Phenomenological Aspects of Basic Trust and Mistrust – Part III

It is in *The Victim* the relevant factors responsible for Levanthal Asa’s making his sense of self-adjustment his environment his intimacy pitted against isolation, affiliation, love, that is Generativity Vs Stagnation, Production Vs Care, Ego Integrity Vs Renunciation, Wisdom Vs Gain roots out of his inter individual secondary primary links, the market minded mercenary world, the world of intellectuals and the world of feelings, disjointed family life, the freedom longing spirit for an emancipated life, problem of incongruity problem of cut throat competition, the sense of doubt, loneliness, solitariness all surface in the novel. Without these problems what the protagonist faces in his day to day existence in this novel fails to be called as a novel at all without the city portrayals.

The environment projected in this novel was the great depression period of 1930’s, America where factors like joblessness, shelterlessness, foodlessness, the spirit of cut-throat competition, over - Crowdedness all resulting in the individual’s lack of drive and individual, especially in labour relation. The fear of being at any time steeped in the layer of the individual’s consciousness, ever oscillating on mental equilibrium for no grip available to save him from his material fall and thereby the fate of his deplorable conditions an individual also as a member of the family.

It is in such pathetic environment 1930’s economic depression period Bellow portrays the state of his protagonist Levanthal Asa who faces the really the consequences of such a depression. He has no place to live. None to support his need or demand, “Do you want anything? Is there anything you want? There are a hundred million others who want that very same dawn thing” (TV 159).
Asa and his friend Albee experienced such pathetic situation for that any other needs to be satisfied they had to face thick competition since the environment they lived had many like them waiting all ready to receive a solution to their similar in capacity and dimension. Such was the character of the day with no scope for the job but many hunted for getting a meagre income to eke out their existence. Even the job they received out of their stiff fight of competition did not have scope for permanent salary. Every company pasted the notice of blacklist axing their employees.

From thus paranoia Asa suffered was out of his name too included in the blacklist and his hope of getting assured income out of the job would get blasted. He was lucky that this hadn’t happened for some time. Asa did not realize the fact that what he aspired for would be aspired by many on account of the situation he and theirs were caught up. Due to a depression overnight, many rich became penniless. They too started looking for a job. Asa knew this situation well. This was the end of unquestioned laissez-faire in American history. After a period of wealthy promise, the nation faced the realities of this depression bringing out elements of mutual mistrust and loss of social stability. What would save from the catastrophe of the period, the individual had to have some specialized skills or he would have right connections. “No, he said there was no vacancy in his office. An experienced man might find something even now in bad times. An inexperienced one didn’t have a chance. Unless by a freak his shoe shone over the burnished heater - unless he knew someone influential” (TV 21).

As felt, he had a legitimate link giving him promise for an assured income. This too appeared to be false and weak. Since this too would get thwarted and he had to join with a hundred million others. Crowdedness became the factor of motive strengthening his hardship. The other factor competition through the treatment of competition played
a significant role in novels of *The Adventures of Augie March* and *Seize the Day* in *The Victim* this became signal factor of struggle in Asa’s and Albee’s life.

What happened to Asa was something very strange that impelled him to consider his luck factor alone got him a permanent position in his job. In fact, for this job, his Christian friend Albee helped him by recommending his name to his boss. After some time, Albee fell from his boss’s good looks and lost his job. His induced circumstances drove him to chase, Asa after many a year by holding his faith on Asa responsible for he being sent off the job. Thereby Albee wanted Asa a redressed for his loss. Due to heavy competition in the job market, Albee was not successful to get a job. Asa too realized this fact.

What Bellow projected at this stage was however competitive one might be with definite drive of initiative devotion and love shown to job, intimacy with his peer group, generativity of willingness to do the job even during hours of business Crisis production and care shown in his work skill, the environment the individual was made to tread or would be filled with people ever ready to stomach or shoulder others into ditch such a feeling Albee developed out of the experienced New York city. With a tale taken from *Thousand and One Nights* Bellow explains the mood of Albee.

It is related, O auspicious king, that there was a merchant of the merchants who had much wealth, and business in various cities. Now on a day he mounted horse and went forth to recover monies in certain towns, and the heat oppressed him; so he sat beneath a tree and, putting his hand into his sad die-bags, he took thence some broken bread and dried dates and began to breakfast. When he had ended eating the dates he threw away the stones with force and lo: an Ifrit appeared, huge of stature and brandishing a drawn sword, where-with he approached the
merchant and said, “stand up that I may slay even as thou slewest my son” Asked the merchant, “How have I stain thy son?” and he answered, “when thou attest dates and threwest away the stones they struck my son full in the breast as he was walking by, so that he died forthwith”. (TV 7)

Asa and the merchant here were on the same length of attempting an unlawful act without having any consciousness of it. Asa’s self-allegation that he happened to be the cause of Albee’s present status without a job in a remote manner as well as his semi-guilt feeling out of the expression of the merchant ‘How have I slain thy son?’ Again, and again asked by Asa on what time, place, a manner and mode he happened to be responsible for Albee’s joblessness. Albee behaved the man alleging the merchant responsible for soul’s death. Though what happened to the merchant was in village atmosphere whereas for Asa it was in the city what happened in a village had happened in the New York city where the chance of a person got killed out of hitting with a date stone on his head. The city atmosphere portrayed in this novel brought out the essence of the tale’s significance on the relative merits of the truth of Asa’s and Albee’s their sense of self’s existence with such ego integrity Vs despair, production Vs care, intimacy Vs isolation. Asa’s out of his ego integrity of a great rich merchant was successful in collecting his money from those responsible to pay him. He had his despair of throwing away of his seeds of stones responsible for killing inadvertently an innocent boy. Asa’s production of collecting money from those responsible to pay him had all positive signs whereas its other phase that in that attempt getting money Asa killed the son of Ifrit with stone seeds. There was nothing wrong in Asa’s case getting a job with the recommendation of Albee. It was nothing wrong on the part of Asa throwing away the seeds of dates.
Similarly, there was nothing wrong on the part of Albee helping his friend to get a job. Asa was not at fault for getting himself dismissed. Asa got his meat (his job) but ultimately the man responsible for it Albee got poisoned (became jobless). In the case of rural background, the guilt and suspicion of an individual war intimate and in close proximity whereas in the case of a city that meant to be far detachedness not strong or tight.

In the case of Asa, his inner self-gets disturbed out of enjoying the meat but Albee getting poisoned. Though appeared to be showing signs of happiness externally, his inner self-felt pity for Albee’s plight. His empathetic feeling for other pains of sorrow and this was called Sartrean method of showing a character’s temperament. Asa felt guilty became, as according to this principle of Sartrean that he had consumed a considerable portion of the society’s common cake of the scope of getting a job and he should not gloat upon their success. The more he pondered on this issue the more he appeared as a city-bred man with all inner struggles of dichotomy and therefore to a certain extent tragic as well as appeared to a village fool totally at a loss in the modern way of technology and therefore a tragedy of mockery.

Why Asa found it difficult for his identity resulting in his role confusion whether he a Jew really leading Jewish life in the Christian world or whether he a Jew leading a life of compromise with fellow Christians or whether he imitating Christian values in the Christian world keeping aside all his Jewish principles. This is because of his urban existence with its trinomial size, density and heterogeneity because all that Bellow writes about cities that they are large density populated and heterogeneous. Further in the city many lines side by side without knowing each other contrary to human relations as found in the rural background. These urban characters of not caring for neighbours that surprises Asa when Albee, again and again, enquiring him about his
relative status in relation to his neighbours. “Love thy neighbour as thyself? Who the
devil is my neighbour? I want to find out. Yes, sir, who and what? Even if I wanted to
hate him as myself, who is he” (TV 159)?

Thus Albee’s orthodox way of the Roman Catholic ideology of love thy
neighbour was not suitable to be applied to the condition of city dwelling. Asa and
Albee could not lead a life of peace and harmony because both have different
psychological factors. Both did not know how to love and forgive each other. They did
not know that they were divided with each other in terms of creed and religion. Both
did not realize colour that whether they were poles apart by their faith of religion or
both were beings of existence susceptible to all pains and suffering. The pain and
suffering of a Jew are identical with the pain and suffering of a Christian. Both realized
that their urban existence a got them only failure. In accepting the urban society is
responsible for their sickness. Asa took it with a little bit of slant. His Emersonian rural
outlook gave him the strength to move with Albee for which factors like the spirit of
alternatives and spirit of empathy helped him a lot.

Right from their meeting in the public garden Asa’s self-was subjected to guilt
that what Albee said about him that he responsible for his pathetic existence appeared
to have some elements of truth. All his initial treating him harshly or showing
indifference or letting him finally led to a level of allowing him to live in his apartment.
For Sociologists city symbolizes brain and village symbolize heart. In *Metropolis and
Mental Life* George Simmel made a reference to this fact that city dwellers with their
prejudiced outlooks were able to develop an immunity that helped them lead an
equipoise life. Asa did not develop any such prejudices against Albee but had in him all
elements of such immunity- getting on well with adverse circumstances or even adverse
men without making much of it. According to Asa Albee’s conviction about him was
laid on the bedrock of prejudice. Asa approached his problem relying on his brain whereas Albee relying on his heart.

The attitude of Asa was exemplary that he reduced the entire New York into a small Hamlet community where there was no scope for mutual disbelief, mistrust or distrust His Jewish education taught him this value. The motif in *The Victim* is thus brought out of comparing and contrasting the attitudes, temperaments and outlooks of the sense of selves of the brothers Max and Asa Leventhal. Max-a-vagabond, less successful materially, a joyous husband and derives the same joy out of his relationship with the world due to his immunity. Whereas Asa very victorious materially but suffered in the world due to his lack of his immunity that he is failed to realize that the society is what it has having all bad elements of competition and violence and he alone unable to grapple with it Asa’s belief about the world stems out of the Emersonian concept of improvement of individual’s sense of self should improve the world as well. This concept of Emerson held good for the 19th-century world. But he happened to be an individual living during the period of depression that too in New York city where the order of the day lost all significance of humanness.

Thus, the family they were brought up was provided with the same nourishment and atmosphere but the worlds they interacted which got them different views of life. Max’s life of isolation and his shifting his job often that too in different cities and got married to an Italian Roman Catholic immigrant, were factors responsible for leading an unhappy life. Whereas, in spite of getting married a Jewish woman Asa too faced only despair. The strange separation existed in the lives of brothers was a day to day affair in cities like New York due to the elements of cosmopolitanism and labour division. Living away from family members poles is also a factor for to lead a life apart from each other in the city like New York. Such a difference between brothers and their
cleavage of relation existed was limited in scope in a rural area since the whole relation is built on the primary relation. This was because of the rural folk tendency for mobility, lesser people to be interacted with and lesser scope for meeting multi-cultural society. Thus, what happened was “the closed family of the open societies of the city replaced the open family of the closed village communities” (Lauwe 116).

Further, Bellow’s concentration for novels is about the plight of the individuals getting caught up in the family reduced in size generally with a father, mother and a few children. In such an urban families there existed limited scope for the family member getting interacted with other relatives like aunts and uncles. Thereby Bellow treated his limited characters based on their city exposures rather than ruralties. This had created in them a lack of their expectations to live up to the attainment of their realization of their senses of self.

But Asa’s despair about the socio-temporal dimension that he and his family got separated furthermore expanded in his association of an individual with the urban world. In the case of his filial attachment of his family was his certain Jewish virtue of getting married to a boy or a girl of his Jewish clan alone would promote or deeper or strengthen them his clannish attributes. This got disrupted in the case of the marriage of his brother Max. In the case of his social attachment what he suffered individually not as a member of the society but a member of his Jewish clan that his spirit of empathy (feeling for the fellow suffering) as he tried to put it in practice in his friend Albee’s case. But it did not yield him any derived result.

The initiation he had taken, the devotion and direction he focused on his egocentricity and its relative sense of balance got him only a comical status though he was very serious in his attitude of disposition. The urban family with a father, mother and one or two children found in the small limited family atmosphere erased the
ruralites of large open families. Such a thing was not the character of New York alone but could be seen in all overcrowded cities.

Thus, the sense of self of Asa with his finding empathy and love he could not realize in the family nor on the interaction of the world. Due to the depravity of the family togetherness, due to the overgrowing feeling of even members of the family showed signs of strangers due to his inability of his lack of understanding of immunity essential for his New-York association Asa was joyous when he heard Max leaving the city. Again and again, Asa reiterated the fact of Max’s habit of sending money to the family would not solve the malady of their family grief and made him appreciate for he being the family’s father. Only by resorting to getting away from the foul-ridden New York city he could provide relief and solace to them. It is in this attempt Max’s wife Elena showed some signs of residence but finally, she got convinced to the idea of leaving New York. It is from the following statement how Asa got relieved out of Max’s move the family, future harmony and the brother’s further bondage of love would get strengthened, “I’m glad you finally got Elena to come around. It is going to be all good. I’m glad for Phil’s sake, especially. when you are settled we’ll come down and visit” (TV 226).

Asa’s dilemma of his interpretation of his role is an outcome of the inferior understanding of sufficient changes brought in the surrounding as well as his lack of developing necessary skills to cope with the demands of surrounding out of the emergence of a new family. Modern cities provided scope for the new family to love in such cities. Harmoniously out of the inculcation of dissolving all differences and emerge as beings capable to cherish and practise joy from such differences. As the city had scope for intellect and the scope for feelings and heart became limited to treat with once the individual feelings of one’s hoary past on to a religious way of life or to a
cultural backgrounding of life are factors related to the individual’s tone, tenor, taste and temperament that would be of any use to search them in the world for better realization. The primary relation could not be got at all places or all time. If anyone tried to find a meaning of one’s existence without caring for time and space he would a victim like Albee in the modern city atmosphere.

As the city appears to be of a conglomeration of individuals with their boundless elements of carelessness in all walks of life with the personal inner betterment the individual if tries to bring in faith and truth in established hoary order of the part offers essential relief of meaningful one’s existence. If he fails in this attempt he would ultimately land up in self-destructive self-guilt.

Thereby the individual before trying to set right social evils out of individual love and care, compassion and sacrifice had to get them tested in their domestic family in order to test their efficacy and get the facts of harmony and peace assured for the individual’s life. To achieve this end persons like Albee have to be kicked out the home. These above-mentioned factors for creating “Home Sweet Home” are first to be made manifest in the domestic sphere and then it should be extended to the society. If the primary relation between members of family is based on material prosperity alone, then the secondary relation that the individual gets out of marriage that husband a man - wife a woman too borders on money leading to the tertiary relation that existed between the individual and the society also would get spoiled out of such material market-minded consciousness.

Asa learnt not to lead a careless life alone is essential for peace but he should learn how to care without being tortured by experience. It is enough for the individual to empathize not essential to allow his life run on sufferer’s life physically to learn his pain. Out of one’s intellect and reason alone can realize others suffering. Urbanites
have to practise such physically pained experience of others out of their intellectual perception and offer scope for relief.

It is in this novel also the sense of self of Augie develops a drive to live in harmony with nature through his merits as a being in the city showed all signs of victory. Belonging to the bucolic transcendental tradition of writers like Steinbeck and Arthur Miller, Bellow too portrayed a character like Augie whose taste to have a piece of land in the rural atmosphere, far from the maddening world showed him a hero of tendencies with his sense of self’s rural longing desire to maintain peace and harmony with nature. Though he lived in Paris, this desire of him made him appear to be complex and “the simple like a far horn” (TV 515).

Though Augie a self-tutored being of intellect with all elements of brightness to lead a flourishing life in the city drove himself to the extent of all his offerings (some were adoptive ones) that launched him on his wanderings in search of finding realities from a new horizon. To get an answer for his adventurous taste and temperament he had to rely on the factors of society’s existence and environment offering enough scope for getting him answers of his individual quest and the psychological aspect too provided him chances for his temperamental wish for wandering (his Weltanschauung).

His primary capacity for living in peace within himself out of his external surrounding lay in his element of adaptiveness. Fielder called this nature of him the primary character of Augie (trait). This element of his sense of self-gained him his intimacy with others out of affiliation and love, his individual generativity saved him while he was in isolation resulting in production and care out of the spirit of renunciation that got him finally the wisdom. The other trait of him that he alone was lonely in the world untrue as far as concerned geared him to think that he, though
having lonely trails regarded by the society an orphan and thereby adopted him:
“People have been adoptive towards me, as if I were really an orphan” (TV 103).

The early period of Augie had signs of disintegration. His father left the family early, his mother blind, his youngest brother George an imbecile, his Grandma Lausch an old lady with malevolent disposition ultimately landed in an asylum, the other brother Simon with a strong conviction of selling the house and all commodities in the house and with that money developed in him a desire to launch a new life.

Augie had an abortive family with no real love or warmth, affection or care, the spirit of togetherness and companionship that urged him to search for the positive traits in the world for the rest of his life. As his search for a true family with all factors listed above appeared to be soaked in passionate emotion and feeling. The pathetic state of Augie was his inability to come to grips with the reality of how he inhumanly treated by others and Augie, again and again, committed the mistake of getting himself involved but finally rejected by others in all his activities. That is why whenever he met a new person his readiness was to show and shower on them love but ultimately received from the denial. This aspect of eliciting sympathy from the readers gained him success and readers shared all that he had experienced out of his feelings and emotions and was ready to accept him as a being without giving any room for error and really a true being worthy of all traits of Christian faith thereby essential in his manner of existence.

For example, his relationship with Mimi one of his hostel girlfriend with which his attachment is beyond reason and in that attachment with her he cares tuppans with his material prosperity and even has gone to the extent of snapping his wedding function arranged with Lucy Magnus. While staying with to others that his attachment with her was not based on sharing a bed with her and by that saying that he was so
absurd to believe the world would accept his statement. But even his blood brother Simon did not trust him on this score. His faith in the world is a dependable phenomenon that demands everyone to show love to all. Though he was the only protagonist in Saul Bellow’s creative world who knew all types of like ‘Agape’ ‘Eros’, ‘Libidol’, ‘philia’ and ‘Ecstasy’ that mere well differentiated by the people of phenomenal world. This happened to be Augie’s mind of ratiocination and unsophisticated Maya about the world. By practising such a faith in his real situations, he ended up in total calamity. but his faith on such a sentimentality of the people of the phenomenal world clearly realized by readers who all came to support him on this score and that would be quite reasonable had we, as readers were made to get realized the truth in his statement out of our existence in his place of situation.

The other incident that showed Augie’s intense grab on the sentimentality that people of the phenomenal world were all good from Thea Fleuchal incident. This time she with her domineering temperament took him to Mexico to get him trained in hunting the Caligula eagle, Caligula otherwise meant to be coward. In the attempt of catching the bird out of throwing dead prey thereby no scope for the prey to fight against Augie tried to catch the eagle and every time the bird failed to catch its harmless prey and remains unhurt from his design of catching it. This appeared to be allegorical having two layers of success. This episode of Augie trying to catch the bird and every time he failed in his attempt and in the deeper layer the more he tried to catch the bird with prey the more the prey lost the grab of prey and got escaped. He failed to get his prey, the bird, the bird failed to get its dead prey that offered him scope to escape. Augie is derived from the Spanish word for the eagle called Augulia - what Augie did exactly in his life the eagle too did and both escaped from their respective snatches. In the case of Augie the more he escaped from calamity the more he got
protected by another foster parent. That is why Augie’s deep-rooted faith in the people of the phenomenal world ready to adopt him as an orphan gained him strength the in his adventurous life.

But Thea’s love affair became abortive on three reasons 1) Thea became furious that even in the crucial hour not getting any sign of knocking the door of advancement, out of his sense of self’s adventure attitude helping woman for her escape from her tyrannous husband. In this attempt to what Augie practised the same absurdity of actions as in his early affair with Mimi. The second aspect happened to be Thea’s growing irate out knowing his love affair with Stella sans sex which she could not tolerate it with a grain of salt. As a result, she ditched him penniless. Thea did not realize the true nature of him and their relationship got broken up.

Thea realized him to be a sentimental type. By referring to the lizard Caligula and Augie, she made a clear statement that both of them should know how to ward off attacks and save their skin. “She said, Oh! you screwball, You get human affection mixed up with everything, like a savage: keep your silly feelings to yourself” (TV 404). In case the savage sense of self Augie aspires to be friendly with all without giving room for quarrel. In this connection, his grandma Lausch’s comments are worth to be mentioned and Augie recollects this statement of hers: “Nobody asks you to love the whole world, only to be honest, Ehrlich . . . the more you love people the more they mix you up. A child loves, a person respects, Respect is better than love” (TV 14).

Though a matured person Augie still loves to conduct himself at the primary level that is tying himself to the soil like rural person activities found in their farming, cattle raising and dairying and thereby develops within himself a consciousness which he gets himself associated dangerously for his city existence. Now in Mexico Thea decided to leave him not became he was a stupid sentimental person but became of his
previous love affair with Stella would make him encourage him in future what she desired. As a result, Thea developed possibilities for him to leave her. On hearing this Augie felt happy since he had now no qualms in his breast to be shared with her.

Augie out of his grandma’s sentimentality of expression on love and men he remained like an innocent offspring, rooted in the village. The soil of honesty and truth were factors of a misfit in the urban world but Thea was moulded in city outfit and domineering spirit aimed for victory and victory alone and that is why she kept herself away from people and matter that failed her to get success in her endeavours. She was always on the lookout for successful persons. She selected him for getting success through him. When she realized he a sentimental being she ditched him: “I ‘m sorry you are here now. You are not special, you are like everybody else. You get tired easily. I don’t want to see you anymore” (TV 460).

She showered love on him when he was showing bright signs of success, once he showed his signs of defeat she started hating him when he fell off the horse and demonstrated before her horse and showed his improper conduct of failure in his attempt in catch the eagle by using the lizard Caligula.

Augie’s tendency of his adaptiveness which he practised in his early life continued without any deviation till the end of his life. Even his association with others contained elements of catastrophic results his interpersonal relations with them continued to remain unchanged. As according to Fiedler this tendency of him was his ingrained temperament of searching for a family background in all his positive and adverse factors of his associations that brought him from others either he brushed aside by them for his absurdity or he adversely exploited them.

Right from his early days, he was adopted by a host of people right from the levels of neighbours to the level of bums. With all of them, Augie fundamentally
reacted with them sympathetically. His sense of self-preferred sympathy as a tool to bridge his relation with others or with the world.

“Einhorn, the Mafia of pool rooms” considered him as his son. For him, he appeared to be a Napoleon. He had in him all the corrupt traits of the urban city Chicago and tried his best to teach Augie all corrupt of practices and make him live suitable to the demands of the cutthroat tendency of the city’s nature. Augie failed to learn a single lesson. Up to the end, he was stable in his goody goodness that helped another criminal Joe Gorman indulging in an anti-social act of sending illegally Candian over the border. On one occasion without Augie’s knowledge, he drove in a stolen car followed by the police caught red-handedly and sent to jail. In this mission, Augie fortunately escaped. On his way back home to Chicago he got mixed up with bums and he became sorrow - ridden out of the chance of losing one of the bums he had travelled day before. Augie felt very bad that the bum would have thought him responsible for he being lost and this act of him was done deliberately by him thus uttered after this incident, “I suffered over Joe Gorman caught and beat” (TV 205).

There were such numerous incidents abound in the novel listing out Augie’s emotional honesty shown to fellow men who were all desensitized beings due to thirties socio-political atmosphere advocating the principle of cut-throat competition. The world of Augie knew only the values of violence and exploitation and selfish manner of existence ever after money. Their schemes and plans were for their own well fare and in that attempt to achieve this end. For them feeling for fellow brother pains or pains of the family, in general, they went to the extent of deserting them cruelly or at times discarding them as if they were strangers. It was Augie in the midst of such callous, dehumanized beings, he showed signs of adaptiveness of love and honesty and was able to live on with such inhuman urbanites.
Urban sociologists like Louis Wirth Engels, Lewis Mumford told about English cities of the previous century that urbanites growth of interpersonal relation rose upon the secondary level that is his care and attention for his own well-being that is primary value of existence and then only the same care and attention shall be shown or others. The secondary value of existence, that existed in his family and other filial relations. The tertiary value came into existence out of the individual’s interaction with others on the fields like trade commerce and service section.

Augie’s sense of his self with all other attendant values of love and honesty got out of realization of his spirit of adoptiveness on which to achieve as his panacea for existence on all his activities, their directions, devotion, altruism tendency shown in all his initiations, the mode and manner of his ego centricity, all these his inner potentials of primary value of life as found practiced and expressed among rural folks as their essence of inherent positive values shown in their interaction with others who did not know only the tertiary levels of values of cut throat competition grounded on corruption, violence and exploitation. Augie’s incongruous existence in the urban world with this mind setup and his psychology had to interact with others where the feeling of love and honesty were not found. On account of his family deeply ridden with the feelings of love and honesty and expecting the same from their cutthroat society his entire family was uprooted thrown in different directions, thereby losing their roots. His entire clan was shattered to pieces, and love to the land or people impossible or impracticable. Still, Augie clutched on the primary values of love and honesty and practised them among the urbanites wherein he never felt alienated. In many cases of his association, his efforts though did not bear fruits.

In spite of his ability shown in his mobility shifting his employment in the tertiary urban service sectors for the sake of enriching his economy from handling out
bills counselling doing office work, helping an old madcap write his book, selling army surplus goods, washing dogs, selling paint, selling stolen books. Augie failed to get a rapport with the market-minded consciousness of the phenomenal world’s people because the love he expected from them he did not get him a life of buoyancy.

From the place of his dwelling in Chicago notorious for his Mafia group bums rooted in criminal acts, corruption violence and depression thereby cut-throat competition prevailed on workers Augie had to take on his adventures along with them or among them wherein some of them happened to have such Chicago traits in their nature. One of such interaction Augie made in the course of his adventure was with his brother Simon. He imbibed the spirit of corrupt Chicago world and resorted to quick money making with the help of some bums of Chicago. As a result, he lost all his ancestral home, its belongings and reduced to circumstance still he was able to manoeuvre his course of existence by climbing on the anti-social ladder prevailed in Chicago with its attendant values of illegality dishonesty and exploitation of people lack feelings. Even the police got corrupted out of his illegal skill. The university professor Padilla, his friend got out of his trouble. By displaying his gift of crookedness, his associate Joe Gorman eked out his existence out of thieving, robbing and resorting to illegal means, about all of them he himself thus enumerated that showed his character of polarity that is for him both intellectuals and Criminal mere all sailing in the same boat lacking in them the essential human elements of love and honesty.

Even during the period of depression person like Simon made remarkable progress in their material activities, by pocketing the police and resorting to varied unmindful of exploiting the innocence of the people. His marriage with a rich person also helped him in achieving his material advancement.
Bellow’s technique of moulding the history of depression and societal attitudes of the people into the warp and woof of the theme of the novel as integral factors deciding the fate of the individual is something unique and this zeitgeist temperament of Bellow who in this novel showed in a topsy turvy manner that by allowing the individual practice good among bad surrounding world lead him a safe life without any room for friction with others. It is in this context Augie puts into practice a special interaction with others that got him travel safely among incorrigible bad crowded people ever ready to tear others peace and buoyancy out of their mood of violence. Augie thus says, “You know why I struck people funny? I think it was because of the division of labour. Specialization was leaving the likes of me behind, I didn’t know spot- welding. I didn’t know traffic management I couldn’t remove an appendix, or anything like that” (TAAM 499).

Augie is not a doll but a live being susceptible to feelings and opposition and also having thoughts about inner related changes, capable enough to get himself adjusted to the existing knowledge of history, space, time and city, He himself is not aware of his relative merit of his space of living, nor no knowledge of what group he belongs, nor he has any requisite qualification to face the city. But he has a psyche operating within him that his sense of self’s attitude to embrace all with true love, capable enough to consider the outside others though stranger from the phenomenal point of view, but to him brothers relatives as from his primary point of view irrespective of their desensitized others lack of realizing what love is and how to be practised and gain the reward of mutually conducting a life of harmony letting them away from the clutches of their present day tertiary level of existence with tis roots, on selfishness, competition and violence.
With no particular job, nor home nor any relatives Augie like a primitive out of his adventure of search to find a job, or a home or a human warmth of association which he gets afresh in his new mode of existence in harmony with nature’s rural surrounding and not in his urbanite existence. Further, he is conscious of the fact that what people call truth is nothing but their own self-realization of it according to their experience of life. Out of this experience, he feels each realizer the truth about life in a way suitable to their level of their understanding. Thus, reducing the essence of the vastness of life to a narrow sense of themselves realization:

The reason why I didn’t see things as they were was that I didn’t want to; because I couldn’t love them as they were. But the challenge was not to better them in your mind but to put every human weakness into the picture the bad, the criminal, sick, envious, scavenging, wolfing, the living- on- the dying… Mostly people wanted to be let alone. And they dug for unreality more than for treasure, unreality being- their last great hope, because then they could doubt that what they knew about themselves was true. (TAAM 504)

Augie’s realization about the meaning of his sense of self’s relation with others is that they rely on unreality as a factor of reality in order to eke out an easy kind of life for themselves. This realization about others faith on unreality as a factor of reality makes him scope to interact with them in a more convincing manner and accept their versions of reality but really unreal and get along with them.

Bellow’s version of the world was destructive. People thronged in that city were negative in their attitude “Chicago summer afternoons” (TAAM 82) are too not and “Cold, wet black ended Chicago day” (TAAM 150) did not permit anything “laid out to be still” (TAAM 150) Chicago city in general “living best a living energy and hell”
(TAAM 548) a rattling snakes. Augie looked at the prospects of the city from his rich brother Simon’s flat:

I hadn’t had a look at Chicago yet since my return. Well, here it was again westward from this window, the grey snarled city with the hard-black straps of rails, enormous industry cooking and its vapour shuddering to the air, the climb and fall of its stages in construction or demolition like mesas, and on these the different powers and sub-powers crouched and watched like sphinxes. Terrible dumbness covered it, like a judgement that would never find its word. (TAAM 491)

This terrible dumbness of the city reached to the diabolic dimension that was ready to devour the exhausted individual out of his efforts trying to find a meaningful existence. Thus, from this place of hell the individual like Augie, however adjustable he was with his faith on not crossing the axial line for finding a meaningful existence did ultimately experience only desolation and dismay.

However, balanced an individual like Augie steered his sense of self on the meaningful relationships with factors like love and honesty the city attacked him. to change his tone terror and temperament to follow its ends its “suicides” (TAAM 125), “evictions” (TAAM 125) its violence, its “meanness” (TAAM 200) its sense of “foreignness” (TAAM 206) “ethnic variety” (TAAM 147), its “fire and smudge mouth . . . groping to us” (TAAM 206), its city Uniqueness, its objectives what objectives did the city have to shape the individual like Augie.

Augie’s sense of self out of his living and interacting with the people of such ‘black sodden’ nature ultimately landed him to realize his inefficiency, triviality of existence, his emptiness, his loneliness and also his unprotected existence. What the city provides and promotes, according to Bellow’s outlook is jungle law where might
be right is the order. The main dictum is cheated if you want to survive. Though for a couple of times Augie got distracted to become a prey to the city’s evil design, Augie escaped from it out of his return to the rural atmosphere in France. With a total sense of disdain and despondency, Augie rejected the sociological and environmental elements of the city and took asylum in rural France. In the first two novel *The Dangling Man* and *The Victim* Bellow showed the difficulties for the interpersonal relation of the individual protagonist, here in this novel Augie never deserted his brother since he considered himself the true realization of existence is not leaving but uniting all truly and honestly with love whether they are his kith and kin or stranger of the world.

Henderson sought redemption out of his imitative spirit of division and absurdity. His name Eugene Henderson had left him a name of noble lineage with a fortune of three million dollars from his renowned noble scholar Willard Henderson while his great uncles were ambassadors to England and France. This his rich lineage with rich cultural background failed to shape him into a gentleman belonging to the noble race of intellect but left him with a gigantic physical size capable enough for him to rear pigs, bully all in the neighbourhood and became a bump in this area. He had in him a peculiar nagging voice that disturbed his voice in order to find an answer he left his homeland and left for Africa. He had a chance of an engaging a faithful guide Romilayu who took him to the Arnewi tribe situated in the distant part of Africa. The Chief of tribe happened to be Itelo, well educated at Beirut. Henderson and was welcomed well. This land was under the curse of drought though there was a reservoir infected with frogs. Many of their cattle died out of drought. They also did not touch the reservoir water. Henderson decided to help them by killing the frogs and made the reservoir useful for their drinking purpose. He bombed not the reservoir but its cistern with all water drained and many frogs died. His serious attitude became comical. There
he met the queen Willatale who said that he had in him a grun-tu-molani spirit that is the spirit that wants to live.

His first adventure misfired and from there he left for another tribe’s place Wariri. The chief of this tribe was called king Dahfu, whose knowledge of medicine and philosophy was par-excellent. He became very thick in his relationship with king Dahfu. His intimacy with the king, his affiliation and love he got out of lifting the mammoth statue idol, his generatively for getting torrential rain out of this herculean task of lifting the statue, his production and care he gained among the king and the people of Warrior for this task revealed to him his potential that got him the name of Rain god among the tribes. Almost all ladies of physical power and mental strength surrounded him and left him finally, “in my coat of earth, like a great turnip” (HRK 190).

It was this stupendous victory bridged the gap of friendship between him and Dahfu that made him learn how to move and conduct freely with Dahfu’s lioness Alti freely for which Dahfu taught him all nuances while trying to capture lion supposed to be haunted by Gimilo, father of Dahfu who got killed and left Henderson lonely. He returned home with all promises of conducting himself a better husband and also began a fresh the medical studies he carried an orphan who was left with his natives in Nevada.

Though there are certain similarities in between the novels of The Adventures of Augie March and Henderson The Rain King but certain factors like the task of Augie taken on his shoulder, the possibility of achieving the task never underrated and the spirit with which Augie spearheads do not deviate from the pivotal points. In their identical search, there were elements of dullness and repetition but Bellow avoids them by lifting the search to an eccentric fantasy and elevated its status as a full-grown comic
novel. Clayton considers *Henderson The Rain King*, resembled Don Quixote in retelling the tale and compare it to *Seize the Day*:

Both heroes begin as alienated, both are prepared during the progress of the novel for a partial return to community. . . . Both have to learn to plunge into the here and now, to seize reality as it is but *Henderson the Rain King* is a comic version of the quest, a romantic - satire on the American quixotic self who rebels against life’s terms like Augie, demands a special fate. (Clayton 160)

As Donald Markus says, “in the character of Henderson himself we find both the destructive symptoms of alienation as well as a potential vitality for regeneration” (Scheer-Schätzler 86). What is unique in this novel is Bellow’s attempt to “Plunge his character into darkness with laughter” (Clayton 250). Thus, the elements of parody and seriousness operate as the two phases of the coin. The purpose of taking his trip to Africa is an outcome of his loneliness or alienation. What his inner voice ‘I want’ compelled him to get him true meaning with his external world, like his society, family, friends, business world or his cultural milieu for his sense of self he could not get. To get the meaning out of his inner self he was not sufficiently exposed to the musings of his own inner self in relation to the world. Thus, his physical existence and his inner spiritual striving were at loggerheads with each other. With his physical problems, he got a solution to his longingness about the meaning of existence that troubled him. Furthermore, they got him wrong ideas about his own self who out by force or cohesion or violence established a name called bully which in true colour of being of existence projected a wrong image among the society that further widened and deepened his isolation or alienation. In such interaction, he employed his physical power and fought with others capturing his might a right policy that gets hatredness instead of love.
Further his disposition at that time of bullying “with a bulk of football player and the colour of gipsy, swearing and crying out and showing my teeth and shaking my head, no wonder people got out of my way” (HRK 13).

Thus, on the hour of crisis, he interpreted the role of an animal that caused fear in others. They ran away from him to save their skin. This animal appearance of him during the crisis brought him separation from his wife, children, his members of the family, his friends and members of society.

They all deserted him and he, in turn, deserted them became of his temperament he born to control them with authority as their matter and they had to abide by his control due to their status as slaves to him. Considering himself as their master and treating other all his slave got him mental imbalance that resulted in his lonely – existence. His life became frustrated without none to care and love him. In his case hatredness be got the only hatredness. To get a redemption for his existence he flees to Africa hoping the new people, new land, new atmosphere, a new place of existence would get him relief from his loneliness and offer him amity and peace.

What he thought about himself on the verge of his leaving for Africa is then expressed by himself: “A millionaire wanderer and warfarer. A brutal man driven into the world. A man who fled from his country, settled by his forefathers. A fellow whose heart said ‘I want, I want’. Who played the violin in despair, seeking the voice of angel? Who had to burst the spirit’s sleep or else” (HRK 74). His sense of guilt is furthermore revealed:

When I think of my condition at the age of fifty-five, when I bought a ticket, all is grief. The facts begin to crowd me and soon I get a pressure in the chest. A disorderly rush begins my parents, my wives, my girls, my children, my farm, my animals, my habit, my money, my music
lesson, my drunkenness, my prejudices, my brutality, my teeth, my face, my soul, I have to cry. No, no get back, curse you, let me alone. But how can they let me alone? They belong to me, they are mine, and they pile into me from all sides, it turns into chaos. (HRK 7)

Because of his inner sense of self’s loneliness, he suffers from loss of peace and harmony. Here and now aspects fail to provide him with his much longed derive to live in amicability with others and his derive his self’s satisfaction. He develops a guilt feeling and that feeling of him is thus expressed:

When air moves, the brilliant flowers move too in the dark green beneath the trees . . . I am there and I am looking for trouble. The crimson begonias and the dark green and the radiant green and the spice that pieces and the sweet gold and the dead transformed, the brushing of the flowers on my under surface are just misery to me. They make me crazy with misery. To somebody these things may have been given, but that somebody is not me in the red velvet robe. (HRK 31).

In such a colourful atmosphere of his domestic place, Henderson’s tone fervour and temperament appear to make him crazy. Instead of happiness, in his own place, he feels like an intruder. This is getting in the guilt feeling. Clayton’s remark on this aspect proves the fact that he in his own place feels a sinful man and wants to get away: “He must run to Africa to escape his sense of intrusion. Henderson sees himself as sinful and unworthy of his place…” (171).

Like Milton’s false priests who creep, climb, and intrude into their parishes as he mentioned in Lucida’s Henderson too feels he is an intruder in his place for his realization that he is unworthy to live in his place because of his sense of uselessness for the society. He ever considers the existence of pigs better than his existence. “Tax-
wise the pigs were eaten. They made ham and gloves and gelatin and fertilizer. What did I make? Why I made a sort of trophy? I suppose a man like me may become something like a trophy” (HRK 26). The more he thought about his uselessness of existence, the more he got frustrated. His melancholy furthermore increased and intensified since “rude begets rude, and blows, blows, at least in my (his) case it not only begot but it increased. Wrath increased with wrath” (HRK 26).

He developed despair out of his ego integrity that got him only animosity and ill feeling in his association with the society as the resultant products of his sense of bullying, quarrelling and fighting. Instead of harmony and peace got out of love he ought to have shown as his perfect role of interpretation his identity as an individual in the society showed him a wrathful man promoting evil and satanic values of mutual hatredness rooted in his soil of ruthless beastial, useless existence even worse than that of the lowest form of existence that is pigs.

This kind of feeling he developed out of his wrong and evil association with the society called masochistic feeling that is punishing his own self for all his lapses. Critics like Clayton are of the view that this masochistic feeling alone held responsible for his fleeing to an unknown land Africa as an expression of despair. In fact, this despair of him got him the realities of his renunciation and wisdom out of coming to grips with the love he realized through his experiences in Africa.

It is his frustrated Cry “I may be nothing but an old failure having muffled just about everything I ever put my hand” (HRK 293) proved the fact that he “a bum . . . survive without disfigurement” (HRK 203) and his statement about his status as a character resembling that the hoary prophetic saying Daniel to Nebuchad Nezzer brought forth the idea that he not worthy of being keeping himself in association with fellow beings as a friendly person. Feeling for himself a man subjected to
insurmountable pains out of his wrong nature that wanted to give punishment to his self. That is why he chose in known mysterious land with all possibilities of danger, Africa, a suitable place to receive punishment.

His tendency to get himself punished showed him a man aspiring his heights of glory out of his faith on the factor of suffering, the most avowed factor of enriching the character of men attain nobler heights. “Since I am a suffering type of man anyhow, I am glad at least it served a purpose for a change” (HRK 284). He also believed the sufferings he was subjected too were so lofty that none other in the form could scale its peak like him. Henderson’s individual trait of estimating his physical potentialities simply greater than that of any others appeared to be funny and comical since he had no sense of self-realization about the fact of the limited human potentialities with their narrow scope of activities.

In his attempts he had made both in his home town as well as in Africa, what fact was proved were his tendency to set aside death or make it ‘more remote’ in order to attain the state of immortality. His sense of self - belittling his own self inferior in all form of existence borders or his funny nature that is similar in his attempt in fleeing away from the totality of existence. Death promotes him a man interpreting the role of a clown out of his sense of despair and also of his lack of intimacy with the spiritual philosophy of existence as well as his affiliation and love shown on physical potentialities of existence.

As he was capable to escape from the jaws of death during the II world war he developed an ‘unkind able’ consciousness even ruthless in his conduct and behaviour. He believed the inner voice ‘I want’, I want’ in him wanted him to go deeper into the scheme of life to get his meaning of his existence since like the protagonist Charlie in Humboldt Gift he too believed that the dead were not dead and therefore the chances of
immortality for him were more out of the hearing his inner voice ‘I want’ suggesting deathlessness for him.

His habit often playing violin was an expression of his inner desire to attain the state of deathlessness by communicating through music the spirits of his dead father and mother. Cohen remarks at this context, he “a ludicrous victim of his psychic inelasticity, he spends the greatest portion of his time trying to flee from death” (HRK 30).

On the arrival of the Arnewi village he was enthralled to admit the place equivalent to paradise. Like Milton, Bellow used all positive epithets like glitter, gold, light, brilliant, radiant, sparkling, through Henderson’s gleeful sense of self’s identity of the village with paradise about which he made Henderson to give out his expression of his spiritual experience he got on the touch of the village soil: “Hell, it looks like the original place (paradise) It must be older than the city Un . . . I have a hunch this spot is going to be very good for me” (HRK 46).

He experienced divinity that drove him to utter “they were obliged to come forward and confess everything to us and ask whether we knew the reason of their trouble” (HRK 51). This vision of divinity of Henderson’s inner experience “indicates a presumption of his possessing the qualities of divinity” (104) as otherwise viewed by Dutton.

His setting fire to the bush of fire was a symbolic act of him considering himself God for them similar to God on Mount Sinai who brought to them death as “an administrator of death” (Blacher 125) but ironically, he felt that his act of setting fire safe for them live for him to survive. This irony of fire safe for them survival for him is brought out in these lines.
And my idea that when I had performed my great deed against frogs, then Arnewi would take me to their hearts. Already I had won Itelo and the queen had a lot of affection for me and Mtalba wanted to marry me, and so what was left was only to prove and the opportunity was made to order, it couldn’t have suited my capacities better that I was deserving. (HRK 94)

What he felt himself “a different person . . . some powerful magnificence not human” (HRK 37) he felt totally elated that act he broke out of bombing the frogs he would be elevated to the divine status and the enter Arnewi would fall flat before him as if he were their He God, for which status alone he had been longing.

But he brought disaster. what was in him the tendency of uselessness he brought it to them make water useless, cattle useless their existence vacuum. He had nothing but the choice of leaving the place with a sense of despondency and frustration. He then started his conflict with his body having the limitations of death. He could not attain any salvation for his immortality and get out of his body “loaded with my (his) vices”. (HRK 40)

Though death is the ultimate end of life Henderson wanted to keep it as for as possibly away but tried to learn the tricks of not getting decomposed. He wanted to learn this science not getting decomposed for certain period from Dahfu. He enquired this to him,”your Highness, I really do not wish to live by any law of decay. Just tell me, how long has the world got to be like this? Why should there be no hope for suffering? It so happens that I believe something can be done, and this is why I rushed out into the world as you have noted” (HRK 179). He also found in Dahfu “the gift of being” (HRK 42). Then he reasoned that there were people like Dahfu satisfied with
‘being’ instead of ‘becoming’: “Being people have all the breaks . . . becoming people . . . unlucky” (HRK 179).

What he aspired was to imbibe the spirit and shape of Be, that is to become like Dahfu and wished to attain greatness before Wariri people. During the ritual of bringing rain the tribal man Turombo could not lift the goddess Mummah that by that stupendous act alone the possibility of rain would appear in torments. That belief of the tribal community did not bear fruit through the efforts taken by their men Turombo but Henderson, a non-tribal person did it. His unbelievable act of lifting the huge statue was an act of his attaining immortality as viewed by Cohen, that act was “not only as a means of distinguishing himself but also as a bid of immortality” (Blacher 126).

Only after getting the title of Rain God, ‘Sungo’ he felt the frogs and pains of his elevated status when the tribe disrobed his dress when he was made naked. “I was dry, I was dumb, I was burning . . . . I thought I would give a cry and fall and perish of shame” (HRK 185). All the subsequent rituals like his act running across the town for several times, his feet got injured out of the contact with hard rocks, sinking his body in pond filled with mud, kept knee deep until the rain struck him - were all unbearable ache that even potentially powerful physical strength like him found it difficult to put up with.

Similarly, when Dahfu led him downward to the lioness cage where darkness and foul small reigned supreme. He was made to enter into a cell with soil surface. Here he too roared like a lion Dahfu called this act of him a cleansing act. Only after Dahfu’s death he realized the essence of the death never left his body. At best he could avoid death. The answer to his inner noise ‘I want’ was that each individual had such a similar voice that he or she or they all too wanted something to get before the clutches of death. It is the death that drives all to cry for their wants, needs and requirements
before their death. As an orphan he felt the need to be realized before death. But all in this world, in one way or other either born orphaned or made orphaned and they too had in them this little voice ever troubling to spear head their aims of life. This the urge Henderson had to find a long-lasting solution to his sense of self out of internalizing his essence of existence out of his mode and manner of his external worldly contact Henderson got in the dark continent Africa where his Grun-tu-molani essence of existence of his stay as Be-er then becomes surfaced out of coldness of winter into warmth of summer. African continent appeared to be peopled with black colour like Henderson’s while coloured bully and bump complexion. This revealed the Maya-illusion that evil otherwise black in colour is a wrong conception - white symbol of divinity too wrong idea. It is in the land of dark Africa sun shines its brilliant white rays where as in Henderson’s native land, such a ray of the sun found missing. Bellow brought out the ambiguity and paradox of Henderson’s estimate of his sense of self that his colour and physical potentiality would not get him a solution for his salvation and thereby he entered into the dark black Africa to realize the worth of the colour and potentialities out of his interactions with nature, men and their tribal faiths. In so realizing Henderson’s attempts appear to be funny and comical bordering on parody. It is at this level this novel is different in its depiction of the protagonist’s character from that of other novels of Bellow bordering on parody but depicting the seriousness of Henderson’s attempt of salvation of his sense of self’s fulfilment, of his desire of finding a meaningful rapport with the world thereby finding a way for his inner glory of purgation.

Like other Bellow’s character like Joseph, Asa, Augie or Willatale Henderson is lonely and aspiring to inflict suffering and pain on himself for realizing other pain. In this novel Bellow took him to another world where he gained true meaning of driving
away from his physical cruelty and learnt the true values of selflessness from nature. Like other characters of Bellow mentioned above he was not totally involved. But tried to avoid things like them. He is cowed down upon the responsibilities became a victim and hates himself for being vacuum being but similar to them in his quest there lies a stupendous task of realizing within himself a concrete fundamental within which he developed the aspiration of renouncing death.

Baum Bach says it is “atleast in past ironic otherwise it is Henderson’s affirmation of life take place on a lifeless wasteland” (HRK 60), whatever may about the novel, its moral irony, ambiguity and touch of humour while portraying about the spiritual redemption, Henderson is basically a decent man, “his desire to be a good man, to take some constructive action, to live for something more than himself” (Markos 204).

*Herzog* published in 1964 won the National Book Award like *The Adventures of Augie March*. It is a novel of great dimension written in third person. The story related in this novel often got disrupted out of many epistles. Many of them were not on mail and they bore the expression of the protagonist Herzog on all varied matters. Whatever that had happened in his previous life in his place Western Massachusetts. Those activities were focused on by him in a flashback technique. He happened to be a university Professor with doctorate in philosophy.

Moses from the resemblance of his name bearing German root closely reveals that like Moses, he too happened to be a man of heart, that is like Moses he too happened to be a man of hearts capable to move on seeing the pains and sufferings of fellow men. Thereby many considered him friend, philosopher and master whose sense of self ‘s intimacy, affiliation, love, production and care revealing him the way it has to proceed to escape from the disaster from his days, such a progress of him with such
tendencies do not contribute him any salvation of his quest but on feeds on the fire of his hopeless existence of helplessness and animosity. About this condition of his state he writes in one of his letter addressed to Prof. Mermelstein is this manner.

. . . we must get it out of our heads that this is a doomed time, that we are waiting for the end, and the rest of it, mere junk, from fashionable magazines. Things are grim enough without these shivery games. People frightening one another- a poor sort of moral exercise . . . . We love apocalypses (disaster) too much and crisis ethics and florid extremism with its thrilling language. Excuse me, no. I’ve had the entire monstrosity I want. We’ve reached an age in the history of mankind when we can ask about certain persons, “What ‘s this thing?” No more of that for me- no, no: I am simply a human being, more or less. (H 234)

Thus, the world of Herzog is totally odd and whimsical that writers like William Bossoughs, Truman Caploc, Elkin, and Coover give expressions to their difficult existence to come to grips with and for them Herzog’s positive reply is that he will write not about florid extremist with its thrilling Language as found expressed in the magazines, promoting thrill and excitement by other writers mentioned above. But his novel is different “not a novel of a sufferer in the city but of a sufferer who contains the city within him” (186).

It is by reading the mind of him in this novel, readers are taken across the length and breadth of New York, and Chicago thereby coming to know the facts of figures of these cities from his perspective as well as about the people living there as well as his personal account of his wife, his friends, and in general his family. What he insists, on us to witness the conglomerates of the cross-section of the city as he witnessed and wanted us to realize his point of view. Out of his point of view, what are we given to
understand is his inner struggle with the city atmosphere after his setting in countryside of Massachusetts and remaining about his city life.

Quite appropriate to his name suggesting Moses Herzog always approaches all aspects of life through his feelings of the heart and he always muses to be a reason oriented being constantly reminded of his self about problems of existence right from the spiritual, intellectual and physical levels. While giving himself to such contemplation he finds himself absurd and clownish while trying to draw the attention of other with his reason-oriented motivation of thoughts and feelings. There by showing them a proper way according to his estimate. Although he believes that the course of life he treads on is on the path of logicality. Actions that follow after his treading on such a path of logicality he is subjected to by all kinds of inner feelings totally couched in loves trusted silly ideals. For example, he is totally, a person lost in absurdity in his ideal of friendship ever true to his friends that got him only the funny name ever to be ridiculed by them. In fact, his deep rooted belief on his friend valentine Gersbach, resulted in her running away with him that subverted his egocentrity of his faith on friends and his intimacy shown on them with productive spirits of love and affiliation ultimately landed in despair and stagnation and isolation. This faith shown on his friend become the theme of suffering of Herzog and the central theme of this novel.

It is brought out in the following extract:

‘Do you think Madeline is an unfit Mother?’ ‘Of course, I think so, but I hesitate to rush between the kid and her mother’. ‘Is she living with this guy, your buddy? Remember when you were running away to Poland last year and made your will. You named him executer and guardian’. ‘I did? Yes…” I remember now. I guess I did. He could hear the lawyer
coughing, and knew it was a feigned cough; Simkin was laughing. You could hardly blame him. Herzog himself was somewhat amused by his sentimental faith in “best friends” and could not help thinking how much he must have added to Gersbach pleasure by his gullibility. (H 218)

Similarly, when he was forced, to spend one of his nights in the apartment of his another friend, Asphater he made the following remark. “You’re an old friend. Thanks, said Herzog. To his surprise he found difficulty in speaking. A swift rush of feeling, out of nowhere caught his throat. His eyes filled up” (H 275).

Herzog’s philosophical bent of mind is above the level of the people of the city and that is not wanting of his feelings. That is why he is able to bring out the hidden truth found in common feelings. This can be seen from his expressions of feelings during the time of his Father’s Day of cremation

Moses, said to Shura while he lived, Papa had the cops at his back. Now…, Helen, Willie, all four children in the limousine, laughed softly at this remark. Then as the coffin was lowered and Moses and the others wept, Shura said to him, ‘Don’t carry on like a goddamn immigrant. I embarrassed him with his golfing friends, the corporation presidents. May be, I was not entirely in the right. Here was the good American. I still carry European pollution, an infected by the old world with feelings like Love- Filial Emotion. Old stuporous dreams. (H 288)

Even during the grief-stricken hour of one’s father getting buried many appear to exhibit artificiality of expression as a mask of their city bred sophistication in America that is why Shura, his brother warms Herzog not to show his emotion overtly. Herzog’s behaviour is the conduct of the Europeans showing their sorrow explicitly but in America, Americans want to stifle their feelings as a sign of their civilization.
Further they consider showing their inner feelings even during such crisis–ridden occasion to other people is one of city codifications of conduct. Such an attitude of indifference imbibed by them that is also practiced their lives proves the fact that the separation of labour offering scope for their movement from one place to another there by getting themselves distanced and started living in far flung area ultimately reduced their largeness of the size of the family and its relative tendency of mutual love. They started living in a nutshell background promoting only in them the attitude of indifference. Herzog did imbibe this spirit of indifference and felt really ached when his brother Shura? wanted to control his feelings, like his fellow American who got accustomed to such stifled bemoaning as an act of his matured city sophistication and well-bred conduct.

What is a sentiment to an American living in New York or Chicago is real to Herzog. Crying for the loss of a dear one is wrong and is construed to be sentimental and comical. In another case that is the matter of divorce, (Herzog got divorced twice) his feelings about divorce were also sentimental. At the time of the second divorce his filial feelings as he a father took over his best side and for “him divorces sapped his energy he had no potentialities left in him to stand to such situation . . . he felt he was worldly enough for it - realistic, cynical. But (he) was wrong. It’s too much” (H 35).

Thus, what the world considered to be sentimental, funny and comical, such aspects were realistic tendencies of him. Feeling for dead one’s loss out of death or divorce is sentimental for the world but to him ‘realistic’ what he wants from the world he is at a loss to get. What the world expects from him he is at a loss to give. Against his family background he was sentimental in his expression shown in a letter addressed to his wife’s aunt ever supporting him that he an ‘outsider’ failed to be artificial in his affection that alone praised as a sign of love and affection shown in between husband
and wife: “Dear, Zelda, of course you have to be loyal to your niece. I’m just an outsider. You and Herman said I was one of the families. If I was patsy enough to be affected (at my age) by this sort of ‘heart-felt’ family garbage, why I deserved what I got” (H 41).

Thereby his genuine love got “partly enough to be affected” on account of his wife’s expectation that were for ‘artificiality of love, he did not rise up to her expectation of the city feeling otherwise ‘worldly’ but to him ‘unreal’. His real love misconstrued as artificial love because his wife brought up under the city or worldly influence believed unreal real and really real sentimental.

The flaw in his character happened to be his unadulterated family love feelings. Especially he loved his village folks more than anything else. In fact, his brother Shura got

It amused Shura that his brother Moses should be so fond of him. Moses loved his relatives quite openly and even helplessly including his brother Willie his sister Helen, even the cousins. It was childish of him, he knew that. He could only sigh at himself, that he should be so underdeveloped on that significant side of his nature. He sometimes tried to think, in his own vocabulary, whether this might be his archaic aspect prehistoric. Tribal you know, Associated with ancestors worship and totemism. (H 84)

His family feelings were found devoid among the hearts of the city men. This happened to be the feelings often propagated through one’s ancestors, One’s part nature or a feeling of tribal totemism a missed feeling among the cosmopolitan men, showing and propagating feelings from the heart happened to be all and end all aspect prevalent among men of the part and in their societies. This typical aspect contrasting the love
ridden society of the yester period and love society of the modern. Without any trait of love actually positions Herzog in such a city minus love. His brother Shura happened to be a typical model of a city dweller who considered love the abiding factor of the world a thing of absurdity and he endeavours to “set a hedonistic example to the community” (H 84).

Herzog in his own personal estimate appeared to himself not as a paragon of excellent being but defective, weak and mistaken ridden beings quite not suitable to interpret any role he selected to perform. Thus, he a condemned husband, a condemned father to his children, a condemned son to his parents, a condemned brother to his kith and kin, a condemned friend to his friends. In this self-examination what appeared was that he failed to lead a logical life suitable to the world and what he practised in his life as logical and reasonable way of life did not bear any element of his harmonious co-existence.

What Herzog wanted to propound was his stress on individuals while interacting with them not as an individual or a function but a complete being of a society. Liberation and respect shown to each other and family life should be shown on them as if they too are members of family each other without any restraint. What he wanted to say is that in such a life as prescribed for him should not containing any lato of feelings of Chicago or New York artificial ones - Louis Wirth has made a statement on this score.

Characteristically, urbanites see each other as highly segmental functions. They evidently depend on a larger number of people to satisfy their vital necessities than rural people and find themselves, therefore, associated to a larger number of organized groups. But they depend less on private persons, while their dependence upon other people is
confined to a highly fractionized aspect of their total activities. That’s what is meant when we affirm that the city is characterized more by secondary than by primary contacts. The contacts of man in the city can really be face to face contacts nevertheless, they are impersonal, superficial, transitory and segmental. (Wirth 100)

From his early days he witnessed that city life took the direction of domestic disorientation, deviation from the past foul behaviour shown on hoary- past values, down fall in the s standards of existence in the family setup, neighbourhood, there by total loss of grip on the traditionally built platforms of unity and reverence. Set up against what he refused as factor of city methods of life and his remarks supported a society that rejected these methods. Like Buber, he supported the view that “it is wrong to turn a man (subject) into a thing (an object)” (H 70). He also evinced his faith that out of a spiritual dialogue between a person and the other “I - It relationship becomes an I – Thou relationship” (H 70). But it did refer to the idea that “you have dialogue with a man and intercourse with his wife” (H 125).

What Herzog wanted to elicit was that many moderns propagated the relevance of such feelings, conducting meaningful dialogue with other men but at the same time having inter course with his wife was the modern’s sense of exploitation. This modern’s sense caused his despair, got in his role confusion, that is why in his letter to the psychiatrist Dr. Edvig we found no rational meaning. Only after Herzog’s sense of attempting all matters of rejections we found a meaning. Though his expression of feelings from heart did not have for ratiocination and stability we can find such things exist in his writing, since he is a writer writing about heart brought out by his mind and mouth.
Thereby he advocated primary inter-individual communion that is he is truly anti-urban with regard to his opinion about feelings. The result of Herzog’s feeling-intellect combat can be seen out of his involvement to the past and rural atmosphere and his infinite disdain to the metropolitan surroundings with it unnatural background. Both critics John clayton and Leslie Fielder consider Herzog similar in his attitudes to that of Thoreau and Wordsworth especially in the matter of holding communion with nature. Out of his hatredness rendered out of his trial to live in the city twice Herzog’s retirement to village reveal the fact that his longing to stay in the village is note his fleeting thought of fancy but something deep-rooted and a long-lasting wish of him.

With Madeline, Herzog had made his second attempt to live in the country. For a big-city Jew he was peculiarly devoted to country life. He had forced Daisy to endure a freezing winter in eastern Connecticut while he was writing. Romanticism and Christianity, in a cottage where the pipes had to be thawed with candles and freezing blasts penetrated the cupboard walls while Herzog brooded over Rousseau or practised on the oboe. (H 125)

Herzog’s ego centricity dawned out of renunciation of the urban because of its lack of true human feelings dipped in love that developed despair in him he longed for an isolated existence in rural atmosphere with its intimate relationship with nature he believed he could attain the wisdom of this primary inter individual relationship with the world which he would cherish and relish as matter of true devotion and fidelity and get the scope of his of totality of experience. This anti-urban convention as expressed by Bellow through his other protagonist like Augie, Tommy Widhelon, Asa Levanthal and Joseph, Herzog too brought out this clement. It is in this aspect of focusing his attention on anti-urban forte he too brought into the fold other written like Rosseau,
Thoreau, frank Morris, Theodore, Draiser, Upton Sinclair, Frank Llyod Wright and others. Further two more writers called Norton and Lucia white. Whose book called *The Intellectual versus the City* brought out this anti-urban clement and Bellow, by keeping himself upholding this American tradition touched on this aspect by delineating through all his primary as well as through secondary characters also.

Both Tommy Wilhelm and Herzog showed their intense hatredness forwards the market - minded consciousness of the materialists city dwellers, Tommy’s anxious stay to getting back money of his father from the city and Herzog’s attempt to invest all his father’s money earned from the city on the village appear to be the sign of anti-urbanism like the two sides of a coin. “He had a small foundation grant, and his twenty-thousand dollar legacy from father Herzog went into the country place. He turned into its caretaker. Twenty thousand and more would have gone down the drain if he hadn’t thrown himself into the work – papa’s savings, representing forty years of misery in America” (H 126).

Herzog himself vouchsafe where is his real roots laid and what were his affinities and desires. By getting himself submerged in the rural soil and not to make this tendency a mere topic of discussion, it is from this soil he analysed all the ideas embedded in the city society that included his realities too. At this context he also analysed the conduct of the rural and urban being. “A creature (City man) of deep peculiarities, a web of feeling intricacies and ideas now approaching a level of organization and automatism where he can hope to be free from human dependency. People are practicing their future condition already. My emotional type is archaic. Belongs to the agricultural or pastoral stage” (H 272).

In his sequestered existence at Berkshires he started sowing seeds of his sense of self within. He was totally elated and enjoyed the spirit of ecla out of taking rest
under his trees. Neighbours around him were so close to him that he knew everyone by their names. Many of them were old doddering cripples: “rocking themselves to death on their porches, watching television, the nineteenth century quietly dying in this remote green hole” (H 191).

Only in the background with the odours of soil Herzog feels comfortable to write his Romantic moralism and gain a sense of his self’s joy and harmony. The urban surrounding failed to give him such joy though he lived there for more than half-century.

From the account of Madeline his former wife we can understand his taste for an Arcadian existence having his traditional fore-fathers’ essence of existence. Madeleine thus says about his conduct.

You’ll never get the surroundings you want. Those are in the twelfth century somewhere. Always crying for the old home and the kitchen table with the oilcloth on it and your Latin book. Okay- let’s hear your sad old story. Tell me about your poor old mother, your father, and your brother, the drunkard. And the old synagogue and the boot-legging, and your Aunt Zipporah. Oh, what balls. (H 130)

In rural societies showing care is many sidedness and multi headedness whereas in the city life this tendency is opposite giving importance to individual’s aggrandizement. In such latent talents found within an individual what surfaced was beastial barbaric without any room for any respect out of his interaction with others. It is in such a primary relation found exhibited between an individual and the world resultant factor of the individual’s loss of his hoary tradition and the loss of his individual’s real worth. The individual’s glory in the city is his showing his violence and inhuman atrocities on fellow men thereby creating disharmony among other and
loss of his inner mental peace. The primary aspect of relation- a community and family laden with love is found missing in his life. The individual is given honour for his making money, more money and to this he has to resort to all false and foul means not through means of love but through means of anti-social activities bordering on violence, hatredness and beastiality. Thereby the city conduct aims at making more money for which logicality and fashionable essential conduct of to deceive others. Association found on urban areas are devoid of personal touch of love shown in the city life is skin deep, evanescent and compartmentalized. It is on this factor of division on the urban family that expressed also in his family made him find fault with his wife and his brother as well “Self-expression of participation of feelings becomes less spontaneous than in an integrated society” (Morris 18)

As mentioned earlier the multi-faced, multi-dimensional beings people the streets of New York city showing the urban milieu about which Herzog makes such a remark “the transvestite homosexuals painted with great originality, the wigged women, the lesbian looking so male you had to wait for them to pass and see them from behind to determine their true sex, hair dyes of every shade signs in almost every passing face of deeper comment or interpretation of destiny eyes that held metaphysical statements” (H 186).

In such big cities like New York what Herzog tried to focus was such multidimensional groups of people concentrating in such big cities like New York tend to loose grip of their traditional virtues due to their strength of number and thickness of their existence. As a result, the neighbourhood ties too project similar dilemma of the basic mutual individual associations, strangeness and loss of grip on family relationships Herzog calls such association as a spectacular intellectual labyrinth. Such heterogeneous activities are the more number of people are less in its relative
quantitative values. This sociological aspect is well understood by Herzog. The death
instinct “prevailed in the large cities with crowded population tend to promote negative
values of spend thrift nature and violent temperament. Thereby for Herzog New York
and Chicago are “asylum” (H 191), “closed-in, ponderous and sun less (H 231),
“clumsy and stinking” (H 249) “with false-looking, graceless, corny” (H 249) were all
signs of hellish desolation. In such places happiness generated mechanical living.

Thus, Herzog’s choice of rural living alone responsible for bliss of life of
happiness and that alone- gains happiness of life’s objective trends to shall make the
readers appreciate his choice of living though contemporary material life available in
the city with all its attend on values of crookadity, absurdity, oddity and eccentricity is
also essential for man to satisfy his physical hunger and thirst which are to be satisfied
only by money. Rural life satisfies the demands of intellect urban life satisfied the
physical demands. Only when one’s stomach gets filled up his heart and head begin to
function. In the urban atmosphere physical satisfaction is possible out of resorting to all
anti-social activities whereas in the rural areas there is no need for any person to rely on
violence to satisfy his hunger and thirst. No need for any rural being to draw his sword
for his next time meal. But in the city, it is different Legitimate demands of the flesh
while an individual life in the urban area can be satisfied only force and not by love on
each other. Sufferings of fellow beings are not felt or recognized but passed
indifferently in the urban area. In the rural area every one recognizer the pairs of other
and try their might to relieve them. Artificiality of the city and naturalist of the rural
area are at ever at the cross roads of human civilization. Causing dilemma which road
to be taken, of the choice is ton urban road then the individual is assured of wealth but
loss of humanness. If the choice is for rural road the individual is assured of harmony
and leading a peaceful life or existence. In the city life the individual will learn his
longing cry of inner harmony never gets any answer. In the rural life the cry of inner harmony shall be realized. In the city life the subject (individual) as I and the objects as they alone get promoted. In the rural life the subject - I and the objects thou get provided making the individual realized what his pains is also felt by others and others pains he too will realize that pain. That is why Herzog wants to live in the midst of people realizing his pain and he in turn wants to realize their pains. In this novel Bellow promotes the idea of a positive existence is a meaningful and harmonious only the individual and the world in which he lives realize the essence of each other’s pains and sufferings out of the bondage of love and care alone have to be called as human beings of heart and mind in perfect blend.

The tension Humboldt subjected to out of his striving to find a meaningful existence out of a world offering all hurdles, “his spiritual seeking and material finding issued into a story engulfed by the contradictions and a friend straining to reconcile them” (Fuchs 233).

Citrine the protagonist lived in two cities New York - Chicago, where tradition and modernism tried to overlap the other and tended to project a comic idea of these diverse aspects out of portraying Citrine’s enervation got out of his attempts to bridge the gap between the real and ideal resulting in “trying for the Celestia, the fallen springs a leak” (Fuchs 234) written over a period of eight years the protagonist out of his search for the centre had formulated certain ideas pursued those ideas out of his formulation and the exact proximity of such of his formulation in his routine life. Regarding Citrine’s professional status he was neither as astounding scholar in history nor a successful dramatist but a reasonable writer of some semi standard who eked out his existence, as a third-rate biographer and also tried his luck in ad. He was known as a
writer writing the lives of Americans for junior high school text book. Further he was basically an editor who also penned unproduced plays.

Citrine’s religious faith appeared to be very confusing since he had any faith in it like his forefathers nor the had practised them in his life with such depth and fervour. Like any other modern men, he too toyed with the mystery of religious cosmic doubts in a sincere tone of faithfulness. He had doubts about religious faith but still he practises certain rituals they seriously as if they would liberate him from his misery. He himself thus says “about higher things I (he) was just imposter” (HG 60).

In all his association of men Citrine appeared to be a man delighting the taste of friends and found them wanting. Almost all his deeds become unheroic. He happened to be an artist in his unheroic area. His static and style had no scope for any meaningful fate, no memorable dawn, no bit of arresting nature, no plan of deep sensational involvement in his Chicago life. In Chicago his interaction with Cantabile taught the values of practicing empty humility in a humorous manner. As a money lender fleecing on lending money on 100 % Cantabile gloated over on the aspect of wheels, dealer made criminal. His wife Lucy in pursuit of her PhD was gleeful in the company of scoundrels, criminals and lunatics. These criminals, peopled the world of Chicago culture, why Cantabile got attracted out of such culture because he wanted his wife Lucy to pursue her PhD for which Citrine had to help her, thus he had plan to sell culture as an entrepreneur for which he needed Citrine help for his wife to get her research work to be completed. He had already taken tape reading of his essays and articles and gave them on rent to colleges and universities. Citrine got enervated out of being the centre of such accomplishments on account of the stealing about the life he had on out of his link with such criminal minded men like Cantabile of Chicago.
What Citrine wanted in such wicked city Chicago was happiness that could get out of his fair relation with such terrible minded persons like Cantabile and his Mafia gang. Thus, the city’s Chicago impersonal tendency was a challenge to Citrine in his quest for his spiritual life. It was a place totally devoid from mind and spirit. This had all elements to dehumanize a person. The state of the city, “there were beautiful and moving things in Chicago, but culture was not one of them. What we had was a cultureless city pervaded nevertheless by Mind. Mind without culture was the name of the game, wasn’t it?” (HG 69). Citrine was subjected to trials and tribulations of life coupled with mind’s agony out of living in Chicago. What he aspired was for his living “a deep no- affect belt” (HG 35).

“Chicago is undoubtedly a hot bed of crime and philistinism” (Neelakanthan 29). But heroes of Bellow like citrine though felt bad about the malevolent aspect of the city developed a deeper attraction on account of certain accounts of their life’s that journey had taken place there. This got ingrained in them as a source of their life’s relationships helpful for their being of existence. As result the city was not a segmented part in their mind but for them a sacred place embedded in their minds of the past and dead Citrine developed such a sense of self that Chicago was a place for him spotted of time rejuvenation in their quality. In such a memory of the city this quality and nature of rejuvenation contained seeds of harmony and peace as positive factors and disjoined evil as a negative factor.

Materialism reigned supreme by crushing the bones of sensibility and thought Chicago assaulted Humboldt and shake his inner self. As a poet he could not estimate really the evil potential out his banking on, in the heat of his imaginative splendour. He dreamed for success and fell on the cavil days and bled. He became a bit of ridicule. Citrine, his disciple considered him as his philosopher and friend had achieved fame
out of his literary merits. Soon he felt that success was obliterated to visualize the glory of his soul. The gift from Humboldt revived him and with that revival spirit he submitted himself to deeper pursuits of realities, closer to the heart of Humboldt and himself.

Many of the characters in this novel had no private inner self of spiritual existence. They were all mad after making money. They all considered the quest for seeking inner sense was an evil conduct. All these moderns surrendered their selves to their external merry-go-around gifted life while Citrine alone scrupled hard to explore the essence of his inner self in the midst of such crazy people.

In the galaxy of Citrine’s world “Renata, Citrine’s mistress, acts out the eternal disciple of Eros; Cantabile, the modern Dionysus, Thaxter, Charlie’s friend lives out the myth of the great publishing artist, while Citrine, himself, for the most part tries playing, vaguely, comprehending all the literature on anthroposophy, the role of ‘sadhaka’ of the spirit” (Neelakanthan 30).

It was out of an information from Humboldt, Citrine, like Walt Whitman turned mystical to reset the human history in a convincing manner where in his preoccupation with death left in him an absorbing effect. This contained element of the lore of anthroposophy as well as Humboldt’s operating on him beyond his grave. Ironically Humboldt while alive had his own grouse against Citrine especially as a writer. But at the time of death he left with him his best literary manuscript that with got Citrine the best prize both materially and spiritually, by getting the gift Citrine realized the two true fundamental values of life- love and forgiveness two great answer to all oddities of death.

One of the major evil aspects prevailed in Chicago city happened to be people’s lewd tendencies bordering on madness. Renata was one among them- she “sexual
Malaria” (HG 210). Under her sex adventures there existed the inextricable factor of death. Her first husband from whom she got her divorce was a real estate tycoon. Her next partner Flonzaley after leaving Citrine was a man of physical power and a main living in clover. The very purpose juxtaposing breath and death was to show how inimical these diverse factors ready to lead men beyond redemption with one’s energies all got sucked up. Her mother Senora was also having identical taste for sex. Both were perverse in their taste for love. Renata’s she started masturbating herself taking Citrine’s foot on her crotch while he held his conversation with his friend Thaxter. Her mother Senora was still more worse that she even did not know the male responsible for her conception of Renata. Even at her much-advanced age of state she ogled for young men. Citrine’s sex with her was not his deep-rooted task for sex. He realized the presence of Maya (illusory reality) under the cover of sex and tried to transcend the evanescence of alluring aspect of sex and its physical charm white all other in the Chicago society (both men and women) were after such vulgar acts of sex Citrine alone considered his sex adventures as an experimental device to realize the worth of it in its true state and found out the answer that such fleeting sex was not an expression of soul longing love and kindness but expression of physical urge of letting one’s energies uncared, unaffected and unconcerned.

The sickness of his city at that period happened to be “Megalomaniac predilection and . . . deeper self-delusion” (Neelakanthan 32). And from that impact Citrine tried his best to come out. The experience he gained out this impact was his sleep like existence similar to death experience. He developed during such death like sleep existence a unique feeling of immortality that helped him recognize the relevance of immortal spirit that beings after death continued their living. He thus said “The truth about sleep could only be seen from the perspective of an immortal spirit” (HG 109).
His experience of death, like sleep was diverse factor against the belief of his contemporary people who all considered death the terminal point of existence and after death all beings would enter into a vacuums state. This belief of materialistic of his world that even his brother Ulick imbibed was not understood by him. He believed death a factor of conclusion for the known but not a conclusion for the unknown. It is because that only in man their exists soul the indwelling aspect of God-immortal. Man happened to be a creation of combination of mortal parts perishable part and immortal part. Imperishable part Man’s physical part suffered out of death for which after death there existed a life of void. Nothing His spiritual part soul suffered no experience of death and therefore its existence happened to be continuous, everlasting and thus immortal. Mankind knew only, the physical perishable part suffered from death and void. It did not recognize that there should be an unknown part in man that is his soul. It is because all experiences of men concluded with their physical entities. They never feel the experience of deathlessness If sleep happened to give them an experience similar to that of the experience of death then they would conclude the real death would take them not to nothingness but some thingness. This something happened to be the existence of sprit - Man’s soul which is with him when alive, which shall be there after death. His mortal part of men never realized the immortality of them because of their preoccupation with their worldly aspects of materialism. Citrine whole heartedly realized this factor. He thus said “when it (death) concluded, concluded only what we knew. It did not conclude the unknown and I suspected that something further would ensure” (HG 391).

In this context Citrine’s intimacy with the factor of deathlessness happened to be a realization of his revaluation experienced out of his physical sleep a seeping stone entity of deathlessness experience. While other men of his world knew only the
experience of sleep – something similar to death but never extended this knowledge of experience of sleep the temporary state of death and got into the realization of truth that the real death too would have a life through the physical entity but his spiritual entity. Mankind knew they had souls in them the inner spirit of man-God’s indwelling area. Mankind forgot this factor of its essence of existence due to its worldly outside activities of making big out of money and power. Its quest is after material success and in that attempt man totally forgot the real truth of its sense of self.

On account of Citrine’s wandering and journeying with such hollow men he became totally isolated. In order to make his hollow men know this high ideal that they are not Hollow men but Mortals with Immortality factor through his art of writing. He personally experienced the immortal factor in men out of his affiliation of with Humboldt whose love and forgiveness shown and showered on him for his success while he was alive out of gifting him with his manuscripts as they are his physical and spiritual entities of life. People of this world knew only the physical aspect of God’s gift that suffered death. They never realized the spiritual aspect of God’s gift- the presence of Him in them as spirit that part has not death immortal part of soul spirit. There by the gift of Humboldt (his manuscripts, served for Citrine as a bridge connecting his mortal part of his physical existence with the immortal part of his spiritual existence. This also served him as a great factor of self-realization or self-revelation, which he wanted to share with all through his writing, that Humboldt’s gift of his manuscripts similar God’s gift to Men- that is the spiritual presence of Him in all. Thus Citrine transcended the physical gift to the eternal gift of God to men- All mortals are happy with physical gifts given to them objectively. They failed to recognize God’s presence in them all, very special gift for them alone, as spirit of souls. Men alone had this gift of God that is he dwells, in them as spirit or soul. This gift is not found in any
other forms of life when Citrine decided to write about the dead to wring out the immortality of them his devotion fidelity and surfaced in his production and care of roasted in love for others and forgiveness for all evil acts. Humboldt’s double gift one his manuscripts physical and second – making Citrine realize the existence of spirit after death in Man’s indwelling soul the presence of God-spiritual one-facilitated Citrine to share his view that humans are not really natural but supernatural Citrine’s act of resetting the graves of Humboldt and his mother in another grave more spacious than the existing one is brought out the theme of their coming back (resurrection) and their having a fresh existence (renewal). Such a reunion of them brings out the meaning of real reunion that is not only their physicalities got united but also their spiritualties also got united. Citrine’s attempting such a reunion of the dead and strive hard for propagating their ideas showed him that while Humboldt alive he was not recognized for his merits and artistic talents but after his death he got him his due credit out of setting his grave near his mother, symbol of love and elevated his status to the level of immortality. The funeral service he conducted after this resetting was after the Jewish cult that a real expiation of one’s wrongs was to visit the individual wronged and seek his forgiveness Citrine also helped Humboldt’s aged uncle to fix him a decent apartment for him live.

These acts of him showed his generativity, spirit of renunciation and his power of knowledge. Citrine had no chance to help his Guru Humboldt’s much needed despair caused out of his poverty and loss of his artistic prestige. It was his manuscripts helped him get a lot of money by taking a cinema out of it. What was to extended to Humboldt for his artistic efforts was extended to Citrine monetarily. One man’s efforts become another man’s material success. When wisdom dawned on Citrine be drove away his stagnated physical existence by making use of his artistic medium elevated to spiritual
domain dominated by love and forgiveness. What he loathed in despair his association with the deplorably had companion of the world he gained the boldness to say to them how rotten and vacuum ridden their existence were and how they wallowed in misery without realizing in them there indwelled God as their souls ready to steer their course of their lives By focusing their acts of action externally led them a life of void but carry such a course of directionless ignoble existence to a noble act of contemplation inwardly and search the seat of God head in their spirits.

What Bellow tried to voice out through Citrine had its generativity on the premises of many modern’s relief on eternal reality meaningless but revolt such a pessimistic norm that such a venality could be well realized by going deep within and find out the very source of order, beauty and harmony. The duality of the individual self-contrasted with the tribe, the species, instructs and passion with Dionysus and the glory of the individual self, the god of light, harmony, music, reason, proportion etc., is always put into combat like between Apollonian person like Citrine, a man great individual upholding the ideas of love and forgiveness essential for man’s liberation as cleans and the other fellows come to interact with him are dirties without steeped in all norms of vulgarity and anti-social activities celebrating the romantic spirit of impulsiveness, lawless tendencies, the wisdom of heart. Bellow neither supported cleans nor dirties. He had none of these excesses.

He had only in him certain traditional aspects of romantics and their faith in imagination that could change the phenomenal reality and filled it with spiritual meaning. It is imagination that helped one to trace order in chaos. It is only with this help of imagination Bellow argues by making Citrine as his mouth piece that there is life – life of spirit after death. He believes death taken away our near and near there is every likelihood of interacting with them in the other world as souls. Citrine did not
understand about his Guru friend Humboldt while alive. After his death he realized his friend’s in destructive nature. This imagination helped him lift him from the disorderly world of sleepy earthy life to ‘true wakefulness’.

Citrine happened to be a product of romantic sensibility - that is through struggling in the real world of suffering and tension, certain individual like the heroes of Bellow still cling to the essence of love experienced by feeling of heart and Wordsworthian other intimation of immortality of human spirit, as with the help of imagination tool for visionary transcendentalism answer many metaphysical question in lie with the human situation.

Citrine’s ingenuity as a writer time of his gun during Humboldt’s decline as a writer. After Humboldt’s death Citrine greatly desired to understand the heart of him Humboldt’s technical artistic talents were drawn from other three American writers Isaac Rosenfed, John Bergman and Delmore Schwartz did not get him any fame of success due to his lack of portraying the technological values of Americanism.

As a result, he was ridiculed. Humboldt with the help of his imagination talked at least of the immortality of man’s inner spirit. Glorification of man and his physical deeds of adventure was the spirit of Americanism. They cared tuppance for man’s immortality embedded in his inner spirit. They glorified what they knew and they discarded what was unknown to them. The inner layer of Humboldt’s spirit urged him to express the existence of spirits. Out of his tool of imagination but he failed because “He wanted to be magically and cosmically expressive and articulate, able to say anything, he wanted also to be wise philosophical, to find the common ground of poetry and science, to prove that the imagination was just as potent as machinery, to free and to bless humankind. But he was out also to be rich and famous” (HG 119).
But Citrine experienced the transcendental dualism that he appeared to be real in physical Maya world but it is not so due to death similarly he should name appeared real in the spiritual world after death since the barrier between physical us spiritual worlds death so its distinguishes the apparent real world before death and absolute real would after death have to be transcended to bring in the elements of realities of unrealities in this phenomenal and imaginary realities in the spiritual world. This is brought about by Steiner, the philosopher... and Citrine talks the correlation between phenomenal (Unreal realities) and noumena (imaginary realities):

When I was riding through France in a train last spring I looked out of the window and thought the veil of Maya was wearing thin. And why was this? I was not seeing what was there but only what everyone sees under a common directive. By 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 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)

Wordsworthian experience of nature on ravelling all its mysteries capable for him to know about them and also capable for them to know about him is what Steiner calls transcendental Dualism and Citrine advocates his view that his imaginative soul like Plato’s experienced his familiarity of this world even after his death before now in his present existence made him feel as if he were in such and such a place before his present birth. This philosophy was called anthroposophy that sublimated the visionary transcendentalism and got into the grip of transcendental Dualism bordering on
Steiner’s transcendental anthroposophy. That is Citrine’s or Bellow’s message man is not mortal but immortal. Death is not the end point of one’s life It is the entry point through which individuals’ existence of their spirits emerging as deathless beings physically in man alone dies. The spiritual presence inside him called soul has does not experience death. It is immortal part emerges out of him after his physical death. What appeared as real in the objective world are all matters subjected to death? We all live in such an illusory word creating in us a concrete faith, in reality false, that we all experience only joy but we experience is sorrow because the bliss of life is a grim one having two sides, Positive- negative, joy – sorrow, man – woman, light - darkness etc. Reality of existence is possible only after transcending such dualism.