

**HERMANN HESSE'S *DEMIAN*:  
A LOOK AT THE WORLD  
THROUGH GNOSTICISM**

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by

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## **AUTHOR DECLARATIONS**

1. The material included in this thesis has not been submitted wholly or in part for any academic award or qualification other than that for which it is now submitted.

2. The program of advanced study of which this thesis is part has consisted of:

- i) Research Methods course during the undergraduate study
- ii) Examination of several thesis guides of particular universities both in Turkey and abroad as well as a professional book on this subject.

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## **ABSTRACT**

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### **HERMANN HESSE'S *DEMIAN*: A LOOK AT THE WORLD THROUGH GNOSTICISM**

This thesis explores the development of Hermann Hesse in his search for individuation in his famous novel *Demian*. *Demian* contains not only Jungian features, but also the earlier influence of Friedrich Nietzsche, who previously provided Hesse's with a paradigm for individuation. Nietzsche praises the values of the individual and criticizes dogmatic social and religious norms that restrict free will. However, Nietzsche's idea of active nihilism and the Overman who fights alone to overcome social confinement is too optimistic for Hesse. In order to express the necessary suffering that one experiences during individuation, Hesse vaguely adopts Schopenhauer's idea of human suffering. However for Hesse, Schopenhauer is too pessimistic. Jung's Gnostic psychoanalysis provided Hesse with this new paradigm of individuation toward a state of wholeness. I intend to demonstrate how Hesse turns from Nietzsche's individualism to Jung's Gnosticism, which is a key point in Hesse's search for individuation. Hesse expresses Jungian Gnosticism in *Demian* and later works in which the individual struggles for individuation against the restrictions of society in order to reach a state of wholeness. Jung's Gnostic insight leads Hesse to resolve the dilemma of his Nietzschean period and to accept Jung paradigm of human development toward wholeness.

#### **Key words:**

Hermann Hesse, *Demian*, Friedrich Nietzsche, Arthur Schopenhauer, Individuation, Wholeness, C.G. Jung, Gnosticism, Psychoanalysis

## KISA ÖZET

**Xiufu WANG**

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### **HERMANN HESSES'İN DEMİANINDA DÜNYAYA**

### **GNOSTİSİZM AÇISINDAN BİR BAKIŞ**

Tez Hermann Hesse'nin ünlü romanı *Demian*'daki bireysellik arayışını inceler. *Demian* sadece Jungian özelliklerini değil aynı zamanda daha önce Hesse'yi birey olma paradigması ile besleyen Friedrich Nietzsche'nin etkilerini içerir. Nietzsche bireyin önemini vurgular ve hür iradeyi kısıtlayan dogmatik sosyal ve dini normları eleştirir. Fakat Nietzsche'nin aktif nihilizm (hiçlik) anlayışı ve toplumsal sınırlanmanın üstesinden gelmek için tek başına savaşan Overman, Hesse için fazla iyimserdir. Birey olma yolunda yaşanan gerekli ızdırabı ifade etmek için, Hesse Schopenhauer'ın insan ızdırabı fikrinden geniş bir şekilde faydalanır. Halbuki Hesse için Schopenhauer çok iyimserdir. Jung'ın Gnostik psikoanalizi Hesse'yi bütünlük düzeyine giden bireyselleşme paradigması ile destekler. Tezimde Hesse'nin nasıl Nietzsche'nin bireysellik anlayışından Jung'ın Hesse'deki bireysellik arayışındaki anahtar nokta olan Gnostisizm'ine yöneldiğini incelemeyi amaçlıyorum. Hesse, kişinin toplumsal baskılara karşı olarak bütüne varmak için birey olma çabasını *Demian*'da ve sonraki eserlerinde Jungian Gnostisizm'i ile ifade eder. Jung'ın Gnostik içyüzü, Hesse'yi Nietzscheci döneminin çıkmazını çözümlenmeye ve Jung'ın bütün olma sürecindeki insan paradigmasını kabul etmeye iter.

#### **Anahtar Kelimeler:**

Hermann Hesse, *Demian*, Friedrich Nietzsche, Arthur Schopenhauer, Bireyselleşme, Bütünlük, C.G. Jung, Gnostisizm, Psikoanaliz,

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## INTRODUCTION

A distinctive characteristic of the twentieth century is the focus on deep psychology. The emphasis on psychological approaches is a powerful force in the transformation of our culture that emerged from the nineteenth century, based on the mysterious unconscious mind, which challenged the views of previous generations. Interest in the unconscious was not limited to a few fields but was widely spread in all aspects of human life, including literature.

Hermann Hesse was one of several pioneering writers trying to express human individuation in the new era. The psychological focus on the individual inspired Hesse and was intensively adopted by him in his works. This thesis intends to explore the development of Hermann Hesse in his search for individuation in his famous novel *Demian*. *Demian's* publication marks the beginning of Hesse's literary career after his embracing the theories of Jungian Gnostic psychoanalysis. It marks a "transformation in Hesse's life that initiated the period of his mature works, and it is a repository of basic motifs, images, processes, and concerns that continued to occupy him throughout his life" (Richards, 1991:97). As Hesse's first novel to follow Jungian Gnosticism, *Demian* serves as an important turning point for Hesse. According to Joseph Mileck in his book *Hermann Hesse*, Hesse was deeply influenced by Nietzsche before his encountering Jung's Gnostic psychoanalysis. Therefore, as the turning point, although making intensive use of Jungian Gnosticism, *Demian* also contains vestiges of Nietzsche, which cannot be ignored in the search for Hesse's development. It is Hesse's study of Nietzsche that prepared him to accept Jungian Gnosticism as a paradigm for human development. There are researches about Nietzsche's influence on Hesse such as Herbert Reichert's essay "The Impact of Nietzsche on Hermann Hesse," and there are even more works concerning Jungian Gnostic revelation in Hesse's works (*Demian* and those after that) such as Ralph Freedman's *Hermann Hesse Pilgrim of Crisis*, during which Nietzsche's

influence is somehow ignored. Hesse adopted Nietzsche's valuation of the individual and condemnation of the social conformations. Hesse was intensively influenced by Jung's Gnostic psychoanalytical ideas in *Demian* and his later creations. However it is still unclear how Hesse goes through Nietzsche's influence to Jung's Gnosticism. Explaining this question is a key point of this thesis. Above all, the core idea of this thesis is that – if Hesse's study in his Nietzschean period prepared him to accept Jungian Gnosticism – it is Jung's Gnostic insight that leads Hesse step out the dilemma of his Nietzschean period and brings him a new horizon in his search of human development. Our first step will be to track Hesse's development during his search for individuation – from his Nietzschean period to his Jungian period. The second step will investigate Gnosticism, including its development by Jung. The last step is a investigation of how Hesse expresses Jungian individuation in *Demian*.

According to Ralph Freedman in his Biography of Hermann Hesse, Hesse was a well-known German-Swiss novelist, painter, and poet. He was born 2 July 1877 and died 9 August 1962. Hesse studied German Romanticism from 1898, and he admired the value of the individual. He dedicated his life to the search for individuation, including self-knowledge, spirituality, and the authenticity of the self. He is famous not only in German-speaking regions, but also among world-wide readers, especially in the United States. After his death in the early 1960s, his ideas on individualism deeply influenced the American Youth Movement. He received the Nobel Prize for Literature in 1946.

The publication of *Demian* in 1919 marked a new creative height for Hesse during his literary career, with a new perspective on his search for individuation. When World War I broke out in 1914, Hesse voluntarily joined the Imperial Army, although he hatred war following the war was seriously depressed. In addition, his father's death in 1916 along with the illness of his son and wife forced him to quit the military service. The unfortunate

historical situation and his personal suffering caused his mental disturbance and led to his psychotherapy. During this period, Hesse encountered the psychoanalysis developed by Carl Jung. From then on, Hesse began a long preoccupation with Jung's theory about the human psyche. Inspired by Jungian psychoanalysis, Hesse created *Demian*, which is Hesse's initial attempt to merge Jungian psychoanalysis and his literary work. *Demian* was first published under the pseudonym, "Emil Sinclair."

As David Richards stated in his essay, "The Hero's Quest for the Self: An Archetypal Approach to Hesse's *Demian* and Other Novels," *Demian* is obviously built on "Archetypal, universal structures, processes, and concepts derived from Jungian psychology, which played an important role in Hesse's life and art" (1991:575). As Hesse's first novel following his Jungian analysis, *Demian* teems with Gnostic allusions. As Bettina Knapp states in her essay "Abraxas: Light and Dark Sides of Divinity in Hermann Hesse's *Demian*," "the name 'Gnostic' is applied to a variety of religious sects (Manichaeans, Ophites, Marcionites, Basilidians, Cathari, Albigensians, and others) that flourished prior to and after the advent of Christianity" (Knapp, 1984:38). They all hold the idea that there are two opposing forces in the world – the Light and the Darkness or evil, which are vying with each other but also merging into each other. *Demian* follows Basilidian Gnosticism and is well-known for the reinterpretation of the Cain and Abel story in the Bible, along with the mysterious symbols, the Gnostic god Abraxas which "For the Basilidians, disciples of Basilides, an Egyptian Gnostic living in the second century A.D., [...] was the supreme God" (Knapp, 1984:38) and the concept of *coincidentia oppositorum* or unity of opposites. *Demian* is a story about the protagonist Emil Sinclair during his childhood and youth as he develops an awareness of the conflict between the world of brightness, symbolized by his Christian family, and the world of darkness, symbolized by the outside world filled with tricks, shadows, and sex; his increasing affliction as he tries to reconcile the oppositions within himself; and "his journey toward the Nietzschean

condition of existence beyond opposites" (Galbreath, 1981:27). Several characters serve as images of Sinclair's psyche, as they mysteriously appear and disappear – from Max Demian his friend and leader, to his first love Beatrice, and Demian's mother, Frau Eva, who leads Sinclair to his goal in a subtle way that is reflected in his meditations, dreams, and paintings. Sinclair's final achievement of wholeness is acquired with the crisis of World War I as background, which results in the death of Demian and completes the revolution of Sinclair's development. Sinclair eventually finds that Demian, as his brother, savior, and master, is actually his deep self – the daimon according to Hesse and the powerful unconscious according to Jung. Sinclair achieves a state of wholeness or the Jungian state of harmonious coexistence between the conscious and the unconscious mind.

The *coincidentia oppositorum* or the unity of opposites is one of the core concerns in *Demian*. This conflict between good and evil is not merely an abstract principle for Hesse: he regards this question as an inevitable force in daily life. During his journey of individuation, Sinclair is exposed to the darkness that challenges the world of light – both within himself and in the outside world. His torment increases as he struggles to reconcile the good and evil within himself, until his rebirth through a contact with Frau Eva, symbol of the archetypal mother or universal wholeness. The Gnostic god Abraxas is a typical image that Hesse uses to represent the *coincidentia oppositorum*. Under the influence of Demian, Sinclair gradually realizes that both good and evil exist as part of the human world. When Sinclair tries to draw a picture of Beatrice, he finally completes a painting with a bird struggling to break out of an egg, with its head turning toward the sky. Sinclair sends this painting to Demian, who interprets the bird as breaking out from the old world and turning to the new god named Abraxas. During his later search and communication with the organist, Pistorius, Sinclair learns that the god Abraxas is beyond the Christian god since it unites angelic brightness and devilish darkness in one. As Richards claims, the god

Abraxas stands for an "effective and appropriate symbol of the self as imago dei (the image of god) and *complexio oppositorum* (the complex opposites)" (1991:64). Reconciling good and evil is important for both Hesse and Jung since it reflects a human psyche in a state of equilibrium and leads people to a wholeness of being.

*Demian* is unquestionable a story of Jungian individuation based on Jungian Gnostic psychoanalysis. Though Jung's influence is obvious, there is another hidden influence that widely permeates Hesse's works. This is the great German philosopher Friedrich Nietzsche. Herbert Reichert claims in his book, *The Impact of Nietzsche on Hermann Hesse*, that "the writing of Hermann Hesse may be interpreted in large part as a running debate with Nietzsche" (1972:15). Hesse's acquaintance with the theories of Nietzsche is far earlier than his acquaintance with the theories of Jung. According to Joseph Mileck in his book *Hermann Hesse*, Hesse began reading Nietzsche in 1895 when he was working in a bookshop. Mileck points out that "the man [Nietzsche] never ceased to intrigue [Hesse]" (1977:18). Even in *Demian*, Hesse mentions Nietzsche several times. He admires Nietzsche's passion for the value of the individual and he states in *Demian* that "what Nature wants of man stands indelibly written in the individual, in you, in me [...and] in Nietzsche" (1968:96). Hesse is greatly inspired by the statements of Nietzsche in *Beyond Good and Evil*, in which Nietzsche acrimoniously criticized the universal moral system exerted on human beings by the dogmatists. Instead, he posits a "will to power" to explain human deeds, which will lead human society into a state "beyond good and evil." Based on Nietzschean individualism, there are actually many statements of Nietzsche that are used by Hesse as typical themes in his works. These themes surround Nietzschean terms like "chaos and divine order," amor fati, "artistic superman," and Nietzschean nihilism. They are all freely manipulated by Hesse in his works.

Though these Nietzschean terms are frequently revealed in Hesse's work, they are never clearly defined for the reader. Hesse inquires into the Nietzschean "superman." According to Nietzsche, the value of the individual is superior to everything, especially the prevailing moral system. In order to develop and reveal the creativity of the individual, it is necessary to revolt against restraint, including the current moral system and social structure. This is the core of Nietzsche's nihilism, which raises the value of the individual by denying the value of the universal moral system. This revolt needs the so called Nietzschean "superman" or "overman" to carry out, because it requires a difficult journey of alienation. One must alienate oneself to embrace one's own value and fight against conformity. This process is filled with loneliness, misunderstanding, and even danger. It is not a work for the average person to accomplish, but for a "superman" who is physically and especially mentally strong enough to endure torment. Nietzsche regards the fight for individuation as a glorious evolution, while Hesse considers it as a dark journey that makes people feel disoriented. Hesse doesn't question the necessity of the process itself, but the existence of the Nietzschean "superman." Hesse believes that Nietzsche may be too optimistic about the process of individuation. Most people who endure this process are actually common people. The bitterness and suffering in this process is unavoidable for Hesse and, moreover, a single man who fights without a guide will easily get lost. Therefore, the darkness and bitterness within the process of individuation are remarkably and vividly depicted in Hesse's works, including *Demian*.

In the description of the suffering during the process of individuation, Hesse is more or less influenced by Arthur Schopenhauer. According to Mileck, Hesse indicated a vague acquaintance with Schopenhauer on 12 June 1892 in a letter to his father. Schopenhauer holds the view that humans are destined to suffer because of their limitless desire. He believes that all bitterness is caused by unfulfilled human desire, which is endless. Therefore,

it is impossible for human beings to feel contented. Accordingly, as humans suffer from desire, Schopenhauer states that human life is a process of bitter experience. Since the pain can't be eliminated, Schopenhauer advises a Stoic approach to life to minimize suffering. Although Schopenhauer supports personal experience for self-education, he strictly limits it within the framework of Stoicism. Therefore, free love and sex are prohibited. This Stoic life is quite unacceptable for Hesse as "one of the few German writers who approach sex lightly and without a trace of bad conscience" (Schwarz, 1970:982). Therefore, as Mileck mentions, "the initial impression Schopenhauer made on [Hesse] is neither deep nor favorable" (1977:19). In 1895, after reading Nietzsche, Hesse considered Schopenhauer too pessimistic.

The conflict between Nietzsche's enthusiasm and Schopenhauer's pessimism in regard to individuation creates a dilemma of "character versus fate" in Hesse's mind. Does character determine fate, or does fate determine character? Jung finally provides Hesse the solution, which is to reconcile them into one state, a complex co-existence. Following the Jungian *coincidentia oppositorum*, Hesse tries to merge them into an effective wholeness in *Demian*. Like good and evil, character and fate are actually intertwined: they mutually affect each other during the path to individuation.

Jung's theory of psycho-analysis is actually developed from an ancient wisdom – Gnosticism. In Elaine Pagels' book *The Gnostic Gospels*, Gnosticism is generally regarded as an ancient Christian heresy that emerged during the first four centuries of the Christian era. But it was always under suppression according to "a handful of original gnostic texts" (Pagels, 1989:xxiv). Gnosticism is characterized by its concern with dualistic co-existence, symbolic expression, and the darkness of the world. The ancient Gnostics believed that the material world is a creation of an evil demiurge who considered himself as god. Humans were inevitably born into this decadent world. In addition, there was an existential divine knowledge that is

accessible to human beings and that leads human beings to divinity, which is the target for every individual. According to Stephan Hoeller's research in his book *The Gnostic Jung and the Seven Sermons to the Dead*, Jung believes that the ancient were Gnostics quite insightful about the development of the individual, and they clearly reveal their emphasis on the value of the individual. Moreover, their dualistic view enabled them to realize the existential darkness of the material world, and to see humans objectively. However, as an ancient religious myth, Gnosticism is insufficient to support scientific study or literary creation because of its mythological and metaphysical expression combined with limited cognition. It is necessary to endow this ancient wisdom with a practical and scientific value so that it can become a philosophical idea capable of guiding individuation.

Carl Gustav Jung (26 July 1875 - 6 June 1961), the famous psychotherapist of Switzerland and the founder of analytical psychology, is one of the figures who brought ancient Gnosticism into the modern age. He brought forth and developed the concept of the archetype and the collective unconscious, and the core subject of his analytical psychology is the development of the individual. According to Jung, the central process of human development is individuation. He considers the process of individuation as a psychological integration of existential opposites of the conscious with the unconscious, while the relative autonomy of each part is preserved. Jung's psychological concept appears similar to ancient Gnosticism. Although Jung himself had not openly announced his association with Gnosticism, his analytical psychology is deeply inspired and influenced by ancient Gnosticism. From deep research of ancient Gnosticism, Jung discovered their insights into the development of the individual. He deliberately absorbed the concepts from the ancient myth and merged those concepts into his psychological structure. Jung revived this ancient myth in his analytical psychology as a guide for the individuation of human beings. His Gnostic psychoanalysis is actually beyond the field of psychological study:



it can be regarded as a general philosophical concept on the human condition, so that its concepts are widely influential in psychiatry as well as the study of religion and literature.

Hesse and Jung share some ideas about the development of the individual. Since Hesse inclined to Jungian psychoanalysis as well as Gnosticism, he participated in the insights of Jung and Gnosticism in his description of the search for individuation in *Demian*. For the first time Hesse looked at the world through Gnosticism according to Jung's interpretation.

# CHAPTER 1

## THE INFLUENCE OF NIETZSCHE AND SCHOPENHAUER ON *DEMIAN*

### 1.1 Introduction

During Hermann Hesse's life, Friedrich Nietzsche is one of the outstanding philosophers who influenced his literary creation. Obsessed by Nietzsche, Hesse eagerly advocated the value of the individual in his works, including *Demian*. However, during Hesse's research on individuation, he found that Nietzsche over-emphasizes character and ignores outside conditions and the resultant difficulties in individuation. Therefore, in *Demian* Hesse vividly describes the suffering within the process of individuation. Arthur Schopenhauer's statement about the destined suffering of human life inspires Hesse's description in *Demian*. However, Hesse rejected Schopenhauer's pessimism because it advocated submitting to one's fate by denying character. On the dualistic problem of character versus fate, Nietzsche and Schopenhauer were opposed. Although Hesse reveals both sides in *Demian*, he attempts to find a new interpretation of individuation: he reveals Nietzsche's antithesis of the "Apollinian" and "Dionysian," and seeks to resolve the binary conflict into a harmony.

Nietzsche and Schopenhauer both admit the existence of binary opposition, but their standpoints are totally different. The problem can be stated through Nietzsche's nihilism. In his Will to Power, Nietzsche points out that nihilism as "the sense of life as valueless, meaningless [...] becomes the practice of the powerful – 'their will to power'" (Corngold, 2007:40-4). Nietzsche defines two types of nihilism: active nihilism, which means "nihilism as a sign of increased power of the spirit," and passive nihilism, which means "nihilism as decline and recession of the power of the spirit" (Punsly, 2012:4). Passive nihilism can be attributed to Stoicism, asceticism, and Buddhism which are more familiar within Schopenhauer's statements

and are always criticized by Nietzsche as a negation of life. From this perspective, Nietzsche stands for active nihilism, while Schopenhauer stands for passive nihilism. Nietzsche advocates Dionysian self-value, existing beauty, and the recognition of beauty, while Schopenhauer, based on the hedonistic theory, heavily criticizes the perpetual suffering caused by the unachievable desire that is regarded as true evil. Within Hesse's works, Nietzsche's influence is distinct, while Schopenhauer's influence is expressed in a subtle way. Hesse tries to create a unification and resolution of the conflict between active nihilism and passive nihilism in his works.

In her article, "The Influence of Nietzsche and Schopenhauer on Hermann Hesse," Kathryn Punsly borrows two terms to identify this binary problem: "anthropos" (character) and "daemon" (fate), which reflect the different views of Nietzsche and Schopenhauer in Hesse's works. These two words come from Heraclitus's pronouncement, "Ethos anthropos daimon" or "character equals fate." The Nietzschean active nihilism ensures that character is fate, which means character determines fate; in contrast, the Schopenhauerian passive nihilism holds the idea that fate should be character, which means fate determines character. Hesse tries to find a solution for this divergence.

## **1.2 The Mark of Cain**

With Nietzsche's influence, most of Hesse's main protagonists are active nihilists. In order to understand the relationship between character and fate, it is necessary to understand their character. The mark of Cain is used by Hesse to represent those who positively accept their nature and bravely seek their own value without fear of breaking pre-existing values. The most abstract interpretation of this mark of Cain can be found in Hesse's *Demian*. Max Demian subverted the Christian story of Cain and Abel to provide a universal mark for people who recognize their nature and act according to their nature. Therefore Cain turns out to be a man with power and strength

instead merely an evil murderer. When Sinclair, the protagonist in *Demian*, portrays his unattainable lover by drawing a picture, he surprisingly finds it is a combination of himself and Demian at the same time. When he sent this picture to Demian, Demian confirmed that this is truly the face of the mark of Cain (Hesse, 1968:65-6). This is regarded as the archetype of the face-mark of Cain. It is described by Hesse as a "holy mask" with the "image of God" (1968:84). Hesse believes there is an image of God on the face of these people that may indicate they are more powerful by realizing their character, which is endowed by God with strength. The most outstanding point is that their character is beyond the binaries that are represented by the mark of Cain, which combines all contradictory features simultaneously. "The predominant binaries being destroyed are the ones between notions of masculinity and femininity, ugly and beautiful, friendly and hostile, and young and old" (Punsly, 2012:7). Demian's face, expressed by Sinclair, is repulsive and distorted, but also handsome and beautiful. Maybe this is why people with the mark of Cain cannot be accepted by the majority: "It is much more likely that he struck people as faintly sinister, perhaps a little more intellect and boldness in his look than people were used to" (Hesse, 1968:22). The mark of Cain here is not a problem of good and evil, but weakness and strength. Therefore, it is rather a shifting from passive nihilism to active nihilism than a shifting from good to evil.

### **1.2.1 Women with the mark of Cain**

Nietzsche once uses women to represent truth in *Beyond Good and Evil* by saying that "Supposing that truth is a woman – what then?" (1968:192). Nietzsche believes that truth is hidden behind women's beauty and the dogmatists cannot approach truth because they cannot understand women. In Hesse's novels, there is always a certain female character for the Nietzschean male protagonists to seek and pursue. These female figures who bear the mark of Cain, in contrast to the male protagonist, are sublimated by Hesse into a symbol or metaphor of pure and ideal representation of the

mark of Cain, or more exactly, the daemon, or fate. Frau Eva in *Demian* is typical of these female figures whose face is described by Sinclair as the ideal image of Cain. Frau Eva maintains "masculine" features in her face combined with female beauty which is the same as Demian's face. However, there is a difference as the features of Demian's face include "handsome" and "repulsive," while Frau Eva is always beautiful. Frau Eva is "beautiful and alluring." Frau Eva turns into Sinclair's ideal lover and also mother figure. However, Hesse does not develop their relationship further when Sinclair becomes more and more obsessed by his love toward Frau Eva when their communication becomes more sensual. He borrows Sinclair's word "unapproachable" to solve this problem. Frau Eva is actually neither his lover nor his mother but the ideal symbol of his ideal self. Therefore the love of Sinclair for Frau Eva is in fact a pursuit of the self in a state of wholeness.

### **1.3 The Daemon and Nietzsche's *Amor Fati***

The daemon in Hesse's novel is endowed with the meaning of fate. According to its Greek etymological root: "daemon" is etymologically linked to "eudaimonia," which can be translated as "good spirits" with "eu meaning 'good' and daimon meaning 'spirit'" (Punsly, 2012:13). Hesse relates daemon to character in *Demian*. The words that Sinclair put under the picture of the mark of Cain, which is from a volume of Novalis, expresses the relationship: "I have rarely experienced a book more intensely, except perhaps Nietzsche [...] I wrote under the picture: 'Fate and temperament are two words for one and the same concept'" (Hesse, 1968:58-59). This idea reminds us of Heraclitus's "Ethos anthropos daimon" which can be comprehended as "character is fate" (character determines fate) as well as "fate is character" (fate determines character) as Charles Kahn indicates in his book *The Art and Thought of Heraclitus* (1979:260).

Concerning the problem of the "Ethos anthropos daimon," there are two kinds of interpretations. The first one is a descriptive interpretation that

explains this aphorism as "character determines fate" and "fate as well determines character." The second is regarded as the normative interpretation which takes us back to the problem discussed between Nietzsche and Schopenhauer. In Sharif Kronemer's essay "Schopenhauer's and Nietzsche's Quest in a Godless World and the Will to Think that Drove Them," he states that "Schopenhauer argued for a radical rejection of desire, or will, while Nietzsche promoted a radical exercise of the self" (2011:121). Kronemer points out that if Nietzsche holds the idea of "will to power," Schopenhauer advocates a "will to life" (2011:121). This "will to life" is actually a submitting to one's life or one's fate. Therefore, we can deduce that in this argument between Nietzsche and Schopenhauer, Nietzsche believes that "character is fate," while Schopenhauer argues that "fate is character."

The problem of this discussion can begin with Nietzsche's idea of "Amor Fati," which means "love of fate." It is Nietzsche's interpretation about how to live one's life. In *Ecce Homo* Nietzsche claims that "My formula for greatness in a human being is 'Amor Fati': that one wants nothing to be different, not forward, not backward, not in all eternity. Not merely bear what is necessary, still less conceal it – all idealism is mendaciousness in the face of what is necessary – but love it" (1968:10). "Amor Fati" for Nietzsche is not a passive acceptance of fate. Furthermore, Nietzsche describes in *The Gay Science* a "yes-saying" to life in response to the idea of "Amor Fati." Although Nietzsche writes that "looking away shall be my only negation" (1968:276), this "yes-saying" will not contradict Nietzsche's position. Nietzsche will not accept that beauty can be experienced just by passive observation or waiting. Instead, he advocates that people actively "make things beautiful" (Nietzsche, 1968:276). This "yes-saying" to life is actually an active destruction of the values of others. As Nietzsche claims in *The Will to Power*, "negating and destroying are conditions of saying Yes" (1968:22).

While Nietzsche advocates the negation of the values of others, Schopenhauer advocates the negation of self. Schopenhauer believes that our desires cause our suffering. Driven by desires, people always try to fulfill them, but once that is achieved, new desires take their place. Therefore, human beings are trapped in a vicious circle to fulfill their desires. And when desires go unfulfilled, it causes agony. Therefore, for Schopenhauer, desire is evil. Accordingly, for Schopenhauer life is determined by fate: so we should become what fate wants us to be. Schopenhauer argues in *Counsels and Maxims*, "Men of any worth or value soon come to see that they are in the hands of Fate, and gratefully submit to be moulded by its teachings. They recognize that the fruit of life is experience, and not happiness" (2007:11). In contrast to Nietzsche, who protests that those who love fate "want" and "make", Schopenhauer says one should "gratefully submit to fate." Schopenhauer is seized by Stoic thought in this context. He relates fate to Stoicism because he believes humans are creatures with will, so they are doomed to suffer, and in order to minimize our agony, we must try to eliminate desire through some kind of asceticism or religion.

By contrast, Nietzsche sharply criticizes Schopenhauer's denial of will as a denial of life. Nietzsche argues that "submission of one's will to either the will of the world (fate) or to the will of others is hostile to one's own will to power" (Punsly, 2012:17). If we are creatures with desire as Schopenhauer says, then we can just minimize suffering. It is no solution to free us from suffering, for that is life, which would lose its meaning. From this perspective, Schopenhauer seems to destroy life. Punsly argues that "If suffering from unfulfilled desires is already bad, then refusing to fulfill any desires must be worse" (2012:19). There are desires that can be fulfilled, but an ascetic life will provide nothing. According to Nietzsche, life as interpreted by Schopenhauer is not worth living.

## **1.4 The Parable of Hesse and Nietzsche**

From 1919 to 1927, Hesse was highly interested in Nietzsche's theories. The mark of Cain is used especially in a Nietzschean style, which includes Nietzsche's "ethics" of "immoralism" in *Ecce Homo* and "active nihilism" in *The Will to Power*. Active nihilism is the "increased power of the spirit" (Nietzsche, 1968:22). It is a kind of spirit related to strength and power, which dares to achieve, to conquer, to go against the majority and pre-existing social norm. Actually, in Nietzsche's expression, active nihilism is "a violent force of destruction" (1968:23). He characterized active nihilism as immoralism. In "Why I am a Destiny" from *Ecce Homo*, Nietzsche claims his negation of "good" and Christian morality. He points out that "negating and destroying are conditions of saying Yes" (Nietzsche, 1968:4). Such statements reveal his attitude of active nihilism, which as the negation of others can also be seen in *Demian*, where some people bear the mark of Cain and the rest of society form a dichotomy that seems like wolves and sheep. This dichotomy is symbolized in Nietzsche's parable of the birds of prey.

### **1.4.1 The Parable of the Birds of Prey**

In the "First Essay" from *On the Genealogy of Morals*, Nietzsche uses the relationship between a lamb and birds of prey to express good and evil. For Nietzsche, the birds of prey are the ideal characters. They act according to their nature. Their desire will be rapidly transformed into their acts. It is a consistent process that, for Nietzsche, is like lightning. Meanwhile, their prey, the lambs, always try to create norms to judge and limit the actions of the birds of prey. In his "First Essay," Nietzsche criticizes those lambs by saying that the lambs have mistakenly separated natural acts from strength and blamed the birds of prey as immoral. They want people to have the "belief that the strong man is free to be weak and the bird of prey to be a lamb" (Nietzsche, 1968:13). This seems to say that strength and the expression of



strength are different things and can be separated. From Nietzsche's perspective, lightning can't be separated from its flash, and a predator's nature can't be separated from its action. In fact the lambs assume that there is a nature of deliberation between human and their actions. According to the parable, the birds of prey have the free will to choose to manacle their strength. Nietzsche is vehemently against this; he believes that "the fiction of evilness is built upon the fiction of free will" (Punsly, 22). Actually, as Sinclair's picture has expressed, the will of the birds of prey is a determined will rather than a so-called free will. Their will is determined by their character, so they can only behave with the guidance of their will, but not in other ways.

#### **1.4.2 The Parable of Cain and Abel**

Demian's new interpretation of the parable of Cain and Abel is similar to Nietzsche's parable of the lambs and the birds of prey. When Demian tells Sinclair his version of the parable of Cain and Abel, Sinclair wonders whether it is good or evil, and asks Demian. Demian's answer is that this is not a problem of good and evil, but of strength and weakness. However, cowards like the lambs in Nietzsche's parable, dare not to avenge Abel, saying that "You can't, he has a sign. God has marked him" (Hesse, 1968:23). They create stories to free them from their weakness. Nietzsche offered a vivid picture of this psychology in his parable of the lambs and the birds of the prey: "not only do the weak conspire together, but they also consider this an act of vengeance" (Punsly, 2012:22). They can't fight for Abel's revenge because they are cowards. Instead, they gather together and punish Cain with social ostracism. The words of Demian expose their cowardice and pretense: "It was a scandal that a breed of fearless and sinister people ran about freely, so they attached a nickname and a myth to these people to get even with them, to make up for the many times they had felt afraid" (Hesse, 1968:23). According to Demian, Abel is killed because he is a coward and Cain is the one who has the "mark of distinction" (Hesse, 1968:23). From

this perspective, the mark of Cain is a noble sign. Cain gains the glory of condemnation, which Demian regards as the fear of cowards.

As a guide, Demian does not really try to negate the pre-existing values but follows his own value system. In fact, Hesse appoints Sinclair as the one to fulfill this task. Sinclair can be seen as an epitome of Hesse's ideal reader. Demian, to Sinclair, is a spiritual leader. At first, when Demian tells his version of the parable of Cain and Abel, Sinclair is so surprised that he wonders if Demian is a demon. Meanwhile, this experience leads Sinclair to evaluate his life in a skeptical way: "For a very long time this matter of Cain, the fratricide, and the 'mark' formed the point of departure for all my attempts at comprehension, my doubts and my criticism" (Hesse, 1968:24). Hesse does not want Sinclair to be a puppet or totally a follower of Demian, but the one who tries to discover the self through conflict. Therefore, Demian is not portrayed as a sage but as a young man. At the very beginning of the story, Sinclair's Christian family and the life of Franz Kromer present a stark contrast between good and evil. Hesse deliberately lets Sinclair be obsessed with Kromer to "break free from parentally and culturally enforced societal norms" (Punsly, 2012:24). Sinclair's dilemma is that both his life in the parental Christian family and the life with Kromer are oppressive. It is Demian who sets him free, not his parents – which echoes Nietzschean immoralism. With the guidance of Demian, Sinclair realizes that he is the one who bears the mark of Cain, and his evil and misfortune makes him stand higher than his father: Sinclair himself at last negates "the clear-cut goodness of his father and the piousness of the Christian church" (Punsly, 2012:25).

### **1.5 Outsiders with the Mark of Cain**

Max Demian and Emil Sinclair fulfill the Nietzschean "overman" in many ways because they realize their instincts and dare to negate pre-existing values. However, though they are the wolves who try to break the values

and norms created by the lambs, they depend on society or, more exactly, the majority. Characters like Demian, Sinclair, and Frau Eva are all defined by Kurt Fickert as outsiders in "The Development of the Outsider Concept in Hesse's Novels." Actually, most of Hesse's protagonists are outsiders who share loneliness as their common feature since they bear the mark of Cain. For them, loneliness is a kind of pride because it represents their self-recognition and social stigma. Their stigmas also have positive meaning for them. As Walter Naumann says in "The Individual and Society in the Work of Hermann Hesse," "the stigma which makes the individual an outcast is also the sign of election" (1949:35). The stigma bears the same meaning as the mark of Cain. Unlike the Nietzschean "overman" who completely separates himself from society, Hesse has his lonely heroes find their comrades and form their own social groups. Demian and Frau Eva find Sinclair to form their group. Sinclair himself is also trying to find his comrade before he meets Pistorius the organist. As Naumann states that "the elected individuals, however, belong together, they form a group, they wish for a binding link" (1949:35) Hesse endows his characters with a "herd instinct" which is different from Nietzsche's Overman. As Demian claims, the community itself is wrongly identified, so that it is necessary to apply an alternative way to define it. As Sinclair mentions, people who bear loneliness know the value of companionship. The outsiders are different from those bourgeois who form a community in order to seek a balance between good and evil and deny the self for being saint-like. By contrast, the outsiders form a community in order

to destroy the dichotomy of good and evil based on human instinct and power. Although these outsiders are more powerful because they dare to express their character and negate the pre-existing values of the bourgeoisie, they also have a social instinct, which means they depend on society. According to Fickert, "the outsider needs the impetus modern society gives him to rise above it; society needs the outsider to keep it from deteriorating, to give it form and substance" (1960:176). Outsiders need society, and vice versa. Hesse's intention is to eliminate the dichotomies of outsider and insider, good and evil.

## **1.6 Fanaticism and Somberness**

### **1.6.1 Running Away as Negation**

Nietzsche says "looking away shall be my only negation" (1968:276) when he describes his idea of "Amor Fati." This indicates that the Nietzschean "yes-saying" to life is not passive acceptance. "Looking away" means an active expression of disapproval for Nietzsche. "Running away" within Hesse's works may be a perfect echo of Nietzsche's "looking back." Running away serves as a common feature within Hesse's novels. The characters negate the civilized society or social norms and the value of their parents by running away from society or their family. They all turn to Nietzsche's path of "yes-saying" to life. Sinclair at first runs away from his family and then from Christian society when he turns to the community of Demian and Frau Eva. However, if Sinclair as a Nietzschean "overman" runs away by himself and stays alone, he will fulfill this yes-saying life "at the expense of feeling like

[he is] part of society or feeling like [he is] a part of the universe" (Punsly, 2012:31).

### **1.6.2 The Problem of Fanaticism**

If one pursues his "determined character" in Nietzsche's way, he may lose himself. Hesse recognizes this problem of fanaticism. Nietzsche has actually ignored that human beings are social beings. Hesse's outsiders are always trying to find their comrades and build small communities. People need community to maintain who they are. When Sinclair is obsessed by his love and worship of Frau Eva, Frau Eva tells Sinclair to stop loving her to love himself. This indicates that if a man pursues his individuation overzealously and without guidance, he may lose himself. Besides, Hesse does not let one group overwhelm another. Sinclair's spiritual leader, Demian, goes to World War I as a ranking officer and dies instead of conquering the mainstream group. The two groups exist because they need each other.

### **2.6.3 The Problem of Somberness**

Schopenhauer says we are doomed to suffer and the only fruit of life is experience, not happiness; therefore, we had better live a life of Stoicism. This view is vehemently criticized by Nietzsche as extinction. Moreover there is another fatal problem within this theory: if fate determines character, then we should gratefully submit to our fate. It is a passive acquiescence to fate. However, acquiescence to fate in itself is not essentially a passive mode. People can't acquire anything just through passive waiting. Even to be an ascetic needs certain active interferences. Therefore, somberness is a too

pessimistic attitude toward life.

### **1.7 The Image of the Perfect**

Hesse's view of the problem of fanaticism and somberness was expressed in his last novel, *The Glass Bead Game*, where he says, "amor fati manifests itself to us free of somberness and fanaticism" (1980:37). For Hesse, "Amor Fati" is an objective existence that is above somberness and fanaticism. Hesse always uses a mask to symbolize his ideal realm. In his novel *Siddhartha*, Hesse describes Siddhartha's smiling face as a mask, and it is "the smile of the mask, the smile of unity over the flowing forms, the smile of simultaneity over the myriad births and deaths," the "perfect one smiles" (2000:116). This is similar to Demian's face described by Sinclair as combining the features of male and female, handsome and distortion, and even timelessness. Like the mark of Cain that indicates the power of god, Hesse believes there is an "image of god" within the human. This "holy mask" symbolizes the inner self.

Paul Kirkland points out that Nietzsche always uses a mask as a medium to spread truth, in his essay "Nietzsche's Honest Masks: From Truth to Nobility *Beyond Good and Evil*." For Nietzsche, truth usually conceals itself under appearance, or more vividly, truth masks itself. The features on Hesse's mask are paradoxical and may include young and old, beautiful and ugly, life and death. Then what is under the mask?

In fact, it is impossible for a human face to represent those features simultaneously. Therefore, Hesse uses a "holy mask," which can bear all of the elements simultaneously: "Hesse hopes to make the unity of binaries possible by imposing the order of the universe onto the existence of the individual" (Punsly, 2012:39). According to Hesse, fate and character is one of the binaries that needs to be broken. On this question of fate and character, Hesse's answer is rather a descriptive one than a normative one. He believes that "it happens to be a trivial truth about the world that they

are one in the same," "and any attempt to privilege one over the other, asserting one's own character or acquiescing to fate, results in a natural correction toward equilibrium" (Punsly, 2012:39). The perfect realm of Hesse is actually a realm of wholeness of the individual.

## CHAPTER 2

### JUNG'S Gnostic PSYCHOANALYSIS: A NEW PARADIGM OF INDIVIDUATION

#### 2.1 Introduction

Hesse's study of Nietzsche and Schopenhauer provided opposing attitudes toward human existence. He attempts to integrate the dichotomies of character versus fate to a realm of coexistence in *Demian*. According to Lewis Tusken in his essay "A Mixing of Metaphors: Masculine – Feminine Interplay in the Novels of Hermann Hesse," Hesse's works have been featured with "duality motifs" since *Demian* (1992:626). Therefore, although Hesse holds Nietzsche's will and fight for the individual, he reveals much bitterness and suffering in *Demian*, which is also an essential part of individuation. In order to find his "perfect image" of individuation, emerging character and fate in a harmony, Hesse goes deeper into the problem of dualities and touches the basic quest – good and evil. As Hesse believes that character and fate are inseparable effectiveness in one's individuation, he considers "good and evil," as primordial images in a state of coexistence, "exist in the human soul" (Knapp, 1984:34).

In order to achieve the coexistence of good and evil in the human soul, Hesse begins with the admitting to evil. Knapp points out that the Trinitarians follows "the doctrine of St. Augustine, which went back fifteen hundred years" and "rejected evil as a metaphysical reality since God was all good and all light, he could not possibly have created it" (1984:29). Therefore, with the domination of this thought, most of individuals refuse to get contact with negative qualities. However, according to Knapp's research, Hesse suffered deeply from frustration, estrangement and loneliness "both on personal and collective basis" (1984:29) during his life, which makes him quest that if God is all good, from whence does these suffering emanate?



This quest indicates that, "in Christ, then, the human being experiences only half of his nature" (Knapp, 1984:35). It is necessary to contact evil elements in life so that one can get the coexistence of good and evil since the energy resulting from the dichotomies between good and evil is motivation for the development of the individual.

In *Demian*, Hesse metaphorically uses the "two worlds" – the world of brightness, represented by his Christian family and the world of darkness, represented by the outside world – to describe good and evil. In the world of brightness, there is pure spiritual love, reason, and honest while in the world of darkness, there is sensual instinct, natural will, and cheating. Hesse's protagonist in *Demian*, Sinclair, who once lived in the world of brightness, looked down upon the world of darkness. Therefore, when Max Demian, his new classmate, told him the Old Testament story about Cain and Abel is not a story to condemn the merciless Cain but to praise his power, Sinclair feels that Demian is evil and crazy. However, when he was trapped within Franz Kromer's trick, Demian dramatically saved him but not his Christian family. Encountering Kromer is Sinclair's first touch of the world of darkness, alone with Demian's salvation, which makes Sinclair quest the world of brightness. From then on, he began to learn from the darkness and to doubt the norms of the brightness. After experiencing the other part (dark side) of human life, Sinclair finally states that he has stood higher than his father. Accordingly we may see that Hesse believes that contacting to the world of darkness is a crucial step in the process of individuation as Knapp states that "If Kromer's evil deed is properly understood, however, it may be considered as instrumental in Sinclair's awakening to life and so becomes a positive power" (1984:31).

Another important metaphorical feature Hesse used in his dualistic theory is the images of father and mother. Eugene Stelzig in her book *Hermann Hesse's Fusions of the Self* states that "Hesse would for the remainder of his literary career be working out the implications of [...] mother and father

images" (1988:83). According to Tusken, during the early upbringing, Hesse's father is described as strict and disciplinary while his experience with his mother is gentle and nurturing. This discrepancy leads Hesse to cherish the values of feminine. In *Demian*, Max Demian, as the spiritual guide of Sinclair, is risen by his mother. Demian's missing father implies Hesse's inclination to the mother world. Beatrice is the Dante allusion which saves Sinclair from his guzzling life. Frau Eva is the ultimate representation of Sinclair's natural mother, beloved and finally himself. The female figure to Hesse represents a source of power, a precious instinct of personality which leads us to development of the individual.

Although Hesse advocates getting contact to the darkness in human life and inclines to praise the value of the female, he does not mean to stay in the darkness and doing harmful deeds or to state that female over male. The final achievement of individuation, according to Hesse, is to merge these dichotomies within one's psyche as expressed in his "perfect image", a harmonious coexistence of all, a state of wholeness in the individual psyche. In *Demian*, Hesse does not let the world of darkness conquer the world of brightness. Actually, they are in an objective coexistence. Hesse's purpose is revealed by Sinclair's journey on individuation – achieving the wholeness in one's psyche through the conflicts of the two worlds. As to Demian and Frau Eva, the androgynous and timeless features on their appearances clearly express what Hesse is pursuing – the wholeness of the individual psyche, but not simply an embrace of female features. Besides as previously mentioned, Hesse believes that "when the Christian God was divested of his dark side he became a divided figure, that is, representative of only one aspect of worldly life" (Knapp, 1984:35). Therefore, he raises another God in *Demian* to represent the state of wholeness – the Gnostic God Abraxas. According to Knapp, the Basilidians, one sect of ancient Gnosticism, believed that "Abraxas was an 'alien' God: infinite, preexistent,

indifferent, possessing no attributes, either good or evil" (1984:38). Its existence is beyond any definite descriptions. It is the effectiveness of all. With all of these metaphorical and mysterious overtones in *Demian*, Hesse tries to express a practical and improved perspective of individuation.

Hesse's Gnostic expression comes from the influence of Carl Gustav Jung. During Hesse's search for individuation, Jung's psychoanalysis developed from ancient Gnosticism provided a synthesis of those opposing attitudes he had met. The basic theories such as facing the darkness, the powerful unconsciousness, the importance of personal experience, psychic transformation, and the wholeness of the individual psyche, are widely used by Hesse within his later works, especially in *Demian*. Jung's psychoanalytical theories not only help Hesse to overcome the dilemma of character versus fate in his Nietzschean period but also bring him a profound insight for him in his search for individuation.

According to Ralph, Hesse's encounter with Jung's theory and Gnosticism can be traced to May 1916 when he was suffering a nervous breakdown and accepted treatment in a sanatorium near Luzern, Switzerland, where he met the physician Dr. J.B. Lang, a student of Jung. Dr. Lang's treatment of Jungian psychoanalysis impressed Hesse deeply because it "gave him a rationale for his personal and social insight" (184-5). During the treatment sessions, Lang urges Hesse to "act out" his suffering, fear, and complexes. "It may be said that as a result of these sessions Hesse was able to express in *Demian* the pull and tug of light struggling with darkness, philosophically, psychologically, and aesthetically" (Knapp, 1984:29). Dr. Lang is actually the archetype of Pistorius the Organist, a guide as well as a friend of Sinclair in his journey toward the Self.

### **2.1.1 Ancient Gnosticism**

It is acknowledged that Jung's Gnostic psychoanalysis is developed from the ancient Gnosticism. Therefore, it is important to trace this ancient religious myth and find its insight for the development of human beings.

Gnosticism inclined to symbolism and emphasized the importance of oppositions such as good and evil, male and female, beauty and ugliness. For the Gnostics, it was important to seek knowledge (gnosis), which can lead them to enlightenment along their individual path of spiritual ascent. In order to become familiar with Gnosticism, a brief definition of ancient Gnosticism is useful. Professor Robert Segal's defines ancient Gnosticism in his book, *The Gnostic Jung*:

Gnosticism here is the belief in an antithetical dualism of immateriality, which is good, and matter, which is evil. Gnosticism espouses radical dualism in human beings, the cosmos, and divinity; the primordial unity of all immaterial yearning to restore that unity; the present entrapment of a portion of immateriality in human bodies; the need for knowledge to reveal to humans that entrapment; and the dependence of humans on a savior to reveal that knowledge to them (1992:3).

Within this definition, Segal clearly points out the outstanding Gnostic elements. It looks like a mythology about people's inner soul but still has something to do with the outside world. It is covered with a haze of ambiguity, an ancient myth.

From its beginning to now, Gnosticism has always been regarded as a heresy of world-denying. Thomas Altizer defines Gnosticism as a violent reaction of world-denying in his essay "The Challenge of Modern Gnosticism":

Gnosticism was a violent reaction against the world of self-conscious and rational thinking evolved by classical and Hellenistic culture and an ecstatic return to the mythical world of archaic religious sensibility. To borrow Nietzsche's

categories, it was a victory of the Dionysian over the Apollonian consciousness (1962:18).

During the search for spiritual ascent, Gnostics alienate themselves from the outside world, social norms, and even prevailing religions such as Christianity. As Altizer claims, the Gnostic deity stands on the opposite side of the world. Their deity can be achieved only by realizing mythological knowledge (gnosis). Altizer believes that during the search for gnosis, people dissolve awareness of this world: in order to achieve spiritual transcendence, Gnostics need to break all that binds, which may damage social or moral norms and structures. Scholars such as Martin Buber criticize the Gnostics as persons who deal with mythological doctrines "without knowing the attitude of faith toward mystery" (136). This indicates that the Gnostics even alienate themselves from the God of the dominant religion and the objective world. It seems that the Gnostics only consider their inner soul instead of the concrete world, by becoming addicted to their ambiguous mythology. How can Jung's psychological analysis, as a science, be based on such a world-denying mythology? Or are the Gnostics somehow misunderstood?

### **2.1.2 Who Are Gnostics?**

In fact, Gnostics have practical values within ancient mythological Gnosticism. In order to seek out the reason why Jung greatly absorbed Gnostic theories, it is necessary to research the ancient Gnostics from a more objective perspective. Stephan Hoeller's *The Gnostic Jung and the Seven Sermons to the Dead*, provides a new perspective in the study of the Gnostics, who came into being far earlier than the Agnostics and were far more active than them. The word "Gnostic" derives from the Greek word "gnostikoi," which denotes those who have gnosis or knowledge. Therefore, compared with Agnostics, the Gnostics regard themselves as knowers. Generally, Gnostics lived from the first to the fourth century C.E. Most Gnostics did not consider themselves Gnostics, but rather as Christians, or

rarely, Jews. Some also regarded themselves as believers of some ancient religion of Greece, Rome, Egypt, or Babylon.

Hoeller interprets the Gnostics as "not sectarians or members of a specific new religion, but rather people who shared with each other a certain attitude toward life" (13), which is a belief in authentic knowledge that can be acquired by human beings. In addition, this knowledge will lead humans to great achievements in life. The ancient Gnostics treat this knowledge not as scientific, rational knowledge, but rather instinctive knowing derived from the heart in a mysterious manner. Therefore, it can be understood as knowledge of the heart, which leads to "human nature and human deity" (Pagels, 1989:xix). Hoeller believes this is not only a concept of religion but also a concept of psychology and philosophy, it advocates "neither faith, with its emphasis on blind belief and equally blind repression, nor works with their extraverted do-goodism, but rather an interior insight and transformation, in short, a depth-psychological process" (1982:13).

If the ancient Gnostics are regarded as a group of ancient philosophers, their Gnostic teaching is entirely different from those of Christian or Jewish orthodoxy. The knowledge of the heart pursued by the Gnostics can't be attained by signing a treaty with a god for the guarantee of bliss. According to the Gnostics, the treaty is rather a cage, a confinement for the individual human soul. Moreover, Gnosis can't be acquired through a sacrifice of a sage or divine man, which is always regarded by other religions as an exchange for redemption of the guilt and frustration of human beings and eternal beatitude for the world, for the Gnostics believes that once Gnosis is attained, there will be no laws or faith needed. Therefore, on the road to self-knowledge, laws, faith, and ethics are all steppingstones. The Gnostics did not deny the Christian or Jewish sages, Gods, or laws, but considered that the existence of certain laws met the needs of certain personalities who needed rules to strengthen their psychological ego.

Gnosticism is actually a repressed faith as well as a truth. It was attacked and regarded as pernicious in the ancient era, and world-denying in the modern era. Why was Gnosticism rejected in these ways? Hoeller's answer is quite clear:

Indeed the Gnostics knew something, and it was this: that human life does not fulfill its promise within the structures and establishments of society, for all of these are at best but shadowy projections of another and more fundamental reality. (1982:14)

According to Corngold, Nietzsche encountered some Gnostic thought in his early study. Nietzsche's values are similar to Gnostic values nihilism, which claims that the prevailing social structures and norms are no more than shackles which prevent us from reaching our individual destiny. This attitude of the Gnostics threatens those rulers who benefit from the social structure and system, so they will suppress this secret.

If socialists and politicians change our world by changing its formation, the Gnostics, with psychological discernment, realize that people are trapped within a predicament that requires insight for extrication. They regard the outside world as a container of a demiurge's deceptive system. The Gnostics do not emphasize the transformation of the outside world, but on the transformation of the inner mind. Although nearly all religions focus on people's inner soul at the beginning, they turn out to deny it in practice when they merge into the established social system and become pillars of the social structure, which confines the human soul.

Focusing on the inner world of human beings, Gnosis requires individuals to free themselves from the false cosmos created by their conditioned mind. Gnostics consider the established system as an evil jail for the human soul, and it is necessary to escape confinement to reach the truth. With this attitude they are forerunners of a psychological fact: Jung restated this ancient insight in his psychology, in which the conditioned human ego must realize its alienation from the powerful self before it can unite with the

unconscious. One can't achieve individuation without thoroughly realizing the insufficiency of the established system to fulfill the needs of the spirit.

From this perspective, Gnosticism is rather a psychology than a mysterious religion. With its concern for knowledge of the heart and the inadequacy of the established social system, the Gnostics locate their focus on the inner mind of human beings rather than the social system that confines individuals. Nevertheless, although they consider the establishment as insufficient, they accept its existence. This provides a perspective which is more scientific than religious. This concept paves the way for Jung's theory of the wholeness of the individual, which is also greatly shared by Hesse. The ancient Gnostics are trying to "construct both an image of universal being and a system of coherent inferences to be drawn from that image" (Hoeller, 1982:15). However, they accomplished this work not in a philosophical or theological way, but through myth, ritual, and imaginative images of the soul.

## **2.2 Carl Gustav Jung**

The Gnostic ideas Hesse used in *Demian* all came from Jung's psychoanalysis developed from ancient Gnosticism. We have already known the insight of ancient Gnosticism on the development of the individual. In order to know how Hesse adopts Jungian Gnosticism in *Demian*, it is also important to acquire informations about Jung, Jung's relationship with Gnosticism and how Jung developed the Gnostic ideas in his psychoanalysis.

Martin Heidegger once claimed that the whole nineteenth century is the darkest of the modern era. However, within this dark era of frustration, with dusky light of the spirit, there emerged two outstanding pioneers standing for the unconscious: Sigmund Freud and Carl Gustav Jung. Freud was great leader in the field of psychological research. His effort revealed many things which are hidden under masks. Meanwhile, this great giant who was attacking the domination of scientific rationalism was himself confined by



rationalistic and reductionistic dogmas. Therefore, Carl Gustav Jung carried forward the pioneering work of Freud. Jung's works are filled with esoteric overtones. It was a phenomenon that was unheard of in the intellectual world since the Enlightenment. Jung resuscitated "symbol and images of dark ancient power from the dust of their millennial tombs," and emphasized how "the archetypes arose from the prima materia of the collective unconscious" (Hoeller, 1982:4) in his psychic treatment. Within Jungian treatment, the analyst becomes a hierophant of the mysteries, and the patients are neophytes. Accordingly, sickness is regarded as a kind of separation, while health is a realm of wholeness. The psychological analysis becomes a communication between the individual and the universe, with no damage to either the personality or the ego. Moreover, Hoeller points out that people were unable to fully understand Jung's thought until after his death in 1961 with the publication of his autobiographical fragments, *Memories, Dreams and Reflections*. A lot of daring revelations were made public. Within these sundry fragments, we discover that from 1912 to 1917 Jung searched his unconscious through deeply contemplations and dreams. He communicated with the images of his unconscious, which he called the "archetypal" and previous ages called "divine" and "demonic." Some of his close relatives or friends who witnessed his work during this period describe two distinctive qualities: bright and angelic, and darkness and demonic in both form and content.

### **2.2.1 Jung the Gnostic**

It appears that Jung did not want to acknowledge the origin of his discoveries, which generated public speculation for a long time. When Dr. Hoeller says that Jung hides the origin of his work with a "Hermetic concealment" (1982:4), we deduce that this origin, with its typical elements of darkness, symbols, and the unconscious mind, is ancient Gnosticism. Actually, Jung was passionately interested in Gnosticism from his very early days of his psychological life to his death. Hoeller mentions a very early letter

from Jung to Freud within which Jung regards Gnosticism as an ancient wisdom and predicated its return to modern psychoanalysis (1982:15). Jung was also interested in Schopenhauer's emphasis on the suffering of the world. Schopenhauer did not extol an all-divine God or the harmony of the cosmos, but revealed an eternal sorrow lying within human life. As previously mentioned, Schopenhauer believes in a cruel nature, which creates a blind human will. This discovery of the dark and cruel side of nature fits the theory of Gnosticism well and for Jung remains part of the wholeness.

Jung is a Gnostic. His communication with his inner consciousness, driven by the archetypal, can be seen as a search for true knowledge or Gnosis. The archetypal, for Jung, is derived from the unconscious, which is the source of true power according to Gnostic belief. Many pictures and scriptures recording his searching of the inner mind were collected in a folder with a red leather cover, which is the famous *Red Book* published after his death. Jung once claimed that his first great book, *Psychological Types* (1921), was totally based on the materials of his *Red Book*.

Within the *Red Book*, there is a brief but significant work that is an epitome of Jung's thought: "The Seven Sermons to the Dead". It was completed between 15 December 1916 and 16 February 1917 in the manner of the ancient Gnostics of the second century C.E., with a lot of terminology and symbols of that era such as "*Pleroma*" and "Abraxas." According to the subtitle, Jung owed this work to Basilides, the Gnostic sage of the second century, instead of himself. According to Hoeller, this demonstrates the humility of Jung and reflects his admiration of Basilides, or more exactly Gnosticism. Jung speaks highly of the Sermons as well as the *Red Book*. He claimed that all the works and creations in his life were based on those primary visions and dreams that he recorded, and that all he expressed in his later works came from the contents of the *Red Book* and the Sermons. The Sermons can actually be regarded as "a summary of Jung's experience with the images from the unconscious" (Hoeller, 1982:7). With so many

Gnostic features characterize Jung's study and serve as the core of his works, Jung's Gnostic identity is undeniable.

### **2.2.2 Jung the New Gnostic and Scientist**

Though Jung is defined as a Gnostic, he does not like his Gnostic identity and rejects it vigorously. Jung himself, like all Gnostics, is often criticized and even maliciously attacked by many scholars. However, it is not the social pressure but Jung's own identity that makes his research more than a study of metaphysical myth. Jung denies his Gnostic identity "not on the grounds that he disagrees with any Gnostic tenets but on the grounds that he is an empirical scientist rather than a metaphysician" (Segal, 1992:43).

Jung repeatedly claims that his research is scientific, which means his writings are based on empirical evidence in the field of psychology, though they are apparently mystical and esoteric. Scientific standards of objectivity are appreciated by both Jung and Freud. They built systems of knowledge by observation, study, and discovery, which form the principles and meaning of their researches. Therefore, Jung regards the different consciousnesses of his patients as research data. His hypotheses, explanations, and theories are constructed upon these primary data.

Gnosticism is an inspiration for Jung in his psychological research. He finds psychological equivalents for the ancient Gnostic terms. According to Jung, "God is the religious equivalent of the Self: the totality of the psyche, which includes both conscious and unconscious spheres" (1958:82). The Gnostic godhead existing within the human soul is for Jung the archetype existing within the human unconscious. Gnosis, therefore, could be treated "as 'insight', for [it] involves an intuitive process of knowing oneself" (Pagels, 1989:xix), which lead individuals to the Self. However, as Professor Segal stated, there is a basic teleological difference between Jung's psychological system and ancient Gnosticism in psychological understanding. Ancient Gnostics advocated embracing the godhead, which means a return to the

unconscious in psychological terms. Meanwhile, Jung urges “the integration of the unconscious with ego consciousness” (Segal, 1992:25). In fact, the ancient Gnostics provided teleological support for Jung’s theories because they were concerned with the inner deity and accepted the existence of established social systems. Meanwhile, over- emphasis of mystery makes their statements ambiguous and easily causes misunderstanding. According to Hoeller, Jung denoted the target of universal being from ancient Gnosticism through a scientific and practical perspective, which makes him steps out from the limitations of the ancient Gnostics.

Jung is insomuch neither an ancient-style Gnostic nor an esoteric metaphysician, although his relationship with Gnosticism can’t be denied since there are basic ideas shared by Jung and the ancient Gnostics: “like ancient Gnostics, Jung seeks reconnection with the lost essence of human nature and treats reconnection as tantamount to salvation” (Segal, 1992:48). Both Jung and the ancient Gnostics regard knowledge as the key to the divinity (wholeness) of the individual. The difference is that within Jung’s psychological system, “the rediscovered essence is entirely human, not divine, and lies entirely within oneself, not within divinity as well” (Segal, 1992:48). With ancient Gnosticism as his origin and inspiration, Jung developed not only his psychological theory but also his Gnostic identity into a new epoch. Jung can therefore be considered a neo-Gnostic.

Jung never severed his connection with the mysterious Gnosticism that inspires his *Red Book*, which he retained as an inspiration throughout his life. None of his scientific works can be separated from his mystical life. His scientific life and mystical life are interrelated: “Jung the mystic guided and inspired Jung the scientist, while the physician and psychologist supplied balance and common sense to stabilize and to render practical the messages of the archetypal gods and demons” (Hoeller, 1982:6). Jung provides a union of binaries in content and in intent. Therefore, he is an explorer of the deep human psyche and a reviver of ancient Gnosticism in the modern era.

## CHAPTER 3

### THE EXPRESSION OF JUNGIAN Gnostic IDEAS IN *DEMIAN*

In order to deal with the opposing attitudes generated from his study of Nietzsche and Schopenhauer, Hesse finally adopted Jungian Gnosticism in *Demian*, which provided him a solution of synthesis. These Gnostic insights not merely combine the opposing attitudes of Nietzsche and Schopenhauer in *Demian*, but also provides a comprehensive guide for individuation. They help Hesse to step out from his Nietzschean period and turn to a new era of his search for individuation.

The final achievement of individuation is attaining the wholeness of one's psyche, a condition the ancient Gnostics call *Pleroma*. According to the ancient Gnostics, the elements that form human beings are more than just hyle (materiality in philosophy) and the conscious mind, but with a potential third element, which is called *pneuma*. The *pneuma* or spirit for the ancient Gnostics is the source of Gnosis, which provides insight for human beings to return to their divinity. According to Jung's book *Memories, Dreams, Reflections*, the unconscious, like *pneuma* for the Gnostics, is the source of the highest spiritual potentiality for individuals and the power derived from the human *pneuma* directly pointed to the final task of human psyche – attaining wholeness. The wholeness or Gnostic *Pleroma* is called by Jung the Self, "formed by the integration of the little self, or ego, and the unconscious" (Hoeller, 1982:39).

Attaining to the Jungian Self serves as the main theme in *Demian*. Hesse locates his protagonist, Sinclair, within a sincere Christian family in which light and righteousness always dwells. However, Sinclair realizes that there is another world exists within his heart along with the light world of his family.

But in whichever direction I turned I perceived the other world, and I lived within that other world as well, though often a stranger to it, and suffering from panic and a bad conscience.

There were times when I actually preferred living in the forbidden realm, and frequently, returning to the realm of light – necessary and good as it may have been – seemed almost like returning to something less beautiful, something rather drab and tedious (Hesse, 1968:3).

This strange world exists within Sinclair perceived in his mind is actually the symbol of his unconscious or his *pneuma* according to ancient Gnostics. The force from the other world guides Sinclair into a different life: drives him to Franz Kromer's trick and then Max Demian his spiritual guide. When Sinclair tries to describe Demian's face, his words become contradictory. Demian's face is not merely a boy's face, but it also looks like an adult man however with feminine features. His face is timeless – neither young nor old. His face is handsome and repulsive at the same time. Demian's face symbolizes the features of the wholeness, a harmonious coexistence of all, which is also the destination of Sinclair's individuation. From his encountering with Demian, Sinclair begins his journey of attaining the Self. Like a Nietzschean Overman, Sinclair alienates himself from the main stream of the society and acts according to his natural self – his unconscious; as Schopenhauer's description of the human life, Sinclair also expresses his suffering, loneliness, and mental disturbance during his journey of individuation. Finally, Sinclair achieves the Self, with the death of Demian, which symbolizes Sinclair has already merged Demian within himself in a state of wholeness.

According to Punsly, Hesse raises a "perfect image" to synthesize the opposing attitudes of Nietzsche and Schopenhauer. This "perfect image" characterized by the coexistence of binaries is the Self in Jungian psychoanalysis. In exploring the individuation of human beings, Hesse adopts Nietzsche's theories because Nietzsche advocates individual values and criticizes dogmatic social and religious norms that restrict free will. He cherishes will to power deriving from the human nature (unconscious) and believes it will lead people to their individuation as their fate. Like Jung and

the ancient Gnostics, Nietzsche believes that pre-existing social systems, religious doctrines, and social norms are stepping stones for individuals to fulfill their natural self. From this perspective, according to Kronemer's essay about the different will of Nietzsche and Schopenhauer, Nietzsche's active nihilism accordingly urges individuals to pursue their will without fear of transgressing pre-existing moral systems and social structures. Therefore, Hesse's characters who bear the mark of Cain are mostly followers of Nietzsche's active nihilism.

Nietzsche's idea of active nihilism and the Overman who fights alone to overcome social confinement is too optimistic for Hesse. He worries that the Overman will get lost easily in his alienated life of struggle and turn to fanaticism. Therefore, Hesse arranges for these people who bear the mark of Cain to form their own communities to acquire guidance and encouragement. Sinclair's being lost in his love for Frau Eva typically expresses Hesse's worry about turning to fanaticism without any guidance. Secondly, different from Nietzsche's thought, Hesse accepts the necessity for the existence of the conditioned ego. This also demonstrates the difference between Jungian theory and the Nietzschean theory. Nietzsche advocates isolation from the conditioned life without fear of breaking it in order to fulfill one's character, which means one's natural self. Jung, meanwhile, states that the final realm of individuation is a kind of wholeness attained by integrating the unconscious with consciousness on conditioned part of the psyche, which together form the Self for Jung. Therefore, Sinclair's final achievement of his individuation is not depicted by Hesse as a glorious conquer of the natural self over the social norms or the conditioned mind, but as a metaphorical integration with Demian within Sinclair's psyche.

As previously discussed, if Nietzsche praises the value of the self by denying the value of others, Schopenhauer denies the value of self. Schopenhauer's theory also contains Gnostic elements in his description of the suffering individual life. Schopenhauer realizes the darkness and

helplessness of human life. Hesse also absorbs some ideas of Schopenhauer in *Demian*. Sinclair's way of seeking his true Self is full of thorns. He suffers loneliness, misunderstanding, confusion and self-loss. The outstanding part of the Schopenhauerian description in *Demian* may be the dilemma of Sinclair when he struggles between his Christian morality and entrapment by Franz Kromer. It seems that fate has shackled Sinclair with torture, just as Schopenhauer sees humans doomed to suffer as creatures of desire. Therefore, when Sinclair tries to follow his natural will (unconscious) by stepping out of his light world, pain and suffering are inevitable. Schopenhauer claims that to minimize our suffering, we should submit to their fate and lead an ascetic life.

Schopenhauer's theory about the individual life is too pessimistic for Hesse. If, as the ancient Gnostics claim, human souls are decadent with the creation of the demiurge, Schopenhauer's theory fits well. However, both the ancient Gnostics and Jung advocate going forward toward a bright future, and they regard the suffering and darkness ("shadow" as Jung calls them) as a necessary process for individuals achieving divinity (for ancient Gnostics) or wholeness (for Jung). The individual does not stay in darkness: the process of individuation is dynamic, but not static.

The different attitudes of Nietzsche and Schopenhauer in Hesse's early study form a dichotomy of character versus fate as previously discussed. Hesse does not fully agree with each of them and integrates their attitudes into wholeness by means of the theory of Jung. Fate and character are intertwined with each other and influence each other within the individuation process of human beings. In his novel *The Glass Bead Game*, Hesse borrows Nietzsche's idea of Amor Fati but gives it a new interpretation: "Amor Fati manifests itself to us free of somberness and fanaticism" (1980:37). The term Amor Fati here is a love of one's fate as well as a love of one's character. One should love his character in order to find one's natural self without being confined by the conditioned ego and to integrate the



unconscious with the conditioned ego. One should love his fate since his fate is directly influenced by his character. "Amor Fati" manifests itself as the way for individuals to attain wholeness. According to Sinclair at the end of *Demian*, he had lost Demian as his guide, and his way from then on was nothing but pain. However, he did not complain because it was his fate. Moreover, Sinclair dared not to face his future life because he had found the image of his master and his fate deep within. Sinclair found his character and acquired wholeness, the Jungian Self.

For the ancient Gnostics, two factors determine the human condition. First, the decline of the human soul from divinity into the demiurge's creation, which is considered inevitable; second is the destiny of the human soul to return to divinity, which is considered the teleological future. The Gnostics believe that human beings should not be trapped by their dark past but aspire to a glorious future. Jung stands with the Gnostic concept in dealing with the present condition of the human psyche. Jung believes that within the human psyche dwells an urge to achieve wholeness. The present human condition depends on the extent of achieving the wholeness of the human psyche. Therefore, in order to achieve the Self, one must accept his past, his present as milestones in his process of individuation.

According to Freedman in Hesse's biography, when Hesse was receiving treatment from Dr. Lang, he was gradually accepting Jungian psychoanalysis in treating his miserable past. "Jung's myth and archetypes led Hesse to reassess his past" (1978:185). One needs to face his past bravely and go forward, and not be overwhelmed by the past. Therefore, in *Demian*, when Sinclair was trapped by Kromer into stealing and cheating, Hesse did not let him continue to be oppressed by Kromer and turn into a criminal. However, confessing to his Christian family for salvation is also not a choice, because Christianity, as Pagels described, believes that humans are creatures of sin who need to eliminate bad deeds for redemption. So Sinclair's condition can't be properly interpreted. Sinclair's helpless feelings in this part of the story

shows his inadequacy for wholeness in his psyche. He still considers this world with Christian standards which accept good and despite evil.

Max *Demian's* appearance echoes the Jungian teleological destiny of attaining the Self or the wholeness. His subversive interpretation of the Old Testament story of Cain and Abel makes Sinclair to quest and reassess his life, which lead him to realize his identity with the mark of Cain. When he looks back at his suffering life between his Christian family and Franz Kromer, Sinclair claims that "at that moment I, who was Cain and bore the mark, had imagined that this sign was not a mark of shame and that because of my evil and misfortune I stood higher than my father and the pious, the righteous" (Hesse, 1968:19). This is a new level in Sinclair's individuation. According to Jung, he has found his natural self through his unconscious. From then on, Demian disappears for a certain period, which is a deliberated arrangement of Hesse because Sinclair is now strong enough to find his own way toward individuation. Max Demian can be regarded as a symbol of the power of Sinclair's unconscious to turn toward wholeness.

With this Gnostic perspective, we can deduce that Schopenhauer's interpretation of human life is also a kind of inadequacy in the process of individuation. As Kronemer points out in his essay, if "Nietzsche was unable to recognize how will could lead to anyone's fall [...] Schopenhauer was unable to see the rise" (2011:123). Schopenhauer only sees the suffering brought forth by human will and suggests a Stoic to minimize the suffering, which is too pessimistic for Hesse. Jung's Gnostic psychoanalysis not only provides a comprehensive interpretation of Schopenhauer's inadequacy, but also points out the attainable achievement in one's individuation.

According to Jonas's *The Gnostic Religion*, the Gnostics were always alienate themselves from social and political systems because believed that there is too much decadence and blind power in the human soul internalized from outside world created by the demiurge. Within Jung's theory, the same

analogy is used. These interiorized effects of the demiurge within Jung's psychological system are no doubt the conditioned, alienated ego. According to Frey Liliame's study in his book *Evil from the Psychological Point of View*, Jung states that "the individual is identifying with his own light and confusing his ego with the Self, his own center of consciousness with the total psyche" (1967:157). This conscious part of the ego is a product of the conditioned outside world. According to Jung, it pulls itself farther and farther away from one's natural unconscious, and therefore causes the individual's separation from the unconscious. Being trapped within the conditioned ego, people ignore their unconscious and believe that the conditioned ego is what they are.

After embracing Jung's Gnosticism, alienate from the conditioned ego is also described by Hesse as the first and crucial step in Sinclair's individuation in *Demian*. Franz Kromer's intrusion alone with Demian's interpretation of the Cain story breaks the cosmos of Sinclair's conditioned ego that is created by his Christian family. This experience not only let Sinclair encounter the shadow of the world but also lead him to the unconscious within his psyche. According to Jung, this is the only way can the individual acquire the Gnosis which leads him toward the Self.

According to Kronemer, Nietzsche and Schopenhauer both reject the restrictions of social and religious norms, which is considered as the source of conditioned ego by Jung. Nietzsche's disapproval of the limitation of the conditioned world is clear: his active nihilism and his symbolic bird of prey express his disapproval. Schopenhauer, criticized the religions in *The World as Will and Idea* that the religions "intended for the innumerable multitude who [are] incapable of examination and thought" (1995:875). It is obvious that implanting the made, formulated ideas into the human mind can also not be admitted by Schopenhauer. In this aspect, Jung's Gnosticism has common view with the attitudes of Nietzsche and Schopenhauer.

During one's individuation, Jung advocates individual experience. According to Pagels, Gnosis is always ambiguous and beyond grasp of formulated concepts, one needs to acquire it from experience. She quotes the words of Theodotus, an ancient Gnostic teacher: "each person recognizes the lord in his own way, not all alike" (1989:17). This means that experience itself is always individual, it cannot be fully summarized or interpreted by certain sets of concepts or doctrines, for "concepts are only indications of similarities within experience" (Hoeller, 1982:35). Thus, not only ancient Gnosticism but also modern psychology are no more than signposts which point at truths emerging within the individual experience of psychic transformation. Hoeller points out that even Jung's Gnostic study is a signpost, guiding people in the direction of a new Gnosticism with modern scientific and individual features. Jung confirms his admiration for individual experience by saying that when dealing with the problem of individual development, there is no necessity for the existence of any method. For Jung, people are their own pathfinders. When he refers to conditioned systems, Jung states that the most dangerous thing is that they regard signposts as the realities or truths like the demiurge regards himself as god.

The Jung's Gnostic advocacy of alienation from the confinement of social and religious norms and from the conditioned ego echoes the inclination to personal experience in Hesse's *Demian*. Therefore, escaping from the conditioned shackle will always be the way to be passed. Sinclair was driven out from his Christian family from the outside and out from his conditioned ego from the inside by Demian. As it is mentioned previously, it is a crucial step to start one's personal experience. On the other hand, the effect of school education on Sinclair is diluted by Hesse in *Demian*. Although he was receiving public education, his developments of individuation do not come from the school education but from his communication with Demian, Pistorius and Frau Eva, his struggle with Kromer, his disordered alcoholic life and his contemplation in dormitory.

Nietzsche and Schopenhauer also advocates for the personal experience as self-education. Nietzsche provides "looking back" in *Ecce Homo* as a negation of the shackles in the process of individuation, which paves way for a personal experience. Schopenhauer criticized the education system in his essay "On Education" by say that "instead of developing the child's own faculties of discernment, and teaching it to judge and think for itself, the teacher uses all his energies to stuff its head full of the ready-made thoughts of other people" (2006:65). Although Nietzsche and Schopenhauer both recommend personal experience in one's individuation, their attitudes toward personal experience is too radical for Hesse. As previously discussed, Hesse cannot agree with either Nietzsche's optimistic Overman or Schopenhauer's Stoicism and this is the reason why Hesse choose Jungian Gnosticism.

Jung realizes that alienation from the conscious ego produces feelings of loneliness, dread, and frustration. As Hoeller mentioned, Ancient Gnosticism is often criticized for its gloomy or even murky style and therefore is labeled as "world-denying." Even Jung's works are often accused of intensive descriptions of darkness, alienation, and evil. As Knapp states, deprived from evil elements, Christianity and the social norms based on it can only let people experience part of their nature. Therefore, those who criticize ancient Gnosticism and Jung have not realized or could not interpret the other part of their nature. According to Jung, darkness and evil should not be feared because they are part of the effective wholeness as well as part of the human soul. One needs to experience without dwelling on them. Jung claims that "The psyche must allow itself the experience of darkness, terror and alienation, irrespective of the pain effected by the experience" (Hoeller, 1982:39). This experience of shadow as Jung calls it, is inevitable during individuation.

Hesse also spends a lot of effort in *Demian* depicting of Sinclair's experience of shadow during his search for individuation. His encountering with Franz Kromer firstly leads Sinclair to the world of shadow. He falls into a

helpless predicament within Kromer's trick. His fear, frustration, and hopelessness manifested clearly:

My life was wrecked. I thought of running away and never coming back, or of drowning myself. However, I couldn't picture any of this very clearly. In the dark, I sat down on the bottom step of our staircase, huddled up within myself, abandoning myself to misery (Hesse, 1968:9).

Sinclair's lonely journey begins when he is sent to boarding school. Demian is on a trip. Sinclair has just recognized his natural self, and his experience of individuation is quite difficult without Demian's help. He repeatedly states his loneliness. His natural self urges him to alienate from the conditioned world, which causes him trouble getting along with his new friends. He turns alcohol to numb himself. His school life is a mess, and he even begins to miss his childhood life with his family of light. Within the frustration and disorder, Sinclair once again regards his life as evil: "I raised between myself and my childhood a locked gateway to Eden with its pitilessly resplendent host of guardians" (Hesse, 1968:48).

These experiences of shadow, however, from the respect of individuation, are beneficial to Sinclair. As Knapp states, the Kromer's deeds actually serves as an instrument for Sinclair to realize his identity and the lonely time spent in the boarding school finally drives Sinclair to complete a picture of the bird breaking through an egg, which indicates that Sinclair has found his destiny for attaining wholeness according to Demian's explanation.

This inevitable shadow within human life is accepted both by Hesse and Schopenhauer. In fact, Jung is also quite interested in Schopenhauer's theories because of its emphasis on human experience as well as existential suffering and darkness. However, Schopenhauer's attitudes toward individual experience is Stoic and pessimistic. According to Jung, he is not really aware of the meaning of suffering in the process of individuation. He has the development of human psyche stuck within the shadow.

After embracing Jungian Gnosticism, Hesse finally steps out from his Nietzschean period. The final achievement of individuation is neither like Nietzsche's Overman conquering the restrictions nor like Schopenhauer's Stoic life. It is simply an integrated wholeness of human psyche. With those Gnostic elements discussed previously, we can see how Hesse adopts Jung's ideas in *Demian* to express his "perfect image" of individuation. Moreover, we can also see how these insightful ideas combine Nietzsche and Schopenhauer's attitudes about individuation. They take the advantageous ideas of Nietzsche and Schopenhauer while realizes their deficiencies. Hesse chooses Jungian Gnosticism because it provides him a comprehensive way to interpret his study of Nietzsche and Schopenhauer in the past, and rationale to develop his search for individuation in the future.

### **3.1 Jungian Archetypes and Symbols within *Demian***

#### **3.1.1 introduction**

With the help of Jungian Gnosticism, Hesse finally steps out from the dilemma generated from his study of Nietzsche and Schopenhauer and interprets individuation according to Jungian guidance of attaining the Self. This chapter will deal with the problem how does Jungian individuation proceeds in *Demian*. This problem can begin with the symbolic expression of Gnosticism. According to Pagels, Gnostics are quite fond of symbols to express the original images within the human soul. They even believe the resurrection of Jesus Christ is a symbolic vision rather than a truly happened event, which incurs the attack from Christians. and Jung adopts this symbolic expression in his psychoanalysis. During one's individuation, Jung believes that primitive ideas, images, and feelings emerge from the unconscious and they indicate some part of one's being. These symbols are called archetypes by Jung in his psychological study.

Within *Demian*, Hesse externalizes the archetypes from Sinclair's unconscious as concrete persons or establishments. Many characters, objects

and situations in Sinclair's individuation, whether as obstacles or motivations, serve as the milestone of his progress in achieving wholeness. According to Jung, the two worlds of his Christian family and of Franz Kromer, Beatrice, his dream bird, Frau Eva, and Max Demian, are all archetypes created by his own unconscious. Each one indicates an aspect of Sinclair's psyche and Sinclair gradually identifies himself by contacting with them. Sinclair's growth in his individuation is marked by his assimilation and integration of these archetypes. Therefore, it is necessary to investigate those typical externalized archetypes, which will reveal clearly how does Sinclair grow during his individuation and finally achieved the Self.

### **3.1.2 The Two Worlds**

The Christian world of light is established beside the world of darkness. These conflicting images are basic and typical within both the human psyche and the outside natural world. These two world also symbolize the basic dichotomy of good and evil. If one realizes the existence of the unconscious, these images of conflicting worlds will remain until one attains fullness of the psyche. The conflicting worlds within the human psyche are reflected in the conflict between conditioned ego and natural self. Sinclair is bewildered by this basic conflict. He suffers between his Christian family and the other world with Franz Kromer, cheating and alcohol. Moreover, this is not the only experience of darkness versus brightness. As it is mentioned previously, it is a generous conflict between the concept of good and evil. Sinclair's boozing life and his Christian life in his family also belongs to this conflict. He can't free himself from torment except by accepting the coexistence of the two worlds. These two worlds complement each other and are intertwined together as the whole *Pleroma*. Sinclair's goal is to unite the two worlds, which means merge the concept of good and evil into the wholeness within his psyche.



### **3.1.3 Demian and the Mark of Cain**

Max Demian saves Sinclair from Franz Kromer and shows Sinclair a new identity he has never seen. Demian's personality is portrayed as a mixture of good and evil. He defends Cain, the man who killed his brother. Nevertheless, Demian still saves Sinclair from his predicament. Demian is the archetype of Sinclair's unconscious, the ultimate urge toward the Self. The mark of Cain is described by Demian as a sign of honor and a power endowed by God that is feared by others. People who bear the mark of Cain are those who can follow their own hearts without fear of any conditioned limitation from the outside world. In terms of Jung's psychology, people with the mark of Cain are those who realize their natural self from their unconscious and who dare to follow the guidance of their unconscious. The mark of Cain in *Demian* is a sign of strength and power, because following the unconscious will lead people into loneliness and suffering before they attain their fullness of being. Therefore, only if Sinclair, with strength and power, experiences suffering, loneliness, and darkness, can he attain wholeness within himself.

### **3.1.4 Beatrice**

Sinclair meets Beatrice when he is at boarding school. He has been alone for quite a long time and turns to alcohol with rogues in his school to avoid feeling lonely until one day he meets a girl. He names the girl Beatrice, after Dante's heroine in *Divine Comedy*. Beatrice is the archetype of Sinclair's longing for love, the spiritual, untouchable love. He has never spoken a word to her but his love for her pulls him out of the life of alcohol. She is a catalyst for the power of Sinclair's soul to promote his growth. Her coming compensates Sinclair's loneliness and emptiness and pushes Sinclair to go forward.

From then on, Sinclair begins to portray Beatrice. Sinclair believes he is pursuing a pure spiritual love. However, when he is drawing the picture, he

finds that the portrait on his picture looks more like Demian than the Beatrice in his mind. He continues his art work until one day he finds that the portrait of himself, which indicates that Beatrice is an archetype that comes from himself.

### **3.1.5 The Dream Bird**

Sinclair's painting ends with a picture of a bird struggling to get out of an egg; it is no longer a portrait. Sinclair sends this picture to Demian and Demian tells him in the reply that his bird is struggling to get out of this world in order to turn to a new God, Abraxas. According to Demian, the egg is the conditioned outside world, and the new God, Abraxas, indicates the harmonious union of God and the Devil. According to Jungian interpretation, Sinclair has realized his effort to alienate himself from his conditioned ego and is turning to wholeness though he does not really understand the meaning of his picture or the God Abraxas. The picture is instinctively created from his unconscious with its existential destiny of turning to the wholeness of psyche. The bird symbolizes Sinclair himself and his destination – the Self.

### **3.1.6 Frau Eva**

As one of the archetypes from Sinclair's unconscious, in one aspect Frau Eva symbolizes Sinclair's sensual love, which forms a binary with his love for Beatrice. According to the prevailing norms of religion and society, the spiritual love for Beatrice is right and beautiful and ought to be praised, while the sensual love for Frau Eva is evil and needs to be condemned. However, as Jung states in the Sermons, love is neither spiritual nor sensual alone: it is both. It exists as it is, objectively independent from any artificial norms. The contact with Frau Eva completes Sinclair's view of love and also indicates his progress in attaining his wholeness of being.

On the other aspect, Frau Eva symbolizes the Self of Sinclair – the wholeness of his psyche. Sinclair once describes his feeling toward Frau Eva as following:

Sometimes I felt certain that it was not she as a person whom I was attracted to and yearned for with all my being, but that she existed only as a metaphor of my inner self, a metaphor whose sole purpose was to lead me more deeply into myself (Hesse, 1968:97).

Sinclair's love for Eva gradually become ambiguous, and he sometimes feels that it is a love toward his own mother. Frau Eva's role for Sinclair, vacillates between lover and mother. The ambiguity of Frau Eva actually represents Sinclair's Self, the final realm of wholeness, with her opposite features and timeless beauty, which Sinclair describes as "unapproachable." Frau Eva provides the final guidance for Sinclair and summarizes all the archetypes he has integrated during his journey toward the Self. The love for Frau Eva is actually the love toward his own Self.

### **3.1.7 A New Beginning**

With the final guidance of Frau Eva, or more exactly, after making clear his real destiny with guidance from his own Self, Sinclair begins his new life. The summer spent with Demian and Frau Eva is happy time for Sinclair, and Demian's home is like an Eden for Sinclair. However, as Jung mentions, when true Gnosis is acquired, there are no instructions needed. Before long, everybody around Sinclair is taken from him by the war. He is wounded during the war and meets Demian, who is also a wounded mortal. After their brief conversation, Demian goes away before Sinclair wakes up. This eternal farewell with Demian echoes the end of the story, but also indicates a new beginning. Demian now resides within Sinclair, which means Sinclair has finally achieved wholeness of psyche, the Self, as Jung calls it. Sinclair may still be alone, but he will not be afraid or lose himself because he is now his own master from within.

## CONCLUSION

Freedman indicates that Hesse was deeply influenced by his early study of German Romanticism, which made him cherish the values of the individual. During his early study, according to Mileck, Hesse has read Nietzsche. As previously discussed, Nietzsche's influence upon Hesse is remarkable because he provided Hesse a paradigm of individualism. In his *Beyond Good and Evil*, Nietzsche exposed the deficiency of so-called "dogmatic philosophers" who depend on moral consciousness to spread social values called "truth", "knowledge", and "self-awareness"; he introduced a "new philosophy" characterized by imagination, self-assertion, and originality; he also offered the idea of "will to power" to explain human behavior, coordinated with his ideal state of "beyond good and evil".

The Nietzschean individuation was widely adopted by Hesse in his creation of *Demian*. In order to express the values of the individual, Nietzsche provided a nihilism that was different from traditional nihilism that denies the value of everything. Rather, Nietzsche created an "active nihilism" to fight for the values of the individual and to deny the values of all dogmatic metaphysical systems. Accordingly, we deduce that Nietzsche believed one's character should be (determine) one's fate. Therefore, Nietzsche advocated a fearless fight at any cost against all the established confinements. However, Hesse realizes Nietzsche is too optimistic to complete individuation depend on a lonely fight of a Nietzsche Overman. Hesse worried that this lonely fight might eventually cause fanaticism and would disorient people.

In order to express the necessary suffering during individuation, Hesse vaguely adopts Schopenhauer's idea of individuation. Schopenhauer revealed the darkness and suffering in human life, and admired personal experience as a personal education since despite the suffering, people learn about the

world from personal experience. Moreover, Schopenhauer believed that human suffering was caused by unfulfilled desire and since we were creatures with desire, we were doomed to suffer. In order to minimize the suffering, Schopenhauer advocated a Stoic life, which was too pessimistic for Hesse. Accordingly, we deduce that Schopenhauer believed determined fate should be (determine) one's character. Hesse considered this statement as somber, because he believes it would trap people into a eternal darkness.

So many contradictory ideas generated from Hesse's earlier study of Nietzsche and Schopenhauer, which form a question of "character versus fate." This is a dilemma for Hesse in his study for individuation. Though he admires Nietzsche's individualism, he cannot fully accept Nietzsche's way of individuation. As to Schopenhauer, his description of human suffering is more likely used by Hesse to counterbalance Nietzsche's optimism. Submitting to one's fate by denying the values of oneself is actually against Hesse's view of individuation. Therefore, neither optimistically believing that "character is fate" nor pessimistically believing that "fate is character" is Hesse's ideal image of individuation. Hesse prefers a more comprehensive way, which can merge this dichotomy into a harmony in individuation. This is the reason why Hesse needs to step out from his Nietzschean period. He needs a new paradigm for individuation.

Carl Jung's Gnostic psychoanalysis provided Hesse this paradigm. The main theory of Jung's psychoanalysis is attaining the Self (wholeness of human psyche) during one's individuation by merging the dualities within a harmony in one's psyche. This insightful idea inspired Hesse and he created *Demian* right after his contact with Jung's psychoanalysis. *Demian* started Hesse's new search for individuation with the guidance of Jungian Gnostic psychoanalysis.

Jung's psychoanalysis is developed from the insights of ancient Gnosticism. The ancient Gnostics regarded the outside world as a creation of the evil

demiurge who considered himself the true God. From this perspective, suffering is part of human life. However, they believed that this condition was just a decadent beginning and would be overcome. There is an ontological knowledge (Gnosis) within *pneuma* (the holy spirit within human being) that is lost at the beginning. Finding this knowledge will lead human beings to a state of divinity and free them from the decadence. This religious myth is actually quite insightful on the development of human being. Jonas points out that Gnosticism is an attitude toward existence and regards it as a "a philosophy of pessimism about the world combined with an attempt at self-transcendence" (Pagels, 1989:xxx). According to Hoeller, Jung was inspired by the insights of ancient Gnostics and adopted them in his psychological study. He brought forth the unconscious within human psyche like *pneuma* for ancient Gnostics. There is knowledge of one's self hidden in the unconscious, which is the same as Gnosis. The evil outside world was internalized by Jung as the conditioned ego (conscious) within human psyche. With the guidance of the Gnosis, Jung advocated a final state of wholeness of human psyche by combining the unconscious and the conditioned ego harmoniously within human psyche, a state called "Self" by Jung.

Jung's Gnostic psychoanalysis provided Hesse a synthesis of the opposing attitudes of Nietzsche and Schopenhauer in his earlier study. According to Jung, in order to acquire the Gnosis from one's unconscious, one must struggle against the limitations of his conditioned ego and the rigid religious and social norms to get contact with the unconscious. This is similar to Nietzsche's individuation. However, Jung pointed out that during one's way of achieving the Self, one must experience shadow, which means the bitterness, loneliness and all the sufferings since the struggle against the limitations will result one's alienation from the mainstream of the society, which is the main cause of suffering. This expression of existential suffering within human individuation fits the idea of Schopenhauer. However, Jung did not have the development stopped within shadow and urged individuals to

attain their Self. This Jungian individuation combines all the dichotomy with human psyche. Individuals need to move "toward the position of accepting both good and evil as encompassed within the larger totality of the self" (Robert 28). Therefore, the dichotomies generated from the question of "character versus fate" are also merged into a wholeness within one's individuation. Jung's Gnostic insight leads Hesse to resolve the dilemma of his Nietzschean period and to accept Jung paradigm of human development toward wholeness.

Hesse deliberately demonstrated a Jungian individuation in *Demian*. According to Jung, when one get contact with his unconscious, there will be a lot of primitive images and visions within human psyche, which is called archetype by Jung as the Gnosis guiding people toward the Self. In *Demian*, Hesse ingeniously externalized these archetypes of Sinclair as concrete person or establishments as symbols. Sinclair's individuation is expressed as his encounter with these persons or establishments and his assimilation of them as part of his psyche, which vividly expresses a complicated process of individuation.

Jung's Gnostic psychoanalysis provided a comprehensive paradigm of individuation for Hesse and it helps Hesse to step out from the dilemma generated from his earlier study of Nietzsche and Schopenhauer. Jung's ideas are widely adopted by Hesse in *Demian* and his later works in which the individual struggles for individuation against the restrictions of society in order to reach a state of wholeness. Hesse finally finds his "perfect image" of individuation.

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