

Tribhuvan University
Faculty of Humanities and Social Science

**Formation of Protagonist as an Archetypal Hero in Kartik Sharma
and Ravi Nirmal Sharma's *The Quest of Sparrow: Explore the Joy of Freedom***

**A Thesis Submitted to the Central Department of English, T.U.
in Partial Fulfillment of the Requirements for the Degree of
Master of Arts in English**

By
Ramanand Jha

Central Department of English
Kirtipur, Kathmandu
July 2015

Tribhuvan University
Central Department of English
Letter of Recommendation

This thesis entitled “Formation of Protagonist as an Archetypal Hero in Kartik Sharma and Ravi Nirmal Sharma’s, “*The Quest of Sparrow: Explore the Joy of Freedom,*” prepared by Mr. Ramanand Jha has been completed under my supervision. I hereby recommend this thesis for upcoming VIVA Voce.

.....

Khem Raj Khanal

Supervisor

Lecturer

Central Department, Kirtipur

Date

Tribhuvan University
Faculty of Humanities and Social Science

Letter of Approval

This thesis entitled ,“Formation of Protagonist as an Archetypal Hero in Kartik Sharma and Ravi Nirmal Sharma’s *The Quest of Sparrow: Explore the Joy of Freedom,*” submitted to the Central Department of English, Tribhuvan University by Ramanand Jha, has been approved by the undersigned members of the research committee.

Members of the Research Committee:

	Internal Supervisor

	External Examiner

	Head
	Central Department of
	English

Date:

Acknowledgements

I owe my hearty gratitude to my supervisor Mr. Khem Raj Khanal, Lecturer of Central Department of English, Tribhuvan University, who, despite his busy schedule helped me to complete the thesis providing me scholarly and valuable suggestions and essential materials. Any attempt to express my gratitude to him in words becomes inadequate.

I am grateful and indebted to Prof. Dr. Amma Raj Joshi, Head of Central Department of English, and Mr. Mahesh Poudyal, Raj Kumar Baral, Lecturer of the department and all the members of the department. The completion of this thesis would not have been possible without their fruitful encouragement, constructive insight, and assistance.

I would like to express my special regard to my loving mother, father Madhusudan Jha and brother respectively for their continuous sacrifice, encouragement and support. I want to thank all my friends Sajana Koirala, Abinash Bhattarai, Bandana and all the friends of Central Department of English, who have relentlessly inspired me to complete this thesis.

July 2015

Ramanand Jha

Abstract

This research work analyzes Kartik Sharma and Ravi Nirmal Sharma's novel *The Quest of the Sparrows: Explore the Joy of Freedom* in the light of Joseph Campbell's ideas of "Journey of an Archetypal Hero". The research explores the close relationship among the entire Archetypal hero. This project depicts the spiritual journey of Swami Partibhan, the main protagonist of the novel and his followers. Partibhan's heroic deeds, fabulous forces or supernatural power is highlighted in this study. Swami Partibhan's journey is studied categorizing in to the three stages: Departure, Initiation, and Return based on the Joseph Campbell's notion of, "Journey of the Archetypal Hero".

Contents

Acknowledgements

Abstract

I.	The Spiritual Journey of the Protagonist in <i>The Quest of Sparrow: Explore the Joy of Freedom</i>	1-14
II.	Formation of Protagonist as an Archetypal Hero in <i>The Quest of Sparrow: Explore the Joy of Freedom</i>	15-41
III.	Journey towards spiritual Enlightenment	42-43
	Works Cited	44

I. The Spiritual Journey of the Protagonist in *The Quest of Sparrow: Explore the Joy of Freedom*

This research presents the spiritual journey of Swami Partibhan, the protagonist of *The Quest of Sparrow: Explore the Joy of Freedom* by Kartik Sharma and Ravi Nirmal Sharma applying Joseph Campbell's 'quest theory'. Partibhan, from a common man, starts his journey spreading his wisdom and point of view to be known as Guru Partibhan. He advises everybody to live a free life. Further he emphasizes people to live in the present and not to worry for future. He himself follows this belief and decided to go on a journey on foot and without money. His followers also join him during his journey. In the course of their journey they go through different problems and unexpected situation. The researcher argues here a common man also can be enlightened by the quest of knowledge and live freely like a sparrow. It demonstrates the process of formation of archetypal hero by analyzing journey of Partibhan in *The Quest of Sparrow: Explore the joy of Freedom*.

Bringing Joseph Campbell's concept of the journey of the archetypal hero found in world mythologies, this project depicts the spiritual journey of Swami Partibhan and his followers from Manmao to Ganapatipule. Swami Partibhan's journey is studied categorizing into three stages: Departure, Initiation and Return based on the Joseph Campbell's notion of "Journey of the Archetypal Hero". This research show spiritual journeys or pilgrimages are the source of knowledge or formation of archetypal hero as Swami Partibhan gets.

In the beginning, we find Partibhan spending his life as an ordinary person with his mother. His father had left him in his childhood. He was dating a nice girl Shruti, the daughter of rich industrialist. But he did not have money to marry her. He is always bothered by loan sharks, because he took loan and could not pay it back.

At the time of his mother's death, one of the loan sharks comes and asks his money back. But he could not pay back his loan, so the loan shark chops off one of his fingers. He threatens him that he will be back soon. If he doesn't pay him back, he will take two other fingers next time. He becomes very frustrated in his life.

Swami Parmanand was the father of Partibhan. He was very popular as swami. His ashram was well managed. Until his father's death, Partibhan was unknown about the path intended for him. Partibhan is attracted towards money more than any other things. But later, he accepts his dying father's request to take over the leadership of his ashram and takes the knowledge or mantra of guru.

One day he thinks about his past, lying on the bed. Tears of regret spill from his eyes. From the bed he sees a sparrow, who is feeding. He thinks that the sparrow never worries about tomorrow but lives every day joyously. Unlike the sparrow, he had spent all his life securing his future. After being inspired by the life of sparrow he starts his quest for spirituality. As a result, a young and reluctant common man starts off on a spiritual journey. He is joined by his disciples in the journey. Manned to Ganapatipul on foot without belongings and money. They face many obstacles and hurdles in the journey. Yet each incident gives Partibhan and his followers an amazing insight.

Generally, this novel is divided into four parts, where the first and second parts present the story of his followers: Nikhil and Sanjeev. The third part presents Partibhan's story. One of his followers, Nikhil, in his story talks about how he joined the spiritual journey of Partibhan and in what way they suffer in the journey. Nikhil is an ordinary man who was left by his wife. He was attracted towards his personal secretary, who worked with him. But she did not love him. When Nikhil forces her to marry with him she left her job and also him. His daughter also left him one day

and eloped with her boyfriend. After that he becomes very frustrate and lives his life alone and hopeless.

One morning he shows an advertisement of an ashram which was about the life of sparrow. After being impressed by the advertisement he goes to the ashram of Guru Paramanand where his son Partibhan giving his speech about sparrow that how a sparrow lives his life joyously without worries about tomorrow. He also knew about how he started his journey without any belongings like sparrow. Among many followers who joined Partibhan, Nikhil is one of them.

In the spiritual pad yatra they encounter many problems like shelter, food, physical sickness, dacoits and so on. One day they meet with Girish who is an engineer. His son was dead due to a tapeworm infection in his brain and his wife died of sorrow, three month later. Now Girish is spending his time alone. When they saw him, he was singing bhajans and playing with children of their labor. That night they provide shelter and food for them.

In their journey, they work in wage for the shelter and food sometimes, while other times they eat Prasad and sleep on the floor, attacked by mosquito. On the way they discuss about charity and meditation. In the course of their journey they are joined by two brothers Ajay and Bijay Ghosh. The brothers were so impressed by the idea of spiritual journey.

Once they encountered with a notorious dacoit Virendra Pratap and his gang who try to rob them. When he became face to face with Guru Partibhan, Partibhan tells them to leave that wrong way and live a good life. At first Virendra Pratap hits the Guru. But when he hears Gruru Partivan properly that gang run away. The next day Birendra Pratap and his entire gang surrender. This event makes them very popular. All the channels flash the news of Guru Partibhan's spiritual pad yatra.

After that, the group is joined by Sanjeev, a reporter, He does not believe in Partibhan and his spiritual pad yatra. He looks not only Partibhan but all the Gurus with suspecting that they are cheater who cheat people in the name of spirituality. So he joins that spiritual journey as an opportunity to expose the guru. He believes on science. He says that the idea of suffering because of karma makes him laugh.

When he was child, his father has a strong religious belief so he had left his house and went to ashram. His mother managed all the requirement of family. One day his mother fainted. The next day Sanjeev went to ashram to visit his father and told him the condition about the mother. His father did not help and told that those were difficult time, "I will pray for your mother, she will be all right". After some time his father suffered from paralytic stock. But the people of the ashram were unable to cooperate with him, so he took his father to home. They spent all the money for his treatment. They even sold their shop. But his father never recovered from the paralysis. He died hoping that god would cure him. Sanjeev wept bitterly at his death. He believes that this father has mistaken ideology and faith which was created by guru in his ashram. But in this journey he spent his time with all the events which happened in the way. Finally he also gets inspired by guru Partibhan and the spiritual pad yatra. His concept about the Guru has changed and feels that all gurus are not same. He also becomes a disciple of Guru Partibhan after knowing about their struggle.

After publishing the news that guru Partibhan changed the concept the notorious dacoit Virendra Pratap, people begin to think that Guru has any divine power so all the people want to visit him with their problems.

On the way they meet with the Brijmohan family. They request the group to visit the Brijmohan who was suffering from cancer and lying on bed. Guru Pratibhan

could not do anything that day. They stay in that village, where villagers provide them food. Next morning, Partibhan touches Brijmohan's head and chant some mantra and cures him.

In their journey they continuously struggle for food and shelter. One day while they suffer from hunger, they ask some food from a restaurant. But the owner does not provide any food. He says that their group is so big that he cannot provide food for all. But propose that if they work in the hotel he will provide. Guru Partibhan asks what the work is. The owner replies that the work is to color the hotel. They work there as a labors for the food. In this way their journey goes on.

One day Sanjeev saw a black snake emerging from the bushes, and biting Tarun and disappearing. Tarun shouts in pain. They take Tarun to hospital but it was too late. The whole body of Tarun became blue. The private hospital did not accept them so they take Tarun to government hospital. All of them became sad while guru Partibhan was standing alone, chanting some mantra, and singing bhajans. All the members stay singing. The bhajans was heart touchable. After few hours the doctor comes and tells that he is out of danger. No one had believed that Tarun will be saved. They become very happy. This is also one event which makes Sanjeev to change his concept about Gurus. He confesses his guilt in front of Guru Partibhan and he forgives him.

The third part presents Guru Partibhan story. After finishing his journey, guru becomes very happy. The journey was full of wonder for him. This spiritual journey to Ganpatipul on foot was a big achievement for him and his disciple. After returning back he sits at the beach, thinking about his past life, how he spent his childhood and how he followed his father. He recalls his childhood which was very difficult. His father left him when he was child. He was average student in his class.

He did not have good result in any section like study, sports or any activities. He used to compare himself with the other student in his class, and used to say that they were genius or god gifted but he was average.

He thinks about the divine love following everywhere which is the cause of Birendra Pratap surrender. Brijmohan's cancer cured. Tarun's recovery by the snake bites and so on. Time changes everything. Before few months, he was an ordinary man but now he is guru Partibhan. He recalls how he became guru Partibhan .Swami Parmanand was his father who left his family when he was child. But now he is very popular and the property of his ashram was three billion dollars and all legal.

One day Partibhan receives a call from Parmanand ashram, they tell them that his father was going to take Samadhi and he has requested him to come to the ashram and continue his duty. Partibhan has received a call of his father after twenty years. In twenty years, he had suffered from a lot of problems. His mother died, he had sunk in debt, loan shirkers chop his finger, he ran here and there for the fear of loan shirkers, he was in big economic crisis. He did not have any desire for becoming guru. All he wanted was money. But now, how his father came to know about the ashram was a story which he knew through media.

His father was also well known Guru. Once, an industrialist had brought his only son who was affected with tumor in the brain. The doctors had given him maximum of six month to live. Left without hope the man took his child to Partibhan's father for help, who at that time had very small but dedicated following, Guru Parmanand asked the industrialist to bring his child to the ashram every day for six month. In six month the child seemed to have made considerable improvement and at last his disease was cured. After being affected by swami

Parmanand's deeds, that industrialist donated an ideal land worth of twenty crore rupees, to his father.

Next morning Partibhan goes to the ashram where he meets his father after twenty years. His father had left him in his childhood so he hates him. He did not have any interest in spiritual matter in past but now; he has become enlightened and accepts all the desire of his father. Before taking Samadhi his father swami Parmanand transfers all his divine and spiritual knowledge what he had earned in his whole spiritual life through the medium of Shakti- Path. After that Partibhan is known as Guru Partibhan. The night Swami Parmanand takes Samadhi.

Guru Partibhan becomes very popular in national and international level; everyone likes his thought of living like a sparrow. Guru Partibhan gives speech in his own country and another country. He is followed by many external and international followers. His thought is known as 'operation free bird'.

On the other side, some people do not like him. But he looks everyone in the same way. One day, he becomes shot by Pathan, a sniper. He shoots him on the gate of ashram while he was going to city for his holy speeches. Bullet hits him in the neck. At that time every one became despaired. Sneha, a very old disciple comes to him in his asharam. She had lived in the ashram since his father's time, so she knows everything very well. In the way to hospital guru Partibhan tells to Sneaha that he will remain no longer. His death is very near so he gives all the ownership of the asharam. Like his father Guru Partibhan transfer his all knowledge what he learn from his father and his own labor, through the medium of shakti-path and he dies.

After his death Sneha and his followers like Nikhil, Priya, Sanjeev Ruchika, Subhir, Bhiva are operate his ashram. Thousands of letters of gratitude were pouring

in to the ashram from all parts of the world. Guru Partibhan's thought is known as an 'operation free bird'. Peoples believe that his words could transform and bring about an inner change they never experienced before. They called him Parasmani, the legendary alchemist stone which turned everything to the gold by a mere touch. As the issue of this thesis demands, the quest theory of Joseph Campbell is relevant to prove that the formation of an archetypal hero is possible through quest. Mainly, the seventeen stages of his theory can be the basic tool for this thesis in order to explore the formation of Guru Partibhan as an archetypal hero. But before that, we can find different critics who have presented different views about this particular.

One of the critics Winnowed states that " *The Quest of the Sparrow : Explore the Joy of The Freedom*" is just about a small bird but has a big lesson of life. He writes "It inspires us to lead a carefree life to remain happy. It teaches us not to worry too much he says son father duo Kartik Sharma and Nirmal Sharm, have taken inspiration from the care free life of sparrow, which does not worry too much and yet leads a happy and care free life...."(1). He compares Swami Partibhan and his followers as sparrows. It is because they go on a long journey by foot, carrying neither money nor food. Winnowed further talks about Partibhan's taking over from his father, despite his hatred towards him, for having abandoned him and his mother.

Son-father duo, Kartik Sharma and Ravi Nirmal Sharma have taken inspiration from the care free life of Sparrow, which does not worry too much and yet leads a happy and carefree life , to write a book which may be classified as 'spiritual' or 'self help' or 'self awareness' or combination of all these. Partibhan has inherited his Guru Hood from his father swami Parmanand "*The Quest of*

Sparrow: Explore the Joy of Freedom” does not merely advocate that human being stop worrying and leads care free life like sparrow.(1-2)

As stated above in the long journey Partibhan and their followers lead to a number of interesting experiences and lesson including the reformation of a dangerous dacoit, the miraculous saving of one bitten by a snake and another affected by cancer. He further says that the authors use various references to Jesus and God Krishna and Prophets.

Another critic Atul Mital, in “A little Bird told me...”,argues that this book is inspired by the life of sparrow which never hoards for the future and lives each days joyously. After inspired by the life of sparrow Swami Partibhan starts off on a spiritual journey, he is joined by his disciples and finally their journey turns out to be a unique experiences for all those pilgrims. He further argues that:

This one’s about a small bird and big life lesson. Authored by father-son Kartik and Ravi Nirmal Sharma ‘the quest of sparrow’, is inspired by the life of sparrow which never hoards for the future and lives each days joyously. Here Swami Partibhan, a young and reluctant guru starts off on a spiritual journey... the journey turns out to be unique experiences for all those on a quest, seeking joy that seems to elude everyone. With the journey, Partibhan creates a paradigm shift in the spiritual world and becomes an icon Guru who is loved by millions of followers around the world. (1)

This is a famous text, which has been reviewed from various perspectives. Dipa Chanda another critic argues that,” *The Quest of Sparrows: Explore the joy of Freedom*” is a story about Partibhan” an ordinary young man takes a help of faith to set off on attesting journey. The path- breaking trail resets mindsets to change

dramatically what people can accomplish in their lifetimes' (1). She further comments:

Evolving from his common man roots, Partibhan starts spreading his wisdom and point of view to become known as guru Partibhan. He advices everyone to live like a sparrow- live in present content with what they have and not to over emphasis on the future. He believes in practicing what he preaches. Driven by this belief, he decided to go on a journey on foot and without money. (1)

Among all these critics, all of them talk only about the spiritual journey of swami Partibhan. None of the critics above talk about the actual formation of how swami Partibhan became an archetypal hero. This project will focus on how a common man Parthiban becomes an archetypal hero by merely getting inspired by a sparrow. Joseph Campbell's quest theory can be supportive for the purpose of defining Partibhan's journey as a spiritual journey and his seventeen stages of formation will be supportive to define Partibhan's formation into Swami Partibhan.

As Joseph Campbell argues in monomyth, the hero begins in the ordinary world and receives a call to enter an unknown world of strong power and events. The hero who accepts the call to inter his strange world must face tasks and trials, either alone or with assistant. In the most intense version of narrator, the hero must survive severe challenges, often with help. If the hero survives he may achieve a great gift or boons. The hero must than decided whether to return to the ordinary world with his boons. If the hero does decide to return, he or she often faces challenges on the journey. If the hero returns successfully the boons or gift may be used to improve the world. The story of Osiris, Prometheus, Moses, Buddha and Jesus are an example.

In Partibhan's cases, the similar things happen. He receives an unknown call as well. The call is of his heart which has been inspired by the sparrow. He is inspired by the sparrow's carefree life which is the beginning of his journey, his spiritual journey. He therefore accepts the call and sets for an unknown and uncertain journey. He is ready to challenge the obstacles which may occur any time.

Campbell describes seventeen stages of steps along the spiritual journey very few myths contain all seventeen stages- some myths contain many of the stages, while others contain only a few. Some myths may focus only one of the stages while other myths may deal with the stages in somewhat different order. These seventeen stages may be organized in a number of ways including division in to three sections. Departure, Initiation and Return. Departure deals with the heroes adventure prior to the quest, Initiation deals with the hero's many adventures along with way and Return deals with the hero's return home with knowledge and power acquired on the journey.

In Campbell's definition seventeen stages of monomyth are divided in to three sections among which Departure is one. In the section of departure the stages like, the call to adventure, refusal of the call, supernatural aid, crossing threshold and belly of the whale. In the second section the stages of Initiation are mentioned which are the road of trials, the meeting of the Goddess, woman as the emptiness atonement with the father, apotheosis and the ultimate boon. The third section mentions about the Return of the hero where there are stages of refusal to the return, the magic flight, risqué from without, the crossing of the return threshold, master of the two worlds and freedom to live. The call to the adventure, this is the point in a person's life when something important happens that sends the person in a new direction.

This first stage of the mythological journey which we have designated the call to adventure- signifies that destiny has summoned the hero and transferred his spiritual center of gravity from within the pale of his society to a zone unknown. This faithful region of both treasure and danger may be variously represented. As a distant land, a forest, a kingdom underground, beneath the waves, or above the sky, a secret island, lofty mountain top, or performed dream state, but it is always a place of strangely fluid and polymorphous beings, unimaginable torments, super human deeds, and impossible delight.

(58)

Refusal of the call, sometimes when a person receives a call to adventure, he or she refuses to go. The future hero might be afraid or feel like he or she cannot live up to responsibilities, or might not feel strong enough or smart enough to start an adventure. Supernatural aid, once the hero has started the adventure, a guide or magical helper appears to provide help. The helper does not have to be human. Crossing of the first threshold, this is the point when the person actually begins his or her adventure. The hero leaves his or her familiar neighborhood and normal life and goes in to unknown and dangerous places where the rules are not known. Belly of the whale, at this point in the adventure, the hero is truly between worlds. The familiar world has been left behind the world of the adventure lies ahead. For many heroes this is a very frightening moment, when they feel all alone and very aware of challenges to come. He or she may truly realize what an important task they have taken on.

In this novel, Partibhan leaves his home and his place and sets for a journey which is completely new. He does not have money and he knows that there are

changes to suffer. But still he is not afraid to go on this journey. He had made up his mind and nothing can stop him. He is in his own decisions.

Road of trials, the hero endures a series of tests, tasks or ordeals that a person must undergo, as part of becoming a hero. Meeting the mentor, after surviving the road of trials, the hero may experience a great love. In many stories it is a romantic love or it may be the warm heart feeling love we feel for friends and family. It may also be an experience of a divine. Either way the hero gains strength and wonderful feeling of well beings from the experience. Temptation, at some point in the adventure, the hero will be tempted to quite the journey and go home. Atonement, in this stapes the person must face whatever holds the ultimate power in his or her life. This is the center point of the journey. All the previous steps have been moving in to this place, all that follow will move out from it. Apotheosis, after facing and surviving the great power in his or her life, the hero may have an experience of the oneness and beauty of the universe. It is a period of rest and reflection before the return journey is made. The ultimate boon is the achievement of the goal of the quest. It is what the person went on the journey to get.

Refusal of the return, sometimes the adventure has been a glorious or very satisfying one, the hero refuse to come back to normal life. If the hero is concerned that his or her message will not be heard, he or she may also refuse to return. The magic flight, sometimes the hero must steal the boon and then make daring escape. It can be just as adventures and dangerous returning from the journey as it was to being it. Rescue from without, in this part the hero may have needed a magical guide or helper to set but on the quest, some time he or she must have help to come back to everyday life. Crossing of the return threshold, the hero crosses a threshold to return just as when the adventure began. The hero's task at the point is to remember what

was learned during the quest, and to use it to make life better for him or her and others. Master of the two worlds, at this point in the journey, the hero has learned how to be comfortable with the everyday world and the world of adventure. The hero is comfortable with himself and the rest of the world too. He or she is equally comfortable in both places and may be ready to be a guide for someone else. Freedom to live, this part present when a person has survived a great adventure and has learned to accept himself they often become free from the fear of death.

Kartik Sharma and Ravi Nirmal Sharma's *The Quest of the Sparrow: Explore the Joy of Freedom* have exclusively focused on the spiritual journey and adventure of the protagonist swami Partibhan who is motivated by the life of a sparrow. Swami Partibhan's heroic deeds, fabulous forces and supernatural power are highlighted in this study, which makes the protagonist an archetypal hero. The study of this novel by categorizing swami Partibhan's journey into the three stages: Departure, Initiation and Return based on Joseph Campbell's notion of "Journey of the Archetypal Hero" justifies this research to be an innovative one.

The research, therefore, approaches the text through Joseph Campbell's notion of "Journey of the Archetypal Hero" and his quest theory. The first chapter is the introduction of the whole research work. The second chapter is the textual analysis of how the protagonist is formed into an archetypal hero and the thesis has been summarized and concluded with findings in the third chapter.

II. Formation of protagonist as an Archetypal Hero in *The Quest of Sparrow Explore the Joy of Freedom*

This novel, *The Quest of the Sparrow: Explore the joy of Freedom*, by Kartik Sharma and Ravi Nirmal Sharma, shows the concept of spiritualism. This project has exclusively focused on spiritual journey and adventure of the protagonist Swami Partibhan. Who is motivated by the life of sparrow. This project depicts spiritual journey of swami Partibhan and his followers from Manmad to Ganapati Pul. On the way they Suffers from many problems, finally that journey turns out to be a unique experience for all those on a quest, seeking joy that seems to elude every one. Swami Partibhan heroic deeds, fabulous forces and spiritual power are highlighted in this study which makes the Protagonist as an Archetypal Hero.

We study this novel by categorizing swami Partibhan's journey into three Stages: Departure, Initiation and Return based on the Joseph Campbell's notion of "Journey of the Archetypal Hero". Departure deals with the hero's adventure prior to the quest. Initiation deals with the hero's many adventures along with way and Return deals with the hero's return to home with knowledge and power acquired on the journey.

In Campbell's definition these three stages of Monomyth: Departure, Initiation and Returns are divided in to seventeen stages. In the section of Departure the stages are: the Call of adventure, refusal of the call, supernatural aid, the crossing of the first thresh hold and belly of the whale. In the second section the stages of the initiation are mentioned which are the road of trials, the meeting of the goddess, woman as the

temptress, atonement with the father apotheosis and the ultimate boon. The third section mentions about the return of the hero where there are stages of refusal of the return, the magic flight, rescue from without, the crossing of the return threshold, master of the two worlds and freedom to live. Campbell describes these seventeen stages along the spiritual journey: very few myths contain all seventeen stages. Some myths may focus only one of the stages while other myths may deal with the stages in somewhat order. Joseph Campbell's quest theory can be supportive for the purpose of defining Partibhan's journey as a spiritual journey and formation of archetypal hero.

According to Joseph Campbell, a spiritual journey and the adventure of the hero begins with the Departure where: the call to adventure, the refusal of call, supernatural aid, the crossing of the first threshold and the belly of the whale are prominent features. The call to adventure is the point in a person's life when something important happens that sends the person in a new world. Campbell says that:

Destiny has summoned the hero and transferred his spiritual center from within the pale of his society to a zone unknown... a forest, kingdom underground, beneath the waves, or above the sky, a secret island, lofty mountaintop, or profound dream state; but it is always a place of strangely fluid and polymorphous beings, unimaginable torments, super human deeds, and impossible delight. The hero can go forth of his own volition to accomplish the adventure, as did Theseus when he arrived in his father's city, Athens, and heard the horrible history of the Minotaur or he may be carried or sent abroad by some benign or malignant agent as was Odysseus driven about the Mediterranean by the winds of the angered god. (58)

Similarly, Partibhan has also been called to a spiritual journey by an Unknown force, which outwardly is shown as a mere sparrow. In the beginning of the novel we find Partibhan spending his life as an ordinary man with his mother. He has sunk in debt. He is dating Shruti a daughter of rich industrialist. But he does not have money to marry her. He is always bothered by loan sharks because he took loan and could not pay it back. His mother is suffering from many diseases and one day she dies Partibhan has become very frustrate and sad. He spends his life with difficulty.

One morning he receives a call for an unknown number and finally notices that the call is from his father guru Parmanand's asharam, who had left his wife and son. It was more than twenty years ago. In these long years Pratibhan has become a saint and now days he has a very well managed asharam and so many followers in national and international level. He is very popular.

That caller is a lady named Sneaha who is a member of guru Parmanand ashram. She tells him that his father wants to see him because he is going to take Samadhi and his desire are for his son to take the leader ship of his asharam. In the beginning he refuses the proposal but finally he accepts because he is sunk in debt. In the beginning his mind was full of hate about his father and now it was the matter of money. He does not have any concern to his father and the asharam. But after meeting with his father his mind became totally changed. His hate changes into love and agrees to accept the leadership of the asharam, which is the turning point of Partibhan's life. He goes into a new direction. Partibhan takes divine and spiritual knowledge from his father through the medium of Shakti- Path and starts to live in asharam.

One day he thinks about his past, lying on his bed, tears of regret spill from his eyes. From the bed he sees a sparrow, who is feeding. He thinks that the sparrow

never worries about tomorrow but lives every day joyously. Unlike the sparrow, he had spent all his life securing his future. After being inspired by the life of sparrow he starts his quest for spirituality. Partibhan says that:

Most human being search for eternal happiness. Yet, why it is elusive
Most people fail to achieve it by following idealism, spiritualism,
capitalism, materialism socialism or other – ‘ism’. Why do they meet
disillusionment? Why does a sparrow, which knows no - “isms”, live
without worries which accompany human beings? What is it we
manage through our complex lives? Merely survival. Hey, something
is wrong - because the bird does same, effortlessly. So what are the big
differences between us and the helpless sparrow... forget the sparrow
for a moment. Think of all the people of the bird they go to their work
place in the morning and return in the evening, like swimming
pendulum. (16)

As stated above human beings have the idea about all-ism, like spiritualism, idealism, socialism capitalism, materialism and another ism , this is the main problems of human beings that, they cannot find the eternal happiness and live like a pendulum, which swings between two states-birth and death. But any birds like sparrow, they live their life without any knowledge of –ism and live their life joyously and to proof this idea partibhan starts their journey to like sparrow without money and any belongings.

In this way Partibhan has been called to a spiritual journey by an unknown force which outwardly is shown as a mere life of sparrow, which never worries about future and lives every day joyously.

Similarly “The refusal of the call”, is another phase which is important for

the formation of Archetypal Hero. Often when the call is given, the future hero first refuses to heed it. This may be from a sense of duty or obligation, fear, insecurity, a sense of inadequacy, or any of a range of reasons that work to hold the person in his or her current circumstances. He argues that:

"Refusal of the summons converts the adventure into its negative.

Walled in boredom, hard work, or 'culture,' the subject loses the power of significant affirmative action and becomes a victim to be saved. His flowering world becomes a wasteland of dry stones and his life feels meaningless-King Minos, he may through titanic effort succeed in building an empire or renown. Whatever house he builds, it will be....

All he can do is create new problems for himself and await the gradual approach of his disintegration. (59)

In this novel, in the beginning Partibhan receives the call for taking the leadership of his father's ashram, He tries to refuse the call but finally he accepts. In Joseph Campbell's thinking, the future hero might be afraid or feel like he or she cannot live with responsibilities or might not feel strong enough or smart to start an adventure. So the hero may refuse the call and prepare himself for future. But in the case of Partibhan, he refuses to the call because of personal reason. His father swami Parmanand left him and his mother twenty years ago to live a difficult life. So he hates him and refuses his call.

'Supernatural aid' is another prominent feature of formation of archetypal hero, According to Joseph Campbell; supernatural aid means the help by any magical helper. The helper does not have to be human. Once the hero has committed to the quest, consciously or unconsciously, his guide and magical helper appear or become known. More often than not, this supernatural mentor will present the hero with one

or more talismans or artifacts that will aid him later in his quest. In this novel the protagonist has helped by his followers who are guided by his thought. The helpers are not the supernatural helper but human beings. But still, some of his own supernatural power is also the reason to join him with his helpers. Sometimes his mantras and bhajans work for curing people and his disciples. When one of his followers is bitten by a snake he prays for God and chants bhajans which cures his follower. This is also the example of supernatural aid.

According to Joseph Campbell, 'Crossing of the first threshold' is an important feature of formation of archetypal hero. Here, the crossing of the first threshold means, when a person begins his or her adventure, the hero leaves his or her familiar neighborhood and normal life and goes into unknown and dangerous places where the rules are not known. Similarly Partibhan also leaves his familiar neighborhood and normal life and goes in to unknown place.

Partibhan goes to his father ashram, leaving his normal life and his love Shruti, whom he loves too much. That ashram is much unknown for him as he doesn't know any rules and regulation of the ashram. And finally inspired by the life of sparrow goes to a spiritual journey like pilgrims without money and any belongings. Partibhan leaves all these things, his love and his neighbor and goes to unknown and dangerous places.

Joseph Campbell further argues that, 'The Belly of the whale' is another feature of the adventure of the hero through which hero can be an archetypal hero. 'The belly of the whale' means, in the adventure the hero enters in the zone of danger. Entering 'the belly of the whale' is rather description, but simply means going somewhere dangerous. It is a reference to John who interring the whale in Biblical story. The familiar world has been left behind and the world of the adventure lies

ahead. For many heroes, this is a very frightening moment as they feel all alone and are aware of challenges to come. The hero may truly realize what an important task they have undertaken. It also represents the final separation from the hero's known world and self. Joseph Campbell says:

The idea that the passage of the magical threshold is a transit into a sphere of rebirth is symbolized in the worldwide womb image of the belly of the whale. The hero, instead of conquering or conciliating the power of the threshold, is swallowed into the unknown and would appear to have died... This popular motif gives emphasis to the lesson that the passage of the threshold is a form of self-annihilation. Instead of passing outward, beyond the confines of the visible world, the hero goes inward, to be born again... The temple interior, the belly of the whale, and the heavenly land beyond, above, and below the confines of the world, are one and the same. (90)

It presents the hero entered in the zone of danger to live his family or earthly pleasure. It looks like hero gets rebirth. Worldwide womb is the image of the belly of the whale. Here the hero got lots of difficulty and finally appeared to be an archetypal hero.

Similarly in the case of Partibhan, who also enters in the zone of danger faces many difficulties in his to spiritual journey. After being inspired by the life of sparrow he starts his quest for spirituality. As a result he starts a journey as a pilgrim from Manmed to Ganpatipul on foot, without money and belongings. This idea of Pratibhan is like as Campbell notion of entering into 'Belly of the Whale' or going somewhere dangerous. In this novel the protagonist Partibhan and his followers suffer a lot of problems.

In the beginning, they suffer from food and shelter. After walking few hours they feel tired and suffer from hunger. So, they go to nearest dhaba. But in the beginning, dhaba owner refuses their request because they are in large number and they have no money to pay for food. But if they work like a labor, the owner of the dhava will provide food for all, in return, as a deal. In the way they constantly suffer these types of problem. One day while they were searching a suitable shelter.

When we stopped a farm with a big Kuchha house, Swami Partibhan knocked on instate. A young man emerged... we are pilgrims on a journey to Ganapatipul and need shelter for the night... I am just a servant. The master is out of station...an hour later, Madhoo the servant turned up as we prepare shelter o night...you will have rice or roti for your dinner...the offer came as a surprise for us...Partibhan looked at Madhoo. You have already taken so much trouble...do you want me to sin by living you hungry while my family eats my wife is cooking rice and curry we too will have rice and curry then. (36-37)

Partibhan and his followers do hard labor for survival. Some time they are respected by the people like Madhoo, who is poor and works as a servant but provide them food and shelter. But some time they are hated by people. For the food and shelter they mostly try to pay through their labor. In the journey Partibhan gives spiritual speeches about his thought and what he learnt from his father.

In the course of their journey, one day they go along a way where there is a thick jungle. That jungle was hunted by a dacoit Brendra Pratap, who was very popular for his cruelty .Birendra Pratap and his gang robbed so many travelers who pass from that way. He was very cruel. Swami Partibhan's followers were frightened.

They remained in dilemma, but Partibhan never feel fear. They decided to spend their night there. He says that:

The overwhelming wind became an ally, helping us build the bone fires I relaxed as I felt its warmth seeping through my cloth...the fire dried the dew and we became comfortable after a while, with the earth as our bed and starry sky our cover. (89)

Swami Partibhan and his followers decide to spend their night in the jungle, so they collect some wood and fire them for the purpose of light. They are very hungry and tired but they had to spend their night using earth as a bed and sky as a cover. In the mid night they were attacked by dacoits. They told the gang about their journey. Dacoits ask for money. Ramanujam, one of the disciples, told that they do not have any possessions, and were just Pilgrims. But those dacoits do not believe them and threaten them if they do not give cash, than they will take the women. All the pilgrims become afraid. Then the leader of dacoit comes and says that they have some rules that they never kill women and children. Partibhan comes in front the leader of dacoit Birendra Pratap, and tries to convince him. He opines:

What you said about not hurting women and children...we dacoits too have our dharma...if you kill a father, would not you hurt a child. If you kill a husband or son would not you cause harm to woman... you said it your dharma not to heart a women or child. (92)

When Partibhan tries to convince the leader Birendra Pratap, he becomes angry because the voice of Partibhan was changing his thought. He gets insecure and hits Partibhan and makes him wounded.

The leader return with lightning speed and swung his rifle at Partibhan's face who fell on the ground, spewing blood...yet you talk

of making meuncomfortable...prepare to die ... Partibhan got back on his feet quickly, never removing hi gaze from the leader face. He did not even try to cover the wound, which was bleeding. (93)

Birendra Prratap, the leader of group, gives many types of torture but Partibhan never gets afraid. Even if those dacoits treat him cruelly and make him wounded he remains steady in his position. Partibhan never leaves his spiritual path and tries to convince them, telling that:

You want money, for what? Food? We helpless people in this wood are sure the divine will look after all our needs, even though we do not have a penny with us. Give up your violent ways. You still respect life and have settled scores with those whom you hated. What you are doing is worse and what those people did to you, because you have no reason or doing it any more. Give up your evil path. (94)

Partibhan gets success in his work. Birendra Pratap and his entire gang became inspired by his speech and thought to leave them. Being inspired by the words of Partibhan, Birendra Pratap and his entire gang surrender in front of the Police, the next morning. When the people know about this event, they believe that Partibhan is not a common man. This incident makes Partibhan very popular.

Similarly, one day in the course of their journey, a snake appears and bites one of his followers and disappears. All of them get panic, but nobody knows what to do and what not to do because they were very far from of the city. Piyushi, one of the members in that spiritual journey, who ties two inches above the bite. She tells that they should take him hospital immediately because he needs urgent treatment. With the help of a truck driver they go to nearest hospital but it was too late. On the way, Tarun's body was turning blue, his pulse was drooping. Partibhan says "Since we can

do nothing, let's pray and sing a bhajan". The guru begins to sing alone. His voice was melodious and its words pull the strings of the heart gradually. Every one joins him. Finally they reach a hospital and Tarun becomes saved. In this way, Partibhan completed different heroic tasks on the way, which make him an archetypal hero.

According to Joseph Campbell, 'Initiation' is second phase for the formation of Archetypal Hero. Initiation deals with the hero's various adventures in their journey. Road of trials, Meeting the mentor, Temptation, Atonement, Apotheosis and The Ultimate boon are the prominent features of second phase Initiation.

The road of trials, is a series of tests, tasks, or ordeals that the person must undergo to begin the transformation. Often the person fails one or more of these tests which often occur in threes. In this phase the hero endures a series of testes, tasks or ordeals that a person must undergo. This is a part of becoming hero. Campbell defines:

Once having traversed the threshold, the hero moves in a dream landscape of curiously fluid, ambiguous forms, where he must survive a succession of trials. This is a favorite phase of the myth-adventure. It has produced a world literature of miraculous tests and ordeals. The hero is covertly aided by the advice, amulets, and secret agents of the supernatural helper whom he met before his entrance into this region. Or it may be that he here discovers for the first time that there is a benign power everywhere supporting him in his superhuman passage... The original departure into the land of trials represented only the beginning of the long and really perilous path. (97-109)

In this phase, hero entered in the succession trials, where he did hard labor to find his success, on the way he helped by supernatural events or figures. It is most important phase to be an archetypal hero. Hero endures a lot of tasks and tests.

In this novel the protagonist Partibha completes many tasks, testes, or ordeals. And finally becomes an archetypal hero. In beginning, Partibhan lives his ordinary life and accept tasks which are given by his father to take the ownership of asharam. At first, he ignores his father's advice because he left him in his childhood. But later he accepts his father's heir and continues that asharam. One day being inspired by the life of a sparrow, to live care free life, he starts a spiritual journey like a pilgrim without money and belongings. Before taking ownership of that asharam he learns some spiritual mantra with his father. On the way he struggles with so many obstacles like, food and shelter, snake bite and so many other problems. He and his followers work like a labor for food and shelter and finally he returns to be a swami Partibhan. His thought becomes known as 'a operation free bird' and every one tell him Parasmani. He is followed by so many internal and external followers.

Meeting the mentor or goddess is another parts of initiation phase. After surviving the road of trials the hero may experience a great love in many stories. It may be romantic love, or it may be the warm heart filing love we feel for friends and family. It may also be an experience of a divine love. Either way the hero gains strength and wonderful feeling of well being from the experience.

This is the point when the person experiences a love that has the power and significance of the all-powerful, all encompassing, unconditional love that a fortunate infant may experience with his or her mother. This is a very important step in the process and is often represented by the person finding the other person that he or she loves most completely. He argues that:

The ultimate adventure, when all the barriers and ogres have been overcome, is commonly represented... This is the crisis at the nadir, the zenith, or at the uttermost edge of the earth, at the central point of the cosmos, in the tabernacle of the temple, or within the darkness of the deepest chamber of the heart. The meeting with the goddess is the final test of the talent of the hero to win the boon of love which is life itself enjoyed as the encasement of eternity. And when the adventurer, in this context, is not a youth but a maid, she is the one who, by her qualities, her beauty, or her yearning, is fit to become the consort of an immortal. (109-10)

When the hero became heart and not found how to escape from the problems, then with the help of god he became success and wins the boon of love where the life itself enjoyed. In this novel, the protagonist Partibhan and his thought becomes very popular. From the beginning of the spiritual journey to the end of his life he is loved by many internal and external followers. His thought “to live a carefree life like sparrow” loved by many peoples. Before taking the ownership of his father asharam he spends an ordinary life with his mother because his father had left him in his childhood but his mother loved him very much. After inspired by the life of sparrow, he starts a journey like a pilgrimage. In the course of their journey he is supported by many followers who adore him truly.

In the journey, meeting two brothers Ajoy Ghosh and Vijay Ghosh becomes amemorable point of his life because both of them were impressed by his ideas and join him. The wife of the younger brother Vijay Ghosh tries to stop them by saying, “do not go with them, they might be kidnappers they have hypnotized you. You are under their spell”. (99) But they don’t care about her and join the group. Similarly on

the way he was supported by so many followers who were the true admirer of Pratibhan. Swami Partibhan spiritual approach changed lives in a way never imagined before people had become prosperous, achieved what they never imagined they were capable of learned anew capacity to love and discovered love where previously they were alienated...Several groups of man and woman shared their experiences as they replicated Swamiji's operation free bird, a named he had coined... the idea living like a sparrow, yet evolving to the next level of human evolution was spreading. (258)

His idea of living like sparrow becomes very popular as they coined a name of Patibhan's journey and his idea as "Operation free bird". People believed that his words could transform and bring about an inner change they never experienced before. They called him Parasmani, a legendry alchemist stone. But one day he was killed by a sniper Pathan. In his short life he became very popular and achieved the status of the hero of a saint. Partibhan was a river that had merged with the ocean.

Woman as the temptress or temptation is another phase. In this step, the hero faces those temptations, often of a physical or pleasurable nature, that may lead him or her to abandon or stray from his or her quest, which does not necessarily have to be represented by a woman. Woman is a metaphor for the physical or material temptations of life, since the hero-knight was often tempted by lust from his spiritual journey. At some point in the adventure, the hero will be tempted to quit the journey and go home.

Atonement with the father is another phase. In this step, the person must confront and be initiated by whatever holds the ultimate power in his or her life. In many myths and stories this is the father, or a father figure who has life and death power. This is the center point of the journey. All the previous steps have been moving into this place, all that follow will move out from it. Although this step is

most frequently symbolized by an encounter with a male entity, it does not have to be a male; just someone or thing with incredible power. Pratibhan was abandoned by his father in his early age so he did not encounter other type of atonement with his father.

Woman as the temptress or temptation stage is not used in this novel but still the difficulties on the way were not minor. Partibhan never try to quit the journey and go home. He faces all obstacles which occurred in their journey and became a hero in very short time.

Apotheosis is another feature of formation of archetypal hero. When someone dies a physical death, or dies to the self to live in spirit, he or she moves beyond the pairs of opposites to a state of divine knowledge, love, compassion and bliss. A more mundane way of looking at this step is that it is a period of rest, peace and fulfillment before the hero begins the return. Campbell argues that:

Those who know, not only that the Everlasting lies in them, but that what they, and all things, really are is the Everlasting, dwell in the groves of the wish fulfilling trees, drink the brew of immortality, and listen everywhere to the unheard music of eternal concord. (167)

In this novel, the protagonist faces and survives the greatest challenges of his life. His journey from a common man to a hero of saint is full of struggle. He has an experience of the oneness and beauty of the universe. His thought to live like a sparrow makes him close to the nature after being inspired by the life of sparrow. He starts a journey like pilgrims without any belongings. In his journey, he becomes close to the nature or universe. After completing his journey from Manmade to Ganapatipul, he sits on the near sea beach and meditates about his journey from his childhood to spiritual journey. He has become very popular during this phase. Finally one day he gets killed by a shooter.

The Ultimate boon is another phases. The boon is the achievement of the goal of the quest it is what the person sets for a journey to get it. It is the most important achievement or the goal of the quest. It is what the person really wanders for. All the previous steps serve to prepare and purify the person for this step, since in many myths the boon is something which is transcendent like the elixir of life itself, or a plant that supplies immortality, or the Holy Grail. Campbell argues that:

What the hero seeks through his intercourse with them is therefore not finally themselves, but their grace, i.e., the power of their sustaining substance. This miraculous energy-substance and this alone is the Imperishable; the names and forms of the deities who everywhere embody, dispense, and represent it come and go. This is the miraculous energy of the thunderbolts of Zeus, Yahweh, and the Supreme Buddha, the fertility of the rain of Viracoch, the virtue announced by the bell rung in the Mass at the consecration, and the light of the ultimate illumination of the saint and sage.(182)

In this novel the ultimate boon is protagonist Partibhan being enlightened. He becomes very popular for his spiritual journey . His spiritual power, his ideal thinkings, his carefree understandings and his ability to change other's perception makes him a spiritual hero. Partibhan, who once spent an ordinary life, takes the leadership of his father asharam after his father. He gets some spiritual knowledge through his father. After inspired by the life of sparrow, which does not care future and lives each days joyously he also becomes like a sparrow and leads others to be like the sparrow too. He starts a journey without any belongings like the life of sparrow. This becomes inspiration for the common people. He is also followed by many external and internal followers.

Acutely aware that the spiritual movement started by the journey needed a push throughout the world, swami Partibhan started accepting invitations from abroad. His first visit was to Los Angeles where he spoke to a large gathering. The invitation came after several groups of people started operation free bird on their own and shared their experiences through internet communities this started a chain reaction and more and more people were discovering joy forever. (245)

A promising life has ended prematurely. Yet he was the author of a new moment and had brought in what could be called spiritual evolution. Partibhan leaves his life in a very young age being shot by a Pathan. But in his short life, Partibhan has achieved the status of a saint. Thousands of people get benefit from his advice and sermons. People believe that his words could transform and bring about an inner change they never experienced before. They called him Parasmani, the legendary Alchemist stone which turned everything to gold by a mere touch. Finally he became a hero of a saint.

Return is third phases for the formation of archetypal hero. It deals with the hero's return home with knowledge and power acquired on the journey. Including the phases like: refusal of the return, the magic flight, rescue from without, the crossing of the return threshold, master of the two worlds and freedom to live.

Refusal of the return is the first phase of return. It means, sometime, when the adventure has been a glorious or very satisfying one, the hero refuses to come back to normal life. If the hero is concerned that his or her message will not be heard, he or she may also refuse to return.

Having found bliss and enlightenment in the other world, the hero may not want to return to the ordinary world to bestow the boon onto his fellow man.

Campbell says that:

When the hero-quest has been accomplished, through penetration to the source, or through the grace of some male or female, human or animal, personification, the adventurer still must return with his life-transmuting trophy. The full round, the norm of the monomyth, requires that the hero shall now begin the labor of bringing the runes of wisdom, Even Gautama Buddha, after his triumph, doubted whether the message of realization could be communicated, and saints are reported to have died while in the supernal ecstasy. Numerous indeed are the heroes fabled to have taken up residence forever in the blessed isle of the unaging Goddess of Immortal Being. (193)

When the hero found their journey has been a glorious then the hero does not want to return in his back life. In this novel, the protagonist, at first, was spending a common life with his mother. His father had left him in his childhood. He was dating a nice girl Shruti a daughter of a rich industrialist but he did not have money to marry her. He had sunk in debt. He has his own problems in his life as most of the ordinary people do. But after he had gone to the spiritual journey, his perception, way of thinking, his faith and belief has changed. He begins to be happy for others. He begins to think for others also. His ordinary life becomes transcendental. He starts to sing bhajans, chant mantras and he totally ignores what comes next. That is why he is in a journey without belongings. Even after his return from the journey he does not return to his ordinary life. He has made his own spiritual world which is very different from his

ordinary world. He does not want to return to his ordinary world because he has been completely changed.

After Samadhi of his father he has taken all the ownership of asharam.in the very short time. Partibhan has achieved the status of a saint. He has become an archetypal hero. His journey is known to everyone as ‘operation free bird’ in national and international level. He never tries to return in his back life. On the day he gets shot, thousands of letters of gratitude were pouring in to the asharam from all parts of world. They describe how swami Partibhan’s spiritual approach changed their lives. Partibhan lived selflessly and he did not fear death.

The followers of Partibhan call him Parashmani. The legendary stone which turned everything to gold by a mere touch. The magic flight is another feature to the formation of archetypal hero. Sometimes the hero must escape with the boon, if it is something that the gods have been jealously guarding. It can be just as adventurous and dangerous returning from the journey as it was to go on it. Campbell argues that, “If the hero in his triumph wins the blessing of the goddess or the god and is then explicitly commissioned to return to the world with some elixir for the restoration of society, the final stage of his adventure is supported by all the powers of his supernatural patron. (197)

In this novel, the protagonist is never proud and without virtue. In his Journey, he always mediates the god along with his followers. With the bless of the God, they complete their journey and prove that a common man also can be enlightened by the quest of knowledge and live freely like sparrow. Finally, he becomes the hero of a saint.

Similarly, Rescue from without is another phase. Just as the hero may need guides and assistants to set out on the quest, oftentimes he or she must have powerful

guides and rescuers to bring him back to everyday life, especially if the person has been wounded or weakened by the experience. Campbell argues that:

The hero may have to be brought back from his supernatural adventure by assistance from without. That is to say, the world may have to come and get him. For the bliss of the deep abode is not lightly abandoned in favor of the self-scattering of the wakened state. (207)

Here also, when the hero Partibhan starts his spiritual journey after being inspired by the life of sparrow, he was supported by many followers of the ashram like, Sneaha, shruti, Sanjeev Nikhil and other supportive friends. They started the journey like pilgrims, from Manmad to Ganapatipule without any belongings to prove his thought to live like a sparrow that does not care of future and live every day happily. On the way of his quest, all his followers support him like a guide or assistants in every problem in the journey like managing food and shelter for all. They work like a labor for food because they have no money. While snake bit Tarun, everybody give concern to him. They sing a soulful bhajan for the recovery or cure. Similarly while they encounter with a gang of dacoit, who hits Partibhan brutally, his followers cure his wound and encourage him. Without their support, the protagonist Partibhan could not complete his journey of quest.

The crossing of the return threshold is another feature in which the hero crosses a threshold to return just as when the adventure began. The hero's task at this point is to remember what was earned during the quest, and to use it to make life better for him or her and others.

The trick in returning is to retain the wisdom gained on the quest, to integrate that wisdom into a human life, and then maybe figure out how to share the wisdom with the rest of the world. Campbell argues that:

The returning hero, to complete his adventure, must survive the impact of the world. Many failures attest to the difficulties of this life-affirmative threshold. As dreams that were momentous by night may seem simply silly in the light of day, so the poet and the prophet can discover themselves playing the idiot before a jury of sober eyes. The easy thing is to commit the whole community to the devil and retire again into the heavenly rock dwelling...then the work of representing eternity in time, and perceiving in time eternity, cannot be avoided" The hero returns to the world of common day and must accept it as real. (226-227)

In this novel, the hero Partibhan learns some spiritual knowledge with his father Guru Parmanand and some knowledge he learns himself with the help of meditation and his own labor. On the journey of quest he used all those quality to help the peoples. When Birendra Pratap a notorious dacoit, and his entire gang surrender or leave his violent path after being inspired by the thought of Swami Parmanand .This event made the very popular. Common people believe that Partibhan is son of God and he has a power to cure all diseases and problems .One day when he was crossing a village some villagers came up with a strange request. They said, "A youth in our village is ill Swami ji. He is suffering from cancer. He is the only hope of his aged parents. Please visit his house to bless him" (126). Swami Partibhan accepts his request and next morning he goes to his house and cures that boy with the disease. In this way, he helps many people from their problems.

Master of the two worlds is another feature of Return. It is important feature of formation of archetypal hero. At this point in the journey, the hero has learnt how to be comfortable with the everyday world and the world of adventure. The hero is

comfortable with him or herself and with the rest of the world too. He or she is equally comfortable in both places, and may be ready to be guide for someone else.

This step is usually represented by a transcendental hero like Jesus or Gautama Buddha. For a human hero, it may mean achieving a balance between the material and spiritual. The person has become comfortable and competent in both the inner and outer worlds. Campbell argues that:

The individual, through prolonged psychological disciplines, gives up completely all attachment to his personal limitations, idiosyncrasies, hopes and fears, no longer resists the self-annihilation that is prerequisite to rebirth in the realization of truth, and so becomes ripe, at last, for the great at-one-ment. His personal ambitions being totally dissolved, he no longer tries to live but willingly relaxes to whatever may come to pass in him; he becomes, that is to say, anonymity. (229)

After completing this phases its change the attitude of individual, they live their personal ambitions. They were equally comfortable in both places, and may be ready to be guide for someone else and became comfortable.

In this novel the protagonist Partibhan is a human legend. As a common man he starts his journey of life and ends with becoming an archetypal hero. Who knew as, 'The Parashmani' a legendary stones which turned everything to gold by a mere touch. After joining the asharam of his father guru Parmanand, he learns some spiritual knowledge of guru hood with his father through the medium of Shakti-path and starts to live in his asharam. His entire negative attitude about his father gets changed. One day his father takes Samadhi and becomes one with the god. After that Partibhan takes the ownership of asharam and starts preaching the followers of the asharam.

Seeing a sparrow who is feeding without thinking about tomorrow, he tries to live like a sparrow and starts a spiritual journey from Manmad to Ganapatipule in Ratnagiri about six hundred kilometers, on foot, without any belongings and money like sparrow.

On the journey he faces many obstacles and learns many things to how to be comfortable with the everyday world and the world of adventure. With the help of spiritual knowledge and courage he solves his entire sufferings which refers to the peace of soul.

After the journey is completed he returns back to the asharam. His heroic deeds and spiritual knowledge becomes very popular in the national and international level. He is invited by several groups of people from abroad. His journey becomes popular as "Operation free bird".

Freedom to live is another prominent feature of formation of archetypal hero. It means, when a person has survived a great adventure and has learned to accept him or herself, they often became free from the fear of death. Mastery leads to freedom from the fear of death, which in turn is the freedom to live. This is sometimes referred to as living in the moment, neither anticipating the future nor regretting the past. He argues that:

The hero is the champion of things becoming, not of things become because he is. 'Before Abraham was, I AM.' He does not mist apparent changelessness in time for the permanence of Being, nor is he fearful of the next moment (or of the 'other thing'), as destroying the permanent with its change. 'Nothing retains its own form; but Nature, the greater renewed, ever makes up forms from forms. Be sure there's

nothing perishes in the whole universe; it does but vary and renew its form.' Thus the next moment is permitted to come to pass. (243)

Partibhan completes his spiritual journey, which makes him courageous and fearless. In the journey, he does many heroic activities. He becomes exactly like that for what he had started that journey. He wants to live like a sparrow.

Swami Partibhan become free from the fear of death, he went one place to another place to teach to live like a sparrow without fear of death. In very short period he became a hero of a saint. But all days are not same, one day when he going to his presentation he was shooting by a sniper, Pathan. His followers try to take them to the hospital but on the way he leaves his life. Before his death he gives all knowledge which he learnt from the spiritual journey from the way of Shakti –path and from his father to the Sneaha, who is a very old follower of their asharam. After his death all the followers call him Parashmani.

As Joseph Campbell argues, in monomyth, the hero begins in the ordinary world and receives a call to enter an unknown world of strong power and events. The hero who accepts the all call to enter his strange world must face tasks and trials, entire alone or with assistants, like Partibhan who accepts all the challenges of the unknown world like Buddha and Jesus. He is totally prepared to challenge any problem which may occur any time in his quest. With the help of their followers he completed their quest of journey. His heroic deeds in his journey make him popular. In very short time he became the hero of saint like Campbell's archetypal hero.

Similarly like Campbell, Northrop Frye and Carl Gustav Jung are critics who defined the archetypal hero. Northrop Frye suggests that universal Archetypal Hero exist as common to all society and throughout the age in the form of the passing of the season. He divided the journey of archetypal hero depending upon Seasons: spring in

birth, growth in summer, aging in fall and withering in winter. Like Campbell: hero's born, departs on a journey, struggle and returns.

Frye's basic theory of the seasons follows the central theme of the formation of archetypal hero. He explain that the importance of the hero in myth lies in the fact that they are convinced in human likeness, are driven by the force of nature and encountered the passing of seasons such as the passing of human aging. Frye describes this mono- myth in his mythoi of summer and romance:

The complete form of romance is clearly the successful quest and such a completed form has three main stages: the stage of the perilous journey and the preliminary minor adventures, the crucial struggle, usually some kind of battle in which either the hero or his foe may be die and exaltation of the hero. (187)

As stated above, Frye's seasonal phases of spring, summer, autumn and winter are linked in to the hero quest myth as the central focus within his literary modes of comedy, romance, tragedy and satire. Comedy is aligned with spring because the genre of comedy is characterized by the birth of the hero; it also symbolizes the defeat of winter and darkness. Romance and summer paired together because summer is the climax of life in seasonal calendar, autumn is the dying stage which parallels the tragedy genre. Because it is known for the fall of demise of protagonist. Similarly satire is disillusioned and mocking form of the other genres, the return of chaos and defeat of the heroic figure.

Similarly in this novel protagonist Partibhan's journey from a common man to an archetypal hero can categorize on the seasonal theory of Northrop Frye: spring, summer autumn and winter, where spring means birth of hero, autumn like tragedy, summer is climax and satire is victory of hero or to be an archetypal hero. Partibhan

begins his spiritual journey motivated by the life of sparrow. On the journey he suffered with many destructive problems and finally come out to be a hero. In very short period he became the hero of the saint. Everyone started to call him 'Parashmani'. He left his ordinary life and come out to a transcendental life. His journey is called 'Operation Free Birds'.

Carl G. Jung is another critic who define archetypal hero. He used the concept of archetype in his theory: Human Psyche. He believes that universal mythic character Archetypes raised within "The collective unconsciousness". He divided archetype in to four sections: The self, Shadow, Anima and Animus and Persona, the self is an archetype that represent the unification of the unconsciousness and consciousness of individual. Shadow can appear in dreams or vision. It might appear as a snake, dragon or some dark figure. Similarly anima and animus is male images in female psyche and female image in male psyche. It is the true self. And the persona is how hero presents his self to the world:

The universal hero myth always refers to a powerful man or god-man who vanquishes evil in the form of dragons, serpents, monsters, demons, and so on, and who liberates his people from destruction and death. The narration or ritual repetition of sacred texts and ceremonies, and the worship of such a figure with dances, music, hymns, prayers, and sacrifices, grip the audience with numinous emotions and exalt the individual to identification with the hero. (68)

As stated above the hero in his journey faces many obstacles, fight with different evils and dark figure and finally come out to be an archetypal hero and every one respect him. Similarly in this novel Partibhan fight with different evils like snake; poison, notorious dacoit Birendra Pratap and others.

The leader returned with lightning speed and swung his rifle at swamiji's face, which fell on the ground spewing blood. You are a fly to me. I can squash the life out of you in less than a second. Yet you talk of making me uncomfortable, prepare to die you fool. (93)

Similarly on their journey Partibhan and their followers got and solved all the problems like a hero. He started his journey to be inspired by the life of a sparrow: that is how a sparrow spends his life happily and joyously without any problems his journey like a pilgrimage no one can carry money and any belongings like a sparrow. Finally he got successes in their journey.

He became very popular on national and international levels. His journey is called 'the operation free bird' and Swami Partibhan is known as a Parashmani: The legendary alchemist stone which turned everything to OK by a mere touch. He became the super human or hero like all the archetypal heroes of the past.

III. Journey towards spiritual Enlightenment

This research analyses the Kartik Sharma and Ravi Nirmal Sharma's novel, *The Quest of Sparrow: Explore the Joy of Freedom*, where the protagonist Partibhan comes out to be an archetypal hero who started a spiritual journey being inspired by the life of sparrow. As other archetypal heroes such as Jesus Christ, Buddha and other spiritual thinkers, Partibhan is also an archetypal hero who has left his ordinary life and come out to a transcendental life. Even if he is a human his knowledge and experience has made him above human. It means he has become a super human like all the archetypal heroes of the past.

Before going to the spiritual journey, Partibhan was a normal man with normal behaviour. He had his own life, his own problems; problems of money; fear from the loan sharks. All his problems were like that of ordinary people. He had never thought that he could leave all the affairs of the world and be a 'Swami' or a simple man with enlightened thoughts. He could never think that he can be an ideal, he can gain so many followers and he can give them knowledge. But after being inspired by the sparrow, he began to change. He got a call of unknown force in the form of sparrow. Then he began a strange, adventurous and mysterious journey for the quest of knowledge.

Joseph Campbell has described the seventeen stages for the formation of an archetypal hero, which can be compared to Partibhan's spiritual quest and his journey. His journey is not just a journey accompanied by his followers or it is not just an adventure. It is the true quest for freedom. It is the quest for the peace and harmony which is usually said in this novel as 'to live a life like a sparrow'. Just like somebody who does not care about his personal pain or sorrow and the one who does not care

about future. It is just like a transcendental ego which is far from this materialistic world.

As we know about Buddha, who was the prince of a palace with all the luxuries of the world, was not satisfied with his life. He was in the quest of knowledge which can make him enlightened. He wanted peace and harmony in his life which he could not get while staying in the palace. He went on a journey for it without telling anybody and without any belongings. Just like Buddha, Partibhan is also in quest of knowledge which can make him enlightened. He left his ordinary life and started a spiritual journey which made him enlightened. He shared his knowledge, helped people get rid of their problems through his knowledge and he became an archetypal hero.

People's faith on him, their respect on him, and their letters of gratitude proves that Partibhan was an ideal for the people. People called his 'Parasmani' which is a legendary stone that turned everything into gold. It is an honor for Partibhan to be called a man whose mere touch makes everything ok. He has achieved all these honor and respect through his struggle and knowledge. The journey of physical sufferings has taught him the lesson of life. He has learnt to think much more than physicality. His thinking has changed other's thinking. That is why Partibhan is an archetypal hero.

Work Cited

- Campbell, Joseph. *The Hero with a Thousand Faces*. New Jersey: Princeton University Press, 1949. Print.
- Chanda, Dipa. Rev. of *The Quest of the Sparrows* by Kartik Sharma and Ravi 'Nirmal' Sharma. 4 Jan. 2012. <<https://www.smatrerchoice.in/buy/book-review-quest-sparrows>>. Web.
- Frye, Northrop. *Anatomy of Criticism: Four Essays*, New Jersey: Princeton University Press, 1957. Print.
- Jung, Carl Gustav. *Man and his Symbols*. New York: Dell Pun, 1968. Print
- Mital, Atul. "A Little Bird Told Me: Rev. of *The Quest of Sparrows*." *The Hindu*. 14 January, 2012.
- Sharma, Ravi. Nirmal, Sharma Kartik. *The Quest of the Sparrows: Explore the joy of Freedom*. New Delhi: Rupa Publications, 2011. Print.
- Winnowed, Friday. Rev. of *The Quest of the Sparrows* by Kartik Sharma and Ravi 'Nirmal' Sharma. 9 Nov.2012.
<<https://www.winnowed.blogspot.com/2012/11/book-review-quest-of-sparrows-by-kartik.html>>.Web.