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Integration of the Self: A Jungian Study of Mystical Experiences in Herman Hesse's *Siddhartha*

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Abstract

This paper aims at juxtaposing the Buddhist notion of enlightenment with the Jungian concept of individuation. It attempts to explore how the dissolving of ego and approaching the subliminal consciousness in the path of self-realization stand parallel to Jung's idea of dismantling one's persona and connecting with the self, respectively. Siddhartha's journey towards enlightenment offers a psychological reading through which an interplay between ego-consciousness and the collective unconscious could be studied. Archetypal method of analysis is applied to Herman Hesse's novel Siddhartha to analyze the protagonist's psychological journey with regard to different archetypes of individuation. The study draws on Carl Gustav Jung's theory of individuation which is employed as a theoretical framework to see how the protagonist makes his unconscious conscious. Study reveals that 'Siddhartha attains psychological wholeness, transcends beyond archetypal existence and becomes his own person. His striving for meaning is very much in line with the Jungian notion of individuation.

Key Words: Mysticism, Mystical Experience, Individuation, Archetypes, The Collective Unconscious

Introduction

"Mysticism is the art of union with Reality. a Mystic is a person who has attained that union in greater or less degree; or who aims at and believes in such attainment" (Underhill, 1960, p.3). The idea of the mystic's 'union' implies separateness that exists prior to his merging with reality. How this union is realized, and what is the reality about the reality per se in mystical experiences? Is there any degree or intensity in this union? How does the individual's vision or approach to social realities transform after the union is sought? Such questions are challenging for a researcher since research involves a systematic and scientific study of phenomena and experiences, as such, are highly subjective and relative. Fluidity and elusiveness are further enhanced by what James calls the "ineffability" of such experiences. By this, he means mystic's inability to communicate his experience in words. Not only is language insufficiently limited, but the experience itself is too dense and intricate to be expressed. This sounds antithetical, though, inasmuch as albeit such recurring statements of inexplicability, there is an enormous corpus of mystical texts, mystics' autobiographies, their worldviews and alike in nearly all the major mystical traditions of the world. In fact, literature on mysticism is so abundant and rich that there is hardly any facet that is left untouched, and the nuances of each experience are elaborated by mystics in their respective writings. When it comes to research, there have to be some solid theoretical grounds to study and analyze such experiences. One of the most effective ways to tackle the questions posited at the outset is to capitalize on the discipline of psychology which might well serve our purpose in two ways. Firstly, being a subject aiming to study the

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human psyche or mind could be relevant in terms of describing or explaining mystical experience from the point of view of the mystic's psyche. And secondly, psychology entails diverse theoretical assumptions which could be exploited as research equipment to comprehend the phenomenon more systematically and precisely.

Mystics are said to be solitary visionaries, mostly of their respective religious traditions. However, the course of their mystical endeavours places them in a different position that is either opposed to the mainstream religious tradition or is concerned with the dimension of individual enlightenment or illumination. The latter is the notion of the essence which shares a common denominator in various religions. "The very beginning, the intrinsic core, the essence, the universal nucleus of every known high religion has been the private, lonely, personal illumination, revelation, or ecstasy of some acutely sensitive prophet or seer" (Maslow, 1964, p. 19). This brings forth a clue with regard to the receptivity of revelation, implying that it depends upon a specific mind as a container as to when, how and why it receives Divinely input and thus, becomes a fountain-head of knowledge or personal transformation. It also suggests that mystical illumination is virtually a psychological undertaking brought on through the realization of the self. A mystic, whether a student or an adept, is an individual who "strives to reach conscious personal communication with a Higher Intelligence in the universe, and to receive assurance, advice and assistance from It, not only in spiritual matters but in the practical affairs of life as well" (Politella, 1964, p. 11).

Geels (2014) defines mystical experiences as the experiences "that are immediately or subsequently interpreted by the experiencers as a direct, unmediated encounter with a higher or ultimate divine reality (p.218). Directness results from the tendency to rely on intuition as a source of knowledge, and it is characterized by effortlessness, immediacy and emotionality. Super-sensory mode of perception functions during the process, which impacts the whole being of the experiencer in terms of breaking duality or separateness in order to reach the non-duality of existence. This is often mentioned as a higher level of existence or existence beyond the ordinary, commonplace ways. Geels holds that no matter how irrational it may often look, this experience produces in the individual a profound sense of unity. "The characteristic state of mind, accompanying the mystical experience, is a feeling of unity, sacredness and a deeply felt positive mood" (ibid). In fact, mystics are greatly prompted by a yearning to know the unknown and comprehend the incomprehensible.

The other point that deserves mention is the nature of experience that varies across cultures. Just as language and a particular culture present the ins and outs of the experience differently, in the same way, the vocabularies of a specific religious tradition render mystical experience embedded in that very tradition, differently or at least not in the same ways. This is more a constructivist position where language, rituals, religion, culture and alike play a dominant role in shaping mystical experiences accordingly and therefore differ from those coming from different places. The contrasting stance, however, stems from the philosophy of essentialism as per which mystical traditions across faiths, notwithstanding differences, carry the same essence or spirit. That is to say that apparently, there may be many contrasting elements, but the crux would be the same. And the words like God, Allah, Bhagwan, non-atman, and so on refer to the same essence or idea of the reality, the Absolute, Being or no-self. Broadly speaking, mysticism is viewed in two ways by people of a religious tradition. It is either considered part and parcel of religion upon which it is based, or it is regarded as a parallel religion, as opposed to mainstream faith. For instance, the 'Wahabi' school of thought in Islam considers mysticism as contrary to the basic teachings of the Quran and 'Shariah' given by the Prophet Muhammad. The followers of this sect deem mystical journeys as unnecessary aberrations of mind and mystics as lunatics. However, people from other sects cite scriptural evidence in support of the esoteric dimensions of Islam, which are chiefly cherished by the Sufis. To them, there is an enormous amount of evidence found in the words of God and the acts of the Prophet Muhammad to lend mysticism as a genuine and valid pursuit.

As far Buddhism, it must be mentioned that although it is not counted among the major world religions

but is treated as a philosophy of life, nevertheless the worldviews propounded by Buddha, his teachings, ways of life and those following his line of action share a great number of insights which run parallel with mysticism in general. The mystical experience of attaining non-duality is highly synonymous, albeit linguistic differences, with the Buddhist notion of achieving nirvana or enlightenment. The very acts of overcoming the limitations of the ego, relinquishing the social associations and labels and a concerted attempt to realize the essence of the true self within are shared by Buddhism and other mystical traditions. Buddhists don't believe in the spirit and refrain from indulging in metaphysical speculation of the *atman*; their spiritual practices and path to enlightenment might differ but the end-result is very much similar if not same. Buddhists hold communion with the higher self (subliminal consciousness) which allows them to realize their true selves. Referring to the core of mystical experiences, Robert M. Gimello (1978) provides the following features which form a benchmark to conceptualize the same.

- i. Feeling of wholeness or seeking union with the reality.
- ii. Conviction that the experience has produced desired outcome and is based on reality.
- iii. Feeling that the experience is incommunicable in words.
- iv. Capitalizing on faculties other than intelligence and intellect. Intuition is usually the means to achieve the ends.
- v. Sense of ecstasy, harmony and a complete serenity of mind.

The steps involved in attaining enlightenment may be studied in psychoanalytic perspective and it seems appropriate and highly relevant in the sense that the transformation of an individual is primarily anchored in the psyche. The external world will not strike mystics differently unless their mode of perception changes, and it is here that the human mind becomes all the more important. The whole transformation stems from the mind, the agent of change in the first place. The current research juxtaposes the mystical concept of enlightenment with Jungian psychoanalysis, positing that the path towards enlightenment essentially entails a process called individuation. It attempts to answer the following.

Research Questions

- i. How does Siddhartha attain individuation?
- ii. In what way(s) is Siddhartha's enlightenment related to the psychological process of wholeness?

Research Methodology & Theoretical Framework

This research paper is based on descriptive cum explanatory study of the phenomenon of mystical experiences. Governed by the qualitative research paradigm, the study attempts to give a description and explanation of mystical experiences in the light of Jungian psychoanalytic theory. Instead of dealing with the personal life history or biographical texts about Buddha, the study views a fictional text, "Siddhartha" written by Herman Hesse. Textual analysis through close reading is employed as a research method to seek answers to the questions. Data will be analyzed in the light of the canons provided by Jungian psychoanalysis, especially his theory of individuation. The latter serves as a conceptual framework for this study, and it is highly pertinent to the purpose of the study that a detailed account of this theory may be presented to have its thorough understanding before application. The theory of individuation consists of the following key ideas, which are discussed at considerable length in the ensuing lines.

The Collective Unconscious and Archetypes

Psychoanalysis principally categorizes the human psyche into two domains, namely the conscious and the unconscious. Sigmund Freud, the father of psychoanalysis, first gave the idea of this psychic duality and almost all his successors till the present times have retained this notion with more or fewer modifications. His immediate pupil Carl Gustav Jung, a Swiss psychoanalyst, broke away from his teacher not by refuting his theory altogether but by bringing in more insights and modifications to improve it yet further. Whereas

Freud gave the concept of conscious and unconscious, and the latter being the reservoir of a whole lot of repressed and suppressed material exerting conscious mind in one way or the other, Jung divided the unconscious into two more categories: the personal and the collective unconscious. His notion of the personal unconscious is the same as Freudian unconscious, but it is the collective unconscious that is novel and interestingly unique. The personal unconscious is partly synonymous with the Freudian idea of the unconscious, whereas the collective unconscious is the shared legacy of the human species. The personal unconscious is solely anchored in an individual's personal history. The contents of the collective unconscious are not limited to one person, but they are common to the human race in general. It is "... more expansive area that is not individual, but that is common to all individuals" (Jung, 1959). Unlike the individual contents of the personal unconscious, the collective contents are general, deeper and more elemental, as Jacobi (1973) remarks that they are typical human actions or reactions since the evolvement of mankind. They are common to the human psyche and universal to all human situations. The most common examples can be seen as "... fear, danger, the struggle against a superior power, relations between the sexes, between children and parents, hate and love, birth and death..." (p. 10). According to Vincent Brome (1978) Jungian notion of the unconscious differs from Freudian in three ways. Firstly, for Jung, it operates independently; secondly, it is the fountain-head of archetypes; and third, it is "complementary to and not conflicting with consciousness" (p.221). Jung proposes a three-tiered model of human consciousness and unconsciousness, one in which an individual's conscious mind is indeed situated above a personal unconscious that is distinctively its own, but in which this personal unconscious itself resides above another, deeper layer of unconsciousness which is shared among all human beings.

Jung's concept of archetypes is closely tied into his theory of the collective unconscious. He envisions archetypes as active patterns of instinctual behaviour and views them as governing the life cycle of every human being. They are "... powerful forces of the psyche which, together, comprise the collective unconscious of the entire human race" (Jung, 1990, p.44). Further, he explains that an archetype is not a particular thought or entity, but rather a structure of thought, or a pattern of perception. The archetypes are not inborn ideas, rather they are inborn possibilities of ideas and the collective unconscious expresses itself through archetypes. The images through which archetypes are manifested are not inherited themselves; it is only the natural human disposition that is universal and has the ability to form diverse images. The formation of archetypal images takes varying forms depending on the varied personal history and cultural milieu of an individual. Archetypes are, in fact, the forms or patterns of behaviour rather than the behaviour itself. These forms, according to Jung, are inherited through a human psychic structure that is naturally shared by all humans across ages and cultures. Jung consistently argued that archetypes might well be put to the empirical test by studying human experience and behaviour. He argued that ample evidence in favour of the existence of archetypes could be found by exploring their impact on the conscious human experience as well as their presence throughout the tribal lore, dreams, mythology and folk tales of both primitive and modern mankind. They carry significance in the study of cultures and social structures. However, archetypes are also related to human psyche studying, which becomes vital when it comes to studying individuals or their experiences. The archetypes of the psyche, according to Jung, consist of persona, shadow, anima/animus, ego and the self. Human feelings, thoughts, actions, reactions and responses are very much influenced and shaped by various archetypes and there are individuals who are capable of dealing with these archetypes, that is, by gaining conscious knowledge and control.

Individuation

Jung, who introduced this term in 1921, defined it as a "process of forming and specializing an individual nature; in particular, it is the development of the psychological individual as a differentiated being from the general collective psychology" (Jung, 1921, p.637). It consists of becoming an "individual", an indivisible being that is unique and distinct. Broadly speaking, it initiates its operation in two chronologically determined stages. First refers to ego development which is related to one's personal identity when a child

begins to have this sense of who he is. However, ego development remains rooted in socio-cultural norms. Through discursive practices, a child internalizes the prevalent norms, definitions and values, and with time, they become deeply entrenched, leading to psychic development. This level is apparently marked by one's unique personality development, but collectively speaking, the individual is, in many respects, a part of herd mentality. As a socio-cultural being, this individual has to exercise simulations, and societal pressures might often motivate him to live according to the socially defined rules obscuring his talents and obfuscating his true self. At this level, each archetype or psychic structure defines a population, for the majority of people in a social setup are governed by these psychic archetypes. Jung is of the view that individuation does not stop at ego development. Rather it is to go beyond the archetypal existence, which is possible only if the unconscious contents are identified, acknowledged and integrated into the psyche. This leads to the realization of the innate self, which is denoted by the self, and the latter represents the new centre of total personality that lies beyond the confines of the ego. The gradual and most complete self-realization is the goal of the individuation process as Jung (1993) states, that the goal of human life is psychological growth by means of individuation. It is to attain the level of seeking the self, which he describes as one's understanding of who one is. He defines individuation "as becoming a single, homogenous being, and, in-so-far as `individuality embraces our innermost, last, and incomparable uniqueness..." (Jung, 1993, p.181). This is synonymous with the idea of becoming one with one's own self. Individuation can also be translated as 'coming to Self hood', or Self-realization. The levels of individuation process could succinctly be presented as following.

1. Identifying and forsaking the hold of the persona.
2. Acknowledging and assimilating the shadow.
3. Seeking inspiration from the Wise Old Man.
4. Creating balance between "Eros" (anima) and "Logos" (animus).
5. Connecting with the Self.

Analysis of "Siddhartha"

The Persona

The persona, as an archetypal pattern, is communal in nature since people in a social setup tend to pose themselves to be what they are not. Different roles require different faces, which are worn every now and then. It is a kind of cultural mask that involves both simulation and dissimulation. Jung (1965) is of the view that it obscures the uniqueness of an individual, and the quality of being distinct is marred by it. Sometimes an individual, where representing a regional, national, religious, linguistic or ethnic group may wear a persona which is more collective in nature. In that case, too, true individual 'self' is kept dormant to the point of being unknown." It is nothing but a mask for the collective psyche: a mask which simulates individuality pretending to others and to itself that it is an individual, while it simply plays a part in which the collective psyche speaks" (Jung, 1965, p.289). To the path of individuation, the identification of persona is crucial in the first place, and it enables one to loosen its grip and ultimately to effect relinquishment and differentiation. Being overwhelmed by persona precludes connection with the inner self owing to the fact that the persona comprises contents determined by the external world. In fact, the bulk of what persona entails belongs not to the individual self but to the collective milieu, social norms and cultural values. The need to break away from such clutches becomes all more vital, as Jung (1965) remarks:

We must rigorously separate the concept of the individual from that of the persona, for the persona itself can be entirely dissolved in the collective. But the individual is precisely that which can never be absorbed into the collective and which moreover is never identical with it.(p.296)

In the mystical struggle of Siddhartha, it is evident right from the beginning that the protagonist seems much concerned about his social identity or phenomenal self. He undergoes psychological trauma living with the identity imposed upon him from the outside, and this precisely prompts him to leave his household and say farewell to his Brahmin identity. He firmly believes that such culturally established ways of life are incapable of affecting enlightenment. In Jungian psychology, this is equivalent to sloughing off a persona to drift towards connecting with the self. He begins to have an awakening in the form of inner dissatisfaction, and it inks towards the rarity that was posited at the outset of this paper. Endowed with the questioning mindset and urge to seek cosmic wisdom, Siddhartha succeeds in convincing his reluctant father and takes his leave.

His father is persuaded: “you will go into the forest and become a Samana. If you find bliss in the forest, come back and teach it to me” (Hesse, 1951, p.9).

He joins Samanas only to learn that his goal is different and thus never wishes to put on persona again to give himself out as Samana. “On the same day, Siddhartha informed the eldest of Samana of his decision to leave him” (ibid, p.19). Very soon, he gains the realization that the Samana path is another way of accumulating a body of beliefs and rules thereby giving out another phenomenal identity. And this he finds, not different from what he already abandoned. To his friend's surprise and anger, he refers to it as stumbling-bloc in his mystical journey. He says to his friend, Govinda, “I have no desire to walk on water. Let the old Samanas satisfy themselves with such arts” (ibid.). The encounter with another character Buddha the illustrious, is equally significant. Even Buddha's thought-provoking conversation can't hamper his journey. He learns but doesn't stick to those teachings as a blind follower. “He realized that something had left him, like the old skin that a snake sheds...He had left the last teacher he had met, even he, the greatest and wisest teacher, the holiest, the Buddha.” (ibid, pp.30-31). The hallmark of Siddhartha's quest rests on the importance of experiential awakening and self-realization sought through the on-hand experience without following the teachings of the others blindly. In other words, only a seeker, not a blind imitator, can find the way forward. In his debate with Buddha, which is philosophically quite dense, he approves of the latter's personal experiences of enlightenment but rightly points out that the real spirit of his experience characterized by awakening can't be communicated through teachings or language. Notwithstanding his appreciation of Buddha's teachings, their importance and utility in leading a good life and shunning the evil, he believes that his teachings can't teach the very crux of his experience. He thinks Buddha's teachings can never communicate to others what He himself experienced. Siddhartha feels reluctant to learn more doctrines and he informs the Illustrious One: “That is why I am going on my way – not to seek another and better doctrine, for I know there is none, but to leave all doctrines and all teachers and to reach my goal alone – or die (ibid, pp.27-28).

Facing the Shadow

The Shadow archetype is related to the disowned, suppressed or repressed contents operating in the unconscious mind but exerting considerable and sometimes debilitating influence on human actions and feelings. The elements culturally, religiously or socially established as negative or immoral also find place in the shadow. Thus, it is not a downrightly negative phenomenon and when viewed within the non-cultural framework, it might well contain positive baggage which must be incorporated towards attaining individuation. Zweig and Abrams (1991) link psychological wellbeing with the assimilation of one's shadow. They opine that it leads to the following ends.

- Seeing oneself distinct from being a cultural product.
- Diminished feelings of guilt and shame related with negative emotions.
- Noticing projections which usually shape our views about others.
- Developing strong relationships through objective self-examination.
- Ability to own one's self in its totality.

Siddhartha's friend Govinda is the representation of his shadow. Govinda is not a villainous or wicked shadow but a representation of boredom, inactivity and blind conformity. After joining the Samanas, Govinda, unlike Siddhartha, sticks around their ways and doctrines. He does not even think of viewing the Samana doctrines critically and is in no way willing to leave them. His long association with Siddhartha is reflective of the latter's growing shadow in Jungian terms. It is because of the fact that Govinda possesses certain qualities which are very likely to hamper Siddhartha's spiritual quest. Govinda as a personal shadow of the protagonist does not necessarily possess thorough negativity, but he becomes an impediment in Siddhartha's spiritual quest. The shadow exists as an opposite to a character and it "... may manifest his opposition in various manifestations—even as brother or friend" (Jacobi, 1973, p.40).

But acceptance of shadow is vital in Jungian psychology. Bringing it into the novel's context, Govinda has to be accepted but how? It must be reiterated that Govinda, as a follower of Samana path, is highly devoted, loyal and sincere in his respective pursuits. Although he discourages Siddhartha in his self-directed spiritual endeavours, but he possesses qualities which are enviable, especially his devotion and patience. Through his interactions with Govinda, the protagonist begins to cultivate these qualities and these lessons drawn from his shadow help him a great deal in his way to enlightenment. One can safely remark that these invaluable lessons stay with him till the end, and this is also evidenced in his meeting with Vasudeva. Capitalizing on the same lessons, he stops, waits, listens and thus, makes to the apex of his spiritual journey. He never sticks to Samana path or even with the Illustrious' teachings. This is to say that Siddhartha is not dominated by his shadow that would have left him in stagnant place. Rather, he keeps moving and progressing, more psychologically when he meets Vasudeva. At a pinch, Siddhartha questions his shadow just as he questioned his persona. He questions the Samana path just he had disapproved of showing conformity to Brahmin faith. He doesn't let his shadow overwhelm him and thus straightaway declares his intention of leaving the Samanas. "I suffer thirst, Govinda, and on this long Samana path my thirst has not grown less. I have always thirsted for knowledge; I have always been full of questions" (ibid, p.15). This inquisitiveness paves way for him to continue his journey of enlightenment.

Role of the "Guru" in Siddhartha's Transformation

According to Jung (1990), the archetype of the Wise Old Man represents wisdom and intelligence and it appears mostly in the form of a teacher, spiritual guide, priest, magician etc. It may be a representation of a father-figure "that very often produces certain credulity with regard to authority and a distinct willingness to bow down before all spiritual dogmas and values and from whom the decisive convictions, prohibitions, and wise counsels emanate" (Jung, 1990, p.214). In mystical journey, this archetype holds considerable significance and assumes more frequent role in shaping mystic's experience in proper direction. The guide denoted by this archetype helps overcome the inner conflict faced by mystic especially in the initial stage of his journey. In mythology, hero's quest is steered through the appearance of some form of guide, which Joseph Campbell called a "supernatural aid." He writes, "The hero to whom such a helper appears is typically one who has responded to the call" (Campbell, 2008, p.73). In Jungian psychology this figure is represented as the archetype of Wise Old Man. In Siddhartha's quest for self-realization, Vasudeva plays the role of a spiritual mentor or guide. He is the representation of the archetype of Wise Old Man. However, it must be reiterated that Siddhartha hardly likes to be taught by any teacher. This is evident in his discussion with Govinda during the final phase of his life.

Teachings are of no use to me; ... they have nothing but words. Perhaps that is what prevents you from finding places, perhaps there are too many words, for even salvation and virtue. Samsara and Nirvana are only words, Govinda. (Hesse, 1951, p.118).

Siddhartha's critique of Buddha's teachings was also based on his firmly held belief that enlightenment could not be taught by any teacher or doctrine. Triggered by this belief, he leaves his Brahmin father, the

Samanas leader and even Buddha, the Illustrious One. Hence, Vasudeva is not his teacher in the conventional sense of the word. Even when Siddhartha expresses his desire to learn the art of listening from Vasudeva, the latter says to Siddhartha, "You will learn it, but not from me. The river has taught me to listen; you will learn from it, too. The river knows everything; one can learn everything from it, too" (Hesse, 1951, p.86). River indicates oneness and Siddhartha's journey underlies psychological wholeness. Comparing the role played by the river in Rudyard Kipling's *Kim* and Hesse's *Siddhartha*, Awan (2009) observes that both the protagonists in *Kim* and *Siddhartha* are led towards seeking salvation through the river which serves as a powerful symbol of Unity and Oneness. "... It teaches them to be at place with the whole of existence in all its forms. It is not total rejection and renunciation of the world" (p.49).

Therefore, Vasudeva does not teach anything to Siddhartha; he simply advises him to listen intently to the river. It is in response to his advice that Siddhartha reflects over the flowing river and its sound and concludes that "the river is everywhere at the same time, and that the present only exists for it, not the shadow of the past, nor the shadow of the future?" (ibid, p.87).

Through the incorporation of the insights offered to him by Vasudeva (the Wise Old Man), Siddhartha learns to concentrate on the river to seek enlightenment. He vanquishes fear of loss, the grief of his wife's demise and all the mental patterns of past and future as his mentor makes him focussed on the present moment – the moment manifesting unity and wholeness. "His wound was healing; his pain was dispersing; his Self had merged into unity" (p.111). In contrast with his interactions with Govinda, the Samanas and Buddha, the illustrious one, Siddhartha spends more time in Vasudeva's company through which he ultimately comes in contact with the river serving as a powerful symbol of oneness or wholeness. He admits, "But most of all, I have learned from the river and from my predecessor, Vasudeva ... He was a holy man, a saint" (ibid, p.114). This is the stage where he consummates deconstruction of his phenomenal self and becomes merged with the higher self denoted by no-self in Buddhism and the Self in Jungian psychology.

The Anima in Siddhartha

Jung (1990) writes that what people usually project unto others is an expression or reflection of their unconscious mind. And the realization of projections is related to making the unconscious contents conscious. This leads one to differentiate between the actual and the projected feelings. It is here that an individual withdraws projections and initiates understanding of his inner self. According to Jungian psychology, the feminine principle present in men refers to the anima and the masculine principle unconsciously operative in women is referred to as the animus. These are the archetypes of the psyche as they belong to the collective unconscious – the legacy of human species across ages, places and cultures. When a male is enthralled by the beauty of opposite sex, it is his anima that works unconsciously. "This romantic projection endows the beloved with all manner of wonderful attributes that may lead us to feel he or she is the special 'soul mate' we have longed for" (p.121). And the same is true in the case of women, where the animus works behind the scenes. In addition to their manifestation in the form of projected feelings, the archetypes of anima and animus are respectively associated with what is termed in Jungian psychology as "Eros" and "Logos". Eros is related to feminine qualities, which include grace, care, love, fascination, beauty and alike, whereas "Logos" relates to masculine qualities like aggression, hardihood, bravery and authoritativeness etc. The process of individuation consists not only in withdrawing projections related to anima and animus but also in creating a balance between the two psychic principles. It is through the harmonious relationship between "Eros" and "Logos" a balanced personality development could be achieved.

In *Siddhartha*, the anima of the protagonist reveals or manifests itself in the character of Kamala. Just as it happens with people that the anima plays a dominating and overwhelming role, Siddhartha does not allow it to obsess him. On the contrary, he faces it, comes to terms with it and integrates it into his psyche

consciously. Instead of indulging and revelling in the erotic fantasies, he seeks motivation and insights which might help him in his path. He learns the importance of knowing one's body, its contours and the pleasures associated with it. Most importantly, he learns how to love and how to make love. It is through her that he realizes his shortcomings, but he readily goes on to learn the hitherto unknown things, and this surprises Kamala: "It has never been my experience that a Samana from the woods should come to me and desire to learn from me. Never has a Samana with long hair and an old torn loincloth come to me" (Hesse, 1951, p.45). He is made to change his outward appearance soon after meeting her.

Later on, having realized that Siddhartha can read and write, he is sent to an affluent merchant named Kamaswami, who is old, lazy but an extremely greedy person. Siddhartha has a really hard time going to such a person and joins him as a business partner – the vocation completely incompatible with his mindset. "His heart was not indeed in business. It was useful in order to bring him money for Kamala, and it brought him more than he really needed" (ibid, p.56). In accordance with Kamala's instructions, however, he comes into contact with the old merchant and gets along with him, his ways willingly or unwillingly. It is an opportunity for him to show perseverance and exercise self-control. In sending him to the merchant, Kamala wants to teach him how to face what you dislike; how to put up with an unpleasant situation; how to live up to a challenge and above all, how to stand and wait.

Siddhartha's journey does not end here. Without being over-possessed by his anima, he moves on to come across Vasudeva, the riverman. Having chalked up invaluable insights to his experience, he meets this man who enlightens him yet further, enabling him to hone his quest for self-knowledge. One may safely say that it is only after his encounter with Kamala (integrating his anima) that he is able to stay with Vasudeva and patiently listen to the river. The river is a symbol of oneness or non-duality. And in Jungian psychology, it is symbolic of his identification with the self – a successful passage towards individuation. This merging with the self is characterized by a kind of withdrawal, which Levinson (1978) describes as a mid-life crisis.

As a man becomes more individuated and more oriented to the
Self, a process of "detrribalization" occurs. He becomes more critical
of the tribe...he is less dependent on tribal rewards, more questioning
of tribal values, more able to look at life from a universalistic perspective
... he tries to free himself from formal doctrine in order to attain a personal understanding of what it
means to be human. (p.242)

Siddhartha does not instantly forsake the worldly things but he gets a taste of what they are; gains on-hand experience; assimilates their latent contents and then unlearn to learn new insights. He spends time in Brahmin household, with his friend Govinda, with the Samanas, with Buddha, with Kamala and the merchant and then with the riverman. In fact, he learns and unlearns through a series of experiences of different situations. This goes parallel to the process of integration and assimilation of archetypal material without being occupied with it. In Jungian psychology, mere introvertive behaviour or a retreat into the inner world does not lead to individuation. On the contrary, one needs to interact and tackle the external world and observe and witness the projections. One must face the world and interact with people in order to discover and integrate the hidden aspects of the personality. "The first half of life is typically dedicated to losing oneself in the world and in one's projections, while mid-life is typically the time to begin identifying and withdrawing those projections" (Jacobi, 1967, p. 25). Ultimately when he hears Om in the river's voice, he identifies himself with the greater self.

Individuation in Siddhartha

Jung (1959) speaks of the process of individuation as a kind of rebirth and regards it a natural transformation. He argues that it is all about the transformation from within and is marked by the notion of rebirth "...into

another being. This 'other being' is the "other person in ourselves - that larger and greater personality maturing within us..." (p.131). He further maintains that an individual needs to come to terms with this 'other being' in order to attain transformation. And this other being is nothing but the greater personality in ourselves.

The transformation processes strive to approximate them
[the individual and the "other being"] to one another, but
our consciousness is aware of resistances because the other
the person seems strange and uncanny.
(Jung, 1959, p.131)

This implies that confinement of ego identity or the phenomenal self impedes connection with the higher self denoted by the self. The transition from ego-consciousness to Self-consciousness is crucial in the path of individuation. In her discussion of the Jungian individuation process, Franz (1964) argues that after ridding oneself of the persona, the archetypes appear as images in the following order: "shadow (the personal unconscious inversely proportional to ego development), anima/animus (the deeper, collective contrasexual archetypes), and Self (the unifying symbol of the psyche's totality)" (p.170). Siddhartha, the protagonist, does succeed in this transition, as evidenced in his journey from a Brahmin to the one who peels away labels and associations and merges himself with the eternal or the no-self. His journey towards enlightenment involves certain episodes and vicissitudes of life, which serve as stepping-stones to self-realization and from a psychoanalytic perspective, they can be seen as equivalent to the process of attaining individuation. Siddhartha's act of forsaking Brahmin identity is related to his disassociation with the persona, the social mask. The realization that Govinda's insistence on following Samana path would not yield any fruitful results is the way of acknowledging his own shadow, which he faces and assimilates. Although he does not approve of Govinda's conforming attitude and what he calls moving in a circle and disowns those doctrines, he imbibes precious lessons from him and capitalizes on those lessons in his struggle to follow. Given the fact that Govinda acts as his shadow, Siddhartha gains the lessons of patience and devotion from him. Kamala, as his anima, inculcates in him the values associated with "Eros" – the feminine principle operating in the male psyche. His fascination towards the young lady is motivated by his anima, but when he comes into contact with her, he gets along well without being occupied or over-possessed by her. Instead of projecting his feelings onto her, he begins to see things in a true light. He learns several lessons from her, particularly how to love and appreciate pleasures in life. It is she who pushes him to meet the boring merchant, though against his will. But Siddhartha responds and soon realizes that he can seek new insights through this meeting and finds a chance to exercise the already acquired lessons. One could argue that the final phase of his journey, namely his encounter with the riverman and the river itself, is consummated owing chiefly to the fact that he is able to exploit all his previous learning. He does not throw aside what he experiences. "Everything is necessary; everything needs only my agreement, my assent, my loving understanding, then all is well with me, and nothing can harm me" (Hesse, 1951, p.116). He, who has hitherto, refused to take any formal teachings, whether of Samanas or Buddha the illustrious, is finally willing to listen to Vasudeva. The latter serves as an archetype of Wise Old Man who doesn't teach him any dogmatic principles but simply asks him to concentrate all his attention to focus on the flowing river which is a powerful symbol of Oneness or Wholeness. "He (Siddhartha) did not bind his soul to anyone particular voice and absorbed it in his self, but heard them all, the whole, the unity; then the great song of a thousand voices consisted of one word: Om – perfection" (ibid, p.111). In Jungian psychology, this wholeness is the centre of self-consciousness and is denoted by the Self archetype. Siddhartha reaches a state of mind where his phenomenal self is merged with the all-pervasive cosmic force psychologically described as the self. He attains what Jungian psychology terms individuation and in Buddhism is referred to as "Enlightenment". The process may well be translated as self-realization or self-discovery characterized by the ego's dissolution into the whirlpool of eternal self.

Siddhartha's life-long journey towards enlightenment brings on the transformation of his personality altogether. At a pinch, it is through the realization and assimilation of the unconscious archetypal contents that he finally attains individuation and becomes his own person.

Conclusion

The aim of the study was to study the spiritual quest of Siddhartha as narrated in Herman Hesse's *Siddhartha* in the light of the canons provided by the Jungian theory of individuation. It was based on the contention that the spiritual process of enlightenment could safely be reconciled with the psychological process of individuation whereby unconscious archetypal contents are made conscious through concerted efforts. The study confirms the validity of the assertion that Siddhartha's journey towards enlightenment can be translated in terms of the psychological process of individuation. The protagonist ultimately succeeds in (a) dismantling the persona or the false self, (b) coming into a relationship with the shadow aspects of his self, (c) raising awareness of the contrasexual dimension of the psyche, (d) capitalizing on the insights of Vasudeva, the archetype of Wise Old Man, and (e) establishing a conscious connection with the self. The study also reveals that the emotional tendency, however immoral or potentially destructive, only becomes enacted in destructive ways when it is denied access to consciousness. Hence, paradoxically, the more forcefully one strives to be good, moral and humanitarian, the more vulnerable one becomes to the influence of disavowed, unconscious desires to do exactly the opposite.

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