

**IIIBA ENGLISH LITERATURE
V SEMESTER**

WORLD LITERATURE IN TRANSLATION

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UNIT I

1. UNPACKING MY LIBRARY: A TALK ABOUT BOOK COLLECTING

- Walter Benjamin

The Anticipation of Unpacking Library:

Benjamin sets the scene not by describing orderly rows of books usually associated with libraries but by talking about the disarray of storage. His imagery helps set the mood and can inspire a sense of anticipation of rediscovering each object, each book. Benjamin states that there is a spring tide of memories which surges toward any collector as he contemplates his possession. He elaborates his proposals a little saying every person borders on the chaotic, but the anticipation of unpacking his library is not only caused by being reunited by the actual books but also by being able to relive the experiences associated with each book.

Most books in library not read by the owner:

It is a little ironic that the book or object is not the ultimate pleasure of collecting but it also incorporates the thrill of acquisition and the history of the object. Everything remembered and thought, everything conscious, becomes the pedestal, the frame, the base, the lock of his property. The period, the region, the craftsmanship, the former ownership for a true collector, the whole background of an item adds up to a magic encyclopedia whose quintessence is the fate of his object. These things overshadow the functional utilitarian aspect of the object. This is emphasized when Benjamin suggests that most books in a library are not actually read by the owner.

Various means of acquiring books:

One of the most important aspects of the relationship between the collector and his objects is that act of acquisition. Benjamin takes the majority of the essay describing the various means of

acquiring books and retelling stories of some of the books within his library. The first means of acquisition and the most praiseworthy is by writing the book oneself. This Concept turns every author into a collector who is unhappy with what is currently available and why its unexpected concept had whimsical merit. Another of the three methods of adding books to one's collection and the most common is by borrowing them and not returning them. Benjamin suggests that is a conscious act for the habitual collector

Means of acquiring books:

Purchasing is a much more varied means of obtaining books. A collector is much more strategic in his purchasing methods . Apart from buying book in stores, auctions are another arena for buying books. But this can be more dangerous as the collector needs to pay attention not only to the books but also to other bidders. Also, auctions can allow to go carried away with winning the bit the last means of acquiring is through inheritance. This is the soundest way because collectors attitude towards his possessions stems from man's feeling of responsibility towards his property

Library conjures memories:

Benjamin returns to the memories incited by the objects about how his library conjures memories of where these had been housed. Several thousand values are piled him. He reasserts that it is the relationship of the collector to his or her objects that is important to the collection because the phenomenon of collecting loses its meaning as it loses its personal owners. No one will be able to order a collection with the scene understanding that the original owner did collections can tell for the collector, not only the historical story of the object itself but it also the story of the collector. Ownership is the most intimate relationship that one can have to objects. Not that they come alive in him. It is he who lives in them.

2. OF FRIENDSHIP- Michael de Montaigne

Michel de Montaigne, the father of the Essay:

Michel de Montaigne is the father of the Essay. The French word essayer means "to try, to attempt, to test." An essay, in Montaigne's conception is a trial, a test drive of an idea, a throwing of noodles against the wall. Montaigne almost single-handedly invented the essay format. Montaigne's essays give insight into the man, not just the thinker.

Real Frîendshîp and perfect Friendship:

Losing a close friend early in life makes friendship a topic that Montaigne takes very seriously. His own close friendship with man named Etienne Boetic is the standard he uses for measuring all relationships. Montaigne goes through several types in order to show what real friendship is not. A parent and child cannot experience real friendship. According to Montaigne real friendship cannot exist between them because of their too great inequality . He says that father and son may be of entirely different dispositions and brothers also. Moral philosophy is being performed around a real friendship. Montaigne uses to express philosophical positions. The question is that of personal identity and fusion of the friends identities in Perfect friendship. The friend as a singular person is an important issue in the philosophy of friendship during Montaigne's Common friendship will admit of division.

Aristotle's types of Friendship:

Aristotle posits three types of friendship namely friendships of pleasure, friendship of utility and friendship of virtue Montaigne is interested in the latter type. Montaigne says that true friendship is only possible in certain contexts. For Montaigne, friendship is a spiritual practice

rooted in divulgence and sharing. Ordinary friendships by Montaigne's definition are mere acquaintance ships and familiarities, formed by some chance or convenience.

Friendship is a warm glow:

Montaigne believes that women are not capable of sustaining the kind of friendship he has in mind. That is blunt and may be women have a different view. Montaigne says that in love there is nothing but a frantic desire and friendship would destroy the attraction. Montaigne is emphatically not opposed to this kind of attraction. He appreciates a beautiful woman as well as sex and openly States that he prefers for the bed, beauty before goodness. Any sexual relationship cancels out the possibility of true friendship. According to Montaigne's reckoning Sexual desire is a burning flame. Friendship is a Warm Glow.

Sublime of affection and soul refinement:

Montaigne formulates his feeling of friendship in ways that essentially anticipate a private sublime of human affection for another. And comfort our sense that there are and perhaps should be, some areas of human emotional interaction that exist rational explanation. This private sublime of affection runs counter to the classical philosophical account of friendship. The essence of true friendship for Montaigne is that in its presence the soul grows refined. Divisions of taste, experience and ambition are capable of complicating not only Montaigne's perception of soul refinement but that of friendship itself.

UNIT II

1.YOUR CHILDREN ARE NOT YOUR CHILDREN- Khalil Gibran

Khalil Gibran acclaimed Lebanese American writer, poet and visual artist was born on January 6, 1883 at Boston USA. Initially Gibran had no schooling due to his family poverty but priest visited him regularly and taught him bible and Arabic language. As Gibran father was imprisoned for embezzlement Gibran family migrated to America. He got enrolled in Denison house art school at 1895. As Gibran was more studious in school, he was praised by everyone as 'al-Hlkma' which means 'The wisdom'. He started a student literary magazine with a classmate was elected as 'college poet'. He started his career by writing books on English, Arabic languages. His debut works are 'The prophet' and 'Broken wings'. The former text has been translated into 110 languages.

This poem 'Your Children are not Your Children' is an outcome of a lady queries who just gave birth to a child. She comes to a prophet and inquires about the future of her Childs. In turn, the prophet provides the lady his views on parenting.

The prophet begins uttering to the lady that your children are sons and daughter of life who have much more to face. The children have much better life to face than us in the world. So you children are not your children. As you give them life you cannot claim them as yours. Though they are physically with you, you cannot claim that they are yours. They are different in their thoughts from yours, you can give them your love, but you cannot insert your thoughts in them. They think not alike you as you begot him/her for they have their own thoughts they crave for.

The prophet says that you can prepare a place to rest their bodies in a comfortable dwelling place. But they cannot resist their souls to rest in the same place. They wish their souls forces and lives only in the future which the parents cannot visit or dream to visit. The prophet concludes the stanza by saying; the parents must try to be like them and live in their child style of life. But cannot hold the children to live like them to follow their life style.

The prophet advises the lady that life doesn't stop with the part. It has a good bright future to move on. He then provides compassion to make comprehend the true value of their creation. He says that parents are bows and they throw powerful arrows that are their children into the world to reach infinity greatness. And archer, his god make the bows bend and adjust with pains to make the arrow reach their final destination. The prophet finally concludes his advice to the lady to be glad to bend for her child's growth for god not only the arrows but also the bow which is stable.

2.REUNION- Johann Wolfgang Von Goethe

God 'the stars of stars':

The narrator calls God as "the stars of stars" and he wants to press the heavenly father to his heart again. In the beginning God had kept all his beloved children, the fauna and flora, the twinkling stars the moon and the sun and every creature to his children more than himself. Then he ordained its hour of birth. It was a momentous decision. The time of creation. Let his beloved children come out of his loving breast and grow eternally enjoying the father creative faculty . God spoke the sentence "Become" And the All with mighty throes burst into reality.

Heavenly Father, the Great Architect of the Universe:

Goethe's poetry is deep in thought and expresses his mystical views and visions. The poem "The Reunion" is a description of the poet's sense of the contrast between the world of darkness and the world light. The poem begins with a brilliant vision of God's light. The poet finds the signs of god in all natural things. He feels the mysteries of nature, of the human soul, and the spiritual world. He is able to convey a sense of spiritual communion with the objects of the natural world. The earth was enveloped in stark dark. On hearing the voice of God, dark disappeared and the dawn appeared and its kindness soon made known. Every child of God comes out of his loving breast and the universe abounds in twinkling stars, planets, trees, bushes, valleys, hills and green meadows. All creatures appeared everywhere, animals, birds, flowers of various colours, fruits and bushes, rivers and oceans formed at the right place with love and mercy flowed at the right place with love and mercy flowed from the breast of heavenly father, the great architect of the universe.

Departure is always painful:

The poet says that all objects of nature roused his wander and gave him excessive delight. Whenever he saw a cloud brightly bordered or a fresh and fragrant flower it would arrest his rapt attention. He was able to perceive in those objects reflection of God's glory. He is of the opinion that all the children are endowed with this power of seeing every objects of nature invested with Divine radiance, because they have emerged from God. All the children of God went out of him with great pain and sorrow. Departure is always painful. But at the same time all his creations enjoy the bliss and love of new birth. Everywhere unbounded life , all stars and planets move humming Divine music at their fixed orbits. The beauty of creation is emerged out of pain of separation.

Why Allah has created us :

We humans as Gods beloved children have the faculty of the creation. Humans are created by God in his own form and personality. So it is our duty to continue our heavenly father's noble work of creation. The Reunion of God and man is completed with God's second command "Become" and we are not separated for second time. We are one in the spirit. This marvellous reunion is the loving gift of God to man, his children. Thus man began the noble work of God. The beauty and rhythm of God's creation flow through man, enjoying the bliss of creative faculty.

3. IF YOU FORGET ME- Pablo Neruda

INTRODUCTION:

Pablo Neruda was born in Chile on July 12, 1904. He is said to be the greatest poet of his lifetime who wrote in Spanish. Neruda started writing around the age of ten. He then became an important Chilean poet. In 1943, He was elected as the Senate and became part of the communist party. Neruda received various awards during his life time. He died of leukemia in Santiago, Chile on September 23, 1973. The poem is about the intense love of the poet for his beloved. He explains his beloved the consequences that is about to happen if she forgets him.

“If I look
At the crystal moon, at the red branch
The slow autumn at my windows,
I touch
Near the fire
The impalpable arch
Or the wrinkled body of the log
Everything carries me to you ‘’

Poet’s love for his beloved:

The poet wants her to listen to his words very carefully which he is just about to say next. He explains his love, his desire to her. He tells her that whatever he does in his life takes him near to her and makes him remember her. He states that whenever he look at the moon, which is white, so pure and looks like the crystal, makes him think of her. Whenever the autumn season begins and everything seems pacified, the dry red leaves flies to his window echoes his heart and gives him the message to be with her. And when he goes to the fire place the half burnt log which has turned into ashes makes him remember of her. Everything whatever he sees, he touch or do, make him think of his beloved and he feels to fly to her immediately.

“As if everything that exists

Aromas, light, metals

Were little boats

That sail

Towards those isles of yours that wait for me”

Not just the tangible objects like autumn leaf on ash and log at the fireplace even the intangible things like aromas and light makes him think of his beloved. The aroma in the air seems like the sweet aroma of his beloved the light at the fire place is like the shine of her eyes the mental piece is like the glow of her body. Everything reminds of her for him and pulls him towards her. He feels that there objects should turn into a boat and carry him to his beloved soon

Consequences faced by the beloved after forgetting:

“If little by little you stop loving me

I shall stop loving you little by little.

IF suddenly

You forget me

Do not look for me,

For I shall already have forgotten you “

Next the poet becomes a little sad and weighs the other side. He says if by contrast she stops loving him with time. Then he too would not be able to help the situation. But he would have also stopped loving her as time heals all the wounds. The poet the worse of the situations as well. He says that if she all of a sudden forgets him and just do not long for him. Search him and think that he will also forget her with time. Then that may not happen. If she thinks that would leave him like this and he will forget her too with the passage of time. That day he would lift his arms up and pray god to take his life. Since it is not possible to live without his beloved.

Conclusion:

But if by contrast, the beloved’s love is also true like him and she also thinks like him, that they both are made for each other. Then they shall seek all the sweetness in our lives. Then each day in our life will look like a sweet soft flower and then he will be alive, just for her. The fire in him would be ignited by her love and he would ever be dead. His love will gets the energy from his beloved’s love.

UNIT III- SHORT STORIES

1. VANKA- Anton Chekov

Vanka transferred to the family of Aliakhin , the shoe maker:

The story opens on Christmas Eve with Vanka, a poor orphan of the age of nine, sitting down to write a letter to his Grand father. This man works as a night watchman for Zhivarew family estate and resides in an unidentified village in Russia. Vanka has been transferred to new masters in Moscow to live with the family of Aliakhin the shoe maker. This life style oppresses the little orphan,who grows frustated with the situation and tries to contact his grandfather to ask for help.

Vanka records some of the harsh treatment:

As Vanka writes the letter, he recalls his jesting, lively grandfather and his life at the village before he was apprenticed to this new home .The young boy recollects the two dogs Kashtanka and Viun ,who follow his grandfather around the estate and sometimes partake of the harsh treatment that he has received at the hands of Aliakhin. Aliakhin's wife and the older apprentices. A lifestyle of beating, scolding, mockery and unsatisfactory food has driven Vanka to crave an escape . He writes that , if he is rescued from Aliakhin , he will protect his grandfather and gladly performs odd jobs.

Vanka sent out of Olga's company:

Vanka describes some of the goods available in the Mascow shops. Yet this thoughts are dominated by memories of Christmas at Zhivarev household when Vanka has accompanied his grandfather into a nearby forest to cut down the Christmas tree. Olga Lgnatyevna, a lively young woman from Zhivarev family, had decorated the tree she is also dear to Vanka because she taught him to read, write, count and dance. However after his mother's death. Vanka was sent out of Olga's company and then transferred to Aliakhin's permises. Overcome with emotion, Vanka return to his letter, writing out a plea for his grandfather to take him away. He also sends his regards to a few people from his farmer life in the village.

Vanka dreaming about his Grandfather:

After the letter is finished, the little boy puts down the name of his grandfather, Konstantin Makarych. For the address, he write down the name of "the village." He is not aware of the fact that letters, in order to be sent, need to be stamped. In good hope, Vanka rushes into the nearest post box, and then goes back to Aliakhin's to sleep. He is happily dreaming about his grandfather sitting by the stove and reading the letters to the cooks.

2.A VERY OLD MAN WITH ENORMOUS WINGS - Gabriel Garcia Marquez

The story of Pelayo and his wife Elisenda:

The short story "A Very Old Man with Enormous Wings" tells the life of Pelayo and his wife Elisenda, who find an old man with wings in their countyard after killing crabs in a rainstorm. Pelayo is kinder to the old man than the other villagers. Elisenda is a perfect match for her husband, Pelayo, being equally ordinary and concerned with practical matters. Pelayo gets his wife and they try to communicate with him unsuccessfully. The Oldman, with his human body and unexpected wings, appears to be neither fully human nor fully surreal. He has a human reaction to the people who crowd around him. Pelayo and his wife Elisenda eventually get their neighbour woman, who informs them that the old man is an angel. She tells them that it was on its way for their sick child.

Father Gonzago declares the old man is a fake:

They put the angel in the chicken coop, and during the middle of the night their child's fever breaks. They decide to let him go, but when they return to the courtyard at dawn the entire community arrived to see the angel. Father Gonzago soon arrives, declaring the old man is a fake. He promises to get the real truth from the higher courts of the church. The news of the angel spreads like wildfire, and the courtyard soon resembles a market place. Elisenda has the idea of charging a 5 cent admission fee for seeing the angel. While waiting for their verdict, Father Gozango works desperately to restrain the world.

The crowd leave the angel for the Spider:

The crowd leaves on its own, when a carnival boasting a Spider-Girl arrives in a town. Spectators are allowed to question her. She tells them how she turned into a tarantula for one night for disobeying her parents. The appeals to the masses more than an old winged man who ignores the people around him. Thus the curious crowds soon leave the angel for the Spider, leaving. Pelayo's courtyard deserted.

The old man stretches his wings and takes off into the air:

Pelayo and Elisenda build a mansion with all the money they have accumulated. They neglect the angel and prevent their child from getting too close to the chicken coop. He soon becomes a part of their life, and they no longer fear him. The child visits him often. After a while the chicken coop breaks, and they allow him to move around their house, although it causes Elisenda much distress. He gets increasingly frail and much sickness and they get fear. However he recovered one day, Elisenda watches him fly away to the great relief.

2. THE DISTRICT DOCTOR- Ivan S. Turnegev

Doctor Trifon Ivanitch shares an embarrassing story with the Traveller:

Ivan Turnegev encounters the protagonist, the "District Doctor", in a natural casual fashion. The weather is bad the seller falls ill, and his only choice of a doctor turns out to be a west local man, Trifon Ivanitch. Grateful for any distraction, patient listens to the doctor unburden himself of a haunting incident. Turnegev subtly persuades the reader to identify with fretfully ailing travelers and to await the unfolding of the Doctor's tale with impatience.

The Doctor telling the story:

However, the doctor, who tells the story in his own words indifficulty in sticking to his subject. His apologies, self-recations and fussy details not only increase the suspense also draw the portrait of an earnest but limited fellow, very comfortable with the subject

matter that he is trying to convey

A young woman critically ill with fever:

One night in his young days the doctor was summoned to emergency. A young woman is critically ill with fever. The horses and carriages sent for him are pitiful, the roads are impassable and the house is a long way off the doctor feels wretched, both at these conditions and at the meager remuneration that undoubtedly awaits him. The woman believed her daughter might be dying. On his arrival, the physician finds a beautiful 20 years old woman named Alexandra Andreyevna who is feverish and initially unconscious. Although fully aware how ill she is, he nonetheless promises everyone that she will survive

The Alexandra professes love for the Doctor:

The Doctor is immediately infatuated with the woman and spends days and nights at her home caring for this single-patient. Alexandra's condition worsens and she becomes convinced her death is imminent. She professes love for the doctor satisfying a basic need to experience love before she dies. Just before her death, the doctor lies their relationship to Alexandra's mother. Later the doctor marries ill tempered woman who sleeps all day. This short story explores the subject of romantic involvement between physicians and patients and raises some interesting questions about the concept of desire. The Doctor's confession to a stranger reveals the waxing situation that physicians sometimes find themselves in.

UNIT IV

SHAKUNTALA- Kalidasa

Kalidasa, who is widely considered to be the greatest poet and dramatist who wrote in the Classical Sanskrit language (the language of religion and high culture in ancient and medieval India). It's possible that he wrote under the patronage of the Gupta dynasty, which ruled most of the Indian subcontinent during his lifetime. He was probably a member of the brahmin (priestly) class, and the benedictions in the prologues of his plays suggest that he was a particular devotee of the gods Shiva and his consort Kali ("Kalidasa" means "servant of Kali"). The Recognition of Shakuntala is considered to be his masterpiece and it is widely translated, but he also wrote two other plays, Malavika and Agnimitra and Urvashi Won by Valor, as well as epic poems and other poetry. Kalidasa's writings draw heavily from ancient Hindu texts, including the Ramayana and the Mahabharata—two vast Sanskrit epics filled with mythology and Hindu teachings.

Dusyanta, a king in northern India, is racing along in his chariot, preparing to shoot a deer. Suddenly, a forest-dwelling ascetic warns him not to shoot, since the deer belongs to the nearby hermitage of Kanva, a great sage. The ascetic invites King Dusyanta to visit the hermitage, which is under his royal protection. He explains that Kanva isn't home, but the sage's daughter, Shakuntala, is receiving guests.

When the King enters the hermitage, he notices Shakuntala and her two friends, Anasuya and Priyamvada, watering the sacred trees. He hides in the shadows to observe them, instantly drawn to Shakuntala's beauty. When Dusyanta reveals his presence, a flustered Shakuntala is immediately attracted to him, too. Though Shakuntala is modest and shy, the King questions Shakuntala's friends about her and offers her his signet ring.

Before the King has to concoct a reason to linger near the hermitage, he's asked to protect the ascetics from evil spirits in Kanva's absence. He quickly dispels the demons, then overhears Shakuntala, who's desperately lovesick, confiding her feelings for him to her friends. When Shakuntala recites a love poem she's composed for him, he emerges from hiding and openly declares his love for her. Their mutual declarations effectively constitute a secret marriage. Before long, Shakuntala is pregnant.

After Dusyanta is forced to return to his capital, Shakuntala is so distracted that she unintentionally offends Durvasas, a short-tempered sage, when he visits the hermitage. Durvasas puts a curse on her that will cause Dusyanta to forget Shakuntala, but when Priyamvada intercedes, he grants that the sight of a memento—the signet ring—will lift the curse. After

Kanva returns, he celebrates Shakuntala's good fortune and sends her to join her husband, escorted by seers.

In the capital, when Dusyanta receives word that a party from Kanva's hermitage is on its way, he is surprised and uneasy. To Shakuntala's grief, the baffled and defensive King denies having any connection with her. When she tries to show him the signet ring as a reminder, she discovers it's missing from her finger. Dusyanta relents and agrees to house Shakuntala until she gives birth, but before he can do so, Shakuntala is spirited away to the celestial realm by nymphs.

A poor fisherman discovers the King's signet ring in the belly of a fish and is threatened with execution, but he is let go with a reward after the King, seeing the ring and remembering everything, corroborates his story. Soon thereafter, Sanumati, a nymph and friend of Shakuntala's mother, spies at the palace to find out why the spring festival has been canceled. She learns that the King, overwhelmed by depression and remorse over Shakuntala, has forbidden the celebration. Dusyanta continues to obsess over the situation until Matali, the god Indra's charioteer, appears at the palace and takes him away on an urgent mission to fight demons.

Six years pass. King Dusyanta has successfully vanquished the demons and been duly honored by Indra. When Matali and the King tour the earth in a flying chariot, they descend to visit Marica's hermitage, a celestial realm of the demigods. Here the King is astonished to meet a little boy who greatly resembles him. When he picks up the boy's protective amulet—able to be touched only by the boy and his parents—he confirms that the boy, Sarvadamana, is indeed his child, the prophesied world ruler. Then Shakuntala enters, and, though it takes her a moment to recognize the King, they are soon tearfully reunited. The three of them talk with Marica the sage, and he explains Durvasas's curse, telling the couple not to blame themselves or one another. Marica confirms Sarvadamana's destiny and blesses the family, sending them home to live in Dusyanta's court.

UNIT V

SIDDHARTHA- Herman Hesse

Hermann Hesse was brought up in a missionary family and his father's teaching influenced him greatly. But he did not take religion easily and his young life was fraught with depression. He gave up his education and started working in bookshops and started writing, influenced by German philosophers, Greek mythology, and the texts of Eastern religions that his father was interested in. He published his novel *Peter Camenzind* in 1903 and became popular in Germany. During World War I, he participated against the anti-semitic movement that was persecuting artists in Europe. His works were translated into English and came to America in the 1960s,

when pacifism and spirituality were big themes in popular culture, and Siddhartha gained world-wide fame.

Siddhartha is born and raised in ancient India by Brahmins, learning spiritual practices of meditation and thought. He excels at everything. He is accompanied through childhood by his friend Govinda, who loves Siddhartha dearly, as does everyone else. But Siddhartha is ill at ease. He does not think he can learn anything more from the Brahmin teaching and so decides to begin a pilgrimage with the samanas, a group of wandering ascetics. His father very reluctantly lets him go but Govinda follows.

Siddhartha and Govinda learn the life of the samanas, fasting and suffering. Siddhartha sometimes doubts whether they are really approaching any higher knowledge. Then, one day, a rumor reaches them that the Sublime Buddha, Gautama, is among them. Siddhartha is dubious of teaching, but agrees to hear the Buddha's sermon, so the pair journey with many others to Gautama's grove. Here, they spot the man himself, impeccably calm and with a perfect smile. They know he has reached enlightenment. Govinda decides to take refuge in the teaching. This is the first decision he has made for his own path. But Siddhartha tells Gautama that he does not think accepting teaching from another is the way to find one's own deliverance.

Siddhartha goes into the forest and has an awakening, seeing all the river's colors as if for the first time. He wants to learn from the world of 'things'. He stays with a kind ferryman, then he goes to town and notices a beautiful courtesan, Kamala, and requests that she teach him in the art of love. She will only teach him if he brings her rich gifts, so she refers him to a merchant, Kamaswami, who takes him into service. Here he becomes a rich man, gambling and trading. Years pass and Siddhartha's spirit sickens. He feels detached from the material world but also caught in its cycle. He has a dream in which Kamala's songbird dies and with it, all Siddhartha's hope. He leaves the town, and goes back to the river. Later we find out that Kamala is pregnant with his child.

Siddhartha, wishing to die, edges close to the river. But instead, the word 'om' comes to him from the river, and he falls into a deep sleep. When he wakes, there is a samana waiting with him, whom he recognizes as Govinda, his childhood friend. He tries to explain to Govinda that he has become many different people, but he is still searching. Siddhartha muses on his life, where his sadness has come from, and how the 'om' saved him. He seeks out the ferryman, who had attained peace by the river. The ferryman agrees to let Siddhartha stay and work with him. He advises that Siddhartha listens to the river as he does. Siddhartha begins to find enlightening visions and voices in the water.

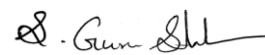
One day, it is rumored that Gautama is dying. Kamala, now a pilgrim too, comes towards the river with her son, young Siddhartha. The boy is sulky and wishes to rest, and it is then that a black snake bites the resting Kamala. Vasudeva hears the cries and brings her to the hut and she sees Siddhartha. Kamala dies, and now Siddhartha must be guardian to his son. But young Siddhartha doesn't know his father and is used to very rich things in town, not the simple life of a ferryman. He makes life very hard for Siddhartha. Vasudeva, seeing how painfully Siddhartha loves his son, advises that he should let the boy go to the town, because he does not belong here. Siddhartha can't face letting him go, but soon he has little choice, the boy runs away and it is obvious that he doesn't want the ferrymen to follow him.

Siddhartha learns the secrets of the river with Vasudeva by his side and eventually his wounds at the loss of his son start to heal. He understands the unity that Gautama taught, through the river. He sees that the river is the same at its source as in the waterfall and in the rain, that time doesn't really exist. The world is like this river, eternal and whole. Now that Siddhartha can really listen to the river too, Vasudeva is ready to go 'into the oneness', and he leaves the river with Siddhartha and disappears into the forest.

In the town, the monks of Gautama live in Kamala's old grove, and Govinda hears about a wise ferryman. He still seeks enlightenment and goes to the river. He doesn't recognize Siddhartha when he sees him, and asks for a taste of the ferryman's wisdom. Siddhartha says he has changed many times, that he was once that sleeper by the river that Govinda protected, but that despite change, everything is part of a whole, always in the present moment. Each sinner is also a Buddha. One must agree with it all, and love everything easily. This is what Siddhartha has learned. Govinda sees that his old friend has become one of the enlightened ones and that his smile.



Signature of the HOD



Signature of the Staff Assistant

