Chapter 6

Conclusion

The select novels of Hermann Hesse and O.V. Vijayan, that include *Demian, Siddhartha, The Legends of Khasak*, and *The Infinity of Grace*, are evaluated from a psychoanalytical vantage point to substantiate the argument of the accomplishment of psychic maturity as the point of convergence of all lives. The thesis is also a reiteration of the certitude of the circulation of an involuntary psychic process that takes place throughout the lives of the individuals before the consummation of their psychic ripeness. The introductory chapter focusses attention on the two authors and their thematic concerns. A brief sketch of their significant works provides an insight into their contribution to the literary world as well. A compilation of the theories that are utilized for the purpose of explication, is explored in the chapter. The tenets of the analytical theory of Carl Gustav Jung, the Buddhist Abhidhamma theory, the ecopsychological theories, and the Transpersonal Theory of Roberto Assagioli, are projected. The thesis statement and the purpose of its implications, are stated along with a retrospective turn into the research done on similar areas. The following chapters include the psychic analysis of the four protagonists Sinclair, Siddhartha, Ravi, and Kunjunni, from the respective novels *Demian, Siddhartha, The Legends of Khasak*, and *The Infinity of Grace*. 
The protagonist Emil Sinclair of Hesse’s novel *Demian*, is evaluated from a Jungian psychoanalytical perspective that forms the crux of the second chapter. Each phase of Sinclair’s growth is measured by means of individual psychological terminology and the individuation process. *Demian*, the *bildungsroman*, observes the growth of the protagonist from childhood to maturity. The individuation process oversees Sinclair’s development and each stage is marked by a steady progress that seems imperceptible on a standard computation. The distribution of psychic energy during the scrutiny of his personality, sustains a meticulous balance throughout.

Sinclair’s mentor, Demian, forms a major influence in the configuration of a successful entity out of the former’s personality. Sinclair’s identity progresses from that of a timid schoolboy who escapes intimidation owing to the generosity of Demian, to a university life of debauchery. His experiences enable him to grow from dependency to independence. The prevalence of a process of development in Sinclair, reveals the existence of the conscious and unconscious thought process in his psychic arena. This aspiration takes him forward on his journey of development and transforms it to a concrete concept with regard to the shaping of his personality, and eventually results in the achievement of the long-awaited goal. The psychic process allows for a steady performance with the interconnection of the personal, the collective unconscious, and the consciousness, in association with their component elements, and the various processes they are involved in, to facilitate
Sinclair’s psychic maturity. His psychic progression that takes place throughout his life, is monitored and recorded for the purpose of subjecting it to analytical purview. The depth of his psyche is measured with the aid of psychoanalytical devices.

Sinclair’s developmental process flows in an uninterrupted current that takes him to the core of a substantial psychic spirit. The exploration of his psychic process incorporates an assessment of the formation of incidents in his life. This unravels a conglomeration of feelings, thoughts, and emotions. These human traits are analysed by applying the theoretical tools of Individual Psychology in their evaluation. The cause of Sinclair’s mental improvement lies in the generation of movements that elicit constant actions which eventually produce results that require regeneration. Consequently, his psyche strives to rectify the possible vices in his life to reach the impeccable state. This striving forms the fundamental endeavour that supplies the necessary raw materials for the mental process he undergoes. His psyche is perceived as comprising the Jungian idea of mind with its components. The various parts interact with each other at the instance of the formation of a situation, and provoke the movements of the psychic mechanisms. In Sinclair this is made possible with the help of the supporting characters in the guise of Demian, Pistorious, and Eva.

The narrative technique employed in Demian allows an easy swinging back and forth of the characters’ thoughts from the past, present, and future, at
will. It enables a thorough understanding of the estimation of Sinclair’s being at the culmination point of his process of development. The commencement of the evaluation of the character of Sinclair from a basic existence, when everything seems perfect and right, sets into motion the opportunity of a character assessment. Simple, peripheric thoughts lead to complex and dynamic ones as a result of his diverse thinking.

The Kromer incident provides the prime opportunity to explore the psyche of Sinclair, that in turn results in a significant transition. The preliminary crisis sets the tone for the endowment of a perfect process. The need for a difficult situation in personality development, asserts itself here as an essential aspect in Sinclair.

Sinclair’s friendship with Demian charters a new phase in his subjugated and enslaved existence. His mental analysis, at this phase, reveals a poignant resurrection of psychic stability in him. A close examination of the movement regarding the thought process in him sees a significant change under the influence of his friend. The emancipation of Sinclair from a repressive state, effected by Demian, dominates his psychoanalytical period. Transference of knowledge, and an attempt to generate independent thinking in Sinclair, forms the basis of Demian’s educative strategy. The inculcation of innovative thoughts in Sinclair’s psyche, prevails as the fundamental aim of Demian. The importance of imbibing the negative and positive as one entity, as part of personality improvement, and the need to embody that understanding is
transferred to Sinclair by Demian.

His enrollment into the boarding school sees changes in Sinclair’s psychic arena. The darker side of Sinclair predominates his senses to generate a negative impression of his personality. This brings in a variety of expressions and emotions that are accessed from a psychological vantage point. The invisible influence of Demian on Sinclair casts its presence at various junctures. Sinclair’s vacillation between the world of “light” and “dark” remains throughout the developmental process in him. The actions undertaken become the determining forces that encourage the presence of the equal distribution of psychic energy in Sinclair. A measurement of the amount of psychic energy in him helps in the understanding of the psychic disposition of Sinclair. His meeting with Beatrice projects the platform on which he builds his experience. Regeneration becomes a compelling and continuous force that takes him forward.

The employment of symbols helps in utilizing his dreams as a portal to unravel the unconscious and forms the next segment of the psychoanalytical process in him. The liberation from suppression through the act of painting, marks the next stage of Sinclair’s life. This is methodically evaluated by decoding the elements that occupy his mind. The factors that help unravel the unconscious of Sinclair are discussed here. His stint with the musician, Pistorious, forms the next segment that enriches his existing knowledge. Stability, courage, and self-respect, are instilled in him, and the source of
these qualities are researched for a better understanding of his psyche. The successful implementation of his influence on Knauer, and the ramifications that follow, bear witness to the implantation of the essential qualities that aid his individuation process. Sinclair’s assumption of the role of a teacher to Knauer discloses the successful achievement of a striving to know his self.

The penultimate stage of Sinclair’s journey towards attainment of psychic maturity is characterized by a questing element. This feature provokes the active participation of the various parts of his mind to engage in rigorous processes, and produces the need to seek his friend. The events following his visit to Demian’s house bring about the generation of an essential type of wisdom in him. The source of this wisdom is studied carefully to get a glimpse of his psychic development. A meeting with Demian’s mother, Frau Eva, which represents many aspects, is assessed. The rapport with Eva that enhances his mental depth in recognizing what is good for him, is projected here. Dreams become the source of access that facilitate an evaluation of Sinclair during this stage of his progression. The perception of dreams as the gateway to help find access to the deep recesses of his mind finds a parallel in Sigmund Freud’s assessment of them. Freud termed dreams as “the royal road to the unconscious” (Freud 45). The presence of dreams, archetypes, and images, in Sinclair’s life, is viewed from a psychoanalytical perspective to get a better understanding of his psychological state as well as to determine his position in the individuation process.
The culmination point of Sinclair’s developmental stage sees a transformed Sinclair who resembles Demian. The visible comparison serves as the attestation of Sinclair’s attainment of psychic maturity. The identical streak in them is suggestive of Sinclair’s achievement in attaining the qualities that Demian possesses. The essence of the last conversation he has with an “absent” Demian indicates his knowledge regarding his own self. An understanding of the various elements of his psyche is made possible by him, and this is presented in the thesis. The shattering and disintegration of the psychic components for a renewed coherence is highlighted through the assessment of Sinclair’s life. The existence of a harmonious state, as a result of the combination of opposing forces, is presented through Sinclair’s individuation process. Through the analysis, an interpenetration of the existing psychic elements of Sinclair is made possible. This is done to project the full flow of the mental process that leads to his maturity.

The transformation of Siddhartha, the lead character in Hesse’s novel *Siddhartha*, into the ideal personality of *arahat*, from the perspective of the Buddhist theory of Abhidhamma, is explicitly delineated in the third chapter. The complex intricacies of Siddhartha’s subconscious is elucidated through a non-egoic-centered approach, that gives prominence to the variation of mental states and sense objects that are influenced by mental factors and thoughts. Siddhartha’s karma or actions create a string of Bhavas, that take forward his psychic process in the form of a continuous thread of consciousness. His
mental states that fall under the category of the kusala and akusala, that is the wholesome and unwholesome mental factors, become the predominant categories in his self-development. The attainment of Nirvana through a self-reliant and independent journey devoid of instructions from a counselor, makes Siddhartha’s achievement unique. His repudiation of the conventional method of pursuing enlightenment with the acceptance of the presence of a guru, establishes the existence of a seeker in him, and this propels him to transform himself to detect the absolute arahat personality.

Siddhartha’s development, disclosed by way of the employment of the tenets of the Buddhist theory, opens up a new mode of analysis. The movement of Siddhartha’s life from his youth to the stage of enlightenment is explicated as a flow of thoughts that ushers in progressive aspects. Siddhartha’s emotions are translated in Abhidhamma terms that explicitly explain his course of movements. His aspiration to attain the enlightened phase is depicted as the realization of the arahat state. The arahat or the ideal personality is the goal of Siddhartha which is delineated in terms of the Buddhist theory. Siddhartha’s journey is assessed as part of a continuous flowing element. The characteristic features of his predicament are examined through Buddhist theoretical terms, for the purpose of analysis. The nature of his actions can be perceived as categorized under the various personality traits that come under kusula and akusula types. The psychic disposition of Siddhartha during the course of his actions come under the subdivision of the
aforementioned types. Moreover, Siddhartha’s developmental period is divided into selective spheres, each of which is attributed to consecutive periods that correspond to his life situation.

At the commencement of Siddhartha’s initial phase of development, he is seen as living in the avacaras or spheres, that include kamavacara (sense-sphere), roopavacara (fine material spheres), and arupavacara (immaterial sphere). The perfect life that he is leading is highlighted and explicated in Abhidhamma terms. His life is explained as a continuous flow, which is the hallmark of the Buddhist theory. The quest for knowledge that embodies the spirit of Siddhartha forms the key to his onward journey. The representation of the remnants of discontentment, with a positive attitude, paves the way for a further unraveling of his mental arena. The emotions that Siddhartha expresses are depicted in a theoretical framework for an in depth analysis of his psyche. His mental states are presented as part of a continuous flow that are called bhavas. The change of thoughts in Siddhartha is comprehended in a different light. His life with the Samanas abounds in the acquirement of various skills that are interpreted as part of the kusula or wholesome mental factors. Each achievement of his is interpreted as the embodiment of the wholesome mental factor which catapults him toward the arahat state. This ideal personality state is the situation where Siddhartha attains psychic maturity.

Siddhartha’s citta or mind, which can be equated to the consciousness
and the unconscious combined, houses a conglomeration of various psychic elements which forms the basis for the developmental process in him. The end of the Samana life projects the creeping in of the *akusula* or the unwholesome mental factors in Siddhartha which makes him take his quest forward. The intensity of the knowledge-gaining resolve that is inherent in Siddhartha is made known through the assessment of his psyche. The nature of Siddhartha’s friendship, and his dealings with his friend, reveals the extent of his mental state. The constant questioning spirit in him is revealed at this point. The incident that facilitates the departure of Siddhartha and his friend Govinda from their Samana lives, serves as an example of the existence of intense mental dealings that take place in Siddhartha’s psychic process. Each action of Siddhartha’s contains an unceasing group of psychic elements. His overpowering of the elder Samana’s will shows the strength of his commitment toward the achievement of a potent psychic state. His departure from the group of Samanas and the ensuing meeting with the Illustrious Buddha, marks a significant phase in his life. This is the phase where his friend Govinda leaves him for the Buddha and he becomes a lone traveller in his journey. This marks the progressive developmental phase in his life.

Siddhartha’s mind becomes the generator of doubts when he is with Gotama. Gotama’s answers do not provide him with the satisfaction that he aspired for, and this leads him to follow the pattern accepted by the Buddha himself. The realization that the path to self-discovery or *arahat* state lies only in self-
experience, leads him to undertake one such journey. His mind becomes the meeting place of the kusula factors, and the combined effect of which leads him to an enlightened state.

Siddhartha’s wilfulness, arising out of the combination of various experiences, grips him and leads to independent thinking. The next phase of his life that comes under the category of the vacara of worldly life, dominates his psyche. His entry into the sense-sphere reveals an interplay between the kusula and akusula mental factors. His life with the courtesan Kamala, and his transaction with Kamaswami, the merchant, sows the seeds of sensuousness and need in his psyche. The factors of delusion, pride, agitation, and egoism, are explicated in Abhidhamma terms to maintain an understanding of Siddhartha’s mental process. Despite the presence of the akusula mental factors, Siddhartha is able to maintain the momentum of his journey toward the arahat state, only by virtue of the deep-rooted kusula or wholesome mental factors. This stage in his life helps him attain the knowledge regarding the negative aspects that enrich his personality. When Siddhartha learns enough of the worldly life, he is lead by the deep connecting force to experience another aspect that helps him in his progressive journey. The knowledge that he attains from the river and the ferryman, Vasudeva, is explained by means of the Buddhist psychoanalytic terms of the Abhidhamma concept. It also projects the route and steps that he maintains while undergoing personality improvement. A meeting with his son, and his unsuccessful attempt to redeem
the boy, provides Siddhartha with yet another form of knowledge. This erudition is explained in a vivid manner. Through the means of a sense-door-process, the psychic process in Siddhartha is explored. After a prolonged stay with the ferryman and the river, the knowledge that he attains seeps through his conscious and unconscious arenas to conquer them. This gives him the ability to comprehend the unattainable and facilitates the achievement of the enlightenment in him. A final meeting with his friend Govinda, reiterates Siddhartha’s attainment of the arahat state. The smile of Siddhartha, which Govinda compares to that of the illustrious Buddha, testifies to the fact that Siddhartha achieves his psychic mature state. The hierarchical pattern that the Abhidhamma theory implements in the analysis of an individual's mental process, assists in the comprehension of personality development.

Ravi, the lead character of O.V. Vijayan’s seminal novel, The Legends of Khasak, is examined in the thesis from an ecopsychological vantage point to delineate the expansion of his mental contours. Ecological wisdom, that forms the framework of the novel, serves as a solution for Ravi’s mental and spiritual lack which he redeems by means of a wilderness effect. This is made practicable and realized by applying the tenets of ecopsychology, as exemplified by Theodore Roszak, Stephen Aizenstat, and Robert Greenway. The journey of Ravi from a willing and enthusiastic seeker, to being a redeeming subject experiencing ecological wisdom, is delineated here. The psychological process of the attainment of ecological wisdom contributes to the rectification
of Ravi’s flaws through the constant communion with nature and its population. This process elucidates the establishment of a synthesis of ecology and psychology so as to unravel the mysteries of Ravi’s unconscious to finally reach a successful position. The construct of a language between ecology and psyche is also materialized by way of the psychic process. The attestation of the fact that the ultimate aim of the individual is to reach a full circle, is further reinstated through Ravi’s attainment of ecological wisdom.

Ravi’s transformation from an individual plagued by remorse and guilt into a person enriched by ecological wisdom, is depicted with the incorporation of internal and external influences that shape his psychic process. Ravi’s attainment of psychic maturity, which is equated with the gaining of ecological wisdom, is analyzed using the tenets of ecopsychology to unravel the complexity of his simple psyche. Ravi’s life in Khasak becomes an educating experience for him. His mental states are distinguished in terms of the ecopsychological aspects that include the notion of the mind as having the parts of Freudian “id,” “ego,” and “superego.” The transpersonal trait present in the ecopsychological unconscious of Ravi helps him to subject himself to the influence of nature. The recollections of the past, while in Khasak, show the influence of his unconscious in bringing about his psychic upgradation. The ecological unconscious that lies at the core of Ravi’s psyche helps him to find a connection with his natural surrounding so as to facilitate a harmony with it. His rapport with the people of Khasak, especially with the
students he teaches, enriches his wisdom and enhances a tranquil discovery of his psychic self. Ravi’s significant ecological dealings are recorded for the purpose of analysis and are evaluated in terms of the ecopsychological tenets of the psyche.

The existence of a “world unconscious” in him is detected and understood from an evaluation of his ecological interactions. Each of Ravi’s eco-connecting experiences is scrutinized to deduce the influence that ecology exerts on his psychic process. The rhythms of nature that are embedded in him are detected through instances of his ecological exploration of the place he lives in. The psychic relationship between the non-human inhabitants of Khasak and Ravi are underlined for a better understanding of his psyche. The bonding between him and the soulful people of Khasak creates a magnetic field bringing much relief for Ravi. The depiction of his mental development is further taken forward by means of the projection of his dreams. Dreams help in bringing out the latent content in Ravi’s psyche which is made possible when he subjects and surrenders himself to the ecological aspects of Khasak. His dreams are interpreted from the perspective of the “world unconscious” that houses the psychic elements of both his psyche and Nature. The relationship between Ravi’s ego and self is given a new dimension when he empathises with the life of the people around him that is replete with miseries and hardships. This is analysed to gain a profound knowledge of the process of psychic improvement in Ravi. His willing involvement in the lives of the
people of Khasak points to his conscious subjection to a psychological experience that he thinks could alter him by bringing him at peace with his constantly evolving soul. Ravi’s belief in the powers of nature for the purgation of human psyche is indicated through his classes where he does not restrict the subject matter of study to academic confinements. The pathogenic nature of his psyche, before his arrival at Khasak, is examined in connection to the pristine life that he experiences there. The exhilarating treatment he undergoes under the influence of the ecological constructs that define Khasak, is further examined in the thesis.

Ravi’s trip with the children to the wilderness of Khasak suggests a “cleaning out” time in his ecopsychological enrichment process. The wilderness experience elicits a repression release from Ravi’s psyche. This evaluation from an ecopsychological perspective forms the basis for the attainment of ecological wisdom in Ravi. The legends of the inhabitants of Khasak evoke a regenerative spirit in Ravi which forms an important aspect in his developmental process. Before the arrival at Khasak, Ravi’s needs were fulfilled from an egocentric point. His ego was then overstimulated and prevented him from entering the natural processes that included an active involvement with Nature. With his stepping into the vicinity of the bucolic Khasak, ecology reinforces its pristine patterns of ego processing to assist in the attainment of ecological wisdom. This benefits him in creating a non-dualistic mode which, in turn, helps him maintain a steady relationship with his
natural counterpart. This is an example of a non-goal oriented awareness that opens the consciousness of Ravi’s mind to promote the natural flow of information and influence from Nature to his mind. An analysis of Ravi’s mind at the culmination point where he is compelled to leave Khasak, showcases his concerns at the painful re-entry into the egotistic world. His reluctance to subject himself to that world leads to his willing submission to experiencing a snakebite. Ravi’s last stage of development is projected here along with his wish to remain in his sarai. This is the moment of revelation that confirms his all-encompassing existence. The meditative life that Khasak offers Ravi is thus analysed in this chapter to obtain a comprehensive perspective of his psychic maturity in the form of ecological wisdom.

Kunjunni, the protagonist of O.V. Vijayan’s novel *The Infinity of Grace* is examined in the next chapter from a transpersonal psychological viewpoint. Kunjunni’s quest for mental peace, and its eventual attainment, is explicated by means of a psychosynthesis. For this purpose, his psyche is attributed with a division that sees his mind as the amalgamation of psychic fields which operate coherently with external incidents to bring about a harmonious self in him. His psyche is thoroughly monitored for the facilitation of the scrutiny of his psychic process. Kunjunni’s psyche is examined in the light of the seven regions of Assagiolian psychic structure. The events in Kunjunni’s life that are recorded for analysis elicit a psychic process that becomes discernible only with the aid of an elaborate psychic examination. The thought process that
Kunjunni undergoes from the moment of the inception of psychological disturbances in him, to the negotiations of problems, becomes the raw material that catalyzes a psychological discussion on his mental developmental process. With each incident, Kunjunni gets enriched by virtue of the psychic process that allows an expansion of his mental arena. His thoughts are stimulated by a whole range of incidents that have subjective and objective origins. These thoughts are transported to the processing mechanism which lends it the tag of a particular psychic expression.

Kunjunni’s psychic components, that are classified into seven regions, and stimulate the production of a wide range of evocative feelings, find expression in his deeds. His mind experiences a wide variety of feelings that are recognized as the psychological products of a subtle process that is put to scrutiny. These feelings are categorized and analysed and are presumed to be originating from the spot that forms part of his psychological structure. The initial reveries of Kunjunni, that are mentioned at the outset of the novel, are perceived as arising out of the realm of the unconscious by evaluating the nature and content of the dream. As a corollary to this, the feeling of estrangement in Kunjunni is carefully assessed when it pervades his psyche. The factors that provoke these psychic determinants in him are illumined using the transpersonal psychoanalytical method. His psychic process that shifts its status with each thought, provides the impetus for development in him. Each thought process leaves a long-lasting impression of the psychic improvement
in Kunjunni which he experiences and this inspires yet another meaningful development.

His automatic selection of spiritual seeking, which finds expression in his discovering solace in Nirmalananda’s ashram, enriches his strengthening self. His psychic self rebuilds itself with the accumulation of numerous other experiences. His dealings with the Editor become the focal point eliciting the elements of empathy and hope. A discussion of the process of personality development in him helps in exploring the happenings in his psychic components. Psychosynthesis in Kunjunni is presented in its elaborated format by projecting the examination of the aspects of relinquishment. Through this, a facilitation of the mutual interaction between the various parts of Kunjunni’s psyche is made accessible. A turning point is highlighted in the form of the crisis in Kunjunni’s life, which prompts his being to engage in a vital life-changing force. The road to purgation that is necessitated by this transformative stage, simultaneously renders Kunjunni’s psyche as powerless and potent. His disoriented state is evaluated to form a concrete opinion. The presence of the experience of peace in Kunjunni’s life is measured through an examination of his conscious and unconscious parts, and this forms the next segment of the analysis. The significance of transcendental experience in Kunjunni’s life has a parallel movement with the projection of symbolic incidents. The representation of symbols in Kunjunni’s psychic process reveals the formation of a meaningful psychic structure in him, which occupies the
last stage of his psychosynthesis. The upliftment of his psychic disposition from a mundane level of existence to a numinous being, promotes his mental development. This is examined in detail by focusing on the conscious and unconscious reflections that Kunjunni subjects himself to.

The traumatic experiences that permeate Kunjunni’s psyche during the last phase of his mental upgradation, offers a wide range of psychosomatic depictions. The matrix of his mental framework undergoes a rigorous interpenetration and forms the basis for an incessant configurative mechanism. The death of his daughter and the realization of an ultimate truth that his daughter does not belong to him, compels his psyche to adapt to his newly acquired identity. The myriad emotions that are generated in Kunjunni are interpreted from a transpersonal psychoanalytical perspective. This enables in an unraveling of the conglomeration of the significant aspects that occupy his psyche. This stage forms the last part in Kunjunni’s psychosynthesis. The disintegration of his personality and its re-orientation is detected at this point. The tranquil state of Kunjunni arises out of his understanding of the turbulent state that precluded his current disposition. Kunjunni’s impotency, and inability to reverse what had happened to him in the past, forces his psyche to accept the current reality and transforms his personality to an all-encompassing existence. The realization of his maturity finds fruition at this juncture which sees the successful culmination of his personal psychosynthesis. The invocation of the God within him, and his successful reaching out to the
cosmic nature, highlights the transformation of Kunjunni, which is explicated by means of an in depth analysis. The attainment of his psychic maturity that is projected through the chapter, reveals a comprehensive psychic process that is ingrained in him automatically.

The four different psychic processes in the characters’ psyche point to the fact that numerous ways of analysis can be applied in psychoanalysing a person, which forms an indelible part of personality development. The dissimilarity in the characters’ maturing process finds a uniformity in the final stages of their journey. A comparative analysis brings out the nuances of the diverse elements that retain a streak of similarity in them. The novels *Demian* and *Siddhartha* by Hermann Hesse project the protagonists as those in whom the sense of transformative need is intentional. *The Legends of Khasak* and *The Infinity of Grace* by O.V. Vijayan are novels that project the protagonists as people who get subjected to a developmental process that does not form part of their manipulative mechanism. Sinclair’s journey towards his attainment of psychic maturity resembles the zest for Siddhartha’s enlightenment. Their capacity to embody the spirit of inquiry and their capability to subject themselves to difficult circumstances puts them in a higher plane. The wild living that they both embrace at one point of time for obtaining experiences, serves as an example in this regard. Kunjunni and Ravi are far more matured in their approach towards the factors that disrupt their mental mechanisms. They handle their crucial stages with utmost composure providing an array of
psychological elements for dissection. The psychic process in Siddhartha bears a systematic pattern, whereas that of Sinclair, Ravi, and Kunjunni, has a non-hierarchical structure.

The setting of the novels offers a socio-structural basis of development influencing the protagonists’ mental ability to perform. This forms the similarity principle that the novels embody. All the protagonists’ minds work from a conventional mode of operation which they aspire to replace with a progressive attitude. The willingness to embrace the unorthodox aspects of life makes their mode of psychological process all the more diverse. Sinclair’s mental development is observed from an analytical psychological vantage point which depicts a non-linear mode of access. Siddhartha’s enlightenment process, that is analysed from a Buddhist psychological viewpoint, possesses a meticulous quality about it. Ravi’s mind that is accessed from an ecopsychological perspective follows a gentle pattern, whereas Kunjunni, whose psychological field is monitored from a transpersonal angle, suggests an exclusive pattern that shows a clear demarcation from the existing ones. The external forces that affect the psyche of Sinclair, Siddhartha, Ravi, and Kunjunni, are varied, but they elicit a process that has common patterns that organize them to form a complete whole. The capacity to absorb and learn from each experience, and to build the personality structure in its entirety, distinguishes the protagonists’ from any other subpersonalities that exist around them. The psychoanalytical pattern that is employed in the thesis
discloses the inner development that takes place in the substrata of the protagonists. It also serves as a determining agent that eradicates doubts and simplifies baffling situations. Sinclair’s progression happens in a German milieu whereas Siddhartha, Kunjunni, and Ravi, have Indian backgrounds. The difference in their locality does not distinguish their psychic process as entirely dissimilar from each other; instead, a kind of universal pattern is made to exist in their culmination points. An insight into the study of the characters’ personalities enriches our knowledge regarding the psychology of human minds and their growth. Such a proficiency helps in a rapid analysis of the human psyche and provides a betterment of natural understanding among people. The projection of different milieu for different protagonists, and the similarity in their final position of attainment of self actualization, determines the similitude and universality of the workings of the human mind. The German locale in Hesse’s novel appears in contrast to the Indian one, but the psychology of the human mind remains essentially invariable.

There are a range of constructions that imply the similitude that exists within these characters. An analogy is conceivable in the efficacy of dreams in them, permeating their unconscious beings to have a long-lasting authority on their consciousness. Dreams, that do not have a scientific verification, nevertheless assert an indelible influence on their waking sense. The psychic components that constitute the dreams have a transpersonal essence, which becomes evident at the appropriate moment of the characters’ lives, to
engender an epiphanic phase. An inclination to experience the untrodden ways is inherent in each one of them, as they prefer to leave their hometowns for the expedition. Sinclair leaves his haven of a home for higher studies after his schooling; Siddhartha opts for an alien world that does not know his worthy knowledge lineage; Kunjunni works as a correspondent of a newspaper, that is far from his birth place, and Ravi traverses places away from home to finally reach Khasak.

The demand for an integrated self, generates an investigative streak in the protagonists, which takes them on a forward journey. Sinclair, Siddhartha, Ravi, and Kunjunni, undertake their expeditions with determination, despite the occurrence of challenging situations that possibly could have deterred them. The capability for acceptance of both pleasant and unpleasant factors is yet another distinction that is symmetrical in them. A tendency to spurn the spiritual attribute at the outset, to experience the worldly, to finally effect a return through negotiation with the numinosity, is characteristic of their entities. Uniformity in certain components that initiate the psychic process can be discerned in each of the character’s psychic analysis. The psychosomatic conditions that enhance the mental development in Sinclair, Siddhartha, Ravi, and Kunjunni, remain fundamentally uniform, regardless of the variation in social conditions. The psychic structure of the fully developed self in all the characters who undergo the process of maturation, has an attribute of solidarity about its existence. The hierarchical maturation process of the
protagonist Siddhartha, that is discerned in disagreement with the non-hierarchical process of mental development in Sinclair, Ravi and Kunjunni, shares a common ground with all the radical psychic experiments.

The psychoanalytical perspective of the protagonists’ psyche in *Demian*, *Siddhartha*, *The Legends of Khasak*, and *The Infinity of Grace*, justifies the thesis statement. The inclusion of a psychic process in the lives of all ordinary individuals has an involuntary nature about it. This thesis is an attempt at exhibiting the fact that different ways can be adopted in bringing about a mature evolution of the psyche. The process involved in the analysis highlights the significance and influence of psychic thoughts in the lives of individuals. Psychoanalysis, with its dexterity to decode psychological intricacies, has remained the most effective and sought after method in this field in the modern world. The advancement in the field of neuroscience, that forms the basis of all psychology, opens up the possibility of myriad ways of psychological processes. The methods employed in the thesis to de-construct the psyche of the protagonists of the select novels of Hermann Hesse and O.V. Vijayan, can be utilized for the analysis of works of art that carry a literary essence.


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CERTIFICATE

This is to certify that no changes were recommended to be made by the adjudicators of the thesis submitted by Ms. Sheena N.G., titled *The Fiction of Hermann Hesse and O.V. Vijayan: A Psychoanalytical Perspective*.

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