Chapter I

Introduction

Man constantly strives to achieve the purpose and goal of his existence through the myriad experiences of his life’s journey. The universal question that haunts man beyond his everyday life is to identify his goal. Man is created neither to encounter the battle of life, which has a combination of charming and annoying adventures nor to succumb to death leaving the remnants of bones and ashes and let others reminisce about his existence. The journey of man begins with birth and ends with death. The gross physical body that serves as a vehicle for the journey has within it the invisible passenger. But this vehicle grows, matures and, after serving the purpose, it crumbles to dust. Hence it is not the physical body but the immortal passenger that is called Reality, Truth, Atman, Soul or Self. In the Bhagavad Gita, Lord Krishna says to Arjuna, “Atman is neither born nor does it die. Coming into being and ceasing to be do not take place in it, unborn, eternal constant and ancient. It is not killed when the body is slain” (Mohapatra 36). “Self-Realization is the knowing – in body, mind, and soul – that we are one with the omnipresence of God; that we do not have to pray that it come to us, that we are not merely near it at all times, but that God’s omnipresence is our omnipresence; that we are just as much a part of Him now as we ever will be. All we have to do is improve our knowing” (Yogananda, Journey 438).

A.R. Mohapatra opines that Atman is “uncleavable, uncombustible and neither wetted nor dried” (36). Atman or Self cannot be identified with body or mind. Even when a part of the body is mutilated, the Self cannot be injured. Hence the seekers of Truth
neglect the visible and sensible ephemeral body as illusion. Man adds on comfort to his livelihood. He works hard for his physical well-being. He gives more importance to sensory impulses. When a man suffers from an injury, he complains that his parts of the body are in pain but not his Soul or Self. The parts belong to the body, a vehicle, which carries the Self. Therefore, the body and the Self are two different entities. Since the Self is a passenger in the bodily vehicle, it remains unaffected by pain and pleasure. Man hankers after worldly pleasures one after another to satisfy his sensory desires. But one can never attain satisfaction forever. There always remains a quest for permanent happiness. “The man who follows this quest is like the ray which is returning to its source. When he follows the ‘I AM’ in him to its hidden root, when the intellectual process of his enquiry gradually develops into a subtler inner movement, he will sooner or later enter – intermittently at first – a condition of impersonal freedom and utter peace” (Brunton 215). As quoted by Bhagavan Ramana in *Spiritual Instruction of Bhagavan Sri Ramana Maharshi*,

The individual soul of the form of ‘I’ is the ego. The Self which is of the nature of intelligence (*chit*) has no sense of ‘I’. Nor does the insentient body possess a sense of ‘I’. The mysterious appearance of a delusive ego between the intelligent and the insentient being the root causes of all these troubles, upon its destruction by whatever means, that which really exists will be seen as it is. This is called liberation (*moksha*). (9)

When man finds peace, he attains indestructible joy. “God is ever-existing, ever-conscious, all-powerful, ever-new Bliss – Satchitananda. The soul is ever-existing, ever-conscious, all-powerful, ever-new Bliss manifesting as individualized Being. By
meditation one can realize this. Only by going deep into the peace within can we know the Self” (Mata 237).

Man’s mind is a whirlpool of heterogeneous thoughts that prevent him from realizing the Self. When the whirlpool calms down to a vivid still water, it reflects the divine star of Self. “He has a body and a mind which belong to him, but his self is not derived from any of these, though it is at the root of them all” (Radhakrishnan, Basic 149). “The mind is evolved to realize the divine spirit involved within” (Bhadran 106). Aurobindo comments,

For that which is above the mental being is the superman. It is to be the master of thy mind, thy life and thy body; it is to be a king over Nature of whom thou art now the tool, lifted above her who now has thee under her feet. It is to be free and not a slave, to be one and not divided, to be immortal and not obscured by death, to be full of light and not darkened, to be full of bliss and not the sport of grief and suffering, to be uplifted into power and not cast down into weakness. It is to live in the Infinite and possess the finite. (8)

Nandakumar, while giving his views on Aurobindo says, “He [Aurobindo] read widely and deeply the philosophical literature of the East and the West, but said that the only two books which actually influenced him were the Gita and the Upanishads” (56).

The perpetual question of man is: what is conceived as man’s ultimate goal? “Vedanta reminds us that Self-realization is the highest goal, attaining which there is nothing more to be gained or known” (Ishwarananda 17).
The basic principle of this method, therefore, is to take that query, and try to trace out the nature and origin of the notion of self-hood; analyse the assembled totality of components which one generally considers to constitute one’s own individual being; examine, one by one, each separate part of the body, the emotions and the thoughts respectively; and through all these search for that which can truly be said to be the self, temporarily relegating all else into oblivion. (Brunton 147)

According to Yogananda, “To rise above the duality of creation and perceive the unity of the creator was conceived of as man’s highest goal” (Autobiography 267). Man alone is gifted with the power of reasoning through intelligence. In the hierarchy of the existence of living things, there are one-sense plants to six-sense human beings. Of five senses, visual sense is considered higher than the rest. Hence, during deep meditation yogis perceive visions that envisage the Truth. R.W. Emerson approves this idea in *Self-Reliance* when he says, “Self-existence is the attribute of the supreme cause, and it constitutes the measure of good by the degree in which it enters into all lower forms” (165-166). “The goal of life is Self-realisation. You have taken this body, only to attain the Highest of the highest. On account of Moha or force of Avidya you have forgotten the goal” (Sivananda 25). Yogananda says that man has got the sixth sense organ “Kutastha Chaitanya” or “Christ Consciousness” to perceive the sense of intuition (Autobiography 143). It is not only man but the whole world journeys towards eternity. Thus Dr. Radhakrishnan says, “The whole world is the process of the finite striving to become infinite, and this tension is found in the individual self” (Indian 204).
It is through universal toil that dust grows into the plant; the plant turns into the animal; the animal changes into man and man attains Self-Realization through the cycle of birth, death and rebirth. Analysing the “origin and evolution of species,” Darwin says that through a process of intelligent “natural selection” unicellular organism has evolved to be a man with six senses (Wyld 356). “The soul is the entire vital principle of any organism, the sum of its powers and processes. In plants the soul is merely a nutritive and reproductive power: in animals it is also a sensitive and locomotor power; in man it is as well the power of reason and thought” (Durant 73). Swami Vivekananda says, “The Background, the Reality, of everyone is that same Eternal, Ever Blessed, Ever Pure, and Ever Perfect One” (Vivekananda 1). It is a gradual shift from the unconscious state to the conscious state, non-living beings to living beings, darkness to enlightenment, ignorance to wisdom, desire to contentment, turbulence to peace, boredom to ever-new-joy, and death to immortality. As soon as man realizes his Self, he attains eternity. The worldly endeavour to become perfect proves the need for Self-Realization. Even the inanimate things struggle to become animate and in due course evolve as Self-Realized souls. It is easier for humans to achieve Self-Realization than the non-humans.

Pleasures and sufferings in man’s life are pre-ordained as a corollary of his previous deeds. The law of Karma pursues him through the cycle of birth, death and rebirth in accordance with the action caused by him. Like Newton’s Third law of motion, every deed of man bounds back on him in an equal and opposite measure. Each movement in the universe is pre-ordained. Each and every atom is subjected to the universal law. “Again in the Laws of Manu we read: Thou canst not gather what thou dost not sow. As thou plantest the tree, so will it grow. That is, according to a man’s own
thoughts and deeds must his compensation be. Or as it is said in the Bible: As a man soweth, so must he reap” (Paramananda 55).

The Universal Creator abides in each atom of the universe. Brahman or Universal Self is present in every sentient being. Hence the Creator is considered Omnipresent. It is said that Brahman is present in each and every atom of the universe like the nucleus of an atom. Hence Swami Vivekananda says that “It is the Atman, the Soul, in the happy and the miserable, in the beautiful and ugly, in men and animals; it is the same throughout. It is the Shining One” (1). The sages of the Upanishads, Mahavira and the Buddha have developed the idea of Self-Realization. In the preceding millennium, Buddhism spread its root along with Indian philosophy in Kashmir, Central Asia, China, Korea, Japan, Sri Lanka, South-East Asia and Tibet. The advocates of Self-Realization are found in Europe, especially among the Greek, Italian and German philosophers. As Kelman quotes in the words of Haas, “Eastern cognition is interested in consciousness itself. Western cognition is interested in the objects of consciousness…. Being equals knowing and no knowing without the corresponding adequate being” (245).

Man’s quest for Self-Realization is as old as human life on earth and as new as today’s newspaper. This is evident in the world of Literature. The ancient classical Tamil writers like Tholkappiar, Thiruvalluvar as well as the modern writers like Tagore, W.B. Yeats, and so on, throw light on Self-Realization. Bhagvan Ramana says “Self-realization which is permanent is the only true accomplishment (siddhi)” (56). Jesus says,

Seek ye first the kingdom of God, and

His righteousness; and all these things shall

Be added unto you. (Matthew 6:33)
Brahma is the Impersonal Absolute, which is identical with the individual. R.W. Emerson in his poem *Brahma* says,

> The strong Gods pine for my abode
> And pine in vain the sacred seven
> But thou, meek lover of the good!
> Find me, and turn thy back on heaven (13-16).

This poem asserts that a man who unites himself with Brahman attains Self-Realization and dwells constantly in Heavenly Bliss and needs no other heaven.

The individual Soul is known as ‘Atman’. Saravanananda in his book “Thirupalliezhutchi” says that God dwells within a subtle body. It is the ignorance of man that prevents him from realizing this truth and he is evidently far from the realization of the Ultimate Truth.

*The World Book Dictionary* gives the meaning of Self-Realization as “the fulfillment by one’s own efforts of the possibilities of development of the self” (Barnhart 1873). According to Yogananda, “In truth, all the knowledge, creativity, love, joy and peace we are looking for are right within us, the very essence of our beings. To fully realize this – not just as an intellectual philosophy but as an actual experience that brings strength and understanding into every area of our daily lives – is what Self-realization is all about” (Yogananda, Undreamed 2). The everlasting joy that we sought was nowhere but within us. Hence R.W. Emerson in the very beginning of his essay *Self-Reliance* quotes from *Satires* by Persius, “Net te quaesiveris extra” (155). It means, “do not seek outside yourself” (Emerson 176).
The word *Yoga* in Sanskrit means *union* – unification of the individual self or soul with the Universal Self or Spirit. “The fire of Yoga burns the cage of sin that is around a man” (Vivekananda Raja 96). Yogananda says,

And the actions that we must adopt for the permanent avoidance of pain and the realization of Bliss or God are called religious. If we understand religion in this way, then its universality becomes obvious. For no one can deny that he wants to avoid pain permanently and attain permanent Bliss. This must be universally admitted, since none can gainsay its truth. Man’s very existence is bound up with it. (Science 10-11)

There are various routes to reach the destination of Self-Realization known as Jnana yoga, Raja yoga, Bhakthi yoga, Karma yoga, Mantra yoga, and Hatha yoga.

Jnana yoga is a path of knowledge, which enhances discriminative intelligence to realize the Self. It consists of discrimination, renunciation and other disciplines. It focuses on self-knowledge, through which one attains realization and gets united with Brahman. “The realization is considered to be the grace of supreme power, generally called the Divine” (Omkaranandagiri 6-7). It is based on the principles of Advaitha. “To believe your own thought, to believe that what is true for you in your private heart is true for all men – that is genius” (Emerson 155).

Raja yoga is a system of scientific practice of yoga to reach the Truth. The “aim of Raja yoga is the attainment of devotion, ecstatic love, knowledge, and renunciation” (Nikhilananda 244-245). It explores the nature of the internal world and controls both internal and external worlds. It is known as the eight-fold yoga. They are “Yama…
Niyama… Asana… pranayama… Pratyahara… Dharana… Dhyana… Samadhi” (Srikanthananda 3).

Bhakthi yoga is a path of devotion to God through singing in praise of him and identifying His love in everything in the world, so as to maintain unceasing love. “So seeing oneself in all beings means seeing Divine in all beings” (Rangan 149). Bhakthi yoga purifies the mind. It has the great quality of a cleanser. Hatred becomes an impediment to bhakthi yoga. It is one of the easy methods that could be practised in day-today life. Swami Prabhavananda says that “Bhakthi-yoga does not say, ‘Give up’; it only says, ‘Love, love the Highest!’” (74).

Rabindranath Tagore, the Nobel laureate dedicates *Gitanjali* to god as a token of love. Man’s love for God enlightens him by removing his ignorance. He feels His presence everywhere and in everything. “Every moment and every age, every day and every night, he comes, comes, ever comes” (Tagore 122). The poet reveals the Universal Truth that God is omnipresent and eternal. He smiles through the five natural elements - fire, land, water, air and space. Man is elevated from the five senses to the sixth sense which unfolds the secret knowledge that God alone is the reality and the rest are only the veils of illusion. The Divine Wisdom innate in him reveals the difference between the world of reality and illusion. Tagore says,

I shall ever try to drive all evils away from my heart and keep my love in flower, knowing that Thou hast thy seat in the inmost shrine of my heart (Tagore 97).

The poet wants to keep his mind pure in order to make it permanently a dwelling place of God.
Karma yoga is a system of selfless service to others as part of one’s larger Self, irrespective of the result and to perform all actions with God consciousness - God is the doer of all actions. Thiru Arutprakasa Vallalar attained Self-realization through karma yoga. Saravanananatha elaborated the views of Vallalar as follows:

“We should unite with God, who dwelt in the abyss of man, and enjoy the ever-new bliss of both internal and external world. We should shower kindness and mercy and offer our service to all creatures with unselfish love. Treat them all equally” (52-53).

Buddha also preaches equality.

Lord Buddha was once asked why a man should love all persons equally.

“Because,” the great teacher replied, “in the numerous and varied life spans of each man, every other being (at one time or another, and in one form or another – animal or human) has been dear to him” (Yogananda Autobiograbhy 415).

Manikkavasakar asserts that Self-Realization is the goal of man’s life.

*Thirupalliyezhu* is a poem sung to wake up God from sleep. It connotes the act of awakening the Divine within man from his deep sleep of ignorance. Inner-Divine-Realization unfolds in Manikkavasakar’s *Thirupalliyezhu*. The same idea is posed in a different angle in the poem, *Good Morrow* by John Donne that denotes the awakening of the souls -- lover and ladylove. It seems to them that before realization, they have slept in the cave of ignorance. “What ever dyes, was not mixed equally;” (Donne 155). Here the poet talks about immortality. When mortals realize themselves their souls unite with God, their desires are burnt, they are made immortal and hence there is no necessity for rebirth and death. Those who do not unite with the divine completely are still chained to the
cycle of birth and death. This poem connotes that the lover is the poet himself and that the ladylove is the Divine within him. “The love between the soul and Spirit is the perfect love, the love you are all seeking” (Yogananda, Where 183). Jung considers that the identification of the exact female and male counterparts in man and woman respectively is called ‘anima’ and ‘animus’. “After all, life is a struggle of opposing forces attempting to combine with one another into a higher unity” (Thomas 223).

An important kind of image, charged with deep emotional significance and reflecting the behaviour of a community through its long cultural history, is the archetype or primordial image mentioned by psychologists like Freud and Jung. Its use and significance are often discussed by the myth critics, who maintain that ancient myths embody archetypal images, which persist in “the collective unconscious.” (Dhar 38)

Some consider God to be mother. This pattern of recognizing mother in various forms is often identified as mother archetype.

This collective unconscious is shared by everyone and is displayed by behaviour that is common across diverse cultures -- such as love of mother, belief in a supreme being, and even behaviour as specific as fear of snakes.

Jung went on to propose that collective unconscious contained *archetypes*, universal symbolic representations of a particular person, object, or experience. For instance, a mother archetype, which contains reflections of our ancestors’ relationships with mother figures, is suggested by the prevalence of mothers in art, religion, literature, and mythology. (Feldman 472)
“God as Mother, they [men] were bound to feel an intimate closeness to Him” (Shraddhananda 294). “Accepting Jung’s theory, Fiedler observes that the Archetypes are archaic and persisting clusters of image and emotion which define what is most permanent in the human predicament” (Marudanayagam 6). As man needs the guidance of a master “The guru-disciple relationship is love in its supreme form” (Yogananda, Divine 13).

Mantra yoga is a system of gaining God realization through repetition of certain root-words that produces sounds profound with powers. Vaithyanathan says that each word in Thirumurai by Thirugnana Sambandar, has mantric power. So when one pronounces verses the mantric power gets united within the Soul to get rid of the worldly sufferings.

Hatha yoga is a system of physical exercises, asana and breath control in order to purify the body, charging one with awareness and control over its internal states so as to make it fit for meditation. In the novel Siddhartha, the hero practised this kind of yoga, when he led the life of a Samana. This made him assert, “I can think, fast and wait” (Hesse, Siddhartha 56). As a German writer, Hermann Hesse explores man’s goal and the way in which he attains Self-realization. “The German mind has been reputed for its profundity of thought, imaginative power and the capacity to probe into the depths of human experience” (Radhakrishnan, Religion 90).

This thesis is based on the theme of Self-Realization in the four novels -- Siddhartha, Narcissus and Goldmund, The Journey to the East and The Glass Bead Game. The theme is established by analyzing the life of the central figures in these novels. The archetypal approach has been used in the four novels.
In psychoanalysis, it is found that there is yet another powerful force besides the conscious, in whose store-house the elements of human personality are accumulated. This region is called the unconscious, which consists of the imprints of “the infantile, the primitive, and the animal” (Baral 26). The unconscious is not only individual but collective, within whose bosom lies the “psychic ‘structures’ or archetypes”, which are “like dry stream beds whose shape determines the characteristics of a river once water begins flowing through them…. They tend to appear as certain regularities -- recurring types of situations and figures” (Fadiman 64). In “literary criticism”, as M.H. Abrams points out, the term archetype denotes recurrent narrative designs, patterns of action, character-types, themes and images which are identifiable in a wide variety of works of literature, as well as in myths, dreams, and even social rituals”(12). The examples of archetypal themes that are recurrent in literature are mother figure, quest hero, journey, seasonal cycle, guru-disciple relationship, inner-voice, the church, a monastery, and so on.

Archetype is a pattern of thought, image or idea which is recurrent irrespective of past, present or future ages. The pattern is unconsciously inherited and universal in nature. Sir James George Frazer, the Scottish anthropologist, through his work The Golden Bough, traces the origin of myth, magic, religion and rituals in various parts of the world. Jung explores the “unknown in the inner world” of the unconscious and declares that the individual belongs to the collective beliefs and myths which lie under the personal unconscious (Baral 106). “The instincts and archetypes together form the collective unconscious” (107). He further opines that the unconscious mind of the individual contains primitive processes that do not come under the light of consciousness.
and “different aspects of mental life which have been neglected in the course of development” (Baral 107). It also has certain “uncomprehended personal experiences, and ideas” (107) which are forgotten owing to a loss in value.

To quote Jung, “conscious and unconscious are not necessarily in opposition to one another, but complement one another to form a totality, which is the Self” (Fadiman 71). The self archetype emerges in dreams or as an inner guidance that leads him to be a complete man through “symbols of wholeness, unification, reconciliation of polarities, or dynamic equilibrium -- the goals of the individuation process” (Fadiman 71). In the analysis of the novels, the self is found to be “the central archetype, the archetype of order, and the totality of the personality” (Fadiman 71). These archetypes associated with the process of Self-Realization are seen to be at work in the lives of the protagonists. They have been brought out to trace their spiritual growth towards the Ultimate Reality. To attain this state, which is called Self-Realization, man needs a mentor or a spiritual guide. Lord Krishna in the Mahabharatha drove the chariot for Arjuna in the warfield of Kurukshetra. He guided Arjuna as a guru, when Arjuna, in a state of despair, was unwilling to wage a war against his own kith and kin. He revealed the secret of the Soul to the ignorant Arjuna, who was enmeshed in delusion. As soon as Arjuna’s ignorance was cast off and the veil of maya removed, he became a Self-Realized person through Krishna’s “Gita Upadesa”. This is a universally accepted truth that seeking the help of a spiritual guru becomes inevitable for a person to attain Self-Realization. Hence the guru-disciple archetype can be traced to the myth of Krishna, the charioteer. This archetype is recurrent in all these four novels of Hermann Hesse.
German literature consists of literary texts written in the German language, covering Germany, Austria and a part of Switzerland. The settled Germanic tribes sang the written literature of Iceland, which were shared from the memories of Nordic people. The Old High German period continued till the end of the eleventh century. The period of Middle High German began in the twelfth century. Lyric poetry flourished with the courtly love of the French tradition. Walther von der Vogelweide was one of the famous poets of this period. The poets were highly influenced by Arthurian legend. The quest for the Holy Grail was the theme of *Parzival* written by Wolfram von Eschenbach, whose another famous work was *The Ring*.

The German Renaissance was spread by the writers of the fifteenth and sixteenth centuries, as they travelled to Italy and were inspired by the Italian Literature. Through this movement classical literature was revived. Martin Luther, Konrad Celtis, Johann Reuchlin, and Johannes Guten Berg were the outstanding writers of the Age.

The Beroque period, between 1600 and 1720, was a fertile Age for German Literature. The famous novel *Silplicius Simplicissimus* written by Grimmel Shausen belonged to this period. Tragedies were written by Andreas Gryphius and Daniel Caspar von Lohenstein. The eighteenth century witnessed many philosophical writers like Christian Wolf, Johann Wolfgang von Goethe, Friedrich Schiller and Immanuel Kant in the movements of Enlightenment and German Classicism. German Romanticism began in the nineteenth century. It was opposed to German Classicism. It stressed that there should be a link between creativity and society. Hegel, Hoffmann, Friedrich Schlegel, Theodore Storm were popular among them. Realism and Naturalism developed in the nineteenth century. Expressionism took shape in art, painting and literature. Franz
Kafka’s novels expressed it. During the Nazi reign a few authors were in exile and the works of a few others were censored. The effect of the World Wars gained prominence in the works of writers like Thomas Mann, Franz Kafka, Goethe, Herman Hesse, Stefan Zweig and so on.

Romanticism is considered the Golden Age of German Literature, which began during the later part of the eighteenth century under the flourishing leadership of the philosopher, scientist, poet and dramatist Johann Wolfgang von Goethe, who wrote *Faust.* “Emphasizing the power of imagination over reason, Germany created a new vision in aesthetics and philosophy centering on the self, the individual person” (Kearns 800). The familiar themes of the age are travel, nature and myths. Goethe’s *The Sorrows of Young Werther*, E.T.A Hoffmann’s *Dersandmann*, and Jacob’s *Deutsche Mythologie* are works built on such themes.

The philosopher, Friedrich von Schlegel; the lyric poet, Heinrich Hein; and Victor Hugo were some of the contemporaries of Hesse. They focused their attention on Indian tradition and culture.

German literary works based on Indian tradition were translated in the beginning of nineteenth century. In 1857, Friedrich Ruckert translated *Gita-Govinda* and many tales and parables based on Indic themes. “Adolf Holtzmann’s *Indische sagen* became a source book for future writers” (Misra 112). German writers’ profound interest in Indian philosophy was evident in the novel *Mahaguna* written by Karl Gutzkow in 1852, an epic poem *Buddha* by J.V. Windmann (1869), *The Upanishads* translated by Friedrich Max Muller (1879), a drama *Karma* by Karl Bleibtrae (1901), *Introduction* by Eugene Burnouf (1844), *Die religion des Buddha und ihre Entstehung* by Carl Friedrich Koppen
A work of art may have profound philosophical thoughts and enhance man’s thinking, and mould him. Swami Vivekananda explains that “each thought is like a blow of hammer, which shapes man” (187). Therefore, a literary work that explores the truth clothed in philosophical thoughts and which inspires man is considered superior. Hesse has attempted to explore man’s true nature through his works. Emerson says, “Time and space are but physiological colours which the eye makes, but the soul is light; where it is, is day; where it was, is night; and history is an impertinence and an injury, if it be anything more than a cheerful apologue or parable of my being and becoming” (164).

Hermann Hesse was born on 2nd July 1877 at Wurttenberg, Germany. His father Johannes Hesse was a Baltic missionary. His mother Mary Hesse was the daughter of a man popularly known as ‘India expert’. Owing to his grandfather’s influence, Hesse took interest in exploring Indian culture and tradition. He was put in a grammar school at Wurtttenberg in 1880-1891. In 1898, his first collections of poems were published. In 1899, he published his first novel in German – Schweinigel. In 1900, he gained local reputation through his reviews and articles in magazines. Hesse had a wider response from Europe and America. Hesse’s family moved to Switzerland. He published Hermann Lauscher in 1901, which gained a wide acclaim. He lost his mother in 1902. He was betrothed to Maria Bernouilli. He wrote Peter Camenzind in 1903. He became a Freelancer in 1904. In the same year he published Peter Camenzind. It is about a young boy who after leaving his village, becomes a poet and attains success. The theme of his
first novel is on “the individual’s arduous search for self-awareness, identity and self-fulfillment” (Hagar 153). He proved to be a successful novelist and was awarded Bavernfeld Prize. “Hesse was able to appeal to that and succeeding generations of young people by exploring issues that concern them: identity, self-realization, and individuality” (Kearns 893).

He married Maria Bernoulli and moved to Gaienhofen at Lake Constance. In *Beneath the wheel* published in 1906 he expressed the struggles of Hans Giebenrath at his school. His fellow mate, Hermann Heilner ran away from the school rebelling against the educational system and he was searching for his own vision of life. In 1910 and 1914, *Gertrude* and *Rosshalde* were published. In the novel *Gertrude*, Kuhn is a renowned composer, who falls in love with Gertrude, an opera singer. But she falls in love with Kuhn’s friend Heinrich Mnoth, another opera singer and marries him. They prove to be a mismatched couple and end in ruins. This tragedy inspires Kuhn to compose the most successful opera in his artist career.

In *Rosshalde*, Johann Veraguth, a famous painter shuts himself within the boundaries of his estate Rosshalde because of incompatible family situation. At one stage he leaves Rosshalde and moves to India in search of his identity. These two novels deal with the problems faced by an artist in the society.

Hesse visited India with his painter friend, Hans Sturzenegger in the year 1911. When the First World War began, he joined hands with Romain Rolland, the Nobel Laureate to raise his voice against War. He edited newspapers and published a series of books for the German prisoners of war. He was appointed in the Embassy of Germany.
His article about the First World War was published in Swiss, German and Austrian newspapers.

He published *Knulp* a collection of three stories in 1915. Hesse’s wife was mentally affected. In 1916, she was diagnosed with Schizophrenia. As her problems multiplied, he contacted Dr. Joseph Lang, a disciple of Jung, and began to analyse the theories of Jung. Events followed in quick succession; his son fell ill; his father died and, in 1919, he had to leave Bern for Montagnola, a small town, where he published *Demian*. Hesse initially published *Demian* under the pseudonym Emil Sinclair. The search of the youth Sinclair in the novel has inspired the youngsters “to seek their true selves” (Hager 156). Apart from novels, Hesse has also published essays and short stories. His essay, *Zarathustra’s Return* written in 1919, shows his appreciation for Friedrich Nietzsche. In 1920, he published three short stories *A Child’s heart, Klingsor’s Last Summer, and Klein and Wagner*, which are considered to be the best. He published several volumes of collected poems such as *Poems* (1902), *Comfort of the Night* (1929), *Collected Poems* (1942). In 1922 *Siddhartha* was published. This novel depicts the life of a youth, who has a thirst for knowledge and in his search attains the realization of the Ultimate Reality.

Hesse became a Swiss citizen in 1923. As his personal life was troublesome, he divorced his wife. In 1924 he married Ruth Wenger, but this was also not a successful marriage, and it ended in a divorce in 1927. In spite of his personal problems, he continued to bring out poems, stories, essays and reviews. With the publication of *Steppenwolf* in 1927, he received a wide acclaim not only in the European countries but beyond as well. In this novel, Harry Haller’s conflict between the animal instinct and the civilized world mirrors the confused values of European life after the World Wars. His
first biography was written by Hugo Ball in 1929. Hesse published *Comfort of the Night*, a poetry collection in 1929. *Narcissus and Goldmund* was published in 1930. It is one of the most famous novels dealing with two opposite characters – a teacher, who adheres to spiritual austerity in seeking peace and his pupil, who adheres to a wayfarer’s life in seeking peace in his own way.

Hesse married Nina Auslander Dolbin in 1931, who was an expert in history. The couple shifted to a new house in Montagnola. This marriage proved to be a success and bestowed the peace that he required. In 1932, he published *The Journey to the East*, in which H. H., the central figure, attains enlightenment through the League. Hesse became a member of Swiss Club poets in 1934.

The next eleven years Hesse worked for his masterpiece. He published *Collected Poems* in 1942 and *Das Glasperlenspiel* in 1943. It was published as *Magister Ludi* in 1949 and renamed *The Glass Bead Game* in 1969. In this masterpiece Hesse had well-brought out the individual’s goal and his attaining it. The guru-disciple relationship recurs. Hesse was awarded the prestigious Nobel Prize and the Frankfurt Goethe Prize, which was considered to be Germany’s most important literary prize, for the novel *The Glass Bead Game* in the year 1946. He published *War and Peace*, essays on political topics in 1946; *Collection* in 1951; and *Collected Essays* in 1955.

Hesse was in seclusion during his final years in his Montagnola house. He died on 9th August 1962. His popular works are *Peter Camenzind* (1904), *Rosshalde* (1914), *Youth is beautiful* (1916), *Demian* (1919), *Siddhartha* (1922), *Steppen Wolf* (1927), *Narcissus and Goldmund* (1930), *The Journey to the East* (1932), and *The Glass Bead Game* (1943).
The reason for selecting these four novels – *Siddhartha, Narcissus and Goldmund, The Journey to the East* and *The Glass Bead Game* – is that the theme of Self-Realization is profound and that they are autobiographical. The novels expound the Self-Realization of different personalities. *Siddhartha* focuses on Self-Realization of a man, who has an insatiable thirst for knowledge from his childhood. His self-enquiry helps him to progress towards his goal. Only when Siddhartha realizes all his follies in life and finds himself ready to receive the Reality, does Vasudeva bless him with Self-Realization. In *Narcissus and Goldmund*, the novelist concentrates on two personalities who have opposite characteristic features. Narcissus finds Self-Realization through refraining from the senses and practising meditation and saintliness whereas his polar opposite Goldmund finds Self-Realization after being subjected to the grinding mill of worldly experiences and sense pleasures and maturing to an elevated state of detachment, contentment and divine joy. *The Journey to the East* deals with H.H. who owes his allegiance to the League, a spiritual organization with a mission. Groping in the spiritual darkness of ignorance he swiftly ascends the ladder of wisdom and attains Self-Realization. In *The Glass Bead Game* the central figure is Knecht, who joins Castalia to master the Glass Bead Game. Mastering the Game involved mastering his own emotions and freeing himself from worldly bonds. Thus shattering the fetters he sails into the domain of Self-Realization.

The thesis is divided into six chapters. The first chapter is an introduction dealing with different aspects of Self-Realization. It traces the origin and growth of German Literature up to the Age of Hermann Hesse, his life, works and methodology. The second chapter “From Restlessness to Serenity” deals with the novel *Siddhartha*. It describes the
inexorable quest for knowledge, the periodical introspection, the revelation of
timelessness, unity and totality of river, the law of cause and effect or Karma, the
elements of archetype and demythologization. The third chapter “From Desire to
Contentment” discusses the novel *Narcissus and Goldmund*, which shows man’s desire,
divine guidance from his inner voice, freedom from bondage and the mystic culmination
of duality in nature. The fourth chapter “From Darkness to Light” is about the novel *The
Journey to the East*, which emphasizes the metaphysical journey of life, simultaneity of
time, totality of space and the essence of Self-Realization. The fifth chapter “From
Fetters to Freedom” treats the novel *The Glass Bead Game*, which depicts the elevation
of a boy to the position of Magister Ludi in a Castalian set up, his affinity with his Music
Master, his realization through music and the Glass Bead Game, simultaneity of time,
totality of space, his sacrifice for his student and the themes of the three stories written by
Knecht under the title *Lives*. It traces archetypal pattern. The sixth chapter is *Summation*,
which presents the consolidated findings on the theme of Self-Realization. Thus all the
four novels expound the journey of the protagonists to achieve the Ultimate Reality. The
methodology outlined in the seventh edition of *MLA Handbook for Writers of Research
Papers* has been followed.