

Chapter – II

Hermann Hesse's *Siddhartha*

Hermann Hesse's *Siddhartha* portrays the journey of an individual who is in search of his real self, meaning of his life and his attaining of self- realization. As S.B.Bhamber says, "Hermann Hesse's *Siddhartha* depicts the individual's search outside the restrictions of the society" (141). The central character Siddhartha is on spiritual journey that's goal is to explore the essence of Self which is called Brahman or Atman, according to Hinduism. "It is a story of a young Indian Brahmin's pursuit of enlightenment" (Joshi, 2011). His target is to conquer the self which he feels is universal and so omnipresent. Hesse also makes this point clear when he talks about the worth of this novel that he is not going to describe something which is outward but only within oneself and he is not going to present any picture gallery but one's own soul.

Desire is one of the most significant and inspirational force as it determines man's action. Even at very young age a child longs for appropriate understanding of things when he asks "why is that?" and with getting the answer his desire is more extended to know the reality. The true sense of achievement comes only with the complete and exact knowledge. But when a man finds himself unfit to realize his desire he becomes restless. Human desire can commonly be categorized into three spheres- physical, mental and spiritual. People make immense efforts to achieve their physical and mental desires but these desires go unnoticeable and man is intuitively aware that there is more to be gained then he leads towards spiritual quest. This quest becomes uppermost for some people and Siddhartha is one of them. In the novel Hesse has presented Siddhartha as ten year old boy when he is fed up with the worldly pursuits and reaches into the

position of restlessness. Now he is in a situation where “Dream and restlessness of the soul came to him, arising from the smoke of the sacrifices, emanating from the verses of the Rig- Veda, trickling through from the teaching of the old Brahmins. ... Siddhartha had begun to feel the seeds of discontent within him. ... His intellect was not satisfied, his soul was not at peace, his heart was not still” (Hesse, Siddhartha 4). Siddhartha’s real quest begins when he starts questioning his existence and tries to find out the meaning of his life. His confusion about the Self or Atman leads him towards spiritual journey. His strong urge to realize the true Self compels him to think, “Where was Atman to be found, where did He dwell, where did His eternal heart beat, if not within the Self, in the innermost, in the eternal which each person carried within him? But where was this Self, this innermost?” (Hesse, Siddhartha 5).

Phenomenologically, Siddhartha demonstrates that physically or materialistically and mentally or rationally shaped being are not ultimate; but there is more beyond these positions where man can find his true Self. He says, “One must find the source within one’s own Self, one must possess it. Everything else was seeking- a detour, error” (Hesse, Siddhartha 6). The novel is divided into two parts which narrates the story of Siddhartha from impatient and curious (for true knowledge) young boy to old man.

The inner evolution of Siddhartha into a final and complete man in a spiritual sense can be analyzed through three phases of his life. The first phase is his years of preparation for his life with Vedantic scholarliness and his assiduous mastery over the tedious arts as a Samana, the follower of Jainism. The second phase is the period where he develops his aesthetic sense and skillfully masters the art of business and love, eventually leading the life of a Sansari. The third phase of his life is the years of mellow fruitfulness, where he

gains maturity physically, mentally and spiritually, when he was given salvation by Vasudeva. Each phase consist of twenty years” (Priya 24).

The word Siddhartha composed with two words in Sanskrit language, ‘siddha’ that means ‘achieved’ and ‘artha’ which means ‘what was searched for’, the combined meaning of both the words is ‘he who has found meaning (of existence)’ or ‘he who has attained his goals’. Justifying his name, Siddhartha ultimately attains his goal of nirvana. At the early stage of his life, apparently it can be noticed that Siddhartha hunts for the Absolute. He was born in a learned Brahmin family. Since childhood his intellectual skills were high as he “had already taken part in the learned man’s conversations, had engaged in debate with Govinda and practiced the art of contemplation and meditation with him. Already he knew how to pronounce Om silently” (Hesse, Siddhartha 3) and is loved by his parents, friends as well as the community. “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” and “love stirred in the young Brahmins’ daughters” and his bosom friend Govinda “loved him more than anybody else. ...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” (Hesse, Siddhartha 4). Although Siddhartha had already practiced various arts of contemplation and meditation and has gained the characteristics of typical Brahmin yet he shows a sense of hatred towards the sacrifices, ritual and reciting mantras and does not want to be a common and traditional Brahmin. But “Govinda knew that he would not become an ordinary Brahmin, a lazy sacrificial official, an avaricious dealer in magic sayings, a conceited worthless orator, a wicked sly priest, or just a good stupid sheep amongst a large herd” (Hesse, Siddhartha 4). He is all blessed with family love and has a great companion in the foam of Govinda.

In spite of being loved and excelled the various skills, he himself was not happy. His soul becomes restless as his thirst for true knowledge is not yet satisfied. Even his worthy father and other learned teachers have poured all their best wisdom onto him yet his vessels were empty and unsatisfied. He thinks that “no amount of second hand knowledge and learning can give you the real sense of peace and happiness unless it is enlivened by real firsthand experience” (Joshi 2011). So, he aspires to make his own path to reveal the self. Upanishads of Samveda writes, “Your soul is the whole world” (Hesse, Siddhartha 7) and Chandogya- Upanishads write, “In truth the name of Brahma is Satyam. Indeed, he who knows it enters the heavenly world each day” (Hesse, Siddhartha 6). He is surprised to see the fact that people talk about the Atman but are unable to tell the way to perceive it. His spiritual journey for realization of the Self begins with the arrival of the Samanas. The appearance of Samanas appeal him and he finds himself detached with the life he has been living and find that “around them hovered an atmosphere of still passion of devastating service, of unpitying self- denial” (Hesse, Siddhartha 7). The influence of Samanas on Siddhartha initiates the spiritual satisfaction in him and shows the possibilities for the self- realization. His desire for realizing the ultimate truth becomes strong and pushes him towards his goal.

Therefore, Siddhartha decides to leave his family and friends and is ready to move into the forest with the Samanas. He goes to his father with the strong determination to get permission. Even after the various episodes of denial he keeps standing into the room whole night. His father is angry and worried for him. He asks him,

‘Will you go on standing and waiting until it is day, noon, evening?’

‘I will stand and wait’

‘You will grow tired, Siddhartha.’

‘I will grow tired’

‘You will fall asleep Siddhartha’

‘I will not fall asleep’

‘You will die, Siddhartha.’

‘I will die’ (Hesse, Siddhartha 9)

After the argument with his father he ultimately gets his permission. His success is the result of his strong will- power and determination. He does not move from the place and standing like a rock. His father is impressed by the toughness of his goal and permitted him to join the Samanas. Hence, along with his friend Govinda, he bids farewell to all worldly attachments and personal possessions and proceeds towards the forest to live the life of a samana.

Samana (in Pali) or Sarmana (in Sanskrit) means “seeker, one who performs austerity, ascetic.” Sarmanic tradition encompasses mainly two Indian philosophies- Jainism and Buddhism. It was started as a Non- Vedic Indian religious movement which discarded the sovereignty of Vedas and the dominance of Brahmin priests. Samanas are so called Sanyasi who reject materialistic life and take the path of asceticism to achieve Moksha and liberation. The Jain philosophy believes in the supremacy of Karma. Soul and matter are considered its main components and it denies the existence of creative and omnipotent God. It emphasis on “Tiratna” or three jewels which paves the way of liberation through Right Knowledge, Right Faith and Right Conduct. The another philosophy Buddhism is based on the teachings of Gotama

Buddha. The ultimate goal according to Buddhism is to attain the state of nirvana. And it can be attained using the Noble Eightfold Path (also known as the middle way).

Siddhartha, along with his friend Govinda, starts to live the life of a Samana. He gives up his clothes and starts having fast for long periods and has one time meal in a day. Behind living this painful life and torturing himself, Siddhartha has just one goal- “to become empty, to become empty of thirst, desires, dreams, pleasure and sorrow- to let the Self die. No longer to be Self, to experience the peace of an emptied heart, to experience pure thought- that was his goal” (Hesse, Siddhartha 11). Siddhartha knows that he is looking for something which is beyond this materialistic world as he sees that people are madly engaged in worldly activities which “tasted bitter”. He is tormented and finds such kind of life very painful and shows a sound denial for sensual and temporal pleasures saying “they were all illusions of sense, happiness and beauty” (Hesse, Siddhartha 11). The downfall of these things is certain according to Siddhartha.

Now Siddhartha, the Samana, has learnt several arts and conquers shinny hot sun rays, freezing cold, pain, thirst and hunger. He is motionless and stiff until there is more blood to flow from his skin. He has also learnt the skill of controlling his breathing. He is able to decrease his heartbeats until it is last. And this very position is called Self- denial and meditation according to Samanism. As per eldest Samana’s instructions, he performs these arts and he transports his soul into the body of heron and lives and dies a heron’s death. He then takes the body of dead jackal and encounters with the procedure of body turning into dust. He entangled between the problematic course of life cycle. He realizes that “Life is nothing but a series of manifestation of becomings and extinctions. It is stream of becoming. ... It is recurring rotation of birth and death” (Radhakrishnan, Indian 309). Radhakrishnan quotes in the words of Shelley,

Worlds on worlds are rolling ever,

From creation to decay,

Like the bubbles on a river,

Sparkling bursting, borne away. (Radhakrishnan, Indain 309)

Siddhartha slowly recognizes the fact that he cannot reach his goal by killing his senses, memory and transforming his self into different forms. Although his Self gets mastery in taking thousand different forms, yet the return is inevitable.

Siddhartha even after living the painful life as a Samana, is still remains restless. In the beginning, he thinks that, “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!” (Hesse, Siddhartha 11- 12). So, he distinguishes his Self from his body and dwells in different living and non- living creatures. He realizes it later that dwelling in non- self and escape from self is not a perpetual answer for the question about his quest. He asks Govinda whether they have come any further or not or have they reached their goal? He explains Govinda that the sixty years old and the oldest Samana have not attained nirvana yet. He too will grow old practicing Samana rules but will never attain Nirvana. He compares a Samana with some ordinary people when he says that the art of meditation, fasting, holding of breath, flight from self- these can also be learnt by an oxen driver prostitute. A drunkard can also have escape from troubled life. “Falling asleep over his bowl of rice wine, he finds what Siddhartha and Govinda find when they escape from their bodies by long exercise and dwell in non-self” (Hesse, Siddhartha 14). Siddhartha’s quest remains unfulfilled by becoming a Samana. So, he decides to leave the path of Samanas too.

In between, Siddhartha and Govinda heard the rumor that someone who has conquered himself and possess great knowledge and who has got liberation from life cycle and has attained Nirvana has appeared. His name is Gotama, the Illustrious, the Buddha. One day when Siddhartha asks for the permission to leave Samanas and Samanism too, the eldest Samana gets angry and rebukes them. Govinda takes a step back but Siddhartha hypnotizes him and defeat his mind.

He stood near the Samana, his mind intent ; he looked into the old man's eye and helped 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 hang down, he was powerless under Siddhartha's spell. ... He had to perform what they commanded" (Hesse, Siddhartha 19).

Under Siddharth's spell, the old Samana bows several times and gives them wishes for their journey. Therefore, Siddhartha was not only the master of his own senses but others also. So now they put off the veil of Saman and march ahead to find out the Illustrious One.

They reached in the town of Savathi where Buddha resides in Jetavana grove. They easily get the way of Jetavana because many followers and monks are on the way to it. In the next morning when Buddha goes for begging with his alms- bowl, Siddhartha recognizes him immediately. He follows him and notices his body activity attentively.

The Buddha went quietly on his way, lost in thoughts. His peaceful countenance was neither happy nor sad. He seemed to be smiling gently inwardly. With a secret smile, not unlikely that of a healthy child, he walked along peacefully and quietly. He wore his gown and walked along exactly like the other monks, but his face and his step, his

peaceful downward glance, his peaceful downward hanging hand, and every finger of his hand spoke of peace, spoke of completeness, sought nothing, imitate nothing, reflected a continual quite, an unfading light, an invulnerable peace” (Hesse, Siddhartha 23).

Siddhartha is not as excited for his teachings as he is amazed to look his appearance. He finds his real power in his manners and gestures, not in his preaching as he already knows that he is not going to learn something new from his preaching. According to Siddhartha, Samanas have not implemented their own philosophy into their life. Whereas Buddha’s teachings of tranquility and virtuousness are quite visible through his physical representation. They both hear Buddha’s preaching in which he talk about the sufferings, its origin and the solution of it. He has also taught about the Four Noble Truth and Eight Fold Path which is the mid way of salvation. The efficacy of causality is accepted by Siddhartha. No one has explained it so clearly earlier. He finds no flaw in his teaching and it was crystal clear to him but he says to Buddha that “No body finds salvation through teachings. To nobody, O Illustrious One, can you communicate in words and teaching what happened to you in the hour of enlightenment” (Hesse, Siddhartha 28). As Abhay Joshi asserts, “The author seems to conclude that no amount of second hand knowledge and learning can give you the real sense of peace or happiness until it is enlivened by real firsthand experience,” (Joshi 2011). Hence, Siddhartha too seeks refuge in him and travels on his own path to quench his thrust of his knowledge.

“The truth for which Siddhartha and Govinda search, is a universal understanding of life, or Nirvana. Siddhartha and Govinda both have a fundamental desire to understand their lives through spirituality, seek to do this by reaching Nirvana, and start with the conviction that finding Nirvana is possible” (Dave, 2012 p3).

Govinda is very much impressed with the teachings of Buddha so he pays his allegiance to him and his teachings. And he is accepted in the community and becomes a monk. It shows the temporariness of life. On the first hand when he realizes that his childhood friend cannot move further with him while on the second hand, he is self assured that it is not impossible for anyone to attain the ultimate Truth. Seeing Buddha's reaction after their conversation, Siddhartha says that "A man only looks and walks like that when he has conquered his Self. I also will conquer my Self" (Hesse, Siddhartha 29). So, he continues his journey for the truth. The end of the spiritual journey of Govinda becomes the beginning of the Siddhartha's spiritual journey.

Anger and Hatred are the main obstacle to compassion. These powerful emotions have the ability to overwhelm the mind completely, but we can sometimes control them. If we don't master them, they contently torment us, preventing us from attaining the serenity that characterizes a loving mind (Lama, Spiritual 21).

Buddha is a true image who is far away from anger and hatred. The absence of ahamkara is quite visible on his face. His non- egoistic reflection presents him as a man of satisfaction and stillness. "Ahamkara is a veritable disease. Pride, lust, anger, delusion, greed, jealousy, love and hatred are the attendance of Ahamkara. Ahamkara destroys our virtues and peace of mind. ... He who is free from egoism is very happy and peaceful" (Sivananda). It is the principle reason of dualism. Dualism creates the illusion where man is separate entity and not a part of Brahman or Creator. And it is promoted by Maya and Avidya (ignorance) under the influence of which man is entangled between conflicts and the differences arises between Atman and Brahman. Although Siddhartha has realized that the "Brahma is Satyam" and it is the kernel of every individual yet the shifting of his Self into living and non- living beings is unable to make him understand the liveliness which they carried within them.

Siddhartha's journey for ultimate knowledge takes him from place to place and he encounters with various people. Siddhartha is in constant search for a teacher or harbinger who can explore the meaning of life and finds him the silent side of self. In this respect, Siddhartha can be compared to Ekalavya who has a long journey to find a Guru before meeting Guru Drona (though he was rejected by Drona). But during his journey, Siddhartha realizes that the knowledge of self cannot be attained through any religion or joining any group but it should come out naturally and unaffectedly without chasing anyone's conviction and teaching. And Siddhartha does acquire this knowledge with the help of his friend Vasudeva who is only a ferryman for him at first glance. Though he is very much inspired by Buddha and considers him a self-realized being yet he could not accept him as his Guru, but this for the first time after realization he considers Vasudeva awakened soul and respects him as a guru.

The interaction with Buddha fills Siddhartha with confidence and brings to a halt for principles. As he leaves Jetavana grove, he feels a sense of freedom, freedom from possessions. He says to Kamaswami, "I am certainly without possession, but of my own free will, so I am not in need" (Hesse, Siddhartha 50). Like a snake sheds its old skin, something has left Siddhartha too. Hence, he decides to be his own teacher. "I will learn from myself, be my own pupil; I will learn from myself the secret of Siddhartha" (Hesse, Siddhartha 31). He starts listen his inner voice. Simultaneously, he realizes that he is no more a youth but a grown-up man now. Maturity comes with age, his experiences with various people like greatest and wisest teachers, the Perfect One, the Buddha makes him understand the worth of Self. He has understood that instead of conquering his self, he always has tried to get rid of it. It is, in fact, his existential outlook that extends his understanding about the self. He feels that "theoretical knowledge of scriptures or

mere verbosity of Vedanta would not lead one towards God or Self- realization” (Bhambar, 2010. p.144). His inner voice helps him to come out of these present problems.

Siddhartha experiences something new at every step of his journey which enralls and upgrades him. Initially, he is surprised with the beauty of nature, but later he finds it a fleeting and illusive veil and does not please by it any more. He feels that the illusive nature will distract him from the Self. He then joins the ascetics, but he realized that mere self- denial and yoga exercises won't take him towards his goal. After meeting the Illustrious One, he deeply concentrates on his aim. He suddenly feels awakened and realizes his invisible Self which is presented in everything. He accepts that “Meaning and reality were not hidden somewhere behind things, they were in them, in all of them” (Hesse, Siddhartha 32). He is only Siddhartha now, the awakened one, nothing else. Therefore, he chooses to live amongst people.

On the way, before crossing the river, Siddhartha spends a night in a ferryman's hut where he dreams about Govinda. In the dream, Govinda comes in typical yellow robe of an ascetic looking somewhat sad; he interrogates Siddhartha about leaving him. The whole incident symbolizes Siddhartha's attachment to the previous world of doctrines. Next day, Siddhartha crosses the river with the ferryman. After bidding farewell to ferryman, he reaches in a village. An eye pleasing picture is presented by Siddhartha of the village. “Children danced about in the Lane in front of the clay huts. They played with the pumpkin stones and mussels. They shouted and wrestled with each other” (Hesse, Siddhartha 40). As he moves on he sees “In the middle, in an ornamented sedan chair carried by four people, sat a woman, the mistress, on red cushion beneath a colored awning. ... Beneath headed- up black hair he saw a bright, very sweet, very clever face, a bright red mouth like a freshly cut fig, artful eyebrows painted in a high arch, dark

eyes, clever and observant, and a clean slender neck above her green and golden gown” (Hesse, Siddhartha 41-42). It was Siddhartha’s first interaction with Kamala.

Although kamala is a courtesan whom Siddhartha meets at the beginning of his worldly or materialistic life, she seems to be a self- realized being. Even though Kamala has many visitors and customers daily yet she is not in intimate relationship with any of them and so is Siddhartha. Once he says to her, “You are like me; you are different from other people. You are Kamala and no more else, and within you there is stillness and sanctuary to which you can retreat at any time and be yourself, just as I can. Few people have the capacity and yet everyone could have it” (Hesse, Siddhartha 56-57). Siddhartha too spends a long period in ‘samsara’ yet he remains indifferent towards other people. He learns the art of love from Kamala and spends a lot of time with her yet they both do not fall for each other but surrender their love and ego unconditionally for each other.

Living in ‘samsara’, Siddhartha not only learns the art of love from kamala, but he learns the tricks of business also from a merchant named Kamaswami. Though he works with Kamaswami as his business partner yet he remains indifferent towards it. “Like a player who plays with his ball, he played with his business, with the people around him, watched them, derived amusement from them; but with his heart, with his real nature, he was not there. His real self wandered elsewhere, far away, wandered on and on invisibly and had nothing to do with his life” (Hesse, Siddhartha 56). He is surrounded with people, but remains detached with them. He finds it worthless when people toil and suffer and living in childish and animal like way. Money, small pleasure and honor are the mundane issues for him. He is still a Samana at the core of his heart. That is why, when he sees people lamenting over pains, he ridiculously laugh on them.

With the passage of time, Siddhartha has been fully merged into the world of senses. His strong inner voice which he attained as a Samana has been declining now. He has been forgetting all those three arts of thinking, fasting and waiting which he skilled during his ascetic life. He has learnt now how to live a deluxe life. “He had learned to wear fine clothes, to command servants, to bathe in sweet- smelling waters... He had learned to play dice and chess, to watch dancers, to be carried in sedan chairs, to sleep on a soft bed” (Hesse, Siddhartha 60).

In the beginning of the novel, Siddhartha’s character and his quest for Self is so clear, but now he has been distracted from his path. His inner voice has become silent. “Like a veil, like a thin mist, a weariness settled on Siddhartha, slowly, everyday a little thicker, every month a little darker, every year a little heavier” (Hesse, Siddhartha 61). He finds no difference in him and an ordinary person. He enters in a cycle which is unending.

One day, Siddhartha sits with Kamala in the pleasure garden where she talks about Gotama. She uncovers her hidden desire to become a follower of Buddha and to take refuge in his teachings. He notices the fine lines and wrinkles on her face which reminded him of autumn and old age. Her weariness fills his heart with misery and despair. He tries to sleep but fails. “His heart was so full of misery, he felt he could no longer endure it” (Hesse, Siddhartha 64). He is alone and feels like a shipwrecked man. Full of nausea, he goes to pleasure garden and sits there with fear in his heart. This fear was of death. He has a dream at daybreak,

Kamala keeps 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 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 bird all that was good and of value in himself” (Hesse, Siddhartha 64).

This pet bird of Kamala symbolizes the natural world and the inner voice of every individual. With the death of the bird Siddhartha feels that he is unable to behold the beauty and wisdom if he is without nature and voice. He indulges in deep thinking and loses into nostalgia. Then a voice comes from his heart, “A path lies before you which you are called to follow. The Gods awaits you” (Hesse, Siddhartha 65). His inner voice guides him towards his goal again. The game of sansara comes to an end. He could clearly feel that something has been died within him and he realizes that he is on the wrong path. Finally, he says goodbye to all the possessions. He abandons his pleasure garden, his worldly ambassador Kamala, the luxurious life and moves ahead on his path.

It is probably Siddhartha’s last phase of life. He wanders into the forest thinking about his sin and the only idea comes in his mind is death. He stops at the river and wants to even commit suicide. He is shaken from inside thinking about his purposeless life. The emptiness of his soul has been making him so restless that finally he has bent into the river and has closed his eyes.

Suddenly, he hears a familiar sound which comes from his soul. It is the holy word ‘OM’- “the ancient beginning and ending of all Brahmin prayers, the holy Om, which had the meaning of ‘the Perfect One’ or ‘Perfection’ (Hesse, Siddhartha 69). This divine word removes all his confusion and reaches to his consciousness and makes him remind of indestructible Brahman.

“In the Gita, it is said that Om is chanted by the students of Vedas to attain the supreme and its chanting is said to lead to liberation or ‘Moksha’ in due course” (Priya 41). According to Katha Upanishad, Om is Brahman and this syllable ‘Om’ is highest and one who knows how to

utter or how to meditate this syllable, he can desire anything and do possess that. Siddhartha too after pronouncing Om inwardly get the feeling of rejoice and has a very reviving sleep.

Success lies in failure. "Failure is success" saying Albert Einstein. "Evil is the necessary stage in the process of realization of good" (Bhamber, 2010. 146). In the words of Paul Edward Bhamber says, "Evil is explained as the ground eliciting the self-will of man in order to awaken him to the distinction between good and evil which is originally united in one identity. Thus evil is a necessary stage in the progress towards the total realization of good. Imperfection in being is perfection in the process of becoming" (Bhamber, 2010. 146-147). Siddhartha too after having indulged in sensual world awakes and moves towards serenity.

He has wonderful sleep that day and when he wakes up he is quite refreshed. He finds a monk by his side that he immediately recognized as Govinda, his best friend of youth. But Govinda is surprised to find him in rich clothes and shoes. Siddhartha, who now has given up the luxurious life, describes Govinda the transitory nature of world. Outward identity of a person is superficial. It passes with the age. A child is born, grow up, becomes mature and old, die and reborn. Whether it is a child blooms from embryo or a tree sprouts from a seed, everything passes through the life cycle and dies ultimately and are reproduced again. Thus, all things are transitory.

It is Siddhartha's new birth where he finds himself as a child knows nothing, possess nothing. Earlier as a Samana Siddhartha learns three skills of waiting, thinking and fasting but he has lost them too. From a man he has changed into a child. Hence, like a child, he starts his journey again with double force. He does not satisfy with his present situation that "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 awake refreshed again. I had to become a fool again in order to find Atman in myself... This path is stupid, it goes in spirals, perhaps in circles, but whichever way it goes, I will follow it" (Hesse, Siddhartha 75-76). It reflects his excitement for his goal. He enjoys the company of nature near the river. Nature has radical power. It is not just able to fade away the scent and worldly memories of town but man's stress and sin also. Since his childhood, Siddhartha is very well aware about the shallowness and temporariness of the world. Even after being intellectually sound, Siddhartha has not progressed on the path of enlightenment. There is difference between realizing things intellectually and experiencing them actually which is great. And Siddhartha progresses in wisdom through his experience not through learning and someone's teaching.

Siddhartha decides to live near the river and he finds shelter too by a ferryman, who once has already helped him before twenty years. He is very much impressed by the ferryman and his occupation. So he too becomes a ferryman and learns from him. There he learns many things not only from ferryman but also from the river. Vasudeva guides him in such a manner that previously no teacher did. Time passes and Siddhartha learns various skills of listening, calmness, stillness from the river. After many years, Siddhartha happens to meet Kamala who is going to see the divine Gotama with other Buddhist monks. When she meets Siddhartha she has been bitten by a black snake and is on death bed. She handovers her son to Siddhartha whom he knows that boy is his own son. She died that night finding the father of her son. Siddhartha is sad after Kamala's death but he is pleased also with the appearance of his son. Siddhartha treats him with consideration and remains soft to him. But young Siddhartha remains unfriendly and sulky, he behaves arrogantly to him. He tries every possible trick to please him but fails to bring him

around. His face reminds him of Kamala who once says him that “You cannot love” (Hesse, Siddhartha 95). He who always considers himself superior and differentiates from ordinary people is smashed by his own son. Life is all about ups and downs. His son leaves him and runs away and gives him wound permanently. “He remembered how once, as a youth, he had compelled his father to let him go and joins the ascetics” (Hesse, Siddhartha 102). Now his condition is same. He also suffers for his son.

Love and natural emotions become the high qualities of Siddhartha now. Ordinary people are no longer alien to him. Their passions, desires and urges are no longer trivial. He sees life, vitality and Brahma in their desire. He has been reached to the high stage of self- discipline and wisdom has grown and ripened. He realizes that “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” (Hesse, Siddhartha 101).

Constantly, Siddhartha has learned life in precise manner and about real wisdom. His feelings for his son are still strong and he suffers for him that one day he takes out the boat with the purpose to search him. But all at once he notices that the river is laughing on him. When he peeps into the water he sees the reflection of his father and remembers that how he leaves home and never returns. His father too would have suffered like him. He acknowledges the two dimensions of fatherhood and son hood. In fact, it is the law of Karma which plays curial role in Siddhartha’s life too. Whatever he does to his father is now being returned to him. Dr. Radhakrishnan compares Karma with fire “Which can be our effort fan into a flame or extinguish altogether” (Radhakrishnan, Indian 423). The person who wants no pain in his life, he must not do some painful activity with others. As one sow, so shall one reap, this is the basic principle of Karma. Only a wholesome action will get us the wholesome fruit. An unwholesome

action will always get the painful result. Therefore, Siddhartha's sufferings for his son are not his fate or something predestined. He has to experience the same pain which his father experienced. That is why; he is dragged into Sansara from the ascetic life.

Siddhartha then moves to the hut and finds Vasudeva there who is a tremendous listener. He opens up his heart to him. In fact, Vasudeva is his true guide, he guides him right from their first meeting when he meets Siddhartha twenty years ago and tells him about the teachings of river. Physically, he is weakened but his face is still unchanged and radiant. When Siddhartha unfolds his wound to him, he feels that his listener is like river and telling him everything is like bathing in the river. He keeps on telling him and instantly realizes that "This motionless listener was absorbing his confession as a tree absorb the rain, that this motionless man was the river itself, that he was God Himself, that he was eternity itself" (Hesse, Siddhartha 103). As he stops thinking about himself and his wound, he is filled up with the presence of Vasudeva. Vasudeva has been transformed into God or river for him, and he finds no difference in him and Vasudeva.

While talking, Vasudeva suggest him to listen the various voices of the river with him. Siddhartha hears the melodies music of the river. He observes the glimpse of many people into the water. He sees the sad face of his father and his own that is no longer different from his father's. Kamala's and Govinda's reflections also appears and passes on. Everyone seems to be the part of the river. Full of echo the river is flowing towards its goal. He observes the whole world in the foam of a river as it contains the "Voices of pleasure and sorrow, good and evil voices, laughing and lamenting voices, hundreds of voices, thousands of voices" (Hesse, Siddhartha). The world too is a mixture of such emotions. Siddhartha has learnt the art of listening perfectly. But all of sudden he finds himself inadequate to distinguish the different voices of anger, love, lament, laughter etc. These all voices are mixed together.

They were all interwoven and interlocked, entwined in thousand ways. And all the voices, all the goals, all the yearnings, all the sorrows, all the pleasures, all the good and evil, all of them together was the world. All of them together was the stream of events, the music of life. When Siddhartha listened attentively to this river, to this song of a thousand voices; when he did not listened to the sorrow or laughter, when he did not bind his soul to any one particular voice and absorb it in his Self, but heard them all, the whole, the unity; then the great song of a thousand voices consisted of one word: Om – perfection. (Hesse, Siddhartha 105)

The radiant smile emerges on both Vasudeva and Siddhartha's face. Siddhartha has got relief from his pain. His wound is healed and his pain has gone. His self has been merged into unity. His radiant smile is symbol of satisfaction and it appears only when one has gained the divine and perfect knowledge and his mind is full of calm and serenity. Finally, Vasudeva informs him that his purpose is fulfilled now and he is going into forest, leaving the job of ferryman, going into the unity of oneness. Siddhartha bids farewell to him and watches his steps full of peace and his glowing bright face. His appearance is similar to that of Buddha and this radiant smile is possessed by Vasudeva, Siddhartha and Govinda too. This is the smile of Self-realized being. Because only a self- realized being can be so peaceful even in adverse conditions. Siddhartha has also gained the same.

“Siddhartha ceased to fight against his destiny. There shone in his face the serenity of knowledge, of one who is no longer confronted with conflict of desires, who has found salvation, who is in the harmony with the stream of events, with the stream of life, full of sympathy and compassion, surrounding himself to the stream, belonging to the unity of all things” (Hesse,

Siddhartha 105-106). It proves that Siddhartha has got the goal of his life. He has got the ultimate meaning of life and is awakened now.

On the other hand, Govinda, still a follower of Buddha, is still on his journey of self-realization. When he hears about the old ferryman who is living near the river and has a great wisdom, he longs to visit him. Govinda asks for few words from Siddhartha. Siddhartha is surprised to find him still as a seeker and makes him clear the difference between seeking and finding. “When someone is seeking, said Siddhartha, it happens quite easily that he only sees the thing that he is seeking; that he is unable to find anything, unable to absorb anything, because he is only thinking of the thing he is seeking, because he has a goal, because he is obsessed with the goal. Seeking means: to have a goal; but finding means: to be free, to be receptive, to have no goal” (Hesse, Siddhartha 108). Next morning Govinda again comes with more quires and asks him for a bit of knowledge. Siddhartha again shows his distrust for teaching whereas Govinda has strong believed in teaching. According to him, wisdom comes from teaching best. Siddhartha tells him that “Knowledge can be communicated, but not wisdom. One can find it, be fortified it, do wonders through it, but one can not communicate and teach it” (Hesse, Siddhartha 109-110). “Words do not express thoughts very well. They always become a little different immediately they are expressed, a little distorted, a little foolish” (Hesse, Siddhartha 112). He explains him that ‘someday’ is just an illusion. One who is sinner today will someday be Brahman or also can be Buddha. Deep meditation can scatter this illusion of time. “During deep meditation it is possible to dispel time, to see simultaneously all the past, present and future, and then everything is good, everything is perfect, everything is Brahman” (Hesse, Siddhartha 111).

Siddhartha asks Govinda to kiss his forehead and when he does so, he sees no longer the face of Siddhartha but many other faces in it. Time and existence appear to vanish. Everything is

wearing a mask and this mask is Siddhartha's smile. His smile is exactly like that of Gotama's, a thousand fold smiles.

No longer knowing whether time existed, whether this uncovering has lasted a second or a hundred years, whether there was a Siddhartha, or a Gotama, a Self and others, wounded deeply by a divine arrow which gave him pleasure, deeply enchanted and exalted, Govinda stood yet a while bending over Siddhartha's peaceful face which he had just kissed, which has just been the stage of all present and future forms. His countenance was unchanged after the mirror of the thousand fold forms had disappeared from the surface. He smiled peacefully and gently, perhaps very mockingly, exactly as the Illustrious One had smiled (Hesse, Siddhartha 116-117).

Govinda bows low and is overwhelmed by the feeling of immense love toward Siddhartha. Now Govinda too becomes an awakened soul. The true knowledge of Self-realization has been passed from one to other – from Buddha and Vasudeva to Siddhartha and from Siddhartha to Govinda.

The novel *Siddhartha* is Hermann Hesse's one of the most popular novel all around the world and counted into Modern World Classics. Originally, the novel is written in German and first published in 1922. It has been translated into English around 1951 by Hilda Rosner. It has been adapted as a film also in 1972. The novel is a unique combination of the principles of Hinduism and Buddhism. The central character Siddhartha is on his spiritual journey to find the internal and undestroyable knowledge. His aim is to gain the ultimate truth which is also the aim of whole mankind. According to Hesse, the essence lies in knowing own self and to be own self. The novel finds its ground mainly in Vedas, Upanishads, and in Bhagavad- Gita, and also in

Buddhism. “Hesse’s philosophy of love and life that is beautifully depicted in Siddhartha can be said as having its thematic and spiritual anchor in the *Bhagavad Gita* the epitome of the Indic culture heritage, can also be discerned in Walker’s animism, Emerson’s ‘Over Soul’, Transcendentalism, Paul Coelho’s Universal Soul, and in the recent theoretical formulations of Ecocriticism and Ecospirituality, thus hailing the universality and timelessness of the novel” (Priya 42).

Various Literary tools and techniques have been used by Hesse to unfold the journey of Siddhartha. He has used several symbols in the novel. River is one of the major symbols in it as it is presented as a symbol of life. River is a frequent symbol in literature. Hesse also gives very much importance to it. In the beginning, Vasudeva states that “one can learn much from the river” (Hesse, Siddhartha 40). And after a long time when Siddhartha again comes to the river bank; his inner voice suggests him that “Love this river, stay by it, and learn from it” (Hesse, Siddhartha 79). The river tells him many secrets – “one that gripped his soul. He saw that the water continually flowed and yet it was always there; it was always the same and yet every moment it was new” (Hesse, Siddhartha 79). So is with life. From a child Siddhartha becomes a boy, a boy to adult and a adult to old man, but Siddhartha is as same as he was. His invisible Self never changes.

Vasudeva’s affection for the river is also not without any significance. He is aware of its sacredness and oneness. He suggest Siddhartha to listen the voices of it. Thousand of voices are pronounced by the river and the oneness of these thousand voices is heard in the form of ‘Om’.

Om is yet another symbol which symbolizes the unity of all things. It is considered as a sacred sound and also a mantra in Buddhism, Jainism and Hinduism. According to

Shvetashvatara Upanishad, deep meditation of Om empowers one to recognize God within oneself, to be conscious of Atman or Self. “When Siddhartha listened attentively to this river, to this song of thousand voices; when he did not listened to the sorrow or laughter, when he did not bind his soul to any one particular voice and absorb it in his Self, but heard them all, the whole, the unity; then the great song of thousand voices consisted of one word: Om – perfection”

(Hesse, Siddhartha 105). Thus, it is when Siddhartha merged with the holiness of Om he is filled with enlightenment.

Epiphany is a literary device which is perfectly used by Hermann Hesse. According to M.H.Abrams, “Epiphany means a manifestation or showing forth , and by Christen thinker was used to signify a sudden spiritual manifestation of God’s presence within the created world”

(114). At the time of awakening Siddhartha realizes the immense power and the beauty of the nature. The natural world is transformed into mystic entity.

He saw tree, stars, animals, clouds, rainbows, rocks, weeds, flowers, brook and river, the sparkle of dew on bushes in the morning, distant high mountains blue and pale; birds sang, bees hummed, the wind blew gently across the rice field. All this, coloured and in thousand different forms, had always been there. The sun and moon always shone; the rivers had always flowed and the bees had hummed, but in previous times all this had been nothing to Siddhartha but a fleeting and illusive veil before his eyes, regarded with distrust, condemned to disregarded and ostracized from the thoughts, because it was not reality, because realty lay on the other side of the visible. But now his eye lingered on this side; he saw and recognized the visible and he sought the place in this world. He did not seek reality” (Hesse, Siddhartha 37).

He comes across with the fact that “Meaning and reality were not hidden somewhere behind the things, but they were in them, in all of them” (Hesse, Siddhartha 32). These all natural sights before his eyes turn into Brahman. Govinda too experiences this omnipresent kind of nature when he observes Siddhartha’s face,

He no longer saw the face of his friend Siddhartha. Instead he saw other faces, many faces, a long series, a continuous stream of faces – hundreds, thousands, which all came and disappeared and yet all seemed to be there at the same time... 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 had perceived it with awe a hundred times. It was in such a manner, Govinda knew, that the Perfect One smiled” (Hesse, Siddhartha 115-116).

The novel *Siddhartha* has some autobiographical soil. Thus, through the novel Hesse himself is on the journey for the ultimate knowledge. With the mouth of Siddhartha, he expresses his own feelings and emotions.

Hesse has beautifully presented the paradoxical nature of the world as well as of human being. No one in this world can be totally good or bad. Throughout the novel, Siddhartha keep introspected himself. From a Brahmin boy he changes into a Samana and from a Samana he indulges into Sansara and becomes a Sansari, and at the final stage of his life he becomes a ferryman and achieves his goal of enlightenment. As change is the law of nature, Siddhartha is unable to remain a Sansari or a Samana throughout his life.

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