Chapter 1

Introduction

Human psyche is the most diverse and compact of all structures with its multitudinous components that are yet to be fathomed. Psychic analysis is done to unravel the mysteries of its undeciphered codes. An investigation of the psyche engenders an interpretation of the inner essence that dominates the unexplored mental regions. Psychoanalysis incorporates a wide range of methods that are utilized for the purpose of psychic accessibility. It has made itself valuable in interpreting works of art that depict the mental aspects of individuals in genres of art, music, painting, and popular culture. In literature, the psychoanalytical method is employed in various theoretical disguises that simplify the complex psychic structure of the individuals. Human psyche is explored to study and comprehend the diverse processes that influence it’s development. Psychoanalytical method has become one of the most significant forms of analysis that explicates the myriad meanings inherent in world literature. Many literary themes and characterization have been analysed from a psychological vantage point. Psychoanalysis can be employed in all works of art including ones that delve deep into the human psyche.

Psychoanalysis, in this thesis, is employed as a form of exploration as well as an explication of the individual psyche of the protagonists of the
select novels of Hermann Hesse and O.V. Vijayan. It also reiterates the fact that psychic maturity forms the paramount focus of all lives regardless of their intentional and serendipitous maturing, that involves a process which serves as a measurement to find the true value in life. This psychic process which is inevitable and inexorable, is inherent in an individual.

Psychoanalysis originated as a form of therapy that investigated the dealings of the conscious and unconscious materials in the psyche. Sigmund Freud, the Austrian neurologist formulated his theory of psychoanalysis and used it as an effective treatment for neurological mental disorder. He devised new methods to unravel the mysteries of the human mind and probe the unconscious. His methods of dream interpretation and free association became the first instances of a clinical psychoanalysis that aimed to cure the neurotic disorders in patients. Throughout the years psychoanalysis evolved in its format and method of analysis. Freud’s followers like Jung, Adler and many others, modified his theory and developed their own versions. Though psychoanalysis began as a clinical and scientific method, it was later utilized in interpreting the works of art and literature. The psychoanalytical method is utilized to analyze numerous works of art. Sigmund Freud sought recourse to psychoanalytic concepts in his study of “Delusions and Dreams” in Jensen’s *Gradiva* (*Art and Literature* 33-118), and in “Dostoevsky and Parricide” (*Art and Literature* 435-60). He also employed psychoanalysis in his essay on Ibsen’s *Rosmersholm* and Shakespeare’s *The Merchant of Venice*. Ernest Jones
expanded on Freud’s interpretation of Shakespeare’s *Hamlet* in his celebrated work *Hamlet and Oedipus* (1949). Other instances of the use of psychoanalytic criticism include Edmund Wilson’s examination of Henry James’s story “The Turn of the Screw,” M.W. Rowe’s analysis of Harold Pinter’s *The Homecoming* against the backdrop of Freud’s essay “The Most Prevalent Form of Degradation in Erotic Life” (Barry 102), and Harold Bloom’s *The Anxiety of Influence* (1973). The literary contributions of Franz Kafka, Lewis Carroll, Shashi Deshpande and Margaret Atwood, among many others, have also been treated to psychoanalytical scrutiny.

Psychoanalytical theories of Individual Psychology, the Buddhist Abhidhamma theory, the ecopsychological theories and the transpersonal theory, are utilized to investigate the mental processes of the protagonists of the select novels of Hermann Hesse and O.V. Vijayan. Hesse and Vijayan are two seminal novelists who brought about artistic perfection in the creation of their characters. Hesse, the German Nobel laureate, has written most of his novels out of his experience and hence psychoanalyzing the characters in his works, lends authenticity to the investigation of psychic process. He employs archetypal and surrealist images along with symbols and existential philosophy to give expression to his ideas. He was obviously under the influence of Carl Gustav Jung and Fredrich Nietzsche throughout his writing period. The romantic individualism of Rousseau and the psychological theories of Freud are sources influencing his fictional perspectives. Some of his
fictional endeavours include Peter Camenzind, Gertrude, Rosshalde, Siddhartha, Demian, Steppenwolf, Narcissus and Goldmund, The Journey to the East and The Glass Bead Game. Through his works Hesse attempts to project the lives of individuals in their utmost reality.

Hesse’s first novel Peter Camenzind brought him immediate fame and it marked the true beginning of his reputation as a great writer. In this novel he endeavoured to teach people the joys and rewards of a rich relationship with nature. It projects the importance of the individual and the dangers of melting into the collective space. The success of this novel was a personal achievement for Hesse, who felt that he had finally won “his long and arduous battle with the world” (Mileck 2). Hesse’s first collection of poems was Romantic Songs which appeared in 1899. These poems reflect the uneasiness of a man along with the images of sadness, loneliness, and heaviness of spirit. His first prose collection entitled, An Hour Behind Midnight was published in 1899. As Hesse later suggested, the title, as well as the collection itself, “was the kingdom in which I lived, the dreamland of my working hours and days that lay mysteriously anywhere between time and space” (Zeller 75). This is suggestive of the personal touch he endows his creations.

Hesse’s novel, Gertrude, first appeared in 1909 and got a mixed reception. Throughout his life, Hesse maintained a strong influence on the literary life of the times through his attentive and critical observation of contemporary literature which he communicated through reviews and articles.
His next literary work was *Rosshalde*, which was published in book form in 1913, is “an allegorical novel in which the sickness and the death of a lovable little boy represents the withering and death of a marriage” (Zeller 103). After twenty-six years, Hesse felt that the book had stood the test of time, saying, “with this book I reached as high as I was ever to get in terms of literary ability” (Mileck 77). Hesse went through depression due to his exhausting work for the prisoners of war between 1915 and 1919, along with personal misfortunes. Subsequently, he underwent psychiatric treatment in a private clinic in Lucerne. There, with the help of Dr. J.B. Lang, a student of Jung, Hesse was able to release himself from the psychic ailment through a closer relationship with the subconscious mind. These years came to be known as the “Sinclair period,” in his literary career, this being the pseudonym under which Hesse wrote *Demian*. This novel is one of the most significant of Hesse’s books to come out of this great period of “upheaval, change, and fresh beginnings” (77). *Demian* was a product of the psychic experience Hesse had undergone, and it opened the eyes of a new generation of readers including those who had just returned from war. Hesse began his work on *Siddhartha* in 1919 an it was published in 1922. It was a culmination of his immersion in Eastern philosophy and spirituality. His renewed analysis of himself and his times is illustrated in the next novel *Steppenwolf* (1927). During this time, Hesse started working on *Narcissus and Goldmund*, a book which presents a resolution to the tensions between spirit and eros. The novel expounds the
ultimate satisfaction and respect in different ideals and alternate ways of life despite the existence of polarities.

Hesse reached the zenith of his creative endeavours with *The Glass Bead Game*, a novel that drew upon a lifetime of work and experience. His novella, *The Journey to the East*, which was published in 1931, abounds in spiritual content and imagery. In 1946, when Hesse was awarded the prestigious Nobel Prize for Literature, he said in his speech of thanks: “I feel united to you all, but primarily through the fundamental notion that inspired the Nobel Foundation, the idea of supranationality and internationality of the spirit and its duty to serve not war and destruction but peace and reconciliation” (Zeller 27).

Although Hesse’s life was a series of “crises and new beginnings,” his work and thought exhibit a great amount of consistent development. He informed one of his readers in 1930, “I see Knulp, Demian, Siddhartha, Klingsor, Steppenwolf, and Goldmund as brothers of one another, each a variation of my central theme” (Mileck 103). Hesse has explored, in his works, the duality of spirit and nature and the individual’s spiritual search outside restrictions of society. Several of his novels depict the protagonist’s journey to the inner self. Hesse writes in *The Journey to the East* (1932): “Despair is the result of each earnest attempt to go through life with virtue, justice and understanding and fulfil their requirements. Children live on one side of despair, the awakened on the other side” (53). The spiritual themes in
Hesse’s novels that are psychoanalytically evaluated, reveal an underlying universal element common to all humanity.

Hesse successfully achieves a significant sense of thematic unity in most of his novels which forms part of a building process. His novels are characterized by protagonists who undergo an introspective understanding. One can perceive his constant struggle to achieve philosophical and aesthetic detachment in his works. Hesse’s novels convey an amalgamation of varied themes that converge in the central idea that personal experience is the only possible road for the attainment of self-knowledge. He depicts the process of individual re-formation in his novels that arise out of his own personal experience. Hesse was deeply affected by the political, social, and economic transformations that were taking place around him. The psychological developments that he experienced as a person echo throughout his writings in different formats. His interest in the exploration of human psychic disposition found fruition in the form of literary creations. The thematic concerns that Hesse explores in his works come under the purview of psychoanalytical dissection, and retain the possibilities for further analysis. The spiritual and transcendental streak that Hesse resorts to in his fiction fit into the psychological mode of assessment to reveal an ongoing process of self-reflexivity.

O.V. Vijayan, one of the important figures of Malayalam literature, authored six novels including *The Legends of Khasak, The Infinity of Grace,*
The Saga of Dharmapuri, Madhuram Gayathi, The Path of the Prophet, and Generations. His debut novel, The Legends of Khasak (Khasakkinte Ithihasam), which was published in 1969, was the product of Vijayan’s twelve years of rigorous work. It first appeared in serial form. The protagonist of the novel is Ravi, a single-school teacher who had been college educated. His dissatisfaction with life and the unanswered existential bewilderment prompts him to take up the job in Khasak. His search for a mental and emotional haven finds fruition upon reaching Khasak. The novel ends with Ravi as someone who is poised to enter a transcendental realm of existence. It marked the beginning of Vijayan’s role as a visionary writer.

His second novel The Saga of Dharmapuri (Dharmapuram, 1985) is a political satire where the author criticizes the existing political establishments. The language, the setting, and the characters are intended to create, as great as possible, animosity towards the tools and means of the ruling government. The central character is Siddhartha, modelled after the famous spiritual leader of the same name, who provides supernatural enlightenment to those who are drawn to his charming personality. Beyond the apparent level of political meaning the novel keeps in store spiritual and environmental levels of meaning also. It first appeared in serial form in Malayalanadu from July 1975. The novel appeared only in 1977, after the lifting of the Emergency. This novel also met with disapprobation from the allies of the state in different garbs; no publisher would dare touch it as the memories of the dark days of the
Emergency were still fresh and they were afraid too of the possible public disapproval of its sexual-scatological language and imagery. It found a publisher only in 1985 when the tempers and fears had cooled a little. Its English translation, done by Vijayan himself and published by Penguin Books in 1987, created a storm anew on a national scale.

His third novel, *The Infinity of Grace* (*Gurusagaram*), published in 1987 deviates from his earlier works in terms of language, vision, and characterization. It highlights the importance of the presence of an omnipresent Guru in the life of the seeker. The grace of the Guru is manifested unconditionally in everybody. The lead character in the novel, who is a journalist working in Delhi, goes to Calcutta on an assignment to report on the Indo-Pak war of 1971. He undergoes an excruciating spiritual and physical experience to finally rid himself of all forms of ego. Vijayan’s *Madhuram Gayathi* (1990) is an allegory that combines mythology and spirituality along with ecology. The lovelessness and disharmony of the post-holocaust world is described by way of an allegorical story. The next novel *The Path of the Prophet* (*Pravachakante Vazhi*, 1992) stresses the vision that intuition is recurring and unchanging and makes the ways of all prophets similar. It reiterates Vijayan’s knowledge of spirituality. His last novel *Generations* (*Thalamurakal*, 1997) is both historical and autobiographical. It depicts the collective experiences of a Ponmudi family in search of knowledge about their clan and their selves. The individual sense of the clan
identity dominates the collective experiences of the subculture. He wrote many volumes of short stories which have philosophical and comic undertones and display a multitude of situations, styles and tones. He translated most of his own works from Malayalam to English that appealed to a wider group of audience.

His works are often compared to that of Gabriel Garcia Marquez in terms of magic realism. He is regarded as a visionary writer in Malayalam literature. The protagonists in his novels are portrayed realistically by him and form fodder for psychoanalysis. Ravi in The Legends of Khasak and Kunjunni in The Infinity of Grace inadvertently become the raw material for psychic scrutiny.

Psychoanalysis of the characters’ minds supports the thesis statement that the accomplishment of psychic maturity is the focus of all lives, which precipitates an involuntary psychic process before its materialization in the individuals. The four cardinal theories that are used include Carl Jung’s theory of personality, the Abidhamma concept, the ecopsychological tenets of Theodore Roszak, Stephen Aizenstat, and Robert Greenway, and the transpersonal theory of Roberto Assagioli. Jung’s theory of personality is adopted for the analysis of Hermann Hesse’s novel, Demian. The assimilation of the protagonist’s disposition is actualized with the application of Jung’s theory, to the novel. Human behaviour, according to Jung, is conditioned by individual and racial history along with aims and aspirations. His theory
emphasizes the racial and phylogenetic foundations of personality. In this study, the process by which the psychic maturity is attained by the characters, is explicated through Individual Psychology and the psychic process is elaborated by means of the Individuation theory.

The total personality, in Jung’s view, comprises of a number of differentiated and interacting systems which include: the ego, the personal unconscious and its complexes, the collective unconscious and its archetypes, the persona, the anima and animus, the shadow, the attitudes of introversion and extraversion, and the functions of thinking, feeling, sensing, and intuiting. These systems are topped by the Self which forms it's nucleus. The ego, which is made up of conscious perceptions, memories, thoughts and feelings, is the seat of consciousness. It is the conscious mind that is responsible for one’s feeling of identity and continuity. The personal unconscious, the region adjoining the ego, consists of experiences that were once conscious, but have been repressed, suppressed, forgotten, or ignored. Complexes are the constellation of feelings, thoughts, perceptions, and memories, that exist in the personal unconscious. It has a nucleus that acts as a kind of magnet attracting to it or grouping various experiences. A complex may behave like an autonomous personality that has a mental life and a steering force of its own (Collected Works 9).

An interconnection and an interplay takes place between these systems, and that determines the psychic process which mentally leads to the psychic
maturity of the individual. Jung advocated the existence of the concept of a collective unconscious. It is the most potential and influential system of the psyche. The collective unconscious is the storehouse of latent memory traces inherited from one’s ancestral past which includes both racial history of humans and their pre-human or animal ancestry. It is the psychic residue of human evolutionary development, a residue that accumulates as a consequence of repeated experiences over many generations. It is detached from anything personal in the life of an individual and is universal. One’s experiences of the world are shaped to a large extent by the collective unconscious. The two unconscious regions of the mind, the personal and the collective, are of immense service to humans. As Jung avers:

It (the unconscious) holds possibilities which are locked away from the conscious mind, for it has at its disposal all subliminal contents, all those things which have been forgotten or overlooked, as well as the wisdom and experience of uncounted centuries, which are laid down in its archetypal organs. (Jung 114)

The structural components of the collective unconscious are called by various names: archetypes, dominants, primordial images, mythological images, and behaviour patterns (43). An archetype is a universal thought form that contains a large element of emotion. The archetype is the product of racial experiences with the world and these experiences are much the same as those that any individual living in any age and in any part of the world will have.
Some archetypes are treated as separate systems within the personality. These are the *persona*, the *anima* and *animus* and the *shadow*. The *persona* is a mask adopted by the person in response to the demands of social convention and tradition and to his or her own inner archetypal needs (55). It is the role assigned to one by society, the part that society expects one to play in life. The purpose of the mask is to make a definite impression upon others and it often, although not necessarily conceals the real name of the person. The persona is the public personality, those aspects that one displays to the world or that public opinion fastens on the individual as contrasted with the private personality that exists behind the social facade (40).

On the psychological level, masculine and feminine characteristics are found in both sexes. Jung ascribes the feminine side of man’s personality and the masculine side of woman’s personality to archetypes. The feminine archetype in man is called the *anima*, the masculine archetype in woman is called the *animus* (46). Man apprehends the nature of woman by virtue of his *anima*, and woman understands the nature of man by virtue of her *animus*. The *shadow* archetype consists of the animal instincts that humans inherited in their evolution from lower forms of life (196). It typified the animal side of human nature. As an archetype the *shadow* is responsible for our conception of original sin; when it is projected outward it becomes the devil or an enemy. The shadow archetype is also responsible for the appearance in consciousness and behaviour of unpleasant and socially reprehensible thoughts,
feelings, and actions. These then may either be hidden from public view by the persona or repressed into the personal unconscious (68).

Jung considered the Self to be equivalent to the psyche or total personality. The Self is life’s goal, a goal that people constantly strive for but rarely reach. Like all archetypes, it motivates human behavior and causes one to search for wholeness, especially through the avenues provided by religion. Before a Self can emerge it is necessary for the various components of the personality to become fully developed and individuated (70).

Jung distinguishes two major attitudes or orientations of personality, the attitude of extraversion and the attitude of introversion. The extraverted attitude orients the person toward the external, objective world; the introverted attitude orients the person toward the inner subjective world (78). These two opposing attitudes are both present in the personality but usually one of them is dominant and conscious while the other is subordinate and unconscious.

There are four fundamental psychological functions. They are thinking, feeling, sensing, and intuiting. Thinking is intellectual and by making use of that, humans try to comprehend the nature of the world and themselves. Feeling is the evaluation function. The feeling of function gives humans their subjective experiences of pleasure and pain, of anger, fear, sorrow, joy and love. Sensing is the perceptual or reality function. It yields concrete facts or representations of the world. Intuition is perception by way of unconscious processes and subliminal contents. The intuitive person goes beyond facts,
feelings, and ideas, in the search for the essence of reality. These four, together, produce a kind of totality. One of the four functions is more highly differentiated than the other three, and plays a predominant role in consciousness. This is called the superior function. If the superior function is prevented from operating, the auxiliary function automatically takes its place. Jung avers that the four functions are placed equidistant from each other on the circumference of a circle, the center of the circle represents the synthesis of the four fully differentiated functions. In such a synthesis there are no superior or inferior functions and no auxiliaries. They are all of equal strength in the personality. Such a synthesis can only occur when the self has become fully actualized. Since complete actualization of the self is impossible, the synthesis of the four functions represents an ideal goal toward which the personality strives (Collected Works 25).

Interactions among the systems of personality take place during the psychic process. The energy that enables the work of the personality is called psychic energy or libido, and the amount of psychic energy invested in an element of the personality is called the value or measure of that element. Jung’s view of psychodynamics is based on two fundamental principles, the principle of equivalence and that of entropy (Jung 92). The principle of equivalence states that if energy is expended in bringing about a certain condition, the amount expended will appear elsewhere in the system. The principle of entropy, or the second law of thermodynamics, states that when
two bodies of different temperatures are placed in contact with one another, heat will pass from the hotter to the colder body. These two principles are made use of by Jung in his theory (Collected Works 90).

The primary aim of the development of the personality is to achieve the fullest, most complete differentiation and harmonious blending of all aspects of a human’s total personality. Jung proposed yet another principle of synchronicity which applies to events that occur together in time but that are not the cause of one another. Coincidence comes under such a category of events. Jung points to the vast literature on mental telepathy, clairvoyance, and other types of paranormal phenomena, as evidence for the principle of synchronicity. Synchronistic phenomena are attributed to the nature of archetypes. An archetype is said to be psychoid in character; that is, it is both psychological and physical. Consequently, an archetype can bring into consciousness a mental image of a physical event even though there is no direct perception of the physical event (109).

During the stages of development the course might follow either in a progressive, forward movement or a regressive, backward movement. By progression Jung means that the conscious ego is adjusting satisfactorily both to the demands of the external environment and to the needs of the unconscious. Regression is the antithesis of progression. It helps the ego find a way around the obstacle and move forward again. By performing a regression the ego may discover useful knowledge in the unconscious that will enable the
person to overcome the frustration. Another aspect of Jung’s psychology is
dream. Dreams are revelations of unconscious material. In Jungian psychology,
a dream is regarded a signpost that points the way forward to the development
of potential resources (140).

The personality that has a tendency to develop in the direction of a
stable unity, is a central feature of Jung’s psychology. Development is an
unfolding of the original undifferentiated wholeness with which humans are
born. The ultimate goal of this unfolding is the realization of selfhood. In
order to realize this aim, it is necessary for the various systems of personality
to become completely differentiated and fully developed. To have a healthy
integrated personality, every system must be permitted to reach the fullest
degree of differentiation, development, and expression. This is achieved
through the Individuation Process (Jung 105).

Symbol forms yet another aspect of Jungian psychology. A symbol in
Jungian psychology has two major functions. It represents an attempt to satisfy
an instinctual impulse that has been frustrated. It is also an embodiment of
archetypal material. The capacity of a symbol to represent future lines of
personality development, especially the striving for wholeness, plays a highly
significant role in Jungian psychology. It represents a distinctive and original
contribution to the theory of symbolism. The essence of Jung’s theory of
symbolism is expressed in his words, “The symbol is not a sign that veils
something everybody knows. Such is not its significance: on the contrary, it
represents an attempt to elucidate, by means of analogy, something that still belongs entirely to the domain of the unknown or something that is yet to be” (Jung 287).

Symbols are representations of the psyche. They not only express the stored-up racial and individually acquired wisdom of mankind but they can also represent levels of development that are far ahead of humanity’s present status. A person’s destiny, the highest evolution of his or her psyche, is marked out for them by symbols. The knowledge contained in a symbol is not directly known to humans; they must decipher the symbol to discover important messages. A symbol has two aspects, a retrospective one guided by the instincts and the prospective one guided by the ultimate goals of mankind. The former is causal, reductive type of analysis, the latter a teleological, finalistic type of analysis. Both are necessary for a complete elucidation of the symbol. In Jungian psychoanalysis, various factors co-ordinate to produce a synchronistic production of psychic development and this is meticulously followed to comprehend the psychic process of the protagonist Sinclair in Hesse’s novel Demian (295).

The Buddhist theory of Abhidhamma is utilized to project the developmental process in the protagonist of Siddhartha. The Abhidhamma focuses on the purgation of the mind by perceiving things as they truly are and thereby uproot defilements. In Abhidhamma there is no self, there is only mind (nama) and non-mental phenomena (rupa). As Nyanaponika, a Buddhist
A scholar-monk puts it, “In the Buddhist doctrinal mind is the starting point, the focal point, and also, as the liberated and purified mind of the saint, the culminating point” (Nyanaponika, *Pathways of Buddhist Thought*, 358).

Abhidhamma theory renders counsel as to how to establish the mode of the healthy personality. The “self” is the sum total of body parts, thoughts, sensations, desires, and memories. The binding string in the mind is *bhava* the continuity of consciousness over time. Each continuous moment of our cognizance is shaped by the preceding moment, and will in turn determine the following moment. *Bhava* connects one moment of consciousness to that which follows. Abhidhamma regards the human personality as a river that keeps a form that is constant, and one which has a single identity, though not a single drop is the same as a moment ago. Aung testifies that, “there is no actor apart from action, no percipient apart from perception, no conscious subject behind consciousness” (Aung 7).

In Buddhism, the study of personality deals with a series of events and the basic event is the continuous relationship of mental states to sense objects. Introspection, a close structured and methodical observation of one’s own experience, is the basic method that Abhidhamma utilizes for the investigation of mind’s numerous changes. This theory maintains that the sense objects vary according to the variation of a person’s mental states. Each mental state originates in part from biological and situational influences, along with the remnants from the preceding psychological moment. Each state in
Mental factors are the key to “Karma” or “Kamma.” Kamma, in Abhidhamma, designates a technical word for the principle that every deed is prompted by fundamental mental states. In this theory a given behaviour is ethically neutral. Its moral nature can be determined only by considering the underlying motives of the person (Narada 120). The Dhammapada, a collection of verses uttered by Gautama Buddha, commences with a declaration of the Abhidhamma doctrine of Karma. It states:

All that we are is the result of what we have thought: it is founded on our thoughts, it is made up of our thoughts. If a man speaks or acts with an evil thought, pain follows him, as the wheel follows the foot of the ox that draws the wagon. . . . If a man speaks or acts with a pure thought, happiness follows him, like a shadow that never leaves him. (Babbit 3)

Abhidhamma differentiates between mental factors that fall into two categories kusula (pure, wholesome, or healthy) and akusula (impure, unwholesome, or unhealthy). Mental factors pertain to either the healthy or the unhealthy section. In personality development the distinction between these two factors is arrived at by monitoring their potentiality to enhance or deter the process of reaching the ultimate goal.

The unhealthy factors incorporate predominant ones like moha, ditthi, vicikiccha, ahirika, annottapa, mana, uddhacca, kukkucca, lobha,
macchariya, issa, dosa, thina, and middha. Moha or delusion is elucidated as the ineptitude of the mind that eventually leads to misperception of the object of awareness. Abhidhamma views delusion as the elemental ignorance which is the central cause of human suffering and hardship. This inability to see clearly, without bias or prejudice of any kind, is the centre of all unhealthy mental states. This leads to ditthi (false view) or misdiscernment. False view necessitates the placement of something in the wrong category. The Buddha observes that when a person’s mind is predominated by false view, whatever he aspires to do could only “lead him to an undesirable, unpleasant and disagreeable state, to woe and suffering” (Nyanaponika, Anguttara Nikaya, 23). Vicikiccha or perplexity, yet another akusula, designates the incapability in decision making and the ineptitude to make a correct judgement. When a person is dominated by this factor, his mind gets loaded with dubiousness and at the extreme, can become paralyzed (qtd. in Hall and Lindzey 360).

The other unhealthy cognitive factors are ahirika or shamelessness and anottappa or remorselessness. This lets a person to disregard the opinions of others and one’s own internalized standards. Domination of these factors in the personality prompts the person to disregard the opinions of others as well as the inner moral calling. They have a tendency to flout the ethical code of conduct and view vile acts without compunction. This results in misbehavior and delinquency. Mana or egoism is another deleterious factor that leads to wrongdoing and is completely devoid of altruism. This self-centred view point
causes them to think, and at most, to view objects solely in terms of fulfilling their own needs and desires. Ahirika, anottappa, and mana, together form the basis for much human evil (361).

Unwholesome factors like uddhacca or agitation, kukkucca or worry, form the states of distractedness, remorse and ruminaton, and thereby create a state of anxiety. Lobha or greed, macchariya or avarice, issa or envy are some akusula factors that denote various kinds of grasping attachment to an object. The negative side of attachment is dosa or aversion. Lobha and dosa combine with delusion to add to the formation of negative mental states. Two other unhealthy factors, thina or contraction and middha or torpor, render a rigid inflexibility to mental states. These factors lead to the mental and physical sluggishness of the person. The evolution of the process of mental development incorporates both the akusula and the kusula factors which are complementary. In order to become a developed personality, the existence of akusula factors is essential to the formation of a developed personality (362).

There are many kusula or wholesome healthy factors that aid personality development. The central healthy factor is panna or insight, the opposite of delusion. Insight suppresses delusion, the fundamental unhealthy factor. These two factors cannot coexist in a single mental state. Where there is clarity, there cannot be delusion and vice versa. Sati or mindfulness is the ability to comprehend an object. This along with insight, provides clarity to a person’s mind. The presence of panna and sati in a mental state leads to the presence
of other kusulas and are adequate to overpower all the unhealthy factors, and
cognitive healthy factors like hiri or modesty and ottapa or discretion, entail
certain circumstances to arise. Hiri inhibits shamelessness, and ottappa, the
antithetical of remorselessness, occurs only when there is a thought of an evil
act. These two factors are related with cittujjukata or rectitude, the attitude of
correct judgement. Another healthy factor is saddha or confidence a sureness
based on correct perception. This group of mental factors that includes hiri,
ottappa, cittujjukata, and saddha, act together to produce virtuous behavior,
as judged both by personal and social standards (363).

An interplay between the kusulas and akusulas facilitates a healthy
mental state which is the focus of Abhidhamma. The workings of these factors
steer the course of personality development. Body and mind are seen as
interconnected in Abhidhamma. While every factor affects both body and mind,
the final set of healthy factors are the only ones explicitly described as having
both physical and psychological effects. These are ahuta or buoyancy, muduta
or pliancy, kammannata or adaptability, and pagunnata or proficiency. When
these factors arise, a person thinks and acts with a natural looseness and ease,
performing at the peak of his or her skills. They suppress the akusulas of
middha and thina which dominate the mind in such states as depression.
These healthy factors enable one to adapt physically and mentally to changing
conditions, meeting whatever challenges may arise (364).

In Abhidhamma psychodynamic, it is a person’s kamma or action that
determines whether he or she will experience predominantly healthy or unhealthy states. In any given mental state the factors composing it arise in differing strengths, and whichever factor is the strongest determines how a person experiences and acts at any given moment. The hierarchy of strength of the factors determines whether a specific state will be negative or positive. When a particular factor or set of factors occurs frequently in a person’s mental states, then it becomes a personality trait. The sum total of a person’s habitual mental factors determines his personality type (365).

In Abhidhamma the ideal type of the healthy personality is embodied by arahat. An arahat’s personality will be devoid of all unhealthy factors and will be the essence of mental health. Rune Johansson, in *The Psychology of Nirvana*, explains arahat as one in whom the absence of unhealthy factors is found. He also attributes the prevalence of healthy factors to the arahat. Another attribute of his is the clairvoyant nature of the dreams. In Abhidhamma, a person’s dreams are of four types: nightmares, mundane reveries, dream of an actual event, and clairvoyant dreams. When an arahat dreams, it is always the clairvoyant dream. The arahat is proficient in interpreting symbols in his dreams and has affinity to the fully actualized person exemplified in the writings of Abraham Maslow and Carl Rogers.

According to Hall and Lindzey, arahat is an ideal type, the end-point in a gradual transformation that anyone can undertake and in which anyone can succeed in whatever small measures (373). In an arahat the proportion of
healthy mental states will be greater in comparison to the ordinary person.

In Abhidhamma, personality types are identified by the measure of the strength of the mental factors. It is a person’s mental state that determines his behavior and that which prompts the person to accept one thing and discard another. Every act of the person is guided by his mental state. The factors that regulate the states from moment to moment govern one’s mental health. Likewise, the mental disorder implicates an absence of the healthy factors. In the same way, the criterion for mental health is determined by the presence of healthy factors and absence of unhealthy factors in a person’s psychological realm (375).

The normal person is a mixture of healthy and unhealthy factors in the flow of their mental states. Throughout the stream of consciousness very few attain the healthy mental state. The goal of psychological development in Abhidhamma is to increase the amount of healthy states and correspondingly decrease the unhealthy ones in a person’s mind. At the peak of one’s mental health, the unhealthy factors do not arise in a person’s mind (368). Certain other factors that hinder the achievement of ideal mental health are the *anasuyas*, the latent tendencies of the mind toward unhealthy mental states. They lie dormant until the apt moment arises for them to emerge. Seven of the unhealthy factors are strong *anasuyas*: greed, false view, delusion, aversion, doubt, pride, and agitation. Annihilation of the *anasuyas* from the mind provides an opportune environment for mental health. The principle of
anasuyas bears a close semblance to the western concept of the unconscious (368).

Abhidhamma adopts the plan of action of meditation for the attainment of healthy states. Deepening of concentration makes the meditator’s mind stable and a continuous exercise of this state creates the healthy factors of vicara and vitakka or applied and sustained attention. As a result, piti or feelings of rapture, viriya or energy, and upheka or equanimity, prevail in the meditator’s mind. When such a state is prolonged for a considerable period of time, stability is accomplished and the meditator experiences a total break with normal consciousness. This altered state of consciousness is called jhana. Nibbana is the next stage which is the state of cessation of mental processes. This is the same as the “nirvanic” state. In Abhidhamma, nirvana is said to bring radical and lasting alterations of one’s mental states, and is the path to a healthy personality. A meditator who reaches a point that marks an eradication of all the akusalas and anasuyas can be called an arahat. Thus the aim of Abhidhamma is to facilitate a creation of the arahat. Hesse’s Siddhartha delineates the protagonist Siddhartha’s exploits to become an arahat and thereby attain a state of healthy personality (369).

The ecopsychological tenets of Theodore Roszak, Stephen Aizenstat and Robert Greenway are utilized to study the psychic process of Ravi in The Legends of Khasak. The personal and the planetary, according to Roszak, point a way towards some new basis for sustainable, economic, and emotional
life. Ecopsychology concerns itself with the foundations of human nature and behavior. It proceeds from the assumption that at its deepest level the psyche remains sympathetically bonded to the earth. Ecopsychology suggests that we can read our transactions with the natural environment as projections of unconscious needs and desires. In Roszak’s view, our wishful and willful imprint upon the natural environment may convincingly reveal our collective state of soul. The planet is perceived as a blank psychiatric screen on which the unconscious projects its fantasies. Ecopsychology is an effort to salvage the more intimate bond between the ego and the world about it as the raw material of a new reality principle. If the self is expanded to include the natural world, behavior leading to destruction of this world will be experienced as self-destruction. Sarah Conn avers, “The world is sick; it needs healing; it is speaking through us, and it speaks the loudest through the most sensitive of us” (Conn 9).

In Roszak’s opinion, an ecological unconscious lies at the core of the psyche, as a resource for restoring us to environmental harmony. He sees ecopsychology as a commitment to understand people who are shaped by their biospheric system. A connection between the psyche and Gaia (Mother Earth) is discovered, and an environmentally based criterion of mental health, is established. The emotional bonding with Earth suggests a powerful new meaning to our understanding of “sanity.” The exploration of the psychological dimensions of our planetary ecology also gives us a compassionate new role
to play. By making the individual an ally of Earth, his troubled human soul is brought to harmony and joy to form the basis for an environmentally sustainable standard of living and makes people healers rather than hecklers.

There is an ecological dimension that is both “natural” and universal to the human personality. Ecopsychology holds that there exists a greater ecological intelligence that is deeply rooted in the foundations of the psyche. The psyche is rooted inside a greater intelligence, one known as the *anima mundi*, the psyche of the Earth herself that has been nurturing life since its inception. Roszak’s notion of the “greening of psychology” describes the empathic rapport with the natural world that is inherent in us. A bonding exists between the human and the non-human and a sense of shared identity is experienced in the form of love. There exists an intricate bond between ourselves and the biosphere that in turn gives us life. Roszak’s ecopsychology is an effort to understand the uncanny intricacy that links us with our planetary habitat. His vision of biospheric wholeness holds a new ecologically based conception of the psyche (Roszak 12-13).

Stephen Aizenstat, the Depth Psychologist who advocates ecopsychology, explores the psychic relationships that exist between the creatures and inanimate things of our world to facilitate an interaction between the psyche of nature and human psyche. His Depth Psychology is intimately connected to ecopsychology that is embedded in it. From an ecopsychological standpoint, he attests that human behavior is rooted most deeply in its intentions and that our
actions are fundamentally expressions of nature’s desire. The rhythms of Nature underlie all human interaction which houses religious traditions, economic systems, cultural and political organizations. When these human forms betray the natural psychic pulse, people and societies get sick, nature is exploited, and the entire species is threatened. He examines the inner and outer psyche and observes our relationship with the environment. He tries to create an alignment between natures, and between souls in the world, and thus make possible a correspondence necessary for the health of all who live in Earth (Aizenstat 35).

Aizenstat’s Depth Psychology is influenced by both Freud’s and Jung’s theories. He focuses on bringing conscious reflection on to psychic processes with special attention to the unconscious. “Depth” refers to an imagined direction. Dreams form the access to the psychic depths. Jungian and Freudian schools, the two major schools of psychology, seek to uncover or make conscious the inner unconscious life of the psyche. Depth Psychology extends the work of Freud and Jung to include consideration of the psyche of non-human experience. This broader view of Depth Psychology includes the psychic realities of all phenomena, with special emphasis on the tradition that honours psyche in the world. This ecopsychological realm of psyche, which he calls the “world unconscious,” is a deeper and wider dimension of the psyche than that of the personal or the collective unconscious. In the realm of the world unconscious, all creatures and things of the world are understood as
interrelated and interconnected. All the phenomena in the world possess intrinsic, unconscious characteristics and this makes up the world unconscious. At the dimension of the world unconscious, the inner subjective natures of the world’s beings are experienced as dream images in the human psyche. The human experience exists in a field of psychic relationships, one among the many. Seen through the “eyes” of the world unconscious, the dream image is an independent presence in a broader psychic ecology, a dreamscape where there is room for many beings to “walk around” and be regarded by one another. From the perspective of the world unconscious, the dreamscape is the worldscape. The new generation of Depth Psychologists is taking this wider view of psychic life into consideration and opening to a reality in which all creatures and things are animated by psyche (42).

The traditional focus on the relationship between ego and self, with its emphasis on the individual person or cultures, is expanding to include contemplation of self and world. From the perspective of the world unconscious everything has psychic depth. Dreams, the windows into the depth of the human psyche, now also provide access to the inner life, the soul of the creatures, and things of our world. Working with dreams, the Depth Psychologist helps cultivate the capacity to hear, from the inside, the voices of those species and objects who help shape our experience, provide the source of our imagination. Underpinning the creative process of human invention are the archetypal patterns of the natural world. It helps in
rediscovering the elemental forces that generate and give form to our vocational expression. A connection between human consciousness and the natural world is re-established to build a respectful and sustaining relationship with the world (45).

Human life is carrying the projections and personifications of the soul that reside in the creatures and things of the world. The activity of projection would be imagined as occurring in an intersubjective field that includes the phenomena in the world, a field in which an object, plant, or animal could project its particular subjectivity on to us. Aizenstat views depression as a natural response to the manic condition of the world and tries to re-envision depression as “ingression,” a time of turning inward. According to Aizenstat, a soul’s journey through the landscape should be encouraged, to find solace. Depth psychology’s phenomenological approaches can be utilized to explore how the human beings interact with the “voices” of others who share the Earth’s inner psychic processes such as dreams, visions, and affective states. This is investigated from an ecocentric perspective. In exploring these receptive, nonverbal states, one would learn to differentiate without separating self from world (47).

Cultivating different ways of listening would foster the ability to heal the diversity of non-human phenomena. The voices of Earth’s inhabitants are allowed to be heard in the full range of their sound. The Depth Psychologists advocate that the ills of our world are inextricably tied to our personal
pathology, and the context of psychotherapy must be one that considers the person’s relationship to the plight of the world. They are convinced that the suffering in the world is reflected in the suffering of human beings. They go beyond the belief that psychological health is solely a function of individual wholeness and nurturing human relationships. Such a belief exists within a framework that perpetuates the separation of a person from the world and that denies the essential importance of an individual’s surroundings. Depth Psychology contends that physiological illness is connected to our damaged relationship to nature. Our alienation from the rhythms of the natural world contribute to our physical suffering. Once we are re-situated in this wider, ever transforming ecology of nature, we reconnect with the natural resource and the rhythm that lives inside us (50).

Realignment with nature provides a potent complement to well considered medical care. Depth Psychologists are mindful of the psyche that lives in nature. Psyche’s nature evolves out of the organic life process of the natural world. Nature’s diversity keeps the human imagination alive, the creative processors animated, the tolerance for difference possible. Nature is the source that the psyche draws upon. The human psyche moves to the rhythms of nature. Roszak’s belief that our psychic inheritance is an endowment rooted most essentially in the rhythms of nature, attests to his ecopsychological leanings (51). His concepts regarding ecopsychology are applied to support the viewpoints explicated in the thesis.
Robert Greenway is yet another ecopsychologist whose concepts are made use of for the purpose of the explication of the protagonist’s psyche. He tries to understand the human-nature relationship and its complexities. The wilderness experience, according to him, if conducted as a retreat from cultural dominance, could have a profound impact on the psyche. Wilderness experience gave rise to a search for a language that could reveal the dynamics of the human-nature relationship. Both ecology and psychologies are languages and thus the search for an ecopsychology is a search for a language, a psychological language about relationships. To Robert Greenway the wilderness experience and psychology are complementary and he calls ecopsycology as psychoecology. Wilderness trips help reduce fear and experience the incredible drama of a genuine relationship between humans and nature. Greenway maintains that our culture is pathogenic with regard to natural processes. Thus, it seems healthy to attempt to retreat from culture and embrace “natural processes” in their fullest and most pristine forms. He regards wilderness trips as “cleaning out” times. When entering the wilderness psychologically as well as physically, participants most often speak of feelings of expansion or reconnection. He interprets this as the expansion of “self.” It is also a sort of reconnection with our evolutionary past that is layered in our collective deeper psyche. The wilderness experience facilitates the repression-release of the inevitable controls that exist in any culture. People who experience it tend to see its source not in the external wilderness, but in the
internal wilderness of physiology, instincts, archetypes and the like. Rapport with ecology engenders a major change in life according to Greenway. He uses the term “Mind” as a label for “Psyche” or “mental processes.” Psychologists in the past have termed Mind as the sum of all natural processes and the information that emanates from them. Mind is viewed as an immanent property of the universe. Mind, seen in this way, is not limited to the human brain. It is more fundamental than consciousness and encompasses all consciousness. Consciousness would therefore be a property of the mind that allows for self-reflective experience. Consciousness access arises out of Mind and thus can exist in various relationships to it. In urban-industrial western culture, consciousness is often experienced as separate from Mind. The self-reflective consciousness that has emerged in humans has brought us insights about ourselves and our universe, and the incredible tools meant to enhance our various capabilities (Ecopsychology 25).

Freudian terms like “ego,” “id,” and “superego” are used by Greenway. Here, “ego” is the collection of cognitive abilities that serve our various need-fulfilling activities. When ego is over stimulated or used to excess, that would split us from natural processes or rather would lead us to believe that we are split from natural processes. Every culture tends to reinforce different patterns of egoic processing. Thus, our consciousness is split from Mind, and the conscious experience of this phenomenon is one of separation, though in fact we continue to be immersed in nature. From the perspective of the
psychoecological language, there is a shift from culturally reinforced dualism-producing reality, processing to a more non-dualistic mode due to wilderness experience. As a result of the wilderness experience, the consciousness remains, but the dominance of consciousness by the need-crazed egoic process diminishes, leaving a simpler, “non egoic” awareness in its wake (29).

Non-goal-oriented awareness seems to have the capacity to open consciousness to the mind, that is, to the more natural flows of information from Nature. In this sense, when humans can open their consciousness to natural processes, they find “Nature reinforcing itself” and when open to cultural processes, they experience “culture reinforcing itself.” From this perspective, the prevalence of depression or other severe problems upon a sudden return from the wilderness to the urban world, can be explained as the contrast between widely divergent forms of egoic processing. Entering wilderness, Mind or “the Mind of River,” seems to be a comfortable and beautiful experience. Ecopsychology focuses and points to empowerment. When consciousness opens fully to wilderness and immerses itself in natural processes, the return is almost always a painful experience. Greenway emphasizes on an ego-dissolving process along with meditation. Meditation practices are designed to assist in the arousal of non-egoic awareness. Continuing with the wilderness group itself supports an ongoing healed relationship with nature. The wilderness experience can help us to reconnect as well as help us open to the wisdom inherent in the infinite information
systems of natural networks (31). Greenway’s Depth Psychological insights form a concrete alliance with ecopsychological tenets and help in exploring the psychology of Ravi in the novel *The Legends of Khasak*.

The Transpersonal Psychology of Roberto Assagioli is utilized to probe the internal workings of the conscious and unconscious existence that conducts the protagonist of Vijayan’s novel, *The Infinity of Grace*, to psychic maturity. Assagioli’s school of thought called “Psychosynthesis” inducted the idea of soul into the theory of human personality. According to J.Hardy:

> Psychosynthesis is a transpersonal, or spiritual psychotherapy, a phenomenon of the twentieth century Western world. It is a theory and practice of individual development and growth, though with a potential for wider application into social and indeed world wide settings; and it assumes that each human being is a soul as well as a personality. (Hardy 227)

Psychosynthesis has similitude with Freudian, Jungian, and Adlerian psychoanalysis in that it seeks to promote the study of the unconscious, the symbols, myths, imagery, and the psychosocial dynamics of the psyche. Unlike Freud, Jung and Adler, Assagioli strived to create a spiritual psychology that is not only eclectic but also integrative and multidimensional by incorporating various fields of study that include psychodynamic movement, psychosomatic medicine, religious psychology, probe into super conscious and “cosmic consciousness,” Eastern psychology, sociology, and hypnotism (Assagioli 7).
Psychosynthesis attempts to comprehend the structure, function, states, and development of human consciousness with a multi-polar model of the human psyche which houses various subpersonalities. In this, the self holds a pivotal position as it is responsible for the coordination and integration of the personality. Psychosynthesis places will and its role as significant in cementing the human personality as an agency capable of choice and purpose.

Transpersonal psychology asserts the existence of the transpersonal realm in which the higher unconscious serves as a source of inspiration, ecstasy, creativity, intuition, and illumination. Psychosynthesis dissects the pathology of the sublime and brings to light the psychological disturbances of spiritual origin. It makes use of imagery for the exploration of the unconscious and argues that personality is an inbred tendency toward synthesis (9). Assagioli applied transpersonal concepts to psychotherapy.

Psychosynthesis viewed the person as a soul and having a personality. Assagioli’s perspective, which is the view of most spiritual disciplines, is that the soul is basic and enduring and that the personality, though essential for being in the world, is relatively superficial and changeable though often, of course, only with a good deal of difficulty. The soul is the context, the home, the “unmoved move” the personality is full of content, learned responses, and is dynamic (Hardy 22).

Assagioli’s model of the psyche comprises of seven regions. He explicates this in his “map of the person” in the 1930s. The seven regions
include the Field of Consciousness, the Conscious Self or Phenomenal “I,” the Middle Unconscious, the Lower Unconscious, the Higher Unconscious or Superconscious, the Collective Unconscious, and the Higher Transpersonal Self.

The field of consciousness is the interior mental space that comprises immediate awareness and what cognitive psychologists call the “span of apprehension.” The Field of Consciousness comprises the ongoing stream of waking awareness and its various contents: daydreams, fantasies, images, sensations, desires, impulses, memories, ideas, and emotions that are observed and witnessed, analyzed and reflected upon, verbalized and judged. It is the changing contents of our consciousness, the seen, the imagined, the sensed, the desired, the remembered, the felt, and the thought. It is the zone of awareness within which we live our waking lives and the world of everyday reality. It is the cognitional area in which the operations of working memory occur. This is the region of the conscious personality, and is that portion of the whole psyche with which mainstream conventional cognitive psychology deals (Assagioli 15).

The Conscious Self is the “still point” at the center of the Field of Consciousness that is identified as the self. The usual conscious “egoic” self is that specialized portion of the overall identity that is alert and precisely focused at that moment, whose physical brain and senses are bound to sensation and perception of sound and touch, odors and tastes. It is the personal, egoic self that remains alive within the scheme of the seasons, aware
within the designs of time, and caught transfixed in moments of brilliant awareness in the three-dimensional world of space and time. It is that portion of the Field of Consciousness that separates and differentiates itself from its own actions to form an experiencing “center” which then stands apart from its own actions and perceives them as “contents” separate from itself (18). Assagioli explains it thus:

The conscious self is generally not only submerged in the ceaseless flow of psychological contents but seems to disappear altogether when we fall asleep, when we faint, when we are under the effect of an anaesthetic or narcotic, or in a state of hypnosis. And when we awake the self mysteriously re-appears, we do not know how or whence -- a fact which, if closely examined, is truly baffling and disturbing. This leads us to assume that the reappearance of the conscious self or ego is due to the existence of a permanent center, of a true self situated beyond or “above” it. (Assagioli 18)

The Middle Unconscious is the subliminal subconscious region that corresponds to the Freudian preconscious. It includes the subliminal streams of consciousness beyond the Field of Consciousness. Various consciously available psychological, cognitional, and imaginal experiences, are assimilated.

The Lower Unconscious contains Freudian drives and primitive urges and Jungian image-idea “complexes” charged with intense emotions. This is the inner subconscious region of the Freudian unconscious and the Jungian
personal unconscious. It includes elementary actions and impulses of the psyche that direct and co-ordinate autonomic psychological functioning as well as voluntary bodily movements. The lower subconscious incorporates the trans-marginal realm of consciousness in which daydreams and fantasies and spontaneous para-psychological processes originate. It includes the deeper regions of consciousness from which erupt various pathological disorders including phobias, obsessions, compulsive urges and paranoid delusions. The Lower Unconscious represents our personal psychological past -- prior learning and adaptations, strong libidinal sexual and aggressive forces of the id and the superego, long-forgotten childhood memories, and repressed complexes (Assagioli 22).

The Higher Unconscious or Superconscious is the inner dynamic, subconscious region from which we receive our creative intuitions, inspirations, illuminations and insights that extend and surpass normal capacity. John Firman and Ann Gilla in their book *Psychosynthesis* assert:

A psychology of the spirit interprets the superconscious or higher unconscious as the repository of represses and split-off human potentials and impulses toward “higher” qualities of character and states of being that we banish from consciousness as a way . . . to protect our capacities for wonder, joy, creativity and spiritual experience from an unreceptive, invalidating environment. This repression of our higher human potential . . . forms what is called
The collective unconscious is the Jungian region of collective psychic reality that contains a dynamic, living knowledge bank built up as a result of eons of experience as a species. This knowledge is partially expressed in the myths, fairy tales, religious symbols, and art artifacts of our race. Hardy maintains, “The collective unconscious is contained in the unconsciousness of each and every human psyche and is transmitted across time and space as a kind of “spiritual DNA” (Hardy 32).

The higher transpersonal self is that portion of our greater, larger identity that is directly linked to the Conscious “I.” The conscious self or ego is considered to be the reflection of the Higher Self, projected into the three dimensional world of time and space. The inner creative unconscious transpersonal self looks into inner reality. Peiro Ferucci clarifies that the personal self is a reflection of the transpersonal self. Awareness of the personal self is a precondition for psychological health and the realization of the transpersonal self is the mark of spiritual fulfillment (Assagioli 25).

Assagioli affirmed the existence of a manifest, outer-directed personal self and a latent, inner-directed transpersonal self (91). When the awareness of the existence of the higher transpersonal self is revealed, energy can be drawn from it through the use of waking or hypnotic suggestion, creative visualization, active imagination, meditation and dream work. The inner transpersonal self manifests itself in the form of small still voice that
whispers within the inner recesses of one’s own consciousness. It is the origin of those moments in which we receive our higher intuitions and inspirations.

Superconscious experiences emerge at this state by manifesting themselves in ordinary egoic states of awareness. Cosmic consciousness sees superconscious experiences as bridges to the next step of human evolution. They are the indications that humans possess a highly sophisticated network of inner communication between conscious and unconscious portions of the self. Psychosynthesis facilitates transpersonal development. There are two stages of psychosynthesis. The first stage attempts to discover the different elements of our personality. The personality produces many ego structures. The various elements of the personality are acknowledged, recognized and accepted to harness their power and energy for personality development. The second stage of psychosynthesis is the realization of one’s true self and the discovery or creation of a unifying center. When the center is created a coherent, organized and unified personality is built around it (30). In Vijayan’s novel *The Infinity of Grace* transpersonal psychology helps in unravelling the psychic process of the protagonist Kunjunni.

This thesis examines the four novels: *Demian, Siddhartha, The Legends of Khasak and The Infinity of Grace* by Hermann Hesse and O.V. Vijayan respectively. It delineates the reaching of psychic maturity and the significance of it in their lives. This thesis examines the four protagonists from a psychoanalytical perspective that facilitates a probe into the conscious as well
as unconscious elements in their minds to obtain a better understanding of human nature in general. Psychoanalysis, in this study, is applied to investigate the mental processes of the characters’ minds that eventually lead them to their psychic maturity.