



RESEARCH PAPER

Kamala's Guidance and Duality in Siddhartha's Individuation: A Jungian Psychological Analysis of Hermann Hesse's *Siddhartha an Indian Tale*

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ABSTRACT

Taking Carl Jung's concept of Self as a point of departure, the article decodes Siddhartha's process of Individuation through his multidimensional relationship with Kamala in Hermann Hesse's *Siddhartha: An Indian Tale*. Kamala the courtesan, as a teacher, a partner, and a lover, plays an indispensable role in Siddhartha's spiritual awakening. The Jungian psychological lens is used to analyze Kamala's unique feminine character and take her as an epitome of anima, thus conveying the unconscious feminine facets of Siddhartha's own psyche. Her personality manifests itself as a coin embodying both the opposite sides of light and shadow animas which support Siddhartha in the nurturing of his individuality and the confrontation with the reality of the materialistic world. Siddhartha's encounter with Kamala enhances his comprehension of the complexities of human relationships and their outcomes. Illustrating the significance of animus in Kamala's own individuation, the study explores how Kamala's loss in the form of her death leads the protagonist towards his destination.

KEYWORDS Anima, Individuation, Jungian Psychology, Kamala, Siddhartha

Introduction

A woman is considered the second half to a man, but she can help him unearth his whole self. In *Siddhartha An Indian Tale*, Hesse has ingeniously crafted the role of kamala, which is often neglected by most, but according to Jungian psychology, it is crucial and indispensable in revealing Siddhartha's shadow. Siddhartha's story and Hermann Hesse's life share a common struggle. Hermann Hesse belonged to a family of missionaries with roots in India. His origins, the dispute with higher power, and personal challenges such as mental health problems, family, and social issues let him investigate psychoanalysis, and as a result, the spiritual journeys of his characters are deeply transforming. Buddhism's notions of self-discovery, knowledge, and detachment and the Indian concept of Atman (soul) allured him. He mastered his thoughts under the tutelage of Eastern notions of spirituality.

Thus, the novel *Siddhartha* renders a glimpse of Hesse's own spiritual experiences. The novel is grounded in the journey of a questing young man and his friend Govinda to explore their intrinsic selves and pursue individuation. They abandon their homes by carrying kaleidoscope of experiences, questing for spirituality. Firstly, they encounter Samanas, where they learn asceticism, but they deem their teachings insufficient and renew their quest. Samana's archetypes remain with Siddhartha wherever he goes.

Secondly, they cross paths with the enlightened Gautama. Govinda embraces his teachings, while Siddhartha follows his own star, unbound by others, to attain Nirvana.

His journey is full of revelations and surprises. He encounters a woman named Kamala, an archetype of anima and the embodiment of beauty, love, and sensuality. She enthralls him so deeply that he yearns to become a disciple of Kamala and learn the art of love. He becomes ready to sacrifice everything to seek her companionship. Soon, Kamala becomes the unconscious feminine self of Siddhartha. The role of Kamala steers him on the path of exploration and self-realization. It comprises both lust and passion, spirituality, and worldly greed. Kamala plays a short role in Siddhartha's life, but her role is unnegligible and very crucial to self-understanding. Kamala shows him the face of the world he was unaware of.

Literature Review

Siddhartha: An Indian Tale has been studied and analysed by different writers using different approaches. Every author has put his own lens on it to understand it. Various theories were applied to understand the complexity of the characters and their actions. Carl Jung's theory of psychology has a direct approach to analysing the novel. Here are some works on the novel and the theory by different writers to peel down the layers to have a clear understanding of the topic.

Jean Knox, a Jungian analyst and psychiatrist, writes about the role of archetypes in his book *"Archetype, Attachment, Analysis, Jungian Psychology and the Emergent Mind"* (2003). The book presents the archetypal hypothesis given by Carl Jung. He takes an interest in the emergence and development of symbolic meanings in the human mind. He first describes the Jung's notions of archetypes and after that he analyzes the comparison between those notions with current scientific implications. At the end, he explains how our early experiences shape how we see ourselves and the world. Our early experiences become the foundation of our perception of the world. Then this perception influence the formation of our archetypes. "Archetypes are not 'hard-wired' collections of universal imagery waiting to be released by the right environmental trigger" (Knox, 2004, p.4).

Jean Knox elaborates his insights on the workings of archetypes, how they become the unconscious part of the human mind, and how humans act according to these archetypes without having a signal of their presence. The same archetypal hypothesis works in Hesse's novel *Siddhartha*, where the protagonist goes through the archetypal process until he reaches individuation. Ferryman, Govinda, and Kamaswam act as common archetypes for Siddhartha because he learns from them throughout his journey. The most important archetype is Kamala, who acts as a goddess of love and sensuality for him, and her archetype of anima has a remarkable effect on his journey.

Mats Winther's article "Critique of Individuation" (2014) critically deciphers the motifs of individuation and self. He mention how today's prevalent concepts of wholeness are contrary to the Jung notion of self. He interprets how modern notions of self-fulfillment and self realization are scrutinized differently from the ground idea of individuation. His explanation of Jung's misinterpretation of notion of ego provides the wider horizon of understanding of spiritual wholeness. He has inscribed the ideas of Therapeutic individuation, emptiness and self-abandonment or ego destruction for further understandings of Jungian psychology. He calls the individuation a phenomenon of psychological maturation which is linked with spirit. The social and worldly adaptation in individuation are overvalued according to him (Winthers, 2014, p. 06).

Another work on the exploration of the protagonist character under analytical psychology is written by Abrar Aziz. He investigates the various symbols and the archetypal analysis of the symbols. The projection of the shadow and the integration are also evaluated. He delves deeply into the dynamics of the archetypes of feminine anima and masculine animus. He explains the presence of unconscious gendered counterparts within opposite sex individuals. The projection of anima in man attracts the women towards him; he uses the comparative analysis of Siddhartha and Hashim's "Hallaj" and their projection of animus on the female characters. Siddhartha's mastering of shadow through bipolar experiences is elaborated. This article sheds light on the main protagonist's spiritual achievement and discovery, along with the assistance of other characters and his learning from various archetypes during his journey towards individuation. This work helps understand the relationship between Siddhartha and Kamala. The author anticipates their sexual relationship and the impact of this relationship on the protagonist's life.

Abrar Aziz evaluates how Siddhartha needs to experience both extremes of life in order to achieve individuation. Without knowing the dark side, one cannot expose oneself to the bright side. This is the case with Siddhartha, because when he is trying to enter the bright side, he needs to pass through the dark side as well. That's why his spiritual journey is not complete without facing worldly matters. The writer explains this through the I-ching principle from China. In this principle, a hill is divided into two sides, Ying and Yang. Ying means "bright side," and Yang means "dark side." Next, the article anticipates the integration of shadow in Siddhartha's life. He recognises the shadow, confronts it, owns it, and conquers it. The references from the Indian tradition are also present, and the author explains the whole story through different Indian legends by relating them to each other.

Richa Pandey has written a seminal work on Siddhartha which provides helpful insight for understanding the spiritual journey of Siddhartha. The work analyses the character of the protagonist and his journey as a practice of Neti, Neti technique. The paper evaluates the individuation process through the continuous negation done by Siddhartha. The writer anticipates how the negation turns into a positive outcome and helps the character achieve his whole self. When Siddhartha sets out on his journey, he negates his father's instructions and teachings and leaves the house in search of identity. Afterwards, he denies the teachings of the Samanas along with Govinda and starts moving on towards the learning landscape. He also negates Gautama's teachings.

So, negation of various teachings and people leads him to his greater self. He recognises the meaning present within him and strives for understanding and finding those meanings in spite of the meaninglessness around him. He knows about the Upanishads wisdom, and this wisdom supports him on his journey of self. The work also explores the negation of the teachings of Buddha through a critique of causation. Nagarjuna's critique of causation illustrates the denial of teachings by Siddhartha. But the author also examines how Siddhartha accepts the art of love from the Kamala and the spiritual teachings from Vasudeva.

Bibi et al. is of the opinion that Siddhartha's motive behind the meditation, ascetic learnings and mastering the art of love is to get closer to the nature and divine power. They describe that Siddhartha does not let himself dependent upon Buddha because he wants to find his own self with the help of God and nature. They explain his inclination towards God's teachings for uncovering his wholeness through transcendentalism. They say that an individual carries a soul and the spiritual world within him/her self which creates a connection with Divine power (Bibi et al., 2014).

All these researches focus on particular perspectives of the novel through the different ways of contemplating. Their illustrations are limited to the struggle and the journey of the Main character Siddhartha. But the individuation of protagonist is not possible without the role of minor characters like Kamala and other feminine characters. They leave a remarkable gap in the analysis of the novel which is as important as the protagonist's journey. My research aims at exposing all those aspects of feminine influence which lead Siddhartha towards his individuation. *Siddhartha An Indian Tale* centres on the struggle for individuation. This individual struggle becomes possible only with the collective support and influence of the relative characters in the novel. The dreams and the symbols are also important to discuss in terms of how they have shaped his perspectives. These are the factors that we can see explicitly throughout the novel without any difficulty. But there are gaps that were important to discuss but were left unfilled. The most important is Kamala's underexplored role in Siddhartha's individuation, revealing his shadow and offering lessons vital for his journey.

Current interpretations often overlook the nuanced functions of the anima, focusing on Kamala as merely a figure of temptation or worldly distraction. This paper will explain how prominent her figure is and how she contributes to the self-discovery of Siddhartha. She becomes the inner unconscious part of Siddhartha. Research elaborates on how the feminine aspects illicitly fill the gaps of self awareness and exploration of Siddhartha. She not only turns him towards individuation with a positive attitude but also gives him awareness of the negative aspects of the world. He learns from those aspects and tries not to turn towards them again. By analysing her role according to the Jungian lens, this study tries to fill the gaps which remained untouched by writers.

Theoretical Framework

Carl Jung theories offer a unique and insightful framework for grasping the intricacies of human behaviors and personality developments. Carl Gustav Jung, a Swiss psychiatric and psychoanalyst, introduced the concept of anima and archetypes. He devised the term analytic psychology. Jung (1875–1961) investigates that the unconscious mind is paramount and its discovery through various techniques is pivotal. By bringing unconscious content to light, individuals can gain self-awareness, resolve inner conflicts, and work towards greater psychological wholeness. His psychology concentrates on the unconscious mind, which contains the archetypes that are common to all of humanity. In order to understand the spiritual quest of Siddhartha and Kamala's role in his life, it's important to understand the terms given by Carl Jung.

The archetype is a universal, primal pattern of thought, image, or behaviour that resides within the collective unconscious. Self, Persona, Shadow, Anima/Animus are examples of common archetypes. These archetypes emerge in dreams, myths, and art. This paper will explicate different archetypes related to Kamala and Siddhartha and how they work in shaping their spiritual personalities. Anima(the woman within) is the unconscious side of the woman that becomes apparent in men, and it affects the attitude and qualities of a man. It unconsciously becomes part of the personality. It portrays the positive as well as negative sides of a person. It plays a vital role in putting a man's mind in tune with his great inner values.

This research will focus on how Jungian analysis explains the workings of anima and animus at different levels. Animus(the man within) is unconscious side of man that becomes apparent in women. The Anima and animus archetypes play major role in developing the characters of Kamala and Siddhartha. Their individuation is the fruit of the influence of their archetypal projection on each other. Anima helps the Siddhartha while

Anima supports the Kamala to find her self. Siddhartha begins to understand the balance between the spiritual and the material world because of anima.

Individuation is the central theme of Jungian psychology. It is the process by which the wholeness of a person is established through the integration of consciousness and collective unconsciousness. It is part of the development of a person's identity. How individuation is carried through in the lives of individuals under the umbrella of analytical psychology will be the central theme of research. Individuation does not work on one side it is double sided. As Siddhartha learns the affection and love from Kamala, in the same time Kamala learns the spiritual learning from Siddhartha.

Jungian analysis unravels the psychology of the characters, most importantly those who are complex and intricate. It elucidates the complexities of relationships among them and how their impacts have an influence on their personalities. In Siddhartha, Jungian psychology illuminates the complex relationship between Kamala and Siddhartha through anima projection, shadow emergence, and integration.

Results and Discussion

This work looks in a unique way at Siddhartha's journey by rejoicing Kamala's struggle with self actualization and her impact on Siddhartha. The discussion uncovers every dimension related to the topic and explains every possible interpretation to acquire a deeper understanding. It brings the novel into the light of Jungian psychology and structures every pearl in a logical order in the topic's necklace. Jungian terms of psychology help apprehend the psyche of the characters and the influence of consciousness in the lives of related characters. By using Jung's philosophy, this research goes deep into every aspect connected with Siddhartha and Kamala's characters, as follows:

Kamala as an Anima Archetype

Siddhartha ventures out on his spectacular journey and relinquishes all teachings and guidance until he encounters Kamala. She not only reveals to him the trajectories of spirituality but also conceptualizes the definition of spirituality as well. From the outset, he wants to be empty of everything. He tries to get rid of sorrows, joy, tranquillity, dreams, and wishes as:

A goal stood before Siddhartha, a single goal: to become empty, empty of thirst, empty of wishing, empty of dreams, empty of joy and sorrow. Dead to himself, not to be a self any more, to find tranquillity with an emptied heard, to be open to miracles in unselfish thoughts, that was his goal. (Hesse, 2016, p.13)

After his acquaintance with Kamala, the concept of spirituality and individuation takes a radical turn. He apprehends how to make love instead of remaining void of joy and love. She teaches him that, without love and worldly cognizance, his struggle is meaningless. His mind undergoes strides of enlightenment throughout his journey. He gleans how to fast, how to think, and how to wait, but it leaves him wanting more. He craves a widening understanding of love and beauty, which he finds in the presence of Kamala. He comes across a lot of women, but he never finds the attraction and love he discovers in the company of Kamala. He was eager to learn from her, as he says to her "Already I am starting to learn from you. Even yesterday, I was already learning" (Hesse, 2016, p.49).

She appreciates his enthusiasm for learning and exploration. For this reason, she compels him to encounter the new world of experience, where the light of reality paves the way for enlightenment and the knowledge of love captains the course to spirituality. She becomes his unconscious self. He unknowingly starts finding the course of individuation. He embraces the most daunting and rigorous challenges before he arrives at Kamala village, but all these things didn't help him because he was squandering his potential and going in the wrong direction. He was oblivious to the strength of love. But Kamala radicalises his notions and mentors him in the art by which he can conquer the inner world. She remains his teacher, his lover, and his destiny, which he always carries with himself till death. Kamala says to him:

You are the best lover I ever saw. You're stronger than others, more supple, more willing. You've learned my art well, Siddhartha. At some time, when I'll be older, I'd want to bear your child. (Hesse, 2016, p.65)

Her archetype of anima cements the tie with him. Jung calls this unconscious self "the anima, being of feminine gender, is exclusively a figure that compensates the masculine consciousness" (Jung, 1967). She becomes the voice of love and spirituality, which never faded but rather guided him. The Jungian concept of the anima archetype is derived from the Latin word meaning "soul." Kamala becomes the soul of Siddhartha. He attains self-actualization when his soul is guided and purified by the love that Kamala inserts in him. Her anima enables him to see the world through a unique lens of sensuality. This anima purifies his intellect and makes him see the true face of the world. Her anima projection is the main theme of his individuation. It provides order in his random struggle.

Anima works on both sides, according to Jung. It inserts positive as well as negative aspects into an individual's personality. He says the negative anima hinders a person's intellect (Jung, 1998). Jung states the negative aspects as "the possessive influence on the object" (Jung 270). This possessiveness creates a hindrance to objects individuation. Kamala's anima also projects both positive and negative influences on Siddhartha's individuation. It helps him master the art of love. On the other hand, it pushes him towards the experience of a materialistic world. Over all, it improves his experience through positive and negative aspects.

Siddhartha's Individuation: A Worldly Guide by Kamala

Siddhartha always abjures to entail in a possession-oriented environment. He takes it as the breeding ground for all the wickedness. He believes that evilness emerges from the world and corrupts the pure and enlightened hearts. But Kamala's teachings reveal to him that worldly knowledge is as important and necessary as spiritual knowledge. She directs him to a merchant, Kamaswami, for an understanding of business. His early conversation with the merchant uncovers how frazzled he was to familiarize himself with the outside world. His interaction with others opens the doors for further understanding of complex human relations. This experience soothes him, and he feels comfortable with people. His focus is always on humans and their well-being instead of business.

It manifests his ascetic learnings and his Samana attitude. As he begins further, we can see the complexity in his behaviour and learning, as well as his attitude towards people and the world. "Like a veil, like a thin mist, tiredness came over Siddhartha, slowly, getting a bit denser every day, a bit murkier every month, a bit heavier every year" (Hesse, 2016, p.69). He internalises that the world operates in proper balance. He has to keep the truth in one hand and lie in another. If he carries generosity in his nature, he must follow greed as well. He should keep modesty in one pocket and pride in another. This is the way true

enlightenment works. He wants to become empty of sorrows, but without accepting and experiencing them, it is difficult to grasp the world of dejection and sorrow.

Kamala loveably prompts him to consider that, without interacting with the world, he would not find the real meaning of humanity. When he goes to the merchant and becomes his guest, he masters the complexities of trade and business calculations. This contrasting experience is not only a setback but also a crucial part of his life. His love and passion for Kamala compels him towards trade and human interactions, which sometimes drag him away from his individuation. Suppression in his purpose because of Kamala is the evidence of her negative anima. She inserts in him the worldly values that he avoids in his lifetime after leaving his home. His urge for earthly belongings is a stark portrayal of a person's suppressed and unconscious instincts. He wants to appear in fine clothes, shoes, and with gifts for Kamala. He never stops learning the art of love from Kamala through business, gaming, gambling, and interacting with people, "He came back to beautiful Kamala, learned the art of love, practiced the cult of lust, in which more than in anything else giving and taking becomes one, chatted with her, learned from her, gave her advice, received advice" (Hesse, 2016, p.64). In the beginning, he runs the business with truth and without greed and failure of loss. He never loses the grip of Samana's teaching. But, Rust attacks the iron if it exposes too much towards air and water. The same happens with Siddhartha.

Complexities Created by Duality of Worldly Knowledge

Kamala's love and knowledge cultivate a sense of tranquility and serenity for Siddhartha, but they also contaminate his spirit with complexities. He composes a symphony of love and understanding, but also swimming in a sea of indulgence in the materialistic world disorients him, and ways of spirituality evaporate from his mind like a mist. He has traded his innocence for the harsh realities of the world. The more he learns about the world, the more he becomes wicked. He learns how to hate and how to fear. The world teaches him treachery, debauchery, and selfishness.

He had been captured by the world, by lust, covetousness, sloth, and finally also by that vice which he had used to despise and mock the most as the most foolish one of all vices: greed. Property, possessions, and riches also had finally captured him; they were no longer a game and trifles to him, had become a shackle and a burden. (Hesse, 2016, p.69)

He finds himself increasingly envious of people above his status. He turns from an innocent Samana to a greedy and foolish individual. He forgets the meaning of spirituality. He abandons his purpose of self-discovery. He has lost the colour and splendour he learned from Gautama and the asceticism he learned from the Samanas.

His newfound knowledge creates internal conflict, which may clash with his initial understanding of enlightenment. Prior to his interaction with these people, he did not know about fraud or materialistic desires. But, with the passage of time, he moulds himself like others. This internal struggle is the central theme of duality. Kamala's teachings act both ways and push Siddhartha towards a more holistic understanding of himself.

Carl Jung calls this repressed and unconscious trait of personality a shadow. According to him, it controls most of our actions, traits, feelings, and emotions. So, the materialistic urge of Siddhartha is also a part of his life, and it needs to be expressed. He claims the shadow as some sort of inferior function and according to him the individuation process initiated by the recognition of the shadow by individual. This inferior function becomes the consciousness automatically and remains uncontrollable and cannot be

harnessed (Papadopoulos, 2006, p.100). According to Jung, the shadow represents the opposite part of the persona. It includes all taboo and immoral urges that reside in a person's unconsciousness and control most of our instincts and acts. Mueller calls it:

Simplest terms, the shadow is the repository, the bearer, of all one's repressions. What In myself I do not want, or am forced by society not to want to face and deal with, I repress into my personal unconscious. (Mueller, 1978, p.76)

Siddhartha's transition towards immoral urges and materialistic attitudes shows the dominance of his shadow. He embraces his shadow, the more he ventures. His love for Kamala crystallizes as the cornerstone of his shadow's acceptance. Kamala's love not only imbues him with positive results, but also lures him towards the acts that plunge him into a downward spiral.

Archetypal Interplay between Kamala and Siddhartha

Carl Jung's persona and shadow both remain in continuous interplay throughout his odyssey of individuation. Sometimes the persona becomes dominant, and other times the shadow takes over the situation. But the dominance of one does not diminish the presence of another. Siddhartha's journey is the result of this interplay. At the start of his journey, the bright side of his personality spins a captivating yarn, leading him on a chase towards his individuation and self-discovery. He has no interest in moralistic or worldly values. The spiritual quest remains dominant and comes to terms with many skills under its influence. He learns meditation; he learns reading and writing.

His persona thwarts all the destructive tendencies. But a complete shift in his journey occurs when he meets Kamala. Her love leads him to the shadow. This transition from persona to shadow shows him the pessimistic face of the world. He faces greed, lust, vengeance, and jealousy. At the end, again, an inner realisation of his spirituality draws him towards his persona. He realizes that the path has been littered with disappointment, leaving him weary and disillusioned. This interplay between persona and shadow is essential to comprehending his journey. He learns the same from the materialistic world as he does from the spiritual world. On the whole, it leads him towards the exploration of his inner self. His inner voice continuously warns him to leave this path of treachery. He was living with those people; he was doing trade, but his heart was not with them. As novel says: "For a long time, Siddhartha had lived the life of the world and of lust, though without being a part of it. His senses, which he had killed off in hot years as a Samana, had awoken again" (Hesse, 2016, p.6).

This interplay also occurs in the life of Kamala. She turns from a courtesan into an ordinary being with the passion to learn the inner spirit. In the beginning, she had the profession of courtesan. She comes out of her house, stays outside for a while, and selects a person of her own to spend time with. Her involvement in the materialistic world shows her acceptance of shadow. It remains dominant throughout her life until she meets Siddhartha. Her resolution to leave her home and the search for Gautama show her spirit beyond the material world. Her persona becomes dominant when she leaves her home and turns towards the teachings of Gautama. "One day, perhaps soon, I'll also follow that Buddha. I'll give him my pleasure-garden for a gift and take my refuge in his teachings" (Hesse, 2016, p.71).

Jungian psychology illustrates that the human personality is the continuous interplay of his persona and unconscious desires. The characters of Siddhartha and Kamala are a stark example of how this interplay works. Their actions prominently demonstrate

the shift from their conscious to their unconscious actions and urges. They sometimes engage in immoral acts, which end up having positive results for their personalities. Every human being has this agathokakological personality that remains in continuous fight, but it cannot be disintegrated.

Kamala's Own Individuation

The novel demonstrates the peregrination of Siddhartha and his pursuit for the vast spirit of self. But, Kamala's journey has the unique contribution in deepening the plot. She not only helps the protagonist but also learns from his spirituality. Siddhartha metamorphoses into animus for her and serves as a map for her towards the self exploration. Her struggle is more fascinating and soulful than Siddhartha. Her child from Siddhartha, Gifting her garden to Buddha and her death is the conspicuous proof of her love for Siddhartha and struggle for individuation. She teaches the art of love to him but she herself learns that bearing love isn't enough in life. Life demands something beyond than love and sensuality. Life requires sacrifice of materialistic self. When she learns all this, she leaves her own made world towards the vast whole of spirituality. Hesse writes:

"A long time ago, she had retired from her previous life, had given her garden to the monks of Gotama as a gift, had taken her refuge in the teachings, was among the friends and benefactors of the pilgrims" (Hesse, 2016, p.98).

I think, Kamala's struggle and passion is more unique and pure than Siddhartha. Her multifaceted personality is the proof of having understanding of both inner and outer world. Through the women's self actualization, Jungian philosophy concerns with the role of feminine influence in the world as well as on masculinity. Jung's concept of women individuation is same as men but he characterized them in specific gender traditions. But, he gave the women a new aspect of life instead of being a part of masculine's life. Snellgrove writes about the Jungian prospect about women roles, "Jungian philosophy offers a way for modern feminism to once more become a tool for vital social transformation" (Snellgrove, 2012, p.187).

Hesse has tried to create the intellectual and the assertive side of the women through the portrayal of Kamala. He uses the Jungian concept of women to overcome the women archetypes and portrait them beyond the stereotypical models.

Kamala's Death & Siddhartha's Path to Self

Kamala dies at the shore of the river during her journey towards Gautama. She takes her son with herself, which manifests her attachment to Siddhartha and his teachings. She never gets away from his teachings and feelings. Her death becomes the turning point in the life of Siddhartha. It pushes him towards the emotional fallout. His final interaction with her before death was no more than a guilt. He feels her emotional connection which he lacked for long time. When he was sitting besides her "Deeply he felt, more deeply than ever before, in this hour, the indestructibility of every life, the eternity of every moment" (Hesse, 2016, p.101). But it also gives him a deeper meaning of life by converting his attention to the ultimate reality of death. Her death teaches him the inevitability of death. It gives him a sense of the impermanence of the materialistic world. This world has no meaning for him or anyone else in it. He learns that knowing the inner self is more important in the mortal world.

Her death has symbolic representation for Siddhartha. It symbolizes the death of his older self, who indulged in worldly matters and became a pleasure seeker. He gets that

he is unable to protect his loved ones from death. So he needs to think about himself and his relationship with nature. He always tried to avoid death in his whole life without intellectually contemplating its permanence. But Kamala's death ignites the realization of the temporariness of the world and the desperation of the loved ones. Kamala's death instills in him the realisation that he should protect his beloved ones instead of leaving them helpless and alone. He left her after having so much love without caring about her future complications. She was alone to take care of their child. Siddhartha preferred solitude and spirituality over living with her.

On one hand, he helps her learn individuation, but on the other hand, he cannot protect her from death. His prioritization of spirituality over his family reflects his selfishness and devaluation of human values. He tries to achieve self actualization in every moment of his life, but he remains negligible in terms of human and family values. But Kamala's death makes him realize his family's responsibilities. He becomes aware of the emotions a father feels when his son doesn't respect his words. He learned about his father's pain when he left him. He cares for and nurtures his son, which compels him to understand the valuable lessons of compassion and responsibility. He always thought that becoming negligent about family responsibilities would make him a spiritual master, which he finds totally opposite when he meets with his son and Kamala.

Maybe his son comes in the shape of an opportunity to redeem himself from what he did with Kamala. But his son never finds gratitude towards his father or the environment in which he is living. He tries to leave him and wants to remain alone instead of living under the shadow of his father, which shows a repetitive cycle in the generation of Siddhartha. "A day came, when what young Siddhartha had on his mind came bursting forth, and he openly turned against his father" (Hesse, 2106, p.108). Or maybe it was a lesson for him to feel the pain of a father when he left his parents. From his son, he learns the beauty of human connections, which are crucial to spiritual self realization. The death of Kamala and his acquaintance with his son teach him that enlightenment is achieved by maintaining the balance between spirituality and family responsibilities.

Kamala as a Unique Feminine Character

Kamala serves as a different feminine character than others in the novel as well as characters from other works. She breaks the traditional roles which confine women within specific model. She elevates herself from traditional role to the feminine grandeur. Other characters like Siddhartha's mother, a few courtesans and Vasudeva's wife, They remain in already organised roles which restrict them not to explore their spirituality. Kamala is independent and self directed women. She makes her own choices in contrast to others who define their roles as submissive. At start she makes love with Siddhartha but when he fails in compensating her emotional needs and tries to leave her she let him go on his way. She has the vast understanding of human nature and behaviour.

She doesn't just act as an emotional being but also she is a good teacher and a great guide. When her material world bores him she resolves towards the exploration of self actualization. Siddhartha's mother tries to stop him from going but Kamala teaches him the art of love shows him the actual face of the world so he could learn to survive. Instead of being submissive to men she comes up with her own identity and spirituality. Unlike other female characters in literature who define their roles and their personalities according to their relationship with men, Kamala has her own self identity and individualistic spirituality separate from any bond and relation.

Her role as a mother is something beyond the materialistic world which can be shown in her son. Her son acquires her characteristics of having individual identity rather than staying with his father. Her son inherits the passion and radicalization like her mother which shows Kamala's character as a great mother as well. Tradition female narratives show how women are influenced and directed by the male guidance. But, In Siddhartha Kamala has stepped outside of traditional role and proved how a women influence shapes the life of a man. This turning upside down of narrative is the witness of her grand and splendid character, which makes her unique from other female characters in the novel as well as in literature.

Conclusion

This study waded through a comprehensive and in-depth examination of Siddhartha's character and his Individuation in light of Carl Jung's philosophy. The research demonstrates the complexity of the relationship between Kamala and Siddhartha under the umbrella of Jungian psychology. It further unpacks Kamala's character and her perspective, shifting throughout the novel. Her teachings of love and sensuality are also under-focused in this work. It has explored the assorted terms given by Carl Jung in his philosophy and their contributions to the lives of characters. The study encompasses the holistic grasp of dual knowledge that Siddhartha learns while integrating his shadow during individuation. His indulgence in the fleeting pleasures of the materialistic world and his redemption under its influence are demystified. It scrutinizes the self-realisation of Siddhartha after his acquaintance with the duality of knowledge. Death of Kamala and the role of her son become a catalyst for Siddhartha's individuation.

This paper embraces the nuanced apprehension of anima and animus archetypes according to the character framework of Siddhartha and Kamala. The research sheds light on the workings of Archetypes between kamala and Siddhartha through the eye of Jungian psychology. It's also examines the Hesse's obsession with eastern philosophy and his inclination towards the Jungian philosophy. Research concludes with the Jungian lens of Kamala's portrayal as a feminine figure beyond the stereotypical and traditional characters of literature. This paper is the stark unveiling of Kamala and Siddhartha's characters portrayal through all the possible angles of their personality in relation with the Jungian psyche.

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