Chapter IV

From Darkness to Light

Man’s life begins as a movement from darkness to light, which is a process between the embryonic existence that begins from the dark enclosed walls of the womb and the bright vast world of life just a step forward for which a leap is sufficient for the baby. It is not only that the baby’s growth from childhood to youth, manhood and old age is a progressive journey of the physique but it is also the journey of the mind and the soul. The baby learns through imitation, practice and experience in each step of life. The child learns and perfects himself, but no one can predict the time when he would attain perfection. Man’s progression of life’s journey moves from a wombic cage to cease with a wooden cage. It is a metaphysical journey of a soul from an ignorant confined seed of earth that has delved deep in darkness to an intelligent liberated fruit of omnipresence which has sprouted out of enlightenment. This fruition of the soul is conceived of as man’s highest goal in life. The protagonist of the novel, The Journey to the East is a middle-aged man, whose strives to attain this fruition through the Order which is a spiritual organization that becomes a guiding source for the liberation of humanity. Journey is one of the predominant motifs in archetypes.

Dr.S.Radahakrishnan 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). Primitive man started his journey by hunting for food by sheltering in protective caves. Man journeys for his biological needs and mental satisfaction, which
depends on the requirements of his never-ending search for such things as food, shelter, money, hunting after treasure, excitement in pleasure and identity in a civilized society. The journey is a movement from an uncomfortable zone to a comfortable zone physically, mentally and spiritually. Be it the journey of a thirsty crow, which quenches its thirst out of a little water in a pot by dropping pebbles to raise the level of the water, or of a bird that migrates to a foreign land in search of comfort, the journey begins as soon as the endeavour begins. Even the roots of single-sense beings like plants and trees journey for kilometres in order to absorb water. The journey of ants and honeybees begin when they collect their food to store them for their future. Fish and reptiles start to reach for the food through their sense of smell. First of all, animals look after their biological needs and in order to fulfill them they begin their journey in their own way. Hence from a single-sense organism to a five-sense living-being, the journey of their life begins with their struggle to keep themselves alive in this world. The sixth sense human being with his added sense of reasoning perceives and journeys beyond the mortal level of satisfaction to achieve invulnerable peace.

The Magi undertook the journey to pay their due respect to the newly born Son of God. The Magi were the three wise men, from the east, who travelled to Bethlehem, when the Christ was born, following a star which appeared in the east. They presented gold, frankincense and myrrh, which were considered precious with medicinal qualities, and aromatic herbs. So the visit of the Magi is considered by the Western Church as the Epiphany, which is celebrated as
unfolding the incarnation of Jesus Christ on the Sunday that falls between 2\textsuperscript{nd} January and 8\textsuperscript{th} January.

T.S. Eliot in his poem, *The Journey of the Magi* reveals the journey briefly narrated by one of the Magi in a dramatic monologue. The theme of alienation and helplessness is expressed through the lamentation of the speaker, who is in old age and distress. The world becomes topsy-turvy including the climate. The camels are lying down in the melting snow. The people are after materialistic pleasures of wealth, liquor and women. Those are the signs of decline. The Magi travels through the night hearing the voices, “That this was all folly” (Eliot 20). At dawn they cross the vegetation, three trees and see three dice players in a tavern in the evening. They return to a place of satisfaction. The Magi’s retrospection reveals their purpose of the journey whether it is to witness “Birth or Death?” (36). The very birth of the Christ is like the death of the old religion that has been wide spread in the world. He finds that people have become aliens and the earth is no more a spiritual place to live in. So, he gladly invites his death. At the end of the journey, he feels that he should not live in the world which is devoid of spiritual excellence. “In this way, when man understands by his Parokshajanana (correct inference) the nothingness of the external world, he appreciates the position of John the Baptist, the divine personage who witnessed Light and bore testimony of Christ, after his heart’s love, the heavenly gift of Nature, had become developed” (Yukteswar 48).

Hermann Hesse’s philosophical works have found their ground on Oriental Vedas, Upanishads and the Bhagavad Gita. *The Journey to the East*
reveals the human journey that edges forward to illumination. In the title of the novel, the direction east reveals the sunrise, which is a symbolic representation of enlightenment. Therefore it is a journey towards knowledge that would bring an awakening from the darkness of ignorance. Tennyson through *Ulysses* speaks:

“I cannot rest from travel; I will drink
Life to the lees.” (6, 7)

Ulysses, who had a quest for knowledge wanted to undertake a voyage. This was his unquenchable desire. He was “roaming with a hungry heart” (Tennyson 12). It was a boredom to rest with the duties of a ruler. Through his experience, he was able to unravel the glimpses of the untravelled world.

“As though to breathe were life? Life Piled on life
Were all too little, and of one to me
Little remains; but every hour is saved
From that eternal silence, something more,
A bringer of new things; ………………….
…………………………………………..
…………………………………………..
To follow knowledge like a sinking star,
Beyond the utmost bound of human thought.” (Tennyson 24-33)

His tremendous courage in old age for a journey shows that he wants to penetrate into the world of Indestructible Knowledge. So man should understand and realize his purpose of life on earth, his spiritual aspiration, and the way through which it can be attained. Hence everyday brings new experience and
awareness, which leads him from one stage to another. Therefore it is a step-by-step process to unravel the mysterious selfhood.

Herman Hesse published the novel *The Journey to the East* in 1932. In this novel the protagonist H.H. travelled through space and time in order to find the Ultimate Reality through a League called the Order. It is an allegorical novel, which represents the doctrine of Self-Realization through the life of the central character. The major theme of the League is a journey, in which the members of the League travelled not only to all the parts of the world but also beyond the here and after; from era to era even – The Middle Ages, Golden Ages and Renaissance within a fraction of a second. They travelled at the velocity of thought. They did not travel through any new or old vehicle but they “penetrated into the heroic and magical” through the vehicle of mind (Hesse, Journey 7). Theodore Ziolkowski commented on Hesse’s belief in the Third Kingdom that “Psychocracy is not only a ‘unification of all times’ - that is, vertical simultaneity in time. It is also horizontal totality in space, embracing all places and people now living, a state of ‘magic’ that makes possible a ‘confusion of life and poetry’. In this realm there exists ‘the liberty of experiencing everything imaginable simultaneously, of exchanging inner and outer reality playfully, of shifting time and space like stage sets’” (Ziolkowski 254). The souls that belonged to the Third Kingdom were a part of eternity.

The novel begins when the narrator was in his old age, tired with illness, and restless due to despair. The two World Wars had done enough to collapse the mental peace of an individual. So, as a diversion people took shelter under the
secret mission of the League, where their spiritual aspiration could be raised forth. The hero of our novel H.H. also undertook a journey through the League. He took part in a secret journey to the East which eventually was believed to bring an awareness of the Eternal Truth.

According to Hinduism, when a man wants to overcome his ignorance and to enrich himself with spiritual virtues, his subservient attitude seeks the guidance of a Samaritan or a Mission, which subjugates him to follow the precepts which in turn enhance the physical, mental and spiritual well-being. Swami Sri Yukteswar in his book, *The Holy Science* avers that the “heart’s natural love is the principal requisite to attain a holy life” (69). When this natural love appears, there exerts a balanced healthy condition between the body and the mind. Hence this assists man to perceive the natural guidance properly. This longing for the home of the soul enables man to proceed further in the altitude through devotion and love. “With the help of this developed love, man becomes fortunate in gaining the Godlike company of the divine personages and is saved forever. Without this love, man cannot live in the natural way, neither can he keep company with the fit person for his own welfare…. Hence the culture of this love, the heavenly gift, is the principal requisite for the attainment of holy salvation; it is impossible for man to advance a step toward the same without it” (Yukteswar 70). When man surrenders himself to a mission, it delivers the novitiate from his worldly obstacles and facilitates him a platform in order to attain the Ultimate Truth. Similarly, the narrator H.H. joined the secret League where he had to abide by its rules.
The novel is divided into five chapters. The first chapter describes the narrator’s aim in the League; his experience in the secret journey; and his acquaintance with the servant Leo. The second chapter describes Leo’s disappearance and the consequent disillusionment that shattered the journey and the narrator’s attempt to write his experience in the League. The third chapter exemplifies H.H.’s discussion with the editor Lukas; editor’s advice to meet Leo; and H.H.’s attempt to meet Leo. The fourth chapter describes the narrator’s identification of Leo; his comparison with him and disillusionment; and his letter to the League. The fifth chapter discusses the narrator’s journey with Leo towards the head office of the League, the League’s queries and its judgement and the narrator’s realization. At the end, Leo successfully completes the narrator’s journey towards realization, which was once hindered by Leo.

In the title of the novel, ‘East’ represents the sunrise, which is a symbolic representation of enlightenment. Hesse says that Self-Realized people belong to the East. He says, “I agree with Siddhartha, our wise friend from the East” (Journey 8). Therefore it is a journey towards Divine Wisdom that would bring an awakening from the darkness of ignorance. This indicates that man’s life is a journey that leads him from one stage to another. Each day he acquires knowledge and awareness. It is a step-by-step process to unfold mysterious selfhood. Then he understands and realizes his purpose of life on earth, his ambition in life and the way through which it could be achieved.

This novel could be called a “League novel” or “Bundesroman” or “Lodge”. Many personalities like Frederick the Great, Herder, Goethe, Mozart,
Pestalozzi and so on were the members of various secret Orders that emerged during the later part of the eighteenth century. Some of the popular League novels are *Dya-Na-Sore* by Meyern, *The Genius* by Grosse, *The Monk* by Lewis, *Wilhelm Meister’s Apprenticeship* by Goethe, *The Devil’s Elixirs* by E.T.A. Hoffman, *Heinrich Von Ofterdingen* by Novalis and *Hyperion* by Holderlin. The characteristic features of the League novel or Bundesroman are as follows. The League or the secret society is the central idea around which the plot of the novel has been constructed. The secret mission guides or controls the life of the protagonist, who has been an active participant in the League’s secret journey. The member of the Order is subjected to the rules and regulations of the Order. He should swear his allegiance to the League. “The letter of Apprenticeship” is given to the protagonist requesting him to take part in the League’s secret journey (Ziolkowski 256). There is a group of higher officials ranked at the top of the hierarchy. Their head represents “the human incarnation of the order, in contrast to the Superior who exemplifies its spiritual principle” (Ziolkowski 257). The hero is guided by the emissary, who is traditionally characterized by various set features, among which the most salient are his “omnipotence, his omnipresence, his timeless appearance, his sparkling glance, his foreign origin, and the quality of mutability” (Ziolkowski 257). The hero comes into conflict with the rules of the League. By facing the challenges his subsequent awakening leads him to the threshold of salvation. Hence in the novel H.H. joins the League and takes part in the secret journey. In the beginning of the novel his determination not to reveal
the secrets of the League shows his subjugation and obedience even after many years of being detached from it. He declares this in the first part of the novel.

And even though the League seems to have had no visible existence for a long time and I have not seen any of its members again, no allurement or threat in the world would induce me to break my vow. On the contrary, if today or tomorrow I had to appear before a court-martial and was given the option of dying or divulging the secret of the League, I would joyously seal my vow to the League with death. (Hesse, Journey 6)

Each novitiate has a different goal, which he desires to acquire in the Journey to the East, “towards the Home of Light” (Hesse, Journey 12).

A poet says,

“He who travels far will often see things
Far removed from what he believed was Truth” (8).

Here the author speaks about Maya or illusion. History serves to be a mere picture book for H.H. “This ‘inexperience’ has given rise to the position where our journey, which once raised thousands to a state of ecstasy, has not only been forgotten by the public, but a real taboo has been placed upon its memory” (8).

Frazer in his famous book *The Golden Bough* explains the term *taboo*. In primitive society certain “ceremonial purity” has been observed by “divine kings, chiefs and priests”, who should be kept away from so many category of people like “mourners, women in childbirth, girls at puberty, hunters and fishermen, and so on” (294). Some may observe cleanliness whereas others may not. “But the savage makes no such moral distinction between them; the conceptions of holiness and pollution are not yet
differentiated in his mind” (Frazer 294). The holistic people suffer when they come into contact with the outer world. Hence they are supposed to be observed as taboos, which are kept secluded from the world. “These taboos act, so as to say, as electrical insulators to preserve the spiritual force with which these persons are charged from suffering or inflicting harm by contact with the outer world” (295). The beliefs that are deep-rooted and wide spread began to frame the mould of early norms set for kingship. If an ordinary man takes pains to safeguard his soul, then the utmost care is taken to safeguard the ruler of the country, for everybody’s wellbeing is considered to depend upon the wellbeing of the king. It is revealed that the observed rules of “the kings are identical with those observed by private persons out of regard for the safety of their soul; and even of those which seem peculiar to the king, many, if not all, are most readily explained on the hypothesis that they are nothing but safeguards or life guards of the king” (Frazer 256).

Hence whether it is a taboo or not, the savage people wanted it permanently or temporarily to be banished from common usage. Frazer says, “those sacred chiefs, kings and priests, more than anybody else, live fenced about by taboo as by a wall” (295).

Frazer opines that “the savage fails to recognize the limitations” of his power over nature (200). When a man possesses a supernatural power, the difference between man and god becomes blurred. Primitive people did not consider the supernatural agents great, even though they are superior to man. Through history it was revealed that gods are super human beings endowed with greater powers when compared to human beings. Here the world is considered democratic where natural and supernatural beings gain equal standpoint. With man’s experience, he learns that he is belittled when compared to its vast nature. As Frazer puts it,
For the idea of the world as a system of impersonal forces acting in accordance with fixed and invariable laws has not yet fully dawned or darkened upon him…. But the idea remains undeveloped, and so far as he attempts to explain the world he lives in, he pictures it as the manifestation of conscious will and personal agency (120).

It is revealed to man that the being which controls the entire cosmic systems of the universe is greater. Hence by creating the divider between the Supreme-being and the human being, “… his old sense of equality with the gods slowly vanishes…” (Frazer 120). The Supernatural being or “man-god” is believed to have existed during the earlier period of religious history in which man and god were considered peers (121). Here the division between them does not exist. Hence the idea of god who incarnates in a human form does not amaze primitive man, who believes that a “man-god or a god-man” is only an elevated state of supernatural power in which he has unaltered faith (121). The controversy that exists in a religion has emerged out of misunderstanding or misconception of religious ideas. The fundamental idea of man-god as a savage and civilized man is concurrent. The civilized thoughts of god were developed based on this primitive notion. Gods have been “believed by their worshippers to be incarnate in living human beings, whether men or women” (122). It is mostly temporary – “commonly known as inspiration or possession” (122). Its manifestations are “divination and prophecy rather than miracles” (122). When the divine has permanently incarnated in a human body, it unfolds its divine nature through miracles. The incarnation may take place mostly in “descendants of king” or in “men of the humblest” (122). In some cases “they are kings as well as gods, and the government is a Theocracy” (126). They are said
to have powers to control the five natural elements and also could bring epidemic and death to the country.

It was unlawful even to touch a king. As the chiefs and kings were tabooed, their food was cooked in new pots everyday. The pots and the dishes used by them are broken after using them. They are meant for a single use only. If someone consumes the left out food of the sacred dish, they are intended to have their mouth and throat “Swollen and inflamed” (Frazer 267). It is believed the same curse would fall if somebody abducts “Mikado’s clothes without his leave… In Fiji, ‘Kana lama’ is the disease supposed to be caused by eating out of a chief’s dish or wearing his clothes. Some family or clans of commoners were exempt from this danger” (Frazer 267).

Similarly the secret indulgence of an individual in a spiritual mission, a League, is considered a taboo in the society of H.H.. When he mingled with the people before attaining the goal, he is inclined more to be worldly than to be spiritual. So the society considered the members of a League as taboo in order to help the spiritual seekers to soar high in their plane of spirituality without hindering them through making them indulge in the mundane life.

In the League a novitiate had a goal to win the great treasure called ‘Tao’. Lao-Tze is the founder of Taoism. According to him, Tao means one. It is the one in the beginning and would remain forever. “Lao-Tze means old boy or philosopher – one who remains childlike even when old. He was endowed with more than ordinary intelligence” (Mohapatra 186). His goal was “to keep himself concealed and unknown” (186). His book was Tao-to-Ching, which means The way and its power, which enabled man to lead
a good life. Chuang-Tzu views Lao-Tze’s appearance as “a man of Sageliness within and kingliness without” (186). In a generalized way, Tao is called the “Way of Heaven” but when restricted to man, it is the ‘Way of Man’. The ‘Way of Heaven’ is universal and it is the role played by the Lord whereas the ‘Way of Man’ is individualized and it is the role played by the servant. Taoism preaches man to overcome duality without being affected by it. The projection of duality is mere Maya that enslaves man. “When love and enmity, profit and loss, favour and disgrace do not affect the sage, he becomes world honoured” (Mohapatra 187). The philosophy of Taoism has three facts. The first is the “the way of ultimate reality or Brahman”; the second is “the way of universe or heavens” or Jivatman as told by Hinduism; the third is “the way of human being” whose ideal has been based on his knowledge of nature (Mohapatra 187). It is said that a wise man would trust nature as his friend. The subtle root of the three factors in Taoism seems to have a parallel with the concept of Trinity in Christianity – the Father, the Son and the Holy Ghost. The Father is the ultimate goal from where all the souls have come to the earth. The Son is Jesus Christ, who spreads the ideology of heaven and leads humanity for spiritual upliftment through His preaching. The Holy Ghost which dwells in a human being is immortal and reaches the Father after shedding the mortal body.

The philosophy of Taoism came into prominence in 19th century. It means “‘path’ or ‘way’ of life” in Chinese. The three essentials in Taoism are compassion, moderation and humanity. It is not religion oriented but built on innumerable teachings based on the revelations of nature. The philosophy reflects the various themes such as naturalness, vitality and peace, ‘effortless effort’, refinement, flexibility, receptiveness, adaptability, relationship of human beings and their way of life. ‘Wei Wu Wei’ is an important
concept in Taoism which means *action without action* or *effortless doing*. The goal is to attain a balanced state or a perfect state which results in achieving soft and powerful nature that is irresistible.

The term *Tao* has gained various interpretations. A few could be quoted: “Logos”, “The way”, “Eternal Being”, “Reason”, “Nature”, “Enlightenment”, and “Eternal Word” (Mohapatra 187). It was the one that existed in the beginning and would be present for ever. It is beyond the reach of the senses. It is subtle, immortal and imperceptible through the senses. Therefore in the novel, the person who hunts for the treasure of Tao wants to become a Self-Realized person.

In the Taoist philosophy, ‘Yin’ and ‘Yang’ represent the opposite forces which are interdependent and they merge as a single whole in the world of nature. This symbol is called Taijitu. ‘Yin’ symbolizes feminine and ‘Yang’ symbolizes masculine nature. Yin represents soft, cold, passive, and slow; and is associated with water, earth, and moon and night time. Yang represents hard, hot, active and fast; and is associated with fire, sky, and sun and day time.

Another novitiate in the journey wanted to capture the snake of ‘Kundalini’, conceived of magical powers. If the mind is engrossed with matter, yoga will not be successful. Man’s mind lingers constantly in the three lower parts of spine centres: “at the navel, at the sexual organ and at the organ of evacuation” (Nikhilanandha 499). Only by spiritual practice, man can rise above these three Chakras. During the practice, Kundalini is awakened.
According to the yogis there are three nerves in the spinal column: Idā, Pingalā, and Sushumnā. Along the Sushumnā are six lotuses or centres, the lowest being known as the Mulādhāra. Then come successively Svādhisthāna, Manipura, Anāhata, Viśuddhi and Ājnā. These are the six centers.” (Nikhilanandha 499)

Kundalini is awakened through spiritual efforts and progresses through the spinal centres from the lower Mulādhāra to the higher Sahasrāra. When it rises above and above, and reaches Anāhata, near heart, the spiritual seeker will have withdrawn his consciousness from the mean-level or lower-level to a higher state of consciousness.

“After passing through the six centres, the Kundalini reaches the thousand-petalled lotus known as the Sahasrāra, and the aspirant goes into Samādhi” (Nikhilanandha 499). The Sushumnā is the subtle nerve that passes through the spine, where Idā represents the cool moon and Pingalā represents the hot sun. These opposite nerves pass in a zigzag way through the Sushumnā and ascend like a snake, and at Sahasrāra the nerves are open-ended and spread like a hood of a snake. This realization takes place only at a higher level.

H.H. had a goal and revealed it at the time of his admission as a member. “My own journey and life-goal, which had coloured my dreams since my late boyhood, was to see the beautiful Princess Fatima and, if possible, to win her love” (Hesse, Journey 10). Fatima is a feminine name with Arabic origin. Fatima is the name of the daughter of the prophet Muhammad. The hand of Fatima is symbolized in the palm-shaped amulet “Hamsa” or “Khamsa”, which contains an eye to cast away evil. It represents power, strength and blessings. It is called “Khamsa” in Egypt. Hamsa is used in Sephardic
Jewish community. They call it the “hand of Miriam” (Yronwode Par. 1). But in the Middle East between Jews and Arabs, Hamsa is worn as a symbol of peace. It is used by both Arabs and Jews. This traces the subtle connection between these two religions.

The narrator is admitted to the League after he passes a test of ability. The Speaker places his hand on the member’s head and confirms his admission as a member of the League. This implies that a guru gives Diksha to his disciple by placing his hands on the disciple’s head to initiate him in meditation. The Speaker advises him to be “constant in faith, courageous in danger, and to love my [his] fellow-men” (Hesse, Journey 11). The League’s ring studded with four stones symbolizing its four rules is worn by him. As soon as this is conferred, he is asked to join a pilgrimage to the East, where in reality many people undertook the same journey led by different people through different ways; “this procession of believers and disciples had always and incessantly been moving towards the East, towards the Home of Light.” (Hesse, Journey 12).

As soon as he joins the League, he realizes that this is not the first group that travels towards the East, but there are many groups travelling from all over the world from time immemorial. Many groups are moving simultaneously following their own leaders and stars. They are ready to merge into a greater unit. This implies that though there are different religions, each has the common goal to attain salvation. Therefore religions are the different means and ways that take the followers to one main goal – eternity. It is left up to man’s interest to select his own path and mode of transportation to reach his destination. In accordance with his efficiency, he achieves his goal sooner or later. All religions merge into one, towards the end. The folly is that people fight for religion instead of trying to attain enlightenment.
The League members travel through Middle Age and Golden Age, shifting Time and Space as scenes change in a dream. This seems to have a possibility of a travel through time machine. Stephen Hawking, a physicist and cosmologist, shares his idea of the possibility of a time machine. An object has three dimensions: length, width and height. “But there is another kind of length, a length in time. While a human may survive for 80 years, the stones at Stonehenge, for instance, have stood around for thousands of years. And the solar system will last for billions of years. Everything has a length in time as well as space. Travelling in time means travelling through the fourth dimension” (Hawking 1). There are “wormholes” present in the nook and crevices of space and time. Even a smooth solid surface has got tiny crannies. Hence there are tiny crevices, voids and wrinkles in time too. In the scale smaller than an atom, there is a place called “quantum foam”, where the wormholes could be found. “Tiny tunnels or shortcuts, through space and time, constantly form, disappear, and re-form within this quantum world” (Hawking 1).

In this journey, they bring the past and fictitious characters creatively into present. Everything is present. The distinction of time between present, past and future is a mere illusion. They roam with fictitious character like Sancho Panza. Suddenly the narrator goes to his past like a two-year-old boy to catch butterflies. This implies the simultaneity of time. There is no past and future. Everything percolates into one. “East was not only a country and something geographical, but it was the home and youth of the soul, it was everywhere and nowhere, it was the union of all times” (Hesse, Journey 24). ‘Everywhere’ connoted that Divine Self is present everywhere. ‘The union of all times’ represented that there is no past or future but only the eternal present. The word nowhere
is ambiguous as it denotes *no where*, Space and *now here*. Time. This represents the dual nature of the world that percolates into totality.

The activities of a day lie arranged in a sequence, one after another like beads on a string and they appear in space. People are, in a way, mere spectators. “Time passes through our minds like tape through a chronograph” (Jeans73). Through the circadian rhythm a man’s mind judges the duration of the event to be short or long. “We find that time passes through our minds in a way which is, approximately at least, the same for all of us, so that we are led to think of time as something outside ourselves, flowing past or through the consciousness of each of us as a river flows past the piers of a bridge” (74). The moment two things exist, the phenomenon of relativity begins. “Duality is the beginning of relativity” (28). It is through the relative faculty, the mind retains various ideas in the memory. “So we see that relativity is the cause of our knowledge, and that space is nothing, but an idea of relation” (Ramakrishnananda, 29).

From the days of Plato, there generated the philosophical idea that “temporal changes and the flux of events belong to the world of appearances only and do not form part of reality” (Jeans 112-113). They believed that the fundamental nature of reality is the very permanency or immortality, which cannot be altered or changed forever. Hence they considered that “behind the Kaleidoscopic changes of nature there must be a permanent Kaleidoscope, imparting a unity to the flux of events” (113). There emerges an understanding that reality is timeless and according to Plato, time is “a moving image of eternity” (113). Bradly says,

Thus in asserting itself, time tries to commit suicide as itself, to transcend its own character and to be taken up in what is higher…. Time is not real
as such, and it proclaims its unreality by its inconsistent attempt to be an adjective of the timeless. It is an appearance which belongs to a higher character in which its special quality is merged. Its own temporal nature does not there cease wholly to exist but is thoroughly transmuted. It is counterbalanced and, as such, lost within an all-inclusive harmony…. It is there, but blended into a whole which we cannot realize. (Jeans 113)

Hence there is no distinction between past, present and future. Everything merges into one single Present.

In 1908, Cambridge idealist J.M.E. Mc Taggar published *The Unreality of Time* in the journal *Mind*, in which he states that time, is unreal. He says,

In the philosophy and religion of the East we find that this doctrine is of cardinal importance. And in the West, where philosophy and religion are less closely connected, we find that the same doctrine continually recurs, both among philosophers and among theologians…. In philosophy, again, time is treated as unreal by Spinoza, by Kant, by Hegel, and by Schopenhauer. (456)

An action belongs to one of the categories of past, present or future. The event that is experienced directly is considered as present. The events that are experienced indirectly through memory, intuition, belief, and premonition are considered as past or future. The change in position is considered as time distinctions whereas in the timeless universe there is no change. Time is “an appearance which belongs to a higher character
in which its special quality is merged…. It is counterbalanced and, as such, lost within an all-inclusive harmony” (Jeans 113).

Assuming that three people are watching the sun simultaneously from three different countries, say Singapore, India and Dubai, and that the person in Singapore is watching the sun at 8 in the morning, for an Indian, it is the sun at noon. To the man in Dubai, it is 5 in the evening. The Indian watches the sun at noon and considers it to be the present, whereas he considers the sun at 8 in the morning to be the past, and the sun at 5 in the evening to be the future. The past and the future events of the Indian are of course considered to be the present event for the men at Singapore and Dubai. When the object, the sun, is considered, there is no difference in it. These three people at three different points in space mark three different points on the Time scale. The sun remains concurrent irrespective of the Time differences – present, past and future, which seem to exist for the people while they relate the object from the vertical simultaneity of time and the horizontal totality of space. Hence, in reality, time is a man made illusion.

If a sinner has become a Buddha, it is not true that the sinner has attained Self-Realization in a stipulated duration of time. The actuality of the fact lies on his realization of the Buddha, who forever resides in a soul irrespective of whether he is a sinner or a dedicated server of humanity. It is the self which has failed to identify the Buddha within itself. No man is a sinner by birth. What makes one the Buddha does not come to him from outside of himself all on a sudden, when he attains Self-Realization. But they have been present all the time within him. It is like a man being called home from his exiled state. Hence the amalgamation of past, present and future nullifies the time consciousness and reiterates the concept of simultaneity of time through a dramatrical representation of
bringing together the present, the past or dead people and the imaginary characters alive in the show.

The narrator H.H. and Leo are the two main characters. They mingle with real and fictitious characters like Plato, Don Quixote, Baudelaire, Pythagoras, Lukas, and Tristram Shandy, Sancho Panza and others. Hesse has characterized some of his friends, contemporaries and artists. Hence the theme of simultaneity of time is focused vividly. Travel through space reveals the theme of totality of space.

One day when they stand confused to select the correct path, the painting of Saint Christopher raises its arm and points out the right direction. This proves that faith attracts divine guidance.

The imaginary characters are more interesting than the creator himself. The creators are half transparent, whereas, their creations are more real, and happier than their creators. The creations are more alive and vividly visible. This implies that the visible mortal creations are more alive and real than the invisible immortal creator. The creators look fictitious. Here illusion stands in contrast with reality. This world is shrouded in illusion. The creation gains more prominence than the creator. This is akin to the concept that God, the Creator seems invisible, whereas, His creations are more lively and real. This is projected by the dual player, Maya, who has knit web on web to trap man under her province. Hence the Truth or Reality is to be perceived by man through his efforts. Leo compares an author and his creation to a mother and her child. He says it is quite natural that a mother becomes insignificant after giving birth to her child. Everybody’s attention will be more on the newborn than on the mother. This is the ordained law of service.
The vibrant energy is present in each and every atom of this world. This overwhelming energy is the essence of creation. In *Siddhartha*, the protagonist at the time of Self-Realization realizes that he becomes everything that has been created in the world. He becomes a stone, plant, and bird, different types of people from a sinner to a saint, creatures and god. The theme of simultaneity of space is represented by the League’s travel to the different parts of the globe and Ages within a fraction of time.

The veil of Maya prevents man from understanding reality. The world is a combination of illusion and reality. The work of Maya is that the thing believed to be reality is nothing but an illusion. This world, which seems to be real, is only an illusion. It has been left to man to seek either illusion or reality. It is quite difficult to reject the sensory perception to be unreal. What the Divine Wisdom buried in the core of man intuitively perceives is the immortal reality.

Man relies more on the perishable body than on the Divine Wisdom within him. As soon as something is created, the process of its deterioration begins with growth, maturity and death of cells. This deterioration becomes visible only when man is at the fag end of his life. When man has faith in himself, he can succeed even in his old age like the protagonist of *The Old Man and the Sea* by Hemmingway. Though the hero is an old fisherman, he manages to catch the large marlin, which is bigger than his boat. It is not his physical strength, which has caught the fish, but it is his courage and faith, that strengthened the will and the mind to catch the fish. Thus one should have faith in oneself to court success at every opportunity. R.W. Emerson emphasized this theme in his essay “Self-Reliance”.
Leo opines “He who wishes to live long must serve, but he who wishes to rule does not live long” (Hesse Journey 29). Leo’s explanation connotes that he is not an ordinary servant, who runs errands. The poem *Ozymandias* by Shelley, mocks at the pride of the tyrant.

“……………………ye Mighty and despair!” (11).

The episode in which Leo absconds causes turbulence among the members. Finally they give up their search for Leo, and also their sacred journey. This shows that they are not strong-minded people, who have to learn more about confidence and will power. Generally a matured mind does not get agitated. It is also found that many missed some things which are important for the journey. Metaphorically, the things are confidence, will power and faith in their mission. So they are unable to continue their journey.

The narrator’s difficulty in narrating the story is explained as follows “There is no unit, no centre, and no point around which the wheel revolves” (Hesse Journey 39). Suddenly when he has gathered faith, he narrates the story with confidence and everything becomes possible. H.H. meets Lukas, a writer to guide him to write his story. Lukas advises him to meet Leo, who will be his redeemer. The narrator has grown old and ill, when he meets Leo, who is healthy, steady, jolly and youthful. When Leo whistles at the Alsatian dog, it proves that Leo has achieved his goal in the League – to tame animals and birds with the help of King Solomon’s Key.

Leo’s goal in the League was to find the “Solomon’s Key, which enables him to understand the language of the birds that had drawn him to the East” (Hesse, Journey 22). Israelite King Solomon was a significant Biblical figure. Wikipedia says, “Testament of
Solomon” is one of the oldest magical texts. It is a Greek manuscript believed to be written in Babylonia or Egypt between first and fifth century A. D., whose authorship is believed to be claimed by the King Solomon. The text renders innumerable magical themes, Greek mythologies, astrology and an account of Solomon’s construction of the Temple of Jerusalem with the help of a magical ring that controls the demons to help in the construction of the temple. It is believed that King Solomon wrote the book for his son Rehoboam and ordered him to hide it in his tomb on his death. The Babylonian philosophers while repairing the tomb found the book but none could understand. With the divine help one of the philosophers, Lohe Grevis was able to read. It was translated into Latin and Italian during sixteenth century and is known as the “Key of Solomon”. The book is considered to be a treasure for humanity.

Leo wanted to learn the language of the birds, so as to be one with nature. Here to be one with nature is metaphorically to be one with the Creator. Hence the quest for the realization of God is the subtle goal buried beneath his search for King Solomon’s Key.

Leo’s intimacy is not only with this “dog Necker, but to every animal, to every raindrop, to every spot, ground on which Leo trod” (Hesse, Journey 59). To love everything is the nature of Self-Realized people. The love, which does not expect anything in return is called unconditional love. Leo loves everything because he has witnessed the reverberating Truth hiding beneath every atom. He finds that nothing is sustained without this energy. Leo is a Self-Realized person. “ He seemed to dedicate himself steadfastly and to rest continually in an easy, balanced relationship with his surroundings, knowing all things, known and beloved by all” (Hesse, Journey 59).
When H.H. comes to know of the existence of the League, he writes a letter to the head office describing his grievances and experiences. Then he gets a calm peaceful sleep. Peace reigns only when the mind is free from all turbulences.

When the narrator is taken to the Head Office, he finds ferryman Vasudeva, Abertus Magnus, Klingsor and others are seated in the rank of higher officials. H.H. accepts the charges listed by the Speaker, who gives him the authority to reveal the League’s secret and gives League’s Archives to be used for his work. Then everybody disappears. The narrator is overwhelmed with joy for he is no longer bound to any vow but free to access the immense treasure. When he reads the archives, he finds that he should rewrite many sentences in his book *The Story of Journey to the East*. The archives contained the life of all the members of the league. It was written in ancient Greek, which H.H. hardly understood. Later he realizes that one could not write about the life of others and reason for their suffering. They are pre-ordained which could not be changed or judged by an ordinary man. First of all man should know himself. Without knowing about one’s own self, one could not understand others. As soon as he realizes this, the officials come through numerous doors and fill the large hall. They are ready to pass the judgement. The president’s voice is soft, “His walk was light and peaceful, his robe sparkled with gold” (Hesse, Journey 77). To his surprise the President is Leo, who has ascended the High throne like a Pope. He appears to be a magnificent rare flower brimming with intelligence. It is the same Leo, who has been the former porter and servant, who is seated on the golden throne. Now H.H. realizes that it is not Leo who has run away from the League, but it is he himself who has flown away from the League considering it to be a failure.
Leo, who is clad in gold gives the judgment. The errors, which he realizes are dismissed. But there are other serious offences, which still remain unknown. They are his: lack of recognition of President Leo in servant Leo; lack of faith in League; restlessness in front of the Cathedral and the Church of St. Paul; and apostasy in prayer, meditation and religious ceremony. When the narrator agrees to the charges, the President explains that his apostasy and aberration is a test and H.H. knows nothing about the League. His “despair is the result of each earnest attempt to understand and vindicate human life” (Hesse, Journey 83). As he is in the middle of despair, he could overcome it. H.H.’s lost ring has been brought. Its four stones represent the basic precepts of the vow. He would be allowed to enter the rank of officials if he passed the test of faith and obedience. Among other tests, he prefers to burn the Archives. On his page in the Archive, he sees a niche in which a candle and a matchbox are placed. Nearby there is an idol, which remains pale and transparent. When he lights the candle, he finds that the idol has two faces, one resembles Leo and the other resembles him. Now he realizes that the League does not ask him to burn the Archive, but to light the candle. When he realizes this, he sees another candle. When he lights the second candle, he finds that both the images look alike. This shows that the Immortal Soul and the Invisible Creator belong to the realm of Eternity. They are not different. Through his power of perception, man should realize it. H.H. is aware that something from his image flowed into Leo’s image, in order to strengthen it. “It seemed that, in time, all the substance from one image would flow into the other and only one would remain: Leo” (Hesse, Journey 93). This is the doctrine of Advaita. Martin Luther King, in one of his essays, explains that man has to return to his Father, like the prodigal son. Soul is an offshoot, of the Supreme One, who
has escaped from his Father and has engrossed himself in worldliness, in which he has eventually lost his way to his Father’s house. Therefore H.H. says that “He must grow, I must disappear” (Hesse, Journey 93). Here, “I” refers to the gross physical body and the unilluminated egoistic-self, whereas “He” refers to the Divine. When man realizes that he himself is an incarnation of the Divine, then the divine qualities are attributed to him. Therefore a Self-Realized person becomes God Himself. The conscious identification of Atman with Brahman is called Self-Realization.

Man’s life is a journey in which he moves from one stage to another through the vehicle of experience. One can achieve realization through worldly experience, but it is a long progress. Some get it quick and some get it late. It depends on their perceiving power of the mind.

Hesse has depicted himself in the guise of the narrator H.H. and this is vivid from the autobiographical elements such as the reference to his age and the pet name in the Archives. Furthermore, the League’s journey to various places implies Hesse’s migration to various places; his friends in real life are characterized in the novel; his disbelief in religious ceremony is reflected by H.H.; and his interest in music is reflected by depicting H.H. as a musician.

The journey of the narrator emphasizes the journey of the mind that travels beyond space and time. Martin Luther King in his essay, Three dimensions of a Complete Life says that mankind should surrender itself totally to the Creator, who is omnipresent and real.

The protagonist joins the league to see the Princess Fatima, but before achieving his goal, Leo, the servant absconds from the journey. So H.H. deserts the League,
believing that, it no longer exists until he sees Leo, who succeeds in his aim. When the members show faith in the League they have divine guidance. But when they lose their faith, they are led into despair. When they are in a dilemma, they forget the League’s advice to have constant faith, to be courageous at the time of danger and to lead his fellow-mates. His link is missed when he loses his faith. Though it is obvious that Leo does not merely play the role of a servant, the narrator fails to recognize the divinity that lingers behind the meek servant, who knows more than the head of the group.

When once a novitiate swears his allegiance to the League, it is the duty of the League to help the individual attaining salvation. This is revealed, when Leo explains to H.H. that his despair is only a test. When H.H. gets the clue of Leo’s address, he constantly visits his house with faith in order to see Leo. His faith helps him to rejoin the League.

H.H. sees the locket of Princess Fatima, which has been wrapped in a fragrance emitting silk cloth. Though the central figure joins the League in his thirties, he attains salvation in his late fifties. He slowly realizes that not only the League, but others as well travel towards the East through their own mode of transport following their own religion. Hence religion is only a highway that leads man to attain salvation. It is left to man’s interest to select his mode of transportation to reach his destination. In proportion to his interest, man reaches his goal sooner or later.

‘Anima’ is a pattern of an archetype, which symbolizes the female counterpart of the soul of a man. The soul yearns to meet its counterpart that is exhibited in the form of a feminine image. Jung says this ‘anima’ is developed in four stages. The first one is Eve, which represents the beginning of the desire for the object. It is in this stage the mind
begins to identify its object of desire. The second stage is called Helen, in which women are successful, adept though they lack some other qualities. This stage develops a liking for the object and giving reason for the desire. Mary is the third stage, in which virtue is the predominant quality. This adds value to the already owned qualities. The final stage is “Sophia”, which means *wisdom* in Greek. This is a matured stage, where the soul understands that the duality is illusory. There is a complete integration of the masculine and the feminine parts of the soul. The soul feels a total satisfaction in this ripened state.

H.H. introduces Princes Fatima in the third stage, or Mary stage. He wants to meet her and, if possible, to win her love. The very image of the princess is nothing but his ‘anima’, the feminine counterpart of his soul, with whom he wants to integrate and realize his nature. But the love is not considered in the material sense but inclined to divine. When a man is in love with a woman, he says that he sees himself in her. He finds his ‘anima’ expressed and takes shape in the personality of his ladylove.

In the archive, H.H. finds the name of Fatima and reads,

Princ. Orient.2

Noct. Mill. 983

Hort.delic. 07 (Hesse, Journey 74).

On seeing the portrait of the beautiful princess in the locket H.H. says, “In an instant reminded me of all the thousand and one nights, of all the tales of my youth, of all the dreams and wishes of that great period when, in order to travel to Fatima in the Orient, I had served my novitiate and had reported myself as a member of the League” (Hesse, Journey 74).
As he breathes deep the magic fragrance it makes him realize the day in which he shatters his goal and breaks the journey; henceforth his life is free from disillusionment. Tears well up and he finds that the portrait of the Arabian princess could no longer suffice him for he has risen above this charm and indeed needs a greater and stronger one. As H.H. attains wisdom, he is in the final stage of anima, Sophia. The moment he realizes this, all the officials enter from various doors to give the verdict.

Frazer in his book, *The Golden Bough* mentions that in Getae, a man was personified as god and lived on a sacred mountain. He was asked to be the king’s advisor. “The example shows how easily among our rude forefathers the ideas of divinity and royalty coalesced” (128). This shows that the divine guidance is necessary even for the earnest being, whose spiritual aspiration is conscious, even in the primitive society.

The recurring pattern of archetype widely found in Hesse’s novel is the guru-disciple relationship. Though the hero H.H. follows the precepts of the spiritual organization his saviour is Leo, who redeems H.H. from spiritual ignorance. The disciple may or may not know his guru but it is the duty of the Saviour to wait and guide the disciple to the right path. Whether the disciple reciprocates the love showered by the guru or not, the guru gives his unconditional love, whose quality is purely divine. Sri Yukteswar Giri in his book, *The Holy Science* emphasizes that the highest aim of any religion is to unfold ‘Atmajnana’ or “Self-Knowledge” (7). The Sutra 17 says, “What is needed is a Guru, a Saviour, who will awaken us to Bhakti (Devotion) and to perceptions of truth” (48). Man understands the emptiness in the materialistic world and puts forth his effort for the eternal reality, that which is permanent, through the Sat-Guru. “Any advanced sincere seeker may be fortunate in having the godlike company of one of such
personages, who may kindly stand to him as his Spiritual Preceptor, Sat-Guru, the Saviour” (Giri 48-49). Man’s emancipation becomes easier with the uplifting hands of a guru. Yukteswar Giri says,

   When man becomes fortunate in securing the favour of any divine personage, Sat-Guru (the Saviour), and affectionately following his holy precepts is able to direct all his attention inward, he becomes capable of satisfying all the wants of his heart and can thereby gain contentment, *Ananda*, the real Bliss. (63)

When H.H. finds Leo, he slowly gets acquainted with and listens to his advice. He writes a letter to the head office of the League and follows the instruction of Leo.

Stressing on the guidance of a guru, Yukteswar Giri says,

   To keep company, therefore, with the godlike object is to associate him with Sraddha, the heart’s love intensified in the sense above explained, by keeping his appearance and attributes fully in mind, and by reflecting on the same and affectionately following his instructions, lamblike. (75)

H.H. meets Leo in a state of anxiety for real knowledge and seeking help for salvation. It is quite natural for a man, who is triggered by the energetic inclination of a guru like Leo, to love the company of a divine personality who is likely to destroy his troubles, clarify doubts and ensure peace in all the activity he does. Man begins to appreciate the true faith, which he has, on his guru. As Yukteswar Giri points out,

   Following affectionately the holy precepts, he learns to concentrate his mind directing his organs of sense to their common centre or sensorium,
Sushumndwara, the door of the internal sphere, There he perceives the luminous body of John the Baptist, or Radha, and hears the holy sound (Amen, Aum) like a stream or river; and being absorbed or baptized in it, begins to move back toward his Divinity, the Eternal Father through the different Lokas or Spheres of the creation. (Giri 99)

Sutra 31 and 32 say that the purified heart does not reflect “but manifest Spiritual Light, the Son of God; and thus being consecrated or anointed by the Spirit it becomes Christ, the Saviour” (Giri 105). Yukteswar Giri says,

In this state man comprehends himself as nothing but a mere ephemeral idea resting on a fragment of the universal Holy Spirit of the God, the Eternal Father, and understanding the real worship, he sacrifices his self there at this Holy Spirit, the altar of god; that is, abandoning the vain idea of his separate existence, he becomes ‘dead’ or dissolved in the universal Holy Spirit. (106)

The very appearance of Leo reveals the quality of a guru when H.H. rediscovers him years later. H.H. finds the two images, one resembling Leo and the other resembling himself. He sees that his image gradually flows into Leo. When man becomes unified with the Creator or Eternal Father, the mystery of creation unfolds that “all this creation is substantially nothing but a mere idea-play of his own nature and that nothing in the universe exists besides his own Self. This state of unification is called Kaivalya, the sole self” (Giri 107). The following ‘quotes’ confirm this idea: “Blessed are the dead which die in the lord from henceforth” (Revelation 14:13). “I came forth from the Father; and am come into the world; again, I leave the world, and go to the Father” (John 16:28). The
soul that came from the God enjoys this earthly life and returns to God after shedding the mortal body. Hence to realize this union consciously man needs the help of a samaritan or guru.

The themes of the novel reverberate with the ideas of faith, courage, and love drives out despair; simultaneity of time; and totality of space. Besides, H.H.’s realization of the theme of Advaitha is beautifully explained. The merging of twin figures, which represents Leo and H.H. proves that in due course only Leo would withstand. This connotes that all mortal creations would disappear and that the immortal soul would remain forever merged with the Eternal Creator. This is the core of Advaitha. All the infinite strivings of the mortals are to become immortal. The infinite strivings of a finite are to become infinite. The unification of Atman with Brahman is the goal of man’s journey. This will take place only when the soul realizes its Self. Since the dawn of wisdom has brought this awakened state, the destination is the East. All the experiences of H.H.’s mind are encapsulated in this journey. This is a complete journey, which has described H.H.’s life until his death. As he has become a Self-Realized person, he invites death whole-heartedly. He understands that his gross physical body should disappear and his Soul should unite with the Almighty. His intention that Leo should grow connotes that the Third Kingdom or Eternal Kingdom should conquer all people, as the world is a combination of divinity and evil. If the eternal kingdom is spread, everyone will attain Self-Realization. This is invariably the wish of Hermann Hesse. Hence he reemphasizes the theme of Self-Realization in this novel.

This novel is a symbolic autobiography: “it is perfectly clear that H.H., besides representing Everyman generally, is also Hesse himself” (Ziolkowski 261). In the novel
H.H., undertakes a secret journey in which he travels from South Germany to Swabia; Switzerland to Montagnola. This journey symbolically represents Hesse’s travels in his life. Hesse migrates to all the places. “In Swabia on Lake Constance, in Switzerland he met people who understood us” (Ziolkowski 262). Here Hesse refers to the progress of his own life: his childhood to youth in Wurttemberg; his newly married life in Gaienhofen; and manhood in Berl and Montagnola. H.H. encounters other members on the festive days. He speaks to Jup, who is one of the Hesse’s friends Joseph Englert; Louis whose real name is Louis Moilliet, a painter; and Collofino, who is called Feinhals.

When H.H. found his record in the Archives it has been filed as:

“Chattorum r. gest. XC
Civ.Cav.infid. 49.” (Hesse, Journey 86).

“Chattorum res. Gestae” (Ziolkowski 264).

This refers to the deeds of Hesse at his school in Goppingen. The rector calls him in Latinized version Chattur. In 1926, when Hesse wrote this novel he was a forty-nine-year old man.

Under the mask of League novel, Hesse reveals his views of Immortal Third Kingdom and his relationship towards spirituality. The narrator’s inadequacy to reveal his experience in the journey is evident from the beginning of the novel. This proves Siddhartha’s words that “Wisdom is not communicable” (Hesse, Siddhartha 142). He also opines “Words do not express thoughts very well. They always become a little different immediately they are expressed, a little distorted, a little foolish. And yet it also pleases me and seems right that what is of value and wisdom to one man seems nonsense to another” (Hesse, Journey 8). H.H. could not withstand the appropriate combination of
reality and the ideal of the League. The narrator could not tell the entire story of his journey because it was the rule that only the form could be shared with others and not the inner meaning. Initially H.H. has an impression that he is the only faithful serving member of the League.

“If something is true, its opposite is also equally true” (Hesse Siddhartha 143). As soon as a baby’s birth is confirmed, its death is equally certain. Death is equally true to birth. Hence life is a composition of two sides or polar ends.

The narrator realizes that his story about the League should be modified. After referring to the manuscript he has to score out many sentences and finally he understands that he cannot write the ideal of the League. He is surprised to see that three more persons, who belong to the Order, have written the story of the League. Though they all write about the same League, their ideas and opinions differ. Despite belonging to the same Order and sharing the experience of the same journey, their ideas differ in accordance with their perception. Hesse’s reasons for writing the book are the Ultimate Truth could not be depicted; and practising the art of writing could eradicate turmoil. The first reason is represented through the narrator H.H., who cannot describe his experience completely with satisfaction. He is unable to express his experience vividly and continuously, as he has stumbled often. The second reason is opined through Lukas, who has published a war book successfully. He writes it to save himself from despair and chaos. He has no option other than to write, else he would die. A critic says, “The world of art represents the vibrant totality as opposed to the listless chaos of everyday reality; consistently the people of the aesthetic realm are to use Hesse’s characteristic comparative form more real than their counter parts in the other world” (Ziolkowski 272).
This idea is re-emphasized by Hesse in *The Magical Quality of Books*. Here Hesse stresses the phenomenon of timelessness.

In the end, when the narrator is affected by weariness, he thinks like John, the Baptist who feels, “He must increase, I must decrease” (John 3:30). H.H. wants Leo to grow and himself to diminish. He realizes that Leo is a spiritual incarnation like Jesus.

Though Leo is supreme he makes himself humble and low in order to serve others. The motto of service is the key to unfold heavenly bliss. Leo emphasizes this constantly. The novel depicts the movement from narrators egoistic ‘I’ to non-egoistic surrender towards ‘He’, the emperor in the realm of Divinity. This journey also reveals the movement from individuality to totality, despair to rejuvenation, disorder to order, selfishness to altruistic service, and aberration of turmoil to peaceful sanctity.

The titles of Hesse’ early novels are narrowed down to individuals but here it is widened to refer to a sacred journey in general. When the story begins, the narrator is in his old age tired with illness and restless due to despair. In the end, he realizes the eternal truth and had a peaceful death. In the first chapter the narrator described his secret journey to the East. The second chapter brought him awareness that the League is not disintegrated but his faith in himself was disintegrated. The narration in the first two chapters was the retrospection of the past incidents of the life of H.H. and hence it is narrated in the past tense. The third to fifth chapter is narrated in the present tense.

The narrator describes the character of Leo, whose character is developed, through the eyes of the narrator, from the servant to the President of the League. Leo who has played the twin role as the superior of the Order and servant to the members of the League is an element of a romantic novel. As a servant he is humble and obedient with a
charming smile and the peculiar qualities of a genius. Though he plays a dual role, his wisdom is explicit.

The journey undertaken by the protagonist symbolizes an eternal journey that unfolds the core of concurrency of time and totality of space. The novel ends like a typical Bundesroman, which does not disclose the secrets of the Order. The novel ends with a note: “He must grow, I must disappear” (Hesse, Journey 93).

After death, man’s body will perish. So he wants the imperishable Soul to merge with the Supreme One. Consequently the Soul would return to its Father’s House – Eternity, which is the only place, where it can find solace. “Science knows now that there is no such thing as empty space, but rather a vast hidden universe of LIVING ENERGY which is the secret root of matter” (Brunton 219). As man is a part of the Supreme One, when the ‘He’ in him grows, the egoistic-self in man disappears. “It is true that one practises special disciplines and austerities in order that Enlightenment may come, but one is saved, not by these efforts, but by ultimate reality itself: and one must trust this reality to do what it alone can do…. There can be Enlightenment as long as the ego is in control” (Cobb 3).

With an outlined skeleton of the League novel and with the proper blending of a romantic novel, Hesse has constructed the beautiful novel, *The Journey to the East*. The search for the Ultimate Truth was impregnated in Hesse even as a boy. In the essay, *Childhood of the Magician* (1923), Hesse says that in the idol of Lord Shiva, “the infinite lurked there, which at that time as a boy, without knowing its name, I recognized and revered not less than in later days when I called it Shiva, Vishnu, named it God, Life,
Brahman, Atman, Tao, or Eternal Mother. It was father, was mother, it was woman and man, sun and moon” (Kher 42).

Through the novel, *The Journey to the East*, Hermann Hesse digs out the realm of the ‘collective unconscious’, the Self, which is the store-house of everything. The major pattern of the archetype that is found in this work is the journey motif, which is symbolized in the very title of the novel *The Journey to the East*. Princess ‘Fatima’ is an archetypal pattern expressed in H.H.’s psyche as his feminine counterpart ‘anima’. The development of the anima in the Eve stage could be seen right from his late boyhood. When the novel begins, he is already in the Mary stage and towards the end it matures into the mellow fruitfulness of Sophia stage, where he rises above the duality.

The guru-disciple relationship is a widely used pattern of archetype that Hesse is obsessed with. H.H. is unaware of his spiritual guru in the servant Leo. This shows his ignorance. When he reads the notes on Leo in the archives he is muddled with the word “Cave” that has appeared twice in the beginning and in the end (Hesse Journey 73).

Leo is connected with the symbol of the Lion, which is the king of the forest. The beginning and the end of Leo’s catalogue in the Archives implies that it is the creator who is in the beginning and in the end, and who remains immortal.

The other archetypal symbols discussed here are the great treasure of Tao, the magical snake *Kundalini*, King Solomon’s Key and the beautiful princess Fatima. They are the symbols which are connected to human life in the ‘collective unconscious’. There is an underlying subtle relationship among them. Whether the goal is the treasure of Tao, the snake of Kundalini, King Solomon’s key or
Princess Fatima, and though they emerge from Taoism, Hinduism, Christianity and Islam, the underlying current which connects them is that man consciously yearns for the unification of the individual Atman, which is free from ego and duality, with the Universal Brahman or the Creator.

The title reveals the ideal that it is the journey to unfold the mystery of Ultimate Truth, which has been vibrant in each creation. The realization of this Self, which is immanent in each atom has been conceived of as the aim of Hesse. This is mirrored in the form of a search for the Ultimate Reality by the protagonist H.H.. “They realize that good and bad, pleasure and pain, life and death, are not absolute experiences belonging to different categories, but are merely two sides of the same reality; extreme parts of a single whole. The awareness that all opposites are polar, and thus a unity, is seen as one of the highest aims of man in the spiritual traditions of the East” (Capra 157). Hence the central character joins the League to fulfil his aim. It is not only the search of the hero but also the search of the author himself. In Anita Desai’s *Journey to Ithaca*, “Matteo, one of the characters in the novel, came to India inspired by, Herman [Hermann] Hesse’s work, *The Journey to the East*, which served as an impetus for his quest, and he felt impelled to perceive it to unravel the mystery that is at the heart of India” (Bhadran 107).

The various themes are the horizontal totality of space and the vertical simultaneity of time. Space is a man-made division of the indivisible universe, whereas time is the man-made, ever-changing illusion of the never-changing Reality. S.H. Vatsyayan comments on Hesse that in his ‘Journey to the East’ Hesse’s characters move back and forth in time from a nebulous present to the time of the crusades and farther back, and again into modern
times, and so on. In the novel, as in observed human memory, it is not only the past which leaves its traces, but also the future. (26)

Thus through the novel The Journey to the East Hesse himself has journeyed as H.H. and expressed all his feelings, emotions and ideas on religion and philosophy. He theorizes that all the religions are the different routes that lead to the same high way of God-Realization, which demands the basics of non-egoistic nature to rise above the duality of creation and to realize the oneness of the soul with the Spirit.

Hence H.H., who was groping in the darkness, journeys towards the East, standing for the light of wisdom and is drenched in enlightenment. However, many are the roads leading to enlightenment or the freedom in Spirit. Knecht, in The Glass Bead Game has to break the shackles of dependence on Castalia to escape into the freedom of Spirit with unequivocal confidence in the God’s scheme of things for man, as will be seen in the next chapter.