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Spiritual Quest in David Snellgrove's *Himalayan Pilgrimage*

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Letter of Recommendation

Bhim Kumar Limbu has completed his thesis entitled "Spiritual Quest in David Snellgrove's Himalayan Pilgrimage" under my supervision. He carried out his research from January 2020 to March 2021. I hereby recommend his thesis be submitted for Viva voce.

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Letter of Approval

This thesis entitled "Spiritual Quest in David Snellgrove's *Himalayan Pilgrimage*, submitted to the Central Department of English, Tribhuvan University, by Bhim Kumar Limbu has been approved by the undersigned member of the Research Committee.

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Abstract

This travelogue shows the adversities, hardships and ordeals of adventures to those whom are ready to make the journey along the paths of life taking difficulties to acquire the unknown treasures of wisdom, knowledge and spirituality. The author of the Himalayan Pilgrimage and protagonist, David Snellgrove has also explored the spiritual quest in the highland for the seven month and finds out that the journey to hidden and organic places of Himalayan which is widely celebrating phenomenon as the process of being the ordinary people to Buddha or normal people to hero once they have succeeded their mission. Snellgrove has tirelessly travelled at the Himalayas by believing that there could be the tremendous healing treasures for human being which definitely transform from the worst to the best. Along the adventure he has faced unbelievable suffering and come over with a very new spiritual life with equipping massive qualities and quantities of gifts or boons from the Himalayan pilgrimage. Specially he has kept research and analyzes the rites and rituals of Tibetan's Buddhist and understood that their religious beliefs and devotions are extremely strong and praiseworthy. Ultimately his motive is achieved as the hero does to discover the truth of; fact and myth, history and story, then reality and fantasy etc. which are remaining there at the very Himalayan range.

Keywords: Adventure, Exploration, Adversities, Religions, Transformation, Spirituality, Natural-supernatural knowledge.

David Snellgrove's travelogue *Himalayan Pilgrimage* encompasses the travel diary, outdoor knowledge, guide book, travel writing, travel literature, nature writing and travel memoirs. It represents a small part of the large amount of Himalayan pilgrimage available in that areas and demonstrates how much spiritual quest is

remaining there to be brought into the light of the day before any history and story of Himalayan pilgrimage explored until now. To explore pilgrimage at the Himalaya is a sort of experimenting spirituality and sublimity, fact and myth, truth and fancy etc. Snellgrove writes, "It is a travel of such wonderful variety that even the most of the Nepalese themselves have not yet had time to explore the transcendentalism of their own Himalayas" (2). In fact, Nepal is a country of such wonderful variety ranging from about 500 feet (152.4meter) above sea level to heights of anything between 20,000 feet (6096 meter) and up to 29,031 feet (8848.86 meter). This country inevitably embraces a great variety of human types of pattern. To travel on Himalayan pilgrimage, everybody has to walk on foot to experience spirituality, ecstasy, and sublime feeling which is regarded as adventurous journey or also as the Himalayan pilgrimage by pilgrims.

Exactly, my issue is also to draw parallel juxtaposition with the Snellgrove's journey of *Himalayan Pilgrimage* which lies at the north western part of Nepal's 'Dolpo', 'Manang', 'Mustang' and 'Muktinath' then the myself far eastern part of Nepal's 'Shiddhi Himalaya'. Shiddhi Himalaya is also very famous in regards of spiritual pilgrimage that lies around the heights of 4000 meter (13,123 feet) up to 5500 meter (18044 feet) of remote northern side of Taplejung district of Far Eastern part of the Nepal. It is known 'Shiddhi Himalaya' where we can make Himalayan pilgrimage by visiting 'Naag_Pokhari', 'Bhut_Pokhari', 'Haansh_Pokhari', 'Lawa_Pokhari, and 'Mayur_Pokhari'. This researcher also has been there thrice as a pilgrim with the guidance of Shepherds and experienced very sublime ecstasy which are going to be explored and expressed below with Snellgrove's pilgrimage together.

Snellgrove's assumptions about the Himalayan pilgrims and its divine experiences, feelings, and discoveries are very impossible to express with words

because there are the absolute heaven alike places not the mythical heaven that we have always hearing. So travelling, exploring and discovering phenomenons to the very new destination whether the regions of highland of the Himalayas or to the far centre point of the greatest ocean is the process of transforming and enlightening the self as Snellgrove does. And it is a very greatest work to be the hero according to the Joseph Campbell as he writes in his book *The Hero with a Thousand Faces*. In the same way people must take risk to have journey by facing every upheavals or topsy-turvy to attain the absolute height of the new success to transform the self by knowing natural and supernatural phenomena of this mystic universe. As Snellgrove and the researcher have perceived at the Himalayas, there are numerous things and stuffs to experiment which surely open the every eyes of fact and literature which are hidden and untold story till today. Along his pilgrimage also, this researcher has found himself gradually lifting higher and above higher like floating balloon of his ecstasy which is beyond of human's imagination for non-Himalayan regions. It was what exactly happened to him because there were unexpected dreamlike places (Himalayas) those are very difficult to explain by any existing literature that we have read.

Professor of Tibetan in the University of London and a Fellow of a British Academy's Snellgrove has started his milestone to explore the hidden mysteries and treasures for human spiritual thoughts being a Himalayan pilgrim with the major characters Pasang, Takki Babu, Hemraj and eight porters. Snellgrove has numerous quests about how many exact days take to complete Himalayan pilgrimage? When is his destiny of quest fulfilled? How will his team meet success? And why he is too thoughtful to complete that exploration of mystery or hidden fact and fiction? In fact, his spiritual quest is to experiment evidence and myth from that Himalayan

pilgrimage. He has experimented like it is exactly going to anti-nature which is not easy as fish goes up from ocean to the most top of the almost of the stream by struggling, crawling, climbing, jumping, rolling and ascending every difficulties at steep rocks, high waterfalls and hills where water flows down.

Snellgrove's team takes a seven-month long journey of highland Nepal. They start their Himalayan Pilgrimage in March 1956 from Nepal Valley (Ktm) to the land of Dolpo, Manang, Mustang and Muktinath then returned to the Nepal valley and complete it in September 1956. While travelling, his team faces the numerous problems of coolies and helping hands by people along the way of Himalayan pilgrimage. It has been tough and problematic situation with the supporting people along the way because they might have thought they are the team of foreigners. Along the travelling, Snellgrove has observed the Tibetan cultures plus some Nepali cultures of Gombas, Chotens, Monasteries, Mastas, and Shrine Temples etc. along the way of his adventure. Snellgrove's team has met and joined hand in hands as well as shoulder in shoulders together with the people whom they are there the cast of Sherpa, Bhote, Thakali, Thakuri, Magar, Tharu and Saarki etc. Most of the time of the new villages, their team had met with the headman to solve their destiny of Himalayan pilgrimage.

Throughout the journey, their team has suffered economical debate and negotiation about hiring the porters and their payment to provide paper money or coins during their long pilgrimage at Himalayan region. Any way Snellgrove has borne lots of adversities, tough ordeals, dark paths and fights through all their own weaknesses and self-doubts.

On the lens of Campbell's comparative mythology *The Hero with a Thousand Faces*, Snellgrove is the hero who is ready to have departure or seperation from the ordinary world and take real part of initiation where he calls to adventure and does

tough quest in tremendous adversities then returns with rewards or boons.

Furthermore, Campbell says in the course of adventurous journey if someone passed the test of unthought ordeals then that person becomes the hero or the best person of the both natural and supernatural world. So, Snellgrove is the hero who is ready to face the adversities to find out unknown mysteries from the Himalayas. He has dared to get new knowledge to transform from the current life to new height of life understanding through the Himalayan pilgrimage being a pilgrim. In this regard Campbell the author of *The Hero with a Thousand Faces* writes that: "The hero and the god are one and the same mirror images of each other that the hero's journey has brought out" (46). In the same way Snellgrove also wants to explore the very enlightening knowledge and wisdom by travelling everywhere of the Himalayas on foot with his Nepali companies.

To be the spiritual hero he learns and talks about Tibetan and its religious, god goddesses and Buddhist temples (Gombaas) then some Indian origin goddesses like 'Mahakala'. He has been too good to Lamas, monks, nuns: priests, and shepherds to earn special and rare knowledge from that area and its premises. It is very heart-rending to say how he and his team has suffered to get food, and shelter. They have been out of their own fooding then started to eat cooked flour (tsamba), barely beer, the sacrificial cakes (torma), local sprit (arak) and breads for their survival. Any way their motto was to survive and see the new things and know the new knowledge then become the new very people when they complete their Himalayan Pilgrimage even their life is in danger in every breath.

In their adventure, his team faces unthought-of troubles. In this regard Snellgrove writes:

Thus one has to cross the Bheri to reach the temple; the track leads down crazy steps through the rocks to a tree-trunk bridge which spans a deep and narrow gorge. All the rocks beyond are incised with the spell OM MANIPADME HUM! And one feels as though one were about to enter some hidden and idyllic valley, of which Tibetans love to tell, where men and animals live in peace and harmony. (69)

This was indeed Snellgrove's intention to explore the unknown region which lies in Himalaya which is really tough task to do the pilgrimage by non-adventurous people. Here, we can see both hardship and gentle heart of pilgrims according to the Snellgrove when they did the Himalayan travelling.

Snellgrove keeps explore the very new knowledge with the lamas, monks, nuns, shepherds, mastas and villagers of every village of Dolpo and known the very art of god, and goddesses which are mostly related to Tibetan's Buddhism then keep compares the findings of every, temples, gombas, monasteries and chotens. He is really curious about if he could find something new ideas and different arts and sculptures than already known. If he finds strange and alien ideas of that highland then he might think that his mission will be much more delighting. So he did keep continue searching and analyzing the monasteries, gombaas, chotens and temples etc. along his journey at that Himalaya's countries. In this regard his quest of highland definitely proves that Snellgrove really wants to find something unknown facts and myths then transform for him. It leads him more too spiritual person than materialist person. He is representing a natural and supernatural hero by struggling countless challenges to be an enlightening person. Here enlightening person would be as like this according to the Campbell writes: "Enlightenment means we break free of all our earthly prejudices and become one with god and by extension, the universe" (105). In

the same way, Snellgrove has done very researching that makes him spiritual man as well as additional knowledge holder of Himalaya because of his quest being a pilgrim.

Along the way of Snellgrove's pilgrimage he has to bear unbelievable suffering. He has to cross so many passes, torrent, stream, steep track, barren mountains, stony caves, groves, terraced fields and river junctions. He and his team have done countless ascending and descending at Himalaya. On the other hand, their team have gained unimagined wisdom by analyzing the so many religious frescos, thankas, festival, row of prayer wheels, carved windows and stone religious plaques though laments were useless.

In the same way 'Shiddhi Himalaya' also has such most difficulties of the route which ascends steeply to Himalayas and over high and higher above. So this challenge is to bring the spiritual changes through experimenting spiritual quest by pilgrims from the Himalaya which is within us. There are uncountable natural mysteries which are unknown and hidden from us. There are unknown and untold mystery of natures so Snellgrove examines that nature could produce literature which might be a key idea to change the world and that might meet our real destiny which has not been handed till today for the human sake by any pilgrims.

By equating Snellgrove's experienced ideas of 'Dolpo' and the researcher's experiencing ideas of 'Shiddhi Himalaya's about spiritual quest are almost similar and matching. That Shiddhi Himalaya's region is still largely unknown and no one has recognized its spiritual things or even drawn attention of that place. This Himalayan part of the country can ever be stated with words which mean it has very infinite mystery and wisdom. So this researcher also wanted to explore the hidden mystery of 'Shiddhi Himalaya'. This is why the researcher wants to find out whether Himalayan pilgrimage will enhance the people's mental, physical, psychological, emotional, and

spiritual lives once they experiment reality and imagination of Himalaya. In the course of journey, the researcher also found that Himalayan pilgrimage can become outstanding and effective travel literature which can teach humans to struggle to survive adversities even life-taking ones.

Snellgrove as a pilgrim has discovered that we need to think high and broad with the full sense of humanity. Exploration of spiritual quest on Himalayan pilgrimage could be a blessed idea because when we ascend to the higher of the Himalaya then the more we can have pleasures and we can able to see the world beneath. After then, our thinking horizon, capacity and style also become transcendent like ancient sage, monk, and scholars who went at Himalaya to search for knowledge then they had succeeded. Snellgrove's ideas are like ascending heights and experimenting fetish phenomenons are the key sublimity of Himalayan pilgrimage which might have the higher potentialities to be the spiritual human. Because of the involvement of exploration with the notion of spiritualizing the soul and body there must be newness to be emerging for further grand thinking and living. In the same way today's obsessive society with the modern technologies, the spiritual quest on Himalayan pilgrimage could be a cure to heal as naturally as we were before as far as we are the absolute natural being.

The main intention of the Snellgrove's journey was to learn the real and unreal fact of the different regions and people then to study in particular type of Tibetan religion practicing in those remote areas of highland. He has explored the fascinating hidden land of the wild west of Nepal where lies ancient religious tradition of BonDolpo which is the largest but most remote and least developed district of Nepal. He has tried to reach at the final depth of spiritual quest on Himalayan pilgrimage of those areas. In terms of experimenting truth and fancy he writes, "One passes through

clouds and close over the tops of tree covered mountains" (2). He and his team keep struggling to experiment with the extreme pain and pleasure. It was why because their team were doing spiritual quest at Himalayas. At one sentence Snellgrove says, "That night the heaven opens us and our tents strained and shook in midst of thunder, lightning and driving rain" (11). So this statement makes very crystal clear that, there was also wonderful days and delightful night they have experienced.

About this, Innes M. Keighren and Charles W. J. Withers writes: "The study of travel writing thus offers an important means by which narrative as a strategy for the depiction of landscape can be understood as more than, simply reading the geographical context of the text" (12). Likewise Snellgrove and the researcher's parallel juxtaposing experience about spiritual quest at Snellgrove's 'West BonDolpo' and the researcher's 'Siddhi Himalaya' what they come to know is the pilgrimage of Himalaya is really having sublime experiences for any living creature; it is why? Because at that place they can see the view of various mountains from nearby; wow! They can see down less higher Himalayas, the hill, the plain areas are beneath from the top, even clouds and raining also can be seen below then they remain above of all in reality with the mentioned above particular place of nature.

And as long as they are in the territory of the Himalayas as the pilgrims or any form of disguise; they have to experience strong varieties of countless colorful medicinal flowers which are really sharing sublime oxygen that they have the fortune to breathe. A well known writer B. R. Panta, and M.C. Panta's view, " these alpine belts of Himalayan are not only considered as botanists paradise as they consists of luxuriant soft and short- stemmed plant communities varying in proportion of colorful sedges, velvety grasses, forbs, lichens, mosses, medicinal plants represent climax

vegetation in the Indian subcontinent (Champion and Seth-1968) but also present a spectacular and enchanting display of heavenly scenic wonders" (379-380).

In the same way, Snellgrove travelling has experimented joy in making one's way along a river-gorge; when one can place one's feet confidently forward and delight in the high crags and the swirling river below, there was some more pleasure and pain when all is wet and slippery and one must be wary of every step. Sometime they descended precipitously to the stream that surges down from Himal-chuli, crossing it by a natural rock bridge; that side valley was filled with writhing leeches, and they regretted the monsoon the more. Snellgrove and the researcher keep saying they had a visual magic in high snow peaks and ridges, but to climb across mountains without seeing them would seem to profit a man little.

Snellgrove says the Tibetans certainly know of more beneficial forms of asceticism. Some night his team has slept beneath a clear and starry sky which cannot say in words that how much delightful their life has been. Their team has really hard time as well as sublime time in Himalaya. Snellgrove and his team had immense pleasure when they have seen one after another Himalayan new sceneries of villages, hills, mountains and numerous different Himalayan plants and medicinal flowers along the way of Himalayan pilgrimage when they were as the pilgrims.

According to Martin E. Marty, "As a pilgrim, the former minister seemed suddenly as a dead end because now he found himself nostalgia not for the modern faith he had just life but for the old New England religion he could never possibly believe" (211). Acknowledged understanding of the above writers and with the researcher's experienced of the pilgrimage of the Himalayas are spiritually, logically and scientifically benefit able phenomenon which will definitely activate the unbroken flow of perceptions, memories, thoughts and feelings of the waking mind in

the real life. Snellgrove's preparation to get work done to experiment spiritual quest on Himalayan pilgrimage is almost seems vivid and meaningful since he has found both science and fiction along the Himalayan pilgrimage like the researcher had. As Russian travel writer Diane P. Koenker says: "Travelers write about their journeys and produce travel writing, a significant literary genre" (657). So this researcher also observed both reality and imaginary then fact and myth in Himalaya while the researcher has travelled as a pilgrim.

At Himalaya's premises there is available a sublime achievement that might be the medicinal oxygen they breathe in and out. In their spiritual experimentation, the strong smell of herbal plants that causes necessary headache to new people for those whom are not used to at their first pilgrimage; it means the nature's very heavy medicinal flower's scents which may go to their trillions of cells inside into their body then replaced the previously long existed breathing practices since they were born onto till reaching Himalayas. Along the journeys of pilgrimage, pilgrims start to feel like they are having transcendental achievement with the physical, mental, spiritual and psychological or alike magical treatment from that Himalayas.

According to Stephen L. Keck, "The fact that the world becomes picture at all is what distinguishes the essence of the modern world" (387). Similarly, Snellgrove and this researcher also found the real beauties and mysteries of nature in Nepal. Actually, to do spiritual quest at Himalayan pilgrimage is really adventurous job though it is soul solitudes ideas. As Snellgrove has experimented, every step is challenging and life taking to do pilgrimage at the mountain range. About these adversities, a well-known writer Jonathan Neale writes; "People with ordinary attitude sickness who sit and wait at eleven thousand feet usually get better because their kidneys adjust to the altitude" (123). Neal means that body loses carbon dioxide in

two ways-through the lungs and in urine after a few days at a particular altitude the kidneys usually start sending less carbon dioxide to the bladder. Then the lungs can lose more carbon dioxide and so breathe faster. These challenging situations are like a proverb 'No pain, no gain' so there is no easy way out to do spiritual quest at Himalaya being the pilgrims.

In the course of pilgrimage, Snellgrove has very pain and pleasure together. He has researched on carved windows of the houses of the upper caste at Himalaya. He and his team have really enjoyed by seeing so many lakes. Among them Phoksundo lake of the Dolpa was much more notable for them. They have seen hand mills, water mills, butter lamps, prayer flags, prayer wheels and stone plaques which made them thrilling from their deep down of the heart. They have observed the villagers growing wheat, mustard and barley, rice and oats then bought and eaten for their day to day survival. They have been mutual friends with Headman, Lamas, and shepherds and share their shelter, fooding and guidelines to complete the mission of exploring new knowledge and wisdom that could lead the ordinary person onto spiritual person when after quest is being succeeded.

In fact, Snellgrove is too much ambitious to find out the very wisdom from hidden places. His hidden motive is to grab wisdom and transcendence and reward to others as a hero does in Campbell shows his hero at his book, *The Hero with a Thousand Faces*. Campbell's hero and Snellgrove seem to prove spiritual Hero who attains the divine fact and fiction and must return to the normal world then share his or her gifts to everyone. So, Snellgrove is facing the extreme challenges for his spiritual journey that spirituality could lay at Himalaya. He is analyzing, studying and writing about the finding of Tibetan's god, goddesses, lamas, monasteries, rites, and rituals, liturgies, carved, windows, frescoes, plus some of Hindu related temples. So,

he is doing Himalayan pilgrimage in the mountainous country of those remote lands. We can see vividly that he is searching to acquire some spiritual ideas and knowledge to attain his quest in Tibetan regions of practicing religions. He is staying there and acknowledging very genuine wisdom and spirituality by confronting countless adversities.

Snellgrove has tirelessly travelled at many remote villages of Dolpo and queried the unknown ideas and details of temples, monasteries, chotens, gomba, god, goddesses, frescoes, liturgies, Lamas, headmen and shepherds, etc. He and his guides as well as his porters have faced the scarcity of fooding a lot of time. They have to eat stinging nettles and wild mushrooms for their curry which are freely available at the Tibetan landscape. Most of the times they have suffered with chilling cool of an icy wind. They have travelled in dense white clouds and in raining for many days on bare grey-brown mountains. At that time people have believed those travellers are pilgrims so that some people have offered them tsamba (cooked flour) and chang (barely beer). About this, Snellgrove writes: "He asked us about the route we had come and our future intentions, was delighted to hear that we were pilgrims and promised to show us around the temple in the morning" (170). It sounds that Snellgrove was a spiritual explorer even if there were thousands of difficulties and agonies throughout the journey as people of Dolpo have guessed and said.

Along the pilgrimage journey, Snellgrove and his team have understood what 'white-scarf' is and its importance in Tibetan's culture. The white, brown, pink, and red-scarfs are the highest honor and respect for their guest. It is similar honor of Hindu rituals of offering a goat and its meat for their guest for the highly respectful people. They have participated some ritual dance and monastic dance with the celebrants together. They have twisted and rolled the rows of prayer-wheels with

spells (mantra) several times in several places. They have lamped butter lamps for the holy god and goddesses at the gomba, temple, chotens and monasteries. They have willingly or unwillingly eaten tsamba, oats items, stinging nettles, wild mushroom, dried cheese, and wheat bread etc. then drunk chang (barley beer) arak (local spirits) and sojaa (milk tea with salt and ghee).

Snellgrove and his team have really done sharing with shepherds about that place's myths, divine power and ancient orally transmitting stories. They have smelled and recognized numerous medicinal plants and flowers along the travelling. They have also seen rock-plants and its beautiful little blooming flowers. They have had sublime solitude feeling when they have heard the sound of the bell of monasteries and the enchanting Buddhist spell OM MANI PADME HUM! That is representing the pure and holy sound of the doctrine which leads to perfect wisdom and peace. They were there with the feeling of heavenly alike though there were many challenges. The conditions and the situations of that travelling were absolutely fantastic for the pilgrims to any people of the world around those who do quest of spirituality.

In the course of pilgrimage they can see there are numerous sceneries which are almost impossible to express by words. In this regard an American travel explorer Peter Brooks describes as; "Strange that this should be so in a country that has always seen itself as resolutely turned to the future" (44). Pilgrims can discover much unexpected places with varieties of countless colorful flowers blossoming by nature itself. Snellgrove and his team might have the feelings of there like the God is welcoming to them at god's place by placing the real mattress of heavenly alike flowers. They have to walk on foot upon scented natural flowers that makes them feel like they are also god and goddesses whom are now enjoying in the flowery world.

Similarly, they can feel that they are walking upon snow carpet which was laid by nature. It is very exciting to observe at early sun rising and sun setting view and the time of dusk with the mountain. About this Jamling Tenzing Norgay the son of Tenzing Norgay Sherpa writes, "Throughout the climb, I was enjoying the view and the exuberance of feeling my body forward motion on a steep and exposed slope" (245). There is always the feeling of heaven. Similarly, talking about Himalaya's nature a well-known writer Ruskin Bond writes, "Some plant becomes friends. Most of the garden flowers are fair-weather friends gone in the winter when times are difficult up here in the mountains" (128). Bond's experiment shows that there is the feeling of transcendental and heaven alike. In this regard Snellgrove's *Himalayan Pilgrimage* is a fantastic sort of text about analyzing spiritual quest on Himalayan pilgrimage.

In course of Snellgrove's journey his team has observed cattle, yaks and sheep etc. in Dolpo. There was also a black dog which is naming Nying-kar that followed almost four month together. They have treated that dog as equally to their own team member. They have very hard days and nights to have shelter and fooding. Most of the places they have kept hiring and leaving porters because of the high altitude sickness and payment bargaining. They have also hired yaks to carry their loads. Their adventurous journey was very risky and challenging because they have to search and buy the eating stuffs along the way from people. Sometime, they have eaten very poor food and lived in filthy shelter. At the same times some evil people have threaten and suspected them deliberately by deceiving with their promises to carry loads as the porters. But at any cost Snellgrove has kept doing his very quest of Tibetan alike Buddhist culture, their praying, rites and rituals of that highland.

The place 'Samling' of Dolpo is the most unforgettable place for them where they have rejoiced a lot by their team than any other places of Dolpo. Their team has been honored with white scarf by headman and Lama. They have been intimate friendship with the people of the Samling. They have been very good mutualness to learn openly with Lamas and become friends with women, men, children. They have used knotted ladder onto climb the next floor to meet the Lama's dwelling resident from the courtyard. They have spent many of the nights in the dark and dust and smoke with the people of Dolpo and also drink tea and talk, eat and sleep together. At that time they have almost talk days and nights about Buddhist's doctrines, texts, tantras, spells (mantras), scriptures and methodology to perform its rites and rituals. Snellgrove was very curious to know supernatural world and normal world by travelling in the Himalaya. Here, he is becoming normal as well as spiritual hero who believes that the wisdom comes from the fact that we realize on journey. He emphasizes that practical and experimenting things are the part of the divine. In this regard Campbell writes: "Outside help is actually just another manifestation of the hero's own immortality and power. The entire that eventually hero back to his or her former home armed with the gifts and wisdom won by all of his or her adventures" (143). In the same way, Snellgrove has done very quest and transformed from normal person to extraordinary person with the gained gifts or boons from his adventures then become a hero figure who has coined the book *Himalayan Pilgrimage* which has very knowledge to be a spiritual person if we read thoroughly.

This book *Himalayan Pilgrimage* is the gift to others by Snellgrove but for him it is just a tiny piece of stuff or branch because he has known unexpressed knowledge than this mere book which made him much more spiritual man after pilgrimage. In fact, it is the natural laws to be transformed once when we travel to the

high of Himalayan range or to the far center of the great ocean or any hardships that we come over. So, it will be great deeds if we can explore to the height of the Himalayas or to the deep of the ocean and if we can't explore then still not bad if we can read the books of exploration consisting massive knowledge which are written by spiritual or scholars like David Snellgrove, Joseph Campbell, Martin E. Marty, Ruskin Bond and Tenzing Norgay Sherpa, etc.

They can realize that if they want to become a person who has life empowering knowledge holder then they have to do traveling to the new places as much as they can. In the course of travelling they have to have the curiosities of what are the new findings could be there. We can guess through the Snellgrove's book *Himalayan Pilgrimage* that Nepal valley is Kathmandu. In ancient time a lot of people used to do the pilgrimage in Kathmandu being the pilgrims.

But nowadays we can see lesser pilgrims in Nepal valley. It means it has very higher holy reputation long before than now. Kathmandu valley's problems for pilgrimage might be of crowded buildings and populations that has shadowed the holy images though holy soul always exists there. In the case of Himalayan pilgrimage there could be pilgrims forever. It is why because of the geographical structure where we can go as the pilgrims for eight month of the year. The remaining four month we cannot go for pilgrimage because of the massive snow covering all the time. In fact, the very travelling shows that if we want to know much more things and want to be a great scholar or a hero or a spiritual person then we must have to go for the pilgrims of the high Himalayan regions where we may become another person after the return from the Himalaya.

The feelings about the pilgrim of Snellgrove are very heavenly alike. He has totally floated higher than before to reach Dolpo. In this context Snellgrove writes:

How peaceful is Dolpo, not only its mountains but also the lives of the men who live there! There are no policemen and no soldiers, neither is there robbery, violence or murder. We have been here too short a time, for much as we have learned, there is still much more that these people could teach us. I was leaving now against my will, but earlier plans and present circumstances seemed to allow me no other choice. (148).

He has felt that he is gaining very much things than he thought. His quest is found which is more than he has expected. He has consecrated by Himalaya and now he is more a new guy because of the spiritual knowledge as well as Himalaya's open books of wisdom which embraces every pilgrim.

As Campbell thinks that hero's journey could be into three parts (1) going away or departing (2) being initiated and (3) coming back. Here, Snellgrove goes to do Himalayan pilgrimage with plenty of quest and returns like a stream growing into the ocean and an infinite ocean. In this regard, with the completion of the quest comes the realization that the hero is a part of a larger universe which has understanding that everything consist within it good and evil alike are all part of the same cosmic system. So, Snellgrove could be the hero of both normal and divine world. It is why because he has explored both normal world and supernatural world of that place while travelling which makes his dream comes true as he met his fate and destiny.

Snellgrove's ultimate goal is to know and search something new and different then already found at each temples, gombas, monasteries, chotens, mastas and sculptures. He is too excited to explore in Himalayan range, as a traveler or as a pilgrim. He has spent so much time with Lamas, villagers, monks, nuns, priests and shepherds to crake out the hidden history and untold story then jot down that at his note. And the main feature of him is never afraid and worry of doing adventures to

research and explore about the different regions, human incarnation, types of people and various religion even though there is life taking challenges. It is the main reason that Snellgrove can be the hero under the normal as well as spiritual heroism because he has done very much successful spiritual quest as Campbell argues the hero must have the quality to be the hero who wins over the goddess not with cleverness or strength but with a 'gentle heart'.

Campbell assumes that the hero's ultimate goal is to bridge the mortal and the divine; since hero can move back and forth between them, hero is the one who can bring them together. Hero is the figure of both the human and the divine as a single being. Hero is both fact and fantasy. In this regard he writes: "The myths do not often display in a single image the mystery of the ready transit. Where they do, the moment is precious symbol full of import, to be treasured and contemplated" (213) So myth is also important to story and history to acknowledge and to guess the past, present and future which might was, is and will be. In the same way, while travelling Snellgrove has shown really wonderful behavior and activities to his team and had succeeded their journey then became successful to provide a book *Himalayan Pilgrimage* as a gift for those who can't go for Himalayan pilgrimage.

It doesn't matter whether he has done Himalayan pilgrimage is much more of Tibetan Buddhism and somehow a bit of other's religions but it spreads the real fragrance of actual phenomenons about Himalaya's natural-supernatural fact and fiction which surely transform the people if they read, discuss, and interpret the diamond aspects of Himalaya's pilgrimage. He has discovered a lot of new things and new way of analyzing the world in the terms of spirituality. So to gain spirituality is not easy according to the Snellgrove's experience of that Himalayan journey.

When they are in the journey, they have to cook food in old copper cauldron with the collection of the dry branches, sticks and twigs of the trees. The place to shelter was too steeply at some places. They have to stand erect the tent in rain and some more they have been in thirst for the hours because of drinking water problem. Many of them suffered with headache of high altitude sickness. Among them one of the major characters Hemraj has returned to Nepal valley after some weeks because he couldn't stand in the altitude though he desperately wanted to complete the seven months journey. The very guide was Pasang and the main porter was Takkibabu among all the porters of Snellgrove. The suffering of the journey was unbelievable in Himalaya. In fact, to do pilgrimage at the Himalaya is really tough act because there is no development and people's residence wherever we go.

The challenging problem of that Himalayan range is there are very least living houses of people and furthermore if they want to go from a village to next village, sometime it takes two to three days on walk. The way of Himalaya is not easy rather very dangerous way of steeply track, narrowest gorge, so many passes and stone bridges that has not been made by people. Some places they have to walk on rocky hills to cross the way. At that place in case of slipped then they have zero chances of survival. Furthermore there is the fear of wild beasts like bears, tigers (Himalayan tigers like snow leopard), wild buffalo, and wild dogs etc. that could make people's life to ruin. But the normal and spiritual heroism breaks all the difficulties and move forward as sun rises every morning after breaking the very darkness of the night. Similarly, Snellgrove also shows his heroic in seven month travelling by winning the adversities then gaining the boon of spiritual life in regards that his spiritual quest of Himalaya is very fruitful and benefit able to him and to all.

At the final stage of Snellgrove's pilgrimage, he finds out that Buddhist religion is better than Hindu religion because Hindu religion has only cast laws, prejudices and confusion etc. In this context Snellgrove writes:

They prefer to call themselves Hindu, but to them Hinduism means no more than the acceptance of cast laws and prejudices and it is significant that while the Buddhist temples fall into disrepair, not one Hindu temple has yet been built. Perhaps it is respectable to call Hindu and a sign of enlightened education to despise all religion. (178)

So he has discovered that Hindu religion needs to amend of the worst for the best one and Buddha religion is more liberal than Hindu religion. But to find out such sort of wisdom or boon Snellgrove has been in seven months hardships with a team and did victory for good seems that he is the spiritual hero as Campbell writes that who does the very deeds of heroic then he/she is the real hero.

He has become the hero was not an easy way out because he has suffered extremely like Campbell's hero has to pass with the so many ordeals and adversities. In that context, Snellgrove has won the heart of Lamas, villagers, shepherds, headmans, monks, nuns, mastas and priests then have blessing by them. He has lighted so many butter lamps at the gomba, monasteries, chotens, temples and mastas with the pure heart to have spiritual power. He has participated so many religious festivals with the celebrants to win their heart in the nicest way and beg for the knowledge of those places as an honest beggar. He has involved at parties and a ritual dance together to let them know Snellgrove is the nicest person. He has been good to everyone like the hero becomes and hero is the figure of god so Snellgrove has been successful to do spiritual quest in Himalaya as a pilgrim.

From my perception after acknowledging the Snellgrove's discovery, Buddhist religion emphasizes to be an enlighten person via their religion by performing extreme rites and rituals as Buddhist are doing. They really work hard to maintain their religion and its beliefs. As Snellgrove found, they are doing very hard work to manage the gomba, Choten, monasteries since ancient time to now. They are purely devoted for their prayer flags, prayer-wheels and stone carved plaques of spells. So Tibetans are very good at worshipping the god and goddesses since ancient time shows that they are more honest for religion than other religions followers and so that there could be more enlightening person in Buddhist because of extreme religion's rites and rituals following or practicing people are there at the highland of Himalaya.

Snellgrove has been there especially for Buddhist pilgrimage to explore the genuine knowledge of Buddhist at a organic area of the Buddhist religion because he is a professor of Tibetan in the University of London. But in the course of his journey he has given random interest for everything of that region as a pilgrim because he has experienced that everything that he gains there couldn't be at any other place. In fact, he doesn't want to return from that Himalayan range because of heavenly alike place's sceneries, heart rendering flowers, mind-blowing streams and waterfalls makes him stay there forever. In the course of time, he has served a piece of pilgrimage book named *Himalayan Pilgrimage* dedicating to his best companion or friend Mr. Pasang Khambuche Sherpa after compulsion returning from the Himalayan pilgrimage by finishing his spiritual quest. Campbell views that Snellgrove is a normal as well as spiritual hero of this universe since he has succeeded to complete the seven month mission gently.

In this sense, Himalayan pilgrimage has the history and story across the time and place of all the way from ancient time to present days. Like Snellgrove, every

pilgrim also introduces general feelings, tones and stories. Author Snellgrove's *Himalayan Pilgrimage* says, he always faced ups and downs with his team. This researcher would also say that Himalayan pilgrimage is a way of transformation though there is so much adversities and sublime pleasure via parallel juxtaposing ideas of Snellgrove's and the researcher's own pilgrimage experimentation over Himalayas. This researcher has studied travel writers or journey explorers; Diane P. Koenker, Innes M. Keighren, Charles W.J. Withers, Stephen L. Keck and Peter Brooks to make this travelogue as a perfect and meaningful text. In this travelogue, the main ideas have been used of Joseph Campbell. Campbell is a travel narrative theorist whom has written a book *The Hero with a Thousand Faces* explaining the comparative mythical stories and histories of the travel life to gain the highly successful stages which makes people a hero. Similarly Snellgrove has done spiritual quest at the west part of Nepal and this researcher has done in the east part of Nepal. To make this travel literature more effective, the researcher has also gone into deep research thoroughly with the three other books written by Neale, Norgay and Bond which are already cited and discussed many times.

Literally both of them researched spiritual quest at Himalaya being the pilgrims resulted different people before going to pilgrimage to the Himalayas and after returned from the Himalaya show that now totally changed or became sublime life after the return from the Himalayan pilgrimage. They have changed to be more positive; it is why? This researcher thinks they have seen the Himalayan areas which was unexpected, unimagined, shocked and unforeseen as well as they have experimented innumerable colorful medicinal flowers which are rare to use to apply as the homeopathic orthodoxy medicine and ayurvedic medicine of its all parts like: roots, trunks, branches, leafs, flowers and seeds etc.

There was the fantastic smell of varieties of flowers which are not available at out of Himalayas and no one can buy everywhere with any property or money to take home. Snellgrove and this researcher have jointly have said that theirs thinking capacities also increased as high as they stepped the pilgrimage places of Himalaya's and felt themselves really transcendental life like floating balloon and flying eagle in the sky. So every experimenting evidence and myth by pilgrims of Himalaya's can release free from each negativity and they will find the life is the greatest reward to do enjoying and rejoicing in this universe. In this way theirs spiritual quest have done at Himalaya being the pilgrims. It is a clear and precise thesis of how the spiritual procedure is being done and the rationale for why specific experimenting procedures were chosen to analyze spiritual quest on Himalayan pilgrimage by Snellgrove to be a hero with the gained boons.

This travel work primarily aims to have spiritual curiosities to find out how much spirituality has been allocated there at Himalaya. Is Himalaya's fact, fantasy, and truth are beneficial or not for pilgrims? This type of quest has been discovering at first made the travelers feel delighted and transcendental throughout the life. The journey of Himalayan also gives the ideas about the difficulties of foods, clothing and sheltering. Its another concern is to discover whether it will change the way to the positive thinking of particular pilgrims after his/her travelling is over or returned. They are human being not the machine, so they have tried to explain the limitation of theirs physical, mental, psychological and spiritual awareness and curiosities while doing spiritual quest on Himalayan pilgrimage. To analyze experimentation of spiritual quest on Snellgrove's *Himalayan Pilgrimage*, this researcher has done constantly parallel juxtaposing research with the researcher's own Himalayan journey between east Himalaya's of Nepal's 'Shiddhi Himalaya' and Snellgorve's west

Himalaya's of Nepal's 'Dolpo, Manang, Mustang and Muktinath'. These two issues of parallel juxtaposition about to experiment spiritual quest is mainly aimed to make meaningful output or gifts for the other readers of the world.

The issues have been maintained in the Snellgrove's book *Himalayan Pilgrimage* with the researcher's own experiences about Himalayan pilgrimage of 'Siddhi Himalaya' being a pilgrim. In this regard, both Snellgrove and Campbell's texts are the perfect blend of science and fiction which talk about the importance of the heroism. In the same way, Snellgrove's text has very coherent explorations with all the components of facts and myths and its literary coherent paragraphs with its plenty of ideas, including facts and evidences supporting the travelogue qualities that the traveler formulates at the beginning. This travelogue emphasizes on full focus for research that the researcher formulates at the beginning, middle and at its ending. Throughout the texts of Snellgrove and Campbell, they motivate everyone to be a hero and they have claimed that everyone has enough potentialities to be the hero. And it is really necessary to be a hero at this challenging today's world for every living and non-living things to balance the world and its beings in the perfect order. So this thesis has been a full focused of research paper topics and makes shifting through information to narrow down topic to make easier and effective. In terms of qualitative travel exploration thesis, it has very extended ideas, meditative insights and experimental based travel writing process to explore and write for the research paper.

So Snellgroves' seven month journey throughout the western parts of Himalayan region, specially the land of lower Dolpo-upper Dolpo, Manang, Mustang and Muktinath with Nepali team tells the most interesting fact and fiction which can be a sort of questing the spirituality around the Himalayan range being the pilgrim. In

a sense, it is somehow fiction because it also collects the myths of those regions and analyzes with the facts together throughout the Snellgrove's travelling. In the course of journey Snellgrove is bearing the unbelievable suffers show that to gain the new height of spirituality or to be the Campbell's hero is not ordinary people's work. It is the work of like breathing in and out the fire-flames to live alive in the course of achieving the unexplored treasures. Author comes to know that there were countless hidden knowledge, wisdom, treasure and natural-supernatural power which might transcend our life and our living style. The journey is a process of acknowledging the real world and transforming to the new height of life in each and every second. According to Campbell, hero cannot become the hero if he/she doesn't do anything and it is the natural truth of the nature.

So to be the hero or most wifull person one must travel with quest of new thing that surely enlighten the every people's life those who wants to be the best people. This researcher has also experienced in the east part of Nepal's Himalayas by travelling like what Snellgrove had done in the west part of the Himalayas. The researcher's personal experience is unexpressed with the words because there were an infinite treasure of knowledge, wisdom and natural-supernatural power in Himalaya. To have limitless spirituality from the lap of Himalaya is the qualities, boons, gifts, rewards and features of the explorers or travelers or heroes. There are the things that everything is matching with heavenly talks if there is the heaven. Himalaya has the real heaven not the imaginative heaven which we used to hear and think. It has real heaven and keeps pouring and showering the divine blessing or boons as Snellgrove and this researcher have returned with divine boons or powers or rewards which are beyond of human's imagination and which can be felt only when we go to that place physically as the travelers like Snellgrove, Campbell's hero, Tenzing Norgay Sherpa

and this researcher etc. So Snellgrove, Campbell, this researcher and many other travelers also urge that everybody must make the journey of Himalaya to transform the self for the best!

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