

I. Existentialism and Paulo Coelho's Writing

This research attempts to analyze existential quest of Veronika. Veronika is the main character of Paulo Coelho's novel *Veronika Decides to Die*. She searches her existence in her life and decides to commit suicide. She analyzes everything in her surrounding and finds meaninglessness because every event of coming days will be difficult to exist so that she laments on the development situation and imagine the way to be freed from that absurd situation and decide to die. She was guided by the philosophy of existentialism which enforces her to die in youth. Observing the main character of the novel Veronika we find her being suffocated in this world. She is searching unknown things which could calm her down. She denies love of her parents, her boy friend. She even denies the steady job which would be giving her better salary for living in modern city of Slovenia. She has lived in the capital city of Slovenia for twenty four years that has given her a consciousness that her existence is in the question why she is living, what for she is living, what the purpose of her life is. She is searching the meaning of her existence in this world.

Existentialism is the philosophy that places emphasis on individual existence, freedom, and choice. Existentialism stresses the individuality of existence, and the problems that arise with alienation, despair, and absurdity. Existentialism is probably the most dynamic and appropriate philosophical movement to define and interpret the anxiety and the uncertainties of the human existence. It is a doctrine which makes human life possible and in addition, declares that every truth and every action implies a human setting and a human subjectivity. *Encyclopedia International* defines the terms this way:

The existentialism is near to life and death of people, instead of concentrating on logic or science existentialism is primarily concerned

with human existence, especially with man's most extreme experience:
the confrontation with death, anguish and anxiety, despair and guilt.

(23)

A central proposition of existentialism is that existence precedes essence, which means that the actual life of the individual is what constitutes what could be called his or her essence instead of there being a predetermined essence that defines what it is to be a human. Thus, the human being through their own consciousness creates their own values and determines a meaning to their life. Existential philosophy is guided of particular presentation of a person which found himself or herself in difficult situation and ready to freed by that situation by commit suicide. Existential philosophy is concerned with the kind of existence we have, as opposed to the kind of existence had by rocks, plants, and animals. Many existential philosophers reserve the very word “existence” for the way in which we exist, using “being” as the more general term to capture the existence that rocks, plants, animals and humans have in common.

Awkward though it sounds in English, according to this usage humans exist but, so far as we know, all other things merely are. This is not to rule out the possibility of discovering another species in the universe that exists as we do, just to say that no such species has yet been found. Existential philosophy is the attempt to articulate the nature of this existence. Central themes of existential thought therefore include the reliability of our everyday views of ourselves and other people, the relation between objective facts and subjective experience, the significance of the temporality and mortality of life, the basic nature of relationships between people, and the role of society in the structure of the individual. The urge to consider these issues is not confined to any particular phase or movement in intellectual history, Existentialism became influential in the mid-1900s. World War II (1939–1945) gave rise to

widespread feelings of despair and of separation from the established order. These feelings led to the idea that people have to create their own values in a world in which traditional values no longer govern. Existentialism insists that choices have to be made arbitrarily by individuals, who thus create themselves, because there are no objective standards to determine choice. Existentialism, as Sartre defines:

It is an ethical theory. It is a form of humanism, which means that it takes humanity as the central ethical value. But it is distinguished from other forms of humanism in the way it understands humanity. What is valuable is not simply the empirical fact of human existence. Our ethical aims should not be to increase our numbers, lengthen our lives, satisfy our desires and preferences, or improve on our achievements. (52).

Existentialism, broadly defined, is a set of philosophical systems concerned with free will, choice, and personal responsibility. Because we make choices based on our experiences, beliefs, and biases, those choices are unique to us and made without an objective form of truth. There are no universal guidelines for most decisions, existentialists believe. Gloom, despair, alienation, hopelessness and death as solution or liberation is main concern of existentialism. Existentialism is a philosophy of freedom. Its basis is the fact that we can stand back from our lives and reflect on what we have been doing. In this sense, we are always more than ourselves. But we are as responsible as we are free. Existentialism gives priority to human existence, that is to say, subjective experience of the world, rather than to abstract or objective structures or essences. It views human existence as radically different in nature from the existence of the physical world, in so far as men and women are free to make of themselves the kind of people they want to be and, to some extent, to make for

themselves the kind of world they want to live in. This freedom entails concomitant responsibilities; it is not freedom in a void, for each person's freedom comes into contact and possible conflict with that of everyone else. Our 'being in the world' is bound up with our 'being with others', and in this sense Existentialism has an overriding moral dimension, even if it eschews any notion of moral rules or absolutes. In fact, Existentialists usually espouse a situational ethics, in which the consequences of particular act in particular social and historical circumstances take priority over absolute ethical norms.

The central character of the novel Veronika is also guided by the same motives and searches her existence in her life. Veronika is a twenty-four years old girl, who has everything that a young woman ever dreams. She is young, pretty, has plenty of attractive boyfriends a good job and a loving family. She seems to have no any problem in her life. Yet she decides to die swallowing a large amount of sleeping pills and hoping that she will never wake up. After an unsuccessful attempt at suicide, Veronika awakens in a mental hospital with a grim death sentence hanging over her head of only having five days left to live.

The main concerns of this study are to critically examine why Veronika decides to die and how she found helplessness. She reads newspaper and gets information to the contemporary problems of life and thinks to come out from that problems and realizes that the problems is vague and unsolved. If God is dead reason and objective value are also dead, then man is abandoned in an absurd and alien world. The philosophy for men in this age of distress must be a subjective, personal one. A person's remaining hope is to return to his inner self and to live in whatever ways he /she feels are true to that self. The hero for this age, the existential hero, lives totally free from the constraints of discredited traditions, and commits himself/herself

unreservedly to the demands of his inner, authentic being. Veronika is also an existential hero who too searches her existence through whatever way she wants; for her death has become the way of existence.

Veronika in search of liberation of her life leaves no stone unturned. Again she thinks the way to liberate from that problems and find only the way to kill her by using overdose pills. So she took overdose of pills and killed herself by sleeping and liberate from the ongoing difficult situation of life. Veronika gets experiences of life and observes the human life from closer and found no reason to continue it further and decide to liberate her from the difficult situation. Coelho's *Veronika Decides to Die* questions the meaning of madness and celebrates individuals who do not fit into patterns society considers to be normal. Bold and illuminating, it is a dazzling portrait of a young woman at the crossroads of despair and liberation, and exuberant appreciation of each day as a renewed opportunity. This story follows her through these intense days as she starts to question all her ideas about life. Soon she comes to realize that every second of existence is a choice we all make between living and dying.

Paulo Coelho was born in 1947 in Rio de Janeiro, Brazil. He is the best known writer of Brazil whose works have been translated into fifty six different languages throughout the world. After the worldwide publication of *The Alchemist* his most famous novel that brought him worldwide fame as well as it turns him into a cult hero. After the publication of this novel, Coelho is recognized as an international writer. He is famous in his powerful narrative technique along with the profound spiritual insights that he blends in his fiction. He has owned numerous literary prizes for his literary contribution to enrich the field of literature.

Paulo Coelho's best selling novel *the Alchemist* tells the story of Maria a young girl from Brazilian village whose first innocent brushes with love leaves her heart broken. At a tender age she becomes convinced that she will never find true love and starts believing that love is a terrible thing that makes one suffer. A chance meeting in Rio takes her to Geneva where she dreams of finding fame and fortune. Instead she ends up working as a prostitute. In Geneva Maria drifts further away from love as she develops her fascination with sex. Eventually Maria despairing views of love is put to rest when she meets a handsome painter. In this odyssey of self discovery Maria has to choose between pursuing a path of darkness sexual pleasure for its own sake or risking everything to find her won inner light and the possibility of sacred sex in the context of love.

His another novel *Zahir* revolves around the narrator search for his missing wife Esther. The narrator is unable to figure out what lead to Esther's disappearance. What she abducted or had abandoned their marriage. He comes across Mikhali one of Esthers friends. The narrator with his help realizes that to find Esther he must find his ownself.

The Witch of Portobello wind around Athenas dilemma and her tearing quest to fill up the spaces within her, the negative, the silence in her life, to answer her questions of self, of will and truth. Her search takes her through a journey many phases until she realizes that silence is what defines the sound. This discovery is enough for her to open the new door of perception and she finds within herself a powerful energy.

Paulo Coelho, unlike his varied and unusual protagonists, has followed a dream in a quest for fulfillment. According to his own dream to become a writer, he meets with frustration throughout much of his early adult life because his engineer

father, unlike other ordinary father, wants his son follow the footsteps of his own. His father wants him to become a professional lawyer that has both money and position in the society. But Paulo Coelho always dream of an artist career. The profession of writer was taken as a bad job during that time in Brazil while he was in the process of becoming a writer. So he sought his career by working at various professions. From the time of his writings raises, the issues of marginalized can succeed to fulfill his quest. When he rebelled expressing, his intention to become a writer, his parents had committed to treat him to a psychiatric hospital. His true experience of psychiatric hospital has some resemblances with protagonist of novel *Veronika Decides to Die*. The novel touches the theme of existentialism. The protagonist of the novel Veronika, being with boredom and emptiness of life has challenged the society and resist by committing suicide. She questions the meaning of life, tries to justify the living in this world, but she gets no answer rather she finds the human life monotonous, vague and futile, she sees no any purpose of living in the world. So to break the monotony of life she wants to kill herself.

The story begins with Veronika's day to day activities she reads newspaper and finds that the situation of her country is worst and there is no way to solve the problems. She thinks that problems and takes pills to console her heart because she could not sleep without pills because she found difficulties and realizes her effort is meaningless. Her life seems to be perfect but nevertheless decides to commit suicide by ingesting too many sleeping pills. While she waits to die, she decides to read a magazine. After seeing an article in the magazine which wittily asks where is Slovenia? She decides to write a letter to the press justifying her suicide, the idea being to make the press believe that she has killed herself because people don't even know where Slovenia is. Her plan fails and she wakes up in Villette, a mental hospital

in Slovenia, where she is told she has only a week to live. She has all the things in life. She lives in the capital city of Slovenia yet she is not happy so one winter morning she takes an overdose of powerful sleeping pills. Unfortunately for her she doesn't die instead a week later she wakes up in Villette the much feared lunatic asylum. There she is told that though she is alive but her heart is badly damaged and she only has a few days to live. In these intense days she begins to question her existence and ideas about life. Soon she begins to realize that every second of life is worth living and against all odds she begins to find herself falling in love with life and wanting to live again. Suddenly her behaviors being abnormal and she found her in an absurd situation. She feels that she lost everything in her life.

The novel captures the life of twenty four year old Veronika in Slovenia, one of the republics created by the dissolution of Yugoslavia. She works as a librarian by day and by night, carries on like many single woman dating men, occasionally sleeping with them, and returning to a single room she rents at a convent. It is a life, but not a very compelling one. So one day, Veronika decides to end it. Her failed attempt, and her inexplicable reasons for wanting to die, lands her in a mental hospital called Villette. She imagines the rest of her life filled with disillusionment and monotony, and vows not to leave Villette alive. Much to her surprise, however, she learns that a fate she desires awaits her anyway. She is destined to die within a week's time, of a heart damage caused by her suicide attempt. Gradually, this knowledge changes Veronika's perception of death and life.

Many critics and writers have interpreted the novel from the perspective of philosophical exploration of life, Kirkus is one of them who puts his idea about the novel and argues, "Sex is sacred more persuasively written, perhaps because it feels taken from a real life" (10). It says that there was a real Veronika living the

monotonous and brave life fighting with death and so called normal society. From the beginning of the novel, main character, Veronika searches the meaning of life and on the peripheries of the Meta world. Another critic Paul Di Filippo comments on the novel and says:

It was my first experience of Paulo Coelho and it has made me to read more. He has a gift for writing books, which changes the way you think about life in general. That book is undoubtedly a phenomenon. I really enjoyed reading this satisfying book. I found the story quite gripping. It is a wonderful although bizarre declaration of love to all mad people in our world and to the life itself. The book really touched me very deeply. Paulo Coelho tells from elementary experiences and the readers recognize themselves: with their frailties and fears and also with their yearnings and dreams. (15)

Veronika acquires some secret of the life from her experiences. She has known the conspiracy of her life in this regard Paulo himself argues, "For Igor a man of rare intensity and cold intelligence, and this is to be no ordinary reconciliation" (2). Zahir says, "It believe there is standard for everything and we believe too, that if we stick to that stand we will be safe. Because of this, we have created a kind of standard sex which in fact consists of life nothing but the string of lies" (56).

Jacket studies the novel in association to self-discovery. In this regard he says:

In his odysseys of self discovery, Veronika has to choose between pursuing path of darkness, sexual pleasure for its own sake, or risking everything to find her own inner light and possibility of sacred life in the context of contemporary world. (2)

Veronika quest her existence through accepting silence death. She thinks the situation of her country and she found nothing. She only thinks that death is the ultimate solution of life. Her situation is similar with Nietzsche's hero, Zarathustra, sought to direct our effort to the emergence of higher humanity called superman. But to be superman is not an easy task because, according to Zarathustra, the distance between the superman and the ordinary man is greater than that of an ordinary man and an ape.

Kathleen Higgins defines superman as:

A new, atheistic gospel's aspiration towards greatness. This aspiration is embodied in the figure of superman, a new and superior type of human being; who rejects existing morality, who overturns existing values by affirming the positive value of earthly life and of active, creative individual, and who undertakes the creation of his own life in the way artist creates his works. (292)

Veronika acquires knowledge about everything and realizes nothing. She found no truth in morality and human duty. Human beings are in trap and there is no way to come out from the trap. Only the way to come out from that obligation is death.

They're looking at the on-line news to see if the announcement they made earlier that day has been picked up by the media. They're taking the inevitable sleeping pill.

They're ticking the boxes on the menu for their room service breakfast and hanging it on the door handle along with the sign saying 'Do not disturb'. The overall plot and narratives of the novel highlights the obsessive desire of human life which appears with the experiences of Veronika.

Finally, it clears that veronika is unsatisfied to her situation and the situation of her society. She lost hope and happiness in her life and raises questions on morality. No moral obligations and gods both are failure to solve the problem which

modern human beings are facing. Dying is only the ultimate solution of the problems which Veronika chooses and attempts. The existential quest reflects in the novel by the characterization of Veronika because she is ready to die to fulfill the desire of being exist.

II: Quest for Existence in Paulo Coelho's *Veronica Decide to Die*

Veronika a young girl of twenty four, decides to die because she found nothing in life except anguish, absurdity, uncertainty and unsolved problem. She wants to liberate from that burden and fear of coming situation of Slovaniya and her life. She searches the existence of life and attempt to exist by killing herself. She decides to kill herself by two reasons which are:

The first reason everything in her life was the same and once her youth, it would be downhill all the way, with old age beginning to leave irreversible marks, the one set of illness, the departure of friends. She would gain nothing by continuing to live; indeed, the likelihood of suffering only increased. The second reason was more philosophical: veronika read newspapers watched TV and she was aware of what was going on in the world. Everything was wrong, and she had no way of putting things right that gave her a sense of complete powerless. (6)

She decided to die because of the influenced of existential philosophy. She reads the problems of her life and country and analyzes the ongoing event from the perspective of existentialism and searches the meaning of existing uncertainty and fear. Living in uncertainty and fear without doing anything is meaningless and she thinks the way to come out from the situation and being an absurd because there is no way to come out the problem except death. She is completely guided by the philosophy of existentialism. She searches the cause of living in this world which is similar with the idea of Sartre, Heidegger who insists human 'self-interpreting being' just are what they make themselves in the course of their active life. For Heidegger, man is not completely captivated and defined by things but he is apart from them because he is nothing. Man dwells in a world and continues to be there until his death. Being

thrown into being, he falls away and is on the point of being drowned into.

Encyclopedia Britannica evaluating human behavior in Heideggerian world writes:

Man is continually a project but periodically, or even normally, he may be submerged in things in such a degree that he is temporally absolved. He is then nobody in particular; and a structure that Heidegger calls *das man* is revealed that stresses man's "other directedness", his tendency to measure himself in terms of his peers. (87)

Thus, it is emphasized on each man's responsibility to define himself, rather than having any fixed essence. Veronika too found herself as nothing as being which similar with the philosophy of *The Dasein*. The term for 'existence' or 'being there', is not a constant phenomena but is rather 'the happening' of a life course stretched out between birth and death. According to *the Cambridge Dictionary of Philosophy*:

The being of entities in the world is constituted by the framework of intelligibility or disclosedness opened by *Dasein's* practices. Our own being as agents of specific types is defined by the world into which we are thrown. (318)

This is connected to death because every moment of life is dying; everything man does is but a vain effort to escape from the ignominious destiny of death. He pronounces that *Dasein* is revealed by the deep engagement with the world. The individual in Heideggerian world has to face the problems of being to determine one's own existence. Man characterizes his existence authentically when he faces the world in all particularities and concreteness. The painful human condition, in which accomplishment is a mere illusion and happiness an evasion, permits the chance to face the human existence and thereby feeling of dread or angst. But the feeling of

dread or angst in reality is the priori form of human personality because this constitutes the subjective being of man.

Veronika is guided by the motive of death because she realizes that the life is nothing except vain attempt to lose the human subjectivity. She found death as the ultimate way to come out from the burden which liberates everyone from the unnecessary burden of life. She has great knowledge and experiences of life which she acquires in her twenty four year time. In this regard, she says, "At twenty-four, having experienced everything she could experience-and that was no small achievement" (7). Veronika could not think any more in her life because she became holes by analyzing the situation of coming days. She is influenced by the concept of nothing and nowhere man hovers in himself existing being nowhere at home. The problem whether a man shall be or shall not be is an event that takes place in the experience of dread. The struggle with this dread determines whether man shall annihilate nothingness and thus perceive its other side that is being; or whether nothing shall annihilate man .Thus, it is clear from the above statement that the feeling of anxiety and the confrontation with death leads man to real 'Being'. People struggle to transcend the feeling of dread or angst in existential crisis for authentic living. Human being, Heidegger finds, displays three fundamental aspects, all however, constitutes one internally unified structure. These aspects as expressed in the Encyclopedia of Philosophy are Facticity, Existentiality and Forfeiture. Facticity, for him, means that human being is always already in the world. In this context Hedgier claims "I am always already in the world, in a sense in which my world is my world, it could no more be a world without me than I could be myself without it" (234). Veronika forgets the importance of physical being and tries to assimilate with transcendental self which is similar with the concept of Existentiality which

understands of the world completely in its real sense. In other words, human beings in everyday mode are promiscuously public; it is life with others and for others in alienation from the central task of becoming itself.

While she becomes helpless her mind could not support her to be bold. She analyzes the events and relates it with primordial fantasy her fantasy and search the existence of human being on the periphery religion, myth and god surroundings. In this context she says:

If god exists and I truly believe he does, he knows that there are limits to human understanding. He was the one who created this confusion in which there is poverty, injustice, greed and loneliness. He doubtless had the best of intentions, but the results have proved disastrous, if god exist. He will be generous with those creatures who chose to leave this earth early, and he might even apologies for having made us spend time here. (7)

Veronika remembers to the god and his omnipotent existence in this universe that is similar with the philosophy of Soren Kierkegaard, a Danish philosopher, belongs to one of the spiritual precursors of the modern existential mode. Veronika was influenced of the philosophy of life and existentialism which Kierkegaard raised to analyze the system as:

Attempt to put man in place of God and emphasized the concept of the individual, of choice, of subjectivity, of dread, and of anguish. He supported the idea that the self-realization of a human being comes when the individual takes full responsibility of 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 life-defining decision to individual human being for authentic survival. (158)

The religious life is characterized by faith, which is always a dreadful certainty i.e. a hidden relationship with God. Walter Lowrie and his co-writer in *Soren Kierkegaard: The Point of View* suggest that uncertainty found in the life of Veronika forces her to think the existence of god.

The choice itself is decisive for the content of the personality, through the choice the personality immerses itself in the thing chosen. In making choice, the individual overcomes the afflictions that life is nothing. For Kierkegaard, the highest truth is that human beings are God's creature and can approach God by making a passionate commitment to him. Veonika also presents the same idea, when she asserts "thousand years of civilization had made of suicide a taboo" (7). It is true philosophical quest is subjective experience acquired by an individual in the process of choosing a way of life. Her idea is much related with Kierkegaard on the existence of god which Solomon argues, "is not merely intellectual and ill-conceived challenge to prove that God exists, but the subjective truth of one's own existence in the face of objective uncertainty" (142).

For Kierkegaard, to exist is to face the uncertainties of the world and commit oneself passionately to a way of life. His notion of subjective truth was formulated in opposition to the idea that all choices have a rational or objective resolution. Veronika could not find any effect of morality and god and again hopeless in her life and ready to die. In this regard, she says:

I'm going to die', she went on, hoping that her words were making sense him. Today, death brushed my face with its wing and will probably be knocking at my door if not tomorrow, then soon

afterwards. It's not a good idea for you to get used to listening to the piano ever thing night. (86)

The motive of life has been affected by the trajectory path of life which could not control over the situation. The situation is guided by the motives death the concept is very related with Nietzsche's idea of the evolution of the human life that of the religious thinker's concept of evolution or "Nirvana," rather his concepts are inherited by the offspring from parents. For Nietzsche, individuals of the superior race and their descendants are more likely to be noble. They will have strength of will, more courage, more impulse towards power, less sympathy, less bear and less gentleness. In this context, she argues:

While she was waiting for death , Veronika started reading about computer science, a subject in which she was not in the least bit interest , but then that was in keeping with what she had done all her life, always looking for the easy option, for whatever was nearest to hand. (2)

Veronika searches the meaning of life since the begging of the novel. When she studies newspapers and watches television. She finds absurd situation of the home land and starts to think to solve the problem but she could not find any solution properly and again she thinks the cause of being helplessness before the problems at that time she analyze the meaning of life which is meaningless and purposeless.

In existentialism, existence is both freedom and despair, in this world without apparent meaning or direction, the individual is radically free to act. Most people are afraid to confront the responsibility entailed by radical freedom. Veronika also has both freedom and despair, on the one hand there is question of her freedom and on the

hand, there is the responsibility towards her parents. She shows her concern towards her parents before she takes the sleeping pills. In this regard, she says:

Apart from shock learning that their daughter had died, they would also have to identify a disfigured corpse; no that was a worse solution than bleeding to death, because it would leave inedible masks in two people who only wanted the best for her. (3)

Veronika agrees that human life is in no way complete and fully satisfying because of suffering and losses that occur when considering the lack of perfection, power, and control one has over their life. Veronika has analyzed her existence for twenty four year, during that time she knew that, she has to do something new in her life but that was not possible by living in this empty and hopeless world. Her plane of going beyond this world is seen in these lines:

Veronika knew that life was always a matter of waiting for the right moment to act. And so it proved. In response to her complaints that she could no longer sleep at night, two friends of hers managed to get hold of two packs each of a powerful drug, used by musicians at a local nightclub. Veronika left the four packs on her bedside table for a week, courting approaching death and saying goodbye – entirely un sentimentally – to what people called Life. (3)

She is shocked because she could not find out the way to liberate from the problem. She ponders on the human life. Why we are here in this world and what purpose it serve. She denies the loving parents handsome boyfriends, steady job and tries to justify the mundane life. That problem diverts her notion toward life and she searches the meaning in that meaningless situation. She searches the existence by memorizing

beautiful events of the life although that could not solve the problems. In this context, she says:

Would she live to hear the end of that music drifting up from the square? It would be a beautiful memory of this life: the late afternoon, a melody recounting the dreams of a country on the other side of the world, the warm cozy room, the handsome young man passing by, full of life, who had decide to stop and was now standing looking up at her. She realized that the pills were beginning to take effect and that he was the last person who would see her. (8)

It was really interesting matter for them because individuality was something that counted a lot for them. They tried to explore the self and talked about it frankly and openly. In this context Paulo states:

Montaigne, at least, could speak for himself. He could say what he was, what he wanted, what he feared, what hurt him, what amused and pleased him, what struck him as vain and foolish in other men. Thus, he placed himself at the center of things, believing that even if this attention might seem self-centered to some people, nothing would prove more interesting. (145)

Observing all these ideas carefully, we can draw the conclusion that Veronika did not arise in the world dramatically and accidentally, rather it has its connection with different era from the classical philosophy although the term was not coined then. There is no relief in her life because she falls in confusing situation of life and again she falls in fearful situation and says; "The noise in her ears was becoming more strident and, for the first time since she had taken the pills, Veronika felt, a terrible fear of the unknown. It did not last long. Soon afterward, she lost consciousness" (9).

The consciousness creates problems in her life and compels to think her position in this universe. She draws that consciousness by her experiences which are based on the contemporary situation of the world. Contemporary situation of the world is fearful, fragmented, confused. She does not like to live in this situation and asked question to herself the meaning of living in fearful situation. After that she becomes confused and tries to kill herself. In this regard, she says:

She had tried to kill herself and someone had arrived in time to save her, it could have been one of the nuns, a friend who had decided to drop by unannounced, someone delivering something she had forgotten she had ordered. The fact is, she had survived, and she was in Villedieu. (11)

Veronika searches the meaning of existence to stand in the world that is incomprehensible. The term now applies a vision of the condition and existence of man, his place and function in the world. It is found a particular relevance during the conflict of Yugoslavia when Europe found itself threatened by material as well as spiritual decay. The negative aspects of human existence such as pain, frustration, sickness, and death became for existentialists the essential features of human reality. As the doctrine emerged worldwide, the existentialist thinkers also differed greatly in various ways. Kirkus opines:

Veronika does not land itself adhere to a common body of doctrines. However, it may be said that with the existentialists, the problem of individual is central and that they stress man's real, authentic existence, his uncertain nature, his personal freedom, and his responsibility for what he does and makes himself to be. (10)

Existentialism represents a certain attitude particularly relevant to modern mass society. It has shared concern for the individual and for personal responsibility. They are suspicious or hostile to the submersion of the individual to the larger public groups or forces. Thus, Veronika distinguished authentic existence from mere social existence which emphasized the importance of free individual choice regardless of the power of the other people to influence and coerce our desires, beliefs and decisions. For these philosophers, there are certain essentials for true, authentic existence. She believes that only through lived existence can we come to make sense of the world. Each person has their own conception of authenticity as choosing certain way of life. She realizes that what is most important is that the individual become fully conscious of their existence within the present moment.

In the novel Coelho brings the idea of existentialism through the preconception of his philosophy that is based on spiritual journey. Veronika also likes to cross the boundary of life and becomes hero like other characters of other novel of Coelho such as Igor, Brida and Kimyagar, etc. All characters search existence in their life through the journey of unknown place. There are three phases in his characters. The phase is related with the experiences of the hero in the second phase hero start to think and start journey to solve the problem. At last pause he/she found nothing and meaningless. His characters know everything of life and also find the life meaningless and to liberate from vague and meaningless life choose suicide. Killing oneself is not right thing but there is no option besides doing that because his characters found that living is meaningless effort so it is better to win that meaningless effort by killing oneself.

Modern human beings have found them in helpless situation which may be the output of socio economic condition of the time. Capitalist socio economic situation

makes everyone absurd and meaningless. The worst has been created by the capitalistic situation because capitalism materializes human being than preserve its aesthetic values. In this regard, she argues, “Villete came to symbolize all the worst aspect of capitalism: to be admitted to hospital, all you needed was money” (11). She imagines the illness and memorizes the situation of Villete whom to establish love affair and tries to understand the life of people in modern world. She describes her happiest situation in this way:

I only saw her fight back once, when her husband took a lover. Then she kicked up a fuss, lost a few pounds, smashes some glass and for weeks on end kept the rest of the whole neighborhood awake with her shouting. Absurd though it may seem, I think that was the happiest time of his life. She was fighting for something, she felt alive and capable of responding to the challenges facing her. (12)

She has experiences of life and knowledge of world which she acquired during the time of twenty four years. She got experiences of love and life which is not reliable and acceptable for her. She wants to escape from that love, sex and so called happiness because she knows the ultimate truth of life which is full of meaningless and absurd effort and based on absurd situation. Now she became horrified and expresses the situation:

His friend Veronika was horrified at what her father had done, specially hearing in mind that was the director of an institution seeking respectability and was himself working on a thesis that would be judged by the conventional academic community. (15)

Ljubljana is described as a beautiful capital city where people keep doing the same routines in life. On the contrary, Vilete mental hospital described as a prison, where the insane lives in isolation from the outside world and have to face the inhuman electricity shot treatment called electroconvulsive therapy and all the doctors and nurses are the ruler in the society:

Vilete came to symbolize all the worst aspects of capitalism: to be admitted to the hospital, all you needed was money Vilete was the place from which no one had ever escaped, where genuine lunatics sent there by the courts or by other hospitals mingled with those merely accused of insanity or those pretending to be insane. (12)

The similarity of a prison and Vilete is that the patient that has to be medicated in Vilete was 'accused' of insanity. The word 'accused' is used as if the insane are criminals. The surroundings, the tall strong walls, the routines of the Vilete is the similar like a jail. Her heart could not control the situation and asked questions about the existence of life. In this regard she says:

Your heart was terrible damaged and soon it will be stop beating all together. What does that mean? She asked, frightened. If your heart stops beating it means only one thing death. I don't know what your religious beliefs are but. (25)

He searches the existence of universe and god then elates human existence with the philosophy of Kierkegaard who supported the idea that the self-realization of a human being comes when the individual takes full responsibility of his or her life. The individuality and its related notion of subjective truth are the core of his philosophy.

The religious life is characterized by faith, which is always a dreadful certainty i.e. a hidden relationship with God. In this context he says:

Kierkegaard presents only one great choice: Either the aesthetic mode of life, whether it be a life of pleasure, despair or religious and metaphysical contemplation or the ethical mode of life culminating in Christianity. People must choose both to make aesthetics and to explain everything in that way or religious. (67)

Veronika talks about the choice which is decisive for the content of the personality through the choice the personality immerses itself in the thing chosen. In making choice, the individual overcomes the afflictions that life is nothing. It is highest truth that human beings are God's creature and can approach God by making a passionate commitment to him. In this regard, he says, "leap of faith' in the face of an objective certainty. One cannot know or prove that there is a God. One must simply choose to believe" (224). The concept of existentialism raised in the novel by Paulo Coelho is similar with the Kierkegaard's concept of existence and insisted on the importance of subjective truth in opposition to the rationalist philosophy. It emphasizes the subjective truth in life which character acquires through the experiences of life. In this regards, Kierkegaard writes, "the important thing is to understand what I am destined for, to perceive what the 'Deity' wants me to do" (174). The point is to find the truth which is the truth for an individual, to find that idea for which one is ready to live and die. It is not merely intellectual and ill-conceived challenge to prove that God exists, but the subjective truth of one's own existence in the face of objective uncertainty. Veronika's existence is to face the uncertainties of the world and commit oneself passionately to a way of life. Her notion of subjective truth was formulated in

opposition to the idea that all choices have a rational or objective resolution.

Regarding the subjective truth Solomon writes:

The notion of subjective truth does not mean as it may seem to mean a truth that is 'true to me'. It is rather a resolution in the face of an objective uncertainty for example, the existence of God, or, as in Kant, the ultimate commensuration of virtue, happiness for which there is no adequate argument or evidence. (224)

Coelho paints a convincing story of Veronika as a disaffected young woman to whom life is a hopeless grind. Her attempted suicide gives the author an additional opportunity to comment on the definition of mental health and the appropriateness of how the insane are treated in society. Along the way, we're introduced to a variety of patients who help us learn, over and over again, that our time here is precious and not to be squandered hiding from reality or standing on the sidelines. It describes human existence as an unfinished process in which an individual must choose passionately.

In the same context Veronika says:

During her life, Veronika had noticed that a lot people she knew would talk about the horrors in other peoples live as if they were genuinely concerned to help them, but the truth was that they took pleasure in suffering of others, because that made them believe they were happy and that life had been generous with them. (25)

The novel tries to relates the mystic concept of life on the basis of existential quest which denies the existence of god and powerful being. After analyzing the way to come out from the problems she knows that no one could succeed to liberates from the fear of life because all these phenomena is the way of dismissing human effort. In this regard, she says, "I am going to tell you a story, said Zedka.'A powerful wizard,

who wanted to destroy an entire kingdom, placed a magic potion in the wall from which all the inhabitants drank. Whoever drank that water would go mad” (30). She gives one example of women who move off without doing anything. The situation she mentions in this way, “The women moved off, and Veronika stood looking at the mountains beyond the walls of Villette. A faint desire to live seemed about to surface, but Veronika determinedly pushed it away” (36). The fantasy of life reflects the absurd situation of everything which is not real in itself.

While she remembers her situation in her homeland she found nothingness which creates modern situation and confronted the age of anxiety, despair and crimes. The external supports in which public belief rested in the past were religious in character. Albert Camus writes in *The Myth of Sisyphus*:

A world that can be explained even with bad reasons is a familiar world. But on the other hand, in a universe suddenly divested of illusions and lights, man feels an alien, a stranger. His exile is without remedy since he is deprived of the memory of a lost home or the hope of a Promised Land. This divorce between man and his life, the actor and his setting, is probably the feeling of absurdity. (13)

The decline of traditional belief in modern period compelled people to realize the plight of Sisyphus. For Camus, the condition of modern man is like that of an insane crying inside the closed glass vessel.

Man lives with certain aims or plans for future before encountering the absurd situation, but after that freedom does not exist. Death is there as the only reality. Camus argues that the transcendence of the absurd is achieved only through an intense struggle, not through the passive acceptance of the situation. He writes in *The Rebel*:

I continue to believe that this world has no ultimate meaning. But I know that something in it has meaning and that is man, because he is the only creature to insist on having one. This world has at least the truth of man, and our task is to provide its justification against the fate itself. (18)

The existents have to discover some principle of justification for life. He writes, "One must imagine Sisyphus happy" (111). Though the life is devoid of meaning in this world, man at least makes sense through his own attempt. Camus believed that rebellion is one of the essential dimensions of mankind. He found the possibility and principle of authentic existence in rebellion. Distinguishing rebellion with revenge he further writes:

Actually, rebellion is more than an act of revenge, in the strongest sense of the word. Resentment is very well defined by Scheler as auto intoxication, the evil secretion, in a sealed vessel, of prolonged impotence. Rebellion on the other hand, removes the seal and allows the whole being to come into play. It liberates stagnant waters and turns them into a raging torrent. (23)

Rebellion is a philosophical process and it has a different meaning than that of revenge. Revenge is personal human emotion whereas the rebellion or revolt is universal. Knowing the valuelessness of life man must root himself in the life of this earth and accept the challenges of the absurd. Man himself, not the god, bears the full responsibility of his destiny in a universe, which offers no justification for his aspirations or his commitments.

Camus insists that the realization of the freedom itself is god in which man can choose and create his own values. From the consciousness of freedom, he argues,

begins everything and nothing counts except it. The tragedy of modern man is not due to the absurdity or the feeling of it but with the awareness of oncoming death. When a man has consciousness that he will die, he begins to feel the pang of that consciousness until his death. He will be helpless in front of death. Therefore, the present that is precarious is all a man can hope and enjoy.

The transcendence of the absurd, according to Camus, is not achieved without intense struggle. The only way to make life meaningful is the revolt against the meaninglessness. This attempt at least helps man to recognize his situation. Man is free to choose but he meets obstacles of an external order that is indifferent to his needs, and these warring forces cannot easily be reconciled. In such a condition of unfulfillment, the fact of purposelessness emerges. If the demands are not fulfilled and the life is incomprehensible, then it is necessary to bring meaning into the world and thus affirm the birth right of human freedom. In this sense, Glicksberg comments, "the absurdist hero is thus transformed into a metaphysical rebel who dedicates himself to life not death, to affirmation not denial" (61). Thus, taking upon himself responsibility for creating values in the absurd universe is the way to overcome absurd. Camus develops the idea of the rebellion against meaninglessness in his book *The Rebel* as:

I proclaim that I believe in nothing and that everything is absurd, but I cannot doubt the validity of my own proclamation and I am compelled to believe, at least, in my own protest. The first and the only datum that is furnished in me, within absurdist experience is rebellion. Stripped of all knowledge, driven to commit murder or to consent to it, I possess this single datum which gains great strength from anguish I suffer.

Rebellion arises from the spectacle of the irrational coupled with an unjust and incomprehensible condition. (116)

In his opinion, to rebel is to exist authentically. Sisyphus rebelled against the absurdity of the situation, so he existed happily. In this context, she says, “Nothing, said one member of the ground she was just passing. She’s standing right there, but she’s still just passing” (36). The authentic existence of life found in the philosophy Camus which is related with the desire of human being. In this context Veronika asserts:

She had given up many of her desire so that her parents would continue to love her as they had when she was a child, even though she knew that real love changes and grows with time and discovers new way of expressing itself. One day, when she had listened to her mother telling her, in tears, that her marriage was over, Veronika had sought out her father; she had cried, threatened and finally extracted a promise from him that he would not leave home; never imagining the high price her parents would have to pay for this. (39)

There is pressing question concerning what is right and wrong in a world of moral chaos. Existentialism arouses the daunting issue of what constitutes a meaningful way of life in a world in which all talk of purposes has become obscure. There is a realization that the human concerns and human experience count in a world that has proven to be mostly unknowable. In the novel Veronika struggles to establish her existence by disobeying the normality of life and detest of using human self. In this regard, she says:

She had taught herself to give men a precise amount of pleasure, never more, never less, only what was necessary. She didn’t get angry with

anyone because that would mean having to react, having to do battle with the enemy, and then having to face unforeseen consequences, such as vengeance. (40)

She has no complains to any one because she dislike the situation and could not find way out from it. She describes the situation in this way, “When Slovenia decided to separate from Yugoslavia, he was called up into the army. Zedka was a Serb - that is, the enemy and her life seemed on the point of collapse” (50). At that night she is in deep thought of the absurd situation of newly form country Yugoslavia and return back to previous days of the country. She analyzes the ongoing situations and tries to justify cause of happening these things before her eyes. There is no cause of happening this and there no ultimate solution to come out from that situation. She was deeply affected by the problem and relates it with human situation inside that hopeless situation. She studies both worldly knowledge and self experiences and found both are meaningless and powerless to solve the problems of life. Whole night she thinks and rethinks while she was alone. This mental journey leads her from material to abstract. In this regard, she says:

Go back to bed, said the nurse, good girls should be dreaming of angels or lover. Don't treat me like a child. I'm not some tame mad woman who's afraid of everything. I'm raving, hysterical. I don't even respect my own life, or the lives of others, anyway, today I'm in a bad way. I've looked at the moon and I need to talk to someone. (58)

She was afraid of everything and attempt to liberate from meaningless life although she could not succeed to come out from it and use pills to sleep silently at night and forget everything which is meaningless and absurd. In this context, she says, “That's why was crying, said Veronika. When I took the pills, I wanted to kill someone I

hated. I didn't know that other Veronikas existed inside me, Veronikas that I could love" (59). She tries to separate herself from the material existence and relates her soul with spiritual world. She found her existence in this world which is different mundane world. Her psyche could not lead her in right direction. The following line clears her situations:

She had began by slapping an old man in the face, she had burst into tears in front of nurse, she had refused to be nice and to talk to the others when what she really wanted was to be alone, and now she was free enough to feel hatred, although intelligent enough not to smash everything around her and risk spending what remained of her under sedation and in bed in a word. (61)

It requires the denial of objective value. In this sense, Sartre connects existentialism with humanism, not in the sense of regarding man as the creator of all values. She thinks that throughout our life is free to face new possibilities to reform ourselves and to reinterpret our relation to the world outside. This indeterminacy is that can never be anything and when we try to establish ourselves as something particular. The Bad faith of Veronika is incorrectly viewing as something fixed and settled, but it is also bad faith to view and ignore that always restrictive facts and circumstances within which all choices must be made. The heart of existentialism is not gloom and hopelessness but a renewed confidence in the significance of being human. In this context, she speaks:

That love asking for nothing in return had managed to fill her with guilt, with a desire to fill another's expectations, even if that meant giving up everything she had dreamed of for herself it was a love that

for years had tried to hide from her the difficulties and the corruption that existed in the world. (62)

There is nothing to fulfill in life although she remembers the family relationship and searching to get meaning life which is futile in itself. In this regard, she says:

She hated because he had always a father, but as a man she hated him because he had always been so charming and so open with everything except her mother, the only person who really deserves such treatment. She hated everything. The library with its pile of books full of explanations about life, the school that had forced her to spend whole evenings learning algebra. (62)

She hated her father because she found meaninglessness in her father suggestion that could not lead further in life. Her parents want her to something different that would help her being distinct in society. But for Veronika this is not good idea of life so she disobeys her parents. In this context, it clears further, by her father:

I have no idea why veronika did it, said the women tearfully. We've always been loving parents, we sacrificed everything to give her she best possible up bringing. Although my husband and I have our ups and downs, we have kept the family together, as an example of perseverance in adversity. (70)

Veronika's parents love her and provides everything in her life to acquired worldly knowledge but that is fake for herself and she want to liberate from this situation which she is living now. She was affected by the hot desire to liberate from burden. She wants to die soon and be freed from meaningless burden. The euphoric situation of Veronika found in the following lines:

She entered a kind of euphoric state, as if death had freed her from the fear of dying. So, it was all over. She might still experiences some pain but what were five minutes of agony in exchange for an eternity of peace the only possible response was to close eyes: in films, the things she most hated to see were dead people with staring eyes. (74)

This euphoric situation reflects the painful memoir of past which is based on empty peace and senseless heroism of life.

In the novel Coelho brings out his personal philosophy and use in his persona who is typical then ordinary people although it represents the reality of modern life. Human psychic has been effectively presented in the novel. Veronika is such character who has all the quality of Coelho's hero. She reflect the psychic of human being as form of unfulfilled desire which forced human being to do new things in life or it leads to search new concept. In this regard, it is relevant to quote the following lines, "Dr. Sigmund Freud had discovered the libido and a cure for the problems it caused, in the form of psychoanalysis. Apart from discovering the existence of vitriol, Dr Igor need to prove that a cure for it was possible" (82). The discovering process of self lead everyone to the situation of existentialism which fantasize everyone from reality. Veronika, who creeps along the boundary between life and death, sanity and madness, happiness and despair. This kind of feelings of powerlessness and apathy tempt her to find existence and freedom in an overdose of sleeping pills In this regard, she says:

After cursing the people who were complaining, Nasrudin tried to get up, but fell heavily to the floor. Disgusted, more people decided to leave, saying it was pure charlatanism, that they would denounced the degrading spectacle to the press. (88)

The scene captures the moving trajectory of the novel which reflects the helpless situation of time and makes the situation absurd. In this context, it is relevant to quote these lines, “Veronika decided to do the exercise, concentrating as hard as she could on discovering who she was. During these days in Vilete, she had felt things she had never before felt with such intensity hatred, love, fear, curiosity, desire to live” (92).

Coelho brings the concept of spiritual existentialism which every individual is alone in the world devoid of any absolute power like God. Like many other traditional religious thinkers, when we believe God as a creator, he is generally regarded as a superior sort of craftsman. In this regard, she speaks:

When the law was broken, god the omnipotent judge even pretended to pause them, as if he did not already know every possible hiding place. With the angels looking on amused by the game (life must have been very deadly for them since Lucifer left the garden), he began walk about the garden. (96)

It is argued that when God creates the man in his own image, He knows exactly what he is creating. Thus, the concept of man in the mind of God is similar to the concept of art in the mind of an artisan. The techniques and conception, God produces man just as an artisan does. In this context, it is relevant to quote these lines:

Fear, Veronika might feel insecurity shyness, shame constrain, but why fear? That was only justifiable when confronted by a real threat: ferocious animals, armed attackers earthquakes, but not a group of people gathered together in a refectory. (99)

When she observes the episode of modern life in cinema and found again nothing and explains, “She told herself it was nothing. Perhaps the stuffy atmosphere in the cinema was getting to her; if the symptom persisted she would go out to the foyer to

get a breath of fresh air” (104). Before entering into the silence she memorizes vents and relates it with fantasy and says, “I ‘m here at your husband’s request, request, he said. This is an application for divorce. Obviously, though, he’ll continue to pay all your hospital bills for as long as you remain in here” (116). The relationship between Mari and her guide by futile objectives of life which is guided by the questions of existentialism. In this regard, she says, “This time Mari did not attempt to argue. She signed everything, even though she knew that in accordance with the law she had studied and practiced” (116). Vagueness of relationship has been presented in these lines:

Mari said nothing; she had just been reliving certain vital moments of her past life, and she was feeling slightly uneasy. Perhaps it was time to return to the world, to face up to things out there, to say that everyone could be a member of a great fraternity, even if they had never been in a mental hospital. (122)

The moving stories capture the scene of Veronika’s situation of life before die. She remembers Mari who is also living in same situation with same destiny of life. The following line clears the situation what she is facing:

Obviously, I’d be struggling with a lot other long forgotten things, like unpaid bills, problems with neighbors, the ironic looks of people who don’t understand me, solitude, my children’s carping. But all that is just part of life, I think; and the price you pay for having to deal with those minor problems is far less than the price you pay for not recognizing they’re yours. (137)

The struggling situation shows that all the characters of the novel search their existence in this moving world and attempt to exist self in this universe by

challenging the material entity. Within the four walls of Villette Veronika's search of existence becomes more intense. When she was admitted to hospital she finds two kinds of notion about human being. There are doctors and nurses in asylum who are imposing the rules and regulation, norms and values in abnormal patient. There is a group called faternity made by the patient who are cured but they don not want to go their home because they are free to choose their way of life in the asylum. The freedom of choice in existentialism and faternity group are similar. The patient in faternity are free to do anything they want, because they are called mad in society. Their activity in society is called abnormal but for them that is freedom of individual choice.

Verinika ultimately decides to die for establishment of self existence and rebel the contemporary situation of life. In this regard, she says, "It might also despair, said Veronika. An attempt to prove that, after all there are no reasons to continue battling away beneath the sun. I can't be in love with a man who lives in another world" (147). The force of life which guides her to freed from the fakeness of life. She explains the situation in this way, "A force is guiding me, constructing melodies and chords that I never even knew I could play. I gave myself to the piano because I had just given myself to this man, without him even touching a hair of my head" (147).

The hidden force of life urged to be existing and free from meaningless situation which she acquires in her life by self realizations. In this regard, she says:

She went over and gave Veronika a kiss. If I stay here any longer, I won't leave at all. I'm cured of my depression, but in Villette, I've learned that there are other kinds of madness. I want to carry those with me and begin to see life with my own eyes. (148)

She further clears the cause to die, “When I came here, I was deeply depressed. Now I’m proud to say I’m mad. Outside, I’ll behave exactly like everyone else. I’ll go shopping at the supermarket” (149). She describes the situations which forced her to identify the self by through experiences of life. The situation is mentioned in this way:

Electroconvulsive therapy, please use the correct name, otherwise it will look as if we’re a mere band of barbarians. Dr. Igor tried to hide his surprise, but later, he would go and find out who had taken that decision. And if you want my opinion on the subject, I must make it clear that ECT is not used today as it used to be. (150)

Society is unnatural and its traditional religious and secular rules are arbitrary that existentialism finds most objectionable—that is, when someone or society tries to impose or demand that their beliefs, values, or rules be faithfully accepted and obeyed. Existentialists believe this destroys individualism and makes a person become whatever the people in power desire, thus they are dehumanized and reduced to being an object. In the novel, Veronika resists the so-called normal society, she is in a mental hospital where there are doctors and nurses who rule the patients, it symbolizes the modern society where normals are ruling over abnormal. These lines clarify the abnormal situation of Veronika:

Of course not. That wasn’t what your illness was about. In the thesis I’m writing for the Slovenian Academy of Sciences. I’m trying to study so-called normal human behavior. A lot of doctors before me have made similar studies and reached the conclusion that normality is merely a matter of consensus, that is, a lot of people think something is right, and so the thing becomes right. (151)

The overall concept of existentialism appears in the novel by analyzing the worldly knowledge and personal experiences which Veronika acquired in her life. Veronika has only five days to live according to doctors, within short life she finds many things to do, that she has started to see the meaning of her time and life. She develops relations with many patients, Edward is one who lives in the same hospital, and he has also his own story for being in the mental hospital. Veronika sees the reason for living and loving her life when she finds Edwards as friend. She has expressed her passion for living in this world in these lines:

My soul was in my past. But today it's I can feel it again in my body, vibrant with enthusiasm. I don't know what to do. I only know that it's taken me three years to understand that life was pushing me in a direction I didn't want to go in. (155)

Veronika in search of liberation takes sleeping pills which take her to Villete where she is waiting for her death. Death is such thing which Veronika loved much, for death she leaves all her family and happiness of her life. But when her death is nearing soon to her she starts loving her life. She wants to live her short life enjoying fully. These lines clarify more:

Look at me, I was beginning to enjoy the sun again, the mountains, even life's problems, I was beginning to accept that the meaninglessness of life was no one's fault but mine. I wanted to see the main square in Ljubljana again, to feel hatred and love, despair and tedium, all those simple, foolish things that make up everyday life, but which give pleasure to your existence. (86)

During Veronika's stay at Villete, where time really has no meaning, she encounters several other inmates who all manage to make a big impact on her life, although

unknown to her, as her spirit awakens she begins to make a noticeable difference to their lives. Zedka, who was admitted into Villette for depression, and although is almost cured, wishes to stay in Villette due to the comfort and regularity of the surroundings. There was even a group called The Fraternity, made by people who could have already been considered healed, but wished to remain in the institution where they could be themselves. They feel that they can freely express themselves without the fear of being condemned and labeled again as insane. They find pleasure in what they do and they are satisfied.

Veronika takes Marie's advice and begins to play the piano at Villette. She attracts a schizophrenic named Eduard to her piano music. She had always dreamed of playing as a child "no one makes a living playing the piano, my love," (94). This along with the fact that her future husband could show her off at parties was the reason why Veronika's mom felt she could not take up piano as a job, but only as a minor hobby. A life changing moment is when she decides follow Mari's advice of seeing how far she take herself and masturbates in front of Eduard. This is the epitome of the appreciation of life Veronika soon realizes. From letting out all her emotion and allowing herself to behave animalistic and experience rushes of pleasure as much as she could, she began to appreciate life, and doing so, began to fear her anticipated death.

It means we always have that option to live life the way we wanted it to be lived. Mari, a member of the Fraternity, a group of longer standing members who could have left several years ago, but stay at the states expenses due to the hospital's familiarity, and who behave like dangerous maniacs whenever there is a government inspection, Mari reveals that like other Fraternity members, she too was cured of her insanity, but wished to remain at Villette because society and her family would only

make her life miserable since they couldn't comprehend the complexity of her situation her panic attacks. She explains to Veronika that it was her fault that her life was so monotonous and dull. She tells her that there are countless reasons to live and to go out and experience all she could experience, to see how far she can take herself. Eduard, a schizophrenic, whose madness was reportedly beyond cure, but was infiltrated by the enchanting piano music he had to listen to. In these last few days, Veronika notices the privileges of being mad, of not needing to be true on others expectations, of doing one's own things without people pointing fingers at you because after all you are mad! Veronika learns life was monotonous because that's the way she wanted it to be. She never tried out anything new. She should have been a little mad. After all her family would still have loved her. Paulo's Veronika decides to die plucks a string somewhere deep down our hearts. It gives us the message that every moment in our lives is worth living. Live each day as if it were a miracle, he tells us. And Veronika does just that. In her last few days she indulges herself in all that she had deprived herself of, like playing the piano in the dead of the night, openly voicing hurt, anger, frustration, love, and her most intimate desires that were bottled inside her for the last twenty four year because she was sane then.

Veronika's love for her life becomes more intense in the last days of her life. After her suicide attempt she has changed her mind. She masturbates before Edward which also plays vital role in changing her view to life. The more her day of her death comes near the more she wants to enjoy her remaining life. Veronika's five day metamorphosis is in effect her rebirth into life. She allows her buried feelings, passions and creativity to surface and to be acknowledged. Her brief stay also influences other patients in the hospital, as they too undergo their own rebirth into the joy of living let's see these lines which show her love for her life:

I'm very tired, but I don't want to sleep. I've got a lot to do, things that I always postponed for some future date, in the days when I thought life would last for ever, things I'd lost interest in, when I started to believe that life wasn't worth living. Now I want to give myself to one man, to the city, to life and, finally, to death. (127)

Veronika met, among other patients, people that had been through existential problems, like herself. Eduard, the youngster for whom she fell, had received schizophrenia diagnosis; he lived distant from reality, not even speaking. He was originally a normal boy, but his parents rejected his way of life and started pushing him very hard. Veronika faced people who couldn't be considered crazy, only who couldn't adjust themselves to the world of normal people. The novel is rich in exploring different aspects of human nature, ideas of right and wrong, normal and prohibited. Veronika's nature and her suicide attempt and her liberation from the monotonous life has been explored in the novel. Finally, in Vilete Veronika liberates herself from the meaningless life by a suicide attempt. She has only attempted suicide but does not die.

III. Veronika: An Existential Hero

It was analyzed that Veronika quest her existence by attempting to suicide. She is the main character of Paulo Coelho's novel *Veronika Decides to Die*. She analyzes everything in her surrounding and found meaningless because the events happening in her life makes her difficult to exist. She laments on the developing situation and imagine coming out from the problems. While she comes out from the situation she is hunted by quest and starts to search the meaning of life. She found no meaning of living in this absurd situation. She herself describes the first reason everything in her life was the same and once her youth, it would be downhill all the way, with old age beginning to leave irreversible marks, the onset of illness, the departure of friend. The second cause is, more philosophical, Veronika read newspapers watched T.V. and she was aware of what was going on in the world. Everything was wrong, and she had no way of putting things right that gave her a sense of complete powerless. She start her life from the point of innocent and worldly knowledge as well knowledge from experiences that lead her in meaningless situation of life and she decide to die to liberate from that meaningless situation. Veronika is guided by the motive of death because she realizes that the life is nothing except vain attempt to lose the human subjectivity. She found death as the ultimate way to come out from the burden which liberates everyone from the unnecessary burden of life. She has great knowledge and experiences of life which she acquires in her twenty four years time.

The novel captures a twenty four year old girl Veronika who lives in Slovenia, one of the republics created by the dissolution of Yugoslavia. She was a young, pretty woman from a good family, wooed by boys of her age. She had all reasons to be happy, but she wasn't happy. Her dissatisfaction from life sprang from inside

something unexplainable to herself. She decided to kill herself. The way she used pills were inside her bedroom, lied in her bed, with no alarms, she had programmed silent death. When a smiling boy looked to her through the window, she smiled back and some will of living showed up; it was an ephemeron moment of regret, poison in form of pills had already been taken and she lost her senses. She woke up in a strange room a place for treatment of mentally ill people. She was told word by word that she did fail in her suicide attempt, and her remaining time was short. Veronika met, among other patients, people that had been through existential problems, like herself. Eduard, the youngster for whom she fell, had received schizophrenia diagnosis; he lived distant from reality, not even speaking. He was originally a normal boy, but his parents rejected his way of life and started pushing him very hard. Veronika faced people who couldn't be considered crazy, only who couldn't adjust themselves to the world of normal people. There was even a group called "The Fraternity", made by people who could have already been considered healed, but wished to remain in the institution where they could be themselves. Coexistence with the eminence of death and makes Veronika reflect about life as she had never done before. It is a rich book, exploring aspects of human nature, ideas of right and wrong, normal and prohibited.

Veronika works as a librarian by day and by night, carries on like many single woman dating men, occasionally sleeping with them, and returning to a single room she rents at a convent. It is a life, but not a very compelling one. So one day, Veronika decides to end it. She decides to die because of the influenced of existential philosophy. She reads the problems of her life and country and analyzes the ongoing event from the perspective of existentialism and searches the meaning of existing uncertainty and fear. Living in uncertainty and fear without doing anything is

meaningless and she thinks the way to come out from the situation and being an absurd because there is no way to come out the problem except death.

Albert Camus uses the analogy of the Greek myth of Sisyphus to demonstrate the futility of existence. In the myth, Sisyphus is condemned for eternity to roll a rock up a hill, but when he reaches the summit, the rock will roll to the bottom again. Camus believes that this existence is pointless but that Sisyphus ultimately finds meaning and purpose in his task, simply by continually applying himself to it. Coelho present the human struggle in this novel through the characterization of young lady Veronika. She struggles with this dread determines whether man shall annihilate nothingness and thus perceive its other side that is being; or whether nothing shall annihilate man Thus, it is clear from the above statement that the feeling of anxiety and the confrontation with death leads man to real 'Being'. People struggle to transcend the feeling of dread or angst in existential crisis for authentic living.

In short, moving scene of the novel and desire of Veronika reflect the life of modern human being who fall on crisis due to the cause of consciousness of life and achievement. Veronika get knowledge and get experiences from her personal experiences and various source of worldly knowledge. That makes her different from other compel to think who is she? And why she lives in this earth? When entered in the process of searching her existence she found nothing and her situation is nowhere in this world. Her mental travel leads her from innocent to knowledge and ready to search existence of life in contemporary situation of the Slovakia. She challenges the worldly concept of life and ready to kill her. She could not bear the meaningless situation decide to commit suicide by using overdose of slipping pills at night time and departure from the meaningless living of the world. She decided to die because she wants to liberate from the burden of meaningless living.

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