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A Quest for Human Existence in Paulo Coelho's *The Pilgrimage*

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Letter of Recommendation

Mr Umesh Prasad Paudyal has completed his thesis entitled **A Quest for Human Existence in Paulo Coelho's *The Pilgrimage*** under my supervision. He carried out his research from March, 2009 to August, 2009. I hereby recommend his thesis be submitted for viva.

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The thesis entitled **A Quest for Human Existence in Paulo Coelho's *The Pilgrimage*** by Umesh Prasad Paudyal has been submitted to the Central Department of English, Tribhuvan University. It has been approved by the undersigned members of the Research Committee.

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Abstract

Paulo Coelho's *The Pilgrimage* foregrounds the main narrator's apparent spiritual journey which, in turn, delves into an existential journey of authentic being. Once the narrator has possessed a remarkable sword charged with indecipherable mystery, he happens to lose it. The loss of this sword throws him into the world of despair, desperation and despondency. To overcome the despair emerging from his hollow existence the narrator starts his journey to Santiago, one of the renowned centers of spiritual holiness where he regains his lost sword. The entire spectrum of his existential being shines brightly, making him aware of the authenticity of his own being and existence, once he regains his lost sword. Thus the present research work contends his journey as an attempt for existential quest and fulfillment.

Dedicated

to

My Late. Grandmother

Bishnumaya Loudel

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Chapter I

Introduction

Paulo Coelho's *The Pilgrimage* and Existential Quest

The present research work deals with the narrator's quest for an authentic existence. Once the narrator has possessed a sword, that sword takes him closer to existence. With the help of that sword, he succeeds in realizing the eternal worth of each and every moment of human existence. Carrying that sword always with him, the narrator feels existentially awakened, psychologically energetic and intellectually serene. But all of a sudden that sword of the narrator appears to have lost. The sudden loss of the sword brings a sense of despair and desolation. At the loss of his sword the narrator feels as if the significant part of his inner being is going to be lost. Increasingly, he realizes that his entire existence is rendered incomplete by the sudden loss of his sword. Thus the sword brings an extreme sense of existential despair and despondency. He feels as if his power to understand the crucial importance of human existence has disappeared. Therefore he begins to long for the existential contentment which he has once enjoyed. Bit by bit the narrator feels nostalgic over the loss of his sword, which is basically an objective correlative of authentic existence. To fill up the vacuum brought by the loss up the sword in his life, the narrator determines to initiate a full fledged existential quest for an authentic being. Authentic being is the major thrust of the narrator's existential quest. Prior to the start of his existential journey, the narrator feels and faces sense of increasing angst and anxiety, despair and desolation. So, he decides to begin a journey to Santiago. He is of the opinion that Santiago offers a chance to regain the lost sword. Actually the narrator thinks that Santiago is a holy place. The holiness of Santiago can produce certain effect in him. With a view to facilitate his quest for authentic existence, he takes an assistance of a guide named

Petrus. With the continuous assistance of Petrus, the guide, the narrator finds the same sword which appears to have been lost in the past. After getting the sword, which he has lost, the narrator acquires a renewed sense of existential elevation. His old existential self undergoes subsequent elevation. The sword, which he regains lifts his existence. The mystery of entire existence is disclosed in this moment. Each and every moment looms eternal and ethereal. It is obviously clear that the narrator has attained the higher level of existential elevation. He becomes strong enough to affirm his existence authentically.

In the course of preparing a journey to find out his lost sword, he happens to meet his mentor. His mentor is a man of spiritual nature. 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' 'The cruelty Exercise' 'The Messenger 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 seems to be 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 meets advises him to pay a visit to Santiago, one of the most popular and pure holy cities in Spain. "Those who have missed the significant essence of their lives must make a visit to Santiago," says

Petrus the guide (36)." With the help of Petrus the narrators makes a journey. Both of them cross a long arduous distances. 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.

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 Petrus. It is evident that Petrus's advice is mixed with the possibility of mystery and dubiety. In responses to the advice offered by Petrus, the narrator answers – "So what's missing is the Road of the diamonds to complete the four suits of the deck I joked (42). As soon as inner strength and expectation surges up within him, the narrator feels enormously that the entire universe is 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 following lines are expressive of the parabolic feature of the narrator's journey.

"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 revelation 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 integrally connected to life can get lose. 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 seeks 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 that "The voice was not coming from somewhere in the woods but from somewhere inside me." is highly illustrative of an imminent transformation (218).

Finally the narrator happens to undergo a mysterious phenomenon. He comes to the realization that a god is sleeping within him. He is overwhelmed by a miracle happening which is on the point of happening. The journey towards Santiago, in this way delves into the journey within. Hence the focal point of the novel *The pilgrimage* highlights the subtle parabolic nature of the journey. Since its publication in 1986, many critics have commented on it from different perspectives. Some critics have paid attention to the repeated thematic motifs whereas others have tried to take out somewhat distinctive interpretation. Commenting upon the novel, Peggie, Petello Says:

The Pilgrimage recounts the spectacular trials 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 the narratives of Chaucer.

Similarly the critic Gail Hudson has approached the novel from its descriptive pattern. Focusing upon the descriptive patten of the novel, he 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 another citric, 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 novel, J.A Buiten remarks:

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 sets 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 and 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 strong 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 brow of magic an 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 adventure store different.(38)

Geoff pound seems to establish Paulo Coelho as a 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 route from France, across the pyrenees and the towns on the way to Santiago de compostela. There are many descriptions of a day's journey and the rights that Coelho sees but one does not always get an idea of what, heat, the cultural difficulties and the Spanish atmosphere. Perhaps that is intentional as the journey of the soul. With his traveling companion Coelho is making 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 that he is solely ravished by the textual glitter of the inclusion of meditative and yogic practices throughout the novel. Likewise another critic S.M Bharadwaj Says:

The Pilgrimage includes meditative exercises that the pilgrim performs at critical time on his journey. While some of the exercise are 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 pilgrimages 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 deal with the issue of human existence. Thus the research undertakes the task of exploring and justifying the quest of the human existence from the perspective of the main narrator's quest for an authentic existence who has possessed a sword and leads him closer to existence. Carrying that sword always with him the narrator feels existentially awakened, psychologically energetic and intellectually serene. But all of a sudden that sword of the narrator appears to have lost. The sudden loss of his sword brings a sense of despair and desolation. He feels as if his power to understand the crucial importance of human existence has disappeared. Therefore he begins to long for the existential contentment which he has once enjoyed. So he decides to begin a journey to Santiago one of the renowned centers of spiritual holiness where he regains his lost sword. The entire spectrum of his existential being shines brightly making him aware of the authenticity of his own being and existence once he regains his lost sword. In this way the present research work contends the main narrator's journey as an attempt for existential quest and fulfillment.

The research has been divided into four chapters. The first chapter is a general introduction to the present research, which elaborates and it presents the hypothesis and different commentaries on the novel. The second chapter deals with the methodology employed to study the text. The principle theoretical tool employed in this research is existentialism. The third chapter presents a detailed textual analysis to

reveal how quest of human existence is maintained in the novel. The final chapter concludes the research with the brief observation of the work and the findings.

Chapter – II

Existentialism, Freedom and the Quest

Existentialism is a philosophical movement that is generally considered a study that pursues meaning in existence and seeks values for the existing individual. Existentialism came to prominence in Europe, particularly in France immediately after the world war-II and emphasized on the uniqueness of each human individual as distinguished from abstract universal human qualities. Existentialism emphasizes individual existence, freedom, choice and responsibility. Human beings do not have fixed nature or essence as other animals do. Each human being makes choices that create his or her own nature. Choice is therefore control to human existence. Freedom of choice enfolds commitment and responsibility. Individuals are free to choose their own path and they must accept the risk and responsibility of their commitment.

Webster's New World Dictionary defines Existentialism as a philosophical and literary movement variously religious and atheistic, stemming from Kierkegaard and represented by Jean Paul Sartre, Martin Heidegger. It is based on the doctrine that existence takes precedence over essence and holds that responsibility is the sources of the dread and anguish that encompasses him. Freedom from the choice creates responsibility are responsibility creates dread and anguish. This individual freedom leads an individual to the experience of dread and anguish. (491)

After the devastating effects of two wars, many thinkers started to oppose the doctrines that viewed human beings as manifestation of an absolute value. The thinker and writers found the world totally absurd, incoherent, disintegrated and disordered. For them, it was not directed by the laws of god. They didn't believe in traditional

concept of morality, value and even in Christianity. T.J. Lavin defines existentialism as, "a set of philosophical ideal that stresses the existence of human being the anxiety and depression which pervade each human life (322).For him the whole world is totally absurd, disordered, disintegrated and incoherent.

On the background of such fragmented and disillusioned situation many writers and philosophers sought at least to reduce if not to alleviate the present condition of modern man. They wave full of nostalgic feeling and deposed the madness of glory and power of these rulers who had waged war frequently for the fulfillment of their trivial individual selfishness. The writer easily realized that life has become alarmingly insecure. The industrial revolution, the great political tycoons and straps has shaken the very foundation of human existence. As it is today, Existentialism of probably the most dynamic of appropriate philosophical movement to define and interpret the anxiety, absurdity and the uncertainties of human existence. In the context, M.H Abram's description of the term absurd will be helpful:

The term is applied to a number of works which have in comment the sense that the human condition is essentially and ineradicably absurd and that is condition can be adequately represented in works of literature that are themselves absurd. (1) Existentialism emphasizes individual existence, freedom, choice, and responsibility. Human beings don not have fixed nature or essence as other animals do. Each human- being makes choices that create his/her own nature. Choice is therefore control to human existence.

Existentialism is near to life and death of people. Instead of concerning on logic or science, Sartre says, "Existentialism is primarily concerned with human existence, especially with man most extreme experience, the confrontation with death, anguish

and anxiety, despair and guilt" Satre's, *Existentialism and Human Emotion*(589-90).Existentialism as a philosophical concept has been vague only in recent years but its origin goes far back to some classical and middle ages before the modern existentialist. We could find same norms of existentialism in the works of St. Augustine, Pascal and Socrates and so on. They were followed by Nietzsche Dostoevsky, Kierkegaard, Husserl, Heidegger, Gabrice, Jaspers, Camus, Simon de Behavior, Sartre and so fourth.

Existentialist Philosophers broadly can be categorized into two categories. One is theistic existentialists and another one is Atheistic existentialists. The theistic existentialist believe in religious mysticism. Christianity is not a religious doctrine rather it is matter of faith. Theistic existentialists argue the anxiety of modern man can be overcome when we have faith in God. Such existentialists are Martin Buber, Kierkegaard, Gabriel Marcel and Karl Jaspers.

Theistic Existentialists Soren Kierkegaard, a Danish Philosopher and religious thinker is taken as the precursor of existentialism. Kierkegaard rejected the religious thinker is taken as an attempt to put in place of God and emphasized companied the concept of the individual, of choice, of subjectivity, of the dead and of anguish. He supported the idea that the self realization of human being comes when the individual takes full responsibility for his or her life. Thus, the individuality and its related notion of subjective truth are the core of his philosophy. Like other existential philosophers, "Kierkegaard also provides the defining decision to individual human beings for authentic survival (Historical survey of Existentialism 622).(*The New Encyclopedia Britannica Macropedia 15th Ed*) (218). According to the Kierkegaard, the individual makes life before by choosing 'spiritual' over 'aesthete' or 'ethical' life. Mautner sees no alternate of religious life for Kierkegaard and writther in choosing the

religious life there are no alternately rational reason for doing so, only subjective or personal necessary and passionate commitment" (Kierkegaard 343). Similar type of belief can be found in Robber Audi's writing when religious faith decline there is perdition in unity "(Kierkegaard 406). Here he emphasized through religion human being can create harmony. For Kierkegaard God is the matter of faith, supporting this idea, Jostein Gaarder in *Sophie's World* writes, "Faith is the most important factor in religious question "(381). For Kierkegaard Highest truth is that human beings are God's creature and can approach God by making passionate commitment to him. An individual who has faith in Christianity can bring order in his/her life and his/her surrounding. Kierkegaard emphasizes upon personal choices and responsibility rather than overall rationality (Kierkegaard" 244). Thus, there are two options for individual to choose: He has to choose God and get rid from modern maladies of ethico-religious choice or he has to reject God and go to perdition, an aesthetic choice. He believes only in existence of God and not in any doctrine, and not in any Christian doctrine, and insists that "Christianity is therefore not a doctrine but fact that God has existed. For Kierkegaard to 'exist' is to face the uncertainties of the world Kierkegaard writes: "the important things is to understand what I am destined to perceive what the deity wants me to do. The point is to find the truth which is the truth or me to find that idea for which I am ready to live and die" (Walfer Kaufmann in *Owl and the Nightingale* 174).

Martin Buber, a religious existentialist, says that a person exists only in relationship with God and world. Buber dedicated life to promoting the thesis that one's love of God must be expressed through love for each individual. He says it has twofold attitude and, in accordance with this, the world is twofold. The Primary words which one speaks have twofold nature because one's attitude is twofold. The

primary words are e"I-thou" and "I-It." Even without a change in the primary words, he and she can replace it (Primary Worlds" 870).

I-thou relationship is genuine whereas I- It is not because I- thou relation is between me and the thou that addresses God. I-It relationship is characterized by the fact that it does not take place between I and It. According to Buber, a person as well as an inanimate thing can be reviewed as a thing. If we take an "objective" attitude towards a person or view him/her as a part of the world, we are in I-It relationship (870-75). But the Thou is no longer one thing among other things in the universe. The whole universe is seen in the light of thou (God) but not you in the light of the universe. So, I-thou relationship is not an objective one. "When thou is spoken, the speaker has no thing for this object" (870-71).

The significance of Buber as an existentialist thinker lies his conception of communication between an individual and God in the form of I-thou. Paul Tillich explains the conception of Buber thus:

A man may hate God and curse him, he may turn away from him when the suffering of human destiny becomes unbearable: but no man can reduce God to the status of a thing who no longer addresses him and who becomes one object among others in the world for him (Paul Tillich in Contemporary philosophy 225). Like other religious thinkers Buber believes in the power of God who is almighty and is only one object of the sufferers. People who do not believe in Him do not reduce His staus.

Similarly, Karl Jaspers stands as an important architect of contemporary theistic existentialism. Peter Freund calls his an influential existentialist who was influenced by both Kierkegaard and Kant. According to Jaspers, we are promoting

anxiety, within a finite existence by experiencing indefinites expanse of space, time and consciousness. He skillfully evaluates the 20th century social, economic and Political instructions and the challenges to integrate them. He denies the scientific reasoning and the so-called rational truth. The birth of existential philosophy is the counterpart of fruitless reliance upon insufficiently understood reason.

But the philosophy which today is called existential philosophy in this light is not on the side of the choice and irrational movement, but rather should be seen as a counterblow to them: and the chaotic and ruinous can just as easily appear in the deceptive garments of rationality as in a frank irrationalism. (Karl Jasper, *The Will to Communicate* 864)

Jaspers once again makes clear that communication is possible only in relation to God. The presence of God in our thought gives clarity to life. Existentialist philosophy provides light to maintain law and order in a chaotic situation.

Jaspers suggests us that a philosopher must return from the objective world of thing to one's own situation. Not to an object to be known with other objects, but as existing being, involved in concrete predicament and peculiar circumstances. B.A.G fuller comments on Jasper that the ancient injunction "know thyself" is misleading. A person cannot know oneself, a human being is his/her own greatest mystery (A History of Philosophy 605). Jaspers talks about theistic existential philosophy by emphasizing to the individual power to choose. He talks about communication between one self-beings to another self-being:

The individual can not become human by himself. Self being is only real in communication with another self-being. Alone, I sink into gloomy isolation-only in community with other can I be revealed in the

act of mutual discovery. My own freedom can only exist if the other is also free. Isolated of self-isolation being remains mere potentiality or disappears in nothingness. (The Will to Communicate 867)

Jasper describes true communication with the feeling that people have known each other since eternity. Existential philosophy is self disclosure through communication. One's won freedom is an essence only when the other is also free.

He further searches for the subjective truth of his private consciousness. An individual realizes his/her own and other's existence only when one has communication with them. In the subjective search for his/her private consciousness, a person finds crisis, freedom and decision: these are existence. All living beings are finite. Fuller writes that when a person becomes aware of his/her potentialities seem to have no limit (606). Human beings himself is the fundamental question for an individual today. Philosophers like Jasper try to understand a person in the process of becoming. Jasper says, "Man, however, is not self- sufficient entity, but is constricted the things he makes his own The text Encompassing 878. But this is only possible through his absorption in the world of beings. This being is the transcendental beings or deity. Jasper suggests us to presume the open space of the encompassing and not to be separated from transcendence. One can seek the path to truth. What he/she thinks of himself /herself is reality but person is not a self sufficient entity.

Thus, Jasper tires to balance the rational and the irrational movements of the self between finite and infinite by becoming conscious of beings and subject-object relation. But he rejects the proclaimed religious dogma for ultimate truth and reality. He accepts the Bible as a highly suggestive instrument for his philosophic faith. His suggestion to an inadequate individual is that one should rely on help from transcendence but not believe blindly in absolutism.

Unlike other existentialist philosophers, the choice among possibilities implies risks, especially an individual's and his/her alienation. Marcel believes there is a guarantee of the transcendental help from God. It can be guaranteed by faith.

Paul Tillich is a German philosopher whose writing clearly shows the influence of Nietzsche, Husserl and Heidegger. His works are the analysis of existential themes within the framework of Christian theology. Especially, in "Courage To Be," he analyzes the nature of anxiety in the manner of existentialist thought.

In the gloomy world of post war era, both in America and Europe, Tillich described anxiety as the existential awareness of no-being. According to him there are three types of anxieties: the anxiety of fate and death, the anxiety of guilt and condemnation and anxiety of emptiness and nothingness (Types of anxiety" 206-207). He suggests us to distinguish three types of anxieties according to the three directions in which non-beings threaten beings.

Non-beings threaten man's ontic self-affirmation, relatively in terms of fate, absolutely in terms of death. It threatens man's spiritual self-affirmation, relatively in terms of emptiness, absolutely in terms of meaninglessness. It threatens man's moral self-affirmations relatively in terms of guilt, absolutely in terms of condemnation. (208)

There are threats of non-beings which bring anxiety in the life of human beings. They appear in an individual in different forms such as anxiety of death, meaninglessness and guilt or condemnation.

Among these different forms, anxiety of fate and death is the permanent (208). Courage is needed to overcome the anxiety. He writes, "Man as man in every civilization is anxiously aware of the threat of non-beings and needs the courage to affirm himself in spite of it" (209). Tillich is of the view that

existentialism, as a great art, literature and philosophy of the twentieth century, reveals the courage to face things as they are and to express the anxiety of meaninglessness. It is a creative courage which appears to be the creative expression of despair: "Courage has revealing power, the courage to be is the key to being itself. ... " Courage To Be 958.

Thus, the theologians and other theistic existentialist philosophers try to picture the modern world in various ways. Few of them like Buber and Marcel tried to seek the problem of an individual by establishing direct relationship with God. They attempted to make communication possible in the form of I-thou and I-It. But others tried to develop existentialism by focusing on an individual rather than in blind faith or religious dogmas. Though few of them differ in their forms, all forms of theistic existentialists take God as an authentic shelter. Finally we come to the conclusion that the religious existentialists recommend us to go to the shelter of God or Transcendence to ensure the faithful existence that gives the meaning of 'Unity of Being'. For them the anxiety of modern man can be entertained when one dedicated oneself to the will of God, his faith in "Unity of Being". The atheistic existentialists repudiated the concept of God or Christianity. Friedrich Nietzsche, Jean Paul Sartre, Heidegger are atheistic existentialists. Friedrich Nietzsche is a leading atheistic existential philosopher who attacked Christianity and Christian morality is based on his accusation that religion provides crutches and weapons for the weak. "Religion and morality are the legacy of a slave morality that prefers safety and security to personal excellence and honor. From Nietzsche's perspective, the ideal of God is just the projection of man's unhealthy conscience, as a result he has developed a desire for self-torture. The God is man's own creation.

Nietzsche maintained that God is dead, we must be able to live with other alternatives create new values and achieve self-master. Alternative for Nietzsche is 'Superman', Zarathustra said, "I teach you the superman shall be the meaning of the power. "The will to power", according to Nietzsche, is a universal drive found in all men. Will to power leads to man artistic and other creative geniuses that help man to survive in the world.

Having written his defense of individual freedom and human dignity, Jean Paul Sartre defined himself as an atheist and saw existentialism as a means of facing the consequences of godless universe. According to Sartre, existence comes first. Each man, however, circumscribed by his historical and environmental situation the author of his own life. Focusing this point sharply, Sartre writes, "if God does not exist, there is at least one being who before he can be defined by any concept, and that this being is man" (John Macquarrie ,*Existentialism* 15). Unlike Kierkegaard and other theistic existentialist, Sartre insisted that existentialism (Atheistic) begins with the treatment of an individual and not with God, a pre-established ethic or a universal concept of divine nature that Nietzsche called 'god hypothesis'. Preferring existence rather than essence of an individual Sartre writes" ... first of all, man exists, turns up, appears on the scene and only afterwards defines himself".

Sartre says that each individual has to make own universe with a meaning of his own. He realizes the fact that there is no real meaning in anything in the world. According to Sartre, there is no reality at all but in action. Sartre writes in his *Existentialism and Human Emotion* that "The coward makes himself cowardly, the hero makes himself heroic, and that is always a possibility for coward to give up cowardice and for hero to stop a hero. What counts is the total commitment and it is

not by a particular action that you are committed altogether" (88). Man lives totally by single action that he chooses to carry out his life.

As most of the existentialists' claim, Sartre also stresses upon the subjectivity of the individual. But, the individual is not free from other beings. When he becomes conscious of Cartesian maxims, 'I think therefore I am, he also becomes aware of other that constitutes his whole beings. The central tenet of Sartre's existentialism, says Robert C. Solomon, "Is the freedom of human consciousness, freedom to act, freedom to value and freedom to make itself (89)". Sartre, as Heidegger says that only human being exists. He argues that emotions can be understood only if it is said in the context of this total human reality. Sartre in particular, the heart of existential is not gloom or hopelessness but renewed confidence of human being.

Similarly, another German thinker Martin Heidegger, who publicly praises Hitler and Nazism is another leading figure of atheistic existentialism. Heidegger rejects the classical Cartesian concept of DASEIN. The 'Dasein' his term for 'existence' or 'being there' is not a constant phenomena, but it rather the happening of a life course stretched out between birth and death. "the being of entities in the world is constituted by the framework of intelligibility or disclosedness opened by Dasein's practice. Our own being as agents of specific types is destined by the world into which we are thrown". The ontological problem of Dasein is who are and what to do with one self. He showed the distinction between beings and Being. The unaware of the Being (individual) into the beings (group) has made us lost in unreal existence, "To get back the lost being, Heidegger suggests us to return to the ground of metaphysics and find the roots of our existence" (Ellmann and Feidelson 808). He held the problem of Being, he has to determine his own possibilities and make choices

and commitment. Heidegger accepts one can not escape the historical contexts because he is always bounded by conditions and out looks from the past.

Likewise, Albert Camus is a strong follower of an atheistic existentialism. As Olafson genuinely remarks, Camus believe in fraternity and humanism rather than in 'nihilism' (Camus). Camus taught us to struggle against the Sisyphean fate to the end not to give up by ending our life. In the Myth of Sisyphus, Camus says, "One always finds one's burden again (70)". He asked everyone to rebel against the absurdity and tragedy of life to provide meaning and value in life. He adds, "Only through struggle with as absurd world can the individual achieve fulfillment, solidarity with others and a brief of this earth" (Moore and Brooder 155). Camus is against giving up but struggle till last. Modern man's condition is like Sisyphus. There are various kinds of difficulties and problems but he/she has to survive by facing them. Therefore, Camus in The Myth of Sisyphus concludes:

I leave Sisyphus at foot of the mountain---- He too concludes that all is well. This universe henceforth without a master seems to him neither sterile nor fertile. Each atom of that stone, each mineral flake of that night filled mountain, in itself forms a world. The struggle itself towards the height is enough to fill a man's heart. One must imagine Sisyphus happy. (70)

Before Soren Kierkegaard, existentialism was not accepted as a distinct movement in literature. After his writing existentialism dates in the field of literature and there were so many philosopher occupied in this field. Fredrick Nietzsche, Martin Heidegger develops this term in a more modified form. After then this term developed and reached to the height in the form of 'atheistic existentialism' in the hand of Camus and Sartre. That's why existentialism has been defined in various

ways. In the course of time philosophers' mind also changed the meaning and the term changes.

Existentialism can take diverse and contrasting directions. IN terms function and nature. Encyclopedia Biritannica defined as:

It can insert on the transcendence being as the respect of existence and by holding this trisection to be the origin of foundation of existence, It can these be assumed a theistic term. On the other hand, it can hold that human existence, posing itself as a problem project itself with absolute freedom creating itself by itself, thus assuming to itself the function of god. As such Existentialism presents itself a radical atheism. (621)

It is very difficult or impossible to pin point the definition and meaning of existentialism. Though diversity in definition, meaning and perspective the common things is: it has concern in humanity.

In nutshell, with the help of existentialism the theoretical tool, the present research probes into the problem of exploring significance 'Quest for human existence' in the novel *The Pilgrimage*. The following chapter will analyze the existence of man from the perspective of theistic and atheistic existentialism.

Chapter III

Textual Analysis

The Pilgrimage : A Journey of Spiritual Quest and Fulfillment

In *The Pilgrimage* Paulo Coelho tells us about a 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 sole intention to find the Sword in Santiago the narrator undertakes a journey to one of the spiritually important cities of Spain. Through his journey to Santiago, the narrator acquires significant amount of authentic existential awareness. His journey to Santiago implies the narrator's authentic quest for existential self and subjectivity. In other words, the narrator is involved in a quest for authentic existence. The following lines that have been taken out from the text illustrate the point:

There, at one time, a miracle had happened. It was the miracle of transforming what you do into what you believe in, just like the secret of my sword and of the Strange Road to Santiago. As we descended the mountain, I remembered the story (221).

In the midst of his journey to Santiago the narrator feels, perceives, reacts and realizes in such a way that his journey to Santiago tends to be similar to his authentic quest for the elevation of existential awareness. 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 existential dimension.

In the chosen text 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 Cruelty Exercise' and 'the Messenger Rituals'. He is faithfully apprenticed to all these practices. This increasing apprenticeship to all these yogic practices assisted him develop an existential mindset. 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 feels existentially induced and accentuated. His full reliance upon the great tradition resulted in his self aggrandizement. His prolonged immersion in yogic practices invites a fresh chance to cultivate existential awareness. He cultivates self-awareness which is a key to a concrete quest for human existence.

In fact the narrator achieves considerable amount of inner awakening which directly leads him to existential elevation. A kind of existential enrichment has occurred within him. This sort of existential enhancement is powerful enough to maneuver and motivate him. The sword he carries in his hand is an objectified version of his powerful existential awareness and awakening. After losing the sword he feels 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 does not occur to him out of emptiness. He has had a master of Tradition to guide and keen curiosity to cultivate existential awareness. He consults his master for a practical advice to regain his lost sword. His master advises 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 elevated level of existential essence. The authentic essence of human existence.

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 puzzling nature of authentic existence. The following citation from the chosen text illustrates the point with a telling effect.

If I was going to relieve, 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 Orphans into hell, and that had directly Columbus to the America. The adventure of traveling towards 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 existential contentment and power. His existential journey is supposed to have 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 has attached an aura of existential mystery to the journey undertaken by the narrator.

He arrives at the road to Santiago. At that time he departs 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 voice in the matters of religion and spirituality. The narrator cultivates a theistic existential awareness. The guide gives every impression of well-acquainted with the matters regarding to the existential mysticism.

At one moment both the narrator and his guide are conversing about the holy importance of Santiago. Suddenly a woman comes on the scene. All of a sudden she starts giving advises to the narrator. Her advices are expressive of the fact that the narrator is making a journey towards the self, subjectivity and an existential being. That is why the narrator is reminded 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 be the existential blessing of God of Santiago, and of the Virgin Mary be with you through all of your nights and days. (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 acquires many lessons regarding to the existential wisdom from his guide named Petrus. From Petrus the narrator comes to know that the sword he is struggling to find is none other than the sword of existential being, which enables the narrator to get rid of existential anguish and anxiety. "The true path to existential 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 admonishes the narrator to purify himself. Purification of the self is likely to intensify the pace of striving for accomplishing the dreamlong-cherished. If the journey is limited in the accomplishment of outer goal only, why did the guide insist on the ritualistic process of self-purification?

The ritualistic process of existential scoutinization is a prerequisite to the fulfillment of the intended purpose. The frequent emphasis on the sense of existential introspection highlights the inner directed characteristic of the narrator's journey. The following textual element illustrious the existential quest of the narrator.

You will have to do the exercise for seven consecutive days, each time trying to exercise 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 prisoner of the past. You had been defeated before, and you were afraid that you might lose them. (25)

The narrator has strongly insisted to cultivate existential understanding. Existential commitment is a must at the moment of initiating a journey towards the

Santiago. The journey is bound to be an existential journey. That is why the cultivation of existential awareness is realized strongly. It is also one of the indications of the existential dimension of the narrator's journey. If his journey is literal through and through why is it necessary for him to elevate existentially. Because his quest is bound to existentially subtle, the novelist hints at moral purification as a preliminary to the successful beginning of journey within.

In this novel one existentially 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' stands for three things. They are 'rigor' 'amity' and 'mirthful miracle'. Practicing 'Ram' enables the practices 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 feels at odds with the style of doing this practice. Soon he comes to know about the healing effect of 'Ram'. The narrator unconsciously comes to realize the profound effect and impact of 'Ram'. The effect is existentially uplifting. It helped the seeker to cultivate existential compassion. It is existentially 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 existential feature of the quest.

I begin to listen to the sound of the earth, muffled and harsh and bit by bit a transformed myself into a seed. I was asleep at the centre of the earth. Suddenly, something moved. It was a part of me. A minuscule part of me that wanted to awaken , that said that I had to leave this place be cause 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.(24)

Coelho's apprenticeship towards the 'Ram' practice is likely to produce eternal power within him. It is this eternal power which he intensely hankers after. The sword which he is keen to find elsewhere in Santiago is likely to be the sword of existentially uplifting awareness. The existentially spiritualizing power and existential transformation which the speaker hankered are two striking examples of inner elevation and awakening. The Road to Santiago can be interpreted at an existential level. At the existential level, the road to Santiago appears to be a road to the centre of existential surpassing.

Coelho is of the conviction that our power (physical power, Muscular power, political power) needs a constant refreshment . Without cultivating a sense of support from our inner most strength, our outer power is doomed to languish in a formidable way. It is evident that Coelho's journey towards Santiago foe the sword is a journey towards the existential mysticism. This existential quest is filled with 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 existential mystery, miracle, adventure and inner power is needed. The sword which is supposed to have been 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 feels relaxed . It seems he is insouciant. 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 appears to be a journey towards unveiling existential being.

The following citation produces every evidence of the fact that the literal journey to Santiago becomes ultimately an existential journey.

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 existential preparation. Without undergoing moral purification the chance of finding the sword in Santiago is weak. That means the existential enrichment is a must towards reaching the destination.

Life is constantly surrounded by existential angst and anxiety. These existential set-backs are controlled by determination to unfold one's own existential being Angels and demons are two concrete manifestation of diametrically opposite

existential impulses. 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 process which are beyond self-control the fact that Coelho is compelled to make use of his uncontrollable is the best indicator of the existential dimension of the quest. Coelho's quest is obviously existential in that the quester traveling through the unknown narrator is determine to take out the known from the unknown. The following textual item offers convincing ground to arrive at the existential 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 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 of the subtle nature of quest. The subtlty of the journey makes the little journey too susceptible to veer off towards 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 controlled the occult forces is itself a standing proof of the distinguishing characteristics of inner journey.

To throw light on the existential nature of the journey the novelist has given a forceful utterance to his anti-existential voice. To progress spectacularly in the journey the anti-existential practices like self-denial are no longer fruitful and productive. Coelho assumes that immersion in the ascetic practice is likely hinder our inner growth and inner mystery. 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 existential awakening. 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 seeker's 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 cut of loving the body, offering instead of pain.

I would advice you to do the same thing. After a victory to her, do not offer your hands from the rocks. Every body in the world offers only pain as penance. There is no thing wrong with that but i think she would be happier if rather rather just pain , people would also offer her joy. (142)An urgent need to offer joy to the sacred deity is the spiritual deity of post modern seekers. The old asceticism posed a serious hurdle to existential accentuation. For the inner existential transformation what is needed is the reversal of old asceticism so that modern people could progress satisfactorily.

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

In addition, the narrator is encouraged to perceive things in totality. To move successfully it is necessary 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 persist in our attempt to understanding, our understanding is confused and blurred. When the inner journey begins the dichotomy between the subject and object disappears

Such a disappearance of subject object dichotomy in the midst of inner journey is an elemental proof of the fact that Coelho's quest for an authentic existence starts in parallel. 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 to the 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 yardstick of judging if 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 I do not 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 brought 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 weakness 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 existential embodiments of inner evils and sinful eccentricity. From the nature of antagonistic forces the researcher comes to claim that the narrator's journey is more than literal journey.

The symbol of grace shines brightly when it is put beside and object of disgrace. The graceful friendliness becomes prominent when the concept of enmity is 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 drabness and dreariness of life. In other words the sword is an instrument of exploring hidden joy and contentment of life.

Coelho reaches the city 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 landscapes charms him. The vicinity of the chapel was pregnant with an eccentric importance. In short, a kind of utterance prevailed in the surrounding. The silence which pervades 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 formidable 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. The following extract illustrates the point.

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 Templars 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 excerpt of the text proves that Coelho has mustered a far more unusual experiences. 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 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 Cebre to Mountain.

Even since his communicative power. He felt like speaking all the time. He realizes that each and every object in the surrounding appeared 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 illustrate 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: Elcebrero. Its name went back to ancient Ronjan 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 Jacobean route. (25)

Acquiring linguistic verbosity is tantamount to possessing spiritual dimension to one's crazy self. The narrator appears to have gained a spectacular victory over the demon of monotony and fruitlessness. Still, it is instrumental in revealing that 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 awakening as to his existence is born within him. He got back his lost sword. His lost sword stands for his authentic existential being. Finally he got his long-lost existential strength. Witnessing the awakening of the existential being is analogous to the regaining of the lost sword. The following extract is a convincing proof to endorse the issue.

An authentic revelation of existential being come to gain an upper hand. I felt the presence closet 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) He undergoes the feelings of elations and exuberance following his success which is existentially uplifting.

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

Hence the analysis of the text offers a convincing ground to assert that the narrator's quest acquires the nature of audacious quest for an authentic existence.

Chapter IV

Conclusion

Symbolic Quest in *The Pilgrimage*

In *The Pilgrimage*, Coelho the narrator is obsessed with the lost sword. The lost sword appears to have embodied significant power. It is an exclusive power which the sword represented. It is just said that the sword stands for significant power. What sort of power does the sword represent is not clarified in the very beginning of the novel. But it is mentioned that the lost sword carries certain power. 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 miraculous power, the narrator undertakes a journey to Santiago, one of the most important historical city of Spain. The city called Santiago is mountainous in its geo-setup. In Santiago many pilgrims are supposed to visit a chapel 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.

Towards such historically important centre Coelho, the narrator pays a visit. The closer he moves toward this centre, the more awakened he is to his own existence. He begins to raise questions regarding the relation between his being and this vast cosmos. Each and every objective in Nature turns out to be related to his self and subjectivity in subtle and mysterious way. The more this sort of awakening arises, the more elevated he feels existentially arises, the elevated he feels is tantamount to the isolation of existential self. Once the narrator regains the lost sword, he broke the mystery and miracle of existential alienation. The sword, which he regains elsewhere around a chapel in Santiago, enabled and empowered him to overcome existential despair and despondency. Existential desolation is under control. The sword

ultimately takes him to the position of overcoming existential hurdles and short-coming. That is why the narrator has felt existentially contented. What brought an existential sense of fulfillment in Coelho, the narrator, is the sword.

Prior to starting the journey towards Santiago for the sword, the narrator consults his master. His master advises him to borrow partial insight and ability from the RAM Tradition. To enhance the existential quest what is necessary is practical insight. The narrator strives 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 forces 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 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 interest in cultivating holiness and religiosity through journeying towards pilgrimage. But he is well-versed towards the process of exploring miraculous understanding. He offers lots of suggestions to Coelho so as to assist him in his heroic endeavor to regain the 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 existential quest happens to acquire subtle and mysterious characteristics. On the basis of the straightforward existential quest of the narrator, the researcher comes to the conclusion that the quest of the narrator is bound to be an existential quest typically.

Soon the quest of Coelho reveals lots of mysterious clues. It is no longer a literal quest, but delves into an existential quest. The nature of quest is changed. It becomes an existential quest. Those who are determined to start an existential quest are bound to face the same lot and predicament as 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 crystal-clear that an entire spectrum of existence is going to unfold blessing and graces, which seek to better our being. Entire existence seeks to communicate with him through communion. He comes to confront him. He comes to confront a special kind of awakening within him. He says "An authentic being sleeping within me was awakening, and the pain was growing worse and worsening, (210)." The awakening, which happened within the speaker, is godly in nature. He acquired the taste of existential eternity. His inner treasure of existential awareness gets disclosed at the moment of his existential awakening. He increasingly becomes aware of his existential strength. He achieved certain level of self-realization and self-understanding. Finally Coelho finds his lost sword with him. Hence it is certain that the narrator's intended goal is not that outer sword. On the contrary, it is an objective correlative of authentic being, which gets revealed through existential elevation. The sword in Santiago, in which he intended to find is existentially an objective correlative of authentic quest. The narrator's journey delves into an existential journey. With a view to empower ourselves it is compulsory to undertake this sort of journey in the lives of everyone.

This literal journey of Coelho is suggestive of an existential journey, which is suffused with the spectacular subtlety and miraculous mystery.

It is mystery which offers a far more convincing ground to assert that Paulo Coelho's *The Pilgrimage* is a parable of existential quest. The narrator is a pilgrim in himself. At the innermost corner of his heart exists a pilgrimage. If the inner journey is undertaken, it could pave the way for restoring the lost power and pride. Hence, the researcher comes to conclude that there is every reason to claim that *The Pilgrimage* is a narrative of existential quest.

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