

Chapter - I

Hermann Hesse: *Journey to the East*

Journey to the East by Hermann Hesse, is the ultimate metaphor for everything that thinking individual is searching for. Early on, Hesse describes the vastness of the journey. The journey is an endeavor of the people who feel the lost and shattered in the mundane world. When we go to the depth of the novel we become clear that everyone is trying to get new dawn in their life because they are shattered by the warfare. The theme of the novel has been blended with spiritualism of two main religions of the world: Hinduism and Buddhism. The setting of the *Journey to the East* is Europe; early nineteenth century middle of the two fearful world war. In this turmoil context Hesse has created a League for fabulous journey of East. There is that mysterious League responsible for the journey. The League is a type of religious order, travel agent and education guide, all at the time. The narrator of the story is known only by Hesse's initials HH. Hesse tries to seek the spiritual truth through his autobiographical protagonist HH with his fellow travelers in the East, 'the home of light'.

Journey to the East is written from the point of view of a man HH, who is the member of "the League", a timeless religious sect. Hesse has included famous fictional and real characters, such as Plato, Mozart, Pythagoras, Paul Klee, Don Quixote, Tristram Shandy, Baudelaire and the ferryman Vasudev and young Brahman Siddhartha characters from one of Hesse's earlier work. A group goes on a pilgrimage to "The East" in search of the "ultimate truth". The narrator speaks of traveling through both time and space, across geography imaginary and real. The journey runs into a crisis in a deep mountain gorge called Morbio Inferiore when Leo, a simple servant, disappears causing the group to plummet into anxiety and argument.

Leo is described as the happy, pleasant, handsome, and loved by everyone, having a rapport with animals. To a discerning reader, he seems a great deal more than a simple servant, but nobody in the pilgrimage, including the narrator, seems to get this. The group starts bickering each other after Leo disappears. They accuse Leo of taking with him objects which they regard as very important for the further existence of journey. So they blame him for the eventual disintegration of the group and failure of journey.

Ten years later HH tries to write the history of the journey, which is deserted in the gorge Morbio Inferiore with Leo's disappearing. HH has lost contact with the members of the group. He believes the league no longer exists although he tries to write the story of his previous journey. But he is unable to put together any coherent account of it in the absence of league members. He roams everywhere to get them but nothing happens in his endeavor. Especially he looks for Leo to get description of the league but he doesn't meet him. And all his attempts to meet league member remain unfulfilled. His whole life has sunk into despair and disillusionment since the failure of his attempts. He has suffered in his life due to cause of unfulfilled desire. He has sold his favorite violin now with which help he used to provide melodious music to the group in journey.

Though HH finds Leo with the advice of his childhood friend Lukas, he fails to have proper communication with him. He is not even sure whether he got recognized by Leo or not when he meets him on a park bench. So he writes him a long, impassioned letter of "grievance, remorse and entreaty" and posts it to him that night. The next morning Leo appears in the narrator's home and tells him he has to appear before the high-thorn to be judged by the officials of the league. It turns out that Leo, a simple servant, is actually president of the league, and the crisis in

Morbio-Inferiore was test of faith which the narrator and everyone else flunked rather dismally and HH continues to flunk test after test even after finding this out. Leo takes HH in headquarter of the League for assembly. He hails the HH's suffering. HH knows the cause of suffering after meeting Leo. But the final denouement is a store of Hesse's typical Eastern mysticism at its finest.

Hermann Hesse was born in Calw in the Black Forest on July 2, 1877. His father, a Baltic German, came from Estonia; his mother was the daughter of a Swabian and French Swiss. His grandfather was a doctor, his maternal grandfather a missionary and indologist. His father, too, had been a missionary in India for a short while, and his mother had spent several years of her youth in India and had done missionary work there. His childhood in Calw was interrupted by several years of living in Basle (1880-86). His family had been composed of different nationalities; to this was now added the experience of growing up among two different dialects. He spends most of his school years in boarding school in Wuettemberg and some time in the theological seminary of the monastery at Maulbornn.

He was good learner, good at Latin though only fair at Greek, but he was not a very active boy and it was only with difficulty that he fitted into the framework of a pietist education that aimed at subduing and breaking the individual personality. From the age of twelve, he wanted to be a poet and since there was no normal official road, he had hard time deciding what to do after leaving school. He left the seminary and grammar school, become an apprentice to a mechanic, and at the age of nineteen he worked in book and antique shops in Tubingen and Basel. Late in 1899, a tiny volume of his poems appeared in print, followed by other small publications that remained equally unnoticed, until in 1904 the novel *Peter Comenzind*, written in Basle and set in Switzerland, had a quick success. He gave up selling books, married

a woman from Basle, and moved to the country. At that time, a rural life, far from the cities and civilization, was his aim. Since then he had always lived in the country, until 1912, in Gaienhofen on lake Constance, later near Bren, and finally in Montagnola near Lugano, where he had been until his death.

Soon after he settled in Switzerland in 1912, the World War I broke out, and each year brought him more and more into conflict with German nationalism; ever since his first shy protest against mass suggestion and violence, he was exposed to continuous attacks and floods of abusive letters from Germany. He won the heart of young generation and sprayed his thoughts in international level by help of his friend Romain Rolland. He got the sympathy of the people even in the countries like India and Japan. He was also acknowledged once again since the fall of Hitler in Germany. But his works were suppressed by the Nazis and partly destroyed by the war. Some of his texts have not yet been published.

In 1923, He resigned German and acquired Swiss citizenship. After the dissolution of his first marriage he lived alone for many years, and then he married again. He often went to Italy and once spent few months in India. He had almost entirely abandoned traveling since 1914. He had never been outside of Switzerland until his death. Hesse was shattered by the first wife's mental breakdown and of the World War I in 1914. Hesse regarded this as the second period of decisive conflict in his life. He was helped by advice and friendship of the psychiatrist Lang by taking up water-color drawing and from 1919, by intensive study of Chinese and Indian thought. From 1919, he lived almost a hermit's life in Montagnola near Lugano. Gardening and painting were his relaxation but the harvest of those years from 1919 to 1943 rests in his great novels. He received the Nobel Prize for literature in 1946.

Today his works continue to enjoy immense popularity. He died on August 9, 1962 just after his 85th birthday in Switzerland.

Of the Western philosophers, he has been influenced most by Plato, Spinoza, Schopenhauer and Nietzsche, as well as the historian Jakob Burckhardt. But they did not influence him as much as India and later Chinese philosophy. He has always been on familiar and friendly terms with fine arts but his relationship to music has been more intimate and fruitful, it is found in most of his writing.

Hesse started his literary career with the publication of neo-Romantic lyrics expressing his uneasiness with the world. In 1899, his work as a freelance journalist inspired Hesse to write his first novel *Peter Camenzind* (1904; trans.1961) about a writer trying to negotiate the difficult space between individualism and collectivism. Shortly after this, he wrote a semi-autobiographical novel *Beneath the wheel* (1906; trans.1958) about an ambitious youth presented by dominating and strict parents and teachers. Hesse was an anti-war activist who actively participated in anti-war activities during World War I. The disillusionment and despair created by the war and the break-up of his first marriage became the subject of many of his later fiction. His writing started to focus on the spiritual search for new goals and values to replace the traditional one. His much acclaimed novel *Demian* (1919; Trans, 1923) was strongly influenced by the ideas of Swiss psychiatrist Carl Jung. This novel received a strong appreciation from the intellectuals of the 1920s because of its treatment of the symbolic duality between the dream character *Demian* and his real-life counterpart, Sinclair.

Siddhartha (1922; trans.1951), Hesse's most popular novel, reflects Hesse's strong interest in the philosophies of India, which he had visited several times in his youth. The novel is about an Indian youth's difficult quest for spiritual peace.

Steppenwolf (1927; trans.1929), another of Hesse's widely read novels, gives an account

of nightmarish experience of an individual who has become a split personality between rebellious individuality and bourgeois convention. It tells how Heller, the protagonist in the novel, has become the split personality, and how his bourgeois self has been invaded by the spirit of a wolf from the steppes. In *Naziss and Goldmund* (1930; translated as *Death and Lover*), Hesse tells the story of friendship between two medieval priests, one content with his religion and the other still searching for peace.

Die Morgentlandfahrt (1932; trans.Eng 1956 as *Journey to the East*) is one of such books about those seekers, who are the members of league, a mysterious group. They embark the journey to get spiritual truth enlightenment and wonder in the East. But journey could not go ahead coherently. HH suffers during his whole life for the new dawn. At last he is acknowledged about the suffering and knows the true nature of faith by Leo. Hesse's last novel *Magidter Ludi* (1943; trans.1069 as *The Glass Bead Game*) which won for him the prestigious Nobel Prize, is set in a utopian future and is generally regard as author in perfection. *The Glass Bead Game* is a difficult allegory carried language through high-level discussion, and with almost no action.

Hesse's works found their popularity among the readers after World War II. The themes dealt by Hesse in his novels tried to fill the void and disillusionment created by war. Hesse's works became popular with younger readers because the central theme of his many novels presents conflicts of youth and especially creative artists in search of self. Even among modern readers of today, his works continue to enjoy the waves of popularity.

After getting the shape in 1956 after translation in English language, *Journey to the East*, with its strangely simple tale, written with a deep and moving empathy for humanity which was lost and shattered in the mundane world after devastation of World War I. It has touched the heart of millions of people due to its popularity for

spiritual perfection. The book has received the waves of popularity and reviewed from different perspectives since its publication. Rosner sees great mystic in most of the Hesse's novels. Hilda Rosner, one of the translators of the novel into English, sums up the story dealing about its mysterious way. She says:

Hermann Hesse's novels are great mystic, structures dealing with the ultimate question of life. Hesse's work is continuing dialogue with himself. *The Journey to the East* is the story of a youthful pilgrimage that seemingly failed. As the book opens, the narrator is engaged in writing the chronicle of this remembered adventure [...] the central experience of his youth. As he becomes immersed in retelling the chronicle, the writer realizes that only he has failed, that the youthful pilgrimage continues in a shining and mysterious way. (np)

Hilda Rosner's opinion also supposes the view that Hesse's most of the novels are mystic and they have close association with human life. Hesse's engagement in the philosophical journey of life ends without proper resolution because he fails to give answer to the mystery of life. But this does not mean that the journey itself failed, rather his expectations of journey seem to be shattered there.

The setting of the novel is in Europe and it covers the time span of World War I. The concerns of *Journey to the East* are universal it searches peace, prosperity and spiritual truth in human life. Eva J. Engle also accepts:

We are led to see that only is the search for a journey in which each sets by him; it is also a pilgrimage in search of self in which all mankind are engaged. As Hesse moves from *Demian* to *Siddhartha*, to *Morgerlandfahrt (Journey to the East)*, we encounter description of more and more highly differentiated aspect of the quest. The goal of

the search is not the self but "mensenwerding"(to develop into a human being). (262)

Hesse's most of the texts are about the goal of the search. He raises the question of humanity in his almost texts. The goal of search is not for personal interest it is for whole humanity.

Hesse's *Journey to the East* has been taken as the radical appeal for the alternative community. There is outlined Hesse's principle about social and philosophical precepts and his concentration upon the utopian elements of his work for alternative community in his final two novels, particularly *The Glass Bead Game* and *Journey to the East*. Prosperous and utopian concept is drawn in the novel for the alternative community than the existing one. Lawrence Wilde, a critic, sees the concept of utopian alternative community in Hesse's works. He states: "However, it is only with the publication of his penultimate novel *The Journey to the East*, that he introduces the idea of collective commitment in the form of an elite community striving to fulfill the highest spiritual and cultural ideas" (89).

According to Wilde, Hesse's novel *Journey to the East* has introduced the idea of collective commitment for an elite community through journey to the east. But it is not actually an appeal for alternative community. It has shown the cause of human suffering as a whole.

Lawrence Wilde has also described as the spirit of hope after the World War I beside the alternative enlightenment community. He says:

In order to gain a clearer view of the development of Hesse's ideas on the alternative enlightened community it is worth looking at his depiction of the League of the journeyers to the East to whom *The Glass Bead Game* is dedicated The focus on a fantastic journey

undertaken in a spirit of hope after the horrors of the World War I. Hesse comments that the country was 'full of saviors, prophets and disciples' with 'presentiments about the end of the world' and pronounced in Eastern mysteries and religion. (89)

Wilde emphasizes that Hesse has developed an idea for enlightened community using the Eastern mysteries and religion in his texts. He focuses on fantastic journey to bring the new spirit of hope among the people after horror of the war.

Robert K. Greenleaf has studied the novel through the normative theories of leadership. He raises the ethical issues of current leadership and studies the text by analyzing and expanding the new this theory. Greenleaf summarizes the novel as the servant leadership. He states:

On the journey a servant named Leo carries bags and does the travelers' chores. There is something special about Leo. He keeps the group with his presence and songs. When Leo mysteriously disappears the group loses their way. Later in the book main character H.H. discovers that the servant Le was actually the leader. The simple, but radical shift is emphasized from followers serving to leaders to leaders serving to followers. (17)

Greenleaf's normative theories of leadership sees to Leo as a good leader. The unity of journey has collapsed there due to his disappearance. Everybody knows the true leadership of Leo. But his physical appearance and daily life activities are related to Buddhist monk. He searches salutation of every problems of human life rationally. And he succeeds to regain the shattered life League members by preaching the causes of suffering. In this he unites all League members.

Newton comments on Hesse's fictions as autobiographical and confessional

imagination. Bringing the reference of Eguene L Stenzing, Newton states, "The basic problem of autobiographical writing is seen to lie in the extent to which we can, in fact, "feel about" one's self or, perhaps most fundamentally, whether one can even really 'experience' it" (351). He says that most of Hesse's novels are autobiographical. He has used his 'self' in his texts. The *Journey to the East* is written in narrative form. Hesse confesses his desire through his autobiographical character HH in novel.

Finding out another aspect in the novel Sible Bozdogan takes the novel as "a grand tours" (38). According to him, the novel is a grand journey of those people who always seek wonder, enlightenment and peace. They are in the tour of East which is the land of new dawn. All people of the world are included in this tour for world brotherhoods.

The novel is not only grand tour and appeal for an alternative community. It is the vast journey of the East, the home of light. The novel is an endeavor of the people who feel lost and shattered in the mundane world. We can find out in the depth of the *Journey to the East*, all characters are trying to get new dawn of spiritual satisfaction and truth. So he describes the vastness of the journey for home of light, east. The East is land of the great sacred religions; Hinduism and Buddhism. These religions always seek the path of salvation for human perfection in this mundane world.

Hesse's *The Journey to the East* is a journey of those people who search the spiritual truth in the mundane world due to fearful calamities of the World War I. Though the novel has European setting, it is based on the Eastern philosophy. It is blended with two great religious philosophies of the world: Hinduism and Buddhism. Due to his too much desires, the protagonist, HH suffers a lot in his life. His journey towards the East fails due to lack of faith. Though he thinks that his journey failed, at last he conceptualizes the true realities of journey. He has failed but the journey has

not failed. It is continuously moving ahead in a mysterious way. These events of the story are related to the eastern religious concept suffering and salvation.

The text has been analyzed from different perspectives by different critics. The core theme of the novel is blended with Eastern religious perspectives. The whole text is moving around the Eastern mysticism which is associated with Hinduism and Buddhism. Suffering of the HH has drawn him in disillusionment. He always wanders for salvation. The novel is written in 1930s which is supposed to be the most miserable period in history of the world. End of the World War I and probable signs for the World War II was bringing suffocation and complication in the life of people of the world. They were, actually, in search of spiritual peace, prosperity and stability. They took the East as the land of peace, prosperity and spiritual light. Hermann Hesse creates this novel by internalizing this sentiment of people and takes them to the East. Therefore it is essential to analyze the novel through eastern religious perspectives. With the help of Eastern philosophies, the concept of suffering and salvation as a major theoretical tool, present dissertation is an effort to research the novel, *Journey to the East*, as the protagonist's quest for spiritual truth.

Chapter-II

Religion, Suffering and Salvation

Religion

Generally religion defines as a strong belief in a supernatural power or power that controls human destiny or an institution to express belief in a divine power.

Oxford Advanced Learner Dictionary (6th edition) defines religion as "the belief in the existence of a god or gods, and the activities that are connected with worship of them" (1075). Different sources have used to define the religion. Some sources have tried to use formalistic, doctrinal while others have emphasized experiential, emotive, valuation and ethical factors. Sociologists and anthropologists find to see religion as an abstract set of ideas, values of experience developed as part of a cultural matrix.

Religion is the basis of human life. Religion influences every human action and behavior so it affects the activity of human life. We cannot reject the fact that 'religion' has been the source of establishing 'world peace' and world peace means peace for all human beings. The aims, ideas, objects and high values of religion are necessary for world peace. Religion is the important aspect of human life to teach the morality. It teaches the good norms and values for the welfare of human beings.

Rabindra Kumar, thus express the importance of religion:

Undoubtedly, the religion has an important place in the human life and it joins the heart and hearts. The religion inspires the people to lead an ideal and peaceful life. All the Hindus, Muslims, Christians and Sikhs offer prayer to one and the same God for bestowing love, peace, unity, and prosperity. Thus, all the religions communities are equal and sacred and everybody should pay respect to all other communities and should refrain from criticism. (2)

Religion plays important role to connect the heart of people. All religions of the world are inspired to human being toward the peace, prosperity and perfection. All people are equal in the eyes of the all Gods so people should respect to all religion equally.

Nathal says that "religion is as much necessary as the food that we eat in our daily life" (161). Religion enjoins us to exercise control over our desires and ambitions. Mind is the center of desires and it drives us to many different activities regardless of whether they are pure, holy or not. Nathal says that so religion "inspires us to make our mind healthy by censoring our desires and impulses" (162). He further comments, "The aim of a religious man is spiritual development, which aims at unfolding the intrinsic traits of a human being. It does not complete materialistic needs" (163).

Materialistic development is the development of physical objects. It does not help us develop our inner virtues. They can be promoted only when one makes spiritual endeavors. There should be balance between attachment and non-attachment. Spiritualism is not all about the belief in destiny and fate. Some people mistake religion as the path that guides one to the world where one believes in destiny as the primary factor of everything. Religion makes a way or safeguards the efforts of a man towards spiritual realm. The religion and spiritualism are interrelated.

Today, there are numerous challenges and problems faced by human from every possible background, location and social class. Everyday people must face issues of health, safety and morality. It is because of these daily challenges that religion continue to exist. Religion is the universal tool for explaining things which we do not understand the context of the known physical world.

Religion helps us to transmit our values from one generation to another and influence the way we interact with natural environment it teaches us how to see ourselves in light of the universe and give purpose of humanity. Main religions of the world: Hinduism, Judaism, Zoroastrianism, Buddhism, Shinto, Confucianism, Taoism, Christianity, Islam, Sikhism, and Baha'I etc.

Hinduism

The religion that has come to be known as Hinduism is the oldest and the most varied of all the great religions of the world. The word 'Hinduism' is derived from a geographical term based upon the *Sanskrit* name for the great river that runs across the northern boundaries of India, known as the *Sindhu*, which the Greeks called *Indus*, came to be known as the land of the Hindus, and the vast spectrum of faiths that flourished here acquired the generic name Hinduism. In fact, Hinduism calls itself the *Sanatan Dharma*, the eternal faith, because it is based not upon the teaching of a single preceptor but on the collective wisdom and inspiration of seers and sages from the very dawn of India civilization. Hinduism is one of the world's great religion, is professed by millions of people, mainly in the Indian sub-continent. Along with theology, Hinduism also includes social institutions a legal tradition, literature, art, science and philosophy.

The first collection of Indian philosophy that was written down was the Vedas. The word '*veda*' comes from the *Sanskrit* '*vid*', meaning knowledge; the Vedas are "sacred knowledge". Their exact date is controversial; it is possible that the knowledge backs 10,000 years B.C. and first written around 3,000 B.C. The metaphysical foundation of Hinduism which is expressed both in the *Vedas*, *Bhagavat Gita* and *Upanishads* is that reality (*Brahman*) is one or absolute, changeless, perfect and eternal. The ordinary human world of many separate and discrete things is an

illusion. Through meditation and purity of mind, one can experience their true self which is *Brahman*, as God, the one infinite eternal person who experiences the supreme reality as self.

The following *Mantra* and quotes express the aspiration in Hindu religion:

"*Om Asato Ma Sadgamaya, Tamsoma Jyotirgamaya, Mrityerma Amritam Gamaya* "

("Om lead me from falsehood to truth, from darkness to light, from death to immortality.")

The ethics of Hindu is essentially *Dharma* centric. *Dharma* is described as a code of conduct which holds people together in integrating individual's character, organizing society and assuring political stability by performing Vedic rituals, observing duties of the *Dharmasastras* and following the paths trodden by pious and learned men leading to prosperity (*Abhyudaya*) and salvation (*Nihstreya*) of the individual. It includes all values within its fold social and individual, political and philosophical, religious and legal. It is used in such a broad sense that it becomes all-comprehensive. The ethics of Hindu is flexible. In this regards D.P. Mishra states: "Hindu is flexible and adaptable. Its main aim is to serve the purpose of bringing social equilibrium, social stability with the all round personality development of the individual" (156).

According to him, *Dharma* has formulated with accordance to human needs. It is not rigid concept, but a dynamic principle and a flexible. It serves the humanity. Swami Nikhilanand justifies the relative nature of *Dharma* and takes absolute *Dharma* as the cause of injustice. He says:

Hinduism emphasizes the relative nature of *Dharma*, and does not recognize absolute nature of evil may be described as what is less good, one can't stipulate what is also totally good or evil for all men at

all times. The attempt to do so and to judge all people by a single concept of Dharma or to impose upon all a single idea of rightness, has been the cause of much injustice to humanity. (71)

Hinduism always focuses on the relative nature of *Dharma*. It says that people of the world are not absolutely good or bad. A single idea of rightness is an indicator to judge the good and bad aspects of human life.

Hindu religion has life stages and class system (*Varnasaramadharm*). The elements of social and individual ethics come under *Varnasaramadharm*. Generally speaking *Varnasaramadhram* are social duties, while *Asarmadhrama* are personal duties. Though, they cover two different groups of duties, they can be summarized under the common category of *Dharma*. Its significances can't be denied for social and personal duties but it does not fit for modern world due to evaluation of the society. In this regards Mishra states:

No doubt the class-system was significances for the social life of the ancient periods. It may be admitted that it was rather essential to regulate the existing social morality of the people. So the usefulness and moral significance of the class-system in this time can't be denied. But due to the evolution of a higher and altogether different type of society which has become enormously big and complex today, old frame-work of class system will no longer suit the purpose. Today, a father can be a farmer while his son may be a soldier or an economist. Thus, the *Varnasarmadharm* of the epic will not fit in modern set-up of things. (62)

The contemporary modern society denies the significances of the class system of Hinduism. The modern society is very big and complex so the old frame work of class system is not suit to perform the social duties.

Hindu *Dharma* defines the four stages of man's life as four *Ashrams*. They are the *Brhmacharya* (the stage of the young celibrate student), the *Garhasthya* (the stage of the house holder), the *Vanaprastha* (the stage of the forest dweller or hermit) and finally the *Sanyasa* (the stage of renunciation). The path defines a steady evolution of the qualitative aspect of one's life and it proves beneficial to the individual and to society Shashi Ahluwala thinks: "It is essential from the point of view of the society that one who is economically well off should be magnanimous enough to give share of his income to the poor of those who are in need" (1). According to him, it provides the necessary backdrop for the ultimate shift from material life, to a lonely existence in forests and then to the stage of complete selflessness and meditation in the *sanyasa* stage. We need to understand the phenomena of materialism fully so that it does not become a negative force. This is possible only by understanding the eternal values essential for spiritual realization.

"*Dharma, Artha, Karma, and Moksha* are the four values propounded in the Hindus Scriptures" (Rao, 48-49). *Dharma* is termed as duty, *Artha* Wealth, *Karma* desire, and *Moksha* salvation. According to Rao, "duty is the part of human life" (49). Even when a man aspires for the life possessed by spiritual perfection, he has to live a life discharging the duties and responsibilities. It is the matter of a gradual evolution from imperfection to perfection and a state of freedom. Similarly Hindus do not despise *Artha* and *Karma*. They have a "right and limited jurisdiction in the building up personality" (Rao.49). They fulfill their function only when they serve the end, *Moksha*. Wealth, velour and power are in themselves neutral. Their moral nature is

determined by the use to which they are put. The spiritual aspiration, in order to attend *Moksha*- a spiritual realization- needn't affect a violent rupture with ordinary life.

Wealth is necessary for human life. Wealth and virtues are complementary to each other. Rao states: "*Artha* is absolutely necessary for man's life. It is the source and means of sustenance of all virtues not to speak of the mere gratification of desires. Without wealth, virtues become impracticable" (53). Man can not get *Moksha* without wealth. It is a difficult task to get salvation without wealth. Only the question is how one uses it whether for the welfare of humanity or personal benefit. If we use wealth for rendering service to mankind, then it is positive for gaining a spiritual realization.

Suffering and Salvation in Hinduism

Hinduism sees the suffering of our life as caused by our attachment to things, which are not real but seem to be real. This view is based on the belief that this body, this food, this house and everything worldly, are not true realities of our life. Hinduism says that the suffering comes only when we give ourselves the idea that these worldly things are more important than the Absolute. According to *Sri Isopanishad*, "A living beings of mundane world has four defects" (Prabupada, 14). The book further says that a man "must commit mistakes, sometimes be illusioned, must try to cheat others and be endowed with imperfections" (14). This principle says that no one can be perfect in this world. Radhakrishnan writes in his book *The Hindu Way of Life*, "The entire world of manifestation and multiplicity is not real in itself and seems to be real only for those who live in ignorance (*avidya*)" (16). This means, for Hinduism, this world is imperfect and a man and his actions are also imperfect

accordingly. Whatever work he does in this world is in vain and "bind him firmly to this cosmic process" (Yogananda, 16).

The Hindu lives in two worlds of the Absolute and world of the dust bowl. The absolute world is true world where it is known that none of these things around us truly matters. All will grow old and die all will be repeated. The cycle is forever and must be done but the truth of the world shows this only to be dust and valueless endeavor. The other world is this dust bowl that we live in. One can not ignore this for the cycle must continue. Hinduism says that to get rid of this imperfection one should accept the truth that there is the supreme lord who may help him get redemption.

Hinduism believes in the doctrine of cause and effect. As Radhakrishnan writes:

The world Karma means action. Sometimes the word is also used to mean the effect of action. According to this doctrine all good actions produce good effects, and bad actions bad. The fruits of good deeds bring pleasure and enjoyment to the doer, while fruits of bad deed cause him suffering and pain. (28)

According to this philosophy, the energy of an action is transformed into another kind of energy. Eventually, it comes back to the doer much like a boomerang-effect.

Hinduism does not believe in fatalism belief that all is predetermined. According to the doctrine of *karma*, a person's future is his own creation.

The good or bad actions done in the present will cause enjoyment or suffering in the future. R.N. Dandekar in his book *The Role of Man in Hinduism* says:

The doctrine of karma is the solution offered by Hinduism to the great riddle of the origin of suffering and the inequalities which exist among men in the world. According to the Hindus, the law of causation operates in the moral world in as invariable and inviolable a manner as it does in the physical world. Every action of an individual leads to some results, good or bad, and the life of the individual who acts becomes conditioned by the consequences of those acts. This is the inexorable law of Karma, the law of action and their retribution. (102)

Hinduism says that an individual should make himself free from this worldly flaws by assimilating himself to the supreme. He needs either suffering or actions, which is essential as means for the purification of the mind. *The Bhagavad-Gita*, an upshot treatise of all works concerning Hinduism, also has the same idea. It says that there should be the complete suppression of the world of becoming in which all actions occur. While talking about the redemption of man it says, "the wise free themselves from the cycle of birth and death by renouncing the fruits of action in the material world" (Prabhupada 136). It further emphasizes and accepts the existence of the supreme power ruling the world and concludes that, "everything is his hands legs, his eyes and faces" (636). As this work accepts, the supreme soul resides in the heart of every beings, he is the enjoyer and the Lord of all.

According to Hinduism, liberation does not mean dying and going to heaven. True liberation means liberation of the individual soul from the cycle of birth and deaths, from the sense of duality and separation and union with *Brahman*, the supreme soul. Hinduism does not prescribe a particular way to achieve this goal. It is

goal specific, but not path specific. This way it differs radically and fundamentally from all the other major religions of the world. It specifies the primary and the most important objective of human life as self realization but leaves the specifics of the manner and the method in which it is to be attained to the wisdom of the scholars and philosophers and to the individual themselves. Radhakrishnan writes:

Moksha is the realization of the purpose of each individual. On the attainment of perfection the historical existence terminates. When one individual completes his purpose he develops the universality of outlook characteristics of perfection, but retains his individuality as a center of action when the whole universe reaches its consumption, the liberated individual lapses into the stillness of the Absolute. (46)

Though there is not any specific way to attain *Moksha* or liberation in Hinduism, it focuses on three possible paths that lead an individual towards perfection. The three paths to which we find reference in the Hindu scriptures such as *Bhagavad-Gita* are the path of knowledge (*Jnana marg*), the path of action (*Karma-Yoga*), and the path of devotion (*Bhakti marg*).

The first path i.e.the path of knowledge says that the cause of our bondage, the cycle of rebirths in this world is ignorance or *avidya*. According to this view, our ignorance consists of the mistaken belief that we are individual selves and not one with the ultimate divine reality called *Brahman*. It is this ignorance that gives rise to our bad actions which result in bad *Karma*. Salvation is achieved through attaining a state of consciousness in which we realize our identity with *Brahman*. This is achieved through the deep meditation, often as a part of the discipline of yoga. The second way is the way of action or *Karma Yoga*. This is a very popular way of salvation and lays emphasis on the idea that liberation may be attained by fulfilling

one's familial and social duties thereby overcoming the weight of bad *karma* one has accrued. The third and final way of salvation is the way of devotion or *Bhaktimarga*. This path satisfies the longing for a more emotional and personal approach to religion. It is self-surrender to one of the many personal gods and goddesses of Hinduism. Such devotion is expressed through acts of worship, participation in the festivals, pilgrimages etc. *Bhagavad Gita* combines the best elements of these paths in a masterly manner and presents to us a very unique and holistic way of achieving self-realization through thought, through action and through love. *The Gita* does not preach renunciation of action but renunciation of attachment to action and desire for its fruit. It says that one must enjoy or suffer from the fruits of his good action as well as bad action, accepting either sorrow and suffering or pleasure and happiness emanating from his action.

Buddhism

Siddhartha Gautama, the Buddha ('enlightened one'), founder of Buddhism was born in Nepal about 563B.C. in a very sophisticated family in Sakya dynasty. He married Yashodhara, a beautiful princess and lived in luxury. When he was twenty-nine, he awoke to the recognition of man's fate, which is to grow old and sick then die. He began to seek some sorts of allaying the pain of life, overwhelmed with sadness.

One day he left his luxurious princely life, wife and infant son and wandered south to the Magedha kingdom, hoping to find teachers who could give him the answers to his questions about the meaning of suffering with them. He attained a state of mystical contemplation, as was traditional in Indian religion of the time. But he was not merely to contemplate existence. Other teachers promised him deep understanding if he would undertake a life of extreme asceticism. For months he ate

and drank little and exposed his body as elements. In this way he came to understand what it was to suffer but he still failed to comprehend the reasons for suffering.

He then renounced asceticism, began to eat, and regained his health. But he would not give up his quest. One certain morning in May, 528 BC, he sat down cross-legged under a great Bo tree (banyan), at a place now called *Boddh Gaya*, and determined not to move until he had achieved the enlightenment that he sought.

He thought for hours, turning and turning in his mind, Mara, the evil one appeared and tempted him to give up the search. "Do meritorious deeds?" said Mara. "What is the use of your continuous striving?" Gautam ignored him; he was proof against any temptation. Mara departed, Gautam spent the rest of the night in contemplation. By the next morning, the morning of May 25, when he was thirty-five, he had attained the awakening, and become a supreme Buddha. Buddha realized the deep truth which is very difficult to see and comprehend. Doran in his book *History of Knowledge* writes, "The truth the Buddha found can't be accurately described in few sentences, perhaps it requires a life time to understand it" (22).

The whole philosophy of the Buddha can be summed up in Four Noble Truths, as he explained. The first, which he understood before he left on his pilgrimage, is that man's existence is full of conflict, sorrow, and suffering. The Second Noble Truth holds that all this difficulty and pain is caused by human desire. The Third Noble Truth can be found emancipation and freedom- *Nirvana*. The Fourth Noble Eightfold Path is the way to this liberation.

Nirvana can be achieved by the observance of the Eightfold path, consisted of right view, right thought, right speech, right action, right mode of living, right endeavor, right mindfulness and right concentration.

In a sense, Buddhism is not a religion, for it worships, no God. But this primarily ethical doctrine soon spread out and wide, partly because of the fervent speculation which it is everywhere engenders, partly because of its revolutionary overtones. The Buddha, a man of profound understanding and deep sympathy and compassion, had held that all men are equal in their common destiny. He had therefore opposed the idea of caste. His followers carried the principle of social equality throughout southern Asia, for political troubles and enlightened progress in many ancient states.

Suffering and Salvation in Buddhism

"Desire for what will not be attained ends in frustration; therefore, to avoid frustration; avoid desiring what will be attained" (15), Professor A.J. Bahm formulated this basic principle of Buddhism in his words. Buddha has formulated the Four Noble Truths and the Eight Fold Path. Buddha constructed his system from the fact that suffering exists and a release from it must be found. The First Noble Truth is the fact of suffering. The Second Truth is that sufferings arise from human desire for something, and that this desire can never be satisfied. The Third Truth is that there is a way to achieve a release from suffering. And The Fourth Truth prescribes the manner of overcoming suffering and attaining true knowledge. The first two steps in the Eight fold path, which leads to the cessation of suffering, are right understanding and right resolution; a person must first discover and experience the correctness of the Four Nobel Truths, and then resolve to follow the correct path. The next three steps from a kind of unit: right speech, right behavior, and right livelihood. These reflect the external aspects of a person's life. The interior disciplines constitute the final three steps: right efforts, right mindfulness, and right contemplation. By these means, the following of Buddha can be an enlightened one.

Commaraswamy in his book *Buddha and the Gospels of Buddhism* comments:

Human life is of supreme value to Buddhist as the only condition from which the good can be reached [...]. But we have to recognize that the quality of life is varied and Buddhism is far from optimistic about any and every sort of life. (102)

Buddhism says that all suffering arises from craving and attachment, and the roots of them are ignorance and unawareness. Human beings are "ignorant both of the real nature of things and of himself" (Ross 88). It is true to say that Buddhism begins and ends in the study of suffering. One is born into suffering, and one must die and experience pain and loss. Buddhism concerns itself very much with the study of suffering in all its forms, what it is, how it arises and how its causes might be cut, overpowered or transformed into a life that minimizes suffering. It has been clearly mentioned in *Dhammapad* as:

The thought of thoughtless man grows like a creeper; he runs from life to life, like a monkey seeking fruit in a tree. Whomsoever this fierce thirst overcomes, full of poison, in this world his suffering increases like the abounding Birana grass. (334)

In Buddhism one is encouraged to explore what suffering is, the various forms it comes in and their root causes. One lives much of his life in the entangling web of desires and aversions. Buddhism aims at the demolition of the self and the creation of, "subtle mindfulness, bliss, great compassion and moderation and gentleness" (Paul Ingram, 26). These must be cultivated within a general atmosphere of subduing the passion, subduing the desires and aversions and cultivating a caring attitude to all life.

In the world there can not be a religion without salvation. The concept of salvation has been defined differently from one religion to another. Each religion has

its own term to denote the same thing. In Buddhism, the term *Nirvana* is used to mean salvation. In the words of Coomaraswamy, "*Nibbana* is one of the names for the goal and summon bonum to which all other purpose of Buddhist thought converge" (171). Similarly Narada defines the *Nibbana* in his book *Buddha and Teaching* as, "The 'Pali' word *Nibbana* (Sanskrit-*Nirvana*) is composed of 'Ni' and 'vana'. 'Ni' is a negative practice. 'vana' means weaving or craving. This carving as a cord to connect one life to another" (491).

What is *Moksha* to the *Brahmans*, the *Tao* to the Chinese mystic, *Fana* to the Sufi, *Eternal life* to the follower of Jesus that is *Nibbana* to the Buddhist. The literal meaning of *Nibbana* is 'dying out' of or a state in which there is no suffering of birth and death. Even within Buddhism itself, the different traditions have got their own ways to attain enlightenment. The Theravada tradition primarily emphasizes "ethical conduct, mindfulness and self-restraint" (Ross 177), and which aims at achievement of enlightenment but full probably after many future lifetimes. The Mahayana tradition primarily emphasizes not just attains enlightenment but full "Buddhahood." This means that it is not just to get insight and personal release from Samsara, but to actually become a Buddha, who helps others through their lives to attain wisdom and realization. In the Mahayana Zen tradition, the rather ruthless destruction of the self through reflection, passivity and self denial is the fruit of a life of great discipline and simplicity. The Tibetan tradition strives for the attainment of selflessness through practicing extraordinary compassion and by putting the suffering of others before one's own to develop the very selfless love of Buddha as well as wisdom. It is thus Buddhism is a religion of self transformation and self improvement through application of continuous effort.

Buddhism relies greatly on meditation, wishing to be saved from the cycle of *Karma* and Rebirth. Scholars like Henry and Clarke admit this in *Buddhist Discourse* and state, "protestant Christianity teaches salvation by faith; while Buddhism places great reliance on meditation" (280). So, one important thing here is that a Buddhist practitioner strives for *Nirvana*, to be free from the miseries of rebirth. To attain *Nirvana*, he takes the way of meditation and observes a saintly life. For the realization of *Nirvana*, one has to accept the existence of unsatisfactoriness as an indispensable fact. The cause of existence of unsatisfactoriness is one's attachment to what is changing. One craves for what is fleeting and disappearing. This craving can be realized through, "penetrative wisdom developed by insight meditation" (Henry and Clarke 258).

Buddhism denies all the existence of soul. Buddhism does not accept any type of metaphysical or non-verifiable reality, but only an empirical reality. Buddha was rather logical, scientific and rational in his approach. He did not speak of supernatural phenomena or an afterlife, and he dismissed the possibility of miracles. He had little use of rituals and formalistic laws, and he urged each man to work out his own salvation. Buddha stressed that this would be possible only within the framework of the Four Truths and Eightfold Path.

Hinduism sees the suffering of our life as caused by our physical attachments which are not real. The physical phenomena are not true realities of our life for Hinduism. So Hinduism says that an individual should make himself free from this worldly flow by assimilating himself to the supreme to get salvation. Similarly Buddhism is constructed in the Four Noble Truths and the Eightfold path. Four Noble truths searched the facts of suffering, cause of suffering, release from suffering and overcoming of suffering. Those Noble Truths follow the correct Eightfold Path to get

salvation which gives to men spiritual perfection through deep meditation, called *Nirvana*.

In this way both of the religions deal with the true nature of spiritual truth for human beings. The very word Suffering has a resonance that relates to our sense of life's meaning and the threat suffering poses to our hopes of happiness. It doesn't refer just to maladies, pains, and difficulties with which we can and should cope. It is the spiritual dimension of our existence or the "contemplative" aspect of our being. Suffering is a spiritual phenomenon, an event that strikes at the faith we can have in life. Hesse's text *Journey to the East* is based on this same concept. Hesse's Fictional and autobiographical character HH goes towards the East to search the spiritual satisfaction due to the suffering of World War I with the League, religious sect. Although he fails due to his despair and disillusionment, his continuous efforts, meditation and extreme devotion in faith, reach him spiritual truth. So the key concept of these two world religions: Hinduism and Buddhism will be applied in the textual analysis of this dissertation paper's next chapter.

Chapter - III

Journey towards the Home of Light: A Textual Analysis

The novel is set in the early twentieth century of the world on the background of war. At that time people were living wounded life due to the bloodshed of World War I. The people had suffered from the war calamities. So they wanted to be free from the painful days of war. In this context Hermann Hesse's autobiographical character HH has created the League, a timeless religious sect. He has included all the artists, musicians, poets, and philosophers of the world history in the League. Some of them are fictional and some of them are real, such as Plato, Mozart, Pythagoras, Paul Klee, Don Quixote, Tristram Shandy, Baudelaire and the ferryman Vasudev and young *Brahman* Siddhartha, characters from one of Hesse's earlier work, *Siddhartha*, are from the East. All of these members of the league are pilgrims to the East in search of spiritual truth. It is Hesse's fictional attempt to bring those seekers of the West, who have suffered from the war calamities of the early twentieth century. So Hesse has united the people of the world together and taken them towards the East, a home of light. East is the land of Lord Gautam Buddha. Lord Buddha propounded the way to get spiritual peace in human life. Similarly this is the land of earliest Hindu Philosophy. The early Western philosophies have developed in the base of the Eastern philosophy. So he collects those seekers of the world and brings them to East for the new dawn of humanity. It is not only a physical journey. It is a journey of spiritual perfection for human beings. Hesse has included different characters of his other books, derived from different time-period of the earth's history, and he had portrayed them as all beings involved in a great pilgrimage, a symbolic trek that he called *Journey to the East*. So he has suggested in this book that the whole human race is engaged in a long journey to a new dawn.

It is described that the *Journey to the East* is the goal of humanity. All races of the human beings have engaged in the journey for spiritual peace and prosperity. It is not only journey of geographical land to search of new territory; it's a fictional journey for human welfare. The journey is beyond the geographical boundaries. It is fictional attempt to get the soul of youth. So in this regard, HH narrates: "For our goal was not only the East or rather the East was not only a country and something geographical but it was the home and youth of soul, it was everywhere and nowhere, it was the union of all times" (24). The goal of the League is not only to reach the East or any particular country. There is not created any territories and limitation of time for journey. It might be taken anytime and anywhere. It is fictional attempt to reach ultimate goal of life which is beyond the phenomenal world.

Journey to the East is about those seekers, who are the members of League, a mysterious group. They are explorers and philosophers; they embark on a journey limitless to space and time. The journey is, in its strict sense, "to the East" but what that really means a sort of existential wandering quest for spiritual truth, wonder and enlightenment. Hesse's narrator, HH, is an ex-league member who tells the whole story of their journey and its eventual failure that he alone has survived, or so he thinks. As he writes in his nostalgic feeling, it is not the journey that failed but he has failed. He has lost his faith, and sucked into the terrible mundane world of lost. Every physical things have been sunk him into frustration and suffering. HH reflects a sense of horror of devastation of the World War I. The times after World War I is described by Hesse as "troubled and confused, yet this, fertile", for all the scientific advance of the period, "there was readiness to believe in strange things beyond the reality" (7). So Hesse brings those seekers in his journey in the land of the light. They

are frustrated and suffering from contemporary devastation of the world. They are lost in the shallow and unhappy details of the modern world. HH says:

Shattered by the war, in despair as a result of deprivation and hunger, generally disillusionment by the seeming futility of all the sacrifices in blood and goods, our people at that time were lured by many phantoms, but there were also many real spiritual advances. (10)

HH involves in the unique journey and attempts to describe the fabulous journey without taking any tokens, mementos, documents and dairies relating to the journey in the difficult years of misfortune, sickness and a large number of his recollections have also vanished. Painful days of war period have suffered them. They walk toward the East to meet their destination. The League is responsible for the journey of the East. Brothers of the League are not actually for new territory, and they do not use the modern means of transportation and communication as railway, steamer, automobiles, aeroplane, telegraph etc for the journey. HH narrates the fictional journey:

And as we League brothers traveled throughout the world without motors, cars or ships, as we conquered the war shattered world by our faith and transformed it into paradise, we creatively brought the past, the future and fictitious into the present moment. (24)

Their faith transfers into despair due to cause of the war. The results of war shatter them. They start their journey without any modern means of technology which might be useful to them. They are in fictional journey to heal wounded heart and for the betterment of future.

It is heroic and magical attempt to search the spirituality after the World War I at this circumstance there is draught of the spiritual satisfaction. And on the other

hand HH believes the very mysterious reality beyond the contemporary advanced and scientific discoveries of society. So in the novel HH narrates:

It was shortly after the World War I, and the beliefs of the conquered nations were in an extraordinary state of unreality. There was a readiness to believe in thing beyond reality even though only a few barriers were actually over-come and few advances made into the realm of a future psychiatry. (7)

The conquered nations are sunk into the unreality of the War World I. These nations are celebrating physical happiness of new advances and victory which is false reality. Their journey starts at that time across the Moon Ocean to Famagusta under the leadership of Albrert the great to discovery of the Butterfly Island with twelve groups. The narrator is seen coming up against one of the greatest obstacles in his account how the spiritual plan of experience make proportionately more comprehensible to the reader. It is permitted to disclose to him the essence of the League's secret. But he thinks perhaps every thing will remain incredible and incomprehensible for him. This paradox must be accepted by him due to the cause of his agreement with Siddhartha, his wise friend from the East, member of the league. Once he says:

Words do not express thought very well, everything immediately becomes little different, a little distorted, a little foolish. And yet it also pleases me and seems right what is of value and wisdom to one man seems nonsense to another. (8)

HH brings the reference of Siddhartha about paradoxical nature of thought. The expressing word and thought of one might be incomprehensible to another person. One person receives the thought as valuable at the same time it seems nonsense for

another. Most of the members and historians of the League recognized and faced up with this difficulty, even centuries ago. One of them expressed it in immortal verse:

He who travels far will often see things
 For removed from what he believed was truth.
 When he talks about it is the fields at home,
 He is often accused of lying,
 For the obdurate people will not believe
 What they do not see and distinctly feel.
 Inexperience, I believe
 Will give little credence to my song. (8)

HH wants to create his own history which seems beyond the world history through this true experience of the spiritual journey. All of the so called history books of the world only excite people for the warfare. "The whole of world history often seems to him nothing more than picture book which portrays humanities most powerful and senseless desire, the desire to forget" (9). The contemporary work was creating the excitement of wars. The contemporary texts portrayed the experience of long horrible, monstrous war. So HH is going to write a small note for the human welfare. He has thought that, a note should make a small contribution towards it.

All brothers of the league have their lofty goals and these goals are under a common flag. Different members have different goals, some of them are not understandable but all of them are respectable. HH's personal life goal is to see the beautiful mystical princess Fatima, and, to win her love. The speaker has good fortune to join the League immediately after the end of the World War because his country is drawn into the despair and disillusionment.

The journey is for real spiritual advance towards the Eastern mysteries and religion.

With this concern he narrates:

There was also at that time a widespread learning towards Indian, ancient Persian and other Eastern mysteries and religion, and all this gave most people the impression that our ancient League was one of the many newly-blossomed cults, and that after a few years it would also be partly forgotten, despised and decried. The faithful amongst its disciples can not dispute this. (11)

The popularity of the ancient Eastern mysteries about the faithfulness impresses too many newly-blossomed cults of West including to the League. Due to this cause, members of the League walk towards the East, the land of Lord Buddha to collect the faith. Faith is virtual way to overcome the physical suffering of human life.

HH fully dedicates himself to this project, hoping to gain his goal from this journey into the legendary realm. He is really hopeful in his endeavor to see mystical princess Fatima, confesses about the journey frankly and unhesitatingly to the assembled officials of the League. Many people join the League, and extend the shape of the league day by day. The secrets of the League become vividly clear to the speaker. He realizes that he has not only joined himself as a pilgrimage to the East, but other believers and disciplines have always incessantly been moving towards the East, towards the home of light. In this concern, HH realizes:

Throughout the centuries it had been on the way, towards light and wonder, and each members, each group, indeed our whole host and its great pilgrimage, was only a wave in the eternal stream of human beings, of the eternal strivings of the human spirit towards the East, towards the home. The knowledge passed through my mind like a ray

of light and immediately reminded me of a phrase which I had learned during my novitiate year, which had always pleased me immensely without my realizing its full significance. It was a phrase by the poet Novalis "where are we really going? Always home! (12-13)

This given extract of the novel vividly shows that all of the people want to walk the path of salvation. East is ultimate place for it. So people of the world are on the way of East for human eternity. He sees East as the land of home, where he has taken all his members for the liberation.

Many of the group meet together and go ahead with the feeling of unity and common goals. They visit many sacred places in their ways: monuments, churches and consecrated tombstones. Priests bless and invite them to be their guests. And children enthusiastically join them and learn their song. People tell them the legends of their places in the way. Youths walk their part of the way with a desire to join the league. The journey moves ahead with the people of different cults. In this regard HH explains: "we visited and honored all sacred places and monuments, churches and consecrated tombstones which we came across on our way" (13). They have different interests but the ultimate goal is to go to the home of light for spiritual fulfillment. Ultimately the distinct interests of the different people can not move ahead with coherently because they have doubts in their destinations. The league is separated and a group leaves the mainstream of the organization due to the disbelief of their ultimate goal. HH says, "On the occasion I also had the experience of seeing one of my comrades entertain doubts; he renounced his vow and related into disbelief" (16). Most of the league members have lost their belief due to the failure of faith. Physicality of their way has disturbed the unity of the journey. When the brothers of

the League attach with the physical phenomena of the world, they become depressed and distrustful in their ultimate goal.

On the other hand next group devotes its deeds and plans to go to the land of light. They are dutiful in their way to make it fruitful. Each of them has a secret heart's desire, and yet they all follow together in the great stream and all belong to each other, share the same interests and the same faith and make the same vow. HH loves many of his companions and leaders of the League. His most favorite and lovely brother of league, is Leo, who is servant of them. Leo is described as the happy, pleasant, handsome, and is loved by everyone. He seems a great deal more than a simple servant and loves to animals. The League members don't see Leo's unique personality. But HH introduces with him and his extra ordinarily behavior and influences his uniqueness. HH says, "This servant Leo works in a very simple and natural manner, friendly in an unassuming way in the League" (22). He adopts value and sincerity of the League without any harm to the League members. Leo has farsighted vision about the true nature of leadership and 'Law'. Law of service always should for the welfare of people. Once Leo speaks about the law of service in a conversation with HH as follows:

It is the law of service. He who wishes to live long must serve but he who wishes to rule does not live long". "Then why do so many strive to rule?" "Because they do not understand there are few who are born to be masters: they remain happy and healthy. But all the others who have only become masters through endeavor end nothing. (29)

The answer of Leo's about law of service seems to be related with Ideal state in Hindu Myth which is called Ram Rajya. Ruler should serve his subjects' interests as God Ram who had fought against the demon Ravan for the welfare of the thousands of

innocent people in the state. He, who serves the people and becomes immortal in the heart of people, is always healthy and happy, but he who wants to be master, he can not do anything in end. The law of service is faded for him. He is far away from the responsibility of the ideal ruler. These immortal words of Leo remain in the memory of HH. He does not see him as a simple servant, sees Godly vision in him.

Unfortunately, one cool autumn morning the servant, Leo, misses from them in the middle of the dangerous gorge of Morbio Inferior. All members of the League search to Leo everywhere. They spend the whole day until twilight search for Leo. HH says, "The whole of the Gorge has explored" (32). All of the brothers of the League are worried about the handsome, pleasant and willing youth, Leo. A search is party organized, but Leo is not found, and the reason for his leaving also is not understood. All of the endeavors are transformed into distrustfulness. Faith begins to diminish and destroyed and the peaceful unity of the League breaks there. As HH narrates:

[. . .] I had lost faith in finding Leo again, but everything now seemed to become unreliable and doubtful, the value and meaning of everything was threatened; our comradeship, our faith, our vow, our journey to the East, our whole life. (33)

Every events of journey become unreliable and doubtful with losing faith after Leo's disappearance. The prosperity of the league and the cohesion of the whole group of the travelers have gone away with the leaving of Leo from the League. Faith has been lost among them. Faith is the ultimate power. When it is deserted, everything remains uncompleted and the ultimate goal of life can not be attained. In the same way, at first they had faith about their goal but later everybody has lost their faith with the disappearance of Leo. So they could not attain the goal.

League members begin to neglect their duties and become very nervous and quarrelsome. They accuse Leo of taking him all the objects: tools, valuable cards and documents which are regarded as important for further journey. They blame him for the eventual disintegration of the group and failure of the journey. HH's depression and distrustfulness starts after Leo's absence in the League. He actually suffers. He thinks many times about the further existence of journey and, at last, he realizes the failure of the Journey. He is really deserted through the journey due to the disappearance of the humble and dutiful companion Leo. In this way, unity of the League and cohesion of members have been broken with the disappearance of the Leo. Actually there is draught of faith for further Journey due to absence of Leo. A doubt emerges among travelers. This is the main cause of HH failure to get spirituality in the land of light, East. The journey has not failed there but faith has failed. So he has failed in his attempts.

All attempts to meet Leo are transformed into the darkness. They miss something important thing related to their journey with the missing of Leo. They miss the most important thing, belief. Belief has been missed from them with the disappearing of the Leo. Heated arguments have emerged among them about the losing belief. They start to think rationally about the belief and truth. Is it possible to attain or not? Conflicting opinions merge together and emerge out with distinct ideas. Some of them assure that the belief of the truth is in the four old capital cities of the world and translate into the four distinct languages: Chinese, Greek, Hebrew, and Latin. HH knows the uncertainty and fragmentations of the community because there are different beliefs about the same thing which are deposited under the four old cities of the world. They are inseparable and united brotherhood throughout the world before the distrustfulness in the League. It is thus narrated: "At first they led neither

to fierce conflicts nor personal reproaches or insults, at first we were still an inseparable, united brotherhood throughout the world" (37).

HH rationally is activated there and thinks about the losing belief. He has imagined the concept brotherhood and wishes peace and prosperity among them. HH knows about these original and genuine documents. He says: "I was inwardly quite sure of my belief, sadly sure; namely, that the original, genuine document had been in Leo's bag and that it had disappeared and was lost with him" (43). Leo is a person who has strong reality about unity and prosperity of human being. The depression and distrustfulness emerge among the League members including HH. Actually HH's fictional journey for spiritual truth fails with disappearing of Leo and belief upon their ultimate goal. When belief upon their goal is failed, their unity of the League is also collapsed. Humble servant, Leo has supreme reality of truth so he has proper ability to cooperate the League. The existence of the League does no longer exist after his disappearance due to the failure of faith, and the unity of the League changes into fragmentation.

After separation from the League, HH roams inwardly in great depression. His ultimate goal for the home of light remains uncompleted. HH misses lovely friend Leo in his journey. His faith fails after disappearance of the Leo. Then the stream of the frustration and depression emerge in his life.

Ten years later, HH finds himself in a certain city. There, he is trying to fulfill a long standing goal, to write a history of "The League", even though he has lost contact with the group and believes the League no longer exist. But he is unable to put together any coherent account of it. He couldn't get those travelers who were with him in his journey. It is nearly impossible for him to write the actual account of the previous journey in the absence of his friends. So his whole life sinks into despair

and disillusionment once again. Then he sells his most important thing, violin, which once he offered music to the group during the journey. He starts to leave all the physical things. He tries to recollect a lot of aspiration from the journey to spiritual satisfaction but he gets only depression from it after Leo's disappearing. He could not complete his mystical journey, see the mystical princess Fatima and win her love. Even his attempt to write the coherent account of the journey is not being fulfilled; his endeavor has not stopped to search of enlightenment, spiritual truth and perfection of life and to win the physical suffering of this mundane world. This is the actual suffering of the HH in his life. He thinks strong aspect of faith than the so called reality, so he feels: "...always to know the faith is stronger than so called reality" (42). The matter reality of the world sinks him into the great depression. He is frustrated due to the cause of the so-called reality of the world. He is comforted chaos. HH says, "I am still comforted by chaos" (41). Although he has not found any solution, he has not given up his vow to get redemption. The happy memory of vow always passes through his mind. He thinks that belief is stronger than the reality.

He does not leave his attempt to write the coherent account of the journey. So he starts his sincere attempt to approach his goal in a practical and sensible manner. He takes advice from the editor of the city newspaper, a man by the name of Lukas, who is the childhood friend of HH. During the long conversation between them, they talk about material reality of the contemporary world. The visual experiences of war affect Lukas. So in this regard, he narrates: "I was affected by my war experience I thought I had experience them clearly and vividly, I was almost bursting with images of them; the roll of film in my head seemed miles long" (45). So Lukas thinks that it is necessary to write the book for saving him "from nothingness, chaos, and suicide" (45), which are created by the war. Lukas expresses his extreme

desire to write the book of war which gives him relief from the agonies of war. He visualizes clear picture of the war and its devastation. So he thinks that the book about the war shows clear picture of war. He thinks these books are a little bit fruitful to relieve the deserted heart of the people.

But HH expresses his bitter experience of war with his childhood friend Lukas. HH has distinct attitudes about the war experience. The devastation of the war always haunts him. HH expresses his internal desire against war and searches the ultimate way of liberation from this mundane world during his whole fictional journey. Hesse's autobiographical character HH has always suffering from the physical phenomena of the world. The contemporary world sinks into the bloodshed. HH's all attempts are for the human eternity. He is against the ideas of Lukas. He wants to complete his task which remains incomplete in the *Morbio Inferiore*. It is his first duty to fill the faith in void places by writing lively history of the journey. He moves towards attaining the way of faith in life.

At last, HH has found 'Leo' as the name of 'Andreas Leo' with the help of his friend Lukas. HH is able to find out Leo's address, and waits an opportunity to meet a fondly remembered servant Leo. HH goes to Seilergaben frequently, twenty times or more to meet Leo. Finally HH hears "the beautifully whistled tune outside 69s Swilergraben" (50), when HH is standing outside the shadows. HH knows that tune has come from Leo. HH has already known about that melodious tune of Leo in the previous journey. This whistling sound stands for fulfillment of his all desire. The day is changing into dusk. The melodious music of song and songs of bird are pleasing him. It is growing dark everywhere but there is still light in window of the house. A hatless, slim, man comes from the house. Then all fading hopes of HH are changed into certainty after knowing Leo. All of HH's sadness and confusion vanish. He sees

the world differently, the hope of light burns in his heart. The visual presence of Leo gives him a lot of pleasure. In this regard he narrates:

A felling of sadness come over me like a stab in the heart: oh, how different everything had become since than, the sky, the air, the seasons, dreams, sleep, day and night! How greatly and terribly everything has changed for me when, through memory of the past alone, a whistle and the rhythms of the known step could affect me so deeply and give me so much pleasure and pain! (52)

The presence of Leo, as a Buddhist monk, brings him new aspiration in his life. All pains of life change into pleasure. He sees every phenomena of the world differently after seeing him. He feels faith is attained there after meeting Leo.

Leo passes through him without speaking. HH knows him and says, It was Leo, not only the Leo from the directory, "It was Leo himself, our dear companion and servant Leo, whole disappearance ten and more years ago had brought us so much sadness and confusion" (52). HH follows him without any particular intention. Leo moves ahead crossing different places. HH is following him continuously him at last he turns into the small park at St. Pauls Gate. He gazes many activities of Leo and sits down near Leo's bench. The conversation is started between them. HH expresses all his suffering and cause to meet him. Actually HH is now suffered in the absence of the Leo. He needs Leo's good friendship to him to complete his task. He has sold his violin and he has also left the profession of musician due to the cause of depression. He is dissatisfied with his present life. He has only collected disillusionment from the physical world. He is searching for the true salvation in his life. He expresses all of these aspects of his life genuinely to Leo.

Leo answers in the response of HH's question by expressing the true nature of physical world where every event occurs due to the cause of despair and disillusionment. Leo states:

Oh, yes. That comes from despair. That does happen. I even knew two people who committed suicide. People like that are stupid and can be dangerous. One just can not help some people. But what do you do now that you no longer have your violin? (55)

Leo further reminds him of the story of King David about dissatisfaction of his life. King David was dissatisfied with his kingly life and left prosperous life and became simple musician with full happiness. So Leo says that everybody should be happy and satisfied with his/her present life. Nobody can be satisfied with his life if he/she has a lot of desires. So it is necessary to remove desire to be satisfied in life. The wealth does not play any role for happiness in human life. King David was happier and better person after being musician than his earlier heavenly life in the palace. This idea of Leo is related to the *Gita*, a Hindu mythology. *Gita* gives message to all human beings that satisfaction is the greatest pleasure. Human's attachments with physical things like house, wealth, land etc brings a lot of dissatisfaction in human life. Leo states, "He (king) was a much happier and better person when he was a musician" (56). King's heavenly life could not sufficient to himself to be happier in life due to his dissatisfaction. Although he is happy, being of simple musician. Leo answers all questions of HH about human sufferings. He really influences to HH, and sees him having Godly glimpse as Buddha. HH tries to remind him bygone days of Morbio Inferore and requests him, "Leo; have pity on me!" (57). Leo lives in the middle of the forests. He is far from the physical world. His intimacy develops with spiritual

world, where animals and birds are his good friends. He knows every details of his surrounding. HH states: "He seems to be dedicated himself steadfastly and to rest continually in an easy, balanced relationship with his surrounding, knowing all things, known and beloved by all" (59). He likes all his surrounding. He dedicates himself for the balance relationship with his surrounding environment. And Leo is still in journey. Leo expresses his desire with HH, "I am still on the journey, sir, and I still belong to the League. So many come and go; one knows people and yet does not know them" (58).

In this way, though HH is able to find Leo, his f attempts to recognize him fail and makes him desperate. He returns without any communication with Leo. His whole day ends in despair because he is not recognized by Leo. Before falling into an exhausted sleep, he has written a long, impassioned letter of "grievance, remorse, and entreaty" (62), to his former friend Leo and drops in to a nearby mail box. The continuous effort (*Karma*) of HH takes him near the *Brahman*, an ultimate truth (God), and supreme reality for HH. He is going to attain the *Mokshya* (Salvation) by meeting Leo and completing his unfulfilled project. So HH writes a letter to Leo because he has extreme desire to meet him and completing his project. This is only one way to meet Leo and to expose his suffering. HH desperately suffers due to the absence of Leo. He narrates: "Dear God, help me a little" (49). HH's hopelessness and faithlessness are growing in the course of time. His every attempt changes into unsuccessful endeavors. So he feels: "to let myself fall from the edge of the world into the void- to death in the course of time this despair return many times" (61). His suffering does not end after meeting Leo because he isn't recognized by Leo. HH does not still get true way of salvation and falls in disillusionment once again in life.

After writing a long letter with remorse and grievance to Leo, he appears in the house of HH, and greets him. He has quietly indicated that the officials of the league had summoned, and HH must follow him to meet them. HH has dutifully followed the servant. Though the distance is not far, Leo stops two times in the way for prayer. HH says, "Leo kept me, waiting twice in front of a church in which he went to pray" (66). Finally they reach a large nondescript building and enter. It is headquarter of the 'League', a multistory building. On the top floor, a large hall is situated where the officials gather to hear the confession of the 'Self-accuser' and decide the fate of the deserter. He finds Leo after his several attempts. HH says: "After awaking and dozing of again several times I awoke the following day with a headache but feeling rested. To my extreme astonishment, pleasure and also embarrassment, I found Leo in the living room" (64).

HH enters into the hall and observes details. Everybody seems silent in the hall, and it is managed very artfully. He feels it is part of heaven. He sees the figure of Albertus, Magnus, the ferryman Vasudev, the artist Klingsor, and others around the high throne. He is announced in the stage by speaker for confession of the every law and secret of League as the Self-accuser.

HH stands before the High Thorne to confess his having deserted journey after getting the league document from headquarters of League. Large numbers of the League officials have filled the hall; Leo is not seen among them. The hall is silent. HH mentions everything in details about the desertion of the journey due to the loss of faith in the gorge Morbio with the disappearance of Leo. Then a question rises as to weather HH would prefer judgment to be passed by the officials of the court of justice or the president of the League. HH answers that both would be acceptable. Just then, the soft voice emerges from the rear of the hall which speaks up," the president

is ready to pass the judgment himself" (77). A man has come from the remote horizon of the archiers, right from the depth of the room. He is walking brightly and peacefully, and comes nearer to the silence of the assembly. HH recognizes to him. He is Leo, who seems to appear as the Buddha, an enlightened person. HH states: "It was Leo. In a magnificent, festive robe, he climbed through the rows of officials to the high throne like pope. Like a magnificent, rare flower, he carried the brilliance of his attire up the stairs" (77). A former porter or servant has changed into the magnificent president of the League and, going to judge the self-accuser, HH. He shows the true reality of the League and causes of losing faith and about the desertion of journey. Leo reminds all of the things which are deserted to spiritual journey of the East to Leo and other League members. Leo spells about HH's deseration of journey due to cause of his rejection to prayer and mediation. He sinks into despair because he is far away from the prayer of God. He forsakes deep thinking about the ultimate goal. So he fails into in his fabulous journey. In this regard Leo spells: "You have slighted religion, you have been contemptuous towards a League brother, you have impatiently rejected an opportunity and invitation to prayer and meditation" (81).

Leo shows the true nature of spiritual truth. He also propounds the four noble truths as in Buddhism. The fact of suffering is extreme intention to fulfill his journey. It is the first cause of suffering. Then the second truth of suffering rises on HH the desire to do something. He wants to write a book about the failure of the journey. When his desire could not fulfill, he can never be satisfied. Then he tries to achieve a release from suffering, is the third truth .At last HH tries to attain true knowledge which is prescribed by Leo who has Buddhist Monk glimpse. These true natures of truth are propounded by Leo to HH and the officials of the league for unity of the league and to get the spiritual satisfaction. HH's suffering makes him

enlightened. HH's desire drags him towards the suffering, and he roams here and there to get rid from suffering. Finally he awakens and gets the true meaning of the league. In this regards Leo states:

Brother HH was led to despair in his test, and despair is the result of each earnest attempt to understand and vindicate human life. Despair is the result of each earnest attempt to go through life with virtue, justice and understanding and to fulfill their requirements. (83)

President of the league, Leo makes HH self-awaken about the deserted aspiration. HH gets back to his lost ring which servant Leo has kept for him. Leo puts on his finger, and HH feels its metalistic coolness in his fingers, which brings in his life thousands of aspiration for new dawn. HH relates four basic precepts of thought after getting the lost ring which is made by the four stones. Lost ring brings these basic precepts of Hinduism: *Dharma*, *Karma*, *Artha*, and *Mokshya*. HH says, "I had not only lost the ring and had not once missed it but during all those dreadful years I had no longer repeated the four basic precepts or thoughts of them" (84). These basic thoughts of the Hindu emerge in his mind silently and he is enlightened about those forgotten things of dreadful days. And he becomes true loyal league member himself. He thinks rationally and gets wisdom through his pure thoughts

Leo, the servant of the journey approaches the High Throne, passes the judgment and enlightened to HH and all of the officials of the league. Each of the officials of the League greets him. They get him as the president of the league in reality. He visualizes the actual fact of condemnation of the HH's journey.

HH begins to return to his true spiritual path, and finds enlightenment. In fact the whole novel, *journey to the East* moves around him. The whole events of the novel are centered on the enlightenment and spiritual path. In this regard, there is

narrated, "Where are we really going? Always home!" (13). He fails to continue his journey in Morbio Inferore. It is called the failure of journey. Most of the members of the League are frustrated from the journey, lose their belief and leave their attempts. The journey has not failed but the belief has failed there. The journey of HH is going on inwardly with many ups and down of his life. He has suffered due to the absence of his belief through his journey. His journey goes ahead with expectation of goodness but in reality he suffers. He misses his companion Leo, and is unknown about the further existence of the League. HH says: "The grievances, indictments and self-accusation tumbled from me like water from a breaking jug without reflection, without hope of reply, only with the desire to unburden myself" (63). He roams everywhere for spiritual quest. He roams inwardly after the desertion of journey.

After a decade he picks up his pen to complete his League history but even now he is unsuccessful to fulfill his project. He is unknown about servant Leo as well as other friend of the League. He meets Leo in 69s Swilergraben after help of his friend Lukas. Leo separates from him without proper understanding about their relationship. This event adds more suffering in his life. At last he meets Leo with Godly vision as Buddhist Monk after writing long letter with full of remorse and grievance. Leo preaches some facts of suffering. HH says him, "He was the perfect guide, the perfect servant at his task, the perfect official" (65). The main cause of suffering for human being is despair. When man starts to disbelieve anything, then the stream of suffering comes out through it. Enlightenment is not found through the physical endeavor. It is the spiritual fact. It is only possible through spirituality. Faith is an important factor to attain it. So, Leo separates from the physical attachment of the things. He is like a Buddhist monk, lives in the middle of forest, creates his own beautiful world and develops the intimacy with animals. He preaches to HH for

salvation. Leo's appearance is just like the appearance of Buddhist monk. HH narrates:

The man went close by me, his bare head, supple and serene on his bare neck, appeared above his blue open-neck shirt. The figure moved easily and gaily along the darkening lane, hardly audible in thin sandals or gym shoes. (52)

Leo stays in the jungle and he is an enlightened person as Buddha. He is always in the path of salvation which is shown through his physical appearances. He is as Buddhist monk

Leo takes him in the League assembly, and makes him awakened. Actually Leo is the president of the League, and is in the journey of eternity. So, Leo says, "I am still on journey" (58). He never stops his journey, some of the League members leaves journey after disappearing of Leo. It is called failure of journey but it is failure of faith. The journey fails due to the failure of faith. Faith is the most important aspect of human life because it binds all human being together as the members of the League in *Journey to the East*. HH finds out the factual reality of the faith and becomes aware about his suffering. HH says:

That it was not Leo and the League who had deserted and disillusioned me, but only that I had been so weak and foolish as to misinterpret my own experiences, to doubt the League to consider the journey to the East a failure. (78)

HH knows the causes of failure of the journey in detail after meeting Leo. The main cause behind the failure of journey is his despair and disbelief. HH gets lots of suffering due to loss of belief.

Suffering acts as a humanizing force for HH through his inward journey. Through suffering and despair he finds Leo and knows the true reality of the League. If he had not suffered in his life for writing the history of the League, he would not get anything in his life. He was unknown about the project of his life before suffering. After his suffering for actuality of life, he gets more things than he wants. In this regard HH says, "Despair is the result of each earnest attempt to go through life with virtue, justice and understanding and to fulfill their requirements" (83). He is able to achieve compassion necessary for true enlightenment. So suffering acts as humanizing force of his life. HH attains enlightenment both ways: devotion on his task and rationally thinking about his ultimate goal. HH says, "Sounds awakened me from my meditation" (75).

After long suffering he meets his goal he is searching for a decade. Leo's lecture instructs knowledge about enlightenment and causes of suffering. Leo preaches that the real suffering emerges because of the attachment of human beings with physical phenomena. When man fails to reach his goal, he starts to collect dissatisfaction in his life. After getting valuable facts from Leo, HH starts to achieve enlightenment. After departure from Leo, he expresses his realization in this way:

I had experienced similar hours in the past. During such period of despair it seemed to me as if I, a lost pilgrim, had reached the extreme edge of the world, and there was nothing left for me to do but to satisfy my last desire: to let myself fall from the edge of the world into void-to death. in the course of time this despair returned many times, the compelling suicidal impulse, however, had been diverted and almost vanished. Death was no longer nothingness, a void, negation. It had also become many other things to me. (61)

HH knows that the actual cause of suffering is despair. He suffers many times in his life due to the lack of satisfaction. So he knows the importance of satisfaction in life.

After leaving Leo without knowing him, HH feels more suffering. He is near to the enlightenment but Leo leaves him without proper ending of their meeting. Leo appears in his apartment of HH, melting his heart after getting his remorseful letter. He takes HH into the league assembly where he gets his lost despair. HH knows the true nature of the League. A simple servant of the journey is actually the president of the League. HH experiences a sense of 'self-awakening' within himself. He knows everything in detail behind all these events. He experiences only one fact behind these events, which is the Eastern Mysticism. HH sees the world's beauty and realizes that meaning is everywhere.

Throughout his quest for spiritual truth in the novel, HH suffers many times by many things undergoes various experiences only to complete the history of the so-called failed journey. He always moves along in his personal journey, and never stops his endeavors. Because of his suffering which was growing day to day he roams everywhere. His endeavors, to meet Leo for completing the true history of League, transforms into success at the end. HH says, "Meantime, the president, the golden-clad Leo, began to speak in his beautiful, gentle voice; his words reached me gently and comfortingly, as gentle and comforting as sunshine" (78).

HH gets enlightenment and knows the true nature of the League. And at last he finds that enlightenment is only possible through spiritual devotion on faith and logically thinking. It is a spiritual project, which can be attained through hope and belief. HH spends most of his life for attainment of spiritual truth. At last he reaches the ultimate destination of spiritual truth after his long suffering.

Chapter - IV

Conclusion

Journey to the East, by Hermann Hesse is the story of a character's quest for spiritual truth who creates the League, a religious sect, and takes it towards the spiritual land, East in the painful background of World War I. During his long journey of the East he moves ahead with the League members having a lot of sufferings. He suffers in journey due to incompleteness of his ultimate goal. HH has achieved his goal by various key incidents that he has experienced in his life through during his long journey with the League members. All the key incidents: his suffering in the journey, his endeavor to write the complete story of the League history, his meeting with Leo, his expressions in the League assembly as 'a self-accuser', his extreme devotion upon the faith and his logical and rational thinking and continuous efforts to achieve the goal, reach him towards the spiritual truth.

HH has attached with this particular group, the League which is moving toward the East as a journey for enlightenment and spiritual truth. It is the journey of whole humanity. All people of the world history are included there. Some of them are real and some of them are fictional. Eventually they move towards the East, a home of light with the League, a religious sect. They start the journey in the early twentieth century at that time world had shattered by the warfare. There is draught of humanity. The world had sunk into the disillusionment. The brotherhood has vanished there. HH dissatisfies with this surrounding of the world. The fearful war calamities make men rude and cruel. Men are wandering aimlessly in the mundane world. There is extreme draught of spirituality. So journey is created to irrigate the barrenness of spiritual satisfaction.

Unfortunately the journey distorts in the gorge Morbier with the absence of genuine and humble League member, Leo. Morbio Inferiore is the dark night of the soul. This event is also the historical cataclysm of World War I. HH is wandering the League's existence.

He wanders everywhere due to the turmoil of life. He starts writing a coherent account of fragmented journey to eliminate of suffering. Although his effort is uncompleted due to absence of his the League members, he does not give up his efforts to write the complete history of the League. At last he meets to Leo with his continuous efforts. Although he meets him, he could not establish proper communication with Leo. This incident has still added much suffering in HH's life. After that he becomes more convinced that the Buddha's method to satisfy the logical and tangible needs, but will not bring him any of realizing his spiritual needs. So he writes a letter with grievance and remorse in the name of Leo. HH's remorseful letter melts to Leo, appears in the apartment of HH, and greets him. He finds Leo as a Buddhist monk with bare head, supple and serene on his bare neck and open neck shirt. HH knows the actual cause of suffering, is desire. HH learns morality, law and order of human life. He reaches near the enlightenment slowly after getting moral and philosophical preaches of Leo.

Finally HH experiences of enlightenment about his suffering in the great hall of the League assembly, where he stands in the stage for speech as the self-accuser. He knows the true reality of the League which is only possible through spiritual path. He gets Leo, a simple servant as a president of the League. All his sufferings make him enlightened. Painful situation of contemporary world suffers to him and his suffering shows him spiritual path as Gautam Buddha had got enlightenment.

He always looks for the spiritual truth of life. He understands the meaning of life through Leo. And he also knows the true nature of desire. Multiple desires bring a lot of dissatisfaction in life. It makes HH highly passionate, so he has suffered and despaired. Suffering is humanizing force which has changed HH. It takes him towards light from darkness. Despair and disillusionment are the main sources of HH's suffering. He devotes upon ultimate truth to come out from disillusionment and get enlightenment. Despair is the result of each earnest attempt to go through his life with virtue, justice, and understanding and to fulfill his requirements. His enlightenment is the product of varied incidents, experiences and teaching that has gone through during his fictional journey.

Works Cited

- Ahluwalia, Shashi. *Spiritual Masters from India*. New Delhi: Manas, 1987.
- Bahm, AJ. *Philosophy of Buddhism*, New York, 1958.
- Bozdogan , Sible. *Journey to the East: Ways of looking at the orient and the question of representation.* "Black well publishing on behalf of the Association of collegiate school of Architecture, inc. (summer 1998): 38-45.
- Ciulla. Joanne B. "Leadership ethic: Mapping the Territory." *Philosophy Documentation Center* (Jan-1995): 5-28
- Coomaraswamy, Ananda. *Buddha and the Gospels of Buddhism*. Bombay: APH, 1956.
- Dandekar, R.N. "The Role of Man in Hinduism". *The Religion of the Hindus*. Delhi: Macmillan India Limited, 1998.
- Doren, Charles Van. *A History of Knowledge*, Ballantive Books. New York, 1991.
- Engel, Eva J. "Hermann Hesse". *German Men of Letters*. Vol II. London: Oswald Wolff Ltd., 1963.
- Greenleaf, Robert K. "Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness." *New York: Paulist Press, 1977.*
- Henry, Clarke and Warren. *Buddhist Discourse*, New Delhi: APS, 1980.
- Hornby, A S. *Oxford Advanced Learner's Dictionary* (6th edition), Oxford University Press, New Delhi, 2000.
- Hesse, Hermann. *Journey to the East*, Trans. Hilda Rosner, London: panther, 1991.
- Hesse, Hermann. *Journey to the East*, Trans. Book Faith India Delhi, 1998.
- Ingram, Paul. *Suffering and Buddhism*. Education About Asia. Spring 1997. Vol. 2.
- Kumar, Ravindra. *Religion and world Peace*, SARA Publication Meerut (UP), India,

1987.

Mishra, D.P. *Ethic of Hindus*, Dillibazar Kathmandu. 1982.

Narada. *The Buddha and His Teaching*, Buddhist Missionary Society: Kualalampur, 1988.

Nathal, Muni. *Moral and Spiritual Values: Materialism and Spiritualism*. Trans. Sohan Lal Jain. New Delhi: Adarsha, 1976

Newton, Robert P. "Hermann Hesse's Fiction of the Self: Autobiography and the Confessional Imagination by Eguene L Stelzig. *University of the Chicago Press*, (Feb. 1991): 350-351.

Prabhupada, A.C. Bhaktivedanta. *Sri Isopanisad: The Knowledge That Brings One Nearer to the Supreme Personality of Godhead, Krishna*. Boston: Iskon, 1969. ---*Bhagavad Gita As It Is*. Second ed. Los Angeles : The Bhaktivedanta Book Trust, 1989.

Radhakrishnan, Sarvapali. *The Hindu way of Life*. London: Allen and Unwin Ltd., 1961.

----Trans. *The Dhammapada*. London: Oxford Up, 1954.

Nikhilanand, Swami. *Hinduism; Its Meaning for the Liberation of the Spirit*, BHS: New York, 1958.

Rao, P. Nagaraja. *Essays in Indian Philosophy and Religion*. Bombay: Lalvani, 1971.

Ross, H, Flyod. *The Meaning of life in Hinduism and Buddhism*. London:Rutledge and Kegan Paul Ltd.,1952.

Schward, Egon." Hermann Hesse the American Movement and the Problem of Literary Evaluation." *Modern Language Association*. (Oct-1970): 977-987.

Wilde, Lawrence. *The Radical Appeal of Hermann Hesse's Alternative Community*. NY: *Plough Publishing House*, 1986.

William, Mark. *Siddhartha-"A Journey to the East"* Education About Asia. Spring, 1997.

Yogananda, Paramhasa. *Autobiography of a Yogi*. Calcutta: Yogoda Satsanga Society of India, 2003.