Chapter VI

Summation

Hesse has endeavoured to find the goal of human life through his novels. Though man’s thirst for physical comfort and intelligence quotient differ on the surface level, his spiritual quest for peace is universal. Man attains this Ultimate Goal on following certain ideals and principles. The required qualities as found in the select novels are the inherent thirst of protagonist for true wisdom, the quality of being patient, the willingness to listen to sensible advice, endurance, non egoistic nature, penitence after despair, faith in the existence of the Supreme Being, an awareness of the inner voice or guidance through dreams, intuition, a knowledge of cause and effect and a readiness for sacrifice. Yet with these qualities, a spiritual guru is inevitable for upliftment in man’s spiritual aspirations. The soul is engulfed in the delusion or the Maya of the ego and duality, which in due course will have to be shed. The realization of simultaneity of time and the totality of space dawns with the perception of the Ultimate Reality. Self-Realization is the goal of humanity. It is achieved through various paths, as witnessed in the novels – *Siddhartha*, *Narcissus and Goldmund*, *The Journey to the East*, and *The Glass Bead Game* – in Chapter II, III, IV and V respectively.

The central characters of all these four novels begin on a quest for the Ultimate Truth as they are introduced. Siddhartha has an unquenchable thirst for knowledge; H.H. joins the League of Journeyers to the East that takes him to enlightenment; Goldmund gets admitted to the cloister to become an Abbot of high order in the monastery; Knecht
Priyaa wants to get admitted in the elite school to become a Master of Glass Bead Game at Castalia, an exclusive mission devoid of worldly pleasures.

Hesse calls duality as the result of a compulsive perception in which man finds the existence of opposite qualities as complementary and total at once.

“Magical thinking is the capacity of the individual to see beyond the apparent disharmony of the polar opposites and to perceive the essential unity and totality of all things, within the individual as within the world” (Ziolkowski 25).

The world is in chaos and so are the characters. As the plot thickens and characters evolve, there dawns in the protagonists the idea that the world is composed of opposites with a purpose. In due course the characters learn to accept and reduce the bisecting line that differentiates the dual nature. Hence there exists a unity of polarities that brings a sense of completeness or totality.

“The view that all polarities cease, that all opposites are resolved, expresses itself visually in the technique of delimitation, so characteristic of much poetry, painting, and music of the twentieth century” (Ziolkowski 26).

One cannot blame Goldmund for choosing the path of nature. It cannot be judged from the standpoint of convention. He allows himself to suffer or enjoy life as it comes.

“Most people, Hesse knows, will continue to judge good and evil by conventional standards; but he can wipe out these false standards by
magical thinking and establish for himself a new ethical system that suits the exigencies of the times” (Ziolkowski 31).

Since he has chosen the path of the senses, he is able to identify that the facial expressions of a woman going through pleasure and pain are identical.

Hesse says a man goes through three stages of mental states in life, which provides greater and greater clarity in thought and attitude leading him to a complete understanding of life. It is a step closer to Self-Realization. The first stage is the identification of a faint ray of hope in spite of existing confusion, suffering and problems.

In all the four novels Hesse places the central figures in despair as the novels begin. In Siddhartha, it is found that though Siddhartha grows as a darling of his village, excelling in Vedic knowledge and meditation he is in despair and contentment eludes him and so struggles to find or realize God. He gains a glimpse of hope at the thought of practising detachment from family bondage and joining the ascetics in the forest. In The Journey to East, H. H. is in despair as he is unable to fulfil the deeds of the mission. But he has a faint ray of hope to meet Mr. Lucas, the Chief Editor, to gain some suggestions to write a book on his Journey in the mission. In the first chapter of Narcissus and Goldmund it is revealed that Goldmund is in despair as soon as Narcissus tells Goldmund that his path is worldly rather than spiritual. He finds hope by the revival of the memory of his mother. In The Glass Bead Game, though Knecht’s parentage is unknown the pangs and sufferings of an orphan child are found intricate in him. As a small boy, he hopes to get selected as a pupil fit for the elite school. “At this point Hesse still believed in the possibility of a spiritual rebirth of humanity as a whole; humanity at the moment
was conceived to be still toiling in the mires of despair, but within sight on the horizon lay hope” (Ziolkowski 35).

In the second stage, the rebirth of spirituality is witnessed through the faith that lets the protagonist continue the journey. There is an internal guidance that keeps him moving with confidence in life. The inner-voice plays a vital role in all the four novels. In ‘Siddhartha’, it is the inner-voice that tells him to move away from worldly life when he is a small boy. It is his inner guiding force that makes him take the right decision throughout his life. When he indulges in Samsara, he is guided through dreams.

In The Journey to the East, H.H. regains faith in the League and decides to meet the Editor Lucas, from whom he finds Leo’s address. Divine guidance stands by him throughout his journey and to identify Leo. Once with Leo, he is led to attain enlightenment.

In Narcissus and Goldmund, Goldmund listens to the voice of his mother who calls him and assists him from within. He feels her call in all his dreams and visions. His mother is transformed into the Universal Mother, as he becomes ripened in wisdom.

In The Glass Bead Game, little Knecht hears the call of music from within. As a result, he selects music as his vocation, which lays a firm foundation for him to become a master of the Glass Bead Game and in due course he becomes the Magister Ludi. Thus all the heroes are able to identify the divine guidance.

The central figure who subjects himself to the inner-voice is naturally led into an understanding of the unification of polarities. In ‘Siddhartha’, the hero learns that even as
a river with its constant flow bridges the past, the present and the future. Time itself with its three faces merges into one eternal Present.

In *The Journey to the East*, H. H. initially finds Leo as a servant who is in the lowest of the hierarchy and serves the members of the League. Towards the end of the novel H. H. realizes that Leo is the head of the League.

In *Narcissus and Goldmund*, Goldmund finds that the bisecting line that exists between pleasure and pain is an illusion, as the polarities merge. He realizes that both form a single-whole. In *The Glass Bead Game*, Knecht constantly assesses the extremities that unite in music and in the Glass Bead Game.

The central characters are intimated about their future through dreams or visions. Siddhartha dreams of indulging in Samsara before he enters the town where Kamala resides. H. H. realizes through a vision, the simultaneity of time and space in the League’s journey to the East. Goldmund often dreams in his early stages. He sees the Divine Mother in his vision in the later stage. Knecht foresees future through intuition.

The third stage comprises a comprehensive understanding of the Third Kingdom and a preparation for entering into it as visualized earlier. In *Siddhartha*, the protagonist realizes the simultaneity of time and totality of space through the symbolic representation of the river. At the time of enlightenment Siddhartha visualizes on the surface of the flowing water that all the faces of human beings past, present and future merge into one. He also listens to the various kinds of sounds of the world that emerge from the flowing river and merge into one perfect sound-Om where the polarities cease to exist. Govinda
also visualizes the merging of everything into one in the timeless unity at the moment of Self-Realization. Hence it is a conscious union of the soul with the Spirit.

Hesse makes the reader understand the Third Kingdom by projecting it physically through the experience of H.H. in his journey in which he shatters the limitations of time and space. In this novel he brings the past through H.H.’s childhood friend, who comes and plays with him. H.H. too suddenly runs behind a butterfly with his tiny little feet. They travel into the Middle and the Golden Ages. “The function of the League was most closely related to Hesse’s concept of the Third Kingdom as the unification of all times” (Ziolkowski 42).

H.H. visualizes that the microcosm of his image merging into Leo’s and in due course H.H. is absorbed into Leo. This signifies the unification of Atman, which is devoid of pride and Maya, with Brahman. Hence this conscious unification makes him a Self-Realized person.

In *Narcissus and Goldmund*, just before the days of his exit from the world, Goldmund experiences the vision of the Universal Mother, who is eagerly waiting for Goldmund’s arrival into Her Kingdom. Goldmund rises beyond the experience of pain and pleasure during his final days. Here it reveals the conscious amalgamation of little soul in the world of the great Divine Mother. Hence he becomes a Self-Realized person.

In *The Glass Bead Game*, the Music Master during his final days consciously gets connected with the Divine and from him emanates the divine joy which is perceived by Knecht and others. This experience is a parallel to that of the yogi-guru, Sri Sri Paramahansa Yogananda, the founder of Yogoda Satsanga Society of India. It is
described by one of his disciples in the book, *In Memoriam*. This shows that a Self-Realized person gets himself consciously connected with the Divine Kingdom at will and radiates the Divine Bliss. Knecht also understands the merging of duality through music and the experience gained by playing the microcosmic Glass Bead Game. At the time of his enlightenment, Tito’s enigmatic dance represents the celebration of the five natural elements that culminate symbolically in the cosmic dance of Siva, which unfolds the secret of the universe – creation, preservation and dissolution. Though each character’s way of realization is unique, their perception of the Third Kingdom is universal.

All the Self-Realized people in the novels radiate the peace that they experience. Hesse has wrought this essence of the Self-Realized person well through the symbol of the beatific smile. Siddhartha reflects this beatific smile of the Buddha after becoming a Self-Realized person and reciprocates it to Vasudeva. Govinda also reflects the same after his enlightenment. Goldmund reflects the beatific smile when he returns after experiencing the vision of the Universal Mother. The smile of the Music Master after his enlightenment resembles the beatific smile of the Buddha. He radiates cheerfulness. Leo also often reflects this cheerful serenity. The beatific smile is passed on like a legacy from the generation of a Guru to the generation of a disciple.

The central characters of the four novels have remarkable qualities such as patience, endurance, acceptance and adaptability in life, despair redeemed by faith in the cause and effect theory or karma, and penitence. Finally the ego gets demolished.

Siddhartha has patiently stood before his father to get his consent. The quality of being patient and determined has exalted him to higher states. He waits patiently to gain
profit in business, to win Kamala’s love, to make his son understand the paternal love and
to learn from the river. When he suffers the pangs caused by his run-away son, he
endures his sorrows. His nature is to get adapted easily to any kind of atmosphere. When
he renounces the life of an ascetic, he is readily able to accept the life of a Samsari at the
town of Kamala. He also drinks wine, eats meat, gambles and laughs at the loss. After
twenty years of indulging in Samsara, he realizes his folly of losing track of the goal for
which he has begun the journey. Despair leads him to take his own life. As he drowns
himself in the river, he hears the cosmic vibration – Om, which redeems his faith. He also
understands that he suffers the loss of his son as the effect of the suffering which he has
caused to his father. When he leaves him, his bubble of ego that he cannot be caught in
the familial bondage of Samsara has been pricked by his own son. Earlier he has
dismissed the love and affection between a mother and a child as folly and has failed to
perceive the love of the divine working behind the human love.

H.H. has enough patience to write a book on his mission of the journey to the
east. Though he is unaware of the very existence of the League to which he has submitted
his allegiance for life, he accepts life as it leads him. He gets adapted to the changes
caused by the unexpected turning points. As H.H. learns that the servant Leo has
disappeared from the journey, the entire group of people gets stranded in the middle,
without knowing the path to be followed to reach the destination of their journey. In
despair, he throws away the League’s ring, breaks his journey further and returns to the
worldly life. While writing the book of his experience, his determination of not revealing
the secrets of the mission shows his faith in the League. The faith is regained when he
meets Leo with the same cheerful smile and bubbling energy. Leo redeems H.H.’s faith
in the League and takes him to head office, when H.H. follows the rules of the League. He is able to understand that since he has gone against the rules, he has lost his cheer, briskness, happiness and peace. Leo has retained all these qualities, which shine with fruition. The law of cause and effect is vividly understood by H.H.. As he has caused the turmoil of throwing the League’s ring, he suffers the loss of faith as its effect. H.H. has the pride that he is the member of the League. When he sees Leo as the President of the League towards the end of the novel, his ego gets shattered. He also realizes that man cannot account out for somebody’s suffering or blame somebody just because he is unable to achieve his goal. Only when H.H. realizes this, he is able to witness the subtle secret of human goal.

In the third novel, Goldmund remains patient and obeys his father and joins the cloister, though his nature is not spiritual. Within a few days of his cloister life, he easily gets adapted to it. Narcissus has revealed the real nature of Goldmund that Goldmund is to lead the life of the senses and not of austerity. In his wayfarer’s life Goldmund accepts life as it leads him; may it be hot summer or cold winter. He suffers hunger and thirst and accepts whatever little amount of food that comes his way. He feels the pangs of despair when he first realizes that he cannot lead the austere life, which is supposed to be taken as a penitence done for his mother. Although he does not know where to go in order to lead his life, he hears the inner-call of his mother which instills faith in him. Goldmund has the pride that he is loved by women ranging from a common woman to the Governess, Agnes. His ego crumbles when Agnes rejects him as he has grown old. More than the physical pain caused by the accidents, the mental pain grows enormous. He also realizes the effect of his suffering which has been caused by not following the morals. However
he is not responsible for choosing the path of the senses. He also learns to endure the 
unbearable pain in his chest. He glimpses the universal mother only when he is free from 
The vestiges of his ego.

Knecht in *The Glass Bead Game* remains patient. It is witnessed in his assignment 
at Mariafels. His friend Tegularius is unable to stay there even for two days while 
Knecht stays for three years enduring all the sufferings in Mariafels. Knecht gets adapted 
to any situation easily. He accepts life as it leads him. When he intuitively finds the threat 
given to the Glass Bead Game and Castalia, he is in despair. He explains that the country 
has provided him and Castalia with everything, so he has to give back something to the 
world. Through Designori he finds that even educating people at Castalia and sending 
them to the world as intellectuals does not serve the purpose. He feels so because it is not 
for sure that they follow the rules of Castalia in the material world. Designori does not 
meditate and he gets easily agitated. As a corollary, he is unable to behold peace in his 
life. So Knecht strongly feels that a remedy can be given if he enters the outer world and 
imparts knowledge to a student who belongs to the outer world. This can lead him to find 
peace without being educated at Castalia. He thinks that the country has been the cause 
for funding and creating him as a Magister Ludi, so it must be compensated through his 
service to the country. When he finds that Tito is his equal through the dance his ego that 
only he can impart the qualities of a Castalian in him gets shattered. He gets illuminated 
and realizes that he only wants to extend his hand to impart confidence in Tito that he is 
his guru and would do anything for the betterment of his disciple. So he also goes to the 
extent of sacrificing his life.
In all the four novels discussed in the previous chapters, the guru-disciple relationship is evident. This is an archetype, which is found all over the world. In his spiritual endeavours, man needs a guru, who has realized the Ultimate Reality. In Chapter II, Vasudeva is the guru of Siddhartha who in turn gives enlightenment to Govinda. In Chapter III, Leo, the servant achieves the goal in the League and becomes the President of the League. He serves as a guru and gives enlightenment to H.H.. In Chapter IV, Narcissus is the Guru of Goldmund. Narcissus reveals to Goldmund that he is born for the world of senses, so he should follow its call, which would eventually lead him to Self-Realization. Goldmund also has a disciple to learn the art of producing statues which have a well-blended combination of duality. Naturally, Goldmund too has become a guru in the world of an artist. In Chapter V, the Yogi is the guru of Music Master who is the guru of Knecht. Tito becomes the disciple of Knecht. In the Lives, written by Knecht Turu plays the role of the guru for Knecht, who subsequently becomes the guru of the little Turu. In the second life Father Confessor, Dion is the guru of Josephus who eventually occupies the place of his guru after Dion’s death. In Indian Life, the yogi, as a guru accepts Dasa as his disciple. Hesse has inter-woven the design of the guru-disciple relationship in a circular pattern in which one takes charge of the other’s duty as a guru.

In Chapter II, the myths of ‘crossing the river’ by Perceval in the Grail myth and Rishyacringa in the Mahabharatha are demythologized in Siddhartha, when the quest hero crosses the river to reach the town where Kamala, the courtesan lives. This indicates that Siddhartha moves from asceticism to Samsara. The various symbols like the river, Om, the song bird and the golden cage are effectively used by Hesse. Dreams foretell
Siddhartha about his entry into Samsara, Kamala’s faith on the Buddha, and his exit from Samsara.

In Chapter - III, the development of Jung’s ‘Anima’ is traced out. H.H. is placed in the third stage of ‘Anima’, which is called the Mary stage, as he wishes to meet princess Fatima and, if possible, to win her love. When he finds the locket of the princess towards the end of the novel, his wish is ripened through his wisdom, which is in the fourth stage of the ‘Anima’- Sophia. Only when he has realized this, he is able to proceed further during his trial in the League. When a man reaches the Sophia state of ‘Anima’, it becomes unnecessary to seek the female counterpart externally. At this juncture, he rises above duality.

The journey is the major archetype that is represented in the title of the novel. The members of the League participate in various journeys. The other archetypal symbols expressed in this novel are East, the snake of Kundalini, the treasure of Tao, Solomon’s Key and the beautiful princess Fatima, which aid man to rise above duality and to perceive the unity underlying all religions. This leads man to the Third Kingdom or Ultimate-Reality.

The themes expressed in the novel are horizontal totality of space and simultaneity of time. In the journey, the League members travel at the velocity of thought to the present, the past or the future to any place as if they travel in a time machine, which annihilates the existing differences of time and space.

In chapter- IV, the dominant archetype found is Mother. Goldmund begins to identify his inner voice to be his mother’s. His worldly mother is transformed into the
Priyaa

Universal Mother in his final days of realization. The title proves the contrast that Narcissus and Goldmund are opposite characters, who unite in the realm of the Spirit.

As Goldmund’s divine perception sharpens he finds duality fading away as in the statue of Madonna and in the statue of Narcissus. The vision of the Universal Mother reiterates this theme. In Hesse’s *A Bit of Theology*, the three stages of man are discussed. Goldmund is innocent until Narcissus recalls the memory of his mother. He is given intimation of his mother through his dreams and fantasies before he is awakened by Narcissus. In the third stage, Goldmund learns that duality ceases to exist. He also understands the third stage of life that the bisecting line of duality is only an illusion. Hence by rising above duality, he enters into the Third Kingdom. In the Grail Myth, the hunter tries to find the grail, which represents female fertility. Hence it is also a search for man’s ‘Anima’. Goldmund reaches Sophia stage when he attains peace.

In Chapter - V, Jung’s four fundamental psychological functions are identified with four yugas or Ages in Hinduism. The basic functions of the mind are called Antahkarana – Manas, Buddhi, Chitta and Ahankara, which are identical with Jung’s classification. According to the dominant mental virtue, yugas are classified as Kali yuga – sensation; Dwapara yuga – thinking; Treta yuga – feeling; and Satya yuga – intuition. The Dancing Siva dances to dissolve His creation at the end of Kali yuga. This cosmic dance of Siva is a myth.

The Glass Bead Game is a symbol which represents the divine game played by God on man’s life that gets into the death-rebirth cycle, unification of dualities,
microcosm of cosmos. Life is a glassy bubble that has a fragile nature and a dream-like fantasy.

Knecht envisages his future during meditation through intuition. He has a vision even before meeting the Elder Brother that he learns I Ching from him. When Knecht is announced that he has to ascend the throne of Magister Ludi, in his meditation he sees himself in a vision as a little boy following the Music Master and in the next vision Knecht is followed by a small boy.

In all the four Novels, Hesse reiterates the importance of meditation. The mind calms down and rests in peace during meditation, which is a tool to achieve Self-Realization. Any spiritual mission stresses the importance of meditation. In Chapter - II, Siddhartha learns this through the Vedas and Upanishads. In Chapter – III, the League insists on meditation and it is seen that Leo meditates regularly. If H.H. has meditated regularly, he would not have suffered despair and would have achieved Self-Realization earlier. In Chapter – IV, Narcissus meditates regularly and Goldmund meditates through art. Goldmund gains peace through enjoying nature or being with nature. In Chapter - V, the Music Master compels Knecht to meditate even before he enters Waldzell, where meditation is compulsory. It is strictly followed by all Castalians ranging from the lowest position of the Order up to the highest position of Magister Ludi and the President in the hierarchy. Designori, though enjoys luxury, remains unsuccessful. He feels the seeds of discontentment in his life outside Castalia because he is irregular in meditation and at one stage stops meditating. Hence Hesse signifies that meditation is a channel to enter the Third kingdom. The archetypal symbols expressed in this novel are the golden fish, the fountain and the palm tree.
The ‘rainmaker’ is an archetype, which is believed to exist all over the world from ancient times. The ‘death-rebirth’ archetype represents the life, death and rebirth of Turu, the Master Rainmaker. This also represents the birth, growth, death and rebirth of the vegetative cult. The myth of Lavana proves timelessness, which parallels the magic vision of Dasa.

Journey is the motif of Hesse. Siddhartha’s journey to Self-Realization comprises Samanism, Buddhism, Samsara, realization of follies, destruction of the ego and attaining Self-Realization. H.H.’s journey to East consists of his admission to the League, his journeys undertaken in the mission, his suspicion and desertion of the mission, redemption from despair, acquaintance with Leo, submission for trial before the President; realization of his mistakes destruction of his pride of writing and attaining Self-Realization. Goldmund’s journey begins from the cloister and moves to the world of nature. He tastes the world of pleasure, realizes the duality as totality, visualizes the Universal Mother, destroys the ego and attains Self-Realization. Knecht’s journey begins from the external world to Castalia and reaches the pinnacle in Castalia. Aided by intuition he comes out of Castalia, achieves peace through tutoring Tito, shatters the ego, and attains Self-Realization. His self sacrifice is for the greater cause of making Tito his successor. Hence each vital character consciously realizes the unification of Atman with Brahman in his journey. Thus Hesse unfolds the secret of life that the journey of a man gets completed when he attains Self-Realization. Further research can be done on existentialism, myth criticism, myth-ritual theory, and deconstruction in the works of Hesse.
The Atman, the individualized Brahman, shrouded in delusion of duality is made to undertake excursions to the earth, a school where it must learn to realize its true Self. But rejoicing in the earthly pleasures, It remains oblivious of Its source and forgets Its identity. As a result, It suffers without peace. Its journey homeward begins in consciousness when by experience of trial and error It retraces Its steps to the consciousness of immortality. It further realizes that the mortal world of duality is only a dream of the Brahman. As consciousness progresses towards the Ultimate Reality, the little self, the spark from its original source of existence realizes that it is none other than the Greater Self, the Brahman. Paths along this consciousness may be many but the Truth is one and the Self-Realization is the Ultimate goal of all beings without exception. Hesse, through his novels has attempted to portray the various aspects of Self-Realization and the theme of Self-Realization runs through his novels as the life-blood of his plots.