In Hermann Hesse’s novel *Siddhartha*, the eponymous protagonist is on a spiritual quest to reach a supramundane level. Siddhartha, a Brahmin’s son, becomes dissatisfied with the seemingly perfect life he is leading, and willingly undertakes a journey in search of mastering a satisfactory and enlightening knowledge. He experiences Bramhacharya, Garhasthya, and Vanaprastha, over the period of life that extends from his youth. During this time he imbibes the necessary qualities that shape him to become an ideal personality, and with that he enters the last phase of his life wherein he attains his goal of reaching the *arahat* or perfect personality state. A study of Siddhartha’s life, with the aid of the Buddhist psychological theory of Abhidhamma, discloses the pattern and process of his attainment of psychic maturity. In Abhidhamma terms, he aspires to be an *arahat*, or the ideal type of a healthy personality, in which condition a man achieves a sense of tranquillity and wholeness.

At the outset of the first stage of Siddhartha’s psychic development, when he lives with his parents, his self is perceived as the coalescence of body parts, thoughts, sensations, desires, and memories. The love and admiration that he elicits from those around him provides testimony to the fact that he is regarded as the embodiment of a perfect personality.
Siddhartha’s proud parents, and the women and friends who admire him, carve a paradigm out of him:

There was happiness in his father’s heart because of his son who was intelligent and thirsty for knowledge; he saw him growing up to be a great learned man, a priest, a prince among Brahmins. There was pride in his mother’s breast when she saw him walking, sitting down and rising: Siddhartha -- strong, handsome, supple-limbed, greeting her with complete grace. Love stirred in the hearts of the young Brahmins’ daughters when Siddhartha walked through the streets of the town, with his lofty brow, his king-like eyes and his slim figure.

Govinda, his friend, the Brahmin’s son, loved him more than anybody else. He loved Siddhartha’s eyes and clear voice. He loved the way he walked, his complete grace of movement; he loved everything that Siddhartha did and said, and above all he loved his intellect, his fine ardent thoughts, his strong will, his high vocation.

(Siddhartha 4)

This perfect perception of Siddhartha by those close and around him, does not deter him from developing his questioning sprit. At this juncture, the Abhidhamma form of exploration helps us reveal the mental state of Siddhartha. During this phase in his life, the avacara or spheres that his mental states occupy, include kamavacara (sense-sphere), rupavacara (fine
material sphere) and arupavacara (immaterial sphere). While he is with his parents, leading the life of a Brahmin’s life, he can be regarded as one who is living in the material sense sphere, being fully aware of the worldly life. His spiritual inclination and zest for advancement retains him in the immaterial sphere as well. The extraordinary qualities that he possesses endows him with the tag of the positive personality type in whom the kusula (wholesome) factors of sati (mindfulness) and panna (insight) predominate. Siddhartha possesses the essential qualities that a person requires to commence the journey on the path of becoming an arahat. This is substantiated through the projection of his adeptness at doing a variety of things, like mastery in the art of pronouncing “Om,” knowledge of the recognition of Atman within his self, amassing knowledge, possession of grace, inciting adoration from others, and making others happy through his deeds. The presence of the essential kusula qualities in Siddhartha is detected through these manifestations. The existence of these adequate, admirable qualities does not assuage his thirst; instead it accelerates his spirit of inquiry. A yearning to gain more knowledge and the wish to fill the void created as a result of the feeling of deficiency impel him to ponder on an upgradation of his situation. His journey sets in motion with the featuring of sati (mindfulness) and panna (insight) in him, that drives his being toward cittujukata (righteousness). This is instantaneously followed by a dissatisfaction for the life he is leading, which is related to the factor of moha (delusion). The text states:
Siddhartha had begun to feel the seeds of discontent within him. . . .
He had begun to suspect that his worthy father and his other teachers, the wise Brahmins, had already passed on to him the bulk and best of their wisdom, that they had already poured the sum total of their knowledge into his waiting vessel; and the vessel was not full, his intellect was not satisfied, his soul was not at peace, his heart was not still. The ablutions were good, but they were water; they did not wash sins away, they did not relieve the distressed heart. (5-6)

The disenchantment that creeps into Siddhartha’s mind as a result of the yearning for inner peace, despite being encircled by admiration and love, reveals a shift from the existing mental state to another. This exemplifies the existence of a steady and continuous flow of a variety of bhavas. Siddhartha is driven towards a new path due to the realization of the futility of his incomplete existence. This awareness becomes his motivational force that emanates from his analysis of the mental factors. His mental state of discontentment, coupled with a thirst for knowledge, drives him to take a decision to estrange himself from his family. His spiritual dissatisfaction prompts him to embark on an expedition that he thinks could possibly transit him to a sphere of tranquillity. Bhava, the continuous thread of consciousness, connects one moment of Siddhartha’s consciousness to the next. His moment of present awareness is shaped by the previous one and at the same time
determines the ensuing action. Thus, his past, present, and future, are assessed as part of a continuous flow. An introspection of his mental state reveals an ongoing relationship of his mind to the sense objects. His thoughts are perceived as flowing like a river with a sense of continuity. His dubiousness regarding the veracity of his father’s happiness and his disagreement with the monotonous life of a Brahmin, creates the impression of *vicikiccha* (doubt) in him. Thus, dissatisfaction is followed by doubt in Siddhartha.

The inability of the verses from Chandogya Upanishads and other holy scriptures to provide a satisfying knowledge, and the elusion of the ultimate truth of Brahman, despite Siddhartha’s assiduous spiritual efforts, prompts him to seek untrodden ways. Restlessness then takes the place of dubiousness in his *cetana* (consciousness) as a sequel to his disillusionment with the religious practices that prevail around him. These shifts of thought create a mental wavering in him regarding *nama* and *rupa* (the realities) of his existence, and he searches for a possible clarification for this type of mental state which results in the formation of the decision to subject himself to direct experience rather than studying theoretical facts. This administers his mind to consider self-exploration as the object of ultimate credence and reliance. This issues a response in him that advocates championing of the self as the terminal goal. A series of thoughts flashes through him that include the thought of the unattainability of self through erudition gained through a teacher. This becomes his driving force behind the yearning to experience the
self, “One must find the source within one’s own Self, one must possess it. Everything else was seeking -- a detour, error. These were Siddhartha’s thoughts; this was his thirst, his sorrow” (7-8).

Siddhartha’s state of mind and the nature of his self, endorses Carl Rogers’s concept of the person-centered humanistic psychology. Rogers posits the individual as the centre of all experience and considers experience as the sum total of awareness at any given moment. Rogers’s projection of the phenomenal field as made of conscious and unconscious experiences that constitute the totality of experience, and one that reflects the individual behaviour in the field, finds a parallel in Abhidhamma concept (Rogers 96). In Siddhartha, the sense-door-process, that incorporates the material life, invites him to experience the mind-door-process which has a leaning toward the spiritual life. The sense-door-process that occupies the worldly matters undergoes a transformation with the replacement of spiritual yearnings. This asserts the prominence given to “reasoned confidence” over “blind faith” (Narada 243).

Siddhartha’s mind forms a platform for the constant stream of mental states. His hankering to embark on a wilful journey of gaining practical wisdom stems from his present thought that nourishes a dissatisfaction for the current life he follows. The incapacity to develop and progress spiritually with the existing thoughts, generates a need for the construction of a sturdy mental state in Siddhartha. This requirement gains momentum when he perceives the
wandering ascetics or Samanas who deeply influence him with their abnegation methods and rigid life style. Consequently, *saddha* (faith) and *sati* (mindfulness) dominate his *citta* (consciousness) with this perception. The need for spiritual upliftment creates a longing to join them which in turn produces a mental state that favours his repudiation of his present living condition, and prompts him to seek his father’s approval to leave. *Janaka kamma* (productive deed) is the factor that produces other resultant mental states during this period in Siddhartha. The ability to obtain the desired result prevails in him and, subsequently, he gets permission from his father to join the Samanas. His father, who initially conveys his displeasure, later surrenders to his son’s will.

A psychological explication of Siddhartha’s state of being throws light into a process of mental development that takes place through the innermost realm of his mind. An insight into the *citta* of Siddhartha during this period, reveals the existence of a succession of bhavas and variegated thought processes. Siddhartha’s comprehension of the futility of living a monotonous life gives rise to the yearning to become a Samana, which in turn reveals his inclination toward an affinity to novel experiences. The necessity to acquire the indelible, initiates him into engendering the striving to achieve that need. The knowledge of veracity, the determination to proceed, and the constant urge to explore the untrodden ways, makes Siddhartha a competent personality. By pursuing the Samana ways and accepting the ascetic life, Siddhartha exhibits
the quality of mental progression. The oscillation of mental states, along with
the bodily conditions that support it, constitute the first stage of Siddhartha’s
nearing toward the formation of the ideal personality type. An orientation
toward the arahat, discloses a pattern in his citta (consciousness) that
produces the necessary cetasikas (mental factors). A spontaneous and
hierarchical connection between the cetasikas is then necessitated in his citta.
His entrance into the rupa-loka (fine-material world) is marked by the
relinquishment of clothes. The meritorious deed of giving away his clothes to
a poor Brahmin is symbolic of the existence of the kusula factor of dana
(generosity). He is poised to enter the rupavacara (fine-material sphere) by
conditioning himself to adapt to Samana ways. The absolute detachment that is
visible in Siddhartha during his days with the Samanas, demonstrates the spirit
of Abhidhamma that is embedded in him.

Panna (wisdom or understanding) predominates in Siddhartha, when he
masters the art of fasting, after becoming a Samana. This makes him receptive
to the learning of how to empty himself of worldly matters. Sati
(mindfulness) keeps his mind focused on his aim and tatramajjhātta
(balance) clings to his cetasikas and enables him to become a coherent being.
The cetasika of kusula (wholesome) factor permeates him when he practices
the relinquishment of ego. Siddhartha’s mental state at this juncture can be
assessed thus:

No longer to be Self, to experience the peace of an emptied heart,
to experience pure thought -- that was his goal. When all the self was conquered and dead, when all passions and desires were silent, then the last must awaken, the innermost of Being that is no longer Self -- the great secret! (Siddhartha 14)

Siddhartha achieves the mastery of alobha (non-attachment) as a result of samma manasikara (right attention) and its application on the citta. A systematic monitoring of Siddhartha’s experiences offers an insight into the workings of his mind. These experiences are linked to the previous and the later ones as they happen consecutively. This is illustrated through a projection of Siddhartha’s experiences. Willing exposure to incessant heat leads him to the experiencing of rain, and an accomplishment of this feat, gives rise to the yearning and materialization of the endurance of pain. Siddhartha’s physical conditions assist his mental processes to register a successful proficiency of his skills. In the process of acquiring the mastery of the experiences of the mental processes, an assistance from physical condition is registered. His body endures rigid situations in order to facilitate the transference of impressions to his mind. This is proof to the relationship of the mental states and the sense objects. Muduta (elasticity) is yet another kusula mental factor that makes its appearance visible when Siddhartha practices self-denial and the method of Samana meditation. The Samana belief of metempsychosis or transmigration of souls, forms part of the strategy of abnegation that Siddhartha follows to attain the arahat state. His attempt to master this
method can be perceived as his practice to learn the true nature of the self and what the identity of the self is. An insight into the life he follows affirms this:

Siddhartha learned a great deal from the Samanas; he learned many ways of losing the Self. He travelled along the path of self-denial through pain, through voluntary suffering and conquering of pain, through hunger, thirst and fatigue. He travelled the way of self-denial through meditation, through the emptying of the mind of all images. Along these and other paths did he learn to travel. He lost his Self a thousand times and for days on end he dwelt in non-being. But although the paths took him away from Self, in the end they always led back to it. Although Siddhartha fled from the Self a thousand times, dwelt in nothing, dwelt in animal and stone, the return was inevitable; the hour was inevitable when he would again find himself, in sunshine or in moonlight, in shadow or in rain, and was again Self and Siddhartha, again felt the torment of the onerous life cycle. (15-16).

Siddhartha achieves muduta (pliancy or elasticity of mind) that is suggestive of the subsistence of susceptibility and resilience in him. Kammananata or adaptability, is mastered by him in the process that comes from experience, along with the conditioning of patience. Sharing of thoughts with his friend Govinda, at a time when he is preoccupied with his goal, reveals his citta as a
meeting point where an amalgamation of countless experiences materializes. The credibility of their Samana lives hangs in doubt revealing the presence of contentment in him. On another occasion when Siddhartha leaves the wood with Govinda to beg for food for their brothers and teachers, Siddhartha says, “Well, Govinda, are we on the right road? Are we gaining knowledge? Are we approaching salvation? Or are we perhaps going in circles -- we who thought to escape from the cycle?” (17-18). Repetition of the same routine throughout the years creates an impression of monotony regarding the Samana lives in Siddhartha’s mind. His dubiousness about the credibility of the Samana way of life is an extension of the illustration that one bhava gives rise to another. Siddhartha’s yearning to learn more creates in him the will to perform an action to achieve the objective. Panna (understanding) reveals to Siddhartha the realization of the truth that he is not advancing any further. His pronouncement attests this:

Siddhartha replied: “How old do you think, is our oldest Samana, our worthy teacher?”

Govinda said: “I think the eldest would be about sixty years old.”

And Siddhartha said: “He is sixty years old and has not attained Nirvana. He will be seventy and eighty years old, and you and I, we shall grow old as he, and do exercises and fast and meditate, but we will not attain Nirvana, neither he nor we. Govinda, I believe that amongst all the Samanas, probably not even one will attain Nirvana."
We find consolations, we learn tricks with which we deceive ourselves, but the essential thing -- the way -- we do not find.” (18)

The awareness that the Samana knowledge is insufficient for the attainment of Nirvana, is disclosed to Siddhartha’s mind through his understanding of the extent of the eldest Samana’s non-progressive calibre. By virtue of panna (insight), Siddhartha assimilates the futility of his following the current path that might lead to the cessation of the advancement of knowledge. This forces him to think of leaving the ascetic life for a better one.

The necessity of an immediate action springs in Siddhartha’s cetena and propels him to share his resolution to eschew the Samana ways with his friend Govinda. Musings related to these thoughts dominate Siddhartha’s mind at this point to finally marshall him to the initiation of a search for new pasture. The uninterrupted flow of thoughts suggests the connection that exists between the various happenings that take place in Siddhartha’s life. This is an illustration of the Abhidhamma practice which asserts the idea that life is a continuum. All the incidents in Siddhartha’s life are linked and form part of a continuous flow.

A display of the willpower in Siddhartha to overcome the akusula factor of reluctance, is projected, to emphasize the significance of manasikara (spontaneous attention) in him. This is explicated through an incident in which the elder Samana resorts to anger and scolding when Siddhartha and Govinda request him for the termination of their Samana lives. The elder Samana’s
rejection of Siddhartha’s appeal to leave the ascetic life prompts the latter to retort by hypnotizing the former, to conquer his will, and elicit the granting of permission:

He stood near the Samana, his mind intent; he looked into the old man’s eyes and held him with his look, hypnotized him, made him mute, conquered his will, commanded him silently to do as he wished. The old man became silent, his eyes glazed, his will crippled; his arms hung down, he was powerless under Siddhartha’s spell. Siddhartha’s thoughts conquered those of the Samana; he had to perform what they commanded. And so the old man bowed several times, gave his blessings and stammered his wishes for a good journey. The young men thanked him for his good wishes, returned his bow, and departed. (23-24)

The elder Samana’s inability to control his senses leads to a deterioration of faith in the old man for Siddhartha. It also serves as a means to the understanding of the ultimate truth of the uselessness of Siddhartha’s unswerving devotion to an unworthy group when he is on a path to attain psychic maturity. He realizes that this could hinder him from reaching his goal. This is projected through the mind-door-process that Siddhartha undergoes. While performing the act of hypnosis, Siddhartha’s *jitindriya* or psychic energy imparts exuberance to and unites the other neutral properties present in his mental state at that time. This is followed by the *kusula* factor
of phassa (apperception) which serves in lending the knowledge of the awareness of the elder Samana who becomes the object of Siddhartha’s examination. This leads to the accomplishment of the recognition of the object and renders him an awareness of his capability and thus aids him to think about his potentialities. Siddhartha’s citta is then dominated by the kusula factor of sanna (perception), that provides him with a picture of the realization of the recognition of the object. The next moment, his citta credits him with cetana (volition) and the means to muse about the reaction. What follows this state is phassa or apperception. This is accompanied by the factor of ekaggata (one pointedness) wherein is revealed the accumulation of concentration on the elder Samana who is the object of his scrutiny. In Siddhartha manasikara (spontaneous attention) is then achieved as a complementary act to the existing mental states. The accompaniment of all these factors promotes the execution of the karma of hypnotizing the elder Samana to achieve the desired result. This explication of Siddhartha’s psychic process reveals the progressive development that takes place in his life.

The tidings about the arrival of Gotama, the illustrious Buddha, reach Siddhartha and he, along with his friend Govinda, decide to meet him in the hope of gaining a new kind of knowledge. A constant search for advancement and thirst for knowledge makes Siddhartha’s mind receptive to the news about the Buddha. During this time his mental status varies according to the change in the sense objects. Sati (mindfulness), regarding his course, assists
Siddhartha in continuing his quest indirectly. This generates in him a need to gain new knowledge and propel the body to undertake what the mind proposes.

*Phassa* (apperception) infiltrates Siddhartha’s mind when he observes the Buddha and tries to grasp the latter’s disposition. This reveals a variation in his mental states from one moment to the other. This is observed in both Govinda and Siddhartha while following the Buddha to the town. This leads to a revelation of the Buddha’s interests which include an aversion to food, the knowledge about suffering, and it’s origin, and the way to get freedom from it, the frequency of preaching during the evenings, and the teaching of the Eightfold path. Doubts regarding many areas arise in Siddhartha’s mental arena and a spirit of enquiry reveals itself in him in the form of facts addressed to the Buddha. Siddhartha posits:

> But according to your teachings, this unity and logical consequence of all things is broken in one place. Through a small gap there streams into the world of unity something strange, something new, something that was not there before and that cannot be demonstrated and proved: that is your doctrine of rising above the world, of salvation. With this small gap, through this small break, however, the eternal and single world law breaks down again.

> Forgive me if I raise this objection. (32-33)

The desire to achieve enlightenment through personal experience, devoid of any help from outside sources, prompts Siddhartha to disclose his need to
experience the same spiritual bliss that the Buddha attained. The preference of a first-hand experience of enlightenment to any other form of erudition, is of prime importance to Siddhartha, and this is conveyed by him to the Buddha:

I did not doubt you for one moment. Not for one moment did I doubt that you were the Buddha, that you have reached the highest goal which so many thousands of Brahmins and Brahmins’ sons are striving to reach. You have done so by your own seeking, in your own way, through thought, through mediation, through knowledge, through enlightenment. You have learned nothing through teachings, and so I think, O Illustrious One, that nobody finds salvation through teachings. To nobody, O Illustrious One, can you communicate in words and teachings what happened to you in the hour of your enlightenment. (33-34)

_Pannna_ (understanding) dominates his field of conscious mind during this time. This is followed by _hiri_ (conscience) that drives the factor of self-respect in him, and retains the yearning to sustain it in a wholesome, fulfilling way. This thrusts him into a non-deviating path of enquiry, unlike his friend Govinda who leaves him for the acquirement of the teachings of the Buddha.

Siddhartha’s conversation with the Buddha enriches his knowledge and helps him facilitate a coordination between his mental and physical states. This manufactures a zealous feeling in Siddhartha and certifies the relation between the mental factors that occur in a person’s mind and the bodily expressions
that follow it. This meeting further enhances his yearning to attain the blissful state, which gives way to an eruption of determination to conquer his self to reach the *arahat* state:

I have never seen a man look and smile, sit and walk like that, he thought. I, also, would like to look and smile, sit and walk like that, so free, so worthy, so restrained, so candid, so childlike and mysterious. A man only looks and walks like that when he has conquered his Self. I also will conquer my Self. (35)

Siddhartha’s mind then becomes the storehouse where multitudinous changes occur, along with feelings and emotions. The meeting with the Buddha re-establishes the capacity of his mind to incorporate and support the existence of a diverse set of mental factors. One such factor includes the realization of the impact of the motivation that the Buddha instills in him during their meeting. Eventhough the Buddha robbed Siddhartha of his friend, satisfaction is the feeling that ensues when the latter thinks of the former’s generosity. This spurs Siddhartha to commence his *kamma* or act of undertaking, the next endeavour that would propel him towards his awakening. A series of thoughts preoccupies his mind resulting in the beginning of a new course in his life.

The state of *alobha* (non-attachment) in Siddhartha persuades his mind successfully to leave behind his Samana life. This creates the wholesome mental factor of *sati* and helps him cement the factor of determination to start his life with new contours:
He reflected deeply, until this feeling completely overwhelmed him and he reached a point where he recognized causes; for to recognize causes, it seemed to him, is to think, and through thought alone feelings become knowledge and are not lost, but become real and begin to mature. (37)

Thus, his current mental state becomes a novel perception that distinguishes itself from the previous one. The passage of time brings about physical and mental maturity in Siddhartha transforming him into a man. A parallel development takes place between the physical and mental spheres of Siddhartha. The termination of the desire to have teachers and be influenced by their teachings dominates him. The existence of the compound and multifarious mental states in Siddhartha is revealed at this point, and he chooses the road not taken and engages in a constant conversation with himself:

What is it that you wanted to learn from teachings and teachers, and although they taught you much, what was it they could not teach you? And he thought: it was the Self, the character and nature of which I wished to learn. I wanted to rid myself of the Self, to conquer it, but I could not conquer it, I could only deceive it, could only fly from it, could only hide from it. Truly, nothing in the world has occupied my thoughts as much as the Self, this riddle, that I live, that I am one and am separate and different from everybody else, that I am Siddhartha; and about nothing in the world
do I know less than about myself, about Siddhartha. (38)

A new decisive moment, that imparts a far-reaching insight regarding his being, informs him of his deviation from his self. Here, two contrasting sets of mental factors are observed. The foremost one is the attestation of a path that leads to the self, and the determination to follow it; the secondary factor is a contradictory one that foreshadows his drifting away from the current path of persistence and resolution. This stage in Siddhartha’s life, where his physical being is guided by his mental thoughts devoid of any external influence, reveals his mind as the unique classroom for psychological teaching and learning. This is where each mental state of his gets derived from the combined effect of biological and situational influences. A carry over from the previous psychological moment determines his impending mental state. Siddhartha’s psychological state becomes the product of the amalgamation of umpteen mental factors that derives its origin from a collage of influencing factors. A study of this state of Siddhartha’s mental situation draws a parallel with Bharatha’s Rasa theory, wherein the Rasa or aesthetic emotion is described as \textit{vibhavanubhava vyabhicari samyogad rasanispatti (Indian Aesthetics 191)}, which means Rasa is aroused as a result of the combination of the \textit{vibhavas, anubhavas,} and \textit{vyabhicaribhavas}.

Awakening is materialized in Siddhartha, as if from a dream, with a kind of determination, and he exhibits utmost self-control:

Siddhartha looked up and around him, a smile crept over his face,
and a strong feeling of awakening from a long dream spread right through his being. Immediately he walked on again, quickly, like a man who knows what he has to do.

Yes, he thought breathing deeply, I will no longer try to escape from Siddhartha. I will no longer devote my thoughts to Atman and the sorrows of the world. I will no longer mutilate and destroy myself in order to find a secret behind the ruins. I will no longer study Yoga-Veda, Atharva-Veda, or asceticism, or any other teachings. I will learn from myself, be my own pupil; I will learn from myself the secret of Siddhartha. (39)

Siddhartha’s psychic state can be discerned through an explanation of the workings of his mental factors. *Saddha* (confidence) in his self imparts *passadhi* (composure), and the resultant mental factor rises in the form of *samma manasikara* (right action). This produces the capacity of decision making in him which creates the need for various thoughts: putting an end to the act of mutilating and destroying himself, not to escape from himself anymore, and to terminate the study of Yoga-Veda, Adharva-Veda, asceticism, and other teachings. He does this to learn from his self by becoming his teacher as well as pupil, and to disentangle and learn the secret of Siddhartha, the person. *Pagunnata* (proficiency) imparts the necessary confidence in him to present himself before the enchanting world that possesses the natural phenomena. As a result, his cognitive capabilities are brought to limelight and
he comprehends the fact that the meaning of reality does not reside anywhere outside, but lies within him. Siddhartha’s perception of the world outside as illusory generates an array of mental thoughts into his consciousness one after the other, which include potent factors like *kammannate* (adaptability), *passaadhi* (composure), and *saddha* (confidence). The existence of these mental states is revealed through his thoughts that include dispelling a homecoming scene that could mean a returning to the previous life condition; feeling of rebirth and adapting to the realization that his identity is limited only to his awakened self. The realization of the facts underlines the development of adaptability in Siddhartha, and creates an opportunity for the need for composure and confidence, and annihilates the fears and despair that arise in his mind.

Independent thinking marks the life of Siddhartha at this stage and *Jitindriya* (psychic energy) is distributed evenly throughout his framework, while being guided by the force that breathes within him. *Pagunnata* (proficiency) allows his *citta* to acquire the knowledge of things around with every step he takes. The resolution to persist with his seeking until he is contented prevails in him. Each course of Siddhartha’s action is followed by another and this declares the uninterruptedness of his planes of existence. Disgruntlement that suffuses through his being catapults him further toward his goal and exhibits a mental state that adds to his erudition. His *citta* now changes its direction toward *rupa* (eye consciousness) of viewing entities and
his eyes and mind co-ordinate to manufacture a new vision, “Through his eyes he saw light and shadows; through his mind he was aware of moon and stars” (46). His present that is motivated by the past becomes the stimulus for the mind to move onward. This enhances his thoughts that give rise to the need for the accomplishment of the fruitful result of becoming an arahat:

He remembered each word that he had said to the Illustrious One, and he was astonished that he had said things which he did not then really know. What he had said to the Buddha -- that the Buddha’s wisdom and secret was not teachable, that it was inexpressible and incommunicable -- and which he had once experienced in an hour of enlightenment, was just what he had now set off to experience, what he was now beginning to experience. He must gain experience himself. (47)

This substantiates the Abhidhamma viewpoint that the present deeds are motivated by past thoughts, and that life is an unabated flow that incorporates everything vital. The need to attain enlightenment like the Buddha, becomes the stimulating force that propels Siddhartha and this is made possible by means of an inward voice that lets him to carry on with his undertaking. This uncovers the attendance of the wholesome mental factors in him during this phase. An alteration in the perception of his current situation is effected with the induction of a dream that augurs a shift in the mental factors from the wholesome to the unwholesome. Siddhartha’s dream in which his friend
Govinda transforms into a woman, and the intoxicating experience he has with that woman, suggests the possible alteration that awaits him. This change appears in the form of an experience of the experimental and self-instructional mode of living for Siddhartha. The influence of *kusula* factors on Siddhartha represents itself in the configuration of his introduction to the ferryman, who plays host to Siddhartha, and takes him across the river. He eventually imparts to Siddhartha an unattainable and vital knowledge that everything in life returns. Soon after the installation of this wholesome mental factor, the seeds of the *akusula* factors are sowed in him with the springing of the perception of the scene of a young woman washing clothes (48). *Lobha* and *moha* take shape in Siddhartha’s mental construct when the willing woman entices him, but an inward voice that bears the traits of the wholesome mental factor, refrains him from advancing further. This inward voice credits his *citta* with *alobha* (non-attachment) to let him pursue his undertaking. This experience causes the inception of a divergent track in Siddhartha’s life that changes his course of action for a better understanding of his self.

Mental proliferation ensues in his psyche when Siddhartha chances upon Kamala, the courtesan. His mental state becomes a combination of *citta* and *cetatasikas*, and his sense-sphere generates the unwholesome mental states of *lobha-moola* (cause of greed) and *moha-moola* (cause of delusion). *Ayoniso manasikara* (unwise attention) grips his being with the arousal of a strong desire to befriend Kamala when he meets her. This drives him toward
uddhacca (distraction) and into an abnegation of the last traits of the Samana life by shaving his beard and tending his hair. This is yet another illustration of the indirect influence that Siddhartha’s mind exerts in producing bodily conditions. The latest modification in Siddhartha’s self is expressed by him through his address to Kamala:

You have seen Siddhartha, the Brahmin’s son, who left his home in order to become a Samana, and who was a Samana for three years. Now, however, I have left that path and have come to this town, and the first person I met before I reached the town was you. I have come here to tell you, O Kamala, that you are the first woman to whom Siddhartha has spoken without lowered eyes. (53)

The need for an initiation into the material world that is replete with unwholesome mental factors, is marked by Kamala’s words, “No, he is not good enough. He must have clothes, fine clothes and shoes, fine shoes, and plenty of money in his purse and presents for Kamala. Do you know now, Samana from the woods? Do you understand?” (54). Siddhartha’s mind is conquered by moha (delusion), and desire takes shape in him during this stage with a mere glance of Kamala. His present wisdom becomes insufficient to uproot moha (delusion) that subjugates his mind. Accomplishment of uddhacca forms a prominent feature and becomes the predominant trait in his character at this period of time. The advent of anasuya (pride), the akusula factor, becomes one of the highlights of Sidhartha’s mental states that effects
a subtle change after his meeting with Kamala, “He was suddenly overwhelmed with a feeling of pride. He was a Samana no longer; it was no longer fitting that he should beg. He gave the rice cake to a dog and remained without food” (58). The pride in Siddhartha gives way to the unwholesome factor of *mana* (egoism) and grips him at this stage of his life. Even in the midst of the presence of *akusula* factors, his mind houses wholesome aspects like resolution, which becomes a significant issue in the last stage in uprooting the *akusula* mental factors, thereby leading his self to psychic maturity or the state of being an *arahat*. This has the characteristic features of will and confidence of which Siddhartha opines, “I can think, I can wait, I can fast” (56). The *cetasika* (mental factor) of *pagunnata* (proficiency) looms largely in him when the need to learn from Kamala arises. By virtue of this mental factor he eventually establishes a rapport with her. A motto develops in his mind when he secures a job under the merchant Kamaswami as per Kamala’s advice, “Writing is good, thinking is better. Cleverness is good, patience is better” (65).

Siddhartha’s mode of living after joining Kamaswami’s service, shows vividly that he has not given himself up entirely to the unwholesome mental factors:

He now lived in the merchant’s house. Clothes and shoes were brought to him and a servant prepared him a bath daily. Splendid meals were served twice a day, but Siddhartha only ate once a day,
and neither ate meat nor drank wine. Kamaswami talked to him about his business, showed him goods and warehouses and accounts. Siddhartha learned many new things; he heard much and said little. And remembering Kamala’s words, he was never servile to the merchant, but compelled him to treat him as an equal and even more than his equal. Kamaswami conducted his business with care and often with passion, but Siddhartha regarded it all as a game, the rules of which he endeavored to learn well, but which did not stir his heart. (65-66)

His ability to withstand the unwholesome factors to some extent, serves as a loophole that benefits him later, in providing his mind with the necessary space for the kusula factors to take shape and dominate. While leading a material life, Siddhartha’s aim is not to get permanently immersed in the akusula factors, but to have a temporary experience of it. Lobha (greed) and macchariya (avarice) do not penetrate Siddhartha’s mind during his internship with the merchant, Kamaswami, nor does it create an all-pervading effect on his citta. The fact that Siddhartha wishes only for the required amount of money that is needed to please Kamala, along with his non-attachment and indifference to avarice, ignites the maintenance of the wholesome mental factors of alobha (non-attachment) and cittujukatta (righteousness). A glimpse into his existing mental state is revealed through Kamaswami’s observation, “He always seems to be playing at business, it never makes much impression
on him, it never masters him, he never fears failure, he is never worried about
a loss” (67). Alobha and adosa characterize his dealings, and thereby
distinguish him from the usual merchants. This is reinstated by a scrutiny of
his behaviour. His arrival at a village followed by the failure to buy the rice
harvest does not deter him from establishing friendship with the villagers (67).
Siddhartha states that the underlying motive behind his work is to gain
satisfaction. A revelation of this by him becomes the attestation of the fact
that he is devoid of macchariya (avarice) and issa (envy). Kamaswami’s
reproachment of Siddhartha for spending money and time on unwanted trips is
aptly retorted by him thus:

Do not scold, my dear friend. Nothing was ever achieved by
scolding. If a loss has been sustained, I will bear the loss. I am
very satisfied with this journey. I have become acquainted with
many people, I have become friendly with a Brahmin, children have
sat on my knee, farmers have showed me their fields. Nobody took
me for a merchant. (68)

The proof of Siddhartha’s enquiring nature, and the willingness to learn,
is obtained through his view regarding the aim of his business. Siddhartha’s
statement that competition is not his prime objective, and that an interaction
with the world around, to widen his spirit of enquiry is what matters to him,
reinstates his mental state. The kusula factors still maintain their presence
even during Siddhartha’s encounter with the worldly life. His mind then
generates the ineffective *akusula* factor of *mana* (pride) when Kamaswami takes credit for the knowledge that Siddhartha imparts:

Do not make such jokes. I have learned from you how much a basket of fish costs and how much interest one can claim for lending money. That is your knowledge. But I did not learn how to think from you, my dear Kamaswami. It would be better if you learned that from me. (69)

*Panna* (insight), necessitates the wisdom in his psyche that is required to treat the rich, poor and all others alike (70). The presence of an inner voice that leads him, and sustains his spiritual leanings even when he is enmeshed in the world of a sensual life, is the authentication of the subsistence of the wholesome factors of *panna* and *sammamanasikara* (right attention) that lie dormant in his mind:

At times he heard within him a soft, gentle voice, which reminded him quietly, complained quietly, so that he could hardly hear it. Then he suddenly saw clearly that he was leading a strange life, that he was doing many things that were only a game, that he was quite cheerful and sometimes experienced pleasure, but that real life was flowing past him and did not touch him. (71)

This forms part of the ultimate self that transforms him into an *arahat*, “He visited the beautiful Kamala regularly, learned the art of love in which, more than anything else, giving and taking become one. He talked to her, learned
from her, gave her advice, received advice. She understood him better than
Govinda had once done. She was more like him” (71). The veracity of the life
he is leading is vividly projected in his relationship that exists between him
and Kamala (71). His life is like a continuous river that is the product of a
cognitive combination of his past, present, and future. This is cemented
through the projection of an insight that reveals the nature of his thoughts
while with Kamala. His mental meanderings that characterize the Samana way
of thinking, which Kamala quickly perceives, support this, “Kamala looked at
him and smiled. ‘You are talking about him again,’ she said. ‘Again you have
Samana thoughts’” (72).

Throughout this period, the unwholesome mental factors try to establish
absolute supremacy over Siddhartha’s mind. The magnitude of the search for
self, through the means of wholesome factors, subsides in Siddhartha. This
condition is replaced by a state that is characterized by the predomination of
the unwholesome mental factors of thina (sloth), middha (torpor), and
vicikiccha (perplexity). The requirement of the understanding of the self no
longer remains the most important consideration in Siddhartha; instead, it takes
a reverse movement. Laziness shrouds his motivating sources and causes the
awakening of his sensuous life:

Slowly, like moisture entering the dying tree trunk, slowly filling
and rotting it, so did the world and inertia creep into Siddhartha’s
soul; it slowly filled his soul, made it heavy, made it tired, sent it
to sleep. But on the other hand his senses became more awakened, they learned a great deal, experienced a great deal. (76-77)

This marks the dawn of a new stage of knowledge acquisition in Siddhartha, with the introduction of a new set of experiences that enrich his evolving self. These include learning the ways of ordinary people who are engulfed in the joys and sorrows of their lives, education regarding the art of business transactions, exercising power over people by inculcating megalomaniac traits in him, and the ways of the rich who are immersed in pomp and luxury, drinking, playing dice, and chess. The *akusula* factors loom high and overcome him. *Mana* (egoism) makes him conclude that he is more important than the others. *Lobha* (greed) and *ditthi* (wrong view) temporarily block his spiritual quest and rule his senses. *Issa* (envy) permeates his being at the perception of the self-centered and narcissistic lives of the people around:

And yet he envied them; the more he became like them, the more he envied them. He envied them the one thing that he lacked and that they had: the sense of importance with which they lived their lives, the depth of their pleasures and sorrows, the anxious but sweet happiness of their continual power to love. These people were always in love with themselves, with their children, with honor or money, with plans or hope. (77-78)

Laziness paves the way for the generation of sickness in his being:
He would become annoyed and impatient when Kamaswami bored him with his worries. He would laugh too loudly when he lost at dice. His face was still more clever and intellectual than other people’s, but he rarely laughed, and gradually his face assumed the expressions which are so often found among rich people -- the expressions of discontent, of sickliness, of displeasure, of idleness, of lovelessness. Slowly the soul sickness of the rich crept over him. (78)

An anomaly from the previous spiritual condition is necessitated by the akusula factors and the ramifications demonstrate a decimation of kusula mental factors in Siddhartha:

He only noticed that the bright and clear inward voice, that had once awakened in him and had always guided him in his finest hours, had become silent. The world had caught him; pleasure, covetousness, idleness, and finally also that vice that he had always despised and scorned as the most foolish -- acquisitiveness.

Property, possessions, and riches had also finally trapped him. They were no longer a game and a toy; they had become a chain and a burden. (78-79)

This alters Siddhartha’s basic mettle and deviates him from his current path. Siddhartha’s aspiration to experience the akusula factors entails yet another psychic process that helps him boost his psychological immune system.
Through his strategy of generating immunity by gaining experience of the unwholesome factors, and by way of a vigorous involvement, Siddhartha aims at an immobilization and termination of their recurrence. By trying to make himself accustomed to the vices he is planning to enrich his knowledge of such factors. The condition of erosion of patience from his *citta* is effected by a severe monetary loss that makes his mind susceptible to yet another state of existence manifested in the construction of weariness, “Siddhartha became impatient at losses, he lost his patience with slow-paying debtors, he was no longer kindhearted to beggars, he no longer had the desire to give gifts and loans to the poor” (80). Siddhartha’s actions fall under the category of “sense sphere” with a compendium of the ordinary experiences. While being in this sphere, he experiences a range of factors including wholesome, unwholesome, *vipaka* (resultants), and rootless ones.

Dreams act as a form of transcendental experience that serve as a medium to bring back Siddhartha to his ultimate path that leads to psychic maturity. The employment of this dream becomes relevant in his life by restoring him from the world of pleasures to the path that leads him to his goal. The dream leaves a void in Siddhartha and ushers in the *kusula* factors of *sati* (mindfulness) and *panna* (wisdom) to produce *samma manasikara* (right attention). It also teaches him to regard the bird as a symbol for all the virtues that lie deep within him:

Kamala kept a small rare songbird in a small golden cage. It was
about this bird that he dreamt. This bird, which usually sang in the morning, became mute, and as this surprised him, he went up to the cage and looked inside. The little bird was dead and lay stiff on the floor. He took it out, held it a moment in his hand and then threw it away on the road, and at the same moment he was horrified and his heart ached as if he had thrown away with this dead bird all that was good and of value in himself. (82)

This is accompanied by the presence of an inner voice that forms part of his wholesome factors, beckoning him to the path of righteousness, “Onwards, onwards, this is your path. He had heard this voice when he had left his home and chosen the life of the Samanas, and again when he had left the Samanas and gone to the Perfect One, and also when he had left him for the unknown” (83).

The realization of the veracity of the game of Samsara dawns on him, which is a prerequisite for the formation of the arahat personality:

This game was called Samsara, a game for children, a game which was perhaps enjoyable played once, twice, ten times -- but was it worth playing continually?

Then Siddhartha knew that the game was finished, that he could play it no longer. A shudder passed through his body; he felt as if something had died. (84)

This becomes the motivational force that lets his cetana institute the thought
of leaving the current scenario, and the action that follows marks the termination of the effect of the unwholesome factors in his life. These factors lose their authority over Siddhartha’s \textit{cetana} or consciousness. His transition from the sense sphere to the immaterial sphere is generated when Kamala sets free the songbird from the golden cage, which also indicates a symbolic liberation from his present life of worldly pleasures. The extrication from the materialistic life conducts Siddhartha into traversing a realm of spiritual existence. Siddhartha’s constant collaboration with the worldly life, makes it monotonous to him by means of its inability to provide wisdom. It engenders in him an aversion for such an existence and creates an inclination towards the rejection of the life he is leading. An insight into Siddhartha’s condition at this time illustrates this:

Siddhartha wandered into the forest, already far from the town, and knew only one thing -- that he could not go back, that the life he had lived for many years was past, tasted and drained to a degree of nausea. The songbird was dead; its death, which he had dreamt about, was the bird in his own heart. He was deeply entangled in Samsara; he had drawn nausea and death to himself from all sides, like a sponge that absorbs water until it is full. He was full of ennui, full of misery, full of death; there was nothing left in the world that could attract him, that could give him pleasure and solace. (87)
This becomes the stimulus for his passage to the next level of development. An extension from the prevalent condition to that of yet another seeking becomes inevitable and necessary. This need enables him to embark on a new method of search to find the purpose and essence of his life along with the necessity of satisfactory vibes. The traits of the experiences of the unwholesome factors take a firm hold of Siddhartha in the form of disillusionment:

He wished passionately for oblivion, to be at rest, to be dead. If only a flash of lightning would strike him! If only a tiger would come and eat him! If there were only some wine, some poison, that would give him oblivion, that would make him forget, that would make him sleep and never awaken! Was there any kind of filth with which he had not besmirched himself, any sin and folly which he had not committed, any stain upon his soul for which he alone had not been responsible? Was it then still possible to live? Was it possible to take in breath again and again, to breathe out, to feel hunger, to eat again, to sleep again, to lie with women again? Was this cycle not exhausted and finished for him? (87-88)

Sense-door-process controls his actions while in the forest. The wish to rebuff the factors of bewilderment, restlessness, and discontent, spawns the penetration of the kusula factors into Siddhartha’s citta. The realization of the veracity of the game of samsara dawns on him, which is a prerequisite for the
formation of the arahat personality. The kusula factor takes shape in Siddhartha in the form of “Om” to rejuvenate his cetana, and the continuous pronunciation of it brings in him the required result:

The past now seemed to him to be covered by a veil, extremely remote, very unimportant. He only knew that his previous life (at the first moment of his return to consciousness his previous life seemed to him like a remote incarnation, like an earlier birth of his present Self) was finished, that it was so full of nausea and wretchedness that he had wanted to destroy it, but that he had come to himself by a river, under a coconut tree, with the holy word Om on his lips. Then he had fallen asleep, and on awakening he looked at the world like a new man. Softly he said the word Om to himself, over which he had fallen asleep, and it seemed to him as if his whole sleep had been a long deep pronouncing of Om, thinking of Om, an immersion and penetration into Om, into the nameless, into the Divine. (90)

This generates in him alobha (non-attachment) and tattramajjhata (mental balance) to induce, samadhi (concentration), and a glimpse of possible awakening becomes evident to him. The compendium of kusula mental factors becomes the cause of awakening in him. A psychic process takes place in Siddhartha when he meets his friend Govinda, who had earlier become a disciple of Gotama. Govinda, ignorant of the identity of Siddhartha, keeps
watch over his friend who fell asleep by the river. The altruistic nature exhibited by Govinda pleases Siddhartha and creates a positive feeling in him. Siddhartha then reveals his identity and conveys the knowledge regarding the transitory nature of life. This appeals and pleases Govinda, and there arises a feeling of contentment. Such wholesome mental factors point to his capacity to become an *arahat* at this juncture.

The joy that seemed elusive gets restored in him. A sense-door-process occurs in the form of a retrospection of his past life commencing from childhood to maturity. This reveals the futility of the worldly life and stresses the importance of recognizing the Atman, the self, and the soul in Sidhartha. The belief that the experience of unwholesome factors is necessary for a new awakening, arises in Siddhartha:

I have had to experience so much stupidity, so many vices, so much error, so much nausea, disillusionment and sorrow, just in order to become a child again and begin anew. But it was right that it should be so; my eyes and heart acclaim it. I had to experience despair, I had to sink to the greatest mental depths, to thoughts of suicide, in order to experience grace, to hear Om again, to sleep deeply again and to awaken refreshed again. I had to become a fool again in order to find Atman in myself. I had to sin in order to live again.

(96-97)

The metaphorical cleansing of Siddhartha’s mind by the river, marks an
eradication of all the impurities signified by the *akusula* factors, and brings about the accommodation of *kusula* ones in his *cetana*. The process of maturity facilitated by the river is acknowledged by Siddhartha. In his heart he heard the newly awakened voice speak, and it said to him, “Love this river, stay by it, learn from it” (101). The river becomes an agent that accelerates the formation of wholesome mental factors in Siddhartha by exerting an indelible effect on his soul. The need to relinquish his rich man’s clothes produces *alobha* (non-attachment) in him and marks the symbolic initiation of the mind’s development. This manifests a condition that results in the waning of *lobha* (greed), *dosa* (aversion), and *macchariya* in him:

But today he only saw one of the river’s secrets, one that gripped his soul. He saw that the water continually flowed and flowed and yet it was always there; it was always the same and yet every moment it was new. Who could understand, conceive this? He did not understand it; he was only aware of a dim suspicion, a faint memory, divine voices. (102)

Sidhartha’s mind remains a platform for the continuous outpouring of mental states. His intra-personal experiences provide the framework for the arousal of insight in him, whereas his interaction with other significant contacts configure his mental development. The learning phase in Siddhartha’s life gains a fruitful rendition with his incessant endeavour to acquire knowledge along with the river and the ferryman Vasudeva. By finding a
confidant, teacher, and friend in Vasudeva, Siddhartha obtains a steady momentum, and acquires self-assurance and fortitude that are a variance of kusula factors. Saddha (confidence) and viriya (energy) are achieved by virtue of erudition gained through the observance of the all-encompassing river. The semblance between Siddhartha and Vasudeva, gained partly through rupa (non-mental phenomena), attests to the fact that Siddhartha has now acquired the qualities from Vasudeva in order to be like him. The ability to impart knowledge to others distinguishes Siddhartha’s mental development as placed in the right path, and also asserts the commencement of his acquisition of psychic maturity:

As time went on his smile began to resemble the ferryman’s, was almost equally radiant, almost equally full of happiness, equally lighting up through a thousand little wrinkles, equally childish, equally senile. Many travellers, when seeing both ferrymen together, took them for brothers. Often they sat together in the evening on the tree trunk by the river. They both listened silently to the water, which to them was not just water, but the voice of life, the voice of Being, of perpetual Becoming. (108)

This learning process comes to a standstill with the arrival of Kamala and his son. Kamala’s finding peace after seeing Siddhartha, just after she gets bitten by a snake reveals the presence of wholesome mental factors in him, “It had been her intention to make a pilgrimage to Gotama, to see the face of the
Illustrious One, to obtain some of his peace, and instead she had only found Siddhartha, and it was good, just as good as if she had seen the other” (113). The influence and effect of Siddhartha’s demeanour on Kamala corroborates the presence of those qualities and abilities usually perceived in an individual who has achieved spiritual supremacy. This is the confirmation of the fact that only a person who has made mental advancement in terms of psychic maturity and peace is capable of such renderings. The circle of Siddhartha’s life proves to be incomplete in this penultimate stage of his maturing when he openly rejoices at the return of his son. This is one potent obstacle that lies in his path of reformation and attainment of self-development.

An encounter with his son, who is the embodiment of the akusula factors throws light into Siddhartha’s final learning process. This provides us with the last step in the sense-door-process that becomes visible in Siddhartha. Siddhartha’s last strip of worldly life exhibits itself in the form of bondage. A reappearance of the sense-sphere mental state becomes vividly perceptible within his personality when he nurtures love for his spoilt son. This is followed by a fruitless taming of his son and an attempt to restore the virtues in him, which does not deter Siddhartha from the creation of unconditional love in his mind for his son, “Siddhartha began to realize that no happiness and peace had come to him with his son, only sorrow and trouble. But he loved him and preferred the sorrow and trouble of his love rather than happiness and pleasure without the boy” (118). This produces the formation of
the unwholesome factors of *moha* (delusion) in his *cetana*. Love for his spoilt son becomes an obstacle in his path for development in the form of the temporary eradication of *samma manasikara* (right attention) and *tatramajjhata* (impartiality). An outpouring of love for his son blinds Siddhartha’s senses and refrains him from making the right judgement. His son displays vices like *anottapa* (remorselessness), *lobha* (greed), *dosa* (hatred), *mana* (pride), *ahirika* (shamelessness), disrespectful attitude, and arrogance. Siddhartha becomes unsuccessful in changing the boy for the better. The thoughts on the efforts to derail the boy from the path of vices, reminds Siddhartha of his own past when he had left his parents against their wish. This effects a connection between the past and present of his life cycle.

The wholesome mental factors that were under hibernation and remained dormant, are made to surface with the efforts of Vasudeva after the boy’s departure. A facilitation of the unearthing of the *kusula* factors is thus made possible in Siddhartha once again, with Vasudeva’s endeavour. The remnants of the worldly life that he led before is being highlighted here. *Issa* (envy) arises in Siddhartha at the thought of the successful family lives of others when compared to his inability to keep his son with him. Love for his son blinds him and becomes his weakness. The wound that results from his rapport with his son and the experience that follows, cling to Siddhartha in the form of thoughts. The wound helps him gain self-discipline (130). A perceptible transformation occurs in him:
Within Siddhartha there slowly grew and ripened the knowledge of what wisdom really was and the goal of his long seeking. It was nothing but a preparation of the soul, a capacity, a secret art of thinking, feeling and breathing thoughts of unity at every moment of life. This thought matured in him slowly, and it was reflected in Vasudeva’s old childlike face: harmony, knowledge of the eternal perfection of the world, and unity. (131)

He receives the wisdom regarding life and its travel through a cycle reminiscent of a circle (132). Vasudeva’s advice to listen to the river serves as a motivational force for Siddhartha that brings about a successful result. The necessary amount of *kusula* factors that urges Siddhartha along the right path emanates from his inner being by virtue of his learning. He overcomes the hindrance that slows him down on his journey toward the formation of an ideal personality (136). With this he enters the last stage of his mental development. Vasudeva’s journey into the woods in a tranquil and satisfied state, after imparting the necessary knowledge to his friend, proves to be the testament of Siddhartha’s existence in the immaterial sphere where he contemplates on specific concepts and realities. *Saddha* (confidence) is the wholesome mental factor that he places in the river and Vasudeva, which eventually leads to the reaching out of all *kusala cetasikas* (wholesome mental factors). Reaching the immaterial sphere points toward the proximity of the supramundane sphere. His faith in Vasudeva and the river springs from
*samadhi* (concentration) and is rooted in his emulation of their virtues. The quality of *sati* (attentiveness) is one among the *cetasikas* he imbibes from Vasudeva. *Samma manasikara* (right attention) brings about *tatramajjhata* (mental balance) in Siddhartha at this point of time.

Siddhartha’s reaching of the supramundane state is revealed through the second level of understanding of his self that is induced by Govinda’s recognition of him. Their meeting reveals the ultimate achievement of Siddhartha. Govinda’s knowledge about Siddhartha’s current situation and people’s reception of Siddhartha as a sage, testifies to the fact that he has achieved his goal of becoming an *arahat*. Despite being a disciple of the Buddha, Siddhartha’s friend Govinda fails to absorb the knowledge and tranquillity that Sidhartha acquires. A juxtaposition of these two characters enables us to recognize the depth of Siddhartha’s achievement. In the deliberate discarding of beliefs, Siddhartha embraces the knowledge that the river bestows upon him and for him the river and its close ally Vasudeva, have more to contribute than doctrines. Siddhartha narrates his impression as Govinda seeks him, “Knowledge can be communicated, but not wisdom. One can find it, live it, be fortified by it, do wonders through it, but one cannot communicate and teach it” (142). Siddhartha’s pronouncement on Samsara and Nirvana discloses the amount of wisdom he gained (146).

His observation highlighting the parallel ways in which the merging of the deconstructive and transpersonal thoughts materialize, directs our attention
to the interaction between the various mental factors in him. Siddhartha’s ability to answer Govinda’s inner doubts reveals his attainment of psychic maturity and this state of existence is reminiscent of Siddhartha’s qualities of selflessness, absence of ego, and altruism. Awareness of *nibbana* (liberation) and its experience transpires in Siddhartha when his mental states turn out to be the wholesome ones. With this, an extinguishing of all appetites ensues. Yearning for the accumulation of knowledge and willingness to learn by all means, leads Siddhartha toward the supramundane state. Tranquillity, *ahuta* (buoyancy), pliancy, *kammannata* (adaptability), and *pagunnata* (proficiency), merge in Siddhartha. The extent of his feat is realized when it is compared to Govinda’s inability to attain Nirvana. The *arahat* state in Siddhartha is recognized by yet another means when Siddhartha kisses Govinda as per the latter’s request. A final assessment by Govinda on Siddhartha’s composure implies the latter’s attainment of psychic maturity:

> And Govinda saw that this mask-like smile, this smile of unity over the flowing forms, this smile of simultaneousness over the thousands of births and deaths -- this smile of Siddhartha -- was exactly the same as the calm, delicate, impenetrable, perhaps gracious, perhaps mocking, wise, thousand-fold smile of Gotama, the Buddha, as he perceived it with awe a hundred times. It was in such a manner, Govinda knew, that the Perfect One smiled. (151)

With the perception of the Buddha’s qualities in Siddhartha by Govinda, the
conviction of his growth and its successful culmination is attested, “He smiled peacefully and gently, perhaps very graciously, perhaps very mockingly, exactly as the Illustrious One had smiled” (151). The Buddha or Gotama was seen by Govinda as the arahat, and, by ascribing all the qualities that the Buddha possessed to Siddhartha, Govinda regards his friend as one equal to the Buddha.

Govinda’s reaction further reaffirms Siddhartha’s attainment of the arahat personality and the supramundane state that defines it:

Govinda bowed low. Incontrollable tears trickled down his old face. He was overwhelmed by a feeling of great love, of the most humble veneration. He bowed low, right down to the ground, in front of the man sitting there motionless, whose smile reminded him of everything that he had ever loved in his life, of everything that had ever been of value and holy in his life. (151-152)

In Siddhartha, all the kusula factors dominate and uproot the akusula ones and, consequentially, he becomes an impeccable arahat. Siddhartha becomes successful in achieving the transcendental sublimation with the attainment of the arahat personality. In this state his cetana transforms itself into one of the finest of all manifestations in which all the mental factors are distributed ideally and proportionally. This supramundane state is earned by means of a psychic process that ensures the active participation of all the cetasikas that include the wholesome and the unwholesome mental factors. His attainment of
psychic maturity involves and includes a hierarchical pattern throughout his journey. The commencement of each phase of Siddhartha is marked by a significant change that transports him to new situations in order to enrich his existing knowledge. His physical and mental growth take place subsequently with the coexistence of the twin processes of debilitation and assemblance. Siddhartha eschews privileged statures willingly in order to gain the lowest of experiences to fetch him the knowledge regarding the ultimate veracity. The determination to gain erudition is embedded in Siddhartha, and this remains with him throughout his endeavour until the penultimate stage of his attainment of the supramundane state. Siddhartha’s striving for the perfection of his personality finds fruition in the mapping of a psychic process that seems natural and spontaneous and successfully culminates in his reaching the transcendental state.