

**IN EACH AND EVERY TRUTH, THE CONTRARY IS  
EQUALLY AUTHENTIC:A POST-MODERNIST STUDY  
OF HESSE'S SIDDHARTHA**

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**Abstract**

This is a critical investigation of Hermann Hesse's novel Siddhartha. An endeavor is being made to grasp readers that the protagonist of Hesse was neither uniform to live, nor indiscriminately followed the conventions and teachings that have been said by others. He does not have the usual lessons to its objectives of self-acknowledgement is come to. It tries to look when a person to the existing meta-narratives stays without protest them, he can never be enlightened. In this manner, the comprehension is not transmitted, but rather might be information. His instructor was his own self. He should have known and must have kept on being seekers. And it will have been only when he had to go through the various mini-narratives. It is to answer additionally, why and how mini-narratives are core components of human actions? Since these small-narratives are journals of Grand-narratives that are no longer reliable. It is an effort to understand readers, the deconstruction that rejects the likelihood of immobile meanings. And this impossibility is the sole reason to produce several alternatives. As: insincere and devout, day and night, good and evil, spirit and body, and eternal and mortal. This study has dissected from the point of view of postmodernism. In particular, J.F lyotard's disbelief against "narratives" and Jacques Derrida's model of "deconstruction Difference". In the end, it gets a couple proposition requests to gain a self. A Person should not move as bland life as dry leaves that blow in the same direction as the wind. He should go on his own way and not according to the herd. His main anxious is the need

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to be discovering the way to himself. Things make the way clear automatically when he would open the investigation.

**Key Words: Siddhartha, Postmodernism, Grand Narratives, Mini-narratives, Deconstruction.**

## **1 Introduction:**

Individuals usually do not have any acquaintance with themselves. Either they live unsophisticated lives or blindly pursue the conventional teachings which have been told by others. They lead as vapid lives as dry fallen leaves move in the same bearing as the wind blows. They track the herd rather than paving according to their own fashion. While, a man ought to resemble a star which is entire in itself, moves in his own way; does not require any outside energy to decide his methods or end. In this novel, Hesse describes why Siddhartha did not lead in the orthodox doctrines and teachings beliefs? The answer to this question is, in each and every truth the opposite is equally authentic. There will be new paths toward things so people must escape from conventional practices. These customary practices of “grand-narratives” of progress and humanitarian approach to the absolute truth are no longer reliable. Because there are many temporary and dependent magazines of "mini-narratives", which are the core components of the actions of human beings.

It will only happen when folks start deconstructing the things around them. This deconstruction rejects the possibility of full storage and fixed meanings. This complete impossibility of storage and fixed meanings give birth to the inverse of the multiplier.

## **2. Literature Review:**

### **2.1 Postmodernism:**

The word alludes to the postmodern social and philosophical development that spotlights on the dismissal of every single meta-narrative. Those conditions watched (either mechanical or socio-cultural), which contrast from those of modernity, so postmodernism is the judicious reaction to these conditions as well.

## **2.2 J.F .Lyotard's concept of "Disbelief towards Meta \_Narrative":**

Almost each issue of disbelief or skepticism in the whole world is the cause of conventions and belief systems and teachings (Meta\_) stories by the individuals. Grand-narratives of advancement and philanthropic way to deal with the supreme truth can no more solid. Since there are numerous interim of "smaller than usual stories (mini-narratives)", which are the center parts of the activities of a people.

## **2.3 Jacques Derrida's model of "deconstruction":**

It rejects the likelihood of complete bearing and of stationary implications. This inconceivable possibility of complete bearing and stationary implications bring forth their multiplicative inverses. For example: holy/sinner, day/night, good/evil, mind/body, and mortal/immortal.

## **3 Research Methodologies:**

Qualitative research method and Phenomenological Approach suit for the purpose of this study because it is an approach that starts with the systematic considerations of physical processes as a mean to achieve the absolute and legitimate spirit. This approach helped to understand, why Siddhartha did not consistent with any particular teachings and why he had gone through different experiences in order to achieve his self. Therefore, it subjectively viewed and phenomenological analyzed Hermann Hesse's novel "Siddhartha". Most of the data which is being employed in this study are from the book in question and Lois Tyson's book " Critical Theory Today: A user-friendly guide". The assisting data that has cropped for help is from the different books and websites.

## **4. Analysis of Siddhartha from the Post-Modernistic Perspective:**

The main focus of this section is to interpret the text of the book Siddhartha from the Post-Modernistic perspective.

Distrust implies each issue of the world is brought about by the general population who build conventions, belief systems, and teachings (meta\_ stories). A post-modern individual trusts that fundamental tenets which have made by individuals, which we need to follow the best belief system ought not to adopt aimlessly. These philosophies simply tell the one side of the story or

the other part of the coin (misleading statement). Hesse acknowledges it as, “I will no longer study Yoga-Veda, Atharva-Veda, or asceticism, or any other teachings. I will learn from myself, be my own pupil; I will learn from myself the secret of Siddhartha” (Hesse, 1992).

In the event that a man instructs these teachings to others, it implies he is investigating the misleading statement. He is separating between the things. Buddha was telling that a man can be fulfilled on the off chance that he conforms himself in the condition of agony, by speculation the starting point of torment, and by considering others torment. In any case, how could a man feel torment unless he tastes the sweetness of satisfaction? Torment has no significance unless there is satisfaction. If somebody following Buddha’s doctrine, he is trusting one of the Grand-stories (meta-narrative) specifically, without encountering it. As Hesse’s another character Govinda did. “Gotama talked about sufferings, the origin of suffering, and the way to suffering. There was salvation for those who went the way for the Buddha” (Hesse, 1992). This was one of the reasons due to which Siddhartha questioned at the teachings of Buddha’s and left in order to continue his journey to enlighten.

We cannot assume that if a man is a holy man he can't be holy totally. It is very clear there would be a delinquent inside himself. So is the situation with great and insidious, good and bad, physical world and endlessness, enduring and delight, truth and falsehood and considerations and words. Hesse affirms it as, “the world itself, being in and around us, is never one-sided. Never is a man or a deed wholly Samsara or wholly Nirvana; never is a man wholly a saint or a sinner” (Hesse, 1992). It would seem absurd if someone claims that he is as holy as a sacred stone. In genuine no one can be altogether perfect. Needless to say, that to be breathing on earth means to have committed some sin at least once.

We can neither put our belief in one thing, nor we able to altogether something that repudiates it. Everything is made of various things that meet up to make it entirety. In the same manner, people are a compound of various traits. We can say the same of truth. Each truth confronts a disagreement can be similarly valid. As Hesse’s words simplify it as “meanings and reality are not hidden somewhere behind things, they were in them in all of them” (Hesse, 1992).

Everything is in flux. Everything undergoes a never-ending process of change. Likewise the protagonist, Siddhartha experiences distinctive stages in the novel. He conceptualizes that a man ought to encounter as much as possible so that he can take a birth that is as real as anything. Siddhartha had trusted that a man must experience as much wild and infantile encounters to look himself to reawaken. He encountered different things that he was against to acquire what is genuine learning. As Hesse says in the novel by making Siddhartha his mouthpiece, “I have had no experience so much stupidity, so many vices, so much error, so much nausea, disillusionment, and sorrow, just in order to become a child again and begin anew” (Hesse, 1992).

As in second part, last section, "Govinda" Govinda's monolog is there in which he supposes for Siddhartha that he has not changed till yet then Siddhartha answers him that why he didn't trust in any discipline or tenet. Hesse writes, “Words do not express thoughts very well. They always become a little different immediately they are expressed, a little distorted, little foolish. And yet it also pleases me and seems right that what is of value and wisdom to one man and nonsense to another” (Hesse, 1992).

The probe in depth, Siddhartha is an encouraging figure as he sets the model of never tiring of meeting different experiences. He does not fall prey to any fixed teaching because he deems everything futile that does not spring from one's own experience. He did not want to distinguish between words and teachings. He thinks that one can get and transfer knowledge but when it comes to wisdom, one cannot depend on others' experience. In other words, instead of confining oneself to meaningless meta-narratives one must embrace mini-narratives. Even if he reaches some sort of his truth on the basis of meta-narrative it would be as much as half a truth. As Hesse writes, “The world itself, being in and around us, is never one-sided. Never is a man or a deed wholly Samsara or wholly Nirvana; never is a man wholly a saint or a sinner” (Hesse, 1992). Tragically, the more these misleading statements are accepted would the downfall of the individuals who pursue them. The learning which is loaded with misleading statements transforms individuals into negligible robots who scarcely demonstration of their own volition.

Everybody must see himself as like an empty glass because if someone feels that he is full, he will feel no thirst for new knowledge and experience. He thinks whatever he has with himself is

perfect, whole, and complete. To permit this state of mind does not ensure the passing of his internal identity. In this way, he cannot arrange the genuine importance of his life to accomplish resurrection. At last, he starts his life in the wake of his own experience and astuteness which is his direction; his own particular great way. As Hesse pencils, “Siddhartha had one single goal\_ to become empty, to become empty of thirst, desires, dreams, pleasure and sorrow\_ to let the self-die. No longer to be self, to experience the peace of an emptied heart, to experience pure\_ thought that was his goal.....then the last must awaken, the innermost of being that is no longer Self\_ the great secret” (Hesse, 1992).

**Conclusion:**

The race must in need to know itself. It neither must remain ignorant nor should it blindly embrace the precepts and teachings. They ought not to lead as lifeless lives as dry fallen leaves move in the same heading as the wind blows. Everyone ought to pursue every possible experience so that he does not end up like stinking stagnant water but it must be only by following in the footsteps of his own so that he could know his real essence. His main discovery is in question to be the route to himself. They should follow their own hearts. If, they would be the instructors of their own beings, will walk their own roads, would surely make their own ways like Siddhartha in order to edify.

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