

I. General Introduction

Paulo Coelho and *The Valkyries*

Paulo Coelho's *The Valkyries* is the text the researcher has chosen for the sake of examining analytically the inherently distant spiritual voice. In this novel two characters Paulo and Chris, husband and wife, can't find solace and satisfaction, happiness and pride even in the apex and acme of material prosperity. There is comfort and contentment. But Paulo is still feeling inwardly tormented by a sense of painful lack. The more his life moves materialistically towards calmness, comfort and contentment, the more he feels frightened by the widening space of emptiness. As a result his mind turns towards those things which carry supernatural touch and spiritual grandeur. Gradually he feels disenchanted with the glitter and glamour of materialistic luxury of life. The emerging disenchantment with this materialistic world brings him ultimately in touch with the seductions of spirituality. The angelic, ethereal and spiritual welcome him. As a result he comes in quest for the supernatural, the mysterious and the transcendently sublime. In the course of his journey he happens to mix with a kind of supernatural beings. His contact with the supernatural beings brings a profound importance of the beyond in the trivial mode of immanent life. When the beyond supervenes the immanent life gets enriched and enriched. If all human beings put themselves on this path, entire humanity will flourish like flowers.

Coelho had thought about his artistic career which his upper middle class family disliked. Because of this his schooling period was troublesome. At seven, he entered the Jesuit school of San Ignacio in Rio de Janeiro, Paulo came to detest the obligatory nature of religious practice. However, although he hated praying and going

to mass, there were compensations. In the school's austere corridors, Paulo discovered his true vacation. He won his first literary prize in a school poetry competition and his sister, Sonia, recounts how she won an essay prize by entering solve thing that Paulo had discarded in the wastepaper bin.

However, Paulo's parents had very different plans for their son's future. They wanted him to be an engineer and tried to stifle his desires to devote himself to literature. Their obstinancy and his discovery of Henry Miller's *Tropic of Cancer* arouses Paulo's spirit of rebellion, which begins to follow the family rules. His father took his behaviour as a sign of mental illness and when Paulo was seventeen, he twice had him committed to a psychiatric hospital, where Paulo underwent several sessions of electro convulsive therapy.

Shortly after this, Paulo became involved with a theatre group and began working as a journalist. In the eyes of the comfortably-off middle classes of the time, the there was a horsed of immorality. His frightened parents decided to break their promise not discovery of Henry Miller's tropic of cancer aroused Paulo's spirit of rebellion, and he began routinely to flout the family rules. When he came out, Paulo was even more lost and more enclosed in his own private world. In despair, the family called in another doctor who told them: Paulo isn't mad and he shouldn't be in a psychiatric hospital. He simply has to learn how to face up to life. Thirty years after these experiences Paulo Coelho wrote *Veronica Decides to Die*.

After this period, Paulo returned to his studies and it looked as if he was finally going to follow the route his parents had prepared for him. Not long afterwards, though, he dropped out and went back to the theatre. This was in the sixties, and the hippie movement had exploded onto the world scene. These new trends took root even in Brazil, ruled at the time by a repressive military regime.

Paulo wore his hair long and made a point of never carrying his identity card; for a time he took drugs, wanting to live the hippie experience to the full. His passion for writing drove him to start a magazine, of which only two issues were ever published.

Around this time, the musician and composer, Raul Seixas invited Paulo to write the words to his songs. Their second record was a huge success and sold more than 500,000 copies. This was the first time Paulo had earned a large amount of money. Their partnership continued up until 1976. Paulo wrote more than sixty songs with Raul Seixas, and together they changed the Brazilian rock scene. In 1973, Paulo and Raul became part of the *Alternative* society, an organization that opposed capitalist ideology, defended the individual's right to do what he or she pleased, and also practiced black magic. He later described these experiences in *The Valkyries* (1992).

The dictatorship considered these subversive, and Paulo and Raul were detained and imprisoned. Raul was soon released, but Paulo was kept in for longer because he was considered to be the 'brains' behind the colic strips. His problems did not end there however, two days after his release. Paulo was seized as he was walking down the street and taken to a military torture center where he remained for several days. According to him, he only escaped death by telling them that he was mad and had already been admitted to mental hospitals three times. He started physically harming himself when his kidnappers were there in the room, and in the end, they stopped torturing him and let him go. This experience marked him deeply. At twenty-six Paulo decided that he had enough experience of life and wanted to be normal. He got a job at the record company, Polyram, where he met the woman who would later become his wife.

In 1977, they moved to London, Paulo bought a typewriter and started writing, without much success. The following year, he returned to Brazil, where he worked as an executive for another record company, CBS. This only lasted three months, after which he separated from his wife and left his job. In 1979, he met up with an old friend, Christian Oiticica, whom he would later marry and with whom he still lives.

In 1987, a year after his completing that pilgrimage, Paulo wrote his first book *The Pilgrimage*. The book describes his experiences during the pilgrimage and his discovery that the extraordinary occurs in the lives of ordinary people. The book was published by a small Brazilian publishing house and although it received very few reviews, it was sold abundantly. As a writer of fiction, Coelho has recently become a somewhat peculiar writer. His uniqueness as a writer has emerged from what he has introduced in his novels. He has pleaded for human beings to adventure for the pleasure of the transcendence. He has aptly pin-pointed that the climatic development of materialism has made humanity uglier, entrapped our souls and wounded the heart of humanity. According to the Coelho, the moment to treasure of the beyond can be grasped if the prospect of humanity becomes elevated and enlightened.

The paradoxical relationship between insanity and normality has shaped the basic ethos of Brazilian culture. The shaping spirit of Brazilian culture is spiritual in nature. Similarly strong anti-materialistic spirit has gained an upper hand in textual boundary of *The Valkyries*. Coelho has emphasized the critical necessity to view life in a somewhat different way. He is cautious of the growing insanity in the postmodern humanity. Coelho is of the opinion the insanity comes when human beings begin to behave like someone. Instead of realizing the full-fledged potentiality, nowadays human beings have started behaving like someone. This sort of problematical plight has made humanity withering.

Brazilian culture has been affected by two things; one is Brazilian outlook on life and Brazilian view of religion. Life is regarded by Brazilian culture as an embodiment of fresh miracle. Coelho is of the opinion that life reveals its potentiality when it interacts with people. Similarly, religion is perceived as a sustain and shaping force of life. These two views regarding life and religion have shape the underlying ethos of Brazilian culture.

Coelho is a Brazilian writer whose famous novels include *The Fifth Mountain*, *By the River Piedra I Sat Down and Wept*, *Warrior of the Light*, *The Zahir*, *The Alchemist* and *The Valkyries*. Paulo Coelho is one of the most beloved authors of our time. With sales of more than 75 million copies worldwide, his books have been translated into 61 languages and published in 150 countries. He is the recipient of numerous prestigious international awards, among them crystal award by the world economic forum, France's chevalier de Ordre national de la legion d'ltonneur and Germany's Bambi 2001 Award. He was inducted into the Brazilian Academy of letters in 2002. Mr. Coelho also writes a weekly column syndicated throughout the world.

Owning to sky rocketing popularity of his works, Coelho has succeeded in selling more than forty-three million copies of his books. Coelho says, elsewhere in his novel, that ancient wisdom, esoteric knowledge and tradition are equally important at present. Presently the west is thriving on materialism and secular humanism. The west's total submergence upon extreme individualism and atheism has weakened the organic power of the entire western civilization. For Coelho, the present is the right time for the west to go back to its virile tradition, nourishing root, ancient knowledge, nurturing spirituality and esoteric wisdom. To Paulo Coelho the entire western civilization is deeply wounded by the negative impacts of materialism scientific and

technological evolution. Coelho claims that the search for the treasure of tradition, esoteric wisdom and spirituality can cure the malaise of the western society. This golden message has been unheard by Coelho through the medium of his fiction. Almost all of his recent novels are brimful of the message that tradition, ancient wisdom, faith in spiritual power of the beyond are essential to treat the sick psyche of western civilization. Coelho believes that the bleak and despairing prospect of humanity can be perfected by virtue of transcendence and a tendency to go beyond the ordinary and common place.

The Alchemist is one of the most famous novel of Coelho. In this novel, a teenage boy named Santiago starts his search for a treasure supposedly hidden beneath the Egyptian Pyramid. Santiago's quest was hampered by innumerable disasters and catastrophic events, which he fell on his way. At times, he decided to stop his quest. He, however, overcame his fear, strengthened his hope and finally got the treasure. This outer quest of Santiago is extended to the level of a parable. The main character Santiago's quest for the treasure beneath the Egyptian pyramid resembles a quest for the beyond, the supernatural. After getting this treasure, Santiago felt as if he has got the ultimate treasure of life, the emerald of transcendence. Through the medium of *The Alchemist*, Coelho has sought to spread the message that the caste of transcendence makes human life a perfect, whole.

In the *The Pilgrimage*, Coelho has dramatized the inevitable necessity of ancient wisdom in the era of extreme materialistic development. by the same taken Zahir projects how modern man's obsession with the image of money and materialism has degraded him.

Coelho's leading works are in the form of adventure narrative. By taking this sort of narrative form, he has been prescribing adventure for the transcendence as an

effective way to batter the languishing and lethargic humanity. Coelho is the first author to realize the power of the unknown in elevating humanity.

In the famous book *Veronica Decides to Die*, there is a feeling of a lady who knows her death is near. Veronika seems to have everything she could wish for but she is not happy and she decides to die for which she takes over rose of sleeping tablets and wakes up in the local hospital. There she is told that although she is alive now her heart is damaged and she has only a few days to live. This story follows her through the intense days of her life. During this period her attitude is changed. She gets different meaning of her own past experience. In this situation she discovers things which she had never before. This develops the interest for love and she man's to live if possible.

In *The Devil and Miss Prilin*, a stranger arrives in the small mountain village of visco searching for the answer to a question that torments him: Are all human beings, in essence, good or evil? In this famous novel Coelho's unusual protagonist sets the town a moral challenge from which they may never recover, a fascinating meditation on the human soul. The novel illuminates the reality of good and evil within usual and our uniquely human capacity to choose between them.

The manual of the warrior of light is an invitation to each of us to live our dream to embrace the uncertainty of live and to meet our own unique fate. In this imitable style, Paulo Coelho helps us to discover the warrior of light within each of us. Here the warrior of light is the one who appreciates the miracle of being alive, one who accepts failure and whose quest leads him to be the person he wants to be.

Eleventh Minutes tells the story of a Brazilian girl Maria, whose first innocent brush with love leaves her heart broken. At a small age, she becomes convinced that

she will never get true love. A negative attitude to love develops in her and the story ends her working as a prostitute.

In the western society, Coelho has become a treasure of transcendence. In the present century in which material prosperity is valorized. Coelho is somewhat like sudden gain to those who are thirsty for spiritual wisdom. In the western society blinded with extreme individualism and freedom, Coelho is a bright eye of spiritual sparkle. He is a sort of healing balm for the civilization that has been engulfed in obsession, alienation, estrangement, solipsism and killing loneliness. In the western community intoxicated with extreme materialism prosperity, Coelho is an inevitable change. The writings of Paulo Coelho give us a sense of conversation. We get the sense that a person whose experience is similar to us is sharing his experience with us, and instructing us the right way of life. The writings of Coelho can be understood more the words of Esinger. He writes, "This is the reason behind the fame of Coelho which he has achieved by using only those people as character which he himself has lived" (145).

The Valkyries is the story of how dissatisfied voyagers traveling on a Mojave desert happened to meet a kind of supernatural woman race called Valkyries, who drove bike on the desert. Having matched Valkyries, Coelho's disappointed and disillusioned voyagers felt profoundly contended. Elsewhere in his novel, Coelho's characters are often ruined by the transforming influences of the known, then represents it as being recuperated and regaled by the caste of unknown. His fascination with the spiritual quest dates back to his happy days, when he traveled the world learning about secret societies, oriental religions and mysticism.

This book is autobiographical, but told from the third person. It deals with exorcism of personal demons and discovering one's strength. It also deals with

relationships among people, in this case, Paulo and his wife, Chris. The plot involved Paulo going to the Mojave desert to meet the Valkyries themselves, a group of warrior women who travel the desert on motorcycles. At the very beginning of the story, "I", Coelho's master in RAM shows him a copy of the poem by Blake that says "we destroy what we love" and this theme is central to the story.

In Coelho's *The Valkyries* two major characters, the protagonist and his wife, are seen living a nice and harmonious life. Their conjugal harmony was thriving. Occasionally there arose certain disagreement from reasonable causes. In addition to these occasional disputes and disagreements, there was perfect serenity and good understanding between them, in the garden of their conjugal understanding and upliftment. There was no bone of contention. All of a sudden, Paulo the protagonist, happened to feel disenchanted with the way he was living. Day after day the intensity of his disenchantment and discontentment welled up.

In parallel to the gradual emergence of disappointment and disillusionment with his life, Paulo inwardly realized that he is intuitively yearning for something which is ethereal which is dreamy, preternatural and somewhat spiritual thing. The moment he began to pouter about sudden disruption in the consistency of his life, the more confused and confounded he turned out to be. As a result he took less sustained interest in the earthy and down to earth approach to handling life.

This much more pre-occupation with the materialistic aspect of life created a kind of inner void. The more his consciousness strived to tune a quantum leap, the wider the void turned out to be. The expanding created further pang in him. As a result, the protagonist but necessarily inclined to develop a kind of frantic fascination with the transcendental. He sharpened his insight and perceptivity. He decided to take a spiritual longing for the ethereal and spiritual. he was much more eager to put

himself on the path of exploring the grand cause of the beyond and the para-normal. His mindset was on the one of sea-change. His quest for the transcendental and the authentic spirituality was inevitably bound to take momentum.

In the midst of this kind of imminent transformation, his wife continued to discourage him to embark and undertake on the journey of the transcendental and the esoteric. Fed up with the drabness and dreariness of national knowledge and wisdom Coelho was determined to seek the esoteric and the transcendental eccentric and exotic. But, contrary to his expectation, Coelho's wife continued to pose a great problematic and hassle.

Great riddance, this hassle did not trouble his iron-clad determination to plough a lovely furrow of esoteric wisdom and taste of the beyond. To his own surprise Coelho's wife came to extend a helping hand to him. Encouraged and assisted by his wife, Coelho missed his courage completely and put himself on the path to self exploration and the exploration of subjectivity and transcendental eccentricity. He, aided by his wife, undertakes a mission to explore the unknown territory of the beyond. At the cost of the immanent, he is avid for exploring the unknown area of the unknown. He travels to different place. By chance he happens to come across a group of different race termed Valkyries. From near he observed the rampage of Valkyries. He, in the course of his exploration, finds himself enriched and enhanced by his close proximity with nature. He frankly stakes a claim that he is authentically in touch with an angelic and ethereal spirit. He went so far as to say that the whole universe is cooperating him to achieve his goal. This fall claim itself stands a convincing evidence to support that Paulo obtained an authentic taste of the beyond and the esoteric. After accomplishing this level of supra-consciousness, Paulo realizes that he has achieved what a rational man dedicated to spirituality is capable of. But the

transcendental, with which Coelho is in the future with, is not life denying.

Transcendentalist is not life-denying. It is life enriching. It is involving. It is uplifting, elevating ameliorating and accentuating. This is the process where by life can achieve its wholeness. Both body and spirit, mind and corporeal, self and soul, earthly and ethereal are not dichotomous. They are complementary. Life is an organic whole. Dichotomies used to be reconciled. Only individual life unfolds its mystery. This is the process whereby entire humanity can prosper.

Throwing brief spotlights upon those representative works of Paulo Coelho the researcher once again moves into the text called *The Valkyries*. The chosen text *The Valkyries* narrates the protagonist's intense longing for transcendental awakening. Before he took an initiative toward achieving transcendental level of awakening, Paulo, the narrator, was fed up with a morbid taste of temporal life. The temporality of worldly secular life created a kind of disenchantment on the part of the narrator. He felt as though his life is devoid of any meaning. Moreover, he feels as if he has realized the utmost sterility of life. At that time his life hovered on the brink of emptiness. He was about to realize increasingly the utter sterility and emptiness of life. When his increasing awareness as to the sterility and emptiness of life reached its climactic level quantum leap came over his consciousness. The protagonist embarked on a journey of collecting angelic experience. Paulo Coelho's *The Valkyries* is to some extent enigmatic. Coelho at least partly intended it to be so. In a nutshell, he discovers new aspects of his psyche and develops new angles on his existing skills. After a consultation with his mentor, he takes a journey to Mojave desert to find what it is that they seek. Our author is in engaged in a quest, a search for his personal sure, will be convinced from the start that she accompanied him throughout the journey. They wander off in full sun one day, take their clothes off and wandered spontaneously.

They turn out to be a bond of leather-clad women who have profound mystic powers which they practice amidst their regular partying.

Actually the protagonist Paulo does not escape from the emptiness, doubleness and dreariness of life. In other words the protagonist is affected with the daily dreary life. Suddenly his stable psyche took one hundred and eighty degree's turn. To cut the long matter short, the protagonist seeks the experience regarding the beyond. Since the narrator's prime motive behind seeking the beyond is to elevate his soul, the purpose behind celebrating and seeking the taste of the beyond is to elevate the soul and self from the entrapment of secular seductions. Hence the research tests the glimpse of his hypothesis on the crucible of *The Valkyries*.

II. Methodology

Transcendentalism

To test the hypothesis, which is forwarded, the researcher adopts the method of transcendentalism. The researcher concentrates upon the theory of creative transcendentalism as the primary theoretical tool to complete the research. What falls under the gaze of the researcher is the complementary relationship between belief in the beyond and gradual increase in the life-experience and understanding of people. Generally it is assumed that belief in the beyond is an unconscious attempt to human beings to make their life-experiences secure when it is faced with a dire danger of distress and difficulties. But the novelist of chosen text disregards at this sort of prevailing sort of transcendental belief.

The belief system, occasioned as a useful aspiration by an excess of materialism, appears to be an indispensably complementary to the promotion of the grand cause of humanity and humanness. The novelist, Paulo Coelho, is of the conviction that a moment comes in the life of an individual in which he/she seeks to come out of the prison of individualism for the sake of elevating themselves from the lower level of their being via asserting their intense passion for the beyond. Coelho keeps his belief not only in the transcendentalism. On the contrary, he believes in the creative and transformative effect of transcendentalism. He looks into the conducive and uplifting dimension of transcendentalism. Hence the researcher searches for that side of transcendentalism which is always bent upon ennobling, enriching and uplifting the status of human beings.

That side of transcendentalism, which is directing towards the elevation of humanity through its curative and healing effectively, comes under the focus of methodological coverage. The general perception of Coelho regarding

transcendentalism is that transcendental belief, which originates after materialism falters, is guided with an intensely specific goal of promoting humanity from the lower rising of being to the upper one. Paulo seeks to hint that passion for acquiring the taste of the beyond gets intensified only at the decline of materialism. The supersaturating caused by an excess of a psychic mania for materialism is a watershed in propagating the complementary and curative impact of transcendentalism.

In *The Valkyries* Coelho does not present transcendentalism as an antithetical reaction against the excess of materialism. The supplementary and supportive nature of transcendentalism as emphasized by Paulo in his novel *The Valkyries*. Since transcendentalism has become the chosen methodology of the researcher, it is basically necessary to dwell upon mysticism and elements that constitute it.

Transcendentalism incorporates as its constitutive elements mysticism, passion for esoteric knowledge, secret and sacred cult of purging oneself. In addition to these constitutive elements of transcendentalism there are other elements. But we don't dwell upon those equally substantial elements which play crucial role in widening the horizon of the philosophy of mysticism.

Mysticism has become an integral organ of transcendentalism. Generally scholars with ethereal bent of the mind develop sustained interest in mysticism. Mysticism exists as a soul of transcendentalism. It indicates the bizarre experience of crossing the boundaries of all the dualities like the duality between flesh and spirit, immense and permanence, life and death. Transcending those dualities leads to grasping the core spirit of mysticism. Hence the researcher goes on to describe about mysticism at length.

The term "Mysticism" is used to refer to beliefs and practices which go beyond the liturgical and devotional forms of worship of mainstream faith, often by

seeking out inner or esoteric meanings of conventional religious doctrine. For example, Kabbalah seeks out deeper interpretations of the Torah, Sufis extends and amplifies the teachings of the Quran in the spirit of universal love, Vedanta reaches for the inner teachings of Hindu philosophy encapsulated in the Vedas. Mystics hold that there is a deeper or more fundamental state of existence beneath the observable, day-to-day world of phenomena, and that in fact the ordinary world is superficial or epiphenomenal. Often mysticisms center on the teachings of individuals who are considered to have special insight, and in some cases Christianity, Buddhism, Mosaic law [. . .] entire non-mystical (based doctrine) faiths have arisen around these leaders and their teachings, with few or no mystical practitioners remaining.

Different faiths have differing relationships to mystical thought. Hinduism has many mystical sects, in part due to its historic reliance on gurus for transmission of its philosophy. Mysticism in Buddhism is largely monastic, since most Buddhists consider Jhana (a kind of reitulistc cult) to be an advanced technique used only after many lifetimes. Mystricism in Abrahamic religious is largely marginalized, from the tolerance mainstream Muslims grant to Sufism to the active fears of cultism prevalent among Western Christians. Mysticisms generally hold to some form of immanence, since their focus on direct realization obviates many concerns about the after life, and this often conflicts with conventional religious doctrines. Mystical teachings are passed down through transmission from teacher to students though the relationship between student and teacher varies: Some groups require strict obedience to a teacher, others carefully guard teachings until students are deemed to be ready, in others a teacher is merely a guide aiding the student in the process.

Mysticism may make use of canonical and non-canonical religious texts, and will generally interpret them harmonically, developing a philosophical perspective

distinct from conventional religious interpretations. Many forms of mysticism in the modern world will adapt or adopt texts from entirely different faiths – Vivekananda in Vedanta, for instance, is a noted pioneer in eastern mysticism.

The mysticism, which Coelho fervently dwells upon in the novel, is progressive. The kind of mysticism which the novelist foregrounds is directed towards the process of uplifting the status of human beings. But nowhere else in the text mysticism is represented as a polar opposite force of scientific skepticism.

The mysticism, which is linked with the novelist's object of search, is not hostile to the emerging applicability of scientific rationalism. To an extent, mysticism and modern sciences appear antithetical. Mysticism is generally considered experiential and holistic. Mystical experience is held to be beyond expression. At surface level modern philosophy, psychology, biology and physics being overtly analytical, verbal, and reductionist. However, through much of history mystical and philosophical thought were closely joint. Plato and Pythagoras, and to a lesser extent Socrates, had clear mystical elements in their teachings, many of the great Christian mystics were also prominent philosophers and certainly Buddha's sutras and Shankara's Crest Jewel of Discrimination display highly analytical treatments of mystical ideas.

Regarding Mysticism it is imperative to describe about the process whereby the mystic arrives at union with the absolute. This process of arriving at union with the absolute involves five stages. First is the awakening, the stage in which one begins to have some consciousness of absolute or divine reality, the second stage is one of purgation which is characterized by an awareness of one's own imperfections and finiteness. The response in this stage is one of the self-discipline and fortification. The third stage, illumination, is one reached by artists and visionaries as well as being the

final stage of some mystics. It is marked by a consciousness of a transcendent order and a vision of a new heaven and a new earth. The great mystics to beyond the stage of illumination to a fourth stage which Underhill, borrowing the language of St. John of the Cross, call the dark night of the soul. This stage, experienced by the few, is one of the final and complete purification and is marked by conclusion, helplessness, stagnation of the will, and a sense of the withdrawal of God's presence. It is the period of final unselfing and the surrender to the hidden purposes of the divine will. The final and last stage is one of union with the object of love, the one Reality, God, here the self has been permanently established on a transcendental level and liberated for a new purpose. Filled up with the Divine Will, it immerses itself in the temporal order, the world of appearances in order to incarnate the eternal in time, to become the mediator between humanity and eternity.

These five-fold steps are also clearly noticeable in the gradual purification of Paulo Coelho. At first, Paulo was deeply immersed in the confinements of life. The cocoon and comforts of life gripped him. He did not try to go beyond the barriers of mundane life. The mundaneness of life gripped him. Suddenly, he found himself disillusioned with the fascinating glimpse of mundane life. The mechanical nature of Mundane life created extreme sense of disappointment and disillusionment. One day certain level of awakening dawned upon him. Slowly and surely he felt himself drawn towards angelic spirit. This reawakening slowly took him to the rhythm of the invisible. The following citation is illustrative of this sort of conviction:

The elementals are the vibrations of things in nature fire, earth, water, and air-and we make contact with them using rituals. These are pure forces – like earthquakes, lightning, or volcanoes. Because we need to understand them as 'beings', they traditionally appear in the form of

dwarfs, fairies or salary anders. But all one can do is use the power of elementals – we never learn anything from them. (Coelho, "Introduction to the Ethos of Transcendentalism, 61).

It is in this stage that Paulo caught a glimpse of transcendental order. When Paulo caught a glimpse of transcendent order he reacted in the following:

He began to feel strangely calm. If the terrible evil. They had experienced really existed, then it was true that the kingdom of heaven did, as well, and along with it, everything else that he had learned and then denied throughout his life. 'The eternal life exists', he said, knowing that he would never again believe in those words. 'I don't care if I die. You can not fear death, either (Coelho, "Argument in favour for transcendentalism" 11).

After catching a glimpse of transcendental order Coelho grew unknowingly aware of the subtly emerging darker sides of individual soul. To cut the matter short, Coelho the narrator's quest for the beyond changes suddenly. His momentary level of awakening finally got reconciled in a mystic union with a soul.

Hence, in *The Valkyries* the narrator Coelho's quest for the uplifting hand of the beyond has crossed the five fold ways. These five steps in a mystic journey have become important ingredients in mysticism. Hence the researcher brings into focus mysticism as a fundamental methodology. These steps are main part of the theoretical tools. Analytical examination of these five steps in mystic journey is also a supplementary methodology of the researcher.

The mystic interprets the world through a different lens than is present in order experience, which can prove to be a significant obstacle to those who research mystical teachings and paths. Much like poetry, the words of mystics are often

idiosyncratic and esoteric, can be seen confusing and opaque, simultaneously oversimplified and full of subtle meanings hidden from the unenlightened. To the mystic, however, they are pragmatic statements, without subtext or weight; simple obvious paths of experience one of the more famous lives from the Jaute Chings.

That brand of Mysticism which is enabling and uplifting is sincerely chosen as a supplementary methodological tool. Of course, the researcher's major theoretical tool is transcendentalism. Associated with the theory of transcendentalism the theory of mysticism also does try to play a certain part. So far, the prevailing trend of understanding life is that life is by nature mysterious. Life has not only superficial dimension. The core and crux of life is, by nature, mysterious. The core competence of life can be understood and enriched by virtue of mysticism. Hence in the enrichment and enhancement of life mysticism has not only to play a supplementary role but complementary role as well.

Mysticism consists of human beings' profound quest for establishing a meaningful bond between individual experience and some sort of cosmically enlightening experience. Those who have accomplished mystic experience they consider themselves part of infinite energy. The gateway of obtaining transcendental level is the constant internalization of the fact that the seeker of a mystic experience is a part of a mystic experience. Constant memorization of the belief that I am a part of the infinite energy serves as a harbinger of mystic experience. In the structure of mysticism lots of different kinds of thoughts appear to have made a certain level of contribution. Esoteric thought, primitive wisdom and intuitive perception are claimed to have made significant contribution. All those different categories of thought pare the way for the full-fledged manifestation of mysticism.

Oriental mysticism is far more dependent. It contains an admirable level of profundity. Profundity and depth are two defining feature of oriental mysticism. In

sharp contrast to the oriental mysticism, occidental mysticism lacks profundity.

Despite the apparent difference between oriental mysticism and occidental mysticism, mysticism in its entity has become a chosen strategic analysis of the text. Western mysticism is brought within the domain of rationality. On the contrary oriental mysticism is wholly confined within the framework of spirituality. Both the brand of mysticism are brought into effective application.

The application of mysticism in the matrix of life is a far more fruitful and meaningful practice. The distinction between mysticism and the modern sciences derives mainly from elements of scientism in the latter. Certain branches of the natural sciences, broadly disavow subjective experience as meaningless, misunderstanding the limitations of the ancient languages.

Continental philosophy tends to be concerned with issues closely related to mysticism, such as the subjective experience of existence in existentialism. It should be noted that while existentialism suggests, a nothingness rather than a oneness, the mystic's pursuit of emptiness – despite its fear producing angst – for the sake of union with the Divine, points directly toward a potential unity between physic and psychology that does not at present exist. The mystics' attempt to describe cause and effect between one's internal state and the miraculous, hints at a close connection between psychological stability and the mysterious realm of causality quantum physicists are how deciphering – dimensional reality shifts that synchronize with states of consciousness and uncomplicated choices.

One of the dominant ingredients of mysticism is compassion. Compassion is the topmost rung on the ladder of individual elevation. The chief method of ennobling the level of individual consciousness is extending compassion to the existing order of universe and nature. Compassion is somewhat different form pity. Extending a grain

of compassion is tantamount to extending those who deserve it. In the novel *Valkyries* the protagonist Paulo is immensely capable of extending a grain of compassion.

With compassion for all things in the universe, we see them as individuals in the mould of ourselves, and our own fear of death and fear of insufficiency we project upon them, with compassion for the universe we see that death and natural selection are necessary and through them we achieve better life – when we are most natural we are not begrudging of that sacrifice of ourselves so that the universal order can be healthier.

Most of us, who are not defective, have a great degree of compassion. When we see another creature, whether a stalk of corn or furry kitten or someone who works where we do, we are filled with good feelings and hopes for this person. We understand that life for them as for all of us in a struggle, and we admire their strengths and adaptations, and we wish them the best for the future. This compassion is an excellent and sustaining thing but much as all medicines are poisonous in the wrong doses, it can go too far. To love our fellow creatures is a wonderful thing, but it paralyzes us when we are unwilling to act in a way that will disappoint or terminate them, even if that action would have made the world better. We must have universal compassion and do first what is right for the betterment of order on each and in the heavens, and only secondarily let our compassion guide us to treat all individual life forms well, because from a distance, our universe itself is a life – form deserving compassion before nay of its components.

Prowling through the archives of every major religion, at some point one will find a reference to what the Buddhists and Christians have popularized as universal compassion, the inevitably the religious leaders of a time long past the founding of their religion state this is the objective of that religion. And why not ? The idea that

we care about everybody, and leave nobody out, suggests encircled spiritual wagons ready to ward off death, terror, sadness and loss.

However, it's possible we are misinterpreting the phrase because we bring our own expectations to the religion more than we learn from interpreting it.

"Universal compassion", after all, can mean two things: It can mean compassion for everything in the universe, or compassion for the universe, itself, as if it were a living and sensing order which when granted the understanding inherent to compassion, will reveal its secrets to the dedicated initiate. In this sense compassion is fully distinct from pity. One does not grant compassion only to those who need it, but feels a kind of spiritual comradeship with the organizational impetus of the universe. Pity makes the pitier feel better and reminds the pitied of its lower place. Compassion for the universe reminds us all that we have but small places in a grand collaborative order.

What energies from this type of universal compassion is a faith in how things operate in our world and the cosmic order which produced it. It is no longer an alien, threatening mechanism to us, and therefore we do not feel a need to resist it with denial. we see the reasons why things are as they are. This, in turn, frees us from the prison of individualism, in which people are more afraid of their own death than they are motivated to do what right by all.

So far the researcher dwelt a lot upon transcendentalism as the major theoretical tool. Out of transcendentalism the researcher chooses mysticism and its related ingredients as the preliminary tool.

Now the researcher elucidates upon the notion of the beyond. In an attempt to illuminate and illustrate transcendentalism the researcher takes a smooth initiative to define and describe about it.

For the most part transcendentalism is a critique of rationality and the core spirit of enlightenment. The enlightenment had come to new rational confusions about the natural world, mostly based on experimentation and logical thinking. The pendulum was swinging , and a more Romantic way of thinking – less rational, more intuitive, more in touch with the senses – was coming into Vague. Those new rational conclusions had raised important questions, but were no longer enough.

German philosopher Kant raised both questions and insights into the religious and philosophical thinking about reason and religion.

The spiritual crisis of the age gives rise to a new evangelical Christianity. God gave human kind the gift of intuition, the gift of insight, the gift of inspiration. Why waste such a gift?

Added to all this, the scriptures of non-western cultures are discovered in the west, translated and published so that they were more widely available the Harvard – educated Emerson and others began to read Hindu and Buddhist scriptures, and examine their own religious assumptions against these scriptures. In their perspective, a loving God would not have led so much of humanity astray, there must be truth in these scriptures, too. Truth, if it agreed with an individual's intuition of truth, must be indeed truth.

Emerson is one of the leading upholder of transcendentalism. Grafting German transcendentalism with American interest in oriental mysticism, Ralph Waldo Emerson sought to define transcendentalism in his won way. In the words of Ralph Waldo Emerson (131). We will walk on our own feet; we will work with our own hands; we will speak our own minds. A nation of men will for the first time exist, because each believes himself inspired by the Divine soul which also inspires all men.

Prior to adopting transcendentalism as a major theoretical tool, it is indispensable to throw brief spotlight upon the term. To some extent, transcendentalism appears to be an umbrella term. Transcendentalism was a group of new ideas in literature, religion, culture, and philosophy that emerged in New England in the early to middle 19th century. It is sometimes called American transcendentalism to distinguish it from other uses of the word transcendental.

Transcendentalism began as a protest against the general state of culture and society at the time, and in particular, the state of intellectualism at Harvard and the doctrine of the Unitarian Church taught at Harvard Divinity school. Among transcendentalist's core belief was an ideal spiritual state that transcends the physical and empirical and is only realized through the individuals and inspiration, rather than through the doctrine of established religions.

Regarding the power of transcendentalism to create a highly conducive atmosphere, Ralph Waldo Emerson argues that internationalization of the tenet of transcendentalism brings about revolution in the consciousness of the people. In his famous essay "Nature" Emerson opines in this way:

So shall we come to look at the world with new eyes. It shall answer the endless inquiry of the intellect, what is truth? and of the affections, what is good? by yielding itself passive to the educated will . . . Build therefore, your own world. As fast as you conform your life to the pure idea in your mind, that will unfold its great proportions. A correspondent revolution in things will attend the influx of the spirit

(21)

Transcendentalists were strong believers in the power of the individual and divine messages. Their beliefs are closely linked with those of the Romantics. The

movement directly influenced the growing movement of Mental science of the mid 1800s which would later become known as the New thought movement. New thoughts draw directly from the transcendentalists, particularly Emerson. New thought considers Emerson its intellectual father. Denominations in New Thought are Unity, Divine science and religious science. Ernest Holmes founder of religious science church was greatly influenced by transcendentalism. Many practices of new thought are not affiliated with any one branch.

Impact of Brazilian Parapsychology

In Paulo Coelho's *The Valkyries* the impact of Brazilian Parapsychology and Brazilian Culture can be seen clearly. The narrator's quest for the unknown is accentuated by the ethos of native Brazilian culture. The native Brazilian culture is strongly shaped by the spirit of the unknown and the miraculous which normal human psychology is incapable of comprehension. Anything which is beyond the bound of normal psychology is called parapsychology. In the novel, the narrator comes to realize such a strong inner desire to perceive the cosmic connectedness amidst all abstract and concrete things of the world.

The study is divided into two parts: a survey of Brazilian parapsychology and its difference from that of North America and Western Europe; and an examination of the social, historical and cultural factors behind these differences. The journey of Coelho is based on two field trips to Brazil, the first during the summer of 1983, and the second from September 1984 to March 1986. Research methods involved extensive library research in all of the major Spiritist, government and university libraries in Sao Paulo, Rio de Janeiro, Curitiba and Brasilia; observation of sessions at representative Spiritist centers in several cities; attendance and participation in meetings and conferences of Spiritist intellectuals (especially those of the Spiritist

Medical Association of Sao Paulo); teaching (participant-observation) at the spiritist college in Curitiba; and interviews and informal conversations with both Spiritist intellectuals and other, non-Spiritist intellectuals; such as Catholic parapsychologists and intellectuals.

The term 'Spiritism' will be used here to refer to the religious movement that adheres to the ideas of Allan Kardec, a nineteenth-century French pedagogue who developed a doctrine about spirit mediumship and spirit communication. Although the Spiritist movement is international in scope, it is strongest in Latin America and especially in Brazil. Spiritists believe that their doctrine provides a synthesis of science, philosophy and Christian morality; their central beliefs are the ability of mediums to communicate with spirits of the dead, the existence of an astral body and vital fluids, and reincarnation. Spiritism is therefore a sibling of Anglo-Saxon Spiritualism; however, Spiritists tend to be more vociferous defenders of reincarnation, and in addition there is an important group of Spiritist intellectuals who study and write about parapsychology, for which there is no exact parallel in the spiritualist movements.

The largely white, middle-class Spiritist movement mediates between two strong religious traditions in Brazil: Christianity, which is dominated by Catholicism but has a rapidly growing Protestant sector, and the Afro-Brazilian religions (for example, Candomble and Umbanda) which, like Spiritism, are spirit mediumship religions. Although about 90 percent of the Brazilian population is nominally Catholic, most Brazilians are also firm believers in the powers of spirits and mediums, and many Catholics do not hesitate to attend Spiritist, Candomble or Umbanda sessions. This is true even for highly educated, white Brazilians. Spirits and mediums

are not just the province of the lower classes; instead, they form an integral part of Brazilian culture and national identity.

The most salient feature of Brazilian parapsychology is the relative absence of a secular, academic community of researchers of the type associated with the Parapsychological Association, which is the principal organization of scientific parapsychologists from Western Europe, the United States, and a few other countries. Although orthodox scientists and doctors probably regard parapsychology as slightly less heterodox in Brazil than in Western Europe and North America, parapsychology is still a heterodox science in Brazil. As psychiatry professor Darcy de Mendonca Uchoa summarized, The Brazilian university environment has shown itself to be adverse to this material.

The only other important case of secular parapsychology is the work of Dr Osmard Andrade Faria. Faria is a somewhat anomalous figure because he is neither a Catholic nor a Spiritist; instead, he has a background. The main locus of production of Spiritist parapsychology is a series of institutes of psychobiophysics in Sao Paulo and the National Institute of Psychobiophysics in Curitiba. 'Psychobiophysics' is the term coined by Hernani Guimaraes Andrade for his holistic and Spiritist interpretation of parapsychology. One of the leading Spiritist intellectuals and the founder of the Brazilian Institute of Psychobiophysics, Andrade has gained some recognition among parapsychologists in the northern hemisphere for his detailed case studies of mediums, poltergeists and anomalous childhood memories of past lives, and he is also known as the first person in the West to have used Kirlian photography. However, this research interests are influenced by Spiritist principles such as spirit intervention (in the case studies of mediums and poltergeists), reincarnation (in the case studies of anomalous childhood memories).

In addition to doing research and education, the center maintained a clinic and published the *Revista de parapsychology*. However, Quevedo has recently encountered criticism from the Church hierarchy for his view that diabolic possession is always a psychological or parapsychological process, and he is currently prohibited from giving lectures or speaking with members of the public.

Nevertheless, he had educated a generation of priests and laity in Brazil and throughout Latin America, and his ideas (except for those on demonic possession) are highly influential within the Catholic Church. When the critic spoke with Quevedo's superior after his censorship, he informs that the Church will continue disseminating Quevedo's line parapsychology, presumably with a more orthodox interpretation of diabolic intervention.

Spiritist parapsychologists have not engaged in the large public lecture courses that are typical of Catholic parapsychology education; instead, one finds their ideas disseminated among elites via conferences that the spirits intellectuals hold. Among lay-persons, dissemination occurs through Spiritist bookstores and in some cases Spirit centers. Although the centers tend to be evangelical in orientation, sometimes they sponsor the centers tend to be evangelical in orientation sometimes they sponsor groups that study the parapsychological texts produced by Spiritist intellectuals. The orientation of these texts is generally closer to the older paradigm of British psychical research, which emphasized case studies rather than laboratory research and the question of survival rather than that of the process of extra-sensory perception and psychokinesis.

Thus division of theoretical orientations (psychical research/Rhinean parapsychology) which appear as theoretical dispute or rival paradigms within the Parapsychological Association of the northern hemispheres appear in Brazil as

theoretical disputes or rival paradigms within the Parapsychological Association of the northern hemispheres appear in Brazil as differences between two rival religious parapsychologies. Furthermore, because both Spiritist and Catholic parapsychologists are more interested in studying the philosophical or religious implicitness of parapsychology than the psychological mechanisms of ostensible paranormal phenomena, they both tend to adopt the case study method of *metapsychique* and psychical research rather than the laboratory method of Rhinean parapsychology. The polarized structure of Brazilian parapsychology tends to reproduce itself so that any new actor or discourse tends to become interpreted as either crypto-Catholic or crypto-Spiritist (or, as in the case of Faria, as 'materialist' or 'positivist'). As a result, the absence of a secular, academic community tends to be self-fulfilling, and even an organization such as ABRAP, which is nominally secular and non-aligned, is drawn towards one side through a series of personal networks, personal convictions, and perceptions of these factors. But this does not explain why this peculiar structure of parapsychology exists in Brazil, and does not account for its durability.

Transcendentalism was rooted in the transcendental philosophy of Immanuel Kant, which the New England intellectuals of the early 19th century embraced as an alternative to the Lockean "sensualism" of their fathers and of the Unitarian Church, finding this alternative in Vedic thought, German idealism, and English romanticism.

The transcendentalists desired to ground their religion and philosophy in transcendental principles: Principles not based on, or falsifiable by, sensuous experience, but deriving from the inner, spiritual or mental essence of the human. Immanuel Kant had called "all knowledge transcendental which is concerned not with objects but with our mode of knowing objects. The transcendentalists were largely unacquainted with German philosophy in the original, and relied primarily on

the writings of Thomas Carlyle, Samuel Taylor Coleridge, Victor Cousin, German de Stael and other English and French commentators for their knowledge of it. In contrast, they were intimately familiar with the English Romantics, and the transcendental movement may be partially described as a slightly later. Another major influence was the mystical spiritualism of Emmanuel Swedenberg. The contributive and complementary nature of transcendentalism comes into the theoretical focus. The kind of transcendentalism which the researcher adopts as his major theoretical tool is not anti-life. In no way it is pernicious to the full-flowering. The sort of theoretical tool the researcher has made use of is bound to be life-supporting, life-enriching and life-enhancing. Thus the researcher is involved in using the theoretical tool called transcendentalism. On the basis of this theoretical tool of researcher seeks to present how the central protagonist of the novel Valkyries aims of elevating himself from the common walk of life to the higher level of awakening. Hence the researcher is committed to test the hypothesis on the anvil of transcendentalism.

Throughout the early years of his life the protagonist hankered after the miraculous experience of the beyond. Acquiring the taste of the beyond the protagonist succeeded in elevating himself. The narrator's elevation turned out to be fruitful only because the transcendentalism which the researcher brought into effective application is conducive to life.

Sherman Paul is one of the leading American writer who theorizes a lot about mysticism. Sherman does not hold that mysticism is a form of escapism. Mysticism has something which is supposed to bring sense of elevation to human life troubled and tormented by extreme preoccupation of money, moloch and materialism.

Sherman Paul's notion of mysticism as a form of complementing life corroded by materialistic obsession becomes an apt and appropriate tool. The text *The*

Valkyries assumes the transcendental tone. To understand *The Valkyries* Sherman Paul's concept of transcendental mysticism bears crucial relevance. His transcendental mysticism as a form of the elevation of self carried all the essential importance.

In addition to this theoretical tool the researcher leaves no stone unturned in collecting creative and complementary advices from the respected teachers, thesis supervisors and other scholars. By the same token, the researcher does not lag behind in making an effective use of internet materials. In parallel, the researcher's frequent consultation with library also serves a subsidiary tool in giving complete form to the present dissatisfaction.

III. Textual Analysis

Elevation of Humanism in *The Valkyries*

Paulo Coelho's *The Valkyries* is the chosen text of the researcher for testing his hypothesis (elevation of humanity). In this novel the researcher has come across numerous elements which collectively reinforce how characters deeply haunted by a sense of incompleteness make a kind of spiritual rush to bring a transcendental sense of wholeness and completeness to their lives.

Right from the start of the fiction a justly wedded couple could not help feeling fermented and troubled by a sense of incompleteness. Actually, there is harmony, smoothness, and understanding amidst the couple. Their conjugal harmony and matrimonial understanding is thriving in keeping with normally and social obligation. The narrator (whose name resembles the name of Paulo Coelho himself) does not lag behind in delivering his love to Chris (his wife) whole-heartedly. Chris is also found of being Paulo's wife. Inside this kind of marital life, a kind of inner discontentment trouble the tranquility which persisted in their lives. Slowly and gradually both Paulo and his wife comes to realize the fact that they are both losing the spiritually missing significance of the present. Thus they develop a kind of habit to live moment to moment. Something magical, something transcendental, something which is unknown and something which is supernatural unknowingly and unconsciously attracts them. Even they themselves are pretty unaware of their slowly emerging spiritual inclination. Prior to their matrimonial bondage, they were entangled in a kind of obsessions with the allure and attraction of materialism. At that moment in their lives materialism, and materially defined life was the only one reality to them. The known, the rational and the knowable are the only thing, that fascinate

the perception of Paulo and Chris. Ever since they start living a blissful conjugal life, a crisis come in the framework of perception.

They find themselves driven by a fresh longing from the unknown. Their post-marital lives witnessed the bourgeoning longing for the unknown. Their longing for the transcendental is a gateway of life-elevation. Constant obsession with the indulgence in money, Moloch and materialism made both Paulo and Chris feel as though they are living a degraded life. Any moment of life towards the known and the knowable is a kind of happy confinement. And any immersion of life in materialism is going to render sterile the immense spiritual potentiality of human life. These kinds of intuitive truth flashed across their mind. Since then they happen to have a subtle realization that life is directed towards the unknown, the subtle, the mysterious and the supernatural. They increasingly come to comprehend that lives can be elevated only by acquiring a longing for the unknown.

This longing for the unknown created keen interest for the magical and the miraculous amidst both Paulo and Chris. Several evidences regarding to the transcendental bent of Paulo and Chris pervade the text. The following textual citation stands as a living example of the aforementioned theoretical claim:

But then, as we get older, we begin to think that such things are ridiculous. We think of it as having been just a child's fantasy of being a movie actor We forget that, at those moments in which we are presenting ourselves before an invisible audience, the sensation of being an invisible audience, the sensation of being observed was very strong. When I look up at the height sky, that feeling often rethinks and my question is always the same, all religious, and every person who has ever witnessed the extraordinary, speak of angels. (21)

This extract, which is mentioned above, is obviously indicative of how Paulo's interest gradually drifted from the material to the immaterial, from the immanent to the transcendental, from the known to the unknown, from the empirical to the esoteric and finally from the social to the supernatural. This sort of transition from one level of consciousness to the elevated consciousness can best be taken as a kind of spiritual preparation. Before (Chris's husband and Jay's disciple) quantum leap came over the structure of Paulo's consciousness, spiritual preparation was necessary. Certain shift in his traditional habit and interest was necessary. This shift in his traditional habit and interest laid the ground-work for the sort of transcendental preparation.

Paulo, the narrator, begins to immerse in a profoundly angelic experience. The moment he becomes intuitively aware of his creeping interest in the taste of the unknown he started mastering those experiences which exemplify and illustrate angelic and esoteric sense. The following excerpt throws spotlight upon this journey of the narrator:

Paulo was imagining his angel as well. He had already immersed himself many times in the invisible world that surrounded them, so it was not a new experience for him. But how, since I had assigned him this task, he felt that his angel was much more present – as if the angels made themselves available only to those who believed in their existence. He knew, though that whether one believed in them or not, they were always there messengers of life, of death, of hell and of paradise. (22)

This extract illustrates again Paulo's gradually shifting interest from the banal and dreary to the angelic and esoteric. This shift in interest is closely linked with Paulo's preparation for acquiring the taste of the spiritually unknown and subtly miraculous.

In the course of his quest for having a look at a genus of peculiar tribe called Valkyries, Paulo and his wife Chris happen to meet Gene. Gene is a man having full-fledged knowledge regarding to the whereabouts of Valkyries. According to Gene's description Valkyries are a strange tribe of warrior women who travel the desert on motorcycles. From his contact with Gene Paulo gets sufficient clues to locate the way through which Valkyries are supposed to come. Noticing Valkyries means being tied to the liberating grace of the unknown and the supernatural. After striking intimacy with Gene Paulo and Chris come to collect knowledge about the race Valkyries. Acquisition of prior knowledge regarding to Valkyries, a very embodiment of the supernatural encouraged and deepened Paulo's strong affinity with the transcendental and the miraculous. The following paragraph cited from the text presents strongly how Paulo came to know about Valkyries.

Tell me about *The Valkyries* you mentioned, Paulo said.

They can help you to find your angel, replied Gene. They are the ones who instructed me. But *The Valkyries* are jealous and tough. They try to follow the same rules as the angels – and, you know, in the kingdom of the angels, there is no good and no evil. Not as we understand –

Paulo countered. (26)

The more Gene talks about Valkyries the more intense Paulo's interest in Valkyries becomes. Inspired by Gene's advice, Paulo found his longing for the transcendental awakening which is supposed to bring sense of incompleteness to his life. This spiritual encouragement compels both Paulo and Chris to prepare a medium to get tied to the grace of the invisible and angelic. To get tied to the grace of the supernatural both Paulo and Chris chose relaxation as a gateway of supernatural touch. Paulo told and taught Chris how to feel relaxed. They were firmly convinced

that a miracle can happen in relaxation. Thus relaxation is chosen to attain spiritual elevation. The following extract puts forward how Paulo trained Chris to feel relaxed for the sake of catching a glimpse of miracle.

She did as Paulo said. And then, automatically, she began to relax. She sat cross-legged, with her eyes closed-but she could feel the entire desert surrounding her. Her soul had been swelling during these days in the desert, and she knew that her world had expanded. It was more vast than it had been two weeks earlier. (75)

Relaxation is strongly emphasized as a preparatory measure for obtaining the taste of an unknown. The narrator Paulo is firmly convinced that spiritual miracle does not happen in angst and anxiety. For transcendental miracle to happen the seeker has to undergo the experiences of relaxation. Besides relaxation as a preparatory measure to attain the level of transcendental miracles Paulo, the narrator, insists upon the next technique of concentration upon the second mind. By concentration upon the second mind means allowing all thoughts to mind. This kind of concentration upon second mind leads to emptying of mind. This process of emptying mind makes seekers mind sensitive to the appeal of the unknown.

The following citation adds one more substantiating touch to the proposed theoretical claim:

She concentrated on her second mind. She allowed all thoughts to come to mind-and as always, they were absurd thoughts for someone who was in the middle of the desert. For the past three days, whenever she had tried to exercise, she realized that her automatic thinking was very much concerned with whom she should invite to her birth day celebration – three moving from now. (76)

Chris is soundly advised by her husband Paul to empty her mind. Paulo, the narrator, is of the opinion that emptying the thoughts from the subconscious level of mind is essential for obtaining the taste of an unknown. Here one question is likely to arise – why does Paulo always orient his wife towards spiritual quest. Chris is, for the most part subjectivated towards supernatural experience. The prime motive of Paulo in orienting Chris to supernatural experience is to get a constant company of Chris. Paulo might have thought that without being accompanied by his equality understandable wife Chris, he would never have been able to acquire an authentic taste of witnessing *The Valkyries*. Hence Chris's constant encouragement by Paulo marks a corner stone in Paulo's grand mission of witnessing Valkyries so as to familiar with a supernatural taste of an unknown. Paulo, the narrator is avidly eager to live that kind of live which unfolds its fragrance from moment to moment.

Aside from this kind of spiritual techniques, Paulo strongly put forward the second techniques of channeling. This far more traditional technique is her adopted by Paulo to accomplish the ultimate, target of his supernatural quest of observing Valkyries. Paulo himself is deeply involved in the psychological process of channeling. Paulo is fully convinced that channeling is one of the most effective method of entering into contact with God.

The researcher has already, time and again asserted that the central character Paulo wants to get tied to God the invisible, the unknown and the supernatural via having an authentic experience of watching and witness *The Valkyries*. The bizarre eccentricity and uncanny tribalism of *The Valkyries* was supposed to add a fuel to the fire of Paulo's aspiration. The following textual part which is mentioned below is illustrative of this dimension of Paulo's grand quest of the miracle of the unknown.

Channeling has generally been considered a superficial practice.

Nothing of the kind ! since the beginnings of humanity, people have known that, if they wanted to enter into contact with God, they had to make room in their soul. They had to allow their spiritual energy to manifest itself, and to create a bridge between the visible and the invisible. (77)

Paulo's intense insistence upon channeling can also suggest how fervent and intense is his interest in the invisible and the unknown. The motive of his journey towards *The Valkyries* is to acquire sense of familiarity with the unknown. His prime goal is to establish connection with the invisible. By so doing he wanted to bridge the gap between the visible and the invisible.

To maintain the probable bond between the visible and invisible, the natural and supernatural Paulo does not hesitate to put into practice all the yogic and meditative techniques. To make the unknown, the miraculous and the transcendental to happen Paulo emphasized upon relaxation. Along with his search Paulo reached the conclusion the unknown reveals in relaxation, the miracle happens in relaxation and the transcendental opens its lotus in the garden of utter silence and solitude. The following paragraph is indicative of this, sort of psychic inclination of Paulo.

How can one create such a bridge? Various mystical processes address the importance of not being. Relaxed, allow the mind to become empty, and surprise yourself with the great treasure that begins to flow from your soul. The word inspiration means exactly that: the bringing in of air, allowing oneself to drink from an unknown source . . . Every human being knew, subconsciously that there was a bridge available to the invisible, a bridge one could cross without fear. (78)

Relaxation and utter serenity of mind are taken as methods of emptying mind so as to sharpen its perceptivity and sensitivity. Such kind of preparation and practice are needed to enter into the contact of the unknown. To have a conversation with angels Paulo is keen on paying any price. After involving in these practices Paulo inwardly realized that the mission he undertook is heading towards successive finality.

When Paulo's mission of observing motor-bike ride of Valkyries on Mojave Desert was nearing the point of completion a kind of dissatisfaction came over Chris. In Chris's heart there is respect for Paulo's spiritual search she remained loyal to his interest in magic and the supernatural. From every side she offered help to her husband throughout his quest. But when Paulo's quest was heading towards its successful end, in her a new kind of determination to imitate a different kind of quest. By the time Paulo Coelho is going to inculcate a strong passion for the grace and miracle of the unknown. Chris always used to complain "If only I had married an engineer" (12). She is dissatisfied with the way Paulo was inclined towards the transcendental way of life. At Paulo's decreasing interest in the management of earthly and ethereal things Chris occasionally expressed habitual, irritation. But when Paulo's goal of catching a glimpse of the unknown was wearing the point of successful completion she also fortunately happened to inculcate a renewed interest in a drastically different kind of quest.

That means she leaves her husband, determined to inculcate a fresh and lively longing for bringing a sense of completeness to live bruised and ravaged by an serpentine Octopus of materialism. The following extract cited from the text endorses this claim staked by Chris.

She feels the same way I do, he thought. But he confined with his cleaning. I have always respected your spiritual search, but I have

mine, too, Chris said. And I'm going to go on with it. I want you to understand that. I am going to confine attending.

I go to Church, too.

But what you are doing here is different, you know? You chose this way of communicating with God, and I've chosen a different one. (87)

Chris's late awakening regarding to the importance of quest of the unknown proves the essential need of an authentic experience of the unknown to make life complete and whole. But her quest for the unknown is drastically different from that of Paulo. Chris's quest is amenable to the basic nature of feminine quest for the fragrance and favour of the unknown.

Driven by his relentless quest for observing Valkyries Paulo moves into Mojave desert. As suggested by Gene, he searches for the probable place in Mojave in which Valkyries were generally supposed to come. The wonderful rampage of Valkyries is what made Paulo wait patiently while Paulo is waiting for the sudden arrival of Valkyries, Valkyries, a warrior race of women came suddenly. The following extract throws spotlight upon the supernaturally appealing appear and attraction of Valkyries.

The women, on their powerful motorcycles, spun one way and then the other, dangerously close to one another, their machines shimmering in the hot air, their gloved hands toying skillfully with danger. They shouted out, as if to awaken the desert to say they were alive and happy because it was morning. (92)

The rampage of Valkyries produced an eternally regenerative impact in Paulo's relentless quest for the creative and emancipatory grace of the unknown. Besides this rampage of Valkyries, Paulo becomes wonder-struck by warrior women collectively

called Valkyries. Valkyries ride bike on Mojave desert. Their riding on bike in Mojave desert is stupefying to Paulo. Having observed this stupendous ride of Valkyries Paulo felt as if his search to bridge the gap between the visible and invisible between the natural and the supernatural came true.

Along with the fulfillment of Paulo's piquant taste of the unknown, Chris also grew awake of premonition. A different sort of premonition inwardly began to affect her. She herself became surprised to know that a strange transformation is going to happen in her. Since she constantly accompanied Paulo and Paulo's spiritual taste, she too became profoundly unknowingly and unconsciously affected by the eternal significance of spiritual search. The following paragraph is evocative of how Chris was on the brink of realizing the eternally utmost importance of spiritual search.

Chris felt a stab in her heart. Why is he sitting like that? Something very strange was happening. Perhaps the fact that she had been looking out at the horizon for so many days – or had been training so hard at the channeling was channeling the way she saw what went on around her. She had been having premonitions, and how they were manifesting. (93)

The gradually resigning impulse for attaining spiritual transformation pushed Chris to the brink of revealing keen and avid interest in the incredible unaffectedness and supernatural dramatics of *The Valkyries*. This premonition and gradually unfolding spiritual bent of mind leads her towards the accomplishment of her spiritual goal.

Having achieved certain level of familiarity with the supernaturally haunting tribal appeal and attraction of Valkyries, both of them (Paulo and Chris) decide to follow Valkyries. In addition, they decide to involve in Valkyries journey. Hoping that involving in the journey of Valkyries means getting tied to the perfecting grace of

Valkyries, both Chris and Paulo take a plunge into the surprising movement of Valkyries. The following extract is suggestive of how Chris and Paulo jointly involved and immersed in the supernatural ethos of Valkyries.

The Valkyries rode from city to city on their motorcycles, with their trappings, their kerchiefs, and their strange outfits. And they spoke of God. Paulo and Chris went with them. When they made camp on the outskirts of a city, the couple stayed in hotels. When they made camp on the outskirts of city, the couple stayed in hotels. When they stopped in the middle of the desert, they slept in the car. They made a campfire, and the dangers of the desert receded – the animals did not approach. As they dropped off to sleep, they could look up at the stars and hear the howls of the Coyotes in the distance. (146)

After joining Valkyries both Paulo and Chris happened to acquire an authentic experience regarding to the supernatural grace and gorgeousness of Valkyries. The more they immerse in the movement of Valkyries the more they rushed towards enlightenment. At the nearness of enlightenment both Chris and Paulo were sure to feel fully complete, contented and calm. Their rush for inner fulfillment, inner awakening and introspective vive and vigour took momentum only when they come in constant touch with Valkyries.

Prior to Paulo's spiritual search he is afflicted with torturous hatred. He was bent upon nourishing hatred against people at large. He is forgiven by his friend for his mistakes. But he is unable to forgive them. He is constantly tormented by guilty feelings and tortures hatred. Like Paulo, his wife is also deeply dissatisfied and discontented. She always used to say 'If only I had married an engineer'. Paulo's acutely torturous hatred against humanity at large is likely to degrade and jeopardize.

The very existence of his life the following extract gives glimpse of the danger of degradation and disintegration in the life of Paulo.

I have nourished hatred for years, and avenged myself over things that were unimportant, Paulo continued I was always forgiven by my friends but never learned how to forgive them in return.

Valhalla turned to face the moon. We are here, archangel. The Lord's will be done. Over inheritance is hatred and fear, humiliation and shame. (179)

Actually Paulo's spiritual search appears to have been initiated by the poison of hatred which has been corroding the creative aspiration of his life. His spiritual search is always a way of purifying a complex of fermenting repentance and humiliating hatred.

Paulo and Chris's immersion in the tribal ethos of Valkyries lead them to the redemption. Almost all of their confusions and chaotic thoughts evaporated due to the enlightening grace of supernatural Valkyries. Their lovely, liberating and lucid encounter with Valkyries broadened their consciousness. On account of the liberating impact of Valkyries, Paulo and Chris felt as though they are enlightened. They overcome the dread and danger of being degraded by the corroding effect of materialism. Following the evaporation of corroding hangover of materialism both Paulo and Chris felt as if they are part of humanity. Both of them felt elevated. Along with their elevation they intuitively perceive that entire humanity is getting elevated. Sense of elevation encouraged them to sing the gospel of love, peace and cooperation. The following extract cited from the text is illustrative of the spiritual progress and its subsequent effect in life.

We are a part of this world, Lord. And this world is filled with our fears. Make a use of our lives, nourish our dreams. If we are made of the Earth, the Earth is also made of us. Everything is only one thing. If we love, the word changes. The light of love scatters the darkness of built. Keep us strong in love. Make us accept for ourselves the love of God. Show us our love for ourselves. Require us to seek out the love of others. Even with fear of rejection, of severe glances, of the hardness of heart of some [. . .]. (184)

This extract illustrates how humanitarian and philanthropic thinking pervades the mental place of both Chris and Paulo. Affected and penetrated by the constructive and redemptive power of Valkyries and supernatural spirit associated with it, both Paulo and Chris happen to understand. One earth, one humanity. They felt redeemed eternally from the degrading and dismantling germs of money, Moloch and materialism. Instead they also felt elevated by acquiring an authentic taste of witnessing and watching the tour of Valkyries on Mojave desert.

Having tested the proposed hypothesis on the anvil of textual analysis it has become an established truth that knowing about the unknown and the transcendently supernatural brings a sense of wholeness, completion, perfection and elevation in life. Thus the researcher once again asserts that elevation of humanity through an authentic taste of the unknown is luminous truth shining on the shining pedestal of *The Valkyries*.

IV. Conclusion

In Coelho's *The Valkyries* the main characters are shown struggling for the innermost satisfaction. Material prosperity brought certain kind of satisfaction only. Profound inner contentment did not appear in their lives. Assuming that materialism is not a source of profound inner contentment both Paulo, the character and his wife happened to undertake a spiritual mission. Both of them embarked on a spiritual quest so as to bring into light the hidden mystering of spiritual treasure. In point of fact Paulo was fed up with material treasure. So he decided to find a spiritual treasure. This spiritual mission of Coelho became complete when Paulo received a supernatural experience following his involvement in a kind of peculiar race called *Valkyries*. Through his contact with transcendental experiences he became successful in bringing profound sense of contentment to his life.

Paulo was a man of moderate ambition. He was sincere in managing his daily lives. He was equally sincere in embracing professional ethics. As to his married life Paulo had no distaste and dissatisfaction. His conjugal life continued happily. Actually, Paulo is a man who had none of the spiritual hunger. Suddenly in the midst of his happy conjugal life Paulo grew dissatisfied. There was no difficulty in his martial life. But he felt haunted by a disease of dissatisfaction. He no longer remained contented with the drabness and dreariness of daily life. He only saw mundaneness of mechanical and madness of material life. On account of the dryness and dreariness of life he sought to explore perpetual happiness. Unhappiness was a source of growing boredom. Materialism tried to limit him within a narrow territory. He found his innermost self stunted by the limitations of a materialism mode of life. So he developed an utmost longing for supernatural experience. He soon decided to undertake an adventure for profound spiritual contentment. Extreme fed-upness with

earthly life is a point of departure. So Paulo started a journey. He was bent upon taking a spiritual journey. At first his wife was not in favour for allowing him to seek the supernatural truth. She tried her best to dissuade her husband from continuing his quest for the supernatural and the spiritual. At last she failed. Even she went to support his quest.

It was she who decided to go with him throughout this journey. Both Paulo and his wife came out to explore the externality of the outside world. They went through a series of experience. They faced many ups and downs. They passed a long period of time in exploration. With the root cause of the innermost satisfaction. However hard they sought to struggle for the beyond, they realized that the object of their question has no been materialized. They were about to put an end to their quest. But a big turning point came in the life of Paulo and his wife.

In the course of their question Paulo came to reach Mojave desert with his wife. They were not alone on the Mojave desert. They happened to meet a peculiar race of people. They were Valkyries. They rode bike on Mojave desert. They had different thinking. They performed somewhat different activities. It seemed they have come from extraterrestrial terrestrial area. What they represented is ethereality, fantasy and free-floating and far-reaching forces.

They are the very embodiment of the supernatural and the spiritual. They stand for the secret and mysterious fountain of spirituality and transcendental elotion. To cut the matter short, *Valkayries* encapsulates the beyond.

Paulo and his wife joined the group of Valkyries. They observed the lives and activities of Valkyries from a close distance. Both of them were profoundly affected by the supernatural glow and glitter of a series of activities made by Valkyries. In the course of their observation both Paulo and his wife saw Valkyries ride on the Mojave

desert. Their joint involvement in the supernaturally induced lives and activities of Valkyries ultimately brought Paulo the character in touch with the beyond. In other words Paulo acquired the taste of the beyond. The assimilation of the beyond led to the quantum leap in the consciousness of Paulo the character. Following his assimilation of the beyond Paulo felt as if he has undergone profound transformation. All of his previous misery, discontentment and disillusionment disappeared leaving no trace behind it. Paulo the character felt elevated, enriched, enhanced and enlightened.

Following the successful path of Paulo's spiritual quest, Paulo's wife began to undertake a somewhat different kind of quest. Whatever might be the nature of her quest, it was simply directed towards spiritual satisfaction. The novel foregrounds a quest for the beyond. It also stakes a claim that a momentary contact with the taste of the beyond is enough to bring a sense of completion to an incomplete understanding of life. In the same way entire frustrations and discontentment's can easily be overcome by orienting people towards a grand understanding of spiritual awakening. Spiritual awakening, understanding of individual's importance in the order of universe, exploration of the latent belief-system in an age deliberately ruled and repressed by materialism are collective factors that render life profoundly meaningful and contented. Paulo's approach to the enrichment of life impoverished by materialism is totally spiritual. But spirituality, which can't make life ennobling, is categorically rejected by Coelho. Life denying spirituality has no importance at all in the grand project of throwing colour of blissful perfection in each and every nook and corner of human life. Up to now spirituality was quested without having any regard for the growth of humanity. The spirituality Paulo sought comes from humanity's passionate devotion to the truth of life.

Therefore in Coelho's *The Valkyries* the novelist shows that by exerting compassion for the Cosmos, by being aware of spiritual salvation, human beings are capable of reaching the level of comprehensive understanding.

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