



Siddhartha

Herman Hesse

Teacher's Guide

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SIDDHARTHA HERMANN HESSE

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Synopsis

PART 1

Chapter 1

Siddhartha, the privileged son of a Brahmin, is much loved by his parents and his friend, Govinda. The boy contemplates, meditates, and discusses Hindu texts. The father anticipates that he will be a scholar, priest, or prince, yet Siddhartha longs for complete knowledge of God and Self. He and Govinda meditate under a banyan tree and encounter three elderly Samanas. Siddhartha determines to join them. After standing in one spot until dawn, he convinces his father of his devotion to self-denial. Govinda joins him.

Chapter 2

That evening, Siddhartha and Govinda join the Samanas. After giving away his clothes, Siddhartha eats once a day, avoids women, and becomes expert at meditation, breath control, and patience. Govinda believes that Siddhartha will become a great Samana, but Siddhartha doubts that either of them will reach Nirvana. Three years later, they hear of Gotama, who claims to be the Buddha. Siddhartha hypnotizes the eldest Samana and overrides his anger at the pair's departure. The old man blesses him.

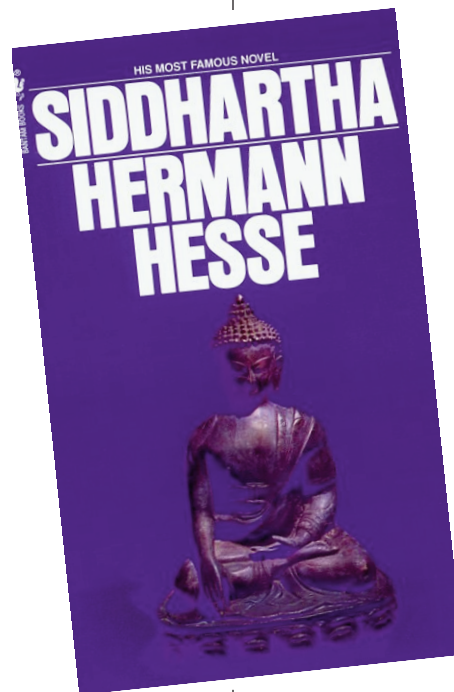
Chapter 3

In Savathi, the pair spend the night among pilgrims awaiting Gotama's next appearance at the Jetavana grove. In the morning, Gotama inspires Siddhartha. Deeply moved, Govinda becomes a disciple, but Siddhartha leaves the next day. During a private moment, Siddhartha questions Gotama on the issue of salvation through suffer-

ing. Gotama warns against being too clever. Siddhartha ponders how Gotama has robbed him of Govinda, but restored Siddhartha to himself.

Chapter 4

A change comes over Siddhartha, who is now mature. He rejects asceticism and begins studying his inner secrets. He despairs at the isolation from other monks, but takes comfort in being true to himself.



PART 2

Chapter 1

Immersed in nature, Siddhartha identifies the Self as Atman and seeks experience. At night, while sleeping in the straw hut of the ferryman, he dreams that Govinda appears, but the vision turns into a woman who offers milk from her breast. The next morning, the ferryman takes Siddhartha across the river by raft. In the village a woman lures him. Siddhartha withdraws into the bamboo wood. Arriving near a large town later in the day, he finds Kamala in a grove and pursues her. That evening, he befriends a barber's assistant, who shaves him the next morning for the first time

in three years. Siddhartha returns to the grove that afternoon. In the evening, Kamala insists that he acquire fine clothes and money. He recites an original poem in exchange for a kiss. The next day, he goes to Kamala's house. She sends him to Kamaswami, a rich merchant.

Chapter 2

Kamaswami teaches Siddhartha about business. Daily, he visits Kamala to learn about love. Kamaswami pays him a third of their profits, but requires him to accept equivalent losses. The inner voice continues to call. Siddhartha and Kamala never reveal their true selves.

Chapter 3

After years in trade, Siddhartha luxuriates in wealth, but remains friendless. Kamala demands to know more about Gotama. Siddhartha dreams that Kamala's bird dies and that he tosses it away. He dreads his own death. For a whole day, he sits under a mango tree and thinks of his father, Govinda, and Gotama. That night, Siddhartha departs. Kamala ends her life as a courtesan. Shortly, she learns that she is pregnant.

Chapter 4

Siddhartha yearns to drown in the river. The single word Om—perfection—brings him peace. He awakens to find Govinda sitting nearby. While watching over him, Govinda does not recognize him. Siddhartha fears that he has lost the arts of fasting, waiting, and thinking. Joyfully, he rids himself of materialism and communes with the river.

Chapter 5

The new Siddhartha assists Vasudeva, the ferryman whom he met over twenty years earlier. On the first night, he offers Siddhartha lodging. Siddhartha works in the rice field, gathers wood, and picks bananas while he learns the river's secret: that time doesn't exist. Years later, passing pilgrims report that Gotama is ill. Kamala and her son join the procession to Gotama. When she is bitten by a snake, the boy cries for help. Vasudeva carries her to the hut. Siddhartha realizes the boy is his own son. After she dies, Siddhartha sits by the river all night. The next morning, he and Vasudeva burn the body.

Chapter 6

Siddhartha struggles to love the boy, who longs for luxury. Vasudeva advises that Siddhartha let the boy seek a more familiar life, even if he makes mistakes. The boy takes the boat and flees. Vasudeva urges Siddhartha to let him go. They approach the boat and find that the boy has taken the oar. Siddhartha pursues him to Kamala's garden and falls into a trance. He returns to the river and sleeps in the little hut.

Chapter 7

Siddhartha envies other families. He develops a harmony of thought and sees his father, who had suffered when Siddhartha insisted on setting out on his own. Siddhartha confesses his epiphany to Vasudeva. With the ferryman's help, he learns that

life forms an endless stream of sorrow and joy. He stops struggling against destiny. Vasudeva leaves him.

Chapter 8

Govinda greets the new ferryman. Once more, Siddhartha must identify himself to his own friend. Govinda spends the night. Siddhartha tells him of the saintly Vasudeva. He warns Govinda that wisdom cannot be learned—it must be perceived through experience. As a final gift, Siddhartha requests a kiss and teaches Govinda to love.

Timeline of Ancient History

586 B.C.	The Babylonians capture Jerusalem.
581	Greek mathematician Pythagoras lives.
575	Hanging Gardens of Babylon built.
566	Iron welding developed in Greece.
563	Siddhartha is born.
553-529	Cyrus the Great is king of Persia.
551-479	Chinese philosopher Confucius lives.
539	Persians capture Babylon.
538	Jewish exiles return to Jerusalem.
536	Milo of Crotona crowned a record six times at Olympic Games.
530	Pythagoras theorizes Earth is spherical.
529-522	Cambyses II is king of Persia.
ca. 528	Siddhartha Gautama, the historical Buddha, reveals the Four Noble Truths.
525	Pythagorean Theorem is developed.
522-485	Darius I is king of Persia.
520	The sundial is introduced in Greece.
	Persians conquer Egypt.
511	Chinese general Sun-tzu writes <i>The Art of War</i> .
509	Persians conquer northwest India.
508	Rome becomes a republic.
ca. 500	Athens becomes a democracy.
500-429	The Ramayana is written.
	Chinese farmers using cultivation and fertilization.
	Early form of steel developed in India.
500-429	Athenian statesman Pericles lives.
490	Greeks defeat Persia at Marathon.
484-420	Cincinnatus is Roman dictator.
	Xerxes is king of Persia.
484-420	Greek historian Herodotus lives.
483	Siddhartha dies.
477	Greeks begin the Parthenon.

Author Sketch

The son and grandson of missionaries of German-French-Swiss extraction, Hermann Hesse was born to publisher and Indian expert Johannes Hesse and Marie Gundert Hesse on July 2, 1877, Württemberg, Germany. He rebelled against Lutheran traditions and immersed himself in Eastern mysticism. His public schooling began at the Latin School of Otto Bauer in Goepfingen and ended at the Gymnasium at Cannstadt, from which he was expelled in 1893. To the end of his teens, he worked with his father as a publisher. From 1895-1902, he wrote his first volume of romantic verse while he operated the Heckenhauer Bookshop in Tübingen. Following his mother's death, he opened an antique dealership in Basel, Switzerland.



In 1904, Hesse published his first fiction, *Peter Camenzind*. During production of over a hundred titles and editions, he published under the pseudonyms Hermann Lauscher and Emil Sinclair. After marrying Maria Bernouelli and settling near Gaienhofen to raise their three sons, Hesse founded *Marz*, a leftist journal featuring his verse, stories, and essays. Disillusioned with Christianity and German nationalism, for two years he traveled in Italy and India to escape the illnesses of his wife and son Martin. In Bern, he sought counsel with Joseph Bernhard Lang, a Jungian psychologist.

Hesse resettled in Montagnola, Switzerland, for the remainder of his life. At the outbreak of World War I, he took a desk job at the German Embassy. As a pacifist and spokesman for German internees and prisoners of war, he criticized battlefield savagery, chauvinism, and hatred. His books and anti-war essays outraged German militarists.

After the war, Hesse wrote *Siddhartha*, the long-delayed product of a spiritual quest to India. He completed the first four chapters in 1920 and published them as a separate entity. The last segment of the book he published in 1922. The next year, he established Swiss citizenship.

At a less frenetic pace, Hesse wrote essays and poetry as well as philosophical novels. The outbreak of World War II renewed the right wing's

hatred for his pacifism, which he expressed through articles for *Neue Litteratur*. He suffered additional trauma when his ex-wife's parents were killed in Nazi death camps. Divorced from his second wife, he married Ninon Dolbin, who remained at his side in semi-seclusion until his death from a cerebral hemorrhage on August 9, 1962.

Critic's Corner

For *Magister Ludi*, a fantasy about men who devote their lives to a sterile scholarly project, Hesse won his highest achievements, the 1946 Nobel Prize and the Goethe Prize. In the 1980s, he rose to a literary cult figure as American youth rediscovered his philosophical treatises on peace and love. His preoccupation with Eastern mysticism and Confucianism and his tortured characters attracted young readers, who perceived Hesse's disdain for rigid religion and an understanding of their own identity crises. To a broad spectrum of fans, Hesse embodied the search for how to make the most of life without resorting to war, authoritarian government, or materialism. Thomas Mann, writing in 1919 on Hesse's impact on German youth, reported that his writings "called forth grateful rapture from a whole generation."

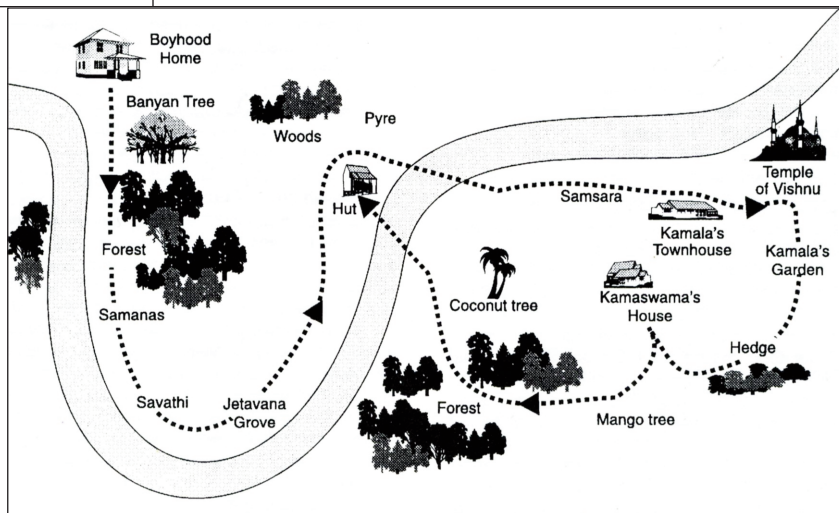
General Objectives

1. To discuss the need for faith and reflection
2. To describe the quest for contentment
3. To characterize meditation, trance, and self-hypnosis
4. To discuss the religious background of India
5. To outline the relationship between spiritual leader and discipline
6. To discuss the significance of harmony
7. To read aloud examples of aphorism, mysticism, tradition, and wisdom
8. To isolate names with symbolic meanings
9. To enumerate examples of mentoring, advice, and coincidence
10. To characterize altruism and idealism

Specific Objectives

1. To recount how and why Siddhartha leaves home
2. To summarize the biography of Siddhartha Gautama
3. To explain how the river represents all humanity
4. To account for Kamala's interest in Gotama's

- teachings
5. To characterize Siddhartha's study of his face in the mirror
 6. To list incidents illustrating young Siddhartha's rebellion
 7. To evaluate changes in Govinda
 8. To account for Siddhartha's refusal to join Gotama's followers
 9. To compare scenes in which Siddhartha contemplates nature
 10. To assess the roles of the barber's assistant, courtesan, and ferryman
 11. To contrast Siddhartha's suicidal mood with his repetition of Om
 12. To account for the deaths of Kamala and Vasudeva



The Importance of Setting

The milieu of *Siddhartha*, like the setting of a fable, remains generalized to the point of any river, any village, any garden. The road traveled by the Samana, Govinda, Siddhartha, and Gotama takes on the universality of the journey of life. The protagonist's inner landscape draws him inward, away from the clangor of business and city life and toward an understanding of human strivings. As Siddhartha's son flees by boat from Vasudeva's hut, he, too, takes the seeker's path, leaving Siddhartha to ponder how he left his own father years earlier.

Although lacking topographical reality, details anchor the story's nebulous locales on the Indian subcontinent. Siddhartha, son of a Brahmin, reads the Upanishads of Sama-Veda, wears a loincloth, works in banana groves and sits under a mango tree. He flees to a bamboo wood and meditates under a banyan tree. The sight of a ferryman helping people cross the river and monks with begging bowls and cowled robes suggests the Asian locale, where transportation is primitive in places (this was especially true in the early 1900s, when Hesse took the trip to India that influenced the writing of *Siddhartha*), and Buddhism is a major religion. Other elements that stabilize the sense of place include the sounding of Om, the presence of crocodiles and oxen, the poisonous snake killing Kamala, and the wearing of loose robes.

Cross-Curricular Sources

For more about the Buddha, mysticism, asceticism, and other subjects and issues deriving from

Siddhartha, consult these sources:

- The Art of Meditation*, Video Collection
- The Ascetic Imperative*, Geoffrey Galt Harpham
- Buddhism Without Beliefs*, Stephen Batchelor
- Comparing Cultures*, Knowledge Unlimited
- Buddhism* (Social Studies School Services)
- Introduction to Buddhism*, Peter Harvey
- Notes on Mysticism*, Elsa Joy Bailey
- Practical Mysticism*, Evelyn Underhill
- The World's Religions*, Eerdman

Also, consult these websites:

- "About Buddhism," www.aboutbuddhism.org/.
- "Basic Teachings and Philosophical Doctrines of Buddhism (Himalayan)," www.friesian.com/buddhism.htm.
- "The Religion of Buddhism," www.religioustolerance.org/buddhism.htm.
- "Good Questions, Good Answers on Buddhism," www.buddhanet.net/qanda.htm.
- "Lotus in Buddhism," www.religionfacts.com/buddhism/symbols/lotus.htm.
- "The Way of the Lotus," www.maithri.com/links/articles/lotus1.htm.
- "Mysticism," en.wikipedia.org/wiki/Mysticism.
- "Mysticism" (Stanford Encyclopedia of Philosophy), plato.stanford.edu/entries/mysticism/.
- "Asceticism," en.wikipedia.org/wiki/Asceticism.
- "Asceticism," www.themystica.com/mystica/articles/a/asceticism.html.

Themes and Motifs

A study of the central issues and situations in *Siddhartha* should include these aspects:

Themes

- quest
- asceticism
- meditation
- autonomy
- self-esteem
- alienation
- materialism
- rediscovery
- loss
- harmony
- contentment

Motifs

- reunion with an old friend
- asserting self-control
- recovering from worldly passions
- coping with fear for a child's safety
- taking responsibility for actions
- accepting the good and bad in all human life
- living at one with all life

Literary Terms and Applications

For a better understanding of Herman Hesse's style, present the following terms and applications to his novel:

Kunstlerroman: a novel that details the apprenticeship or maturation of a protagonist from youth through a struggle to attain understanding, which is applied to a mission or goal. Himself a struggler, Herman Hesse allies autobiographical insights with facts about the historical Gautama (or Gotama) Buddha to create *Siddhartha*, a novel about a spiritual quest. The main character begins with a naïve concept of worldliness, allies himself with an idealistic cult, then loses sight of his original aim. After freeing himself from sensual desires, he returns to his quest, this time fortified with experience. After he learns to love his son, he undergoes the bitter-sweet experience of losing him as the boy enters his own period of struggle. In the flow of the river, Siddhartha returns to his inner voice and merges with the human cycles that reveal God.

Philosophical novel: a work of fiction that draws themes from systems of thought or wisdom derived from a thinker, theologian, or historical movement. Connected to sixth century B.C. India, *Siddhartha* expresses the earthly need for salvation, which Buddha supplies. The characters speak

in aphorisms akin to Scripture; e.g., "Every sin already carries grace within it." Gestures such as communion with the forest and river, burning Kamala's body on a funeral pyre, and Govinda's kiss, take on the significance of religious ritual. Mystical events mark the plot, as in Vasudeva's implied transfiguration from an old ferryman to the divine and Gotama's intuitive knowledge of Siddhartha's flaws.

Symbolic name: a name derived from an allusion or a concrete object that stands for a complex or abstract idea or relationship. Names in *Siddhartha* generally indicate religious experience or some aspect of the soul's journey. For instance, *Kamala*, which means "red lotus," is significant for several reasons. First, the lotus is one of Buddhism's most pervasive images, regarded as a symbol of the soul's journey from attachment to worldly things (the lotus's roots are in the mud) through the levels of enlightenment, until it reaches the purity of non-attachment (the lotus flower sits, pure and spotless, on the surface of the water). Further, different types of lotuses symbolize different aspects of this sought-after detachment, with the red lotus representing love and compassion—the qualities of a pure heart. In addition, a common Indian tree, the Kamala tree, yields a resin that was historically used as a cleansing and purifying agent. The implication is that Kamala, in causing Siddhartha to abandon his life of contemplation and learn about worldly pleasure, is (a bit ironically) an agent of his soul's purification—because she teaches him to love. Other names have meaning as well. *Samsara*, the Hindu and Buddhist term for the eternal human cycle, is the name of the city in which Siddhartha becomes a worldly businessman and sybarite. The merchant of Samsara, Kamaswami, is named for the Sanskrit for *desire* and the Hindi *swami*, a title of respect. *Gotama* is significant in that it is an alternate spelling of *Gautama*, the name of the Buddha. *Siddhartha*, the name chosen for Buddha in his childhood, means "the attainer" or "he who reaches his goal." Other terms apply directly to the religious experience: the *bo* is the fig tree, *Atman* is self, *Brahman* is the "origin of the world," and *Buddha* is "the enlightened one."

Meaning Study

Below are words, phrases, sentences, or thought units that have a particular meaning in the text.

Explain each. Part, chapter, and page numbers pinpoint the context in which the item appears.

1. In the shade of the house, in the sunshine on the river bank by the boats, in the shade of the willow wood and the fig tree, Siddhartha, the handsome Brahmin's son, grew up with his friend Govinda. (Part 1, Chapter 1, p. 1)
(In Hinduism, a Brahmin is a member of the highest caste, originally composed of priests but not occupationally diversified. When applied generally to any group of people, the term implies elitism and snobbery derived from superior learning.)
2. What is meditation? What is abandonment of the body? What is fasting? What is the holding of breath? It is a flight from the Self, it is a temporary escape from the torment of Self. (Part 1, Chapter 1, p. 13)
(Siddhartha and Govinda have left their village to follow the Samanas, who practice meditation and extreme self-denial to lose the self and thereby proceed to the "inner-most of Being that is no longer Self—the great secret!" Siddhartha is disenchanted by the limits of the method and, in search of a better form of enlightenment, travels with Govinda to hear Gotama, the Buddha.)
3. Be at peace, Govinda. The Illustrious One's teachings are very good. How could I find a flaw in them? (Part 1, Chapter 3, p. 25)
(Siddhartha intentionally misleads Govinda about the flaw in Gotama's teachings. Siddhartha leaves his friend behind and continues on a personal search for truth, which he must pursue alone. Obviously, what one seeker discerns as truth, another may perceive as illusion. Rather than rob Govinda of his satisfaction with Gotama, Siddhartha departs without giving a reason.)
4. The Buddha has robbed me, thought Siddhartha. ... But he has given me to Siddhartha, myself. (Part 1, Chapter 3, p. 29)
(Although the meeting with Gotama has robbed Siddhartha of a companion, it has given him an opportunity to commune with himself. He no longer feels responsible for Govinda and departs to experience life on his own terms. Siddhartha says to Gotama, "I am going on my

way—not to seek another and better doctrine, for I know there is none, but to leave all doctrines and all teachers and to reach my goal alone—or die.")

5. But I, who wished to reach the book of the world and the book of my own nature, did presume to despise the letters and signs. I called the world of appearances, illusion. I called my eyes and tongue, chance. (Part 1, Chapter 3, pp. 32-33)
(As a result of his experience with Brahminism and Samanism, Siddhartha exists in the world, but remains separate. He rejects materialism and despises order and beauty in nature as illusion. Departing from Govinda and the Buddha, he stops fleeing physical and material aspects of life. His awakening consists of focused senses. In maturity, he luxuriates in vision and travels a new path until he has reaped enough sensual pleasure to fulfill an inner emptiness.)
6. I can think, I can wait, I can fast. (Part 2, Chapter 1, p. 46)
(Siddhartha explains to Kamala what he has learned about patience. She discounts the importance of his philosophy. Ironically, the quality of patience wins him Kamala's love. Siddhartha later applies the philosophy to the business partnership with Kamaswami the merchant and ultimately to life with Vasudeva on the river bank.)
7. You are like me; you are different from other people. You are Kamala and no one else, and within you there is a stillness and sanctuary to which you can retreat at any time and be yourself, just as I can. (Part 2, Chapter 2, p. 58)
(When Siddhartha characterizes the uniqueness of Kamala, she suggests that cleverness is the primary cause. He refutes her conclusion and offers examples of clever people who lack the retreat and dull-witted people who have it. Siddhartha insists that he and Kamala are leaders, spiritually secure in themselves, yet he deludes himself that his inner core is truly safe, quiet, and secure.)
8. Perhaps people like us cannot love. Ordinary people can—that is their secret. (Part 2, Chapter 2, p. 59)
(A major frustration to Siddhartha is his inability

ty to unite spiritually with Kamala. Complete love remains outside his grasp until years later when he allows Siddhartha to go out on his own. By letting go, Siddhartha finally attains peace and happiness. A profound truth, the acceptance of love without possession, is his supreme epiphany.)

9. Do you then really think that you have committed your follies in order to spare your son them? (Part 2, Chapter 6, p. 98)
(While studying Siddhartha's attempt to placate a demanding child, Vasudeva questions the father's motives in restraining the boy to keep him from making the same mistakes that Siddhartha made. To persuade Siddhartha to loosen his hold, Vasudeva points out that errors are necessary steps on the path to salvation and that young Siddhartha must experience those same agonies and frustrations to complete his personal cycle of Samsara.)
10. Wisdom is not communicable. The wisdom which a wise man tries to communicate always sounds foolish. (Part 2, Chapter 8, p. 115)
(In old age, Siddhartha explains to Govinda the truth that has emerged from years of frustration. Siddhartha recognizes that knowledge is transferable, but not wisdom. He asserts, "Everything that is thought and expressed in words is one-sided, only half the truth. ... Never is a man or a deed wholly Samsara or wholly Nirvana." Siddhartha has acquired this major aspect of enlightenment from knowing Vasudeva, a quiet saint who encourages him to actively seek his own definition of wisdom. Both Gotama and Vasudeva know that no one can teach wisdom. Siddhartha, the third to achieve this realization, makes no attempt to teach Govinda.)

Comprehension Study

Answer the following questions in your own words. There is not always a right answer. Your judgment is important and you should be ready to defend your answers by referring to passages from the text.

Questions 1-5 Literal Level

1. What makes Siddhartha unhappy in his youth?
(Siddhartha is the handsome son of a Brahmin.

Well read in the Rig-Veda, the ancient Hindu scriptures, he is intelligent, strong, personable, and deeply spiritual—all to a paramount degree. Loved, respected, and emulated by peers, he nevertheless discovers an emptiness in his heart and strives to fill what is lacking. He suspects that receiving love does not content him.

A restlessness of soul nags Siddhartha as he becomes saturated with Brahmin wisdom. He questions whether Prajapati has actually created the world and wonders about the dwelling place of Atman, the universal soul from which individual souls arise. Unfulfilled by his father's frustrated quest, Siddhartha feels forced to begin his own journey of discovery.)

2. Why does Siddhartha join the Samanas?
(Unhappy with searching in vain, Siddhartha sees three Samanas wandering through the village and notices desirable traits in them. "Around them hovered an atmosphere of still passion, of devastating service, of un pitying self-denial." These virtues are the antithesis of Siddhartha's character. In a naive leap of logic, it seems reasonable to him that his unhappiness results from his lifestyle. Therefore, he concludes that happiness may result from a complete change of heart and behavior. To become a Samana seems the plausible method of learning more and evolving worthiness and contentment. However, he fails to realize that a truly happy person does not achieve serenity by emulating others. The individual state of happiness must evolve from the inner self, not from a copy of someone else's beliefs and behaviors.)
3. How does life with the Samanas fail Siddhartha?
(While following the Samanas, Siddhartha learns to deny himself and block out passions and desires. He sneers at materialism and ignores examples of wealth and physical contentment as though such displays are false. Denying the "illusions of sense, happiness, and beauty," he observes the heron, jackal, stone, wood, and water and turns away from voluptuaries all around him.

Although Siddhartha actively flees from self, he remains tormented by physical need and desire. He realizes that Samanism offers only a stop-

gap escape from reality in an unending series of battles with the weaknesses of the flesh. Instead of permanent serenity, the philosophy tricks the spirit without supplying the real goal of his journey, which is permanent contentment.)

4. Why do Gotama's teachings fail to satisfy Siddhartha?

(Enticed by rumors that Gotama possesses knowledge and can perform wonders, Siddhartha and Govinda follow him to the Jetavana grove. There, they see for themselves the elderly sage, who displays peace in his physical form and expression. Govinda is eager to hear Gotama's teachings, but Siddhartha doubts that they will reveal anything new. The two youths listen to Gotama's words. Govinda is so moved that he accepts the teachings and joins Gotama's disciples.

Ranging apart from his friend, Siddhartha encounters the old sage alone in the grove and expresses doubt that Gotama's doctrine is perfect. Gotama admits that he may be lacking complete knowledge, but warns Siddhartha that his goal is salvation from suffering, not complete knowledge. Still dissatisfied, Siddhartha feels drawn to continue searching for his own form of salvation. To achieve enlightenment, he must conquer self rather than deny it. Gotama realizes that the young man struggles to find peace. Siddhartha continues on his way, rewarded with solitude and a return to his true self.)

5. Describe the change in Siddhartha at his awakening.

(No longer young, Siddhartha discovers gaps in his self-knowledge. To tap inner resources he immerses himself in a worldliness that most men indulge in much earlier. His eyes behold a world that is "beautiful, strange, and mysterious. Here was blue, and here was yellow, here was green, sky and river, woods and mountains, all beautiful, all mysterious and enchanting, and in the midst of it, he, Siddhartha, the awakened one, on the way to himself."

Siddhartha chides himself for formerly sneering at the very enjoyments from which he can learn. Like an infant, he suddenly fears venturing too far. He knows that he has shed the identity of a

Brahmin, Samanan, and member of a family. Alone and friendless, he is an awakened soul who resolves to move into unknown territory without clinging to the behaviors and beliefs of the past.)

Questions 6-8 Interpretive Level

6. Why does Siddhartha succeed in business?

(Siddhartha's intelligence, learning, and logic undergird his business career. He has mastered the art of listening and makes a good impression on strangers. These attributes aid him in a new profession. Kamaswami notes that Siddhartha "has the secret of those people to whom success comes by itself, whether it is due to being born under a lucky star or whether it is magic, or whether he has learned it from the Samanas." He seems to play at business. It makes little impression on him, whether he gains or loses. From his point of view, he succeeds the way a stone falls into a lake. He penetrates world affairs without stirring himself. Drawn by his goal, he negates all other thoughts from his mind while pursuing profit.)

7. Why does Siddhartha seek union with Kamala?

(Kamala, a gorgeous courtesan, stirs Siddhartha's heart, which has long ruled out physical beauty and sex as means to an end. Greatly affected, he has his beard shaved and his hair oiled before he washes in the river. Casting off Samana qualities, he abandons celibacy. Kamala laughs at his naiveté in courting a beauty without the clothes, shoes, perfume, and money to win her. He promises to attain them all.

To achieve immediate union with Kamala, Siddhartha proposes trading a poem for a kiss. She enjoys his creativity and offers him a deep embrace. Although willing, she warns that their relationship will not continue unless he provides money and gifts to hold her attention. Upon learning that he is literate, she sends him to Kamaswami to coach him in the business world. Thus, while amassing a fortune, Siddhartha acquires a lover.)

8. How does Siddhartha's search transcend national and religious boundaries?

(Siddhartha's struggle to satisfy the inner com-

pulsion is the universal quest to appease conscience, which Christianity identifies as “the still, small voice.” To be true to himself, Siddhartha cannot accept wholesale the teachings of Brahmins, Samanans, or the Buddha. Although each displays a form of goodness and purpose, Siddhartha must discover his own salvation. The uniqueness of his quest forces him to make personal definitions of wisdom and peace. The only way he can achieve them is to live normal experiences and interpret their value and meaning to him alone.)

Questions 9 and 10 Critical Level

9. Why does the author name the main character Siddhartha?
(The author reveals little about Gotama Buddha, a man of security, truth, and love of others who is also identified by the name Siddhartha. The Buddha recognizes in the passionate young man a need to acquire experiential wisdom. One confusion about the character of Siddhartha is that he exhibits one facet of the Buddha’s life. The author implies that attaining the wholeness of the Buddha requires living different lives. Thus, Siddhartha, like Govinda, goes his own way and strives without despairing. In the action, the eternal cycle of Samsara applies to each person’s life. Just as Siddhartha must break with his father and traditional Brahminism, young Siddhartha (Siddhartha’s son) dismays his father and departs from the rude hut to find his own answer to loneliness and the loss of a loving mother. Thus the fragmented states of human life lead on to a greater truth just as the life of Siddhartha provides but a single glimpse of the Buddha.)
10. What eternal truths does the river teach?
(After encountering the river, Siddhartha notes its beauty. Vasudeva responds, “Yes, it is a very beautiful river. I love it above everything. I have often listened to it, gazed at it, and I have always learned something from it. One can learn much from a river.” Although Siddhartha continues his journey, he gets the first inkling of the river’s meaning.
- The significance of the river derives from the ferryman’s example and from Siddhartha’s later realization that awakening to sensuality is*

another of many illusions detaining him from complete wisdom. Vasudeva makes no attempt to hold Siddhartha, but notes that “everything comes back. You, too, Samana, will come back. Now farewell, may your friendship be my payment.”

The bulk of Siddhartha’s learning from the river cannot occur until he has wearied of wealth and sensual pleasure. Wandering aimlessly, he remains by the same river that he had crossed on his way to the city and again encounters Vasudeva. Siddhartha’s decision to stay illustrates readiness—the necessary emotional state that enables him to develop and flower under the nondirective tutelage of the saintly ferryman. The inner voice impels, “Love this river, stay by it, learn from it.”

Love becomes the cornerstone of Siddhartha’s rebirth. He deduces from the water the continual flux of human experience, which, by its nature, can achieve no earthly stability. He realizes that the states of his past lives are only shadows of the real man. The oneness of experience teaches him that “previous lives were also not in the past, and his death and his return to Brahma are not in the future. Nothing was, nothing will be, everything has reality and presence.” The astounding unity of all things inspires him to love widely, even the strangeness and repetition of the life cycle. He listens attentively to the river’s laugh at folly and attunes his ear uniformly to sorrow and joy, which are opposite views of human existence. Peaceful at last, he ends his quest at the river bank, where his journey began.)

Questions 11-13 Creative Level

11. In a speech, contrast Buddha’s historical importance with that of other religious and philosophical figures.
12. Compare the image of flowing water to Siddhartha’s search for truth.
13. Explain in an impromptu speech how most people search for truth. Contrast this ordinary method with the intent search of Govinda and Siddhartha.

Across the Curriculum

Education

1. Compose an informal lesson plan on history, biography, and autobiography. Explain how to compose an interview, article, scenario, tableau, or outdoor drama to display human weaknesses, faults, ambition, and coming to knowledge.

Law

1. Launch an internet website on current problems with runaways. Outline Siddhartha's initial reaction and Vasudeva's advice concerning a teenager who intends to flee poverty and a father he barely knows.

Philosophy and Religion

1. Compose a website or wall chart explaining the four points of Buddhism and the Eightfold Path. Demonstrate with a flowchart the evolution of Buddhism into Japanese sects, Zen, Lamaism, Tibetan Buddhism, Shinto, Confucianism, and Tantrism.
2. Lead a debate about the value of asceticism. Contrast the Samanas, Govinda, Vasudeva, Gotama, and Siddhartha's austere lifestyles with those of Christian mystics, Essenes, Puritans, Sufists, hermits, and fakirs.
3. Make an oral report on austerity. Summarize lines that explain Govinda and Siddhartha's choice of self-denial, want, discomfort, and wandering. Suggest reasons why people choose this method of self-knowledge.
4. Draw settings for a religious pageant based on Siddhartha. Show the placement of actors, music, costumes, props, sound effects, and lighting. Include classroom discussions of how to stage the ferry, Kamala's garden, the banyan tree, the marketplace, Gotama's appearances to his disciples, Vasudeva's raft, Kamala's funeral pyre, the Samanas' method of begging, and Govinda's final reunion with Siddhartha.

Economics

1. Make a chart of jobs performed by a ferryman. Demonstrate how this job touches lives at all stations and relieves misery, loneliness, disillusion, and low self-esteem. Express Vasudeva's ability to listen and absorb

Siddhartha's life story. Show Vasudeva's delight in the river's secret.

Cinema and Drama

1. View various films featuring searches for inner peace, e.g., *Lost Horizon*, *The Other Side of the River*, *Ben-Hur*, *Saint Joan*, *Quo Vadis*, *Heaven's Gate*, *Hawaii*, *Out of Africa*, *Heat and Dust*, *Gandhi*, *The Song of Bernadette*, *The Power of One*, *The Inn of the Sixth Happiness*, and *Barabbas*. Discuss why filmmakers focus on ordinary people living simply.
2. Analyze character interaction by simplifying the events of a single scene. For example, outline Vasudeva's chores on the ferry, Kamala's last moments with her lover, young Siddhartha's defiance of his father, Govinda's disillusion with the Samanas, Kamaswami's test of Siddhartha's literacy, pilgrims rushing to the dying Gotama, Vasudeva's disappearance into the forest, Siddhartha's contemplation of drowning himself, and Gotama's morning meeting with Siddhartha.
3. Form a team of readers to tape expanded, imaginative episodes of Siddhartha. Create scenes in which Siddhartha's parents discuss his interest in Samanism, Gotama's first sermon, Vasudeva's establishment of a ferry, Kamala's early motherhood, Govinda's experiences as an ascetic monk, young Siddhartha's flight from the river, Gotama's deathbed scene, and Siddhartha's time alone in the bamboo forest.

Science and Health

1. Compose a short outline on aspects of the outdoors that focus Siddhartha's thinking and help steady him on his quest. Name individual images, particularly the heron, lean jackals, stars, shade of the mango tree, ripe fig, bananas, sunrise, and river currents.
2. Present a chart detailing symptoms, treatment, and permanent handicap as a result of snake bites of various types, for instance, the krait, mamba, coral snake, asp, cobra, copperhead, cottonmouth, water moccasin, and rattlesnake. Explain how snakes are milked of their venom to make antivenin.

Geography

1. Create a mural or website that contrasts these settings: Brahmin's home, Indian village, Savathi, the Jetavana grove, and the river.
2. Prepare a map showing the spread of Siddhartha's teachings following his death.

Art

1. Using desktop publishing or other media, design a bulletin board requesting information on juvenile runaways and suicide, a layout for a ferry service, a banner proclaiming a religious pilgrimage or a workshop on Jungian psychology, a business card for Kamaswami, a lesson in meditation or ablution, first aid for snake bite, an epitaph for Vasudeva or Siddhartha's father, a list of ingredients needed for rice wine or rice cakes, a sketch of a yellow robe or cowl for a monk, a comparative chart of early world religions, an extended definition of enlightenment or self-hypnosis, an advertisement for a hypnotist, city regulations governing beggars and street preachers, or a drawing of a banyan tree or river currents.
2. Draw an animated television or Internet explanation of Buddhism. Indicate the importance of austere living and self-denial to an understanding of self. Comment on the four points of Buddhism and on stages of the eightfold path to right living.

History and Current Events

1. Make a time line of the highlights of Buddhism. Include historic events and periods of faith and religious renewal, such as pilgrimages and celebrations. Note important holidays.
2. Contrast the lifespan of Siddhartha with that of Jesus or Muhammad. Note periods of learning, self-study, enlightenment, sacrifice, and contentment.
3. Write a brief address explaining the public's perception of pacifism, particularly during wartime.
4. List ways that political upheaval threatens the idealism of monks and other ascetics.
5. Cross-reference newspaper, television, and internet news, documentaries, and other factual

sources to give an overview of the current political and economic climate of India.

Mathematics and Computers

1. Using desktop publishing, chart identifiable stages of the protagonist's life on a Freytag diagram. Include exposition, rising action, climax, falling action, and conclusion. Why does the author make Siddhartha seem happy at various stages of his quest? Why does Siddhartha tire of each stage and move on to other pursuits and needs? Which stage seems most painful? Most wearying? Most damaging to his psyche? Most instructive?
2. Graph current census figures concerning the religious makeup of the United States. Highlight a map with graphs and data indicating what parts of the nation are the most diverse.

Language Arts and Literature

1. Compile and discuss a list of images from the novel that appeal to the five senses; for instance, "Slowly, like moisture entering a dying tree trunk, slowly filling and rotting it, so did the world and inertia creep into Siddhartha's soul; it slowly filled his soul, made it heavy, made it tired, sent it to sleep."
2. Compose a short speech in which you describe the function of each character in Siddhartha's coming to knowledge. Express the business acumen of Kamaswami, Siddhartha's father's love, the old Samana's anger and dismay, Kamala's wisdom, Gotama's advice and example, Govinda's friendship and need, young Siddhartha's rebellion, and Vasudeva's divinity.
3. Explain to a small group why Siddhartha gives up the comforts of his childhood home to seek peace and enlightenment. Discuss the inner source of his restlessness and yearning. Comment on the phases of Siddhartha's life and what he learns during each.
4. Describe aloud the effect of Siddhartha's meeting with young Siddhartha. Discuss why Siddhartha's late learning about love is both sweet and painful. Suggest ways that Kamala could have gradually introduced her son to his father's way of life; for example, through early visits to the ferryman's hut or with local monks.

5. Contrast minor characters in terms of action, influence, and significance. Include the woman who flirts with Siddhartha, his father and mother, the elderly Samanas, dancers, the barber's assistant, passengers on the ferry, Gotama's disciples, givers of alms, and Kamaswami's servants and clients. Which characters are stereotypes? Which seem like characterizations of real people? Which have the most influence on the action?
6. Research and compare another coming-of-age novel with *Siddhartha*. Possible examples include *Slaughterhouse Five*, *All Quiet on the Western Front*, *The Autobiography of Malcolm X*, and *Fahrenheit 451*.

Psychology

1. Describe in a short speech the effects of isolation, yearning, fasting, frustration, loss, lust, failed ambitions, manual labor, mediation, creativity, and indulgence on characters in the novel. How does Siddhartha's experience with failure influence Govinda? Why does Siddhartha change his opinion of Vasudeva? Why does Siddhartha leave Kamala's body and spend the night near the river? Why do memories of Siddhartha's father help explain young Siddhartha's rebellion and flight?
2. Explain in an essay how the author characterizes inner discontent. Discuss times when the inner voice nudges Siddhartha back to his original quest for enlightenment. Comment on his inability to live the life of the pampered rich man.
3. Compose an extended definition of yearning in which you compare Govinda and Siddhartha to the focal character in *Gilgamesh*, the Bible's Book of Job, Randell Jarrell's "The Woman at the Washington Zoo," William Armstrong's *Souder*, Robert Browning's "Andrea del Sarto," Amy Lowell's "Renaissance," Martin Luther King Jr.'s "Letter from a Birmingham Jail," Gary Paulsen's *Nightjohn*, Marsha Norman's *Night Mother*, Alfred Tennyson's *Ulysses*, Toni Morrison's *Beloved*, Robert Newton Peck's *A Day No Pigs Would Die*, Kate Chopin's *The Awakening*, Richard Wright's *Black Boy*, Barbara Kingsolver's *The Bean Trees* or *The Poisonwood Bible*, Arthur Miller's *Death*

of a Salesman, Amy Tan's *The Hundred Secret Senses*, or Edwin Arlington Robinson's "Mr. Flood's Party."

Student Involvement Activities

1. Compose a first-person account of Kamala's death. Stress the drama of her unannounced return into Siddhartha's life and his immediate recognition of young Siddhartha. Note the influence of Vasudeva on Kamala's deathbed scene and funeral pyre. Comment on his earlier experience with death.
2. Discuss your reaction to the style and content of *Siddhartha*. Why is a religious subject difficult to reveal through biography or fiction? What aspects of the novel seem more like fable, epic, or parable? Why is dialogue limited? Which parts of the narrative seem more like poetry than prose?
3. Write an essay explaining the value of a single incident. Choose from these: Gotama's disciples lay bananas at Siddhartha's feet, Siddhartha hypnotizes a Samanan, Siddhartha looks at himself in a mirror, Vasudeva finds no oar in his boat, Siddhartha works in the rice fields, Kamala gives Siddhartha a white gown, Siddhartha's father looks through the window at his obdurate son, Govinda fails a second time to recognize his old friend, Siddhartha composes a poem, and Siddhartha learns to hold his breath.
4. Discuss with a group the theme of love. Why do the characters omit mention of love? At what point does Siddhartha reveal the importance of love to Govinda? Why does he appear to love a man more than he loves a woman? Why is love paralleled with destiny? Why are reflections in the river and in a mirror important to Siddhartha's understanding of self? What is young Siddhartha's relationship with Kamala?
5. Draw a Venn diagram representing the parallel philosophies and journeys of Govinda and Siddhartha. Note the aspects they share; for example, residence in town, social class, learning, travels, self-denial, and search for truth. List their differences, particularly their reactions to Gotama, disillusionment, and

experiences with parental approval, women, children, and materialism.

6. Explain briefly the purpose of metaphor and simile. Cite places where Hesse explains a difficult concept by linking it with something simple from nature, such as a stone falling into water, Kamala's resemblance to a jaguar or a hunter's bow, the river's laughter, a fig, or a stone being turned into soil.
7. Suggest ways this novel could be written as a stage play. Flesh out characters for the action, such as the elder Samana, the barber's assistant, Kamaswami's servants, passengers on the ferry, Gotama's disciples, and dancers in Siddhartha's house. Create more realism by displaying signs of Siddhartha's aging, young Siddhartha's rudeness to Vasudeva, Siddhartha's business losses and gains, Kamaswami's arrogance, and Gotama on his deathbed. Explain how a stage manager can compensate for the lack of a river.
8. Characterize relationships in the novel, particularly father and son, elder and beginning monk, preacher and disciple, businessman and aide, rich man and client, courtesan and lover, mother and son, beggar and donor, ferryman and passenger, victim and rescuer, and seeker and adviser. Why is Vasudeva's wife mentioned but not included in the action?
9. Survey the critical and popular response to *Siddhartha*. Express why American students in the 1960s through 1980s rediscovered Hesse's novel and turned it into a cult classic. What other authors and works were revered in the same period?
10. Read aloud other descriptions of contemplative characters. Include John Gardner's *Grendel*, *The Diary of Anne Frank*, Thornton Wilder's *The Bridge of San Luis Rey*, Margaret Atwood's *The Handmaid's Tale*, Robert Newton Peck's *A Day No Pigs Would Die*, Mary Renault's *The King Must Die* and *The Last of the Wine*, John Neihardt's *Black Elk Speaks*, Umberto Eco's *The Name of the Rose*, Mary Stewart's *The Crystal Cave* and *The Hollow Hills*, and N. Scott Momaday's *The Way to Rainy Mountain*. Discuss examples of self-study; for instance,

Black Elk's retreat to the sweat lodge and Merlin's withdrawal to a forest chapel in *The Hollow Hills*.

Alternate Assessment

1. List examples of companionship, rumor, fear, insecurity, lust, loyalty, suffering, patience, and character in the text.
2. Compile a list of actions that demonstrate growing frustration in Siddhartha.
3. Compose a scene in which disciples come to the ferry to learn from Siddhartha and Govinda.
4. Make a character list and explain the relationship of each to understanding. Include Govinda, Vasudeva, young Siddhartha, Kamala, the Brahmin, Samanas, Kamaswami, Gotama, and Siddhartha.
5. List abstract concepts in the story and link each to a concrete image; for example, human experience and the river, the oar and separation, or a kiss and love.

Other Works by Herman Hesse

Romantic Songs, 1899
An Hour Beyond Midnight, 1899
Hermann Lauscher, 1901
Peter Camenzind, 1904
Under the Wheel, 1906
In This World, 1907
Neighbors, 1909
Gertrude and I, 1910
From India, 1913
Rosshalde, 1914
In Der Alten Sonne, 1914
Knulp, 1915
Demian, 1919
Marchen, 1920
In Sight of Chaos, 1919
Klein and Wagner, 1920
Klingsor's Last Summer, 1920
Zarathustras Widerkehr, 1920
Italien, 1923
Kurgast, 1924
Die Numberger Reise, 1927
Steppenwolf, 1927
Kleine Betrachtungen, 1928
Crisis, 1928

Tros der Nacht, 1929
Narcissus and Goldmund, 1930
The Journey to the East, 1931
Morgenlandfahrt, 1932
Kleine Welt, 1933
Fabulierbuch, 1935
Der Geichte, 1942
Traumfahre, 1945
Der Pfirsichbaum, 1946
Der Europaer, 1946
Krieg und Frieden, 1946
Fruhe Prosa, 1949
Briefe, 1951
Spate Prosa, 1951
Gesammelte Dichtungen, 1952
Affirmations, 1955
The Glass Bead Game, 1970
Selected Letters, 1991

Related Reading

Maya Angelou, *I Know Why the Caged Bird Sings*
James Baldwin, *The Fire Next Time*
William Barrett, *Lilies of the Field*
Thomas Berger, *Little Big Man*
Claude Brown, *Manchild in the Promised Land*
Robert Browning, "Andrea del Sarto"
Albert Camus, *The Stranger*
Alice Childress, *A Hero Ain't Nothin' but a Sandwich*
Eldridge Cleaver, *Soul on Ice*
Umberto Eco, *The Name of the Rose*
Gilgamesh
Robert Heinlein, *Stranger in a Strange Land*
Frank Herbert, *Dune*, *Dune Messiah*, and *Children of Dune*
James Hilton, *Lost Horizon*
Randall Jarrell, "The Woman at the Washington Zoo"
Martin Luther King, "Letter from Birmingham Jail"
Barbara Kingsolver, *The Bean Trees*, *The Poisonwood Bible*
Amy Lowell, "Renaissance"
John Neihardt, *Black Elk Speaks*
Mary Renault, *The King Must Die* and *The Last of the Wine*
Edwin Arlington Robinson, "Mr. Flood's Party"
Mary Stewart, *The Crystal Cave* and *The Hollow Hills*
Alfred, Lord Tennyson, *Ulysses*
Voltaire, *Candide*, *Zadig*
Thornton Wilder, *The Bridge of San Luis Rey*
Richard Wright, "Between the World and Me," *Black Boy*

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Vocabulary Test

In the passage that follows, select words from the list below to fill each blank.

abated	cowl	esteemed	orator	reproached
abstain	cycle	eternal	palliative	servile
acquisitiveness	despair	fallow	pomade	squandered
apprentice	disillusionment	invulnerable	precocious	transitoriness
ascetic	equanimity	jackals	pyre	trivialities
circuitous	essence	obstacle	quarter	vapor

1. In the evening, however, when the heat _____ and everyone in the camp was alert and gathered together, they heard the Buddha preach.
2. I hoarded money, I _____ money, I acquired a taste for rich food, I learned to stimulate my senses.
3. Every finger of his hand spoke of peace, spoke of completeness, sought nothing, imitated nothing, reflected a continuous quiet, an unfading light, an _____ peace.
4. They themselves intended to _____ from food that day.
a who comes from the _____ in the forest.
6. He was overwhelmed by a feeling of icy _____, but he was more firmly himself than ever.
7. [Meditation] is a temporary _____ against the pain and folly of life.
8. Their vanities, desire, and _____ no longer seemed absurd to him; they had become understandable, lovable and even worthy of respect.
9. It seemed to him that they had been arrogant and _____ words.
10. He had a happy knack and surpassed the merchant in calmness and _____, and in the art of listening and making a good impression on strange people.
11. Kamaswami _____ him for not returning immediately, for wasting time and money.
12. I should prefer it if you would give me some old clothes and keep me here as your assistant, or rather your _____, for I must learn how to handle the boat.
13. Amongst the thousands there have been a few, four or five, to whom the river was not an _____.
14. Or are we perhaps going in circles—we who thought to escape from the _____?
15. There is, so I believe, in the _____ of everything, something we cannot call learning.
16. The river seemed like a god to him and for many years he did not know that every wind, every cloud, every bird, every beetle is equally divine and knows and can teach just as well as the _____ river.
17. You show the world as a complete, unbroken chain, an _____ chain, linked together by cause and effect.
18. What I have so far learned from the Samanas, I could have learned more quickly and easily in every inn in a prostitute's _____, amongst the carriers and dice players.
19. Govinda knew that he would not become an ordinary Brahmin, a lazy sacrificial official, an avaricious dealer in magic sayings, a conceited worthless _____, a wicked sly priest, or just a good stupid sheep amongst a large herd.
20. If you find _____, come back, and we shall again offer sacrifices to the gods together.
21. I am no longer what I was, I am no longer an _____, no longer a priest, no longer a Brahmin.
22. The water changed to _____ and rose, became rain and came down again, became spring, brook and river, changed anew, flowed anew.
23. Without quite knowing what was happening, Siddhartha was led away by the servant, conducted by a _____ route to a garden house, presented with a gown, let into the thicket and expressly instructed to leave the grove unseen, as quickly as possible.
24. How, indeed, could he not know love, he who has recognized all humanity's vanity and _____, yet loves humanity so much that he has devoted a long life solely to help and teach people?
25. And remembering Kamala's words, he was never _____ to the merchant, but compelled him to treat him as an equal and even more than his equal.

Comprehension Test A

Part I: Details (20 points)

Complete each of these sentences with terms from the story. On the line after each sentence, explain its significance to the story.

1. On his first night at the _____, Siddhartha tells the ferryman about his _____.

2. After Kamala is bitten by a _____, _____ cries for help.

3. Siddhartha realizes that he is at last able to _____, but living with a defiant _____ brings him and Vasudeva no peace.

4. After the vision in which Siddhartha sees _____ grieving after his departure from home, he realizes that the circle of life is a _____.

5. Because Siddhartha stops struggling against _____, Vasudeva knows that Siddhartha has attained _____.

Part II: Cause and Effect (20 points)

Finish each of these statements.

1. Siddhartha departs from his father because

2. Govinda follows Gotama because

3. Vasudeva encourages Siddhartha to let his son go because

4. The river speaks to Siddhartha because

5. Siddhartha merely plays with business because

6. Kamala seeks Gotama because

7. Siddhartha wearies of sensuality because

8. Wisdom is not transferable because

9. Govinda does not recognize his friend because

10. The boy despises living at the hut because

Part III: Short Answer (30 points)

Supply a word or phrase in answer to each question below.

- _____ 1. For how many years does Siddhartha travel with the Samanas?
- _____ 2. Where do Govinda and Siddhartha spend the night with pilgrims?
- _____ 3. Who anticipates that Siddhartha may become a prince or scholar?
- _____ 4. Who thinks that Siddhartha may someday walk on water?
- _____ 5. How old is young Siddhartha when he meets his father?
- _____ 6. How long does Siddhartha stand in one spot at his home?
- _____ 7. How does Siddhartha override the elder Samana's will?
- _____ 8. What does Siddhartha blame for robbing him of his friend?
- _____ 9. What does Siddhartha study after ridding himself of asceticism?
- _____ 10. What does the flirtatious woman place on Siddhartha's foot?
- _____ 11. What image describes Kamala in Siddhartha's poem?
- _____ 12. Where does Siddhartha toss his rice cake?
- _____ 13. What must Siddhartha accept along with a third of the business profits?
- _____ 14. What is the worst of Siddhartha's vices?
- _____ 15. What does the freedom of the songbird end for Kamala?

Part IV: Essay (30 points)

Choose two and answer in complete sentences.

- 1. Account for the religious and philosophical changes in Siddhartha.
- 2. Describe Siddhartha in midlife.
- 3. Discuss the significance of suffering to Samanas.
- 4. Summarize Siddhartha's friendship with Govinda.
- 5. Explain Vasudeva's involvement in Siddhartha's life.

Comprehension Test B

Part I: Sentence Completion (30 points)

Supply a term to complete each of the following statements.

- ____ 1. Govinda and Siddhartha leave home to follow three _____.
- ____ 2. Vasudeva prepares a funeral _____ for Kamala's body.
- ____ 3. _____ leaves a garden to the monks.
- ____ 4. To stop his father from following him, young Siddhartha takes the _____ from Vasudeva's boat.
- ____ 5. _____ demonstrates his ability to discuss verses of the *Rig-Veda* and the *Upanishads* of Sama-Veda.
- ____ 6. Rumors spread that _____ is about to die.
- ____ 7. _____ will accept Siddhartha only after he acquires money, shoes, and clothes.
- ____ 8. _____ reminds the grieving father that his son must seek his own way in the world.
- ____ 9. _____ requests proof of Siddhartha's literacy.
- ____ 10. The river's secret is that there is no _____.
- ____ 11. Gotama speaks of the four main points and the Eightfold _____.
- ____ 12. Instead of payment, the ferryman accepts Siddhartha's _____.
- ____ 13. In private, Gotama urges Siddhartha not to be too _____.
- ____ 14. Siddhartha offers Kamala a _____ in exchange for a kiss.
- ____ 15. Twice, _____ fails to recognize his friend.

Part II: Identification (20 points)

Match the following descriptions with places or people from the lettered list. Place the letter of your response in the blank provided at left.

- | | | |
|------------------|----------------------|---------------------|
| A. garden house | E. river | H. gate |
| B. bamboo forest | F. Siddhartha's home | I. pyre |
| C. sedan chair | G. hut | J. Kamaswami's home |
| D. banyan tree | | |

- ____ 1. A monk places bananas before Siddhartha.
- ____ 2. Govinda meditates with his friend.
- ____ 3. Vasudeva prepares to cremate Kamala.
- ____ 4. Siddhartha hears laughter.
- ____ 5. Servants give Siddhartha a white gown.
- ____ 6. Vasudeva disappears.
- ____ 7. Siddhartha first sees the courtesan.
- ____ 8. Young Siddhartha grows rebellious.
- ____ 9. Siddhartha wearies of drinking, gambling, and merrymaking.
- ____ 10. Servants give Siddhartha clothing and shoes.

Part III: Multiple Choice (20 points)

Underline the words or phrases that complete the following statements.

1. While sitting under a (**sedan chair, straw hut, mango tree, bamboo forest**), Siddhartha thinks of (**his father, Kamala's boy, asceticism, all of these**).
2. In the dream, (**Govinda, the black snake, the river, Atman**) turns into a (**begging bowl, sunset, woman's breast, raft**).

3. Before his first meeting with (**Kawaswami, Kamala, Gotama, the Samanas**), Siddhartha seeks a (**barber's assistant, rice dealer, boat with no oar, bo tree**).
4. In (**Samsara, Kawaswami's house, Savathi, Jetavana**), Govinda and Siddhartha learn (**about love, where Gotama resides, how Kamala died, the whereabouts of young Siddhartha**).
5. Siddhartha is certain that (**Govinda, the Brahmin, the elder Samana, Gotama**) is wrong: (**salvation, enlightenment, Nirvana, contentment**) can't be taught.

Part IV: Essay (30 points)

Choose two and answer in complete sentences.

1. Contrast Siddhartha's emotion at Kamala's death and after young Siddhartha runs away.
2. Discuss the importance of simplicity and humility to Siddhartha.
3. Summarize Vasudeva's saintliness.
4. Account for the ferryman's unique point of view.

Answer Key

VOCABULARY TEST

1. abated
2. squandered
3. invulnerable
4. abstain
5. jackals
6. despair
7. palliative
8. trivialities
9. precocious
10. equanimity
11. reproached
12. apprentice
13. obstacle
14. cycle
15. essence
16. esteemed
17. eternal
18. quarter
19. orator
20. disillusionment
21. ascetic
22. vapor
23. circuitous
24. transitoriness
25. servile

COMPREHENSION TEST A

Part I: Details (20 points)

1. hut, life
2. black snake, young Siddhartha
3. love, son
4. his father, comedy
5. destiny, enlightenment

Part II: Cause and Effect (20 points)

Answers will vary.

Part III: Short Answer (30 points)

1. three
2. Jetavana grove
3. his father
4. Govinda
5. eleven
6. evening until dawn
7. hypnotism
8. Gotama's teaching
9. inner secrets
10. her foot

11. lotus flower
12. to a dog
13. a third of the losses
14. acquisitiveness
15. life as a courtesan

Part IV: Essay (30 points)

Answers will vary.

COMPREHENSION TEST B

Part I: Sentence Completion (30 points)

1. Samanas
2. pyre
3. Kamala
4. oar
5. Siddhartha
6. Gotama
7. Kamala
8. Vasudeva
9. Kamaswami
10. time
11. Path
12. friendship
13. clever
14. poem
15. Govinda

Part II: Matching (20 points)

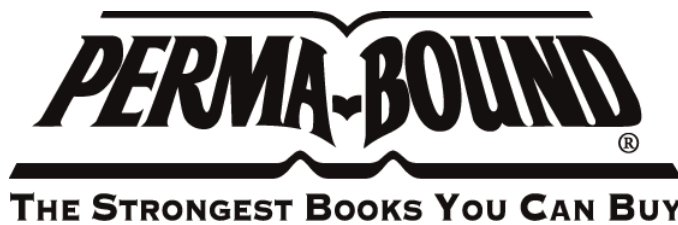
1. H
2. D
3. I
4. E
5. A
6. B
7. C
8. G
9. F
10. J

Part III: Multiple Choice (20 points)

1. mango tree, his father
2. Govinda, woman's breast
3. Kamala, barber's assistant
4. Savathi, where Gotama resides
5. Gotama, enlightenment

Part IV: Essay (30 points)

Answers will vary.



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