of his own personal sense of self he would become the best being of spiritual qualities and the best external physical factors of the best communication.

The spirit of lion has no fear or phobia. It never avoids. It always meets its challenge. It never does momentous avoidance. She will change its consciousness to shine. Secondly lions are experiencers but not in haste. The qualities of man and lion are thus illustrated by Dahfu.
“You ask what she can do for you”. Many things. First, she is unavoidable. Test it and you will find she is unavoidable. And this is what you need as you are an avoider. But you have accomplished momentous avoidances. But she will change that. She will make consciousness shine. She will burnish you. Second lions are experiencers but not in haste. The experience with deliberate luxury.

(HRK 231)

From Dahfu, Henderson gets the essence of dogma of Gruntumolani that is maintaining proper balance between his sense of self and the outer world out of not avoiding activities at the critical moment like the animal lion as well as gaining the skill of communication of what he had experienced with the external world in his attempt of activities. He had to develop his direction and competence along with his initiative of his action without getting himself leave his encounter with the external world at the crucial moment like the lion and able to communicate properly such an encounter of the momentous occasion of the external world. Thereby at the right time of the encounter of action and its successful occasion of communication he would realize action and communication happened to be antithetical to be one another like the two sides integral with each other.

The realization of the sense of self though the matter of treatment in this novel Bellow casts Herzog in a different cast with different direction, competence, method, devotion and initiative. He is not an introvert like Asa in The Victim. He is not total extrovert like Augie nor he has an inner urge ‘I want, I want’ as in the case of Henderson searching the meaning of his sense of self in the far-off land of Africa. The direction of Asa for his realization of the self is limited in dimension having only the scope of his movement in New York. In the case of Augie, he has moved the length and
breadth of America as well as American meeting people of various aspirations, dreams and methods of existence. In the case of Henderson, he has gone altogether to the land of blacks and is able to interact with people of altogether different customs in an alien society. In the case of Herzog his search to find a meaning of his sense of self happens to be limited in scope and direction and this gets limited to a tiny lonely situation within the limits of the city he dwells. Asa’s emotive power of his realization nor Augie’s adventurous spirit nor Henderson’s mighty physical strength do not make Herzog to tread on his path of his realization. From the other three protagonists Herzog happened to be sharp in mind and his realization of his sense of life got out of his astounding aspect of imagination and vivid sense of reason. It is because of these factors he as a man searching for his self is capable to focus himself on the outside world, gain experience that gets him the much sought-after aspect that life he is to tread on has no strength of purpose especially after his marriage incident. For many marriages provides the link of an individual and his capacity to experience happiness. In the case of him his marriage world does not provide him happiness. Thereby, he has lost his grip on his marriage world otherwise believed to be the source of an individual’s inner self to function on the external world peacefully and harmoniously. With his vivid imagination and astounding reasoning power Herzog resorts to analyses all aspects, of his confounded existence due to marriage resulting him to move on an order less, crumbling and chaotic world.

He is the symbol of solitary existence. When he ponders for a companion during his hour of crisis he has none to support and thereby he becomes melancholic while in that mood of his pondering about his past life he feels for his function as a bad husband for two times, further a bad father for his son and daughter further a very bad son to his parents a bad brother to his brother and sisters, “with his friends, and egoist; with
power passive with love, lazy with brightness, dull, with his own soul, evasive” (H 18). Thereby he arrives at the conclusion that what is needed for him at the present him a thorough rescheduling in his scheme of things to know his sense of self. Further he is subjected to for his lack of understanding of his self with others and that has urged him to find new acquaintance in the world for his coming out of his own shameful relation with others.

The background of his existence with all elements of absurdity and disorderliness with narrow scope of his realization of self, the attempt to unite his individual self with such a background is really a stupendous. Unlike other heroes of Bellow Herzog has had the major task of keeping track of time and place that did not match well with each other. This hazardous task has its roots in abnormally disordered situation to be set right and his deed of ill luck he indulges in to get them ironed out its undulations.

Initiation of his solitariness is the resultant factor of his driving his wife. This has caused disruption in the order of things. The solitariness of this mishap fails to set him any significance of his sense of self’s existence till he acknowledges his much-desired liberation essential for giving him scope to communicate with the outside world. After this alone, his solitary existence’s meaningfulness shall provide a chance for unravelling his real sense of self.

He is at a loss to get at knowledge essential for his self-unravelling he resorts to his emotionally letting himself out and this happens to be the initiative of his identifying of his sense self. At this stage he takes to writing letters, letters to famous people, letters to those who are alive and the dead, letters to himself, this habit of writing letters explain Herzog’s mood that in the “dreads the depth of telling he would have to face when he could no longer call on his eccentricities for relief” (H 19).
Though this habit appears to be very strange and odd but it is vivid unconscious attempt to be in touch with the external world and to find means to make him know to other. Buyltendijk says at this context “... as in science a word generally functions like a chain to get hold of a dog, to have the dog near us, and do with it what we like. The phenomenologist not interested in the chain but in the dog itself” (176).

Thus the phenomenology of Herzog’s approach is not his interest in the oddity of his writing as his getting away from his problems nor he has a passion for epistle writing habit but it is the window through which he lets himself out to be in touch with the outside world. In order to face his own inner self this letter writing tool favours him to gain external experience to view with his inner self. It is this habit of letter writing he finds means of communication to trace the skin of external world out of which his pent-up emotions inside him gets out through this intellectual manner and method.

Herzog’s hyper graded knowledge about matter and men for us Bellow to places him as total growth of character of idea well spoken out of his search in the objective world. He finds such ideas to sink deeply within him. Thereby he offers space and scope to take into account of such of his back-grounding aspects essential for him to evolve into a total new personality from altogether different places in the world.

What surfaces is his back-grounding modalities, nothing short of the essential weakness of men with their double standard existence and their beastial association bordering on the level of beyond the essence of one’s endurance. Herzog’s frame of life is soaked in truth, reality and significance till he realizes he is a prey to different and variegated layers of cheatings. His wife, and his best psychiatry friend beguiled him that hit Herzog violently on his bed rock faith on humanness and warmth of love and friendship. From them and their conduct he realized that all the old values have lost
their vigour and vitality and thereby ready to be eradicated from his life. In order to start another life afresh he resolved to have new values and ideas.

Herzog was totally crestfallen out of his marriage affair because for this to happen he had sacrificed many things. When he came to know his best friend Gersbach and his wife Madeline had an affair. Herzog could not endure this betrayal that urged him to write to his psychiatry friend Edvig. In that letter he elaborately expressed the betrayal.

You and Madeline and Gersbach all talking religion to me . . . . So, I tried it out to see how it would feel to act with humility . . . . In patient Griselda Herzog! I put up the storm windows an act of love, and left my child well provided, Paying rent and the phone and the insurance packing may. As soon as I was gone, Madeline your saint, sent my picture to the cope . . . . If I ever set foot on the pouch again to see my daughter, she was going to call the squad car . . . . The kid was brought to me and taken home by valentine Gersbach who also gave me advice consolation and religion. And men come and go on each other’s beds too you have a dialogue with a man, you have intercourse with his wife. You look into his eyes you give him consolation. All the while, you rearrange his life . . . . And somehow it is all mysteriously translated into religious depth. (H 83-84)

What is ironic in Herzog’s way of life is that the factors relating to his concrete relationship with others for a meaningful existence that turns against him. For example, his love for his wife and his friendship earned him a name of being of oddity. The faith on concrete rapport with others subjected him resort on he being branded as an absurd being fit enough to be ridiculed on railed at. Thereby he has to change his attitude to
life to make himself appear to be a real being having real sense of self. In such an action proving himself, a concrete being of significance with others he makes use an absurd tool that is his mode of letter writing. It is with this absurd mode he enjoys certain liberation to probe into the scheme of things of the outside world. In this sense his method of coming into grips with the selves of others something similar to Hamlet’s antic disposition and his whimsical tool of finding direction by indirections.

The devotion with which Herzog made use of this tool even in the midst of his total frustration and hopelessness in his understanding of the world he still, persists to operate himself on this absurd plane to liberate himself from the heaviness of his suspicions and the relative uselessness in his rapport with others. It acquires a self-knowledge which he himself says “. . . to cleanse the gates of vision by self-knowledge” (H 110). Why he resorts to such an absurdity is that he is to interact with absurd world having all factors of disorderliness, dilemma and distraction. That is he to confront idiotic situation of the absurd world he established a communication out of seeking relevant details from the compendium of his pedantic knowledge and puts them as his reality instructors during his interaction of the people. The information he gets from such pedantic books about the outside men’s behaviour and their real life behaviour agree well with each other. That is his letters, though appear to be absurd, becomes a true significant - factors because what in the letter he expressed about the world was well conceived and cast out in proper communication on books of great writers. The succinct of his letters and the substance of books on major matters of love and friendship and other much cherished values of humanity are identical in their aim of disposition and direction. This method used by Herzog gets him confidence for his taking part freely with the world.
The best reality instructor that Herzog is made to interact with is his lawyer Sandor Hammerstein. Herzog is in steep frustration because his sincere love for his wife got him divorce. He hated to interpret the role of a victim but still he was left with no choice to interpret this role. At Hammerstein tried to put reason into his mind that he like an old Jew refused to admit the real facts of life That is the more you loved your wife the bitter you had to face its consequence that is divorce. That is why the lawyer’s statement held good at this level. “Your heart has been on. And you have about as much practical sense as my ten- year – old Sheldon, you poor bastard” (H 104). What he tried at this level that Herzog had to accept the fact that what he understood as the outside world harsh and he tried his best by “cutting the deadweight of deception from Herzog’s soul” (H 107).

Herzog’s sense of justice and his manner of realizing it totally brought his disaster to man his world relationship. His philosophical idea of love and friendship were broken to pieces and all his attempts to evolve and formulate a new one proved to be really stupendous and hazardous. From the following song he sang to his daughter. “I love little Pussy her coat is so warm, and I’ll lit by the fire and give her some food and she will love me because I am good” (H 270). The essence of the song is the character of Herzog. He aspires for a harmonious relationship with all and further desires to show his due respect to the freedom of others doing their duties and remain good. With this clear-cut direction, devotion and initiative he conducts himself well with the world but it’s out come of it got him frustration, failure and disappointment. That is why he was unable to eke out an existence for such of his harmonious relationship of existence. If for him good he gets bad them he remains a ghost at the worldly sense of Justice.
By getting self-knowledge out of realization of his existence in relation with the outer world he too like many experienced in their interaction only factors of disintegration of suffering and hate. But he aspires to achieve a “primitive cure” (H 117) for this malady out of his personal experience of suffering and hate and with that essence of self-acquisition of knowledge he wants to take part actively with all functions of the world. That is many in world derive suffering and hate from their and kin, friends, jobs, social movement and end up in frustration. But he wants to gain a new meaning out of such complicated but confused personal and worldly situations. It is this tendency of him is thus described by Camus as “a condition of the absurd . . . born of the confrontation between human need and the unreasonable silence of the world” (21). Initially as Bellow points out his conditions that “he feels challenged but unable to struggle with social injustice, too weak” (H 255). His friend Hammerstein pin points him what good he has in him essential for a poised being leading a life of justice meets only total collapse on the functional aspect of life. What has acquired as knowledge bordering on goodness will be of no use and render success when put it into practice. Goodness of one’s self shall never get goodness since its operation is on others who may or may not reciprocate the same goodness of being.

In the case of Herzog, he is good to his wife. But she reciprocates her goodness in a different manner that ends him upon misery. His friend Himmelstein tries to put this point to drive home into him, though borders on pessimism that is realism. After his life is misery Herzog tries to re-set many of unclear ideas about the hazy ideas of being good. For so achieving this end primarily he has to find out ways and means for achieving the concreteness of his own selves of his living. He is at a loss to frame any ideas about goodness suitable to man. For which he has to continue his search for such ideas of truth to evolve them a system of his own self to practise.
His associate with Ramona further confuses him with the realms of ideas and meanings of existence with external world. Ramona’s solution to all confusions existed in relation between two people is that they fail to get a suitable and long lasting physical rapport with each other. With her sense of her magnification she gives importance to communication with external activities. Herzog’s deficiency lies in his lack of finding a meaningful communication at physical layer alone. He is able to grapple with the ideas of his existence that has a meaning as he lives in the world. With Ramona’s link he realizes the positive attitude. He has to develop this for his living in this world. For which he has to interact with the outside world to get to know the essence of experience. Out of such external essence of experience alone he can develop his initiation that is realizing within him the positive attitude to be inculcated in his inner sense of self, thus in this duel realizations he can get to know the relevance of external communication out of which alone he understands the relevance of existence in relation with the outside world as well as with that communication alone he also gets to know the reason of his inner sense of self of existence. For getting to know more about outside world leads him for getting to know his inner urge of finding a meaning for his reason of existence. Thus, the physical experience through communication leads to enter the vista of intellectual experience that justifiably clears all his doubts of existence. His external understanding and his inner thoughts about them are not matters of analysis but matters of synthesis. So, for an individual is provoked to take revenge, upon himself a revenge of, contempt, denial or transcendence . . . I am certain that there are human qualities still to be discovered. Such discovery is only hampered by definitions which hold mankind down final to live in an inspired condition, to know truth, to be free, to love another, to consummate existence, to abide with death
in clarity of consciousness is no longer a rarefied project. And therefore reason exists – reason and belief based on reason. He thought deeply intensely and wrote, each to change his life. (H 205)

When Herzog’s mind dawns on the solution of his confused self out of his interaction and loss of communication with external world as well as his inner doubts of his inner realization thus gets cleared his problems of existence. Reason and belief based on reason shall make man to launch on inspired condition. So far, the shadow of life’s doubt and hopelessness of existence gets dispelled on account of his meaningful communication rooted in reason between his inner self and outer world. With the physical experience out of his association with his external world he now develops a communication based on reason and perceives the real truth in the objective world of things and persons and further more intellectualized them to find an answer for his confused state of his inner self that helps him develop a belief based on reason and dispels all his doubts of the world and its relevance of getting to know his inner essence of existence Herzog is away from Hazel. E. Barnes’s estimate of consciousness. “Consciousness is always consciousness of something, without the something it would be, in fact it is nothingness” (32).

Herzog with his initiative urge, competence, direction and method is able to steer the course of his life on concreteness without giving room to any comicality or absurdity by elevating his self to pin its faith on hope and future that facilitates him improve, enlarge his horizon of insight unravelling all the mysteries of his real and original existence. What is different in the portrayal of Herzog as a protagonist from other heroes of his novel is he also very much smitten, crestfallen and shattered piece out of the abortive relationship of the marriage. From such an abysmal fall out of this disastrous marriage happening Herzog is able to climb from his pit by his re-setting all
the values he has cherished so far. In that of attempt his early sense of remaining good with all has made him travel on a path without any direction and relevance of role participation leading him to a pathetic existence. When he realizes his sense of self’s, goody nature shall not get him any redemption. His intellectual ability based on reason and belief based on reason awakens his consciousness that helps him analyses the value so far, he clings on and picks up such values and ideas fit enough for him to get meaning in his search for his sense of self and a communication suitable for him to make the outer world understand him and he, in turn understand them.

*Humboldt’s Gift* is the last novel of Bellow. It was the bestseller for six months when it appeared in 1976. Both his first commercial novel *The Adventures of Augie March* and *Humboldt’s Gift* have very many identical traits like both written in a loose, style, both contain funny elements even in their midst on gravity of situation, both first person novel. Like Augie the protagonist of *Humboldt’s Gift* also wanders round Chicago not of the thirties but sixties inviting the scope of picaresque tradition but still enlivening with the attitudes of unsophisticated, misrepresented but faithful aspects of life. Charlie Citrine happens to be a grown-up person similar to Augie interacting with the same money minded madly love – ridden and skill-oriented job hunting persons of adventures.

From the comical attitudes of both Humboldt’s the poet and Citrine, the writer got surfaced out of their mutual initiation about their method and competence, out of their industry, devotion and fidelity shown in their mutual trust they had on each other’s trust on the mutual bedrock of friendship that is the strength of appearance as shown out of their each signifying a cheque on other nature with a promise to be enchased only at the time of either of their deplorable condition. This pact they had made on the trust of friendship itself that appeared to be comical at one side of the coin
but still it contained all grave aspects how both were cemented together by friendship and how both reposed their faith of trust and belief of mutual bondage of friendship. At that time, they did not realize that there existed a time factor that alone would deepen and strengthen their values of friendship and the relative trust they had on each other. By nature, Humboldt happened to be a dreamer who out of their dream of success that he would get, even this he squandered away on booze and ladies hoping his literary talent would come handy to save him from his financial crisis.

While he was in his heyday he was exploited by many on his literary merits of his poetic talents. Now the graph of his financial status, slowly showed signs of decline he started hunted them with law suits for which he had to shell out excessive money to lawyer. Of course, it was his plan to fix all the persons derived who benefits of his literary works had to compensate him during at his period of loss. Many failed or disappointed or cheated him. Thereby he took up legal support to get some gain for his loss. Ironically his scheme to compensate his loss with the gain of his beneficiaries out his literary productivity ditched him at the critical moment. With all his wealth squandered on idle pursuits with all his beneficiaries beguiled him at the critical hour of his financial need.

Humboldt left with no choice except to encase the cheque Citrine had given to him to be enchased at his most pathetic financial crisis. Citrine was fortunate enough in getting financial success out of the recent play Von Trenk. Thereby the penniless existence of Humboldt was saved his honour. Still he got more money from him by saying to him falsely that he was sick. After some days he died. Before his death he gave Citrine a movie script. Humboldt while he was alive had nourished an extravagant hope on this script that it would turn it to be a block buster movie bringing him plethora of material prosperity. Ironically when Citrine fell on his evil days and bled due to his
philandering adventures with ladies that left him penniless at Madrid the money he got out of the movie script of Humboldt saved his honour. Unfortunately, he was caught in the track of Mafia leader Renaldo Cantabile due to his promise given to him to guide his wife writing her Ph.D. on Humboldt’s work. Even before this promise he lost some money in a power game to Renaldo. He now threatened him either to complete his wife’s PhD or leave his property. In the process Citrine moved throughout the length and breadth of Chicago. The Mafia Leader smashed his car and appropriated his house at Chicago. He left for Spain and many years after he returned to Chicago where he met some of his old friends who helped him for rehabilitation.

The scenic action of the novel takes place only in and around of Chicago. It is in this area Citrine is caged up, wandered and was able to escape. He finds this place steeped in anti-social activities, full of ennui, imbecile and utter blackness. As far as the city’s surroundings Citrine held his association with it as his place of pet love since in the past he was born to parents whose filial bondage was so keen and heart rending because of their death and their cemetery constructed only in this city. After his loss of his car he moved to this place and at that time he thus pondered. “The usual casting about, I was thinking as I went back to the beat-up Mercedes (car) How typical of me. The usual craving, I looked for help. I longed to do the Stations of the Cross with me. Just like Pa. And where was pa? Pa Was in the Cemetery” (HG 67).

Citrine’s firm attachments on his parents helped him continue his stay with him even after their death. This feeling of his dead parents served him by his presence in Chicago that happened to be a paranoid tendency in him, a kind of “morbid aberrations” (HG 111) about which his wife makes that remark which suggested Citrine’s “Obsolete sensibility” (HG 111). From which he could not come out. One of his former girlfriends Naomi Lutz also called him in such a similar way, that he a man
with sensibility of “primitive that way” (HG 289). Naomi’s father realized that he had inherited this tendency from his parents especially from his mother. His another brother Charles did not have this trait feeling for caring for others. His lady love Renaldo though admitted her ego centeredness did not accept him a being of selfishness still she could not understand why Charlie to visit his brother Julius before their leasing for Europe She thus says, “I can’t figure why you are so crazy about this brother of yours. The more he puts you down, the more you worship the ground” (HG 343).

Such was Citrine’s character rooted in the amalgam of love in a place like Chicago peopled with marked minded consciousness. A man with such standing, renowned American writer, winner of the prestigious prize of the Legiond honour from the French government, a man of such honour of entering into the threshold of the American President Mr. Kennedy, without any protocol happened to a misfit in his own native city Chicago.

Citrine’s sense of self rooted in true love with all its metaphysical ramifications urged him to move with his contemporary world showing real care, concern and love for his parents and after their death he felt elated out of thinking about the happy days he spent with them in the past. His love for his girlfriend Manasha was so deep that he crumbled within himself out of his visit to her many place witnessing there no signs left there to tell her memory of existence. He thus felt “It was his own belief that without memory existence was metaphysically injured, damaged” (HG 236).

With such a deep, seated metaphysical manifestation of love as his soul sense of self’s drive, enthusiasm direction, competence, initiative and industry. He found his identity with the marked minded consciousness of the people around Chicago subjected him to his role confusion. It was this self-same love that he had showed to his family, wife, and friends and also showed to Humboldt.
It was only after the atrocity communicated by Mafia damaging his beautiful car realized the inhuman, callous dark and cruel Chicago world. He thus said, “The attack of this car was hard on me also on a sociological sense, for always said that I knew my Chicago, and I was convinced that hoodlums, too respected lovely automobiles . . . . I said to my friends Renata, that I might be knifed or on an Illinois Central platform, but that this car of mine would never be hurt” (HG 34).

What remedy or panacea for Citrine to pull along in such a city was immunity. It is about this George Simmel well thought out and talked about in his book called The Metropolises and Mental Life and that is now prescribed by Saul Bellow creating Citrine as his mouthpiece, “I knew that what you needed in an American city was a deep- affect belt a critical mass of indifference. Theories were also useful in building of such a protective mass. The idea anyway was to ward of trouble” (HG 34).

As far corruption and violence existed and exhibited in 1930s continues even in 1970s. Humboldt’s Gift expounded this aspect in a wider manner. Chicago did not show any better signs, probably only bitter signs?

. . . . For protecting oneself he / she needed to carry a gun. It was reported in the past some 25 murders occurred in a week end. Now this statistics would further get augmented to a phenomenal level.

Exploitation was the order of the day. People raped children and robbed dollars from them. From the blind and aborted women without sense of shame and guilt stripped money and got away. Citrine knew this horrible sense of the Chicago society’s self and toward from them he advised immunity . . . remaining indifferent. He even advised “Chicago more hearable if you didn’t read the paper” (HG 249).
It is in this novel alone Bellow makes an honest attempt to go beyond the realms of reality after death. To achieve this end, he has warped into the woof of the novel the essential sensibility as his vision, discarding the absurdist tendency of the wasteland concept of the modern world. This novel is an amalgam of Bellow’s portrayal of Jewish phenomenology. The protagonist Citrine has in him a certain integral quality of the Jewish temper of caring for others that has become his elemental character. Humboldt the Guru of Citrine knows about this value. Realizing the horror behind in practicing such a dogma in terror – ridden America he does not practise. When others like Citrine’s wife and such others put it into practice, they embrace ruin whereas Citrine himself becomes mad. Taken from the factor of tendency of pondering on his parental values on and often Bellow has made us realize that he has made certain Jewish values a second nature of him.

The tendency of Citrine often enters into a kind of reverie about the innocent childhood days and the thought of his racial values of far reaching consequence is the factor of his perception of the future after death. Thus his dream of the past glory of his race, and its outcome as a reality of the sense of one’s self of existence is of course the resultant element of “romantic feeling” still he gloats by getting himself away from the clutches of wasteland consciousness and pinning his hope on love and caring for other’s feels as the hoary values that cherished his Jewish tradition, fit enough to be revived for happy co-existence. It is at this juncture Citrine gives an expression of this tendency of him in the following manner out of sharing the view with his lady love Naomi.

Well Naomi, my father became an American too and so did Julius. They stopped that entire immigrant loving. Only I persisted in my childish way. My emotional account was always overdrawn. I never have
forgotten how my mother cried out when I fell down the stairs or she
pressed the lump on my head or Julius’s geometry or papa could realize
the rent, or poor Mama’s toothaches, it was the momentous thing on
earth for us all. I never lost this intense of caring. (HG 299)

What Citrine realized in his sense of self is that others out of the ability of their
self-love as well as his own self-loving others alone are meaningful actions, fit enough
for a proper existence. Similarly, Renata’s leaving her son with him to get married to
Flonzaley at Milan from Spain he bears this act of hers based on love. The other Jewish
traits of emotionalism, sentimentalism, and genuine family feeling too he has with
them.

What Citrine addresses to the question of death is the question being asked by
many in the past. He sinks himself in the mystic sense of love of anthroposophy.
Citrine does not any answer for this question from this mystical aspect but through the
gift that he receives inadvertently from his friend Humboldt. This is a symbol of love
and forgiveness and Citrine realizes that just as Humboldt reached him through “his
love and forgiveness it is also possible for him to reach Humboldt through the same
love. He performs his act of love and forgiveness by reuniting Humboldt with his
mother in a commodious grave” (Neelakanthan 108).

Citrine happens to be a visionary transcendentalist who looks at all
metaphysical questions on death in lien with human element Humboldt, the romantic
poet suffered serious financial setbacks due to his reckless existence though he had in
him all traits of full blossomed poet in the vast garden of poetic literature. At that hour
of crisis he became a part and parcel friend of Citrine, a contemporary writer of him
whose creative talents too matched well with him. Both estranged for a while. But after
Humboldt’s death Citrine realized the essence of Humboldt’s sense of self. The failure of Humboldt was that his spiritual mission to bring solution to soul out of raising oneself with the help of imaging and realize the “glimpse into the endemic prelapsarian world” (Neelakanthan 87). His account on this factor created a jeer among his American fellowmen steeped in the materialistic values of existence,

Citrine realized Humboldt’s meaning of existence that one’s birth alone is not one’s existence and this earthly existence of an individual is related to and beyond the Maya of it the . . . (that is ) the world of spirit” (Neelakanthan 87).

The world that Citrine compelled to live was peopled with his close associates like Renata Flonzaley, Cantabile etc. Renaldo, a nymph had his religion on sensuality. She had her own qualms about Citrine fit enough to remain permanently with him triggered her to choose Flonzaley as her life partner. Flonzaley happened to be rich and their union symbolized for money, sex and death. Similarly, Cantabile, the hoodlum stood as a symbol of unclean sex violence and murder and passion for making money. Thaxter another apology for a creative artist longed to make money while all of them were absorbed on the phenomenal matter, Citrine alone missed on the metaphysical mater of eternity.

From the two chits found in Humboldt’s gift one refers to ideologies of love and forgiveness the other instructs Citrine not to give up his habit of imagination and the belief that “we are not natural beings but supernatural beings” (Neelakanthan 347). Citrine’s spiritual potency is augmented by his determination out of his offering a significant burial to Humboldt and his mother. In his work on Saul Bellow and The Modern Wasteland G. Neelakanthan thus says that “inter relationship (that man to possess) among nature, the self, death, immortality (etc.)” (88) is essential for cistern’s
correlation between phenomena and noumena. In this connection what Citrine registers about this phenomena and noumena is worth to be taken into account:

… when I was riding through France in a train last spring I looked out of window and thought the veil of Maya was wearing this. And why was this? I was not seeing what was there. But only what everyone was under a common directive. But this is implied that our world view has used up nature. The rule of this view is that I, as a subject, see the phenomena the world of objects, they however are not necessarily in objects as modern for rationality defines objects. For in spirit says Steiner, a man can step out of himself and let things, speak to him about themselves, to speak about what has meaning not for him alone but also for them. (HG 202)

Thus, cistern is able to bring out balance between inner sense of self and objective world of realities that both are identical and inter changeable. “I had a strange hunch that nature itself was not out there, an objective world externally separated from subjects, but everything external corresponded vividly with something internal that the two realms (subjective - objective) were identical and inter changeable and that nature was my own unconscious being” (HG 356).

What Bellow’s message out of Citrine’s transcendental departure” could be called out by his own statement: “I was drawn in philosophical idealists because I was perfectly sure this could not be it. Plato in the Myth of Ed confirmed my sense that this was not my first time around. We had all been here before and would presently be here again. There was another place” (HG 89).
This novel is a stress on the belief that through death alone took us to the land of our beloved ones and the spirit of the body and death occurred to body alone liberating the spirit and facilitated us to meet our kith and kin after death. It is with the help of imagination with which humans are possible to contact and relate them their experience with departed souls and communicate them even the day to day existence.