

Tribhuvan University

Conflict between Fatalism and Freewill in Hermann Hesse's *Siddhartha*

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**Letter of Recommendation**

Santosh Tiwari has Completed his thesis entitled “ Conflict between Fatalism and Freewill in Hermann Hesse’s Siddhartha” under the my supervision. He carried out his research from April 2017 to July 2017. I hereby recommended his thesis submitted for viva voce.

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**Letter of Approval**

This thesis entitled “ Conflict between Fatalism and Freewill in Hermann Hesse’s *Siddhartha*.” Submitted to the Central Department of English, Tribhuvan University by Mr. Santosh Tiwari has been approved by the undersigned members of Research committee.

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### **Abstracts**

This present research deals with various cultural and religious aspects of the western and non-western philosophies in Hermann Hesse's *Siddhartha*. This research focuses upon the complexity and conflict between fatalism and freewill expressed through the different classical, modern and post-modern philosophers and their views. Besides excavation of the inner conflict of human beings can be accessed through the life style, doing attitudes, values and norms of different people in different period, that is manifested by the protagonist Siddhartha and other characters of the novel. To show how relative and controversy of non-Western philosophy by mainstream of Western philosophy about the conflict between fatalism and freewill is challenged in this research Theoretical insights of different critiques and philosophers of classical Greek philosophy, as well as references of Hindu Buddhist and Christian philosophy, texts like; *Ved, Vedanta, Upanisad Bible, Shree Mada Bhagwad Gita Buddha Mimamsa*. Moreover modern and post modern scholars like; Kurt Vonnegut, Magister Ludi, Minner Rober, Michal J Cummings, and non western scholars; Anita Desai Yogi Peramhamsa, Bhiksu Shanti, Swami Chinmayananda, Dor Bahadur Bista, Swami Shraddhananda are mobilized to justify the claim of the research.

## **Conflict between Fatalism and Freewill in Hermann Hesse's**

### *Siddhartha*

This research focuses on the issue of strong emotional human conflict between fatalism and freewill foreground in Hermann Hesse' novel *Siddhartha* . Moreover ,the research hovers around religious story of a young man who leaves his home and family on a quest for truth. Beside this story, there is the clear picture of human continuous conflict of fatalism and freewill, which is transformation from ancient time to till now. In addition, this the research also brings into discussion about fatalism and freewill, the controversy of modern people , who are misinterpreting the concept of fatalism and freewill The research manifested in the behavior attitude, values, costumes and ways of life of the characters in the novel .Revolving in the main character Siddhartha the thesis unearth the vast ocean of Hinduism and Buddhism, where most of the scholars find the conflict of fatalism and freewill.

In the story anti -fatalistic hero Siddhartha tries to break out the obstacle of fatalism but most of the time he is paralyzed by fatalism. Hermann Hesse has brought the main theme of freewill from Eastern religious and cultural texts like *Ved, Vedanta, Isa Upanisad Shree Mada Bhagavad Gita* and many others "*karmanya badhika rastay ma falesu kada chana*". Similarly on the side of fatalism *Shree Mada Bhagavad Gita* - represent the moral of Krishna "*Sarba dharma parityajya mamekam saranam barja.*" ("Abandon all varieties of religion and just surrender unto me .I shall deliver you from sinful reaction.") Hermann Hesse studies most of the religious texts during his writings on the base of eastern philosophy, religious and cultural subject matters .

Herman Hesse was born in Calw , Germany in 1877.He was the son and grandson of Protestant missionaries and educated in religious schools until the age of thirteen, when he dropped out of school . At the age of eighteen, he moved to Basel,

Switzerland to work as a book seller and lived in Switzerland for most of his life.

Most of his literary works like; *Siddhartha* (1922), *Narcissus and Goldmund* (1930), *Journey to the East* (1932), and *The Glass Bead Game* (1943) are related with religious and cultural subject matters. Hesse has addressed his concept for western scholars in his novel *Siddhartha*.

He has struggled for freewill ( Niskam karma ) in his works but the obstacle of fatalism is strongly rooted in his literary works .The controversy between freewill and fatalism is still going in the West and no one has come to any definite conclusion. It is a great pity that the doctrine of karma is mistaken for fatalism. Fatalism is the doctrine that all events are subject to fate and happen by unavoidable necessity .fate is otherwise known as luck or fortune. That indefinable mysterious something which brings trials, successes and failures to man, shapes moulds him by teaching lessons of various sources, which take care of him like mother, brings various sorts of experience, gives different kinds of fruits and experiences to two people to equal talents and capacities. Fate educates and instructs the man. However whimsical the fate may appear to operate, it works in harmony with law of causation.

Fate is one's own creation, man acts, thinks and develops his own character. He creates a web like spider and silk worm and entangles himself in its meshes on account of three knots Avidya ,kama and karma . He himself has enthroned fate to level of king and obey its order owing to his ignorance and its effects.

The doctrine of karma is diametrically opposed to the doctrine of fatalism causes, inertia, lethargy weakness of will and bondage fatalism annihilates faith. It induces terrible fear in the people. It destroys ethics, checks growth and evaluation where as the doctrine of karma is an incentive to action to better one's condition. It is a source of solace gives man an assurance of a broader and happier life. There is the

detail survey of fatalism and freewill with their negative as well as positive aspects are discussed with the help of Hindu and Buddhist religious texts , philosophy .The present research works deals how relative or controversy philosophy of non-Western philosophy by main stream of Western philosophy about fatalism and freewill with the hero's struggle for transformation from fatalism to freewill being free from any hope of fruit contributes the intellectual debates in the present condition with different perspectives. Further it casts the light of relationship action with freewill (*niskamkarma*) and fate (*niyeti*) that is often overlooked in humanities and social science research.

The contemporary classical and modern novels and other literary works have similar subject- matter, conflict between individual versus society, human versus natural calamities and animals to save existence , with the hope of fruit and progress. Whereas Hermann Hesse's novel *Siddhartha* is totally new subject of young man, tries to transform himself from fatalism to freewill without any hope and desire of fruitful result. In this novel Siddhartha, Govinda, kamaswami, kamala and other characters have inner conflict between fatalism and freewill try to cross social religious and cultural obstacle of fatalism. In this process of transformation most of the scholars may raise the questions:

- a.What is the main aim of struggle?
- b.Why does Siddhartha want to freewill or niskam karma?
- c.What is the relationship between fatalism and freewill?

The answers of these questions depend on action with freewill or niskam karma , which embodies in struggle of Hermann Hesse's hero and other characters reflect on socio-cultural condition of human beings who are living in the present world.

In fact our action, desire, hope, love and affection all are fruitless. Despite of fruitlessness we are doing struggle, it become niskam karma practically but we are victim of fatalism so we are not agree with niskam karma. Moreover main epic of Vaidik Dharma *Rigved and Isha Upanisad* are glorifying “ *kurbanneha karmani jijibisheja chhatam sama*”(RigVed40/2) “*Aaste vaga aasinasya urdhwas tishthati tishthata. Shete nipadhyamanasya charati charato vaga* (*Isha Upanisad 33/3*). It means if you will be active you will be alive hundred years. And people who are sleeping their fate also sleeping , who are moving being active their fate also will be active . According to *Ved and Upanisad* karma play vital role to change fate , but when the karma become fate oriented it won't be freewill (niskam karma ) it brings over joy and frustration . So our *Ved and Upanisad* always teach us about freewill (niskam karma) which help us to remain like Buddha . The story of Siddhartha also veer around the lesion of freewill.

In Hinduism, we find five blend of both ideas ,fatalism and freewill and an attempt to portray life as a producer of individual actions as well chance . In expansive vision man is master of his actions as own life but not completely free from the will of God. Man is responsible for his actions but being a movement control, he should acknowledge the presence of God and reliance his doer-ship to enjoy life.

( *Isha Upanisad 33/05*)

Hindhu scriptures identify three focuses that shape our lives. They are:

1. Individual actions performed by one self according to own will.
2. Actions of other living beings by their intensions human or non-human.
3. Intervention of chance or fate which is a direct manifestation of divine will enforced directly or through the various divines by God and force of nature .

The first one is known as individual factors *aadhyatmika* included in this category are the actions we perform as free individuals by the force, own will and under no particular compulsion . The second one is extraneous factor ( *adhibhautika*) it encompasses all the actions performed by others may be fellow human beings such as our close relations friend, enemies and *adidaivika* as the divine will. All performances : acts of nature, acts of God, chance,, strangers, government and also livings. Such as plants, animals, insects events, fortunes, circumstance, uninterested causes, unexpected turnoff events. They propel the wheel of creation and determine the course of our lives, here and thereafter. They act individually or collectively in some combination to choreograph the dance of life ( *Isha Upanisad 33/36*)

The classical Greek philosophers are discussed about fatalism and freewill but they are concentrated on fatalism than freewill. The miserable king Odipus of Thebes and his woeful story is a rather significant thought experiment for those of us struggling with this fate or freewill Preble. Similarly Aristotle forecast the fate and reason. “ It was always true to say that it was or would be it could not be . But if something can not happen, it is impossible for not to happen and what can not happen, necessarily happens. Everything then, there will be necessarily (*Deinterpretaine-Aristotel*) .

Similarly during the Medieval period of English Literature (5<sup>th</sup> c-late14th c ) there was a strong belief of fatalism concept .On the foundation of Medieval Period Glock and Bosworth put their comment as :

Man would be fatalistically bound by the physics of the universe but his mind can enable him to use other against these laws, such as ; using the aero-plane to defeat gravity so essentially whilst with in it as long as we invoke a higher law and learn how to judge

them. We are unable to go against predestination without learning to manipulate. As Zeus defeated the Chronos and won his immortality, he changed his destiny by superseding the law of the time, changing thing in this way is a heroic act because it goes against all the grain. So man who struggles to make thing better and build something for that come after him is a hero in the true sense for he struggles against the grinding stone of fate that would be to live as a savage with no hope of a sense. (Glock June 11, 2014)

Thus, this is the proved that our struggle can not be success without appropriate time . If the man able to do right action in right time with the help of chance he will be success. If he spoils with chance his actions practice will be fruitless like Sisiphus act. So people misinterpret fate and blame it with his failure. No one in the universe are away from conflict of fatalism and freewill . People of the ancient time to present time are just doing action with hope desire of future, it is not freewill which is defined by almighty God Shree Krishna in *Shree Mada Bhagavad Gita* .

Freewill is not practice mentally, no one ready to obey doctrine of freewill because all people are strongly guided by fatalism from ancient time to p is resent world, God to evil power animal to man. So many text of cultural study social science humanities are based on fatalism and freewill. Like other scholars Boswort's comment on freewill:

Freewill is not illusion, but neither it is unlimited nor it is ordinary thing which is easily find. Freewill can only operate when choice is available ( That is it's limitation ) If any situation has only one possible, outcomes are perceived, however, freewill can be employed in deciding which of them to choose even if that choice is to

do nothing and accept the consequence . Sometimes possible actions are not obvious, so any known facts of the situation need to be examined for clues. Before deciding that there is no alternative to what seems the only possible outcome.” ( Bosworth 13 June 2014)

Similarly Medieval English Literature represent the conflict between fatalism ( predestination) and freewill through Kurt Vonnegut’s novel *Slaughterhouse Five* .

The most significant theme in *Slaughterhouse Five* concerns the dichotomy of predestination and freewill over and over, again Vonnegut proclaims that there is no such thing as freewill. Humankind is the slave of predestination, meaning that all human actions are prescribed before they occur. A person who chose to do something is not really choosing at all the choice is readymade. This complicated issue can be confusing, but grasping the history of the arguments and Vonnegut’s take on them will help us better understand and enjoy the novel.

The juxtaposition of predestination with the exercise of freewill is as old as human thought itself. In the pagan world, before the rise of western civilization and Christianity, the idea of pre-destination was accepted as truth. Pagan gods were supreme and decided the fate of humans, who has no effect on their destiny. The belief in predestination was still commonly held through much of the Medieval world. It was believed that on all embracing plan was based in an aspect of God called providence and that the carrying out providence’ decrees was delegated to a force called Destiny.

Sometimes around 500 A.D, the Roman writer Boethius published a tract called *The Consolation of Philosophy*. A document that was instrumented in bringing about changes in philosophy in Medieval Age Boethius raised important questions. If things are predestined human do not have to worry about their own actions because

they can blame their behavior on predestination or fatalism concept. But if human have a choice in whatever they do, then how can God's foreknowledge? Ultimately, Boethius precognition that God's foresight and human's freewill are mutually exclusive. They have to do with one another. More than seven hundred years later, Thomas Aquinas corroborated Boethius theory but Aquinas approach was some what different Aquinas' explanation depended on the understand that god exists and functions outside of time.

God's being is measured not temporally in terms of human notion of time, but by eternity which overlaps the whole of time. The things that happen to humans at different times are, to God 'present time' consequently an event that is likely to happen is not future but present. God doesn't have prescience as humans' define it, but rather a knowledge of never changing present. Vonnegut takes a clearly secular position concerning the dichotomy of predestination and freewill. Although he includes many biblical allusion and offers a number of reference to Christianity in *Slaughterhouse Five*. He rejects Christianity's philosophy, while most people choose sides in a conflict. Vonnegut's concept of our world affords him no easily position of judgement. For example; he refuses to say if there is a right or a wrong side in waging modern war fare. Neither the American nor Japanese nor even the Germans are more to blame far war destruction.

Infact the predestination of destruction has already planed. It is a fatasistic concept over the human consciousness, human planning for something to do new creation. So in the Medieval period, there was strong domination of fatalism than freewill of human as well supreme power of God . Even the God actions his bless and blame on the human existence are predetermined rather than planed.

In the Renaissance period of English literature, there was the conflict between fatalism and freewill in Shakespeare's work. William Shakespeare was among the authors of his time who presented the views of disputants in a centuries- old question: does a human being have full control of his destiny?

On the one side in the *Siddhartha* Hermann Hesse focuses the doctrine of freewill against the doctrine of destiny with the help of Hindhu philosophy from *Upanishad*-

Surely, many verse of the holy books, particularly in the Upanishad of Sama Veda, spoke of this innermost and ultimate things , wonderful verses. "Your soul is the whole world," was written there, and it was written that man his in sleep, in his deep sleep, would meet with his innermost part and would reside in the Atman. Marvelous wisdom was in these verses, all knowledge of the wisest ones had been collected by bees. No, not to be looked down upon was the tremendous amount of enlightenment which lay here collected and preserved by innumerable...(9)

These lines of *Siddhartha* are similar with *Shree Mada Bhagawad Gita* and represent the exact picture of living hood, where human being as well as other creature are doing their duties being obedient. No one has courage to revolt the command of the God, no one has to practice superseding the time or manipulating the rules of nature, and its calamities. Similarly social norms, values and traditions cause the great fatalistic concept. People claim his fate is superior when they have noble birth like the Brahmans, father of Siddhartha had got chance to read holy book, they got tremendous knowledge from Sama ved. In this way Hermann Hesse reflect his concept of fatalism through his novel .

*“N a karmanam anarambhan naishkarmayam purushoshnute.*

*Na cha sanyasanadeva siddhim Samadhi gachhati.”*

*(Shree MadaBhagawad Gita 3.4)*

“One can not achieve freedom from karmic reaction by merely abstaining from work nor can attain perfection of knowledge by mere physical renunciation” (3.4)

We would be fatalistically bound by the physics of the universe but our mind can enable us to use other against the natural law as Siddhartha did in his enlightenment process. He conquered passion, love, affection, hungry, desire and his all sensory pleasure. We are unable to go against predestination without learning to manipulate. Similarly venerable Brahmans and father of Siddhartha were true disciples of predestination, they were moved according to law of universe, law of fate and they were suffered from natural calamities as a result they could not renounce their religion destiny. On the other hand Siddhartha was trying to change his destiny by superseding the law of the time, changing thing in this way was a heroic act because it was against all the grain. So man who struggles to make thing better and build something for that come after him is a hero or enlightenment in the true sense for he struggles against the grinding stone of fate that would be to live as a savage with no hope of a sense. In expensive vision man is master of his action as own life. He will go where he wants to go and he will be what he wants to be but he is not completely free from the will of God. What we generally called our fatalism. Similarly man is responsible for his actions as own life but being a movement control, he should acknowledge the presence of God and reliance his doer-ship to enjoy life. Man is always timid, puppet and lamb in front of fate. He is ready to give all credit for his fate, he completes his duties and becomes success and gets fruits but he thinks it is

only possible with the grace of fate. Similarly he blames to his fate when he spoils to achieve fruits due to his failure.

For the transformation of fatalism we need renounce of obstacles created by fatalism it takes long duration and hard struggle as Siddhartha had done his quest of knowledge or quest of freewill. Finally he transformed from fatalism to freewill by swimming the river of fatalism. Similarly the living world is doom of fatalism and we are wondering around the mystery of livelihood pleasure and sorrow as Siddhartha faced. :

For a long time, he pondered his transformation, listen to the bird as it sang for joy. Had not this bird died in him, had he not felt its death? No, something else within him had died, something which already for a long time had yearned to die. Was it not this that he had intended to kill in his ardent years as a penitent? Was this not self, his small, frightened, and proud self, he had wrestled with for so many years, which had defeated him again, which was back again after every killing, prohibited joy...(108)

These above lines suggest the transformation of Siddhartha towards the doctrine of freewill. His struggle is diametrically opposed to other activities of human beings which are still performed to fulfill human desire, hunger, love, affection and dream. But unfortunately they are still remained unfulfilled. The karma opposed to the doctrine of fatalism causes, inertia, lethargy weakness of will and bondage fatalism annihilates faith. It induces terrible fear in the people. It destroys ethics, checks growth and evaluation whereas the doctrine of karma is an incentive to action to

better one's condition. It is a source of solace gives man an assurance of a broader and happier life. Freewill is other hand self scarify and self- castigation which transform the human ignorance to determined goal oriented but Hindu philosophy focuses on niskam karma where there is no desire of fruits. It is merely duty of human prescribed by almighty God. When we complete our duty without desire of fruits we become free from frustration and our fruits are automatically delivered.

Numerous Modern and Post-modern critics like; Stephen Wolf, D.M Kennedy W.J. Stephenson have been examined Siddhartha as romantic hero with classic features:

Bliss leapt in his mother's breast when she saw him, when she saw him walking, when she saw him sit down and get up, Siddhartha, strong, handsome, he who was walking on slender legs, greeting her with perfect respect.

Love touched the heart of the Brahmins' young daughters when Siddhartha walked through the lanes of the town with the luminous forehead, with the eye of king, with his slim hips. ( *Siddhartha* 6)

The above line reflect the clear picture of romantic hero with classic features, the adjectives which employed in description of Siddhartha: strong , handsome. Walking on slender legs, greeting her with perfect respect, luminous forehead were used in classical literature of Eastern philosophy. The generalization of modern and post- modern critics is somehow acceptable. But in the board analysis of the text of Hermann Hesse's novel there is the flavor of non-Wester philosophy and Western culture amalgam. Basically Hinduism and Buddhism are deeply rooted in this novel. Moreover references of *Isa upanisad Sama Ved* and *Shree Mada Bhagwat Gita* are exploit in the novel. In the surface level the hero of novel Siddhartha is an example of

romantic hero who is ready to fight with unfavorable condition generated by human beings , animals, as well as nature. Here supreme hero Siddhartha fights with nature and his sensory organs , he fights with hunger, pain, misery, scarcity, passion and love. Finally he conquers unfavorable condition and gets his target.

However few critics Anita Desai, Hilda Rosher, Joseph H. Harmanson have investigated- Herman Hesse in the light of his concern with socio- cultural perspectives Castalia and fatalism concept clearly.

Anita Desai represents Siddhartha as Gautama, the character of her novel *Cry the Peacock* she has represented a conflict between fatalism and freewill in her novel Maya is image of fatalism and Gautama is image of freewill. There is the psychological detachment and conflict between two hearts, Maya's heart and Gautama's heart. But in materialistic world they are daughter and father, there seems to be love and affection. Anita Desai portrays the psychic tumult of young and sensitive married girl who is haunted by childhood prophecy of fatal disaster, victim of fatalism and Gautama as the winner of fatalism or disciple of freewill or symbol of Siddhartha as follows:

Silently, Siddhartha exposed himself to the burning rays of the sun directly above, glowing with the pain, glowing with thirst, and stood there, until he neither felt any pain nor thirst any more. Silently, he stood there in the rainy season. From his hair the water dripped over freezing shoulders, over freezing hips and legs. And the penitent stood there, until he could not feel the chill in his shoulders and legs any more, until they were silent, until they were still. Silently, he crouched in the thorny bushes, blood dripped from the burning skin, from festering wounds dripped pus...(18)

During his transformation process he changed himself as Arjun of *Mahavarat*. He had a strong determine to establish the system, rules and virtue. He did not fight only for his target but also fight for good virtue against the sinful activities. Similarly Siddhartha in this novel fighting with himself, fighting with inner part which is strongly affected by tradition, his passion, desire, hope and dream. Infact he wants to change himself fatalism to freewill. Siddhartha is ready to do everything to conquer the sensory organs. Siddhartha exposed himself to the burning ray of the sun directly above, glowing with the pain and defeated the pain, stood there without drinking water and defeated pain, and got target. Similarly Arjun of *Maha Bharat* was fought his bother hood, he fought with his brothers , teacher, grandfather who were the side of his enemy, against his target. Finally he conquered the world of unfavorable condition it was the obstacle of his process to establish the good government for people who were suffering from wrong guidance.

Siddhartha sat upright and learned to breathe sparingly, learned to manage with only few breaths, learned to stop breathing. He learned, beginning with the breath to calm the beat of his heart, learned to reduce the beats of his heart, until they were only a few and almost none. 19)

Furthermore the lines represent the strong evidence of freewill. here Siddhartha is concerning for his target quest of knowledge , he has opposed the effect of fatalism being free sensory pleasures. He has defeated to his sense organs, the weapons of fatalism. Similarly he lost everything becomes rigid and manipulating rules of nature he fetch out from the vast ocean of worldly trouble where so many desire, lust, betrays, sinful activities are spreading in the world of living being. To be a hero of freewill like Siddhartha one should fetch out from the vast ocean of fatalism.

During his process he had tasted all kind of gloomy intoxication of the cycle and at last he could escape from the cycle.

Siddhartha did not answer, Siddhartha sat there lost in thought, his eyes were rigidly focused towards a very distant target, the tip of his tongue was protruding a little between the teeth, he seemed not to breath. Thus sat he, wrapped up in contemplation, thinking om his soul sent after the Brahman as an arrow. (11)

In the above lines, Anita pick up the religious and socio-logical perspectives with cultural background of so called higher caste Brahman. During the time of Anita Desai (1930s) the society of eastern part of world was guided by religious doctrine with cast system and deep contemplation of fatalism. Moreover the phrases like; ‘edge in their goal oriented practice’ ‘deep contemplation in meditation’ reflect the image of fatalism with conflict in freewill.

The line of short poem prolonged with Hermann Hesse’s novel

*Siddhartha* :

“ Om is the bow the arrow is soul,

The Brahman is the arrow’s target

That one should incessantly hit”(11)

Hermann Hesse represents his focus on cultural issue rather than romantic subject matter. There is the deep contemplation of his concern the conflict between fatalism and freewill in his work. The practice of Siddhartha for quest of truth seems to be contradiction with freewill (niskam karma) the target of Siddhartha and action without will are paradox of freewill in surface level. But in the deep excavation they meet each other. The target of Siddhartha is only for freewill rather than others.

Similarly Hilda Rosher and Joseph H Harmanson point out the influence of *Shree Mada Bhagwad Gita* in Hermann Hesse's novel *Siddhartha*. The hero of Hermann Hesse *Siddhartha* has become as Arjuna. Both *Siddhartha* and Arjuna are nominated for freewill:

A goal stood before Siddhartha, a single goal: to become empty, empty of thirst, empty of wishing, empty of anymore, to find tranquility with emptied heart, to be open to miracles in unselfish thoughts, that was his goal. Once all myself was overcome and had died, once every desire and every urge was silent in the heart, then the ultimate part of me had to awake, the innermost of my being which is no longer of my great secret.(17)

The practice and rigidness of *Siddhartha* signify the freewill against the fatalism which is grounded on the lap of human desire, sensory pleasure, love affection, relationship and any more. The secret of *Siddhartha* belongs to the freewill or *niskam karma*. Which is the main theme of *Shree Mada Bhagawad Gita-Karmanya Badhikarastaya ma Phalesu Kadachana. Ma karma phalabhurmatey sangosta Akarmani*" (2.47)

Ved Byas has nominated to Arjun for *Niskam karma* in the Holy book of Hinduism or Great outline of spiritual philosophy *Shree Mada Bhagwad Gita*. Where Arjun was standing in the side of freewill. Similarly his emotion, love of brotherhood, relatives, fear of defeat, desire of victory all aspects were standing against the freewill. The human aspects emotions thoughts, pleasure, sorrows all are chariots of fatalism which have appeared in case of *Siddhartha* and Arjun.

Herman Hesse has represents the conflict between fatalism and freewill in his other text like: *Narcissus and Golmund* (1930) and *The Glass Bead Game* (1943)

Majester Ludi highlights the line of Hermann Hesse's novel *The Glass Bead Game* :

“ No performance of is ours, we are the wave that follows to fit whatever from it find, we are just like the dice of game touched and moved by others.” (*Glass Bead Game* 1-30) Majister Ludi has mentioned the almighty power of God. The belief of God, depend on graceful of God, religious doctrine are similar weapons of fatalism or predestination. Our actions, goals, consequence of struggle , existence of life destiny all are designed by God so nothing is totally free from fatalism even if the practice of Siddhartha also colored by fatalism.

From the line of Hermann Hesse's Novel *Siddhartha*: “The myth of Buddha sounded sweet. The Scent of magic flowed from these reports”. (25) Anita Desai depicts myth, magic omnipotent power of Buddha which are prolonged by fatalism. Not only the Hinduism But also Buddhism, Christianity and other religions are the sources of fatalism. In the same time she has brought the line of *Siddhartha* to project the connection between fatalism and freewill. :

Pointing himself closely in front of Samana, with the concentrated soul, he captured the old man's glance with his look, deprived him of his power, made him mute, took away his freewill, subdued him under will, commanded him, to do silently, whatever he bid him to do. The old man became mute, his eyes became motionless, his will was paralysed, his arms were hanging down; without power, he had fallen victim to Siddhartha spell. But Siddhartha's thoughts brought the Samana under their control, he had to carry out what they commanded. And thus, the old man made several blows, performed gesture of

blessing, spoke stammeringly a godly wish for a good journey. And the young men returned the bows with thanks, returned the wish went on their way with salutations.(28)

The lines of the *Siddhartha* which are mentioned above for description of old man's daily life, his practice of meditation, situation all are the elements of freewill against the fatalism. We can see the clear picture of freewill in the world of Samana or in the life of old man because all kind of worldly pleasures, desires, wills, dreams and goals of life become paralysed in the journey of freewill, even Siddhartha and Govindha are still wondering against the fatalism, they have a target, goal oriented struggle. It means they are in the path of freewill but the old man has become a hero of freewill. ( *niskam yogi* )

On the contrary, Anita Desai has employed her character Maya in her novel *Cry the Peacock* as the true disciple of fatalism. She always chase to her father by hanging the tip of her father's finger. In the same time she has nominated Gautama father of Maya like the image of Siddhartha who is more independent and far from the obstacles of fatalism.

Similarly other scholars and critics are engaged in carrying the issues of Hermann Hesse to support their theories about fatalism and freewill.

“Every where was the rumor of Buddha heard.”(27) A metaphor for cast the contemporary society of (1920s.) The flexible society was remained in between of fatalism and freewill. The contemporary western and non-western societies were struggled with fatalistic concept for economic and materialistic development. There was not implementation of freewill because all people of the world were guided by their will, desire, greed, love and affection. There was the wave of human conscious spread rapidly , the government system, political belief, religious and social norms

changed with new concept. Most of the countries had free from colonization of Britain. There was the wave of industrial revolution started and covered all over the

Dor Bahadur Bista has excavate the evidence to prove his theory *Fatalism and Development* (1984) From the line of *Siddhartha* :

“This Brahman he said to his friend “is no proper merchant and will never be one, there is never any passion in his soul when he conducts our business. But he has that mysterious quality of those people to whom success comes all by itself whether this may be good star of his birth magic of something he has learner among *Samanas*. He always seems to be merely playing with our business affairs; they never fully become a part of him, they never rule over him, he is never afraid of failure he is never upset by a loss.”(74)

“ Stop scolding, dear friend! Nothing was ever achieved by scolding if loss has occurred, let me bear that loss. I am very satisfied with this trip I have gotten to know many kind of people, a Brahman has become my friend, children have sat on my knees, framers have shown me their fields nobody knew that I was a merchant.(75-76)

Those lines of both paragraphs have concerned with the issue of Dor Bahadur Bista, *Fatalism and Development* (1972) highlights the line –“ success comes all by itself whether this may be a good stars of his birth.” This line of Hermann Hesse’s novel *Siddhartha* focuses the fatalistic concept which is the enemy of development according to Bista’s theory. For economic and material development of state, passion, hungriness, desire and struggle are played vital role. The belief of fatalism and satisfaction brings the people as before where they are lived being motionless.

Similarly the concept of freewill also remains beside of development because there is necessary action with fruitful desire, hope and passion for economic development. But the line of second paragraph: “if a loss has occurred, let me bear that loss” encourage the people for economic development. In the language of Dor Bahadur Bista , there need amalgam of fatalism and freewill for economic development. He further studies about cultural hierarchism, religion, sense of passivity and defeatism, administrative bureaucracy which are the elements of fatalism. A fatalistic orientation also contributes to self hegemonies and control of information dissemination and education these sentiments create obstacle of development.

There are so many religious philosophical social references are employed to represent the connection between fate and freewill. *The text by Yogi Paramhansa Essential of Vedanta* , express the effect of Brahma ( fate) play vital role in the existence of living beings destruction and creation is determined by the wish of fate (God) “ The world has only a relative existence. Vedanta student takes the world and body as a mere appearance. He is fully aware that the only reality is the Brahma.” (*Essential of Vedanta* 3.3) It means all natural phenomena, existence of human beings their karma freewill suffering are designed by Brahma as :

For a long time, Siddhartha had lived the life of the world and of the lust, though without being a part of it. His senses, which he had killed off during the intense riches, had tasted lust, had tasted power ; nevertheless he had still remained in his heart for a long time a Samana; Kamala, being smart had realized this quite right. It was still the art of thinking, of waiting of fasting which guided his life; still the

people of the world, the childlike people, had remained alien to him as he was alien to them . (82)

He had been captured by the world, by lust, covetousness, sloth, and finally also by that vice which he had used to despise and mock the most as the most foolish one of all vices: greed. Property, possessions and riches also had finally captured him; they were no longer a game and trifles to him had become a shackle and burden (86)

These two paragraphs used in description of worldly life of Siddhartha and his struggle to be away from *Samsar* where he had captured for long time being timid follower of fatalism. When he have already tasted lust, power, greed, rich; he transformed from fatalism to freewill. During his journey from fatalism to freewill he had faced so many obstacles created by fate.

Deeply, he had been entangled in Sansara, he had sucked up disgust and death from all sides into his body , like a sponge sucks up water until it is full. And full he was, full of the feeling of being sick of it, full of misery, full of death there was nothing left in the world which could have attracted him, given him joy, given him comfort.(95)

Now Siddhartha have been experienced of all kind pleasure and sorrow generated by his fate Neyeti . Similarly he has still effect of fatalism which is prolonged with his freewill:

“ So many, so many, thousands possess this sweetest of good fortunes –why don’t I? Even bad people, even thieves and robbers have children and loved them, and are being loved by them, all except me.” Thus simply, thus without reason he now thought, thus similar to the childlike people he had become.(141)

The coherence of events is happen in Siddhartha's life due to the effect of Fate (Neyeti)

On the other hand, the great holy book of Hindu *Shree Mada Bhagawad Gita* explains the supporting evidences in the defense of freewill : *Karmanya vadhikaraste, Ma phaleshu kadachana. Ma karma phalabhurmatey sangosta Akurmani*”(2.47)

You have a right to perform you prescribed duty but you are not entitled to the fruit of action. Never consider yourselves the causes of the result of your activities and never be attached to not doing your duty(Trans.2.47 ) The line explains the similar activities of Siddhartha. The hero of Hermann Hesse's novel *Siddhartha* is guided from the doctrine of freewill. Siddhartha the hero of this novel, leaves his home and family and a quest for truth. Embarking on a journey that takes him from the austerities of renunciation to the profligacy of wealth. That leads him through the range of human experiences from hunger and want, to passion pleasure pain, greed, yearning, boredom, love, despair and hope. A journey that leads finally to the river, where he gains peace freewill and eventually wisdom. During this process he has a right a perform his prescribed duty but he is not entitled to the fruits of action. So he does action as he likes. For example; he keeps sexual relation with Kamala, spends material life , become rich forgets his family members breaks social religious and cultural obstacles. The definition of freewill leads him through the range of human experiences to ultimate goal.

On the contrary some critics like Swami Chinmayananda, denotes the fatalistic concept in *Bhagwad Gita*, he brings the line of *Bhagwad Gita as: Sarva dharman parityjya, mam ekam saranam vraja. Aham tvam surva papebhya mokshisyami ma sucha* (18.66)

Abandon all varieties of religion and just surrender unto me. I shall deliver you from all sinful reaction. Do not fear.( Trans.18.66 ) He further adds his line- “ I don’t have freedom of action now. There will I’ am forced to do whatever I do.” Similarly Robre N Minor interprets the main theme of *Vagwad Gita* as the favour of fatalism he asserts that –“ A person who abides by the law of the land feel secure the law is afraid of the system, where as a person who leads a moral life always threatened by the system and is afraid of God. The law is inviolable and perfectly fair.” Siddhartha tries to violate the social religious and cultural law but he is bounded by the social norms cultural value, love of relatives, their affection and emotional attachment. His continuous struggle for freewill become problematic and traumatize in this novel.

During the time of Hermann Hesse (1920s) the contemporary society was strongly rooted by the cultural and religious sentiments. There was the dominance of fatalism – the Buddha Bharati magazine denotes the conflict between fatalism and freewill as : All women become men, lower caste become enlightened when they got appropriate fate and knowledge . (ch.4 part2). In the Hermann Hesse’s novel *Siddhartha*, most of the characters like; Siddhartha, Govindha, Kamala, Kamaswami, Basudev and Ferryman moved with nature of belief (Dharma) and Fate. “Listen well my dear, The sinner, which I am and which you are is sinner but in times to come he will be Brahman again, he will reach the Nirvana will be and now see these times to come.”( 156) All the characters are waiting for favorite time or fate to achieve their goal. Especially, people of the world ancient time to till now wandering around the conflict between fatalism and freewill.

Religious or Classical novel of Eastern philosophy often related with cultural issue and fatalism or freewill concept. Taking this point in case the research explores

the subject matter of *Siddhartha* and the conflict between fatalism and freewill in characters' mind. The major argument represent the conflict between fatalism and freewill as well as socio-cultural concept of human being using the story of Buddha . By drawing the references from Greek philosophy, Buddhism Christianity and Hinduism and some critics on these philosophy as well as references of *Ved - Vedanta Upanisad*,this research is prepared. The overall objective of this research is based on how to treat our fatalism concept and freewill to drive the happy life being free from mental trauma. More over this research connect its feature with the article of Shradhananda *Fate, Freewill And Law of the karma* studies the detail survey of Greek philosophy, Buddhism Christianity and Hinduism.

In most people's mind, freewill has two relatively distinct properties. The first is the idea that what one does is in some sense "Free" that is "not determined by something." The second is the idea that one can oneself control what one does .

Greek philosopher\_ the question of free will doesn't seem to have presented itself very clearly Greek philosophers, some historians have need that Pythagoreans must have all of the certain degree of moral freedom to men from their recognition of man's responsibility for sin with consequent retribution experienced in the course of transmigration of souls. With Socrates the moral aspect of philosophical problems became prominent, yet his identification of all virtue with knowledge and his intense personal conviction that it is impossible deliberately to do what he clearly perceives to be wrong. Let him to hold that the good, being intellect, when distinctly apprehended. Plato's views were more or less same. However sometimes Plato seems to suppose that the soul possessed genuine free choice a previous life which there decided it's future destiny. Aristotle disagrees with both Plato and Socrates at least in past. He appeals to experience. Man can act against the knowledge of the true good, vice is

voluntary. Epicurus, with his modern hedonistic followers, advocates freewill and modifies the strict determinism of the atomist, whose physics he accept by ascribing to the atoms a clean man a faculty of random deviation in their movement. His openly professed object, however, in his point as in the rest of his philosophy is to release men from fear caused by belief in irresistible fate.

On the other hand, Buddhism has always presented empirical psychology that both reveals and resets upon a philosophy of process. The Buddha's analysis of human condition was:

- That is unsatisfactory
- That craving and misunderstanding cause with suffering
- That it can be ended and
- That a push of emotional cognitive

These truth are less a statement of fact than a call is act. We are called understand fully that ordinary life is suffering; cease from cause of suffering, realize liberation and cultivate the path. Throughout the emphasis is on human experience, and path to libration, from suffering is seem as attainable only by understanding experience and the way of improve it. Buddhism does not purpose beliefs of the supernatural of transcendent, but offers a practice, the cultivation of cognitive emotional and physical practice to bring change. The no self of Buddhism refers to the lack of some transactional process of self or one based on process, such as; thinking felling and acting rather than product. Buddhism posses sufficient freewill to allow for intentional practice to augment awareness to foster whole some thought and action and to defuse unhealthy reactions. Buddhism teaches that happiness and suffering in this life is the result of his deeds ( karma) in past lives; or past actions in our present lives. Karma is “ intentional action’, that is deed done deliberately

through body speech and mind.” the effect of karma may be evident either in short time or in a long term. Karma can either manifest its effects in this very life or in the next life or only after several lives karma is the Buddhist explanation for unexpected or unexplained suffering. According to the idea of karma in Buddhism, an individual has freewill, but he carries the baggage of deeds done in practicing lives.

The problem of freewill assumed quite a new chapter with the advent of the Christian religion. The doctrine that God has created man, has commanded him to obey the moral law and has promised to reward or punish him for observance or violation of this law, made the reality of moral liberty an issue of transcendent importance unless man is really free, he cannot be justly held responsible for his action anymore than for the date of his birth or the color of his eyes. All alike are inexorably predetermined for him.

Hinduism has dealt with the problem of freewill in great detail and has related it to the “law of the karma rebirth” and acknowledged of the self. ( Atman) Hinduism maintains that fate is nothing extraneous to ourselves only the total result of our past actions. As God is the dispenser of the fruits of actions, fate, the use fruits are not his creation, only ours. Freewill is what we exercise when we act now. Fate is past karma, Freewill is present karma. Both are really one that is karma through they may differ in the matter of time and application of our mind.

The cardinal “doctrine of karma” is the law of cause and effect in accordance with Maxis “As you sow, so shall you reap.” A karma is an experience created by our actions. Our actions being rooted in our thoughts, karma is also what we have created by our past actions. Karma is the law of action and reaction which governs our life. The soul reaps the effect of its own action. If we cause others to suffer, then the experience of suffering will come to us. If we love and give, we will be loved and

given to. Thus each soul creates its own destiny through thought, feeling and action. Karma is the natural law of the mind. The soul carries with the mental impressions, it received during its earthly life. These characteristics are collectively called the karma of the soul. Karma literally means deed of past and one bearding describes the principle of cause and effect.

Karma is not fate, for God endowed his children with the power of act with freewill. Esoterically karma refers the totality of our actions and their concomitant reaction in this and all previous lives all of with determine our future. Therefore, the future is based on the past. There is no favoritism in the determination of the law of karma, for everyone is treated equally and equal opportunity for growth is given to everyone as well. We have to experience our karma of the past. Thus in the absolute sense, there is nothing like fate controlling our lives. It is only the law of karma, which impact human beings to act and live as they do. Having this knowledge helps regulate one's actions. Thus making the individual wisher or more mature.

The present is before us and, by the experience of freewill we can attempt to shape it. The past is past and is therefore beyond our visions is slightly called (Adrisya) the unseen.

*“Na me parthasti kartavyam trishu lokeshu kinchana.*

*Nanavaptam avaptavyam varta eva cha karmani”*

*(Shree Mada Bhagawad Gita 3.22)*

There is no duty for me to do in all three worlds, O parth nor do I have anything to gain or attain yet, I am engaged in prescribed duties.  
( Trans.3.22)

By exercising our the freewill in the present we may wipe out our past record if it hurts us add to it if we find it enjoyable. In any case

whether to acquire more happiness or to reduce misery, we have to exercise our freewill in present.

*“N a karmanam anarambhan naishkarmayam purushoshnute.*

*Na cha sanyasanadeva siddhim Samadhi gachhati.”*

*(Shree MadaBhagawad Gita 3.4)*

One can not achieve freedom from karmic reaction by merely abstaining from work nor can attain perfection of knowledge by mere physical renunciation. (Trans.3.4)

This brings us to the questions what is freewill and how does it operate? Our ability to exercise will without the interference or influence of any factor outside ourselves, give the impression that we have the freedom to act as we desire.

The truth according to Hinduism that our freewill is subject to the influence of our samskars which are the mental impression caused by our past karmas. The real situation regarding karma and freewill is explained in Hinduism is that we human being are partly free and partly determined. It is seems to say that fate places obstacle in the way of freewill. By seeming to oppose our efforts, it tells us the extent that freewill is necessary now to bear fruit. Ordinarily to rescue a single benefit a particular activity is prescribed, but we do not know how intensively or how repeatedly pursue or persist in that activity. If we do not at first success we can use opposite direction, that the result of that past activity must first be climbed and that our present effort must be proportion to that past activity.

At last Hinduism leaves the man quite free to act but tells him at the same time what is good for him and what is not. He cannot escape from responsibilities by blaming fate. For fate is of his own making not by blaming God but the dispenser of

fruits in accordance with the merit of actions. We are the master of our own destiny, it is for us to make better or spoil it

The main objectives of this research to provide spiritual knowledge to the readers, it will be useful to explain more detail about fatalism and freewill with the help of modern reference carried from new and latest theories. There are similar perspective of both non-Western and Western philosophy about fatalism and freewill but non-Western philosophy basically in Hinduism the concept of fatalism and freewill is amalgam closely.

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