

Perils and Pitfalls In The Process Of Transformation- A Psycho- Spiritual Study of Siddhartha of Hermann Hesse

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Abstract: - Siddhartha portrays the life of Siddhartha, a triumphant quest hero who is presented by Hesse as a contemporary of Gautama Buddha, the Enlightened One which lends a certain charm and mystique to his character. As a spiritual seeker, Siddhartha can be compared to Larry and Paphnutius. Siddhartha embarks upon the road to spiritual realization and salvation. Siddhartha seeks out spiritual enlightenment and leaves home, joins the ascetics, performs terrible austerities, subject himself to heat and cold, undertakes fasts and practices. Although he gains mastery over his senses yet true enlightenment still eludes him. He realizes that one cannot attain enlightenment by renouncing the world or suppressing the senses; Experience of secular life is essential for growth and development. He comes under the influence of Kamala, a lovely courtesan, who teaches him the art of erotic lovemaking. He gradually becomes a rich man under the guidance of Kamaswami, a merchant who befriends him. Siddhartha starts drinking and leads a life of ease and comfort. Years roll by and suddenly one day Siddhartha realizes that he has squandered his life. The dormant ascetic in him is reawakened and he leaves the world to become a wandering mendicant again. He becomes a companion to Vasudeva the ferryman and gradually attains enlightenment in his guidance. Siddhartha, now a ferryman, learns the essence of his journey from the running river. Siddhartha's awakening comes out of the totality of experiences attained by immersing oneself in the carnal pleasures of the world and the accompanying pain of Samsara. He learns that experience is the aggregate of conscious events experienced by a human in life. Many characters in Siddhartha have a clear connotative connection with the oriental mythology and resemble with Vrittis i.e. Kama, Krodh, Moha, and Maya.

Key words: Individuation, Realization of Self, Psycho-analytical Interpretation, Process of Transformation, Jungian & Freudian Viewpoint, Enlightenment.

I. INTRODUCTION

Siddhartha is a religious tract that contemplates how a Brahmin's son, Siddhartha, a young boy and contemporary of Lord Buddha is not contented with his life of an orthodox Brahmin which is rooted in religious performances and ritual practices. He becomes conscious of the discrepancy between conventional assumptions and personal satisfaction which can neither be adulated nor surmounted by material advantage. His discontentment raises plethora of questions and queries which he has been seeking to be answered by priestly Brahmins. But they fail because they lack scholarship and direct experience of esoteric truths.

In spite of the admiration and adoration which Siddhartha receives from his family and friends for his brilliance, his soul is perpetually restless and fraught with disquieting dreams. He is troubled by the fact that neither his father nor the other Brahmins know the path to enlightenment. They lack the experience of the self or atman. Siddhartha believes that self-realization is of paramount importance to gain perpetual peace and

wisdom in life. He endeavours to find his own way to experience that individual spirit or atman. Sri Aurobindo states that, "All life is the play of universal forces. The individual gives a personal form to these universal forces. But he can choose whether he shall respond or not to the action of a particular force. Only most people do not really choose - they indulge the play of the forces. Your illness, depressions etc. are the repeated play of such forces. It is only when you can make oneself free of them that one can be the true person and have a true life - but one can be free only by living in the Divine", "The individual self and the universal self are one; in every world, in every being, in each thing, in every atom is the Divine Presence, and man's mission is to manifest it." One must find the source within one's own self, one must possess it. Everything else was seeking- a detour, error.

Surely, many verses of the holy books, particularly in the Upanishadas of Samaveda, spoke of this innermost and ultimate thing, wonderful verses. "your soul is the whole world", was written there, and it was written that man in his sleep, in his deep sleep, would meet with his innermost part and would reside in the Atman.

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Marvellous wisdom was in these verses; all knowledge of the wisest ones had been collected here in magic words, pure as honey collected by bees. No, not to be looked down upon was the tremendous amount of enlightenment which lay here collected and preserved by innumerable generations of wise Brahmans.- But where were the Brahmans, who had succeeded in not just knowing this deepest of all knowledge but also to live it? Where was the knowledgeable one who wove his spell to bring his familiarity with the Atman out of the sleep into the state of being awake, into the life, into every step of the way, into word and deed? (p.7)

This is his thirst, his sorrow to confront the individual self. One day Siddhartha sees three wandering ascetics known as samanas as they pass through the town. They are thin and almost naked. He is attracted by their austerity and spirit of renunciation.

Once, Samanas had travelled through Siddhartha's town, ascetics on a pilgrimage, three skinny, withered men, neither old nor young, with dusty and bloody shoulders, almost naked, scorched by the sun, surrounded by loneliness, strangers and enemies to the world, strangers and lank jackals in the realm of humans. Behind them blew a hot scent of quiet passion, of destructive service of merciless self-denial. (p.9) Apathy towards worldly pleasures and goals and a burning desire for wisdom motif and it is for this reason that quest heroes undergo quite similar experience in life. Leroy Shaw finds "a parallelism between the life of Gautama Buddha and that of Siddhartha and concludes that this parallelism is the basis of the book." Asceticism attracts Siddhartha and like Buddha he decides to abandon the comfort and security provided by his father. Siddhartha informs his friend, Govinda that the following morning he will join the samanas. Govinda adorns Siddhartha as a superior and considers him more than a friend and follows him like a shadow. Siddhartha's father is averse to the idea of his becoming a mendicant but eventually gives his permission when he sees how determined Siddhartha is, and the fact dawns on him that his son has already left him in spirit. Siddhartha leaves the town at day break, and Govinda follows him like a shadow.

According to Hinduism especially Vedanta renunciation or sannyasa is a pre-requisite for self-realization. It is believed that a person who is attached to the world cannot give unwavering attention to the contemplation of the self which requires rigid discipline. Eugene Timpe has also found traces of the Bhagavad Gita in the novel; he claims, "Hesse's protagonist was groping his way along the path prescribed by the Bhagavad Gita..."

The Upanishad states that the individual soul or atman is identical with the universal spirit or Brahmin. The goal of meditation is to realize the essential unity between the

atman and paramatman (universal soul) and the sacred mantra 'Om' is the means to achieve his identity. The chanting of the mantra 'Om' makes the mind one-pointed and the senses become purified which subsequently results in atman-jinana (self-realization). Siddhartha has already mastered the technique of meditating and chanting. Already he knows how to recognize atman within the depth of his being indestructible at one with the universal.

He finds among the Brahmins that knowledge is only a vast parade of outer learning but the inner core, the essence of enlightenment, is empty and missing. He strongly believes that the enlightenment only dawns when a person transcends his lower self which binds a man to the world. Siddhartha and Govinda join the samanas. Siddhartha performs terrible austerities and develops contempt for worldly things. Fasting makes him grow thin and gaunt but his eyes shine with a spark of wisdom and light. In a short time he masters all the spiritual techniques of the samanas. Siddhartha had one single goal - to become empty, to become empty of thirst, desire, 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. 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! (p.16)

He tries to overcome pain, hunger, thirst and fatigue by experiencing all of them to extreme degrees. He tries to control his breath in deep meditation and a time comes when he seems hardly to breathe at all. But his old self returns again and again and nirvana still eludes him.

Siddhartha practised self-denial, practised meditation, according to a new Samana rules. A heron flew over the bamboo forest- and Siddhartha accepted the heron into the soul, flew over forest and mountains, was a heron, ate fish, felt the pangs of a heron's hunger, spoke the heron's croak, died a heron's death. A dead jackal was lying on the sandy bank, and Siddhartha's soul slipped inside the body, was the dead jackal, lay on the banks, got blotted, stank, decayed, was dismembered by hyenas, was skinned by vultures, turned into a skeleton, turned to dust, was blown across the fields. And Siddhartha's soul returned had died, had decayed, was scattered as dust, had tasted the gloomy intoxication of the cycle, awaited in new thirst like a hunter in the gap, where he could escape from the cycle, where the end of the causes, where an eternity without suffering began. He killed his senses, he killed his memory, he slipped out of his self into thousands of other forms, was an animal was carrion, was stone, was wood, was water, and awoke every time to find his old self again, sun shone or moon, was his self

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again turned round in the cycle, felt thirst, overcome the thirst, felt new thirst. (p.17)

One day, in a discussion with Govinda, he points out that the oldest samanas who is about sixty has still not attained enlightenment or nirvana and doubts whether any of the samanas will attain nirvana. He says to Govinda that we sannyasi are escapists. Govinda is deeply shocked and surprised when Siddhartha says:

What I have learned so far from the samanas, I could have learned more quickly and easily at every inn in a prostitute's quarter, amongst the carriers and dice players, the path of the Samanas along which he has travelled with you so long. I suffer thirst, Govinda, and on this long Samana path my thirst has not grown less. I have always thirsted for knowledge; I have always been full of questions. Year after year I have questioned the Brahmins; year after year I have questioned the holy Vedas. Perhaps, Govinda, it would have been equally good, equally clever and holy if I had questioned the rhinoceros or the chimpanzee. I have spent a long time and have not yet finished, in order learning this, Govinda: that one can learn nothing. There is, so I believe, in the essence of everything, something that we cannot call learning. There is, my friend, only a knowledge - that is everywhere that is Atman that is in me and you and in every creature and I am beginning to believe that this knowledge has no worse enemy than the man of knowledge, than learning. (Pp.21-22)

According to Adi Sankracharya, the great monist and an ardent exponent of Vedanta, three things are indeed rare to get in life viz (i) human birth (ii) desire for liberation and (iii) an enlightenment master or satguru . Siddhartha is blessed with the two benedictions but the company of an ideal master still eludes him. The samanas are like secondary teachers or 'up-gurus' who facilitate an aspirant's journey on the path of salvation by teaching him mystic practices and masters that help in spiritual enfoldment. Siddhartha is too intelligent to remain as a samana all his life. He has practiced extremes of asceticism and learned that mortification of body can subdue the senses and mind temporarily but the gates to nirvana remain close and open perhaps when the aspirant gets right wisdom at the feet of an enlightenment master. This experience of Siddhartha is similar to the experience of Buddha who realized that mortification of the flesh is not the ideal way to gain enlightenment and a sincere aspirant should avoid extreme of austerity and indulgence. He propounded the middle path or the ashta marga (the eight-fold path) to gain wisdom and self-realization. Govinda is more distressed when Siddhartha again says that he will soon be leaving the samanas. Siddhartha is wise enough to see that the samanas are content with gaining some psychic powers and

enlightenment is not their priority and it is precisely for this reason that he decides to leave their fold. The leader of samanas is reluctant to permit the promising young boys to leave his fold but by his superior will Siddhartha overpowers the mind of the old samana who is forced to grant his permission and blessing to them. After being with samanas for three years Siddhartha and Govinda hear rumours about a man named Gotma; the Buddha who is said he have attained nirvana and no longer experiences the sorrows of the world. Siddhartha and Govinda arrive in the town of Savathi. They spent the night nearby in the jetavana grove where the Buddha lives. In the morning they see the Buddha himself and even though he looks like the hundreds of other monks but Siddhartha recognizes him by the complete peacefulness of his demeanour. In the evening, Siddhartha and Govinda listen to the Buddha's preach about the way to gain release from sufferings by setting example of his four noble truths . Govinda is convinced by what he hears and joins the Buddha's community. Siddhartha gives him his blessing but he has no intention of pursuing the same path. He talks his friends that he will be leaving him. In the morning Siddhartha speaks to the Buddha. Siddhartha acknowledges the wisdom and clarity of the Buddha's explanation. The Buddha replies that his goal is not to explain the world but to give salvation from sufferings. The discussion which Siddhartha has with the Buddha shows the teaching of the Enlightenment One and that he understands how Buddha in explaining the existential reality of life, rather, he wants to hear about the nature of enlightenment itself. According to Vedanta enlightenment cannot described in words. Siddhartha then seeks to know:

I have not spoken to you thus to quarrel with you about words. You are right when you say that opinions mean little, but may I say one thing more. 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. The teachings of the enlightened Buddha embrace much, they teach much - how to live righteously, how to avoid evil. (p. 39)

Siddhartha says that he plans to leave all doctrines and teachers and reach his goal alone. The Buddha

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acknowledges that Siddhartha is clever but warns him against this too much cleverness, "You know how to speak cleverly, my friend. Be on your guard against too much cleverness."(p.40) Siddhartha has no doubt about the fact that Buddha is an enlightened being who has attained nirvana but the intensity of his own quest and restlessness of spirit compels him to leave Buddha who deprives him of his friend as Govinda decides to stay with the exalted and will gain the realization. Next morning Siddhartha leaves the grove of Lord Buddha. He walks along in his thoughts:

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, and 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 separated and different from everybody else, that I am Siddhartha; and about nothing in the world do I know less than about myself, about Siddhartha. The thinker, slowly going on his way, suddenly stood still, gripped by this thought, and another thought immediately arose from this one. It was: The reason why I do not know anything about myself, the reason why Siddhartha has remained alien and unknown to me is due to one thing, to one single thing - I was afraid of myself, I was fleeing from myself. I was seeking Brahman, Atman; I wished to destroy myself, to get away from myself, in order to find in the unknown innermost, the nucleus of all things, Atman, Life, the Divine, and the Absolute. But by doing so, I lost myself on the way. (p. 43)

Siddhartha's out of leaving the exalted company of Buddha despite his conviction that he is an enlightened being shows that Siddhartha is still not ripe to gain wisdom and has a strong and inflated ego which is an impediment on the path of spirituality. Govinda on the other hand lacks independent spirit and has move of a feminine nature which matures him submissive to one who emits power and authority. The reality, he believed was an absolute silent universal consciousness within oneself then one would realize that atman was the same as Brahman. In this belief he is in accord with a long tradition of Indian religious thought. The world is seen as Maya, or illusion since it is just the play of temporary impermanent forms, not the underlying reality that gives rise to those forms. Here Siddhartha takes a new view that the world is Maya it is not the divine and yet it is also an expression of the divine. It is unity expressing itself through diversity. Under the influence of the samanas Siddhartha had been negating the world and had developed apathy to the pleasures of the senses. He had learned how to regress his libido which now recoils and

takes an outward flow. Siddhartha develops a new perspective and views the world like one who has risen from a deep slumber. His senses become alive and seek gratifications.

The experience of seeing the entire universe as 'an expression of one unified divine consciousness' manifesting through a multiplicity of norms will ultimately enlighten Siddhartha, but at the moment he is a long way from his goal in fact he is ready to fight it altogether. He transfers his attention back to himself accept the reality of the phenomenon world which he has previously held to be illusory and accepts for the first time that life has myriad forms and beauty.

I am no longer the one I was I am no Brahmin anymore whatever should I do at home and at my father's place? Study? Make offerings? Practice meditation? But all this is over, all of this is no longer alongside my path...Siddhartha stood still and for a moment an icy chill stole over him. He shivered inwardly like a small animal, like a bird or a hare, when he realized how alone he was. He had been homeless for years and had not felt like this. Now he did feel it. Previously, when in deepest meditation, he was still his father's son; he was a Brahmin of high standing, a religious man. Now he was only Siddhartha, the awakened; otherwise nothing else. He breathed in deeply and for a moment he shuddered. Nobody was as alone as he. He was no nobleman, belonging to any aristocracy, no artisan belonging to any guild and finding refuge in it, sharing its life and language. He was no Brahmin, sharing the life of the Brahmins, no ascetic belonging to the Samanas. Even the most secluded hermit in the woods was not one and alone; he also belonged to a class of people....At that moment, when the world around him melted away, when he stood alone like a star in the heavens, he was overwhelmed by a feeling of icy despair, but he was more firmly himself than ever. That was the last shudder of his awakening, the last pains of birth. Immediately he moved on again and began to walk quickly and impatiently, no longer homewards, no longer to his father, no longer looking backwards. (pp. 46-47)

His objective remains the same: to find the sense of life as if there were a single sense to be found. Having abandoned the possibility of forcing a solution by intellectual action he will now try his luck with the senses. Siddhartha's persona swings from introversion to extroversion, from divinity to animality which prepares the way for the conclusion that neither intellectual efforts nor unconceptualized sensual gratification is sufficient by itself to cope with the demands of a problematical existence. Freud refers to regression and aggression of libido while Jung speaks of introversion and extroversion of personality to describe the

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complementary poles within which all human endeavours ideas and emotions function and gain a foothold. Siddhartha as true seeker could not accept any teachings. He sincerely wished to find something meaningful and by his own. Now he wants actualizes his dark aspects of his personality. Carl Gustav Jung claims, "Enlightenment doesn't occur from sitting around visualizing images of light (God or Dummy God) but from integrating the darker aspects of the self into the conscious personality" As he travels along with his way Siddhartha appreciated the beauty of the world in a way he has never done before. Now he believes that it is God who is the source of 'love and aversion', and 'wisdom and delusion'. Therefore he resolves to gain more experience by following the voice of his own heart. Siddhartha has a strange but immensely meaningful dream in which his friend Govinda appears but then transforms into a woman. Symbolically the dream represents anima or the feminine part of Siddhartha's personality which he has neglected and suppressed for a long time. The time is ripe for Siddhartha to experience the anima. Therefore from an ascetic and a forest dweller Siddhartha resolves to become a part of the everyday mundane life of sensual enjoyment and material advancement.

On his way to city Siddhartha comes across a river but Vasudeva, the ferryman rows him across the river on his bamboo raft. He greets a young woman and she makes an amorous gesture and he kisses her breast but then his inner voice checks him and he moves on leaving the woman dejected. The woman is unfit and unsuitable for Siddhartha's ascetic stature and only the best woman can teach him the erotic joys of the flesh. Kamla, the beautiful courtesan excites his fancy and Siddhartha resolves to win over her affections and experience sexual pleasure and amorous delight in her company. Kamla is intellectual enough to see that Siddhartha is no ordinary mendicant. He is not only handsome and young but wise and intelligent at the same time.

When you throw a stone into the water, it finds the quickest way to the bottom of the water. It is the same when Siddhartha has an aim, a goal. Siddhartha does nothing; he waits, he thinks, he fasts, but he goes through the affairs of the world like the stone through the water, without doing anything, without bestirring himself; he is drawn and lets himself fall. He is drawn by his goal, for he does not allow anything to enter his mind which opposes his goal. That is what Siddhartha learned from the Samanas. It is what fools call magic and what they think is caused by demons. Nothing is caused by demons; there are no demons. Everyone can perform magic, everyone can reach his goal, if he can think, wait and fast. (p.68)

Kamala is impressed with his poem but she tells him that he will not earn as much money from poetry as he needs. She will find a job for him at Kamaswami; a rich merchant. If Siddhartha pleases the merchant. Siddhartha is confident that he will get whatever he wants because his years as a samanas have taught him how to focus single minded on a goal. Hermann Hesse has personified each character symbolically with Indian mythological abstract phenomenon such as Govinda is used as metaphor for Dharma, Kamaswami for Artha, Kamala for Kama, and Vasudeva for Moksha. Figure. Robert C. Conard, in his article called the novel "a representative of western archetype." The four life goals of success, duty, pleasure and liberation (Dharma, Artha, Kama, and Moksha) offered Hesse the basis of four main characters but he altered their original religious configuration to suit the structure he had in mind. The concept of Maya represents the epoch of Siddhartha's life with Kamaswami who seeks close attention of the protagonist in the outer world. Here, Kamaswami and Kamala both represent aspects of what Jung would later call the anima—here, Siddhartha's undeveloped relationship to the feminine, to the material world, and to his own emotions. Inflated with the life of power, money, and sex, he again loses his individuation, and only after turning back thoughts of suicide and a deep sleep does he find it again: "...in 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" (p.90). This rebirth follows a dream in which he finds Kamala's rare songbird dead in its golden cage, in Jungian terms the spiritual hero dying in the animal's trap. Siddhartha visits the merchant Kamaswami on the reference of Kamala. Kamaswami discovers that Siddhartha can read and write. He invites him to stay as a guest in his house. Siddhartha lives in unaccustomed luxury and Kamaswami explains his business to him. Soon Siddhartha starts to play a crucial role in Kamaswami's business; he also continues to visit kamala and learns from her about love and pleasure. Siddhartha proves himself to be a valuable asset to kamaswami's business although he does not take it as seriously as the merchant does. It seems like a game to him and he does not worry about profits and losses, this is quite unlike Kamaswami who worries and loses sleep whenever a transition goes wrong. For Siddhartha business is useful only because it brings him money to spend on Kamala. For the most part he remains detached from the lives of other people; not sharing what he thinks is the pettiness of their concerns. His heart lies elsewhere. Talking with kamala he decides that they are similar. "You are like me; you are different from other people. You are Kamala and no one else, and within you

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there is a stillness and sanctuary to which you can retreat at any time and be yourself, just as I can. Few people have that capacity and yet everyone could have it.” (p.80) she says you are still a samana at heart as no one is in his heart. Siddhartha thinks either that kamala does not really love anyone. Siddhartha flourishes in his new worldly occupation because of the legacy of his many years as a samanas and spiritual seeker. He does not get involve too seriously in the worldly affairs and remains essentially unattached unlike the worldly merchant Kamaswami. He has enough strength and safeguard against the stresses and strains of worldly. But Siddhartha is rather ignorant about consequences of the path he has chosen to follow. Years go by Siddhartha has become a rich merchant with a house and servants of his own. The things of the world take possession of him, and he has lost the spiritual longings of his youth. He becomes more like the ordinary people from whom he had once felt so detached;

Like a veil, like a thin mist, weariness settled on Siddhartha, slowly, every day a little thicker, every month a little darker, every year a little heavier. As a new dress grows old with time, loses its bright colour, becomes stained and creased, the hems frayed, and here and there weak and threadbare places, so had Siddhartha's new life which he had begun after his parting from Govinda, become old. In the same way it lost its colour and sheen with the passing of the years: creases and stains accumulated, and hidden in the depths, here and there already appearing, waited disillusionment and nausea. Siddhartha did not notice it. 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. Siddhartha wandered along a strange, twisted path of this last and most base declivity through the game of dice...And whenever he awakened from this hateful spell, when he saw his face reflected in the mirror on the wall of his bedroom, grown older and uglier, whenever shame and nausea overtook him, he fled again, fled to a new game of chance, fled in confusion to passion, to wine, and from there back again to the urge for acquiring and hoarding wealth. He wore himself out in this senseless cycle, became old and sick. (Pp.85-86)

He also becomes addicted to gambling. He casts the dice and bids large amount of money resulting wins and losses large amount of money. In the beginning he remains unaffected by gains and losses but gradually he

develops a restlessness of spirit and irritable manner which is quite characteristics of a worldly man. Eventually when Siddhartha is in its forties he again becomes sick of his life and its lavishness. Weariness once again settles over him. Life seems empty and worthless to him. Siddhartha again reaches at the same threshold of utter dissatisfaction at which once he used to be when he was a young boy and a samana. One day he sits under a mango tree in his garden and realizes that he must change his life. He can no longer go on living in the same way. His relationship with kamala, the courtesan is irretrievably comprised by dint of the fact that it is basically an artificial course of life, an illusion. Neither trading, nor sexual expertise nor gambling is sufficient to pursue his satisfaction as he succumbs to the notion that all human activity is samsara, a game, a suffering. Suffering is simply the nature of samsara. Siddhartha realizes that his spiritual side has become overshadowed by worldly activities. He finds out that this worldly illusion has robbed the sanyashi of his being and took him away from the reality of Brahmin the universal self and the individual self as his persona is much indulged in love and hate, joys and sorrows, and gains and losses. He identifies the state, samsara, a state of utter confusion or ignorance. The dormant ascetic of his being awakes; he feels the old thrust again. He falls asleep and wakes up many hours later feeling refreshed. Sound sleep at this juncture shows that Siddhartha has resolved all tensions in his psyche and gained an insight into the enigma of life and realized the fact that a person has to transcend all sensual cravings and pleasures in order to gain contentment and spiritual peace in life.

Siddhartha now also realized why he had struggled in vain with this self when he was a Brahmin and an ascetic. Too much knowledge had hindered him; too many holy verses, too many sacrificial rites, too much mortification of the flesh, too much doing and striving. He had been full of arrogance; he had always been the cleverest, the most eager - always a step ahead of the others, always the learned and intellectual one, always the priest or the sage. His Self-had crawled into this priesthood, into this arrogance, into this intellectuality. It sat there tightly and grew, while he thought he was destroying it by fasting and penitence. Now he understood it and realized that the inward voice had been right, that no teacher could have brought him salvation. That was why he had to go into the world, to lose him in power, women and money; that were why he had to be a merchant, a dice player, a drinker and a man of property, until the priest and Samana in him were dead. That was why he had to undergo those horrible years, suffer nausea, learn the lesson of the madness of an empty, futile life till the end, till he reached bitter despair, so

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that Siddhartha the pleasure-monger and Siddhartha the man of property could die. He had died and a new Siddhartha had awakened from his sleep. He also would grow old and die. Siddhartha was transitory, all forms were transitory, but today he was young, he was a child - the new Siddhartha - and he was very happy... For a long time, he pondered his transformation, listened to the bird, as it sang for joy. Had not this bird died in him, had he not felt its death? No, something else from within him had died, something which already for a long time had yearned to die. (p.107) He leaves the town in midnight for infinite. Siddhartha wanders into the forest knowing that he can never return to his former life. This incident also resembles the vanaprastha i.e a stage of withdrawal to the forest which is quite different from mahabhinishkramana . Mahabhinishkramana can be equated to sanyasha which is pre-mature action in comparison to Vanaprastha. Vanaprastha is a withdrawal after leading a life of grihast jivan in Hindu religion. Siddhartha is disgusted as he is aware of the fact that material possession and carnal pleasure cannot bestow him contentment. When he reaches the river, the same river he had been ferried across as a young man. He wants to throw himself into it and drown then he hears the holy mantra 'Om' which means perfection welling up from within soul, Mantra is thus a Shakti.

A chilly emptiness in the water reflected the terrible emptiness in his soul. Yes, he was at the end. There was nothing more for him but to efface himself, to destroy the unsuccessful structure of his life, to throw it away, mocked at by the gods. That was the deed which he longed to commit, to destroy the form which he hated! Might the fishes devour him, this dog of a Siddhartha, this madman, this corrupted and rotting body, this sluggish and misused soul! Might the fishes and crocodiles devour him, might the demons tear him to little pieces! With a distorted countenance he stared into the water. He saw his face reflected, and spat at it; he took his arm away from the tree trunk and turned a little, so that he could fall headlong and finally go under. He bent, with closed eyes - towards death... Then from a remote part of his soul, from the past of his tired life, he heard a sound. It was one word, one syllable, which without thinking he spoke indistinctly, the ancient beginning and ending of all Brahmin prayers, the holy Om, which had the meaning of "the Perfect One" or "Perfection." At that moment, when the sound of Om reached Siddhartha's ears, his slumbering soul suddenly awakened and he recognized the folly of his action. (p.96) The river acts as a symbol of the totality of life and the unity and diversity together which Siddhartha must experience if he wants to grasp the ultimate truth of life. However he is not yet aware of the full significance

of the river. He only knows that he loves it and wants to stay near it. He still has a great deal to learn. Siddhartha walks along the river bank and finds a ferryman, Vasudeva, the same old wise man who once rowed him across the river many years ago. As they cross the river Siddhartha says he has no money to pay and if possible he can accept him as an apprentice. Vasudev accepts the modest proposal. Day and months passed quickly Siddhartha learns how to look after the boat and he also learns from the river as Vasudeva directs him. He learns that just as the river present everywhere and has neither a part nor a future so it is with life there is no such thing as time. This discovery makes him happy. As time goes by Siddhartha becomes as wise and radiant as Vasudeva is. They both listen attentively the voice of the river as a master is preaching any sermon to his disciples. Soon they begin to get a reputation of holymen among travellers. One day a group of monks comes to across the river. They are going to see the Buddha who is seriously ill and will shortly die. A stream of pilgrims comes as the news spread. They include Kamala who has long since given up her life of a courtesan and taken refuge in the teaching of the Buddha. She has her young son with. When they are not far from the ferry a snake bites Kamala. They cry out for help. Vasudeva hears the cry and carries Kamala to his hut. Siddhartha immediately recognizes her they exchange kind words, and Siddhartha puts his son on knee and recite a Brahmin's prayer for him. Kamala asks Siddhartha whether he has found peace, and as he smiles at her she recognizes that he has. Kamala finds the peace for herself as she gazes at Siddhartha in her last moments before her death. That night Siddhartha sits alone in front of the hut, listening to the river. In the morning, he and Vasudeva build Kamala's funeral pyre. Death of Kamala reinforce that Siddhartha's own involvement in the sensual world is over. Once he had played the role of a lover, but now, with the same woman he plays a different role. The peace kamala experiences as she gazes on Siddhartha face in her last moments is utterly different from the physical ecstasy they had known together in the act of love. It shows far Siddhartha has progressed on the spiritual path. He is able to communicate peace to others. Siddhartha's eleven years old son finds it difficult to adjust with his father in that small hut. He has been used to riches and that luxury. Siddhartha waits patiently hoping to win the boy over but young Siddhartha shows no sign of returning his father's love Vasudeva advises him to take the boy to the town find him a teacher and allow him to mix with boys and girls of his own age. Vasudeva tells he must let the boy work out his own destiny but Siddhartha loves his son too much to let him go. Siddhartha does not want him to repeat the mistakes

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of his father. Eventually the boy turns against his father declaring his hatred and contempt for him. One morning he runs away. Against the advice of Vasudeva Siddhartha goes looking for his son in the forest and then in the town. He sees the pleasure garden where he first met Kamala and for a long time he is lost in thought of his past. Then he realizes that he cannot help his son and must not force himself on the boy. He sits down depressed. Sometime later Vasudeva comes to collect him and the two men return in silence to their hut. Siddhartha has travelled a long way on the spiritual path but he has not reached his goal. He is too deeply attached in human way to his own son and unable to understand the wishes of young Siddhartha. He is trying to hold on to life and shape it the way he thinks it should be instead of letting it go where it must go. It is as if he is putting his hands in the river and trying to prevent the water flowing on. This incident helps Siddhartha to understand he still have needs and desires of ordinary people. He again decides to seek his son in the town but stops when he thinks he hears a special message from the river, a cleansing agent. The painful experience of the loss of his son is important for Siddhartha because it helps him to develop compassion for others. The necessity of compassion is an important element in Buddhist thoughts. The mystical experience that Siddhartha has is the goal to which everything else in life has been leading. The river yields up the final truth about life. Siddhartha apprehends all human experience, weather joy or sorrow as a part of a vast unity. Individuals with their desire and longings are like rivers flowing to the ocean; they all reach their goal and are reborn in some form just as water is reborn as vapour and rain. He returns to Vasudeva and reveals his trouble to him. Vasudeva in his silent attentiveness seems to Siddhartha like a god. They both go and sit by the river bank. Siddhartha practices his technique of listening to the river and realizes the unity of life despite the diversities that exist on the surface.

The picture of his father, his own picture, and the picture of his son all flowed into each other. Kamala's picture also appeared and flowed on, and the picture of Govinda and others emerged and passed on. They all became part of the river. It was the goal of all of them, yearning, desiring, suffering; and the river's voice was full of longing, full of smarting woe, full of insatiable desire. The river flowed on towards its goal. Siddhartha saw the river hasten, made up of himself and his relatives and all the people he had ever seen. All the waves and water hastened, suffering, towards goals, many goals, to the waterfall, to the sea, to the current, to the ocean and all goals were reached and each one was succeeded by another. The water changed to vapour and rose, became

rain and came down again, became spring, brook and river, changed anew, flowed anew. But the yearning voice had altered. It still echoed sorrowfully, searchingly, but other voices accompanied it, voices of pleasure and sorrow, good and evil voices, laughing and lamenting voices, hundreds of voices, thousands of voices. (p.146) He realizes that unity is perfection. His pain disappeared as his self merges with the unity. From the moment on Siddhartha no longer fights against his destiny. He accepts everything. Vasudeva observes that his friend has attained enlightenment; he seems to conceive of the experience of atman as a kind of Zen-like satori i.e., as an experience that can happen to one at any moment, instantly. When Siddhartha hears all individual songs of life singing in harmony as one great whole he knows the perfection of life. He realizes that everything is as it should be it cannot be improved upon and he accepts his own place in it. Siddhartha enlightenment is idiosyncratic; it is like an expanded cosmic perception of all opposites joined together in unity. It should not be automatically assumed that this is Buddha spoke of or that Buddha's experience of enlightenment was anything like this. Siddhartha who has in the past scorned teachers finds a teacher or satguru in Vasudeva who teaches no doctrine and uses few words. He simply listens to what Siddhartha has to say and sometime directs Siddhartha to listen to the river. It is through this practice of listening to the river and observing it that Siddhartha comes to the conclusion that time does not exist. Everything exists in simultaneously present. Time is merely a construct that the intellect places on events in order to categories and understands them. But it is not real this profound realization serves only as a preliminary awakening, however Siddhartha has realized this truth intellectually, but he has yet to know it as a matter of direct experience. This will only come in his movement of enlightenment. One day Siddhartha takes an old monk across the river then he recognizes that it is his old friend Govinda. They exchange words with each other and then Siddhartha reflects on the years he has spent after leaving Govinda. Siddhartha explains how he meets childlike people and what he learns from them. He accepts all his experiences with them as it served wisdom and intelligence for his awakening. He further explains that when he was a Brahmin of priestly class and an ascetic then too much knowledge had filled his mind and made him an arrogant. Therefore he had to go out and lose himself in worldly activities so that he could resolve and destroy the arrogance of a brahmin then out of his despair a new man could born. Osho exhibits the process in the excerpt, "Unless a man is spiritual he is not alive yet. But to move from the biological realm to the spiritual

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realm is very difficult, arduous. It is the greatest challenge there is. It is the greatest quantum leap -- from the body to the soul, from the material to the immaterial, from the visible to the invisible, from time to timelessness, from out to in. It is arduous." Hesse simply wants to convey that wisdom unlike knowledge is not communicable. He explains that life should not be divided into the opposite of good and bad but accepted in its totality as an expression of perfection. Hesse is well called "Samana of the Alps" (Mileck 130) everything is good and necessary death as well as life, sin as well as holiness, wisdom as well as folly. He asks Govinda;

Listen well, my dear, listen well! The sinner, which I am and which you are, is a sinner, but in times to come he will be Brahma again, he will reach the Nirvana, will be Buddha— and now see: these "times to come" are a deception, are only a parable! The sinner is not on his way to become a Buddha, he is not in the process of developing, though our capacity for thinking does not know how else to picture these things. No, within the sinner is now and today already the future Buddha, his future is already all there, you have to worship in him, in you, in everyone the Buddha which is coming into being, the possible, the hidden Buddha.(p. 155)

Siddhartha sees infinite values of creation in everything even in a stone. As he explains:

This, he said, handling it, "is a stone, and within a certain length of time it will perhaps be soil and from the soil it will become plant, animal or man. Previously I should have said: This stone is just a stone; it has no value, it belongs to the world of Maya, but perhaps because within the cycle of change it can also become man and spirit, it is also of importance. That is what I should have thought. But now I think: This stone is stone; it is also animal, God and Buddha. I do not respect and love it because it was one thing and will become something else, but because it has already long been everything and always is everything. I love it just because it is a stone, because today and now it appears to me a stone. I see value and meaning in each one of its fine markings and cavities, in the yellow, in the gray, in the hardness and the sound of it when I knock it, in the dryness or dampness of its surface. There are stones that feel like oil or soap, that look like leaves or sand, and each one is different and worships Om in its own way; each one is Brahman. At the same time it is very much stone, oily or soapy, and that is just what pleases me and seems wonderful and worthy of worship. But I will say no more about it. Words do not express thoughts very well. They always become a little different immediately they are expressed, a little distorted, a little foolish. And yet it also pleases me and seems right that what is of value and wisdom to one man seems nonsense to another.(p.156)

The important thing Siddhartha says is that we should love them and accept them as whole. Love is the most important thing in this world. Govinda replies that Buddha did not preach love, because love would binds a person too earth rather than ensuring his salvation. Siddhartha admits there is contradiction between his own belief and the teaching of the Buddha but he says the apparent contradiction is an illusion.

Buddha taught about the world, he had to divide it into Samsara and Nirvana, into illusion and truth, into suffering and salvation. One cannot do otherwise; there is no other method for those who teach. But the world itself, being in and around us, is never one-sided. Never is a man or a deed wholly Samsara or wholly Nirvana; never is a man wholly a saint or a sinner. This only seems so because we suffer the illusion that time is something real. Time is not real, Govinda. I have realized this repeatedly. And if time is not real, then the dividing line that seems to lie between this world and eternity, between suffering and bliss, between good and evil, is also an illusion.(p.158)

He regards the Buddha as a great man who expressed care for humanity. As Govinda prepares to leave he thinks that Siddhartha is a strange man with strange thoughts and also acknowledges that Siddhartha has put something in him that will help him on his spiritual quest. Siddhartha asks him to kiss him on the forehead. As he does this Govinda receives an experience of the unity of life in the midst of all its diversity. He sees all forms of life changing and being reborn but he sees no death. He sees Siddhartha smiling face as a smile of unity that somehow embraces all the changing forms. This smile of Siddhartha is exactly like the smile Govinda had perceived a hundred times in the smile of the Buddha. This is Govinda's moment of enlightenment. He bows to Siddhartha whose smile reminds him of everything he had ever loved in his life.

The total equanimity he attains to is achieved by that kind of fixed and determined contemplation which refuses to be disturbed by the intrusion of disruptive emotions. Death, transitoriness, and purposelessness have ceased to be causes for concern because Siddhartha has persuaded himself that he can view them with detachment, and therefore with acquiescence; and in that condition the ways and the way to truth must indeed seem to be comprehensive. "Endowed with a pure understanding, restraining the self with firmness, turning away from sound and other objects, and abandoning love and hatred; dwelling in solitude, eating but little, controlling the speech, body, and mind, ever engaged in meditation and concentration, and cultivating freedom from passion; forsaking conceit and power, pride and lust, wrath and possessions, tranquil in heart, and free

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from ego—he becomes worthy of becoming one with the imperishable." The Buddha is often depicted with a quiet serene smile on his face. People read into this smile a variety of things; it is seen as a promise that salvation is possible or as evidence that the ultimate reality of life underlying the pain is bliss or simply as a smile of compassion. Hesse interprets it as a smile of unity over the flowing forms which are in keeping with his view of enlightenment as the experience of unity amidst the infinite diversity of life. Siddhartha like Lord Buddha attains the enlightenment and the same end but through an alternative way. In fact Hesse's Siddhartha is a new Buddha ; he will be the wearer of new wisdom and to understanding. As Emanuel Maier puts it, "He must experience the "enlightenment" himself in order to become enlightened. The way to Self is not through asceticism, nor by means of acceptance of doctrines, but by experience." Hesse may have discovered in the Hindu concept of atman, and in many ways, the psychological and philosophical mindset that Siddhartha reaches at novel's end with the help of Vasudeva, resembles the peace of mind Arjuna attains with the grace of Lord Krishna in the Bhagavad Gita.

Overall, then, we might conclude that Hesse in Siddhartha was able to find a new cosmic identity and context based on Indian sources outside the Romantic hero's upward spiral with which to envision his own mid-life crisis. This is not to suggest that Hesse himself experienced anything like nirvana or atman, for he was well aware that the kind of experience Siddhartha has at the novel's end is in the various Indian traditions extremely rare and typically the result of the spiritual practice of thousands of lifetimes. Rather, Hesse used the idea of, and perhaps a faith in, such a universal identity as an imaginative salve for the disillusionment that comes with identifying with the striving, upward-bound Romantic hero. In effect, he wrapped the Romantic quest for individuation in the transpersonal context of the Eastern Self, having his ascending hero awaken to the Wise Old Man Vasudeva's cosmic vision, which both humbles and validates his individual climb. It is the irony and resonance this context makes possible that would enable Hesse to step outside of and to temper his narcissism, enabling him to become a different kind of hero, a middle-aged hero like Arjuna , who can continue striving while at the same time smiling and compassionately accepting the cosmic irony of that quest.

NOTE AND REFERENES

1. Atman is a Sanskrit word which means "essence, breath, soul. Ātman is synonymous with Soul, Self. The earliest use of word "Ātman" in Indian texts is found in the Rig Veda (RV X.97.11). Yāska, the ancient Indian grammarian, commenting on this Rigvedic verse, accepts the following meanings of Ātman: the pervading principle, the organism in which other elements are united and the ultimate sentient principle. Ātman is a central idea in all the Upanishads, and "Know your Ātman" their thematic focus. These texts state that the core of every person's self is not the body, nor the mind, nor the ego, but Ātman - "Soul" or "Self". Atman is the spiritual essence in all creatures, their real innermost essential being. It is eternal, it is the essence, and it is ageless. Atman is that which one is at the deepest level of one's existence.

2. Sri Aurobindo, *The Essential Aurobindo: Writings of Sri Aurobindo*, 163.

3. Leroy Shaw in his "Time and the Structure of Hermann Hesse's Siddhartha" (Symposium, 11(1957) 204-224 sates that "the life of Hesse's protagonist runs almost parallel to "the Buddha's" (206) and that "this parallelism....from the structural backbone" of the novel (207).

4. Sannyāsa in Sanskrit means "renunciation of the world" and "abandonment". It is a composite word of sam- which means "together, all", ni- which means "down" and āsa from the root as, meaning "to throw" or "to put". A literal translation of Sannyāsa is thus "to put down everything, all of it". Sannyasa is sometimes spelled as Samnyasa. Sanyasis are also known as Bhiksu, Pravrajita/Pravrajitā, Yatin, Parivraja/Parivrajaka, Sadhu, Siddha, Sramana, Tyagis and Vairagis. See: Monier-Williams' Sanskrit-English Dictionary, Cologne Digital Sanskrit Lexicon, Germany.

5. Eugene Timpe in his "Hesse's Siddhartha and the Bhagavad Gita (Comparative Literature, 22(1970) 346-57, undertakes to show "that Hesse was influenced largely by Bhagavad Gita."

6. The word "Mantra" comes from the root "man" to think. "Man" is the first syllable of manana or thinking. It is also the root of the word "Man" who alone of all creation is properly a Thinker. "Tra" comes from the root "tra," for the effect of a Mantra when used with that end, is to save him who utters and realizes it. Tra is the first syllable of Trana or liberation from the Samsara. By combination of man and tra, that is called Mantra which, from the religious stand-point, calls forth

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(Amantrana) the four aims (Caturvarga) of sentient being as happiness in the world and eternal bliss in Liberation. Mantra is thus Thought-movement vehicled by, and expressed in, speech. Its Svarupa is, like all else, consciousness (Cit) which is the Shabda-Brahman. A Mantra is not merely sound or letters. This is a form in which Shakti manifests herself. The mere utterance of a Mantra without knowing its meaning, without realization of the consciousness which Mantra manifests is a mere movement of the lips and nothing else. We are then in the outer husk of consciousness; just as we are when we identify ourselves with any other form of gross matter which is, as it were, the "crust" (as a friend of mine has aptly called it) of those subtler forces which emerge from the Yoni or Cause of all, who is, in Herself Consciousness (Cidrupini). When the Sadhaka knows the meaning of the Mantra he makes an advance. But this is not enough. He must, through his consciousness, realize that Consciousness which appears in the form of the Mantra, and thus attain Mantra- Caitanya. At this point, thought is vitalized by contact with the center of all thinking. At this point again thought becomes truly vital and creative. Then an effect is created by the realization thus induced. See: Arthur Avalon, Sakti and Sakta (London: Luzac & Co., 1918) 268.

7. Nirvāṇa is a term used in Hinduism, Jainism, Buddhism, and Sikhism. It refers to the profound peace of mind that is acquired with moksha, liberation from samsara, or release from a state of suffering, after an often lengthy period of bhāvanā or sādhanā. The idea of moksha is connected to the Vedic culture, which had notion of amrtam, "immortality", and also a notion of a timeless, an "unborn", and "the still point of the turning world of time". It was also its timeless structure, the whole underlying "the spokes of the invariable but incessant wheel of time". The hope for life after death started with notions of going to the worlds of the Fathers or Ancestors and/or the world of the Gods or Heaven. The continuation of life after death came to be seen as dependent on sacrificial action, karma. These ideas further developed into the notion of insight into the real nature of the timeless Brahman and the paramatman. This basic scheme underlies Hinduism, Jainism and Buddhism, where "the ultimate aim is the timeless state of moksha, or, as the Buddhists first seem to have called it, nirvana. Bhikkhu Bodhi states: "The state of perfect peace that comes when craving is eliminated is Nibbāna (nirvāṇa), the unconditioned state experienced while alive with the extinguishing of the flames of greed, aversion, and delusion."

8. Satguru or sadguru, means the true guru. However the term is distinguished from other forms of gurus, such as musical instructors, scriptural teachers, parents, and so on. The satguru is a title given specifically only to an enlightened rishi/sant whose life's purpose is to guide initiated shishya along the spiritual path, the summation of which is the realization of the Self through realization of God, who is omnipresent. A Satguru has some special characteristics that are not found in any other types of Spiritual Guru.

9. The Noble Eightfold Path is one of the principal teachings of Buddhism. It is used to develop insight into the true nature of phenomena or reality and to eradicate greed, hatred, and delusion. The Noble Eightfold Path is the fourth of the Buddha's Four Noble Truths; the first element of the Noble Eightfold Path is, in turn, an understanding of the Four Noble Truths. It is also known as the Middle Path or Middle Way. Its goal is Arhatship. The Noble Eightfold Path is contrasted with the Bodhisattva path of Mahayana which culminates in Buddhahood. All eight elements of the Path begin with the word "right," which translates the word samyañc (in Sanskrit) or sammā (in Pāli). These denote completion, togetherness, and coherence, and can also suggest the senses of perfect or ideal. 'Samma' is also translated as wholesome, wise and skillful. See: Brekke, Torkel. "The Religious Motivation of the Early Buddhists." *Journal of the American Academy of Religion*, Vol. 67, No. 4 (Dec., 1999) 860. See: Bhikkhu Bodhi, "The Noble Eightfold Path: The Way to the End of Suffering".

10. Jetavana was one of the most famous of the Buddhist monasteries or viharas in India.

11. The Four Noble Truths are "the truths of the Noble Ones," which express the basic orientation of Buddhism: this worldly existence is fundamentally unsatisfactory, but there is a path to liberation from repeated worldly existence. The truths are as follows: The Truth of Dukkha is that all conditional phenomena and experiences are not ultimately satisfying; The Truth of the Origin of Dukkha is that craving for and clinging to what is pleasurable and aversion to what is not pleasurable result in becoming, rebirth, dissatisfaction, and re-death; The Truth of the Cessation of Dukkha is that putting an end to this craving and clinging also means that rebirth, dissatisfaction, and re-death can no longer arise; The Truth of the Path of Liberation from Dukkha is that by following the Noble Eightfold Path—namely, behaving decently, cultivating discipline, and practicing mindfulness and meditation—an end can be put to craving, to clinging, to becoming, to rebirth, to

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dissatisfaction, and to re-death. See: Ajahn Sumedha, Four Noble Truth (Amaravati: Amaravati Buddhist Centre).

12. Maya (Sanskrit māyā) literally means "illusion" and "magic". However, the term has multiple meanings depending on the context. In earlier older language, it literally implies extraordinary power and wisdom, in later Vedic texts and modern literature dedicated to Indian traditions, Māyā connotes a "magic show, an illusion where things appear to be present but are not what they seem". In Indian philosophies, Māyā is also a spiritual concept connoting "that which exists, but is constantly changing and thus is spiritually unreal", and the "power or the principle that conceals the true character of spiritual reality." See: James Lochtefeld (2002), "Maya" in the Illustrated Encyclopedia of Hinduism, Vol. 1: A–M, Rosen Publishing. p. 433. For more detail see: "Shunyasya akara iti Maya" (Maya is the 'Form of the Form-less) rightly said Arthur Avalon, Sakti and Sakta (London: Luzac & Co., 1918) 387.

13. As Milarepa sings in his songs, "Existence appearing as thing of emptiness, both are inseparable in entity, of one taste, thus, self-knowing and other knowing are non-existent and, everything is a unification vast and open, the experts who realize it that way, do not see consciousness, they see wisdom, do not see sentiment beings, they see Buddha, do not see itemized phenomena, they see reality." See: Tony Duff, A Song of Milarepa: An Authentic Expression of the Middle Way (Nepal: Padma Karpo Translation Committee, 2009) 6.

14. Letters from Carl Gustav Jung, vol. 2, 259.

15. Robert C. Conard, "Hermann Hesse's Siddhartha as a Western Archetype" (German Quarterly, 48(1975) 358- 69.

16. In Hindu thought, particularly in the Vedantic system the four possible goals of human life—Dharma, Artha, Kama, and Moksha; Artha is material possession and power and influence over the lives of others they produce. These two goals compose the path of desire. A second and higher path that of re-nunciation, consists of the other goals, dharma and Moksha. The first is equivalent to duty as prescribed by religious or moral laws; the second is salvation or spiritual release, Moksha is the highest and only satisfying goal of these four. It is redemption, that is, release from karma, the cycle of re-carnations. The state one achieves with Moksha is

Nirvana in Buddhist terms. It is beyond all verbal description. Kama is pleasure, especially physical love.

17. Vanaprasth literally means "retiring into a forest". It is also a concept in Hindu traditions, representing the third of four ashrama (stages) of human life, the other three being Brahmacharya (bachelor student, 1st stage), Grihastha (married householder, 2nd stage) and Sannyasa (renunciation ascetic, 4th stage). Vanaprastha is part of the Vedic ashram system, which starts when a person hands over household responsibilities to the next generation, takes an advisory role, and gradually withdraws from the world. This stage typically follows Grihastha (householder), but a man or woman may choose to skip householder stage, and enter Vanaprastha directly after Brahmacharya (student) stage, as a prelude to Sanyasa (ascetic) and spiritual pursuits. Vanaprastha stage is considered as a transition phase from a householder's life with greater emphasis on Artha and Kama (wealth, security, pleasure and sexual pursuits) to one with greater emphasis on Moksha (spiritual liberation) for more detail visit: <https://en.wikipedia.org/wiki/Vanaprastha>.

18. Mahabhinishkraman was the movement when Lord Buddha left his palace.

19. Grihastha (Sanskrit: gr̥hastha) literally means "being in and occupied with home, family" or householder. It refers to the second phase of an individual's life in a four age-based stages of the Hindu ashram system. It follows Brahmacharya (bachelor student) life stage, and embodies a married life, with the duties of maintaining a home, raising a family, educating one's children, and leading a family-centered and a dharmic social life. This stage of Ashrama is conceptually followed by Vanaprastha (forest dweller, retired) and Sannyasa (renunciation). Combined with other three life stages, Hindu philosophy considers these stages as a facet of Dharma concept, something essential to completing the full development of a human being and fulfilling all the needs of the individual and society.

20. For more detail: S Radhakrishnan (1922), The Hindu Dharma, International Journal of Ethics, 33(1): 1-22.

21. Satori is a Japanese Buddhist term for awakening, "comprehension; understanding". It is derived from the Japanese verb Satoru. Satoru a Japanese verb means "to know" or "understand". Satori is often used interchangeably with kenshō. Kenshō refers to the perception of the Buddha-Nature or emptiness. Visit: <https://en.wikipedia.org/wiki/Satori>.

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22. Osho, The Discipline of Transcendence, Vol 2 (1976) 2.
23. 'The Hero as Saint', A Hero With The Thousand Faces 352.
24. Madison Brown's article, "Toward A Perspective for The Indian Element in Hermann Hesse's Siddhartha" (JSTOR), 165.
25. Emanuel Maier, "The Psychology of C.G. Jung in the Works of Hermann Hesse." (New York: New York University, 1952) 159.
26. Emerging from his crisis after seeing Krishna's divine form and hearing his teachings on the various yogas, Arjuna at the end of chapter eighteen of the Bhagavad Gita says, "My delusion is destroyed and I have gained wisdom through your grace, Krishna. My doubts are gone" (XVIII, 74)
27. Mathew V. Spano, "Narcissus and the Guru: Hesse's Transformation of the Hero in Siddhartha" (New York: Rutgers University, 2002) 91.

