

I. General Introduction

This research aims at establishing the conviction that Paulo Coelho's *The Pilgrimage* is a parable of self-discovery. The main narrator of the novel Paulo Coelho, once, had a bright and shining sword. That brought a sense of empowerment and self-enhancement in his life. Profound inner contentment and self-enhancement had been facilitated by that sword. Not only the sword had brought a sense of power but a sense of wisdom and self-knowledge also. That sword reminded him that his life has attained a sense of completion. Beyond the sword there lies no specific objective after which the narrator has to hanker.

All of a sudden this sword of the narrator got lost. The sudden loss of his sword brought increasingly a sense of vacuity and emptiness. The narrator feels as if he is increasingly weakened by the sudden loss of the sword. The loss of the sword makes him think that a significant part of his life is missing. He intuitively thinks that missing the sword is analogous to missing the significant section of his self and subjectivity. He makes an active endeavor to seek the lost sword from his side. From his side he makes a single-handed endeavour to track down the lost sword. But his single-handed endeavour does not turn out to be productive and fruitful. So he decides to start a journey to find out his lost sword.

In the course of preparing a journey to find out his lost sword, he happened to meet his mentor. His mentor is a spiritual man. To some extent, he has achieved an elevated level of religious insight and awakening. Paulo Coelho, the narrator receives a piece of useful suggestions. His mentor advises the narrator to orient himself in some of the useful yogic and meditative practices. Some of the yogic and meditative practices offered by the mentor of Coelho the narrator are 'The seed Exercise', 'The speed Exercise', 'Ritual', 'The Arousal of Intuition' (The Water Exercise). These yogic

exercises are supposed to normalize the deviated and distracted goal of the narrator. The narrator is far more fortunate to receive lots of these advises. Immediately after the narrator receives these yogic practices which are supposed to bring profound inner transformation, the narrator takes part in putting into practice all these yogic practices. He makes a vow to achieve expertise in these yogic practices.

Along with his increasing orientation in these meditative and self-enhancing practices he happens to meet a guide. The guide whom he met advised him to pay a visit to Santiago, one of the most popular and pure holy city in Spain. "Those who have missed the significant essence of their lives must make a visit to Santiago, says Petrus the guide (36)."

The narrator does not hesitate to receive sound suggestions from the guide. The guide Petrus advises the narrator to pay attention to the road. The guide emphasizes again and again the crucial necessity to pay more attention to the road. Here the road which is narrated in the novel, is a parable of inner road.

The narrator is given a lengthy and confounding speech by the Petrus. It is evident that Petrus's advice is mixed with the possibility of mystery and dubiety. In response to the advice offered by Petrus, the narrator answers- "So what is missing is the road of the diamonds to complete the four suits of the deck, I Joked (42)."

With the help of Petrus the narrator makes a journey. Both of them cross a long arduous distance. They are physically exhausted. But the narrator feels as though his soul is still active and fresh. He finds as if an aura of mystery has penetrated his existence. The more he goes closer to the city of Santiago the more enlightened and elevated he feels. It appears that an aura of mystery and spirituality has been following their journey. The narrator feels intuitively that the possibility of finding

out the lost sword has taken root in the soil of his heart. Therefore, his journey is strengthened further. Inner courage confidence and curiosity mounts up by leaps and bounds in the narrator the closer he moves towards the holy city of Spain, Santiago.

As soon as inner strength and expectation surged up within him, the narrator feels the entire universe is enormously tied by cosmic union. In times to come the narrator comes to understand the fact that the entire universe is governed by cosmic union and the central governing force. The parabolic figure of the narrator's journey has been expressed, "There are green stars, yellow stars, blue stars and white stars and there are comets, meteors and meteorites, nebulas and rings (93)." By making an arduous journey the narrator comes to the city Santiago. At the first sight of the holy city, the narrator undergoes a sharp inner voice about to explode within him. It is a moment of the revolution of profound wisdom and inner wisdom. He acquires precious inner wisdom and self knowledge. It is at this moment in the journey that the narrator comes to know about who he is what is his relation with the vast universe, what is the role of self-discovery in rendering life happy and meaningful. Hence his journey undertaken for the sword is a parable of a journey of self discovery. In the life of everyone some thing integrally connected to life can get lost. To regain the lost power and the missing sensibility, it is the novel tells, necessary to build up robust trust in spiritual grace. The novel seems to offer a point that the journey which has the aim of finding out the lost sword changes into the journey of exploring self knowledge. The utterance "The voice was not coming from somewhere in the woods but from somewhere inside me" (218). is highly illustrative of an imminent transformation.

Finally, the narrator happened to undergo a mysterious phenomenon. He comes to a realization that a god is sleeping within him. He is overwhelmed by a

miracle which is on the point of happening. The following utterance there at one time, a miracle happened. "It was the miracle of transforming . . . (221)." The journey towards Santiago delves into the journey within. Hence the focal point of the novel *The Pilgrimage* highlights the subtle parabolic nature of the journey.

In addition to *The Pilgrimage* Paulo Coelho has written different novels on different themes at different periods of time.

Paulo Coelho was born in Rio de Janeiro Brazil the city where he now lives. His own life has in many ways been as varied and unusual as the protagonist of his internationally acclaimed novels. Like them, Paulo Coelho has followed a dream in a quest for fulfillment. His own dream, to be a writer, met with frustration throughout much of his early life, a time in which he worked at various professionals, some of them materially rewarding but spiritually unfulfilling. "I always knew" he says "That my personal legend, to use a term from alchemy was to write". He was thirty eight published his first book. Extreme individualism and atheism have weakened the organic power of the entire western civilization. For Coelho, the present is right time for the west to go back to its tradition, nourishing root, ancient knowledge, nurturing spirituality and esoteric wisdom.

To Coelho, the entire western civilization is deeply wounded by the negative impacts of materials, scientific and technological evolution, Coelho claims that the search for the treasure of tradition, esoteric wisdom and spirituality can cure the malaise of the world. This golden message has been ushered by Coelho through the medium of fiction. Almost all of his recent novels are brimful of the message that tradition, ancient wisdom, faith in spiritual power, the power of inner quest are essential to treat the sick psyche of the world.

Coelho's famous works *The Fifth Mountain*, *The Pilgrimage*, *The Zahir*, *The warrior of the Light* and *The Valkyries* have been gaining international reorganization. Coelho writes in his native Brazilian language his works are so popular that they have been translated into fifty six languages. Owing to sky-roketing popularity of his works, Coelho has succeeded in selling more than forty three million of copies of his books.

The Zahir is a best-selling novel where the protagonist lives in Paris and enjoys all the privileges that money and celebrity brings. His wife Esther is a war correspondent who, despite her professional success and freedom from the conventional constraints of marriage, is facing spiritual crisis. When she disappears along with a friend, Mikhail, who may or may not be her lover, the authorities question the narrator was Esther kidnapped, killed or did she simply abandon a marriage that left her unfulfilled.? The narrator does not have any answers but he has plenty of questions of his own.

In this novel the writer wants to show the illusion of the hero who is disappointed and frustrated in his work. Actually, the search of hero is an inner peace through the way of spirituality.

Veronica Decides to Die is somewhat different work of fiction, which aims at showing veronica's despair and disillusionment resulting from her existential understanding of life. Once she committed suicide, but her suicidal attempt failed. But her heart was irreparably damaged. She had a few months to live. She had limited time to live with. In this limited time Veronica felt that each and every moment in her life turned out to be meaningful, fresh and exciting.

Valkyries is about a peculiar race of supernatural beings who rode bikes on major deserts. The novel narrates how the characters elevated their lives after encountering Valkyries in a fruitful and transformative way.

Birda is one of the recent works of Paulo Coelho. In this novel Paulo Coelho has foregrounded new age mysticism. At the heart of this novel lies the theme of Catharism as a critique of Christianity.

By the same token Paulo Coelho's *The Alchemist* is also based upon the supernatural subject matter. Magic has dominated the entire spectrum of the novel. *The Alchemist* is a novella about heroic persons where the boy's journey and metamorphosis is subject of the tale.

These are some of the representative works of Paulo Coelho. Almost all these works are based upon the themes of supernaturalism, mysticism, esoteric wisdom and spirituality. Coelho himself appears to be the narrator in almost all his novels. The kind of world view which Coelho has advanced in his novels is spiritual. With spiritual eyes or with a Brazilian eye Paulo Coelho has looked into the world. He makes a strong appeal for his readers to look at the world from a transcendental perspective. In the present age of excessive craving for Money, Moloch and Materialism, Coelho's world view seems to be an oasis of escape, ecstasy, enrichment and elevation.

Literature Review

Paulo Coelho's *The Pilgrimage* has received different critical acclaims from different critics. Commenting upon the novel, Peggie Petello says:

The Pilgrimage recounts the spectacular trails of Paulo Coelho as he journeys across Spain to discover personal power, wisdom and a miraculous sword that seals his initiation into the secret society of the

tradition. With his enigmatic mentor Petrus, he follows a legendary road traveled by Pilgrims of Santiago since the middle ages, encountering a Chaucerian variety of mysterious guides and devilish opponents. Coelho's experiences and his mentor's teachings impart the spiritual wisdom that reveals itself as the true purpose of their exciting journey. (53)

Peggie Petello has viewed Coelho's *The Pilgrimage* from the archetypal nature of the journey. The magnificence and the splendour of the journey has according to Peggie Petello, dominated the structure of the novel. He has linked the fictional characteristics of the novel with medieval narratives of chancer.

Similarly, Gail Hudson has approached the novel from its descriptive pattern.

Focusing upon the descriptive pattern of the novel, Hudson remarks:

The Pilgrimage includes a map of the major routes from France, across the pyreness and the towns on the way to Santiago de compostella. There are many descriptions of a day's journey and the sights that Coelho sees but one does not always get an idea of what it was like to walk, the heat, the cultural difficulties and the Spanish atmosphere. Perhaps this is intentional as the journey of the soul with his traveling companion is the most important journey that Coelho is making. (67)

Hudson has closely examined the descriptive pattern of the novel. He has slightly shed light on the allegorical dimension of the novel. Concentrating upon the novel, Charlotte Zolo says:

The Pilgrimage has a very important place in the work of Paulo Coelho, not just because it is the first of his major books, after which came *The Alchemist*, but because of the complete way in which it

expresses the humanity of Paulo's philosophy and the depth of his search. (45)

Regarding to the legendary quest of the main character in the morel J.A. Buiten remarked:

The Pilgrimage details Paulo Coelho's journey along the legendary road of Santiago across Spain. In it, Coelho recounts the spectacular trials that lead him to discover personal power, wisdom and a miraculous sword that seals his initiation into the secret society of the tradition with his enigmatic mentor, Petrus, he follows a legendary road traveled by pilgrims of Santiago since the middle ages, encountering a Chaucerian variety of mysterious, guides and devilish opponents. (18)

In J.A. Buiten's words Coelho's text *The Pilgrimage* is possessive of legendary characteristics. By dint of this legendary nature it manages to project the theme of initiation. In comparison to this critical remarks forwarded above Geoff Pound has propounded slightly different opinions as to the essential thematic core of the novel.

Commenting upon the ultimate target of the major character's quest Geoff Pound says:

An extraordinary mixture of adventure story and guide to self knowledge, this book recounts the spectacular trials of Paulo and his mentor, Petrus, as they journey across Spain in search of a miraculous sword. A compelling tale that delivers a powerful brew of magic and insight. *The Pilgrimage* recounts the amazing trials of Paulo Coelho and his mysterious mentor, Petrus, as they journey across Spain in search of a miraculous sword - on a legendary road traveled by Pilgrims of Santiago since the middle ages. Paulo's visionary blend of

mysticism, magical realism and folklore makes this an adventure story with a difference. (38)

Geoff Pound seeks to establish Paulo Coelho as visionary prophet who is more anxious about the future. To Coelho the safest way to liberate human beings enmeshed in a chaos of crisis is to carve a path amidst crisis and confusion via, blending rational knowledge and esoteric mysticism.

Describing the concrete surface texture of the novel Paul Dundas offers his viewpoint as follows.

The Pilgrimage includes a map of the major routes from France, across the pryness and the towns on the way to Santiago de Compostela. There are many descriptions of a day's journey and the sights that Coelho sees but one does not always get on idea of what it was like to walk the heat, the cultural difficulties and the Spanish atmosphere. Perhaps that is intentional as the journey of the soul with his traveling companion is the most important journey that Coelho is making. In it Coelho underscores the benefits to such a journey including the chance to forget about work. (10)

Paul Dundas has been drawn by the mere descriptive charm of the novel. He has not succeeded in penetrating the depth of the quest dimension of the novel. It seems he is solely ravished by the textual glitter of the novel. Reflecting upon the inclusion of meditative and yogic practices throughout the novel. S.M Bharadwaj says:

The Pilgrimage includes meditative exercises that the Pilgrim performed at critical times on his journey. While some of the exercises are a little unrealistic, such as the cruelty of exercise of self-mortification, most of them can be performed by anyone, with

resulting benefit. I wish I had read the book before my own Pilgrimage so I could have done more in this respect. (58)

Bharadwaj paid sole attention to the use of meditative and yogic practices in the main narrator's journey towards self-enhancement. Though all those critics have interpreted the novel from different perspectives, none of them have paid critical attention to the parabolic dimension of the novel. Thus the researcher will undertake the research task of exploring and justifying the parabolic nature of the journey towards self discovery.

To conduct the research successfully the researcher has adopted the technique of exploring the generic standard of the parable. What constitutes the parabolic standard of a narrative of the quest is the major theoretical assistance to the researcher. The second equally important technique is to find out how concrete story changes into the story about inner search. Thirdly the present researcher is to analyze the language of the text. Moreover, the thorough analysis of the text itself becomes a basic theoretical style of reinforcing the established hypothesis. Regular library visit, consulting internet website, collecting essential information from the respected teachers and professors is adequate theoretical asset with the smooth and continual use of advices from research experts and pertinent theoretical tool the researcher seeks to establish the fact *The Pilgrimage* is a Parable of self-discovery.

II. Methodology

Yogic Practice and Transcendentalism

This research work is conducted by using transcendentalism as the major theoretical asset. The technique called transcendentalism is useful to show how the narrator has transcended the barrier of physical world. The entire text *The Pilgrimage* is about how the narrator Paulo Coelho attained the highest level of spiritual awakening and inner realization via his total immersion in different kinds of yogic practices. Such practices are "Seed exercise" "Cruelty exercise" etc. Because yogic practice has enabled the narrator to achieve a sense of inner realization and awakening the researcher could not help using the transcendentalism as a relevant technique of finding out how the narrator goes beyond the periphery of phenomenal world to the world of inner quest. 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 the belief in the beyond is an unconscious attempt of human beings to make their life-experiences secure when it is faced with a dire danger of distress and difficulties. But the novelist has chosen that looks askance 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 seeks emancipation from the constraints of daily life. Coelho keeps his belief not only in the transcendentalism. On the contrary, he believes in the liberating impact of transcendentalism. He looks into the conducive and uplifting dimension of

transcendentalism. Hence, the researcher searches for that side of transcendentalism which ensures the ennobling, enriching and uplifting the status of human beings.

That side of transcendentalism, which aims at 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 Pilgrimage*, 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 Pilgrimage*. 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, Sufism 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 different 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 to be an advanced technique used only after many lifetimes. Mysticism in Abrahamic religions 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 noted religious are one. As a rule, with religious differences and more concerned with social or individual development.

The mysticism, 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 reductionalist. However, through much of history mystical and philosophical thought were closely entwined, 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 purification 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 go 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, 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 out the matter short, Coelho the narrator's quest for the beyond took the quantum leap. His momentary level of awakening finally got reconciled in a mystic union with a soul.

Hence, in *The Pilgrimage* 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. Within this methodology these five steps are brought upto prominent foregrounding. 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 seem confusing and opaque, simultaneously over-simplified 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 transcendental. 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 pave the way for the full-fledged manifestation of mysticism.

Oriental mysticism is far more profound. It contains an admirable level of profundity. Profundity and depth are two defining features 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 entirety 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 branches 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 dichotomy 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 physics 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 ingredient 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 mature; 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 things 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 any 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 is 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 emerges 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 is right by all.

So far the researcher dwelt a lot upon transcendentalism as the major theoretical tool. Each out of transcendentalism the researcher close 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 Immanuel Kant raised both questions and insights into the religious and philosophical thinking about reason and religion.

The spiritual hunger of the age that also gave rise to a new evangelical Christianity gave rise, in the educated centers in New England and around Boston, to add intuitive, experiential, passionate, more than just – rational perspective. 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 were discovered in the west, translate 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 upholding of transcendentalism. Grafting German transcendentalism with American interest in oriental mysticism, Ralph Waldo Emerson sought to define transcendentalism in his own way. In the words of Ralph Waldo Emerson. 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 (131).

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.

Denominations in New Thought are Unity, Divine science and religious science.

Ernest Holmes founder of religious science church was greatly influenced by transcendentalisms. Many practices of new thought are not affiliated with any one branch.

Quest for Unknown : The Ethos of Brazilian Culture

In Paulo Coelho's *The Pilgrimage* the impact of Brazilian cultural ethos 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. Any thing, 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 quest for the unknown and how it differs from that of North America and Western Europe; and an examination of the social, historical and cultural factors behind these differences. The research is based on two field trips to Brazil, the first during the summer of 1983, and the second from September 1984 to March 1986. The results of this study are part of a doctoral dissertation research project on the intellectual production of the Spirits movement in Brazil. 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 cultural ethos is the relative absence of a secular, academic community of researchers of the type associated with the spiritual 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).

Cultural quest for the unknown has 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 Spirits 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 disputes 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 parapsychologist 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 mysticism. 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 formaticism.

The transcendentalists desired to ground their religion and philosophy in transcendental principles: Principles not based on, or falsifiable by, sensuous experience, but deriving form 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 Swedenborg. 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 Pilgrimage* assumes the transcendental tone. To understand it, 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

Self-discovery in *The Pilgrimage*

In *The Pilgrimage*, Paulo Coelho tells us about the first-person narrator's journey to one of the holy cities of Spain named Santiago. The first person narrator is the novelist himself. *The Pilgrimage* is essentially about Paulo Coelho's journey to Santiago. He intends to find the sword, which he had lost before a few months. The narrator is bent upon finding the sword which is supposed to bring the strength and joy to him. With a sole intention to find the sword in Santiago, the narrator undertakes a journey to one of the spiritually important cities of Spain. This outer journey of the narrator to Santiago resembles his journey within. In the midst of his journey to Santiago, the narrator feels, perceives, reacts and realizes in such a way that his outer journey delves into the inner journey. The minute and meticulous study of the text *The Pilgrimage* offers every convincing ground to claim that the journey of the narrator in *The Pilgrimage* has parabolic dimension.

The researcher has chosen Paulo Coelho's *The Pilgrimage* as a suitable text for conducting research. One of the main character in the novel, the first person narrator, is habituated to do lots of meditative and yogic practices. Some of the yogic and meditative practices are 'The seed exercise', 'The Guilty Exercise' and, 'The Messenger Rituals'. He is faithfully apprenticed to all these practices. His increasing apprenticeship to all these yogic practices helped him develop a spiritual bent of mind. In addition, he is deeply tied to the rhythmic forces of tradition. By the same token, he is intensely attuned and attached to the liberating forces of esoteric wisdom. When his progress in yogic practices was in full swing, he had possessed a sword. So long as he carried the sword he felt inwardly induced and accentuated. His full-

reliance upon the great tradition resulted in his self aggrandizement. His prolonged immersion in yogic practices invited a fresh chance to cultivate inner power.

In fact, the narrator achieves considerable amount of inner strength. A kind of inner transformation occurred within him. This sort of inner transformation is powerful enough to maneuver and motivate him. The sword, which he carried in his hand, is an objectified version of the powerful inner change. When he lost the sword he felt as if he has lost a significant part of his self and subjectivity. To be deprived of his sword is analogous to being deprived of immense joy and power. Affected deeply by the emerging emptiness arising from the loss of his sword, the narrator decides to take a journey. The idea of paying a visit to Santiago did not occur to him out of emptiness. He had a master of Tradition and esoteric wisdom. He consulted his master for a practical advice to regain his lost sword. His master advised him to make a journey to Santiago.

In the early part of the novel, the narrator is seen determined in his journey to find his lost sword. The way he is advised by his guide indicates that the speaker is not seeking an outer sword. On the contrary, he is seeking an inner sword, which is a shining symbol of inner strength joy, power and beauty.

Frankly and faithfully, the narrator confesses that he is not simply moving into Santiago. On the contrary, he is traveling towards the unknown. In the early part of the novel the novelist has given us a sufficient clue to the parabolically subtle nature of the narrator's quest. The following citation from the chosen text illustrates the point with a telling effect:

I was going to relive, here in the latter part of the twentieth century, something of the great human adventure that had brought Ulysses from Troy, that had been a part of Don-Quixote's experience, that had led

Dante and Orpheus into hell, and that had directed Columbus to the America. The adventure of traveling toward the unknown. By the time I returned to my car, I was a bit, calmer. Even if I were not able to find my sword, the Pilgrimage along the Road to Santiago was going to help me to find myself. (14)

The narrator is straightforwardly outspoken in hinting at the subtle nature of his journey to Santiago. Actually, he is going towards his own inner Santiago. The outer Santiago is a manifestation of his inner thirst for the eternally elevating joyful contentment and power. His inner journey is supposed to have started right from the beginning of his journey to Santiago.

Although the novelist has made the narrator reveal the subtlety associated to the journey to Santiago, he, for the most part, seems to be too cautious to keep the narrator's journey disclosed instead of disclosing the mysterious nature of the journey the novelist has attached an aura of mystery and spirituality to the journey undertaken by the narrator.

He arrived at the road to Santiago. At that time he had departed from his wife. His wife was on a different mission. Alone at the road to Santiago, the narrator is patiently looking forward to meet the guide. His guide is not a novice in the matters of religion and spirituality. The guide gave every impression of being an experienced guide well-acquainted with the matters regarding to the spirituality and mysticism.

At one moment both the narrator and his guide are conversing about the holy importance of Santiago. Suddenly a woman came on the scene. All of a sudden, she started giving advices to the narrator. Her advice are expressive of the fact that the narrator is making a journey towards the good, the virtuous and the righteous. That is

why she is reminding the narrator of the harmful effects of all the evils that can hinder his journey. The following paragraph exemplifies this issue.

May you obey the one who is your guide, even though he may issue an order that is homicidal, blasphemous, or senseless. You must swear total obedience to your guide. the spirit of the ancient pilgrims of the tradition must be with you during your journey. The hat will protect you from the sun and from evil thoughts, the cape will protect you from the rain and from enemies and from evil deeds. May the blessing of God, of San Tiago, and of the virgin Mary be with you through all of your nights and days. Amen. (18)

She has given him advices so that he could get rid of the harmful effect of evil. It is certain that she is not making him aware of the adverse situations and unfavorable circumstances. She is cautioning of the possible evils which could instead deviate him from the track of his journey. Her attempt to make him aware of the dread and danger of evil exemplifies the fact that the narrator is on a quest for the grace and the goodness.

In the course of journeying towards Santiago he acquired many lessons regarding to the esoteric wisdom from his guide named Petrus. From Petrus the narrator comes to know that the sword he is struggling to find the sword of esoteric wisdom with which the monster of ugliness can be killed. The true path to wisdom can be identified by three things, said Petrus (25). "To Petrus, the sword, which the narrator has been striving to find, is the sword of inner wisdom and power. The sword represents the power of inner wisdom and knowledge. That is why Petrus, the guide strongly admonished the narrator to purify himself. Purification of the self is likely to intensify the pace of striving for accomplishing the dream which was cherished since

a long time. If the journey is limited in the accomplishment of outer goal only, why did the guide insisted on the ritualistic process of self-purification?

The ritualistic process of spiritual purification is a prerequisite to the fulfillment of the intended purpose. The frequent emphasis on the sense of spiritual purification highlights the inner directed characteristic of the narrator's journey. The following textual element illustrates the inner directed nature of the journey, which the narrator undertook:

You will have to do the exercise for seven consecutive days, each time trying to experience in some different way-your first contact with the world. You know how difficult it was for you to make the decision to drop everything and come here to walk the Road to Santiago in search of a sword. But this was difficult only because you were a prisoner of the past. You had been defeatd before, and you were afraid that you might lose them. (25)

The narrator has strongly insisted to purify himself spiritually. Moral purification is a must at the moment of initiating a journey towards the Santiago. The journey is bound to be an inner journey. That is why spiritual preparation is felt strongly. It is also one of the indications of the parabolic nature of the narrator's journey. If his journey is literal through and through, why is it necessary for him to purify himself spiritually. Because his quest is bound to be spiritually subtle, the novelist hints at moral purification as a preliminary to the successful beginning of journey within.

In the novel one spiritually important practice is mentioned, again and again. This practice is called 'Ram' practice. Petrus, the guide, orients the narrator towards this practice. Before orienting the narrator Petrus harangues on the advantageous side of 'Ram' practice. Then he solicits Coelho's views regarding to the healing effect of

'Ram'. After knowing about Coelho's tacit interest in 'Ram' practice he tells Coelho about what 'Ram' practice is. The term 'Ram' stands for three things. They are 'rigour', 'amity' and 'mirthful miracle'. Practicing 'Ram' enables the practice to achieve state in which moral maturity yields the fruit and miraculous contentment.

Instructed by Petrus, the guide, Coelho starts doing 'Ram' practice. At first he felt at odds with the style of doing this practice. Soon he comes to know about the increasing healing effect of 'Ram'. The narrator unconsciously comes to realize the profound effect and impact of 'Ram'. The effect is spiritually uplifting. It is morally ennobling. Time and time again, it is assumed that the spiritual characteristic of the journey compels the literal narrative delve into the narrative of inner quest.

The following paragraph, which is taken from the early section of the novel, is highly illustrative of the sort of impression the narrator's body realized. The impression is highly perceptive to the disclosure of the parabolic feature of the quest:

I began to listen to the sound of the earth, muffled and harsh and bit by bit I transformed myself into a seed. I was asleep at the center of the earth. Suddenly, something moved. It was apart of me. a minuschle part of me that wanted to awaken, that said that I had to leave this place because there was something else up there. I felt my body begin to follow the movement of my arms. Each second seemed like an eternity, but the seed needed to be born; it needed to know what that something up there was. (26)

Coelho's apprenticeship towards the 'Ram' practice is likely to produce eternal power within him. It is this eternal power which he intensely hankered after. The sword which he is keen to find elsewhere in Santiago is likely to be parabolically the sword

of inner spiritual power. The eternal power and inner transformation which the speaker hankered are two striking examples of inner elevation and awakening.

The Road to Santiago can be interpreted at a parabolic level. At a parabolic level the Road to Santiago appears to be a road to the centre of inner power. Coelho is of the conviction that outer power (Physical power, Masculine power, Political power etc) needs a constant refreshment. Without cultivating a sense of support from our innermost strength our outer power is doomed to languish in faithless way.

The fact that Coelho's journey towards Santiago for the sword is a journey towards the unknown. The unknown consists of those things which bring a sense of adventure, mystery and thrill to the entire spectrum of human experience. For human life to bloom meaningfully, sense of mystery, miracle, adventure and inner power are needed. The sword, which is supposed to have been hidden in Santiago, is the sword of inner excitement and power.

Once Petrus the guide and Coelho the narrator were journeying through the road towards Santiago Coelho felt relaxed. It seems he is spontaneous. It is certain that he is free from the prison of his past. Suddenly, his eyes fell on a bright shining cross. This cross on which Coelho's eyes fell is an example of how unknowingly the narrator's journey veered towards different direction.

The literal journey veers off towards the different direction. The road to Santiago no longer remains a literal road. The journey no longer remains a journey to Santiago. Rather it veers off, and takes the form of different kind of journey. The following citation produces every evidence of the fact that the literal journey to Santiago becomes ultimately a journey within.

The Road you are traveling is the road of power, and only the exercises having to do with power will be taught to you. The journey, which

prior to this was torture because all you wanted to do was get there, is now beginning to become a pleasure. It is the pleasure of searching and the pleasure of an adventure. You are nourishing something that's every important your dream. (50)

It is obviously clear that the road to Santiago is the road of power. If so, it is explicitly clear that Coelho is struggling to find a kind of power. To achieve this power it is necessary to apprentice in yogic practices and moral purification. Without undergoing moral purification, the chance of finding the sword in Santiago is weak. That means, the spiritual enrichment is a must towards reaching the destination.

Life is constantly enveloped by a couple of spiritual forces. Physical forces are cured and controlled by the spiritual one. Angels and Demons are two concrete manifestation of these two kinds of forces. Life has to make use of these two forces so that it could achieve full-flowering. The prime purpose of life is to achieve full-flowering. To achieve this purpose it is compulsory to make use of not only those forces which are controllable but also those forces which are beyond our control.

During his journey towards Santiago Coelho is suggested by Petrus to make a conscious use of his unconscious forces. He is furthermore tempted to make a fruitful use of those forces which are beyond self-control. The fact that Coelho is compelled to make use of his uncontrollable forces is the best indicator of the parabolic dimension of the quest. Coelho's quest is obviously parabolic in that the quester traveling through the unknown narrator is determined to take out the known from the unknown. The following textual excerpt offers a convincing ground to arrive at the parabolic dimension of the quest.

In the life on the Road to Santiago, certain things happen that are beyond our control. When we first met, I told you that I had read in the

gypsy's eyes the name of the demon you would have to confront. I was surprised to learn that the demon was a dog, but I did not say anything to you about it at the time. Only after we arrived at that woman's house-when for the first time, you showed the love that consumes.

(119)

The above cited paragraph sums up the subtle nature of the quest. The subtlety of the journey makes the literal journey too susceptible to veer off toward different direction. The more the journey nears the destination the more cryptic and mysterious it becomes. The fact that the journey makes the undertaker of journey control the occult forces is itself a standing proof of the distinguishing characteristic of inner journey.

Anti-ascetic Practice

To throw light on the subtly mysterious nature of the journey the novelist has given a forceful utterance to his anti- ascetic voice. To progress spectacularly in the inner journey the old ascetic practice's like self-denial are no longer fruitful and productive. Coelho assumes that immersion in the ascetic practice is likely to hinder our inner growth and inner mastery. Coelho is of the opinion that both body and soul are inextricably linked. Body can influence the soul and vice versa. To afflict pain and punishment on body is not a progressive act of self realization. By accepting the harmony of body the seekers can go nearer to the destination. To cut the matter short, by celebrating body and bodily passion the seekers of truth can go closer to the truth. Paulo Coelho has advanced a new spirituality. To the new men of the postmodern age, it is necessary to affirm body. Coelho's spiritualism is life-affirming. It is not life-denying. Old asceticism is life-denying. It is life-hindering. It is a negation of life. But

Coelho stands in sharp opposition to the old asceticism. In place of old asceticism he has proposed a new cult of loving the body, offering instead of pain.

I would advice you to do the same thing after a victory to her. Don't offer your hands from the rocks. Everybody in the world offers only pain as penance. There is nothing wrong with that, but I think she would be happier if rather than just pain, people would also offer her their joy. (142)

An urgent need to offer joy to the sacred deity is the first spiritual duty of a postmodern seeker. The old asceticism no longer works effectively. For the inner progress what is needed is the reversal of old asceticism so that modern people could progress satisfactorily.

Anti-ascetic stand is a must to give the journey a sense of virtual success. Why did the novelist emphasize on the need to occupy anti-ascetic stands. This question occurs to the mind of the researcher. The researcher aims at exploring the real purpose of the novelist in highlighting the sole cause of anti-asceticism. To illuminate the fact that the quest has acquired a parabolic hallmark the novelist has highlighted the crucial importance of anti-ascetic position. Those, who are determined to occupy a prosperous position in a journey within, are strongly advised to offer every sense of comfort and contentment to body.

In addition, the narrator is encouraged to perceive things in totality. To move successfully towards the journey within it is essential for the narrator to approach the worldly things without any sense of dichotomy. The moment dichotomy and duality persists in our attempt at understanding, our understanding is confused and blurred. When the inner journey begins, the dichotomy between the subject and object disappears.

This disappearance of subject/object dichotomy in the midst of inner journey is an elemental proof of the fact that Coelho's inner journey starts in parallel to the start of outer journey. During the preliminary phase of the journey the narrator is strongly admonished to view all the terrestrial and non-terrestrial things as organically linked and related with one another so as to constitute the grand Oneness. The following textual excerpt is highly illustrative of this fact, which is mentioned above.

There is no religion that is capable of bringing all of the stars together, because of this were to happen, the universe would become a gigantic, empty space and would lose its reason for existence. Every star and every person has their own space and their own special characteristics. There are green stars, yellow stars, blue stars and white stars, and there are comets, meteors and meteorites, nebulas and rings. (93)

The vision of Oneness is captured in this citation. Those who seek inner truth joy and bliss are likely to confront the vision of oneness. The narrator's confrontation with the vision of oneness is a yardstick of judging whether his journey is limited in the discovery of the sword or does it imply some sort of crucial signification. If the narrator is said to have caught a glimpse of the oneness it can be confidently said that the intended has really the higher goal other than the intended literal goal.

Many mysterious things get disclosed from the conversation between the guide and Coelho. When both of them had crossed more than half a distance the guide asks Coelho, 'What is the use of the sword if you don't know who is the target enemy of your sword? (172)?' By the word enemy Petrus tends to signal those evil forces which are likely to mislead Coelho from the direction of his virtuous destination. For the most part the narrator aims at using his sword to put an end to the monstrous evils. For the sake of self-enhancement the other must be put an end to. That is why the

guide reminds Coelho of the probable enemy of the sword. The intended target of the sword is the inherent weaknesses and frailty of Coelho.

If the journey is hampered by some of the concrete hurdles and hassles, it can be and has to be understood that these hassles are parabolic embodiments of inner evils and sinful eccentricity. From the nature of antagonistic forces the researcher comes to claim that the narrator's journey is and more than literal journey.

The symbol of grace shines brightly when it is put beside an object of disgrace. The graceful friendliness becomes prominent when the concept of enmity is forwarded. In the same way the power forwarded. In the same way the power of Coelho's long-dreamed sword acquires its importance if it identifies the target of its smooth functioning. This somewhat puzzling fact is manifest in the following citation.

The sword is the instrument of my power, I answered. You are too preoccupied with your power, he said. The waterfall the Ram practices, the dialogues with your messenger-they all made you forget that there was your hand can wield the sword, you have to discover where your enemy is and how to deal with him. (172)

The fact that the sword is an instrument of power is a standing reality. Moreover, it is an object of mysterious power. With the mystery of power and the power of mystery the narrator seeks to put an end to the drabness and the dreariness of life. In other words the sword is an instrument of exploring the hidden joy and contentment of life.

Coelho reaches the city of Santiago. He sees a chapel standing erect on a high rock. To him, the chapel looms the supernatural embodiment of Spirituality. He tries to approach it with a heart brimful of affection and devotion. The surrounding landscape charmed him. The vicinity of the chapel was pregnant with an eccentric importance. In short, a kind of utter silence prevailed in the surrounding. The silence

which pervaded the vicinity of the chapel is expressive of many things which need lots of prolonged contemplation.

The surrounding landscape reacted and responded to the sudden arrival of the seeker in a formidably spiritual way. The narrator grows far more perceptive to the temptation of the silent surrounding. Coelho grows confident at this time. Rather, he seeks to understand what the silence tends to communicate to him. In essence, the narrator comes to realize the language of silence. The language of silence communicates the imagination of the narrator. Lets have a look at the following citation from the text.

A profound silence followed, and even without being able to see him, we could sense the presence of the being who had been the object of the invocation. This was the consecration of the ritual, a propitious sign that we should continue with our magical activities. I had already participated in hundreds of similar ceremonies, at some of which the result up to this point had been much more surprising. But the castle of the Templass must have stimulated my imagination a little, because I thought, I saw, hovering in the corner of the chapel a kind of shining, bird that I had never seen before. (199)

This above-cited except of the text proves that Coelho has mustered a far more unusual experience. The strange experience which he possessed the sort of experience Coelho collected is likely to become an authentic symbol of his freedom from the prison of his past. The shining bird appears to be a strong evidence of Coelho's moral maturity. It is one step ahead in his journey of regaining the long lost sword.

Coelho's inner conscience is purified. It has acquired a pristine quality. It has been sharpened. His perceptivity has been made alert. That is why he comes to know

about the bird which symbolically stands for the free conscience untainted by any evil and vice.

Finally, the narrator arrives at the destination. His destination is cebreto mountain. Ever since his communicative power. He felt like speaking all the time. He realizes that each and every object in the surrounding appealed him to talk. His communicative strength soared by leaps and bounds. It can also be interpreted as the fresh conversation between two different segment of his selves. The sudden resurgence in communicative power needs to be taken as an intense inner awakening within the narrator. The following citation is immensely illustrative this point.

Still singing and speaking the language I had invented for communicating with the things around me, I began to climb the only remaining mountain: El cebrero. Its name went back to ancient Roujan Settlements in the region and was said to mean 'February' when something important had presumably happened. In ancient times this was considered to be the most difficult part of the Jacobean route.

(215)

Acquiring linguistic verbosity is tantamount to acquiring a spiritual dimension to one crazy self. The narrator appears to have gained a spectacular victory over the demon of monotony and fruitlessness still, it is instrumental in revealing the big transformation which has happened to Coelho. This sort of transformation is a final preparation which heralds a grand awakening.

At last, Coelho stood in front of the chapel. He is scheduled to undergo a moment of grand awakening. A new god is born within him. He got back his lost sword. His lost sword stands for his souls the soul whose strength is unidentified.

Finally, he identified the strength. Witnessing the awakening of the sleeping god is analogous to the regaining of the lost sword.

A god sleeping within me was awakening and the pain was growing worse and worse. I felt the presence close to me of my master, and I was able for the first time to turn my sobs in tears. I wept with gratitude for his having made me search for my sword along the Road to Santiago. (221)

These tears are the tears of joy. He found his sword within himself. Never in his life he had guessed that his own interiority had contained such an immense reservoir of a treasure of joy, a sword of strength and the symbol of salvation.

Thus the researcher arrives at the conclusion that Coelho's outer quest represents the quest of everybody. In parallel to his outer quest his inner quest also starts. Finally, by finding the external goal inherent within him, he expresses his raptures and rhapsodies this journey is parabolical. His story is a parable of inner quest.

IV. Conclusion

In *The Pilgrimage*, Coelho, the narrator is obsessed with the sword which he lost. The lost sword appears to have embodied certain kind of exclusive power. What kind of the power the lost sword embodies is not clarified in the very beginning of the novel. But it is said that the lost sword carries certain power which is exclusively distinct. He is profoundly affected by the unprecedented loss of his miraculous sword. Disappointed by an acute sense of the loss of the sword gifted with mirannlous power the narrator undertakes a journey to Santiago, one of the most historical city of Spain. The city called Santiago is mountainous in its geo-set up. In Santiago many pilgrims are supposed to visit a capel in which a devoted sage had faced martyrdom in the crusade. The place Santiago is noted for its spiritual importance. It is historically popular for spiritual salvation.

Prior to starting the journey towards Santiago for the sword, the narrator consults his spiritual master. His master advises him to cultivate practical insight and ability from the Ram tradition. The narrator struggles hard to draw hindsight from his past and the foresight from what he is scheduled to do. With the fusion of insight and ability Coelho orients himself towards the liberating farces of tradition. Following his orientation with the grand Tradition, he is encouraged to undergo spiritual purification. To allow spiritual purification, it is necessary for him to involve in the ritualistic process of yogic practices. Some of the ritualized forms of yogic practices are 'The Blue Sphere Exercise', 'The Messenger ritual', 'The Gently exercise' and 'The seed exercise'. Coelho immerses deeply in these kinds of yogic practice. His long-term apprenticeship makes him highly purified. Following the process of self-purification, he undertakes his journey. He comes to stand across the road to Santiago. He is waiting for the guide named Petrus. Petrus has home of such interest in

cultivating holiness and religiosity through journeying towards pilgrimage. But he has well-versed towards the process of exploration miraculous understanding. He offers lots of suggestions to Coelho so as to assist him in his heroic endeavor to regain his long-lost sword. With a bunch of fresh suggestions in mind the narrator begins to go towards the holy city called Santiago. In other words, his quest begins. His quest for the sword in Santiago happens to acquire subtle and mysterious characteristics. On the basis of the subtlety and the mystery of the journey the researcher comes to the conclusion that the outer world is not the destination of the narrator's journey. The Inner world is the destination of the quest.

Soon the quest of Coelho reveals lots of mysterious clues. His quest no longer remains a literal quest. His quest delves into an inner quest. The quest is changed into a different kind of quest. It becomes an inner quest those who are determined to start an inner quest are bound to face the same lot and predicament and faced by Coelho the narrator.

In the course of his journey towards Santiago the narrator is compelled to overcome plenty of obstacles. These obstacles are likely to express the mysterious nature of the journey. The narrator feels as if the entire landscape is seeking to converse with Coelho the narrator. The whole existence is eager to talk to him. It is obviously clear that an entire spectrum of existence is going to unfold blessings and graces. Entire existence seeks to communicate with him through communion. He comes to confront a special kind of awakening within him. He says, "A god sleeping within me was awakening, and the pain was growing worse and worsening, and the pain was growing worse and worse" (2210). The awakening, which happened within the speaker, is godly in nature. He acquired the taste of the divinity. His inner treasure gets disclosed at the moment of his godly awakening. He increasingly comes to grow

aware of his inner strength. He achieved certain level of self-realization and self-understanding. Finally, Coelho found his lost sword within himself. Hence, it is certain that the narrator's intended goal is not the outer sword. On the contrary, it is an inner sword. The sword in Santiago, which he intended to find is paraliolically the ultimate sword from which we derive physical and spiritual power. The narrator's journey or quest in a symbolic manifestation of universal quest which everyone has to search universal quest which has everyone to undertake. With a view to empower ourselves it is compulsory to undertake this sort of journey in the lives of everyone.

The literal journey of Coelho is suffused with the spectacular subtlety and miraculous mystery. It is this sort of subtlty and mystery which offers a far more convincing ground to assert that Paulo Coelho's *The Pilgrimage* is a parable of inner quest. Every man is a pilgrim in himself. At the innermost corner of his heart exists a pilgrimage. If the inner journey is undertaken, it could finally clarify our blurred vision in such a way that the lost sword can be regained. Hence, the researcher comes to conclude that there is every reason to assert authentically the fact that *The pilgrimage* is a parable of inner quest.

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