

I: Introduction

Hesse and Siddhartha

Hesse was born on July 2nd 1877 in Claw, Germany. He was the son of a farmer Pietist clergyman. He is a distinguished literary figure of western literature. He was highly influenced by the religiosity of his time. He started his literary career by new-romantic lyrics. He was not renowned until he received Nobel Prize for literature in 1946 AD. He earned name and fame after he received the award of Nobel Prize. In his early phase, he wrote some articles and lyrics but they could not touch the heart of the modern readers. He wrote his first novel *Peter Camenzind* (1904; trans 1961) It is about the writer attempting to negotiate the difficult space between individualism and collectivism. Similarly, he wrote a semi-autobiographical novel *Beneath the wheel* (1906; trans 1958) about an ambitious youth pressured by dominating and strict parents and teachers.

During the time, when he started his literary career, the chaos, disillusionment and despair of the World wars had overshadowed the world. The chaotic condition of World War I made Hesse depressed. Because of the depression of World war, similar type of literature was developed in the world. Disillusionment, despair, angst frustration created by the world politic engulfed the heart of Hesse and he started to search for the spiritual peace through his writing. So in the second phase of his writing, despair, disillusionment, self-realization, spirituality became the recurrent theme of his writings. He was well learned personality of 20th century. He was highly influenced by the philosophical thought of Carl Gustav Jung, Nietzsche, Dostoyevsky and other contemporary philosophers and writers. He's also believed to have been influence by eastern philosophy and religion of the time. He

had gained knowledge about Hinduism and Buddhism. He mainly had deep faith in Buddhism and was influenced by Buddhist mysticism. His novel *Demian* (1919, trans 1923) that shows his great influence on Carl Gustav Jung. *Siddhartha* (1922, trans 1951) a widely read novel of Hesse deals with the Indian philosophy which he had been observing since his youth by his several trips to India. The novel deals with the quest of spiritual peace of Brahmin son. It talks about the different way of conceiving things in totality. Everything is to be conceived in totality. The central character doesn't renounce the physicality for spiritual peace. Spiritual peace does not become possible without physical world. He questions the existing truth. He gains knowledge not by teacher and other code of conduct but by the experiences. He shifts in different forms of life which give him inner insight by which he gains salvation. *Steppenwolf* (1927, trans 1929) widely read novel of Hesse which deals with the nightmarish experiences of an individual who becomes the split personality. *Narziss and Godtmund* (1930) which tells a story of friendship between two medieval priests, one is satisfied with the religious ritual whereas other is not and searches for peace. "*The Glass Bead Game*" (1943; Eng trans 1957) deals with the themes such as the artist's rebellion against the hierarchy, continuity of social behaviour and the conflict between the quest for the freedom and tradition. The novel provided him Nobel Prize for literature in 1946 AD. Then he gained both name and fame.

Hesse's works are popular among the readers of modern world since they deal with the religious and philosophical themes. Besides these he deals with the theme of void, quest for peace, conflict of mind for self-surpassing, self-overcoming of the individual.

Hesse died at the age of 85th on 9th August 1962, leaving us a heap of literary works. They are famous among the readers.

Siddhartha, the most celebrated questioning and question provoking work of Hesse, deals with the theme of conceiving things in totality and the truth which is always relative. It also deals with the theme of spiritual peace and wisdom gained by experiences. The central character goes through the experiences for the spirituality. The novel is set in India in 5th or 6th century before the Christian era. Hesse had visited India several times in his youth so he showed his perfection of understanding eastern philosophy through the book *Siddhartha*.

The Story in Brief

Siddhartha is a young handsome Brahmin boy, brought up in Hindu culture and rituals. His parents expected him to be a devotee of God, following the existing norms and values of concerned religion and society. It is true that he has learnt different norms and values of religion and society. He has learnt how to pronounce “Om” how to contemplate and meditate for the healthy growth of mind. Outwardly, he seems to be happy but inwardly, he is sad and frustrated. He has a thirst for self-enlightenment, self-reliance and self-understanding. He wants to explore his inner self going down to the bottom of truth. He goes through suffering and pain to discover his self.

Siddhartha takes permission by his father and leaves his home being a Samana. He forgets the material world. He is followed by his childhood friend, Govinda. They lead a life of harsh asceticism with Samanas. Siddhartha learns to conquer his body and senses. He learns three things as thinking, waiting, fasting by

ascetic life. But ultimately, he realizes that these are not permanent solution. These are just temporary relief by the material world. Then he does not become satisfied with the knowledge of Samana. His goal has not been completed, Govinda tells him about the 'Illustrious one'. Then they both go to meet 'Him and hear the wonderful teaching of Illustrious Buddha'. Govinda finally determines to be a disciple of Illustrious Buddha. Whereas Siddhartha is firm with his decision. He chooses his path to continue his search for self enlightenment.

Then Siddhartha goes to the Sansaric world. He becomes a lover of courtesan and learns the lesson of love by the same prostitute. Then he goes to Kamaswami to help him in business. He becomes a business holder and learns a business world. When he indulges himself in money and lust that corrupts him. He forgets everything that he had learnt in previous form of life.

At last, he realizes that he is fabricated by the lust and money of the Sansaric world. Then he leaves both Kamaswami and kamala for the quest of enlightenment. He comes out from the Sansaric world. He abandons good food, good cloth and good friends. He wants to fill up his vessel of knowledge. Siddhartha goes to the same river bank where he meets Vasudev by the ferry again. Vasudev becomes his teacher for the time being. He tells him the secret of life through the metaphor of river. The voice of river is unforgettable for him. He learns much by the river. So he praises the river. Some years later, Kamala comes across the river with her son. But she is bitten by a snake and dies. Then he has to look after his son. His son is spoiled and unhappy. He runs away leaving his father alone in the hut. By the departure of his son, he learns the lesson of love and compassion. Finally, he learns the lesson by

the river that there is only the present but the past and future are the shadows that hinder the progress.

By the end of the novel, Siddhartha meets his childhood friend Govinda. He comes in search of a famous wise man of the river and learns much by the wise ferryman about the world, wisdom, Nirvana, Sansara and many things. It has catapulted the radical notion of new nobility about God, life and death, heaven and hell and new discipleship which is closely linked with Nietzschean concept of superman.

The novel can be studied as a journey of Siddhartha from life to death. He moves through the path of darkness to light. Structurally we can assume that the novel is divided in three parts. These three parts are taken as the three stages of Siddhartha's life for spiritual enlightenment. They are ascetic life, Sansaric life and spiritual life.

A Brief Introduction of the Philosopher, Fredrich Nietzsche

Fredrich Nietzsche was born in Germany in 1844 and died in 1900 at the age of fifty six. His parents were puritan and religious so they wanted him to enter the church. He was given a church education. He was taught privately for primary education. When he moved for university education that broke the expectation of his family and parents. In the university, he met Wagner, a German composer. Wagner music touched his heart so much that he was fascinated with the music of Wagner. He became closer to Wagner. He found fusion of intellect and emotion in his music. So he praised him in his book. Similarly, he discovered the books of Schopenhauer in second hand book-shop. He studied Schopenhauer and the

historian of Greek culture, Erwin Phode and paid interest to perspectivism of history. He did the military service for some year and gained knowledge about post, power, politics, state and history.

He received his Ph.D from Bale University and became a well learned philosopher. His philosophical thought bloomed in different books. His philosophy paved the way for forth-coming generation of philosophy for instance, post modernism, deconstructionism. He wrote an important book, *The Birth of Tragedy* that received chilly response from the readers and critics. He wrote another important book *Thus spake Zarathustra*. In this book he has given a philosophical thought of superman. It gave iconoclastic remarks like 'God is dead'. (87) 'Women are incapable of friendship'. (54) By this book he has challenged the moth eaten philosophy of universalism and absolutism. He has recurrently put forward the view of completely different way of conceiving things like birth and death are undivided entities. So is the case for body and soul, heaven and hell, suffering and salvation. Everything should be understood in totality. By this same book, he has subverted the duality. He claims that this world is the manifestation of God and the God is the inner working principle of man and the world. To him creator is always embedded in his creation. No entity can stand independently on its own. We should understand things without dividing them into independent categories. It is obviously true that Nietzsche gained as much popularity as he gained notoriety.

Nietzsche is the arch enemy of reason. He believed in the intuition, power of instinct. For him, cultural values are always relative. His notion of history is quite different from the previous notion of history. For him, history is always perspective. In the same way, he wrote the books like *Beyond Good and Evil* and *Genealogy of*

Morals as the commentaries of the Zarathustra. Similarly, he showed his brilliance by publishing another remarkable book *The Gay Science* in 1882. It is an exploration to the root cause behind the origin of science. He published another book, *The Antichrist* in 1888 to expose the limitation and shortcomings of Christianity and Christian society. By this book, he attacked the kingdom of heaven mentioned in the Bible. In the long run, he wrote a book, *Ecc Homo* to find out the expression of his trouble self.

His health began to decline because of his heavy mental work. His mind could not work well so he seemed to be mad. He was forced to take rest. The period of 1880's is the dark period of Nietzsche's life. Finally, he died because of his mental problem. He left the world forever. He is no more now but his philosophy is still functioning in different fields.

Now lets take a cursory overview of *Thus Spake Zarathustra*. Zarathustra originally was a laughing prophet. He was full of cheerfulness, hilarity and laughter. It is said that he was born without weeping. He laughed at his birth. But this Nietzschean version of Zarathustra is always sad and frustrated. Zarathustra is the mouth piece of Nietzsche who gives expression of profound philosophical thought on behalf of Nietzsche.

According to the book *Thus Spake Zarathustra*, Zarathustra has spent a long period of life in the mountain, thinking and mediating. Now his wisdom has become ripe and is ready to overflow. He wants to share his wisdom with mankind. So he comes down the mountain. On the way, he meets a saintly hermit. The hermit recognizes Zarathustra. Then the saintly hermit tries to persuade Zarathustra not to go down among men because they are ungrateful and distracted. He says to

Zarathustra that it is much better to live in the forest being a hermit, like me. It is far better to live with birds and beasts in the forest. Zarathustra gets suggestion by the hermit to live in the forest simply worshipping the God. But Zarathustra does not agree with the view and opinion of the hermit. Zarathustra is not simply a follower of God as the hermit. Then he says to himself that the God is dead. He thunderously declares that God is dead. It is the message; he had brought to human beings. He goes down the village and tells people about his wisdom.

Structurally, the book falls in different parts. The first part deals with the declaration of the death of God. By the phrase death of God, Nietzsche means the death of western metaphysics which believes that man is the product of God and is the sinner by his birth. Similarly, the rabble is ridiculed to death in the second part. The third part is focused on the concept of eternal recurrence. In the fourth part, Nietzsche introduces the new radical concept of *Übermensch* superman who replaces the God and creates master morality. It has ample qualities of fiction. But he is philosophizing the fiction. The book is full of controversial remarks which make the reader meditate on it.

Self in Philosophy

The idea of self is really a known ground in philosophy. Many attempts were made for its study by the scholars in different times in different disciplines of epistemology and ontology. But the study of self has not been fulfilled yet because the more they learn about it, the more they go into the depth. Different scholars have expressed their view about self in different ways. Even the romantic philosophers and poets have also expressed about self. They have linked it with

literary creation whereas others take in different ways. Some of them have taken in terms of consciousness, freedom, body and maturity. The psychologists believe that it is an organized, encompassing guiding principle remained in the greater psyche of the individual. Some of them take as the totality of both consciousness and unconsciousness of an individual whereas others do not.

The great psychologist, Sigmund Freud also has expressed his view about self. He defined self as the mental stage of an individual in which he or she identifies successively with a series of his or her deeds and dignity success and sensation. According to Freud, self develops along with the process of socialization. When the child begins to adjust with the society and social norms and values, starts to develop his self. This process of socialization develops the sense of self in the human mind. For Freud, self is not the inborn quality and it is not the primordial. It is true that it grows much when the individual is compelled to relate himself or herself. This external circumstances gives the sense of realization of self.

For Freud self is always contextual. Self is in evolving process. It is not fixed. It fleets time and again. For him self evolves through a strong co-ordination and gradual functioning of psychic mechanism of the individual. Freud treats it as the psychic mechanism. It evolves from how child is treated in family, socialized in community and how he/she is given regards and reorganization in the concerned society and family. So self is always subjective to person. For him, it is the totality of both consciousness and unconsciousness. The unconsciousness is basically interested in pleasure rather than reality whereas consciousness is related with reality. The self maintains the balance of both conscious and unconsciousness. It is developed with the awareness of society.

Freud has discussed self entirely by the description of human mind and its parts. The study of self is the study of mind. He has seen three parts in human psyche as conscious, preconscious and unconscious. According to Freud, self is always repressive. It is the ego that aware consciousness and the consciousness aware the self. Consciousness is the organ of self. It is absolutely inevitable to the self.

It is really unjust to discuss about self without discussing about the philosophy of Carl Gustar Jung. He came expressing similar view but slightly different from Freud. He formulated the concept of archetype which is known as Jungian Psychoanalysis. Regarding self, Jung goes beyond the mainstream psychologists. He talks about the collective unconsciousness which inherited from generation to generation and is shared by the people of different communities. So for Jung, self is the primordial quality of the individual. He acknowledges not simply the unconsciousness as all that which is outside consciousness but an organized guiding principle within the psyche of the individual.

By his philosophy, it is obvious that he has taken self as a broadline concept remained as a symbol expressing something that can not be expressed in the words. According to Jung, self and ego are inherently linked together. So it becomes impossible to define either of it or the self without defining other. For Jung, self is prior to ego and the ego is the self of our subjective identity to a large degree, it is identical with the persona. Self is the archetypal structure in human psyche. It is conditioned by external cultural conditions. For Jung self has an innate capacity to act as the vehicles for all aspect of human psyche but not to be identified with persona. It is the self that determines the bodily action of the individual.

Discussing about self, another philosopher, Jacques Lacan came with somehow modified view of self formation. Lacan challenged the view of ego psychologists who regarded self as the fixed or permanent entities. He also believes that the development of self is much more socially constructed. He linked self and its formation along with language. He talks about the three stages of human life. They are mirror stage, imaginary and symbolic stage. Mirror stage is the first stage in which there is no split personality of child. The baby treats himself with mother. He treats mirror as his mother and identifies himself with mother. But in reality, he realizes that the image of mother is 'other'. As the result of othering, he begins to identify himself. But when the child learns the language he becomes obviously aware that the identification that he had made is false. When the child realize that he is the separate identity, he becomes sad. Then the child continuously attempts to reconstruct his image with mother.

Thus, according to Lacan when the child adjusts himself with society along with the consciousness of language he develops the sense of self. So, the self is developed by othering.

As Lacan, Julia Kristeva also talked about self in relation with language. She also divides the life of the individual into two phases as the semiotic and the symbolic. She regards semiotic stage as the pre-oedipal stage. In this stage, the child is not aware about his self. He identifies himself with his mother. But as he grows up, he finds the presence of his father. He finds himself in signifying system. The child acquires languages and establishes his identity. Thus, when the child goes to the linguistic domain, the child finds this domain influenced by father language. The child no longer depends upon mother's ego for his identification. Then the role of

his ego begins. By the language when his self is established as separate being, he constantly tries to go back to the semiotic stage. But there is a society which opposes him. Then the child feels lack.

In this way, kriestiva also talks about the self of the individual relating with linguistic domain. All these psychologists define self in term of mind. They did not talk about body, maturity and freedom. But Nietzsche came with radical view of self.

Regarding self, Nietzsche's view is somehow different. He does not relate it with consciousness and unconsciousness. He described self in term of body, freedom and maturity. According to Nietzsche, self is constructed. The individual can construct his self by his own effort. He believes in self-surpassing and self overcoming of the individual. He thinks that self is not the God but it is the God like entity which determines both the body and action of the individual. It is not outward thing that doesn't correspond to reality. The one who can acquire his self, can be the superman and replace the old God. Thus, the wish to be the superman is the self for Nietzsche.

In the most controversial and thought provoking book *Thus Spake Zarathustra*; Nietzsche has expressed his view about self. In this book he declared death of God through Zarathustra that helped the individual to surpass the outer self and reach to the inner self. Through, the declaration of the death of God, he wants to establish the position of superman, a real being who replaces the God and establishes his own virtue and morality. It is because of the fear and anxiety; individual can not transcend his self. For Nietzsche, self is the virtue of the

individual. So, to acquire this virtue, Nietzsche evokes superman through Zarathustra. In the book *Thus Spake Zarathustra*, Zarathustra remarks as:

O my brethren, these petty people: they are the superman's great danger. Surpass, ye higher man, the petty virtue, the petty policy, the sand grain considerateness, the ant hill trumpery, the pitiable comfortableness. The happiness of the greatest number! (277)

To liberate the individual, Nietzsche encourages to the superman to march ahead, challenging the petty virtue and policy. Nietzsche has taken the self in terms of the individual freedom for action from outer norms values of so-called civilized society. This view of Nietzsche about self is closely linked with the existential philosophy. The existential philosophers like Heidegger, Kierkegaard, Sartre etc also valorize the individual action and individuality. About the view of Heidegger, Chiranjibi Sharma writes in the book *Foundations of Educations* as:

Heidegger believes that a human creator can study the existence of living being by becoming introvert and can realize his self consciousness by keeping into his inner self. The expression of self existence in man can be seen through his effort and conduct. (97)

According to Heidegger, man can realize his existence only by coming into contact with the objective world in which he lives.

The existentialists are against the universal and collective feelings and humanity. When we talk about the universal feelings, we lose our self and we come to the objective feeling. When we become objective, definitely we lose our self. The existentialists have also given focus for self understanding and self knowledge through subjectivity. They believe that the divine instruction is acquired from the

inner self of man. The whole universe is realized only by becoming subjective. The man who can feel that he can certainly follow divine instruction that is self and get a sort of freedom and he can acquire the divine power.

Thus formation of self, self consciousness and reality of Nietzsche is somehow similar in existential philosophy. For them reality and truth are always inward experience and they are always subjective. For them individual is truth. Regarding this, Chiranjibi Sharma again writes a remark of Kierkegaard in the book foundations of Education as:

The reality of religion and moral is far deeper and more fundamental than the reality of metaphysics and logic. This reality is not objective, is no where in the external world but is onward and a matter of realization by deep plunge into the inner world of one's own. Self knowledge self realization are the 'summon bonam' of man's ethical existence. God is not in the external ceremonies of the religion but is deeply imbedded in the soul of man. (89)

Thus Kierkegaard also valued the individual thoughts. He believes that the logic and metaphysics doesn't lead to the reality rather the individual should go through the interaction of material world. He believes that it is the material world that gives the consciousness of an object and by the consciousness by the object, we gain knowledge that is the self knowledge. They have given much preference for self realization and self understanding which becomes possible when a man becomes free from all anxieties and problems.

Similarly, regarding self it is better to discuss the idea of Buddha. Gautam Buddha also regarded that self is flux and fluctuating. It is not fixed. To sum of

Buddhism regards life as a component of such changing circumstances lying in changing circularity of time. For everything, it regards as subject to change, a moving reality so transient from the material existence to psychological totality of the individual, is in perpetual succession. The notion of absoluteness, universalism, ultimate reality are the product of illusion. So self is also and illusion for Buddhists.

II: Question of self in Nietzsche

Question of self in Nietzsche

People have been discussing about the self as the mysterious subject matter. The idea of self is really a known ground in all cultures and religions. Hitherto the existing philosophers have been discussing about the self. Different religions have expressed view about the self from the flowed condition of material existence.

Self is not simply the unconsciousness of the individual as all that which is outside consciousness. It is an organized encompassing guiding principle which remains in the greater psyche of the individual. It is a totality of both consciousness and unconsciousness which remains as a symbol expressing something that can not be expressed in the words. It is prior to individual ego. The self and the ego are inherently related to each other. So it is almost difficult to explain self without defining the individual ego, an archetypal structure in human psyche (Carl Gustav Jung)

The most controversial German philosopher Friedrich Nietzsche has also inserted his philosophy of self in his famous, controversial and thought provoking book *Thus Spake Zarathustra* through a sage Zarathustra. Nietzsche has employed a Persian Sage, Zarathustra guided by his inner instinct for the liberation of self. Zarathustra celebrates the corporeal world for the quest of self. His thought is anti-metaphysical in its trust, bent on, speaking on behalf of man and not to God's. His actions are violent to the truth accepted by the society. Zarathustra remarks in the title 'The Despisers of the Body' as:

Behind thy thought and feeling, my brother, there is a mighty lord, an unknown sage. It is called self. It dwells in thy body. There is more sagacity in thy body than in thy best wisdom. (30)

Through, Zarathustra, Nietzsche asserts the view that self is unknown and invisible instinct of the body. It is much stronger than the imagined God. He defines self in term of body. He valorizes the body as it is the reality of the earth. It is the body that leads the individual to the path of maturity. The body gets the maturity by the experiences of material world that is the consciousness. The consciousness gives the realization of self of the body. The body should adjust with the outer reality for the maturity of self. For Zarathustra, maturity of the body is the maturity of soul. So He remarks as: Body am I entirely and nothing more and the soul is only the name of something in the body. (30)

Zarathustra does not entangle with the abstract entities like God, heaven, hell and so on. He regards his body as his self. He believes that It is the body which is responsible for the action of the individual. It is not the outward thing that does not correspond to the reality of the earth. So Zarathustra celebrates corporeal world, neglecting the outer world of heavenly bliss of solitude in the mountain and forest. Against the will of hermit, Zarathustra renounces the solitude of the forest and goes to the land of sleepers to awake the self and the people as well. He does not celebrate his soul over the body. He undergoes the various experiences through voluntary suffering for the conquest of self.

Similarly, Nietzsche regards self as the regulating figure of the earth. To celerify the idea of self of Nietzsche, let's take another remark given by Zarathustra. Zarathustra remarks as: On earth there is nothing greater than 'I' it is I who am

the regulating figure of God. (45) In this sense, self is the supreme authority of the earth. It is all creator, operator and destroyer. It is stronger than the God. It is the individual himself who controls the God and conquers the world. For Nietzsche, self is not the God rather it is a God like figure who establishes new values and norms in the society. It is beyond good and evil. The self governs the body and the body is always tormented by the ego. In this sense our inner desire or will becomes the self which guides the life. Thus Nietzsche's view of self is closely linked with the idea of the will power to conquer the old values and norms to form new one based on corporeal world.

Nietzsche liberates the individual self by the declaration of the death of God which brought Tsunami of sensation in the western metaphysics. For Nietzsche, to deny the existence of God is to liberate the individual self. So Zarathustra declares the death of God. It is not for anything else but for the liberation of human being and humanity. With Zarathustra, Nietzsche is evolving the notion of self control and individual achievement, culminating the concept of superman, a real individual who replaces the God and from the values of the world. This idea of transforming the values of human being and humanity by replacing the old one is the prior notion of self for Nietzsche.

Zarathustra speaks in favor of liberty and freedom of the individual spirit and self. Then there comes a question about self. Is it not liberty or freedom of the individual? Obviously, for Nietzsche self is the wish for liberty or freedom of individual. Zarathustra, for the liberation of the self, denies the existence of God and remarks as: Dead are all the Gods now do we desire the superman to live. (75) For him, liberation of human being does not become possible without the existence

of superman. Superman replaces the God and creates the master morality which is firmly rooted in the physical world. He denounces the slave morality of so called civilized world and society.

For Zarathustra, social norms and values are always constructed by the power of society. There is a deep relation between the powers and truth. It is the power that creates the truth. So the superman challenges the norms and values prevailed in the society. For him, there is no transcendental truth. The truth and morality are always relative. It differs from person to person and place to place.

For Nietzsche, it is the self that becomes the formula of virtue. As Zarathustra remarks: Ah! My friend that your very self be in your action as mother is in the child, lets that be formula of virtue. (93) For Zarathustra, self is the virtue, It's not and outwards thing rather it is within the individual. He does not want reward for virtue, heaven for earth and eternity for life. For him, to be virtuous is to liberate the inner self. He creates his own virtue related to the material world. As Zarathustra remarks:

Let your spirit and virtue be devoted to the sense of the earth my brethren, let the value of every thing be determined a new by you. Therefore, shall you be the fighter! Therefore, shall you be the creator. (73)

This citation given above also gives the brilliant spotlight that the self for Nietzsche is both the spirit and virtue of the individual. It is the self that becomes the fighter and creator both and determines something a new.

Now lets see the another perspective of self by Nietzsche. For Nietzsche, self is an innate capacity to lead the individual to the path of perpetual succession.

According to Nietzsche, self is awakened by the consciousness and the consciousness is the realization of self which comes through the material world. The consciousness is the organ of awakening of self. From this point of view; we can say that self is the realization of the world. It's the self realization that leads the individual to the path of perfection and success. The perfection of self is meant the 'Awaken one' so, for Nietzsche, consciousness is absolutely inevitable for the realization of self. It needs a greater effort to the individual to find the self. So Zarathustra in the beginning of his book says. Man is something that is to be surpassed, what have you done to surpass man? (6) It is surpassing of one's self. One should surpass the outer self and create his inner self to conquer the thirst and passion.

In this sense, self is the inner instinct power for self surpassing of the individual. It is not the power to dominate other. It is not anything material at all. Power in this sense has nothing to do with brute force with physical power. It is the power which means simply a higher degree of being. For Nietzsche the lower degree or mode of life has to be negated and destroyed to reach the higher mode of life. It is not the negation of life but an affirmation of new life with higher self. Zarathustra takes himself separated from moral, cultural and social background. He becomes immoral and irrational for the people. He attempts to transform the perverted human values from the society.

Nietzsche believes in the transvaluation of self. He says that it is yourself that you must negate. It is yourself, you must overcome. It is with ones self that one must be uncompromising. One must fight with one's one self. It is the one who conquer it can get the glorious victory in life. For Nietzsche, the one who can conquer the outer self and reach the inner self can get salvation from suffering and fear. For

Zarathustra, salvation does not mean attaining the God or the soul rather it is to grasp the self. He admitted that suffering is the source of salvation. For him, salvation is not the matter of creation rather a matter of unprecedented emergence from the unfathomable depth of suffering. He says that suffering is inevitable for the quest of self and conquest of suffering and fear. Nicholas Davey, in the introduction of the book, *Thus Spake Zarathustra* states the suffering in the following words:

In Nietzschean work, the term suffering denotes the alienation from the actuality which emerges with the realization that actuality can never correspond to the intelligible world of rational discourse.

Suffering has therefore double aspects. It is the tension between what is and what might be but is now known not to be the case. In *Thus Spake Zarathustra*, the experiences of tension become the definite expression of our existential predicament. Such suffering is an inevitable fact of our being and not an objection of it. (XXIII)

Nicholas Davey also highlights the inevitability of Nietzschean suffering and fear for the conquest of self. In this sense self denotes the suffering and bear of life. One should go through suffering for the conquest of suffering. The will power that leads the individual through suffering is the self for Nietzsche.

Concept of superman in Nietzsche.

Friedrich Nietzsche has introduced a new radical philosophical concept of superman who replaces the God and denies the dual existence of body and soul, heaven and hell and vices and virtues and so on. He subverts the dualism and absolutism of western metaphysics that gives less importance to the body. To

subvert the dichotomy, Nietzsche has employed Zarathustra. So the entire gamut of the Prophet Zarathustra's remarks can be equated with the personal remarks of Nietzsche about the concept of superman.

Superman is the real being on the earth who does not follow the slave morality of so called civilized society. For him, slave morality is morality, followed by the group of people in certain community which does not correspond to reality of the earth. He is the creator of master morality, morality based on his own virtue. His morality is to love the mankind not to the God. The code of conduct followed by the people of community and society is against his will and spirit. He uses his individual reason to claim right and wrong. If it is favorable and supports for his path that is right. And in the same way, if it is not favorable according to the inner instinct and does not liberate the inner instinct of the individual that is wrong. Superman is the creator of his own values. He creates his own value which gives him joy and happiness. He does not relate vice and virtue, good and evils with other religion and society. He uses his individual reason to claim right and wrong. His virtue might be immoral for the religion, punishable for the law and irrational for the society. He applies his own virtue. In the chapter, bestowing virtue, Zarathustra remarks as:

Remain true to the earth, my brethren with the power of your own virtue. Let your bestowing love and your knowledge be devoted to the meaning of the earth (73).

Superman searches the meaning of everything in the earth. He stands with his own virtue. He loves his own virtue which is based on the material world. For him nothing is above the earth.

For Nietzschean Superman, there is no dichotomy between good and evils vice and virtue, heaven and hell and so on. He subverts the dualism prevailed in the western metaphysics. The western metaphysics takes things in relation with other. There is dichotomy of everything as night and day, life and death, good and evil etc. Superman subverts the duality. As Zarathustra says: pain is also a Joy, curse is also a blessing, and night is also a sun. Go away you will learn that sage is also fool (312). For Zarathustra, things like heaven and hell, life and death, sansara and Nirvana are not the divided entities. He condemns the duality of western metaphysics. For him everything is relative. It depends on what we conceive and how we conceive. There is no absolute truth and it is always perspective. So Zarathustra remarks as: chastity is a virtue with some, with many almost the vices. (81)

Zarathustra questions the existence of God and declares the death of God. He says: Ah! Ye brethren that God who created was human work and human madness like all the Gods. (27) He says dead are all the Gods. (75) The declaration of the death of God is not for the ending of humanity and human being but for the path of progress of human civilization. He liberates the inner self of him individual and remarks as: There is no devil and no hell, thy soul will be dead even sooner than thy body, fear therefore nothing more. (6) He comments that human being have not enjoyed much because of fear. Superman encourages the individual to enjoy much in life. He should take everything for granted Zarathustra comments as: Since humanity came into being, man has enjoyed himself too little that alone my brethren is our original sin. (86)

Superman does not believe in the existence of God. According to Nietzsche, belief in God is to have a faith. If there is faith of God in the inner heart of the

individual it makes the individual submissive and docile to the God. The autocracy of the God hinders for the achievement and the progress of individual. It exploits the individual from his path of progress. So Zarathustra thundersly declares the death of God for the freedom of individual self. For superman, God is a thought that makes the straight crooked and all that standth rell. (83) Zarathustra, time and again repeats God is a conjuncture. For him, God always gives the value which is absolute and transadent but there is no transcendental truth on the earth.

Superman is really a strong personality. He creates his own ethics, morality and other code of conduct which is not acceptable for the so-called civilized society. Even if he undergoes the various experiences which give him joy and happiness. For that he constantly changes his life. These constant stages of changes are the constant sources of happiness. He gets relief by the experiences of voluntary suffering and fear. He does not believe in the reward of heaven and punishment of hell. Because they both are the abstract entities.

Thus, the thought of superman is the radical thought of Nietzsche. In the western metaphysics which evaporates the dichotomy prevailed in western metaphysics and liberates the human being by the grip of Christianity. According to the superman, life and death are not polar opposite entities rather undivided entities. Life can not be understood without death and so is the case in death. In isolation of death, there is no finality of life. Death is not the end of life rather it is an affirmation of new life. It is the death that enhances an opportunity for understanding the life. Life is the death in becoming and death is life's accomplishment. These kinds of radical thoughts are the thought of superman which Nietzsche has presented in his most celebrated book, *Thus spoke Zarathustra*.

Self in Hesse's Siddhartha

Siddhartha, the Novel of Hesse, deals with the themes of initiation and search for the self and focuses on the intellectual psychological and spiritual development of the protagonist. The central character of the novel, Siddhartha has a thirst for self enlightenment, self reliance, self understanding. He wants to explore his inner self from the depth of reality.

Siddhartha is seeking his self questioning about the sacrifices and the supplication of the God. He tries to liberate his inner self for his self understanding and maturity. He tries to reach in a stage of being where he is no longer affected by pity, suffering and power of soul over the body. He becomes distrustful of teaching and learning. So he says to Govinda as: “what I have so far learned from Samana, I could have learned more quickly and easily in every inn and in a prostitutes quarter among the corries and dice players”.(14)

He has battled the modern values. He is constantly changing in a stage of rebirth and growth. He determines his path of spirituality not relating the religion and society. He challenges the social norms and values to create master morality.

In the first chapter of the novel. The Brahmin's son, Siddhartha questions to himself as:

Where was Atman to be found? Where did he dwell? Where did His eternal heart beat, If not within the self, in the innermost, in the eternal which each person carried within him? But where was this self, this innermost? (5)

This above citation obviously shows that Hesse has defined self in term of Atman. Hesse Siddhartha is seeking the self that is Atman. It is Atman that creates

dissatisfaction in the heart. For Hesse, this dissatisfaction of human heart is suffering and pain. According to Hesse, the world is full of suffering and pain which are caused by the discontentment of self. For Hesse, the idea of self is imaginary and very much mysterious which has no corresponding reality. For him, self is what the body realizes with the consciousness gained by the physical world.

It is the self that produces harmful thought of me and mine in the individual heart. In this sense, it is understood as the desire which creates attachment and hatred in human heart and memory. This sense of love and hatred is deeply rooted in the mind that creates conflict of love and hatred; we have fear in our mind. Then it is because of fear, we create the God for the preservation and protection of our self. Self preservation and self protection are the two important aspects of human heart. For that man creates the God on whom he depends for his own protection, safety and security. For self preservation, man has conceived the idea of immortality of soul. Besides this, there is no any supreme authority to govern or control the human civilization.

For Hesse, self is the Atman that governs the body. This view of Hesse is closely linked with the view of Harising Gour who remarks in the book. *The Spirit of Buddhism* as:

The fact is that belief in God is only the sublimated form of belief in the devil. Both beliefs are the outcome of fear and many men now believe in the one as much as in the others, merely because they have been taught to do so from early life. (312)

This above citation gives the brilliant spotlight to Hesse's view that self is not the God. It is an innermost and invisible part of our body which controls it. God is

the outcome of fear of human being. Narada, in this book the *Buddha and his Teaching*, also writes a remark of Voltaire as: “God is the noblest creation of man”. (263)

Siddhartha also does not seek God for the reward and the punishment of his action. He denies the existence of God. He believes in the theory of karma. For Siddhartha, karma does not mean luck. The theory of karma says that the individual is the responsible person for his action. Karma is the cause and effect of action and reaction. It is the natural law which has nothing to do with reward and punishment. Every volitional action produces its effect. Good action produces good effect and bad action produces bad effect. Siddhartha keep on doing the action and accepting result. He does not hesitate to do the things that are instructed by his self, Atman. Siddhartha liberates his self by the action. He says:

I had to experience despair, I had to sink to the greatest mental depth, to thought of suicide, in order to experience grace, to hear Om again to sleep deeply again and to awaken refreshed again. I had to become a fool again in order to find Atman in myself. (77)

This effort of Siddhartha to find Atman is an effort for his spiritual enlightenment. He moves through suffering and pain for the quest of knowledge. In this sense, self for Siddhartha is enlightenment.

Brahmin Siddhartha sets out his journey for the quest of knowledge. Siddhartha lets himself experience all form of life in his society. He unhesitatingly learns more about how different people lived. He gains the vast varieties of intellect and perspectives that he had longed for. But he can not contain himself. He is restless and feels that he has learned nothing. He believes in the empirical

knowledge because he regards that senses are the gateway of knowledge. For him, experiences lead to enlightenment. He says to himself as:

It is good to experience every thing oneself. As a child, I learned that pleasure of the world, and riches were not good. I have known it for a long time but I have only just experienced it. Now I know it not only with my intellect but with my eyes with my heart with my stomach. It is the good thing that I know this. (78)

Siddhartha is in the process of maturity of self. For the maturity of self, he does not fully depend on intellect. He moves through the path of reality. He is different from other spiritual seekers. He is critical for everything. He says as: “Did the sacrifice give happiness? What about the God was really Prajapati who created the world?” (5)

Siddhartha is not satisfied with the prior knowledge. He is seeking for his self (knowledge) and questioning about the sacrifices and the supplication of the God. He realizes the fact that no body shows the way, no body knows it. Neither his father nor the teachers and wise man nor the holy sons. He liberates his inner self for his self Understanding. Through the experiences he reached the stage of being where he is no longer affected by pity, suffering fear and the power of soul over the body. He does not go to the teacher for the study of material world. So he says to his friend Govinda: “What I have so far learned form the samana. I could have learned more quickly and easily in every in a prostitutes quarter among the carries and dice players”. (14)

For Siddhartha, knowledge is everywhere and we can gain it by our consciousness. It provides an intuitive knowledge. So he says that there is no teacher who can lead us for salvation and enlightenment. So Hesse writes:

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 himself in power, woman and money. That was 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 that Siddhartha, the pleasure man and Siddhartha the man of property could die. He had died and a new Siddhartha had awakened from his sleep (70).

Thus Siddhartha realizes that he was struggling in vain purposes. So he started to celebrate the material world for enlightenment. He has an innermost will power to liberate himself from the outer self. He realized that waiting, fasting and meditation are nothing but the temporary escape from the reality. So he goes to the material world for enlightenment. He realizes that by negating the material or physical world, enlightenment does not become possible.

He believes that if people keep on seeking the spirituality by negating the physicality; they will lose on the way, so he leaves his last teacher, the Illustrious One. But he becomes much more stronger in his inner self. So he says:

I will no longer try to escape from Siddhartha. I will no longer devote my thought to Atman sorrows of the world. I will no longer mutilate

and destroy myself in order to find a secret behind ruins. I will no longer study yoga Veda, Athara Veda or asceticism or any other teachings. I will learn from myself, be my own pupil. I will learn from myself the secret of Siddhartha. (31)

The more Siddhartha moves through suffering and pain the more he becomes strong by the knowledge. He believes that one should find the sources within oneself. He realizes that he can not get salvation by the teaching of illustrious one. For him, it is always questionable. He becomes distrustful of teaching and learning. He is constantly changing in the stage of birth and growth. He says:

That one can learn nothing there is so I believe. In the essences of everything that we can not call learning. That is my friend, only a knowledge that is everywhere that is Atman that is in me and you and in every creators and I am beginning to believe that this knowledge has no worse enemy than the man of knowledge than learning. (16)

To liberate the bliss of enlightenment, Siddhartha liberates his inner self and goes to the bottom of truth. Siddhartha continuously moves a head for inner self. He constantly changes his life. He becomes a lover businessman, ferryman etc. he comes across the river and goes to the village where he meets kamala a courtesan then he goes to the sansaric world.

Kamala is the paramount example of sex and physical beauty. She helps Siddhartha to uplift his intellectual light. Regarding the love, she says to Siddhartha as: “One can beg, buy, he presented with and find love in the street but it can never be stolen”(45). When kamala says these words, Siddhartha realizes the real meaning of physical love. Then Siddhartha becomes the disciple of kamala, starts to

celebrate her physical beauty. He spends a wonderful hours with the cleaver and beautiful courtesan and becomes her devoted pupil. He remarks as:

Into her grove went the fair kamala. At the entrance of the grove stood the brown Samana. As he saw the Lotus flower, deeply he bowed. Smiling acknowledged Kamala better through the young Samana, to make sacrifice to fair Kamala then to offer to sacrifice to the God.(46)

Siddhartha realizes that his journey for the quest of self through the sacrifice of God goes in vain. So he starts to sacrifice the physical beauty of Kamala through which he realizes self in corporeal world. Hesse writes: “Here with kamala lays the value and meaning of his present life” (54). It means Siddhartha finds the meaning and values of everything in the physical world.

Siddhartha seeks knowledge at any cost, even if the search complicates other areas of life. Friend lover’s family members all fall by his way side. He gains enlightenment by questioning his inner self awoken by the river. His quest for self has not been completed.

Siddhartha goes to the river where he meets ferry man, Vasudeva who had once brought him to the side of physical world. Again Vasudeva heartily welcomes him and encourages him to learn much by the river. The river provides him intuitive knowledge. It becomes his source of enlightenment.

Siddhartha gets released from the tutelage of his parents, priest and the Buddha Siddhartha makes Vasudeva his great teacher for the time being. He is influenced by the knowledge gained by Vasudeva listening the voices of river. Vasudeva does not formally teach him about what right is and what wrong is.

Rather he encourages Siddhartha to learn himself. He inspires Siddhartha to learn the secret of life by the flowing river. He says:

The river has taught me to listen. You will learn from it too. The river knows everything. One can learn everything from it. You have already learned from the river that it is good to strive downwards to sink, to seek the depths. (54)

According to Vasudeva, river always goes to the depth. This downwards movement refers that one should go to the depth to realize something. Meaning is always at the bottom. Siddhartha also does not entangle in the surface. By the same river, Siddhartha realizes that life is a shadow which flows continuously without interference. It is like a river having many ups and downs. These ups and downs are the different challenges of life which the individuals should overcome. The river does not have straight forward movement. So is the case in the individual life.

It is the river that does not have verbal communication but gives the inner insight to the one who pays a little attention. The river has all the voices. The voices of all the living creatures are in its voice. The rivers give self realization to Siddhartha. Through the river, Vasudeva leads Siddhartha to the path of spiritual insight. Vasudeva says:

The river is everywhere at the same time, at the source, at the mouth, at the waterfall, at the ferry, at the current, in the ocean and in the mountain every where and that the present only exist for it, not the shadow of the past nor the shadow of future. (86)

According to Vasudeva, the three phases of life like past present and future are easily realized in the river. There is no dichotomy of past and future only

present exists. Not only that Siddhartha realizes that river stands for time. It is the time which destroys life. It is the most striking force of life. As one can conquer it, he can conquer all difficulties and evils in the world. Time moves continuously as it is the master of all human beings. We all are the slave of time.

Similarly, Siddhartha gets the realization that it is the river that stands for the unity of life. Hesse in his own words writes what Siddhartha realized and saw in the river. Hesse writes:

Siddhartha looked into the river and saw many pictures in the flowing rivers. He saw his father lonely mourning for his son, he saw himself lonely also with the bond of longing for his faraway son, and he saw his son also lonely, the boy eagerly advancing along the burning path of life's desires. (106)

Siddhartha saw three generations all together. He saw the picture of his father, his own picture and the picture of his son, all flowed into each other that is the unity of life. On the other hand, Siddhartha the young man Siddhartha the matured man and Siddhartha the old man that is reflected in the river. That is all the shadow of life.

Similarly, on the other hand, Govinda, an old friend of Siddhartha was running for the quest of self and self-realization returns to the river to seek enlightenment. He comes to the river hearing a Wiseman living there, but it was Siddhartha. He does not recognize Siddhartha. But at last, he recognizes that it was his old friend Siddhartha seeking for his self. Through Siddhartha, he realizes that wisdom is not communicable, it is the inner most part of heart. Thus Govinda also

becomes enlightened. When he looks at Siddhartha's face, he sees thousands of faces in him. Hesse writes as:

Govinda saw that this masks like smile, this smile of unity over the flowing forms, the smile of simultaneous over the thousands of births and death - this smile of Siddhartha was exactly the same as the calm, delicate, impenetrable, perhaps gracious, perhaps mocking, wise, thousand fold smile of Gautama, the Buddha, as he had perceived it with awe hundred times.(118)

This above given citation of Hesse realized by Govinda gives the brilliant spotlight to claim the researcher that Govinda also gets enlightenment by his effort whatever ways he follows.

Thus Siddhartha and Govinda both gain enlightenment by questioning of self. So, for Hesse self is the enlightenment which comes through the experiences of material world. Thus, we can conclude that self and the enlightenment are inherently linked together. Without questioning to the self, enlightenment does not become possible. Only the enlightened heart can understand self.

III: A Comparative Study

Siddhartha and Zarathustra

The researcher has already flashed the central ideas of self in Nietzsche and Hesse since it is the hallmark of the present research. Now the researcher will equate Siddhartha with Zarathustra to claim that Siddhartha is an expression of Nietzschean thought of superman. There are plenty of philosophical remarks on the strength of which the researcher will claim to have noticed the trace of superman in Hesse's Siddhartha. So Siddhartha is similar to Nietzschean superman.

Now let's see the similarities between these two writers and their texts. Both Herman Hesse and Friedrich Nietzsche are the renowned German writers and had been influenced by the eastern philosophy of the time. They both were aware about the famous religion of the east, called Buddhism. We find much similarities in their writings. They wrote in a similar socio politico-historical era. They are similar with regard to the quest for self. They both accept the fact that self is not the God rather it is an encompassing organized guiding principle remained in the inner psyche of an individual as a vehicle for all aspects of human activities.

In the book *Thus Spoke Zarathustra*, Nietzsche has taken self in broad meaning. He defined it in terms of body, freedom, maturity, will or desire etc. In whatever ways, he defined, main focus is given to the maturity, of the body. Similarly, in Hesse's Siddhartha, self is defined in terms of Atman and the enlightenment of the individual which is closely linked to the maturity of the individual in Nietzschean term. Siddhartha, an enlightened one in Hesse's term whereas superman in Nietzschean term. Besides these there is no difference between them.

Both Zarathustra and Siddhartha deny the power of soul over the body. They seem to stand in the same point that it is the body that becomes the reality. They do not believe that there is the God that regulates the body. It is not the God that regulates the body. It is the body that regulates even the earth. They both deny the existence of God. For them, God is the hindrance for their path of progress. Zarathustra declares the death of God for the liberation of humanity. So is the case in Siddhartha, Siddhartha apparently does not declare the death of God as Zarathustra but denies the existence of God to regulate the earth. Siddhartha questions the existing norms and values for the liberation of self. As Zarathustra, there is sadness or seed of discontentment in Hesse's Siddhartha. Siddhartha is not satisfied with the knowledge that he acquired by the religion and society. In the beginning of the novel, Hesse writes the critical nature of Siddhartha with the following words:

The sacrifice and supplication of the Gods were excellent but were they everything? Did the sacrifice give happiness? And what about the Gods? Was it really prajapati who had created the world? Was it not Atman, he alone who had created it? (5)

The above citation obviously throws the brilliant spotlight that Siddhartha is critical for everything and every existing belief about the God and the world. To be critical is to bring the radical thought in society. As Zarathustra, Siddhartha does not follow the absolutism and universalism of western metaphysics. Siddhartha is not satisfied with his self. Siddhartha and Zarathustra both are seeking their self for their enlightenment. Zarathustra is given the position of superman who is the topmost level of the process of transcending the animalistic self where as in

Siddhartha, he becomes the enlightened one through self realization. In this same token, we can claim that Siddhartha and Zarathustra are inherently linked with each other.

In this sense, they both believe in self surpassing or self overcoming of the individual for the transvaluation of self. Nietzsche says that one should work upon oneself, create oneself like a work of art, one must behave with his own character with himself. One should produce one self like the production of an work of art. So Zarathustra says in the same book as: “Man is something that has to be surpassed, what have you done to surpass man?” (6)

By this remark of Zarathustra, Nietzsche asserts the view that man is not becoming better simply by virtue of the passage of time rather by overcoming the self. It is clear in Nietzschean thinking that man becomes *Overman* by the process of self overcoming. That means of course, to over come ourselves, to over come our ego. He thinks that the lower degree of life has to be negated and achieved the higher mode of life. Man must create himself the *Overman* by overcoming himself. This notion of self surpassing of Nietzsche is very much similar in Hesse’s Siddhartha. Siddhartha also believes in self surpassing of the individual for maturity. Siddhartha surpasses his outer self and liberates his inner self for the enlightenment. He conquer his thirst, passion and desire by awakening his inner self. He travels along the path of self denial through pain and suffering that is what in Zarathustra.

Siddhartha does not believe that he would achieve enlightenment by the teaching of Buddha. He concludes that one can learn nothing. For him, knowledge is everywhere if he conquers himself. This notion of self surpassing and self

overcoming of Siddhartha is closely linked with Zarathustra. Zarathustra also believes that no body finds salvation through teaching. Teaching does not content the secret of self. Siddhartha remarks in a chapter as: “I must judge for myself. I must choose and reject” (28-30)

That is the concept of superman in Nietzsche”. Siddhartha does not hide from himself. He boldly faces the situation as it is. He remarks in the title ‘Awakening’ of the first part as:

I will no longer try to escape from Siddhartha. I will no longer devote my thoughts to Atman and sorrows of the world. I will no longer mutilate and destroy myself in order to find the secret behind the ruin.I will learn from my self be my own pupil. I will learn from myself the secret of Siddhartha. (31)

The more he goes through the outer reality, the more he becomes mature and courageous. As the Nietzschean superman, he celebrates the corporeal world for maturity of self. Zarathustra and Siddhartha both go through the experiences of materials world. They search the meaning in the periphery of the real world.

As Zarathustra, Siddhartha also enjoys in perpetual change for mature insight. Like Zarathustra, Siddhartha marches ahead through the path of material world. He becomes a samana a lover of courtesan, kamala, a trader and finally a ferry man. These all are for the experiences of material world to develop the inner insight. So Hesse writes: “That was why he had to go into the world to lose himself in power woman and money. That was why he had to be a merchant, a dice player, a drinker and a man of property”(79).

Siddhartha undergoes the experiences of power, woman and money to gain experiences which provide him inner insight. This idea of gaining experiences from the corporal world is the prior notion of Nietzschean superman. Superman also grasps the experiences of material world. The physical world does not affect him to achieve his goal.

According to Nietzsche, Overman is the one who can establish his own values as the world in which other live their lives. The superman can affect the life of other. Siddhartha also creates his own morality by opposing the people of religious and cultural family and society. For him, physicality is inevitable for the quest of self.

Like Nietzsche, Hesse also asserts the view that life is will to power. It is not the power for the domination of other rather it is the power to transform the self. It is because of the conflict in mind, there is suffering in life. This suffering of Siddhartha for the salvation is closely linked in Nietzsche. So it is obvious that Hesse is fascinated by the Nietzschean concept of salvation through suffering. According to Nietzsche, salvation emerges from voluntary suffering. It is the same case in Siddhartha. Siddhartha also conquers suffering and fear through suffering and fear.

Besides these, there is an important issue to be discussed about the theory of relativity of truth. There are many similarities between these two books. Both Siddhartha and Zarathustra believe in the opinion that truth is always relative. For Siddhartha, salvation and suffering, Sansara and Nirvana, good and evil, vice and virtue all are illusions. They are only in word. They do not correspond to reality. So Zarathustra also remarks: “chastity is a virtue with some, with many almost vices” (81).

This notion of relativity of truth of Nietzsche is very much apt in Siddhartha.

Siddhartha argues with his friend Govinda as:

Never is a man a deed wholly sansara or wholly Nirvana Never is a man wholly a saint a sinner. This only seems so because we suffer the illusion that is something real. Time is not real, Govinda. I have realized this repeatedly. And if time is not real that seems to lie between suffering and bliss, between good and evil is also an illusion.

(112)

As Nietzsche, Hesse also subverts the duality of Sansara and Nirvana good and evil, vice and virtue etc. they both believe that language fails to communicate the reality. Siddhartha says, “Wisdom is not communicable”. (111) “Every thing that is expressed in words is always one sided, only half the truth”. (112) Nietzsche also regards that the entire concept of language is metaphoric. He defines language in the book *The Truth and Falsehood in Ultra Moral Sense* as:

Language is a mobile army of metaphors, metonyms and anthropomorphism in short a sum of human relation which have been enhanced transposed and embellished poetically and rhetorically and which after long use seem firm canonical and obligatory to a people. Truth is illusion about which one has forgotten that this is what they are. (638)

Thus we can conclude that language does not correspond to reality what Nietzsche says about language is true in reality. Hesse’s Siddhartha also realizes the same thing being enlightened one. He remarks as: “Everything that is thought and

expressed in words is one sided, only half the truth, it all lacks totality, completeness unity". (112)

By all these reason, we can say that Siddhartha is nothing but an expression of Nietzschean thought of superman.

Hesse's Siddhartha and Gautam Buddha

Now the researcher will compare Hesse's Siddhartha with Gautam Buddha since it is an interegral part of this research. Buddhism disregards the existence of any supreme authority and believes in the theory that there is no god and no soul. For Buddhist, the movement through suffering and pain lead the mature insight that is enlightenment. The philosophy of Buddhism is subtle and mystic.

This central idea of Buddhism and its philosophy has become the guiding principle of Hesse's Siddhartha. So we can claim that there is much similarity between Hesse's Siddhartha and Gautam Buddha. Looking from this point of, it is obvious that Hesse endvours to bring out the philosophy of Buddhism in Siddhartha.

Obviously, Hesse's Siddhartha attained salvation as the Buddhist monks attain. But the way of salvation in Siddhartha is quite different from that of the monks. So some critics raise the same issue of Juxtaposing of Buddhism in *Siddhartha* and claim that it is different story of different Siddhartha. They claim that Hesse's Siddhartha is not based on Buddha and his teachings. Showing the contradiction of the novel with Buddhist philosophy, Mark Williams, an eagle eyed critic writes a remark as:

Hesse is very clear that he is not writing a story about the Buddha.

The religious quest of his Siddhartha which means one who found the way is juxtaposed in his novel with the story of Buddha, whose own meanderings briefly intersect him. While Siddhartha's life is loosely patterned after the life of Buddha. It is a different story. Anyone who conflates the two is making an elementary and entirely preventable critical mistake. (70)

Thus, Mark William expressed his view that it is a different story of different Siddhartha. Without doubt, Hesse's Siddhartha never spends his life being a monk of Buddha. He is different from other monks. He goes through physicality, materiality and sexuality. His deep involvement in corporal world and other worldly affair and sexuality leads him to the bottom of the truth. Whatever it is, he, at the end, attains Nirvana which is the ultimate goal of Buddhism. By this reason, we can say that there are some similarities; however, it is juxtaposed with the philosophy of Buddhism.

It is believed that Hesse derived the title Siddhartha by the historical name of Gautam Buddha. So the title itself indicates that there is some linked with Buddha. In the novel, *Siddhartha*, Hesse has used the term like Sansara, Nirvana, Jetavan Grove, Anutahpindika etc which are commonly used in Buddhsim and with the life and philosophy of historical Gautam Buddha.

As we go on reading the novel *Siddhartha* by Hesse, we find many references of Buddhism contained in it. On the strength of which the researcher will claim that it is the manifestation of Hesse understands of Buddhism. Gautam Buddha was recognized as Siddhartha Gautam before he was enlightened one. As we see the

family background of Gautam Buddha and Hesse's Siddhartha, there we find many similarities. Gautam Buddha was brought up in Hindu culture. He had learned the social norms and values of Hindu society. As Gautam Buddha, Siddhartha was also born in Hindu family. He had performed Hindu rituals well. So every one was happy with him. But the thing is that he was not happy. He was always sad and frustrated like Gautam Buddha. As Gautam Buddha renounced the family life and moves through suffering and pain for the enlightenment or maturity of soul. So is the case in Hesse's Siddhartha. Siddhartha also leaves the family life to be the enlightened one. The goal of both Siddhartha Gautam and the Siddhartha of Hesse is same. They want to gain enlightenment through suffering and pain.

Gautam Buddha was the prince born of kshatriya parents, belonged to the Shakya clan of Rajputs. He had a luxurious life. He had everything that he wished for so is the case in Hesse's Siddhartha though he does not belong to Kshatriya Rajput family. Hesse's Siddhartha is a Brahmin son, very much intelligent, practiced the art of contemplation, meditation other necessary rituals that the learned people of Brahmin society perform. So every one was happy with him. Regarding the life of Siddhartha, Hesse writes the following words:

There was happiness in his father's heart because of his son was intelligent and thirsty for knowledge; he saw him growing up to be a great learned man, a priest, a prince among Brahmins. There was pride in his mother's breast when he saw him walking, sitting down and rising. (3-4)

This above remarks given by Hesse regarding the happiness of people about Siddhartha is really appropriate to claim that Siddhartha has no less luxurious life

than historical Buddha. As he was very much excellent from different angle, but like Gautam Buddha, there was a seed of sadness in his inner heart. The seed of discontentment uproots him from his family life.

For self reliance and self understanding, both Gautam Buddha and Hesse's Siddhartha set out their journey. Family life becomes obstacle for their path of enlightenment so they renounce the family. Siddhartha explores several kinds of experiences which help him to achieve the maturity of his body. He challenges the morality of Hindu community. Siddhartha also denounces the existence of soul and the God. Like Buddha, he does not have faith in the power of soul over the body.

As historical Buddha, Siddhartha believes in self surpassing of the individual. He says- "I also will conquer myself" (29). He thinks that one must fight with oneself. For him, one's worst enemy is oneself; he has to overcome the self for salvation. This view of Siddhartha is closely linked with Buddha's teaching. Historical Buddha did not force any one to follow his principle and doctrine. Rather he encouraged the individuals to learn themselves by self overcoming or self surpassing. In the introduction of the book *Buddha and His Teachings* Narada writes about Buddha as:

He did not force his followers to be the slaves of his teachings or to himself but granted complete freedom of thought and admonished his followers to accept his words not merely out of regard for him but after subjecting them through examination even as the wise would test gold by burning, cutting and rubbing in on a piece of touch stone (28)

What Narada writes about Buddha helps me to support my point that Siddhartha is the manifestation of historical Buddha. As historical Buddha

Siddhartha also goes through the experiences on different forms of life. He does not follow the principle and doctrine of any one. He makes teacher to different people but at last, he realizes that he was running in vain. He wants to be the teacher of himself. When Govinda asked him about his doctrine, belief or knowledge which he upholds and helps him to do right. Then Siddhartha replied as:

I came to distrust doctrines and teachers and too turned to my back on them. I am still of the same turn of mind, although I have, since that time, had my teachers. A beautiful courtesan was my teacher for a long time and a rich merchant and a dice player. (111)

It is true that Siddhartha does not have any doctrine and principle like Gautam Buddha. He has been distrustful of teaching and learning so he leaves the doctrine and principle. To link Hesse's Siddhartha with historical Gautam Buddha, it is worthwhile to mention a remark of Hari Sing Gour about what Buddha replied to the people for the question who his teacher was and whose doctrine he possessed. Gour writes in the book *Spirit of Buddhism* as:

Buddha replied: I follow no teacher. I have overcome all foes and all stains; I am superior to all men and to all Gods. I am the absolute Buddha. And I am going now to Banaras to set in the motion, the wheel of the law as a king triumphant wheel of his kingdom. I am the conqueror. (506)

As Gautam Buddha, Hesse's Siddhartha also conquers himself and becomes the superior to all. According to Buddha, individual is superior to all the men and to be the superior, one should conquer his self. Regarding the doctrine and principle,

Buddha says mankind is like the blind directed in the darkness by the blind. He did not like to be directed by other.

Thus, by these reasons, we can claim that Hesse's Siddhartha is an expression of historical Gautam Buddha. Hesse has portrayed the picture of historical Buddha in his novel, *Siddhartha*.

IV: Conclusion

The researcher went through both texts, *Siddhartha* by Hesse and *Thus Spake Zarathustra* by Nietzsche, and came to conclude that both Hesse and Nietzsche have portrayed the picture of new nobility that is the concept of superman. Hesse has embedded the philosophy of superman in his famous novel *Siddhartha*. 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 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 Samana. 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 teaches 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 Siddhartha and Zarathustra are very much similar to each other for the quest of self to enhance their maturity. Hesse has embedded the philosophy of Nietzschean Superman.

Works Cited:

- Adams, Hazard.ed. *Critical Theory since Plato*. Washington: Hartcourt Brace Jovanovich, Inc, 1992
- Buddha and Buddhism*. The Encyclopedia Americana. 1996.
- Dorren Charles Van. *A History of Knowledge*. New York: Berkely Books, 1996.
- Gaarder, Jostein. *Sophie's World*. Trans. Poulette Moller. New York: Berkey Books, 1996.
- Gour, Hari Singh. *The spirit of Buddhism*. New Delhi: Rupa and Co, 2001.
- Hesse, Herman, *Siddhartha*. Trans. Joachim Neugroschel. New York: Penguin Book, 1999.
- Mautner Thomas. *Dictionary of Philosophy*. Massachusetts: Blackwell, 1996.
- Morrison, Robert. *Nietzsche and Buddhism*. Oxford University Press, 1997.
- Narada. *The Buddha and His Teachings*. Mumbai: Jico Publishing House, 2006.
- Nietzsche, Friedrich. *Thus Spake Zarathustra*. Trans. Nicholas Davey. Dundee University Press, 1997.
- Pandey, Birendra, ed. *Intellectual History Reader*. Kathmandu: M.M. Publisher, 2005.
- Sharma, Chiranjibi. *Foundation of Education*. Kathmandu: M.K. Publisher and Distributor, 2063.
- Williams, Mark. "Siddhartha- A Journey to the East". *Education About Asia*. Spring 1997. Vol. 2. <<http://www.asianet.org/EEA/SIDDHARTHA.htm>>