

TRIBHUWAN UNIVERSITY
Faculty of Humanities and Social Sciences

Hesse's Siddhartha and Nietzsche's Superman: A Comparative Study

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This is to certify that Mr. Rajan Prasad Sigdel has prepared and completed his dissertation entitled “Hesse’s Siddhartha and Nietzsche’s Superman: A Comparative Study” under my supervision. I hereby, recommend his thesis to be submitted for Viva Voce.

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Mr. Pushpa Raj Acharya

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Abstract

The present research is a comparative analysis of Hesse's *Siddhartha* and Nietzsche's *Thus Spake Zarathustra*. It studies the similarities in both texts for the quest of self. Zarathustra and Siddhartha march ahead questioning the absolutism and universalism of ethics and religions. By the experiences of material world, they gain enlightenment. The inner inside that they achieve through suffering and pain becomes the self for them.

Conclusion

The researcher went through the philosophy of Nietzsche, Hesse and other philosophers related to the concerned topic and found multifarious views about the raised topic. Despite this fact, the researcher, having gone through both texts, Siddhartha by Hesse and by Nietzsche, came to conclude that Hesse's Siddhartha is nothing but an expression of Nietzschean thought of Superman. In both texts, the researcher finds similarity in the question of self and conquest of self for the maturity of the individual.

Siddhartha, a young Brahmin son is always thirsty for self and self satisfaction. For the quest of self, he endures much trouble, suffering and fear. Siddhartha lets himself experience all form of life in his society. He gains the vast variety of intellect and perspectives that he had longed for. Even if he can not contain himself. He is restless. He chooses to follow another path in life a path that would show him another part of how people live in this world. Siddhartha not only experiences the life in different forms but also overcomes the challenges the challenges so well that he eventually achieves a great peace inside him.

As he moves through his multifarious phases in life, he learns much overwhelming aspects. He is above the common people, yet he discovers that he becomes more and more like this. He wants to be distinct from other common people. He had uncontrollable feeling of emptiness. His discovery was to become a freeman. He wanders into the town as opposed to the forest, he had dwelled in for years. He thinks that he is being corrupted by the samaras. He goes to the town and begins the samana life too; he feels to be corrupted by the people of town life. In the town life he experiences immense Lust, greed and sensation. He is overpowered by the feeling of nausea.

In this way, for the quest of self, Siddhartha goes through many different situations. He finds out more about himself each time, he comes out from them and left wiser. Finally, he reaches to Vasudeva wise ferry man, who encourages him to learn himself and be the master of himself through the metaphor of river. Not only that Vasudeva teachers him how to listen the river and be patient to go to the depth of life.

Therefore, the researcher will claim that as the Nietzschean superman, Siddhartha is also never satisfied with the prior knowledge of seekers. He keeps on questioning in each and every step of life. He also believes in the relativity of truth and subverts the existing truth. Like the ideology of Zarathustra, he believes that there is no absolute and transcendental truth. Siddhartha gains knowledge not by the teachers and other guidance. He acquires knowledge by the perpetual change of life. The experience of material world that provides him inner insight and gets salvation. His salvation is somehow different from other spiritual seeders. The more he undergoes the experience of material world, the more he becomes stronger than the previous form of life.

Thus, putting down these reasons going through the texts analytically, the researcher, authentically concludes that Hesse's Siddhartha has embedded the philosophy of Nietzschean Superman, therefore, Siddhartha is a Nietzschean Superman.

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