

## I. GENERAL INTRODUCTION

Paulo Coelho, is the writer of novel *The Alchemist* on which my research is based. He was born in the Botafago neighbourhood of Rio de Generio, Brazil on 24<sup>th</sup> August 1947. His father was an engineer Pedro Guaima Celho de Souza, and his mother Lygia Araripe Coelho a deeply religious lady. Coelho had thought about his artistic career which his upper middle class family disliked. Because of this his schooling period was troublesome. He wanted to read the work of Jorge Luis Borges, his literary idol and the person who put the idea of becoming writer in Coelho's mind from his childhood. The concentration in such work put him back in study for which he was admitted to the then strict Jesuit school, colegio de San Ignacio in Rio de Generio. Here, he learned to be disciplined in life but he also lost his religious faith . Yet, his love for art and literature was still strong and he had stood first in the poem contest.

Coelho was always a nonconformist, a seeker of new things and taste. This made him try everything good and bad that came in his way. During the guerrilla and hippy movement of 1968, he was the follower of Marx and Angels. He took part in election and demonstration. He was involved in all the progressive movements and was part of the 'peace and love generation'. It was during this period, Coelho began to experience crisis in his way of thinking and went off in search of new spiritual experiences. At that time he linked himself with drugs, hallucinogens, sects and magic and traveling. After this his father brought him in the track and admitted him in Law University of Rio de Generio. But he left the university in 1970 to work in the theatre. With the money he had earned as an actor, and after escaping from mental asylum, he moved to the states. Writing was still his strong interest, and so he tried journalism. He also started a magazine called *2001*. The magazine went only two

edition; but one of his articles written in the magazine brought him in contact with Raul Seixas, the then burning music producer of Brazil whom he joined as a lyricist. The singer was popular inside as well as outside Brazil. So, Coelho too made a lot of money which enabled him economically.

During his working with Raul he developed an interest for black magic in the inspiration of Aleister Crowley. "It was the hardest and most difficult experience of his life. When he managed to pull himself up from the abyss of black magic, he was kidnapped and tortured by a group of Para militaries who were active during the Brazilian dictatorship (military regime of Brazil 1964-1985)" (Arias 2).

Almost miraculously, he escaped from the kidnapping and decided to lead a normal life and worked as the lyricist of many music companies. But in 1976 his writing passion took him away from Brazil i.e. U.K., a place where he had worked as the correspondent of many Brazilian magazines. He also had written his biography including his childhood, experience in the Jesuit school, and his hard time. This book was never published because he left the manuscript in a pub and left.

After three failed marriages, he married a painter Cristina Oiticia, with whom he is sharing the greatest success of his life as a world famous writer. After his marriage they set out for the tour of Germany until in a concentration camp he underwent deep and spiritual experience which brought him back to the catholic belief of his parents. During that period he went seven hundred kilometers walking pilgrimage to Santiago de compostela which took fifty days by feet. By covering the experience of his journey from France to Spain he published his first book 'Diary of Magus' which is later re titled as *pilgrimage*. The journey of writing which started from the pilgrimage continued and he wrote other books: *The Alchemist*, *Manual of the Warrior of Lights*, *the Valkyries*, *The Fifth mountain*, *Veronica decides to die*, *The*

*Zahir, The Devil and Miss Prym and the Eleven Minutes.* These books led him to the zenith of glory and he is one of the top ten best writers of the world. Presently, Coelho lives in his Rio de Janeiro home located in the Copacabana beach.

*The Pilgrimage* talks about the journey of Paulo from France to Spain to visit Santiago, a pilgrimage where his training as a white magician is explained. He is trying to compare the experience of his black magic period with the journey to a religious place. *His Valkyries* is an account of Coelho's 40 days in the desert to meet his angel. *The Fifth Mountain* is a story about fate and importance of destiny in one's life. *By the River Piedra I Sat down and Wept* is a wonderful love story.

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

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

*The Manual of the Warrior of Light* is an invitation to each of us to live our dream, to embrace the uncertainty of life and to rise to meet our own unique fate. In his inimitable style, Paulo Coelho helps us to discover the warrior of light within each of us. Here the warrior of light is the one who appreciates the miracle of being alive; one who accepts failure and whose quest leads him to be the person he wants to be.

*Eleven Minutes* tells the story of a Brazilian girl Maria, whose first innocent brush with love leaves her heart broken. At a small age, she becomes convinced that she will never get true love. A negative attitude to love develops in her and the story ends her working as a prostitute.

The writings of Paulo Coelho give us a sense of conversation. We get the sense that a person whose experience is similar to us is sharing his experience with us, and instructing us the right way of life. The writings of Coelho can be understood more by the words of Eisinger. He writes, "This is the reason behind the fame of Coelho which he has achieved by using only those people as character which he himself has lived" (145).

*The Alchemist* is the story of an Andalusian shepherd boy Santiago who has the passion for travelling. So, he has taken the profession of a shepherd in spite of the interest of his family to make him a priest for which he was capable enough; a profession that would fetch more respect to his family. By knowing the interest of his son, the father shows green signal by giving the money he has and Santiago starts his career as a shepherd. After travelling to and fro in Andalusia, Spain he has a recurring dream; a dream, in which a child comes, plays with his sheep and guides him to the Egyptian Pyramid. At last the child advises him to go to the pyramid where he will find treasure. Our protagonist is not the type of person who leaves his/her dream unnoticed. He goes to an old gypsy woman and gets his dream

interpreted on condition that he would give her one tenth of the treasure he will get. Later, he meets Melchizedek, king of Salem who gives him instruction and inspiration to go to find his treasure. The old king even gives him urim and Thummim, two stones which could guide him to the right path. He also charges him one tenth of his flock as a payment for the stones. His other sheep are purchased by a friend. Now, our hero departs for the search of his dream. Now, the shepherd is converted to the seeker of his destiny and reaches Tangiers where, in the form of his guide, a local youth steals all the money he had. Hopeless and irritated by his destiny, poor Santiago reaches to a Crystal merchant and requests for food. There, his work continues for the long period where Crystal merchant and Santiago teach many things to each other. He learns Arabs and their culture as well as maktab. In the Journey of Santiago the experience achieved with the Crystal merchant is very important because here he reaches unexpectedly and learns many things. Here, we should not forget that our hero is moving in the outside world and many changes are coming with in him. He is correcting the vices and moving through the phases of self purification.

After working for eleven months and nine days in the shop of Crystal merchant our hero moves to the path searching destiny. In his road of trial he is getting the company of a Caravan where he is close to an English man who is the seeker of Alchemy. The Caravan reaches the oasis All-Fayoum. The chieftain welcomes the caravan and they start searching for the Alchemist. In the mean time he meets his twin soul Fatima. Amid the trial of pleasure and pain he passes his days in the oasis. We know the soul of our hero now is able to read the language of the world and informs the tribal chieftain about his perception when he saw the two hawks flying above him, one attacking other i.e. The oasis is being attacked by armed people. He informed this thing to the tribal chieftain because the fate of oasis is also

the fate of fatima, his twin soul. The chieftain accepts the information giving a great challenge to him. The challenge is either he will be given gold coin for every ten enemies killed or he will die. This will depend upon the truth of his prophecy about the attack. His prophecy appears true. He is awarded gold coins and also is offered to work as the counselor of the oasis. At the mean time he meets the Alchemist who guides him in his remaining journey. The Alchemist tests Santiago and makes him his disciple. The Alchemist accompanies Santiago everywhere except in his last journey.

When Santiago reaches the pyramid he cries in happiness. His tears fall in the ground where is a Beatle which is a sign of life and an omen to Santiago. He starts digging there and finds nothing. At the mean time a group of tribal refugee comes and the group disturbs Santiago. They ask him the reason for digging and start beating him. He is bleeding and looks his death in the face of their leader. Santiago reveals his dream hearing which the tribal leader too reveals his dream where Santiago knows the fact that his treasure is in the abandoned church in Andalusia, Spain from where he had started his heroic journey. He returns to the church in Andalusia and gets the treasure.

Paulo Coelho is one of the best writers of present time. And his best seller *The Alchemist* is one of the most widely read books in the world. It is the one that is sold more than 43 million copies and is translated in fifty-six different languages.

Since his magic fable has been studied, analyzed and interpreted from different perspectives, different critics have commented on his work with wide ranging responses. He is widely acclaimed for his perpetual polish, splendid explanation of natural support and hostility shown by nature. His use of language is deceptively simple. His use of imagery, metaphoric expressions and the use of aphorism are extremely vivid and effective.

Gaul Hudson finds, *The Alchemist* in his essay *Reading Coelho* "The expression of Latin American middle class mind which is expressed by simple truths and places in a highly unique situation" (n.p).

Spencer Johnson who is co author of *'The One Minute Manager'* finds *The Alchemist* "An entrepreneurial tale of universal wisdom which can apply to the business of our own lives" in his essay going through Santiago's character. (n.p.)

For Rudulfo Anaya "Santiago appears a character full of magical power and wisdom" in 'Bless me' (n.p).

For Peggie Partello, Santiago's character is the character of a modern man. He further says, "in order to find the treasure you'll have to follow the omens. God has prepared a path for every one to follow. You just have to follow the omen that he left for you. 'Before the boy could reply a butterfly appeared and fluttered him and the old man.' He remembered something his grandfather had once told him that butterflies were a good omen (30). The boy is a Spanish shepherd who wants to fulfill his dream of seeing the world. He meets some people who tell him that he will find his treasure near the pyramids. Following this, he decides to take the risk and sheds his old life like snake shedding skin. The boy's journey and metamorphosis is subject of the tale. "Destiny conspires with ambition to move him to realize his potential. A suitable theme in the modern age package" (44).

For Charlottee Zolotow, Author of *If You Listen the Alchemist* appears to be a didactic piece of literature. He further says, "the mystic quality in the odd adventures of the boy, Santiago, may bring not only him but others who read this fine book closure to recognizing and reaching their own destinies" in *'comparing Santiago with Coelho's other heroes* (27).

For Lynn Andrews, The author of '*Woman Trilogy*', Santiago becomes source of inspiration to the mankind. She further states "Paulo Coelho gives you inspiration to follow your own dreams by seeing the world through your own eyes and not someone else's" (33).

Though wide varieties of criticisms are made about the novel *The Alchemist*, there are many fields about this text which remain unexplored. The heroic motif in the Alchemist is one of the them. I will be exploring this motif in *The Alchemist* by the theoretical modality of mono myth as proposed by Joseph Campbell, following examinations of the concept of mono myth in the next chapter. In the third chapter I will be presenting detailed analysis of Santiago's departure his initiation and return in the third chapter of this study.



## II. MONO MYTH – A THEORETICAL MODALITY

There are many theories that study the concept of the hero: Some are based on myth some on symbols; and other on scientific approach. But there is one modality of the study of hero which can cover almost all the heroic myths of the world from the Eskimo myth of North America to the Brazilian myth of heroism; and from African Nabaho myth to the Hindu, Muslim and Buddhist myths. This theory of mono myth is the theory proposed by Joseph Campbell in *The Hero with a Thousand Faces*. In *The Hero With a Thousand Faces* Campbell examines different phases and the recurrent themes which can characterize hero's life. The model of mono myth is not limited to structuralist approach. It covers the psychoanalysis of Freud, depth psychology of Jung, and other archetypal and anthropological theories. The theory is propounded by Campbell after the profound study of all dominant heroic myths of the world.

According to Campbell there are three major stages in the life of hero: Separation or departure, initiation or trials and return which he calls the "Nuclear unit of mono myth" (Campbell 30). There is one important matter to notice: in the course of his movement through these different phases the hero undergoes changes within himself/herself; and in the process corrects the vices present in him/her. So the journey of hero is not only the journey in the outside world but is the journey within the psyche of hero.

There are many sub stages with in the major stages of hero's journey The Separation or departure which is the first phase is further divided into five different subsections namely "The Call to the Adventure", "Refusal of the Call", "Supernatural Aid," "The Crossing of the First Threshold", and "The Belly of the Whale". The second phase initiation or trial, which is the challenging stage of victory and defeat, is

further divided into six subsections namely "The Road of Trial", "The Meeting with the Goddess", "Woman as the Temptress", "The atonement with the Father", "Apotheosis" and "The Ultimate Boon". Similarly the third or the last stage return is further divided in six different subsections namely "Refusal of the Return", "The Magic Flight," "Rescue from without", "The Crossing of the Return Threshold", "Master of the Two World" and "The Freedom to live". These subsections sometimes appear in the direct and lucid manner but some other times they can be symbolic and occur in indirect ways. A detailed study of these sections and subsections will help to learn the heroic myths of different culture. It will also prove the fact that all the myths of world are made up of similar components whether they are the "Mumbo Jumbo of Congo, Sonnects of Mystic Lao-tse, Eskimo Fairy Tale or any of the oriental myths" (Campbell 3 ).

### **Departure**

The departure is the first phase of the hero's adventure. Here, the hero is lured, carried away, tempted or by realization leaves the world, of usual life. Since the mythical hero has to live for him and for the world he ventures forth from the world of common day to the region of supernatural wonder. Here, the hero follows his destiny. Though, leaving the usual world of comfort and set up principle is not easy, he either realizes or is made to realize the importance of fetching his destiny. For this he starts in the departure journey or adventure journey.

First stage in the departure journey is call to adventure. In this stage the hero realizes the need of his journey toward his density. This call might come in the disguised form like in the case of princess fetching her "Golden Ball" (Campbell 49). It also can be in the form of different experiences causing the hero to realize his duty like in the case of prince Siddhartha or it can be in the form of dream or secret

language of omens. In which ever way it is, there will be the call for our mythical hero for adventure.

It is not always necessary that all the calls for adventure are answered. It also is not sure that the hero will realize the real meaning of the call at the first stage. So it is possible for the call to remain unanswered. Such cases are common in actual life and frequent in "myth and popular tales" (Campbell 49). A good example of unanswered call is the attitude of fleeing maiden Daphne, the daughter of the river Peneus to the call of Greek god Apollo. She refused the call and—converted herself to a Laurel tree. The unanswered call might lead the story towards negative development. This circular adventure of the hero appears in a negative form in stories of the deluge type; in such stories it is not the hero who goes to the power, but the power that rises against the hero and again subsides. Such deluge stories occur in every quarter of the earth. They form an internal portion of the archetypical myth of the history of the world which is known as the cosmogonic cycle of creation. The deluge hero is a symbol of the germinal vitality of man surviving even the worst tide of catastrophe and sin.

Another good example of refusal of call is in the story of king Minos who did not return the bull to the providence and thought for his economic benefit. Later, he had to suffer because of the bull. Even Kamar Al-Zaman suffered the same fate when he refused the call. So, it can be the case that the call will be left unanswered and the hero will suffer.

If the hero does not refuse the call he will be helped by the providence; a help which is also called the supernatural aid or the beginners luck. This help can come form a helpful crone, fairy god mother, old man, dwarf, or even animals which appear and provide the hero with the amulets, plants or magical objects to help him/her fight

with the evil forces on the way. The protected hero will not be easily harmed. Some times this aid can come in the form of knowledge, guideline or some useful information and other times it can come in the form of stones that tell the right things to the hero. The assistance provided to Kyazimba in the east African myth by the little women to find out the place from where the sun shines is a good example of such aid. The assistance of spider woman in the myth of American Indian people is another example.

The hero who is blessed by the supernatural aid will move forward being confirmed on his mission. He is full of courage and self-confidence where he has to cross the beginning threshold. At this point the hero has to stand in such a place form where he can see only darkness. The hero is some what like a child who is facing the world after crossing the period of parental care. The dangerous regions like dark forest, impenetrable desert, sea or unidentified and queer land is in front of the hero.

After crossing the first magical threshold the hero reaches a situation which is named "belly of whale" by Campbell. This belly of the whale is worldwide womb image. In other words, we can say that the hero who is cheated by the threshold guardian now reaches a world where he finds new things and new experiences. At this stage the hero is not in his adventure journey; rather he is in the new world knowing the new things and collecting energy and resource, for his further movement. He is forgotten by the rest and the arrival from the universal womb image is like the rebirth or revival for the hero. In mythology within the belly of whale the hero finds rivers, forest, other animals, and a new world. This is some what like getting rebirth after death. Allegorically, the hero's entry to the temple, worshipping and other rituals and return and the hero arrive through the jaws of the whale are identical. Both denote in symbolic language "life centering and life renewing act" (Campbell 92).

## **Initiation**

After leaving home, the hero moves to the path of trials. Definitely the path is new and difficult but our hero is now matured enough to face any challenge.

Because, this is the hero after his rebirth. He still has the blessing of supernatural element and may get new companion as he moves forward towards the path of trial.

But, he has to complete his adventure alone and by himself. Here, the hero gets chance to realize for the first time that there is a benign power everywhere supporting him in his super human passage.

In the first stage of initiation many unknown forces appear and they may test, threaten or help the hero. The example of hero in the road of trial can be that of Psyche searching for her lost lover cupid. Though the condition seems reversed; in place of the lover searching her beloved the beloved is searching for her lover. The antagonist force is not the cruel father who hides his daughter; it is the cruel mother of cupid who causes psyche to undergo much difficult adventure. As the "female hero", however, she has the blessing of supernatural aid and she is supported by different agents in the course of her adventure.

The original departure into the land of trials represents only the beginning of the long and really perilous path of initiatory conquest and moments of illumination. The problems are now to be faced and surprising barriers are to be passed again and again. Meanwhile, there will be a multitude of preliminary victories and temporary rewards of happiness. This, however, is the starting point of initiation.

After crossing the road of trial the hero often meets a female figure. This female figure is a bonus for the hero because his adventure is not for the sake of finding this goddess. She can be mother, sister mistress or bride but gives relief and joy to the hero. The arrival of goddess Laxmi in Hindu myth is one example of such

meeting. The work of *Manthan* was done to end the ever existing clash between god and demon but the arrival of Laxmi is a bonus there, especially for Bishnu who takes her as his companion. Similarly, in the Irish myth when the prince of lonesome isle went to bring three bottles of water from the flaming fairy well of Tubber Tinthe, he saw the queen of Tubber Tinthe. This queen was more beautiful than the imagination of people on earth. This goddess who is generally benign can come in the form of bad mother too. The examples of such mother image are the absent mother, hampering and punishing mother, forbidden mother as in Oedipus complex and the dangerous mother etc.

The meeting with the goddess (who is incarnate in every woman) is the final test of the talent of the hero to win the ultimate boon, which is the life itself enjoyed as the encasement of eternity.

After the meeting with the goddess the hero now has to face the role of woman as temptress. This can be for the positive movement of meeting the ultimate boon or can lead towards the negative one alike in the story of Arjuna in heaven when the woman tries to seduce Arjuna by showing the art of her dance. The hero should be able to know the reality of such temptation and move toward the boon as Saint Bernard of Clairvaux. Campbell writes:

The mystical marriage with the queen goddess of the world represents the hero's total mastery of life; for the woman is life the hero its knower and master. And the testing of the hero which were preliminary to his ultimate experience and deed, were symbolical of those rises of realization by means of which his consciousness come to be amplified [ . . . ] with that he knows that he and the father are one. He is in the father's place. (120-21)

At this phase the hero should be able to disregard his corpse-like body and live the pure life of virtue. In the words of Shankaracharya, a Hindu monk, life will be full of sufferings until one has love for the material body. One who is attached to the universal father purifying us from the material world, life will be free from such problems.

After the purification of soul the next stage in hero's journey consists in an atonement with the father. This atonement is "at-one-ment" (Campbell 138) with the worldly father or god. Here, the soul of hero will be able to understand the universal language or the language of the world. Now the hero is someone who is really grown to know the worldly father. The agonies of the ordeal are readily borne. The world is no longer the ocean of problems and tears; it is a yielding area full of presents.

Campbell writes:

The problem of the hero going to meet his father is to open his soul beyond terror to such a degree that he will be ripe to understand how the sickening the insane tragedies of this vast and ruthless cosmos are completely validated in the majesty of being [ . . . ] He beholds the face of father, understands – and the two are atoned. (147)

At this phase, the hero is living for his destiny which is equally the destiny of others. He wants to complete the adventure but not for his own single and selfish motive but for the completion of the heroic task for which he is selected. He is near the ultimate boon. The hero says "I have heard of you by hearing of the ear but now my eyes see you, wherefore I abhor myself and repent in dust and ashes (Campbell 148).

The journey of the hero continues to make him one with the worldly father and offer realization of the truth.

After being one with the worldly father the hero is in the stage of apotheosis where his work will be godlike. In the Buddhist myth of oriental region this period of apotheosis is given the name of Nirvana or complete Salvation. Here, our hero is not different from the god. His attitude will be for the benefit of whole mankind. He is wise and is able to understand the universal language without words. He can even talk to the inanimate things and understand their intention. Here he is able to talk to wind desert, sea, sea plants and animals other than human beings. Though, the hero is a human being but his capacity is now far higher than the works of normal human beings. For Avalokiteshvara, "The lord looking down in pity" in the Mahayana Buddhism – who, in the form of Bodhisattva (Buddha in human form), is the bearer of lotus – the world is in the situation of apotheosis. The Buddhist chant "Om mani padme hum", "the pearl is in the lotus" (Campbell 150) is for the same Bodhisattva. In this form of Apotheosis our hero's actions are all godlike actions. He is now able to understand the future situation and also understand the action of God. Campbell writes:

When the envelopment of consciousness has been annihilated, then he becomes free of all fear, beyond the reach of change. This is the release potential within us all and which anyone can attain through heroism for, as we read "all things are Buddha things or all beings are without self. (151)

The hero now has perfectly understood the path for salvation and will be perfectly understanding the meaning of 'Eight fold paths' (Campbell 165). This example which is from Buddhist myth of apotheosis form Mahayana Buddhism practiced in Tibet China and Japan may differ in form from the myth of rest part of world. The basic pattern however, matches the structure of the mono myth.



After the event of apotheosis the hero journeys towards the ultimate boon; a situation where he can not be harmed. Here, the hero has already understood the facts of the world and his ego is shattered. He/she has discovered that the opposites are not of different types. The hero has already faced the tests and challenges in different form and now he is in a perfect state to get the ultimate boon. In the story of the prince of lonesome isle, who went to fetch water from the flaming well of Tubber Tinthe to heal the sick people, the success for gaining all these after testing the comforts of the land can be taken as the ultimate boon. This is the last stage of trial where there will be minimum challenge to our hero. In the Buddhist myth, Buddha, after rigorous meditation understands the secret of the world, and acquires freedom from worldly pain such an understanding and such freedom was the ultimate boon for him. In the Hindu mythological story of Krishna, when he kills Kansa and Frees the world from the torture, the ultimate boon is achieved. The boon was the destiny of hero but he was tested, cheated and was placed into problems so that he will be able to complete the divine task entrusted to him. When the hero achieves the ultimate boon his initiation or the trial period is over. The boon will not only help the hero but helps the whole world. He simply becomes the axis to get the elixir of life.

### **Return**

The last stage of hero journey is the return phase where he has to share the boon with the rest of the world. The success or the achievement is not only for the hero but for the welfare of mankind. Such a return journey, however, is not that easy. Sometimes the hero himself can be reluctant to return and at other times some forces may try to hinder his return. In any case, the hero finally has to return and complete the task given to him. Until he returns his journey can't be considered a complete journey. In the Hindu myth, Krishna after killing the sinner Kansha, returns to this

own village of Mathura. In the story of Ramayana, after the adventure of killing Ravana is over, and Ram gets Sita back, he returns to Ayodhya; the state in which he is the crown prince and king. The hero has the responsibility toward the place from where his journey started. In the Buddhist myth of Siddhartha, Gautam Buddha returns from Kushinagar, Gaya after he gets enlightenment. Prometheus returns to his land after he gets the fire. So return phase of journey is one important part of mono myth. This phase shows the success of the adventurer, the hero, to the world. The hero always should be exemplary figure to the world; he should be the messenger of the creator for which the successful completion of his return phase is important.

Though, the return phase is the stage after the ultimate boon, this phase is not an easy one. Here, the hero has to cross the return threshold. Crossing return threshold can be difficult for the hero because of his own reluctant attitude to return. This can also be because of some sources which are working against his return. Some examples of such denied responsibility can be found in different myths.

In the Buddhist myth, the Buddha after his triumph or enlightenment over ignorance was in doubt whether the message of realization should be brought back into the kingdom of humanity or not. In the story of Ramayan after the victory over Lanka and the killing of Ravana, Laxman, his dear brother wanted Ram to stay in Lanka and rule the island. In the myth of Muchukunda, he ruled his state well as a victorious king. His bravery was so famous that he was requested to help the gods in the war against demons. There too he got the victory and the gods wanted to reward him and asked for his desire which they will fulfill. But to the surprise of gods Muchukunda wanted a long rest in the form of sleep, while he will not be disturbed by any one. If any one comes to awake him he will turn into ashes. So, the return is totally denied by the king, showing the reference of restlessness in the company of

humans and god from where only lord Krishna freed him. So crossing the return threshold is equally difficult as crossing the first threshold. Campbell writes about Muchukundu in very clear and says how, in place of returning, he desired to retreat one degree still further from the world, and moreover, nobody can blame his decision to do so.

The hero who agrees to return and complete the last stage of his hero journey with some elixir for the restoration of society, is helped by all under certain conditions. The help will come if the hero has completed the journey, and if he was guided by his supernatural father. If it is against the will of his supernatural guardian the escape will be rather comical and the return of the hero will be some what like escaping by theft. Such a situation is called "magic flight" by Campbell. There are many examples where the return of hero is opposed by gods or demons and the hero has to disguise himself as some other animal. There are examples where the mighty force tries to arrest the hero in disguise. In Irish tale of Gwion bach the hero runs away after getting the three blessed drops of inspiration prepared by caridwen, the goddess of grain. The goddess follows him. He converts himself to a hare and she converted herself to a gray hound. He goes to river and becomes a fish, she then converts her to the otter bitch; he converts himself to a bird of air she converts herself to the hawk, then he converts himself to a seed of wheat and remained in a barn but she too converts herself to a black hen and swallows it. She bore him for nine months and she delivered him. At that time he was so beautiful that she could not dare to kill him. Rather, she wrapped him in a bag and cast him into sea in the 29<sup>th</sup> of April.

Though, the hero is a blessed (one) and he is sure to be successful for bringing the boon that he has achieved to the world of humanity he might have to face the obstruction form different forces either gods or demons because they do not want the

hard gained boon of hero to be taken easily for the welfare of humanity. So, the hero has to take a flight full of magic. It can be in the form of taking oath from gods or demons or using the tricky words to confuse them or any other means. In the Hindu myth there appears a character called 'Bali' who is famous for the benevolent nature and *alms* he used to give. This created shaking movement in the throne of Indra, the god of rain and king of gods. Now gods went to Vishnu who in the disguise of a dwarf man went to the palace of Bali and asked for three step of land for which Bali had to reach under world and stay there. Before going there he requested Vishnu that for at least four months in the year, Bali should get chance to see and worship Vishnu. For this magical trick of Bali Vishnu reaches the underworld every year for four months and our hero of benevolence, Bali is respected in the Hindu society as the symbol of benevolence. In this way, the hero with the boon will not get to escape easily from the area of success so he has to take the magic flight from where he will be able to cheat the antagonist force in what ever form they are.

But one thing is sure in this case i.e. if the hero is not successful in the flight then too his mass age will not be ended; he will be bringing that after the delaying of certain time.

Sometime the hero is be rescued by the different agents of the world. Either the hero does not want to return or he is in a troublesome situation from which only the support from without can rescue him. This type of situation in the life of hero makes all other adventure from his departure to the initiation nothing but a prelude. The situation will be such that the consciousness of hero is destroyed and he is born back into the world from where he came. The situation will be totally opposite from the situation of magic flight in this condition. The hero loses the boon and to regain it, he needs the support from the world.

This situation in the life of hero is the final crisis of his whole journey. The escape from this situation can occur in three different ways. In the first way the hero gets support from without or from the outward world; a world which needs the boon achieved by the hero. For this reason, it is very much eager to help the rescue of the hero. The second condition can be the slow and gradual drive that develops within the hero as he comes to the common world. Finally, divinity can gently support the rescue of the hero, from which he can reach the common world waiting for him. This rescue is needed to the hero if by curiosity or by greed the hero makes mistake in the world of ultimate boon. This type of situation may come in the life of all the worldly heroes but it is common in mythical heroes of different cultures. Campbell writes:

Whether rescued from without, driven from within or gently carried along by the guiding divinities he has yet to re-enter with his boon [. . .] he has yet to confront society with his ego shattering, life redeeming elixir and take the return blow of reasonable queries, hard resentment and good people at a loss to comprehend. (216)

The examples of such situation of a rescue from without are available in different myths. In the Eskimo myth when the raven enters the belly of the whale he sees a room inside where a gentle lamp is burning by the oil of pipe made from the backbone of the whale. There a beautiful lady who is surprised at his sight but serves him food after he tells her the truth. But raven wants to test the pipe's oil which he does in the absence of the lady and this kills the whale. Raven is rescued by the common people who made a hole in the body of whale and rescue Raven. In this case the hero is driven from inside.

In the Japanese myth there is a story of similar type where the sun goddess Amaterasu hides herself in a cave and the world becomes dark. When the storm god

Susanowo disturbs the life of sun goddess she enters a cave and locks it from inside. Then the gods assemble and make a plan. According to the plan they take a mirror, a sword and a cloth offering. The young goddess Uzume performs noisy dance rousing the curiosity of Amaterasu. She asks how the goddess is dancing in the darkness and a voice from outside replies, "We have better sun than you." When she goes to peep outside she sees her mirror image in the mirror suddenly, a god drags her and fixes her with rope of straw. He also prohibits her from re-entering the cave. This is the example of a reluctant hero who is rescued by force from without.

Similarly among the Sumerian there is another story of rescue which also clearly explains the rescue of the hero from without but in different manner. In this myth the greatest goddess Inanna descended to hell from heaven to meet her sister Ereshkigal leaving the message to Ninsubur her messenger. She said him to rescue her if she does not come. She went Naked in front of the seven judges and was converted to corpse. Ninshubar went to Enlil, Nanna for help but they answered in negative. Finally Ninsubar went to Enki who guided one idea. According to which two sexless creatures were to be sent to the nether world taking the food and water of life. When they sprinkled water in the corpse of Inanna she becomes a live and come to the Sumer land. In this myth the goddess knows the possible peril and leaves the message to rescue her. Here the rescue is done by the gentle help of divinity.

From these three example taken from three different myths Campbell makes the idea clear to us that sometimes the hero has to be rescued by the use of external force either from the worldly people who are to share the ultimate boon or some divine element who are there as the patron of hero from beginning.

After the hero is rescued one other event he has to face is the crossing of the return threshold.

When the hero returns, the society may refuse to recognize him. This is because for the common people the two different worlds, the place from where the journey started and from where the journey ended are two distinct worlds. They are as different as the day and night, light or darkness black and white or heaven and hell. But for the hero who has learned through his adventure that the two worlds are not different but are linked and attached to each other and the new world where he reaches at the end of his journey is the forgotten world. In this condition, the hero may find the world from which he begins his journey a difficult and unconvincing world at the end of his adventure. The mentality of the people in the world he left will be far different from the situation he left. The hero is so much attached, to the reality that he might not use his ultimate boon for his own advertisement or for earning the praises from others. In this situation the hero will be reluctant to return. This condition is known as crossing the return threshold. Contrasting to the first threshold return threshold is not the one where different hostile force will appear to delay the adventure. However the major obstacle might be that of hero attitude. He might not be ready to return because he knows the pros and cons of both the worlds because he has experienced both of them.

Here, by the word “enlightened” one should not refer to the place where the hero is enlightened but the purification of the mind, or the situation of the mind of hero which is atoned with the god or is in the situation of apotheosis.

When, Buddha was enlightened he now had nothing to gain by advertising his ideas to the people of material world. He did it as the part of his own duty. In many case, however, the material world may not understand this and the hero will have to face many unnecessary troubles. The hero will definitely not fear the troubles but he might be reluctant toward that the crossing of return threshold.

This type of situation is noticed in the story of Rip van winkle as well as in the Irish story of Oisín who had to face the similar situation. Another example of similar story is the returning of Kamar.al-Zaman and princess Budur.

After the crossing of return threshold the hero becomes the master of two worlds. At the same time the hero acquires two different identities. This situation is not always possible except in some especial circumstances. In the present world the hero presents himself in the phase of enlightenment and power. At the same time he exists in his previous material form as well. When Jesus Christ showed the miracles he was the master of two different worlds. Similarly in the childhood of Krishna when he was eating mud and Yasodha, his foster mother asked him to open his mouth, he displayed the whole universe in his mouth. At the same time he was the master of two different worlds. The similar situation occurs once again in front of Arjuna as the battle of Mahabharata was about to begin. Arjuna too wanted to see the real, divine form of Krishna. Krishna replied Arjuna it is not possible to see that by the latter's ordinary eyes. Arjuna needed to have a better vision to see Krishna in his divine form. Accordingly Krishna gave Arjuna the vision (pure vision) by yoga. After that Arjuna saw Krishna in the form of Vishnu, the caretaker of the world according to Hindu myth. This master will not be present in front of everybody; neither this type of experience will be present in all the heroic myths for the God says "Whoever will lose his life for my sake will find it" (Campbell 236).

The mighty hero who has completed the initiation and return will be able to know his present, past and future. Thus, he will have the freedom to live eternally. Unlike all of us the hero soul may change the body just as we change our clothes. The immortal soul of the hero, however, will live freely in every form. All the souls are part of eternal soul and will never be destroyed. But, common people do not have



the knowledge of the different phases of soul in, past and future. Unlike them, however, the hero will have such information. Campbell writes, "Powerful in instinct calm and free in action elated that though his hand should flow the grace of viracocha, the hero is the conscious vehicle of the terrible, wonderful law, whether his work, be that of butcher, jockey or king" (239).

The similar ideas of hero, as "The conscious vehicle of the terrible, wonderful law" that is beyond the limitations of time and space are expressed by Carl G. Jung. Jung, by associating 'hero' with the archetype or primordial image, sees it as a mythological figure. He writes:

The Primordial image, or archetype is a figure-be it a demon or human being or a process – that constantly recurs in the course of history and appears wherever creative fantasy is freely expressed. Essentially, therefore, it is a mythological figure. When we examine these images more closely, we find that they form to countless typical experiences of our ancestors. They are so to speak, the psychic residue of innumerable experiences of the same type. (790)

In this way the hero journey which started from the call for adventure is completed, making the hero able to understand the permanence of soul and the meaninglessness of the body. And the hero understands the timelessness of the soul and lives for the world.

### III. HEROIC MOTIF IN COELHO'S *THE ALCHEMIST*

Coelho's *The Alchemist* is a novel written from the perspective of heroic motif. While evaluating the text from the perspective of the theory of mono myth propounded by Joseph Campbell in his book *Hero with the Thousand Faces*, we can clearly find the major three phases-separations, trial and return in the journey of the main character Santiago. Besides this, Santiago undergoes almost all other phases of heroic journey as described by Campbell in the course of his adventure. Not only does Santiago's journey happen in the outside world, his journey is a journey within his mind as well. So, through his journey in the outside world the main character purifies himself slowly and gradually, and finally becomes one with his cosmic father. His ego is shattered and the vices are gone. So, when the novel ends, the main character's external as well as internal journey is completed. This model is the model of heroic motif according to Campbell.

#### **Santiago's Departure**

Santiago is born in a lower middle class farmer's family. He is not from a well off background. His family however gives him education so that he could be a priest and earn prestige for his family. But, Santiago is not interested in it; he rather wants to travel the world. His father tries to convince him by showing the futility of travelling, and showing the examples of many people who come to visit their land and return the same. Santiago argues by saying "I want to visit the land of those people who come to visit our land" (Coelho 9). Now, the father says there is only one way of traveling for their class i.e. Being a shepherd. Santiago is ready to be a shepherd because of his strong quest for traveling. So the father gives him the little support by giving the gold coins which were the family's only property. Santiago buys some sheep and starts his career of a shepherd. Within a few years he is able to understand

the entire pastureland of Andalusia, the way of protecting his sheep, and the wordless language which the sheep can understand.

### **The Call to Adventure**

Santiago, a shepherd who had studied Latin, Spanish and theology, gets the call to adventure in the form of a dream. For the first time he does not pay any attention to the dream. But when the dream recurred he is serious about it. The dream is very simple in form but he could not understand the meaning of the dream. In the dream which occurred twice he sees a child coming to play with his sheep. Santiago dislikes any one playing with his sheep because he thinks that they disturb the sheep. The new arrival however is a mare child so the sheep do not get scared. Suddenly, the child comes to Santiago and by holding his hand takes him to the pyramid of Egypt. After that the child says "if you come here you will get treasure." As he wants to have some further inquiry the shepherd wakes up even as he is trying to ask some questions. The same thing happens twice and Santiago becomes serious about the dream. The literal meaning of the dream could be very easy. Santiago does not want any one to play with his sheep; might mean that he does not want disturbance in his career of shepherd. A child playing with the sheep means his career of shepherd is disturbed. The child holding his hand means the god is showing him different path. The child leading him to the Pyramids of Egypt means there is an adventure in front of him.

### **Refusal to the Call**

Though, the dream is a serious one for the shepherd, he does not show any interest to the dream at first. He is happy in his life of the shepherd so he blames the abandoned church "may be the church, with the sycamore growing from within, had been haunted" (Coelho 7). He does not like to understand the meaning of his sacred

dream; rather he wanted to blame the place. The church is the purest place in the Christian society. Santiago doubts this purest place. At the first sight Santiago does not show any interest to the dream he has. We know "the dream is the sacred language of the god to people." When the dream occurs twice, however Santiago wants it to be interpreted. He goes to Tarifa for the interpretation of dream. He is, however, not happy with the way the gipsy woman is behaving. There is a time where he wants to run a way from the lady but then the lady explains that she is not charging any thing, he is patient and satisfied. The lady only wants one tenth of the treasure when Santiago will get it. Since he had not yet found the treasure he became ready to give one tenth of the treasure. This event of discarding the dream, doubting the church and lack of trust to the old lady is the refusal of the call. Neither Santiago nor the lady interpreting his dream knew where the pyramids are and where Egypt is. He remembered only about the place where he will be taking the sheep for shearing and the girl whom he had met there, the merchant's daughter.

In this way Santiago left the call unanswered for some time. He, even was angry with the women for the way she interpreted his dream. The lady convinced him stating that the dream was simple and was extraordinary. The lady says, "I told you that your dream was a difficult one. It is the simple things in life that are the most extraordinary; only wise men are to understand them. And I am not wise, I have had to learn other wits, such as the reading of palms" (Coelho 15).

After this Santiago is disappointed and had the feeling that he will never trust his dream. This is a clear situation where the call is left unanswered. This is refusal of the call. Though the lady says to him that he has to go Egypt where he'll be getting treasure he does not care about it at all ,and returns to his own work.. He remembers that his sheep are there at the gate of city with a friend where he needs to go. He

started preparing for the trip where his sheep are to be sheared and a lady is to be met. He begins reading the book he has purchased. The book is difficult to read, the name of characters is unique but he continues reading the book. This is simply to keep him busy so that he will not remember the dream any more and will be able to concentrate upon his work.

Thus, when he got the call in the form of a dream, ignored it, again he had the same dream. He went for the interpretation of the dream. Along with the interpretation of the dream, he receives the instructions to move forwards in his adventure however he does not care and does not follow those instantly. This situation is exactly the situation of refusal to the call in the 'Campbell theory' of mono myth.

### **Supernatural Aid to Santiago**

When Santiago is reading the books, concentrating in his work, and ignoring his dream and its interpretation, he meets a person who, without his interest in conversation wants to talk to him. He comes and talks about the book Santiago is reading and this gives a kind of impression toward the man in his mind. They talk about the different occupations. Santiago asks him about his place of belonging. The man says I am king of Salem and my name is Melchizedek. Now Santiago wants to end the conversation. Comparing the life of shepherd with that of the bakers; he is comparing Santiago with the baker who has a bakery a little far from the plaza where they are having conversation. The old man asks him about the number of sheep he has. He answers 'enough' to the old man and the old man tells him that the man who considers he has enough of any thing cannot move forward in the path of adventure. He also guides Santiago about the main theme of the book Santiago is going to read. Melchizedek says:

It's a book that says the same thing almost all the other books in the world say. It describes people's inability to choose their own destinies. And it ends up saying the world's greatest lie i.e. at a certain point in our lives, we lose control of what is happening to us and our lives becomes controlled by fate. (18)

Now the level of surprise increases in the mind of our hero who is still reluctant for the adventure. When the old man reveals his knowledge about the recurring dream of Santiago he almost falls off from the chair in surprise. Now, he starts respecting the old man. The old man says that he can guide him find his treasure but he has to give one tenth of his sheep. The old man, who is part of supernatural aid for Santiago, knows well if he gives relevant information to Santiago without charging anything, it will be valueless to Santiago who is already reluctant for the adventure. When Santiago is ready to give one tenth of his sheep (Six out of sixty), the old man instructs him everything about the way and the challenges and that he might face ; which information will work as a guide to Santiago. He further gives two stones Urim and Thammim to Santiago. He further talks about mysterious force which means supernatural aid in the context of narrative. Now Santiago has fifty sheep which are purchased by his friend and the adventure journey of Santiago begins. His supernatural aid, or what might be described as "his beginners luck" thus supports him at the beginning. He is free from his responsibility toward the sheep and is ready for his journey for which he has enough money; which cash came from the selling of his fifty sheep to his friend in whose stable he was keeping his sheep. Now, blessed with supernatural aid, our hero is ready for the departure. He reaches to a place in Africa called Tangiers which is two hours distance from Andalusia, Spain. He likes the type of life the people are living there. They cannot understand his language and

he can not understand their Arabic tongue .Their eating and dressing style is different from his which gives him a sense of delight.

### **Crossing the First Threshold**

Santiago remembers the story that the old man had told him as his last words; a story about a shopkeeper who wanted to meet the wisest man. When he reached the wisest man the latter was busy in his work so the shopkeeper roamed around for a while before approaching the wise man again. This time the wisest man gave him few drops of oil in a spoon and told him to roam around and look the artistic castle while making sure that the oil in the spoon will remain as it is. The shopkeeper roamed and returned. The wisest man asked him did you see the artistic castle. No, the latter replied. Once again, the wisest man sends him to see the artistic things. When the shopkeeper returned and told the wisest man I saw every art of castle the wisest man checked the spoon for the oil drops .however the drops of oil were no more present upon the spoon. The moral was when you are enjoying the world you should not forget the duty entrusted to you.

As other mythological heroes, our Santiago too reaches the first threshold; a place where he has to be cheated by some force and the adventure is to be delayed. This happens in the following way.

Santiago reaches the tea shop and thinks about the ways to find his treasure. He had enough money in his pouch left by the selling of sheep and feels "Whoever has money will never really be alone" (Coelho 36). At the time when he is taking the bitter tea, he hears a voice in Spanish asking him his identity. He is surprised to hear some one speaking Spanish and looks at the face of new comer who is in western dress. The man is form this city, and is of same age as Santiago. Santiago talks to the young man about the way to reach Egyptian pyramid. Santiago is ignorant that he is

sharing his secret to a thief. The owner of the tea shop wants to support him but there is no language which they both can understand. When the owner of teashop talks to the new comer, Santiago stands to pay the bill. At this the tea seller grabs him and talks to him in an angry stream of words before the new comer comes and separates them. The new comer who really is a thief tells Santiago that shopkeeper wants to steal his money. He made the things clearer by saying Tangier is a port and theft is common in port. Now Santiago trusts the newcomer and gives him the pouch. The new comer ran a way stealthily. When Santiago is busy looking at an attractive sword in the market. Now our adventurer is in such a situation where he has nothing left but his dream the two stones and his jacket. His journey is stopped in the first threshold. He paid the price for crossing first threshold, and is in a position where neither he has sheep nor the dream to go to the Shearer's daughter, nothing. Unluckily the hero has no money to return back to Andalusia. In the mono myth of Campbell theory the first threshold poses the major initial challenge to the hero. That is the phase where the hero learns new things almost ending himself and the adventure delays. The same happens to Santiago.

Along with this, the threshold price is encouraging our hero to understand the language which every body understands; the language of love, the wordless language. So his outside journey is paused, but the inner journey, the journey within is still in progress.

### **Santiago in the Belly of Whale**

Santiago had lost the money he had. He was lamenting his own simplicity and feeling sorry for himself. His friend, the new comer, the thief took all the money and taught him a small lesson that the port is full of thief's. Now after paying the price of crossing the first threshold Santiago has to reach an unknown world or collect new



experience which Campbell has named 'belly of whale'. That experience happens in the shop of crystal merchant. At this point Santiago is penniless. He is hungry and reaches the Crystal shop requesting for food. He tells the shopkeeper I will clean your glass if you give me food. The Crystal merchant shows the green signal. When the cleaning of glasses is over the merchant tells him that he could have fed Santiago for a day without making the latter clean the glasses because his religion had ordered me to do so however by making Santiago clean the Crystal he was cleaning his own mind and allowing Santiago to clean his mind too so that they could be intimate. The Crystal merchant then takes Santiago for lunch. The Crystal shop used to be passed by many people but nobody used to notice the shop but that day his few Crystal glasses were sold which made the Crystal merchant think Santiago as a good luck to him. Santiago's experience in side the crystal shop can be considered as analogous to the experience in side "the belly of whale "as described by Campbell .The power of supernatural aid is still with Santiago but for his purification it was necessary for him to stay in the belly of whale and gain the new experience. In the shop of Crystal merchant Santiago and the shopkeeper teach many things to each other. Santiago brings many changes in the Crystal shop and the sells increased. He suggested the old man to sell tea in Crystal glass, and the business flourished a lot. In the mean time the Crystal merchant teaches him the language of Arab, 'Maktab' and five things that are to be done in the life of a Muslim.

This taught Santiago to realize the things which the old king of Salem Melchizedek had taught him. He realized that if you have a dream and if you follow it all the world conspires to make your dream come true.

Santiago proposed to make a display case outside for the crystals. The merchant denied it first but later he realized that a display case would help the trade.

of trade. Santiago used to get commission for the profit they earned. He was making money in this manner. By handling the Crystal business and through the conversation with the Crystal merchant he had also learnt a new culture: the Muslim culture. He learnt the five obligations about which the prophet talked in Koran. The old man said:

The prophet gave us Koran and left us five obligations to satisfy during our lives. The most important is to believe in the only one true god. The others are to pray five times a day, fast during Ramadan, be charitable to the poor and the fifth one is once at least in life time to visit Mecca. (55-56)

Thus he worked there for 11 month and nine days. From this labour he got enough money to reach the pyramids, or to purchase double number of sheep compared to what he had before. It was somewhat like a new life to Santiago. He gained rebirth and the first phase of heroic journey is over. With new courage, new wisdom and a better purified mind he is ready to move on the path of trials.

### **Santiago in The Trials**

After coming out from the belly of whale Santiago is now ready for adventure. The last scene, where the Crystal merchant tells Santiago that neither you are going to buy sheep and return to the previous world nor I am going to Mecca because it is our "maktab", is very interesting. Now Santiago's trial begins. He checks whether the blessing of Melchizedek is there with him or not by the help of urim and Thummim and finds that the blessing is still there with him. Now, Santiago moves in the road of initiation where the challenges are comparatively greater. The path is unknown to him. The blessing of supernatural element is there with him. He might get the company of some one but he has to complete his work alone and by himself.

## **Santiago in the Road of Trials**

Santiago hears news of Caravan moving toward the oasis. The news comes as a pleasant surprise to him . Now he joins the caravan and moves forward where his road of trial begins. When he was with the Crystal merchant he knew that Crystal were supplied form the Caravan which come across the desert. This had given him an impression that he will be able to find his treasure after crossing the desert. When he joins the Caravan he meets an Englishman who is going to meet the Alchemist who stays in the Oasis of Al-fayum. He was going to the Alchemist to learn alchemy and the universal language which everybody used to understand but now is forgotten. In the mean time the caravan leader appears and gives instruction to the people in Caravan that desert is not easy to pass, and that a disobey of the leader's command can lead to death . Santiago thinks "The closer one gets to realize his destiny, the more that destiny becomes his true reason for being" (Coelho 75). The Caravan moves toward east. The desert is silent. Santiago thinks that since he had learnt something form his sheep, from the gypsy women, from the king, form the cheater, from the Crystal and Crystal merchant he could also learn something form the desert. In the desert, there was only one element, the sound of eternal wind which was breaking the silence. Santiago became friendly with the camel driver. In one conversation the driver told his story to the boy. This is what the Caravan driver says, "We are afraid of losing what we have, whether it is our own life or our possessions and property. But this fear evaporates when we understand that our life stories and the history of the world were written by the same hand. There are rumors of tribal war" (80).

Negative road trials came to Santiago in the form of fear of tribal wars. The tribal war is the major obstacle for the Caravan; sometimes it can result in the death of many people. The time of Santiago is passed by the company of Englishman and the

Camel driver. The Englishman is interested in Alchemy and his previous experience whereas Santiago is interested in the thought of his treasure. This sometimes creates problems and the Englishman gets irritated. The camel driver informed Santiago about the tribal wars which he said had already started. He further says, "The Caravan would be very lucky to reach the oasis" (Coelho 88). The Caravan was moving day and night. The fear of tribal war had appeared in front of Santiago as death peeping from far. But the camel driver taught him few things which helped Santiago's inner journey within his own mind. He suggested him to live in the present because "if one has to die, it will be just as good a day to die as any other" (Coelho 88).

After the threat of death and the fear of tribal war Santiago wakes up in the oasis where his road of trials has changed its nature and turned positive. In the oasis Santiago has to pay the Englishman for his company in the Caravan. The Englishman makes Santiago ask about the Alchemist to the people who come for water in a well of oasis. Thus, his road of trials' phase continues from Tangier to Al-Fayum.

### **Santiago Meets the Goddess**

When Santiago was living in the tent sharing his stories with others the Englishman came searching for him. He said, 'I need you to help me find out where the Alchemist lives' (Coelho 34). Now they both started finding the Alchemist on their own but they could not find him. Then, they started asking the people who were coming to the lake for fetching water but nobody knew any thing about the Alchemist. The Englishman tells that he has been punished because useless labour is the greatest punishment. After asking many people, they realize that people in the oasis do not know the term "Alchemist". After this they started asking about the man who cures people from illness. They were already instructed not to speak to the married women

coming in black. Due to this reason, in spite of the instigation of Englishman, Santiago did not speak to the women in Black dress. At this point there appeared a lady who was not in black dress. The young women's head was covered by a veil but her face was not covered. Santiago approached her to ask about the Alchemist. When he went near her he knew that he was standing in front of his twin soul. She had dark eyes. After looking her, he knew that the only language which the whole world can understand is the language of love. "Love is the sacred language" (Coelho 97). Now, the boy became motionless and speechless. The Englishman shook Santiago and asked him to ask her about the alchemist. Santiago asked her name and she not only answered the question but also explained the meaning of 'Fatima'. A type of intimacy developed between them and the young boy asked Fatima about the person who cures the illness because he knew that the people in the oasis will not understand the meaning of Alchemist. Fatima said "That's the man who knows all the secrets of world and communicates with the genies of the desert" (Coelho 99). She further said the person lives in the south. The Englishman moved toward the South and the girl filled her pot and went away. At this Santiago started remembering the smell that the levanter brought to Tangier. The next day taking the restless mind Santiago reached the well to search Fatima. For his surprise, there was Englishman waiting for him who described his meeting with the Alchemist; a man who had instructed him to practice Alchemy himself by converting lead into gold. The Alchemist had told the Englishman to follow his destiny alone and by himself. After the Englishman left, Fatima appeared whom Santiago told his entire story and also about his interest to marry her. This was very surprising for Fatima who left her pot and the water spilled; a good omen for Santiago.

### **Fatima's Role to Make Santiago Realize His Destiny**

Santiago shared his feeling to Fatima and told her that the war was a curse for him which now became a boon. They become close to each other and meet each other everyday. After this the Caravan leader called all for the meeting and said we can not continue the journey because the war may last long. That afternoon Santiago met Fatima and they both talked to each other. Fatima suggested him to complete his journey. Actually Santiago had thought Fatima to be more important than the treasure he was fetching for. Fatima, however, told him that he should not stop in the middle of adventure. She tells him about the desert women who let their husband wander as free as the wind of the desert that shapes the sand dunes. She further tells that some of the person never returns to the desert once they depart. Those who do not return they become the cloud or the soul of the world. Fatima was an unhappy girl before the arrival of Santiago. She was envious about other desert women who were waiting for their lovers to come but now she also is equal to them. She also can wait for her man who has gone to fetch his treasure, his dream.

This is the external journey of Santiago. He was equally undertaking the journey in side his own mind . He is in the situation where he can understand the language of the world. At one point the cosmic father hints him about the plight of the world. Once he was sitting wondering, about his visit to Fatima he saw two hawks flying in the sky. While he was watching, one hawk attacked the other. At the same point of time he got the image of armed people in his mind and the image disappeared. He understood the meaning of that omen. The omen meant the armed people might attack the oasis soon. This meant that Fatima would be in trouble; for this reason, he went to the chieftain of the oasis to talk about his perception. The Chieftain gave him a challenge. If his forecast will come true he will get a gold coin

for every ten killed person, if not he will be killed. Santiago accepted the challenge because accepting challenge was common to him. His prophecy turned true and he got gold coins. The Alchemist came to meet him because he knew that there was a person in the desert who can understand the language of world. The Chieftain of Oasis proposed that Santiago should work as the counselor of the oasis. The Alchemist had already tested the courage of Santiago and called him to his place, pointing towards the south. The direction made Santiago understand that he had met the Alchemist because Fatima too had said him that the person who cured the sick people stays in the south.

The next day, Santiago went to meet the Alchemist who appeared only after the moon was very high.. They had their food together and Santiago asked the Alchemist why he had been called. The Alchemist said that omen told him about the arrival of Santiago and the need for Alchemist's help to Santiago. Then, Santiago remembered the old man Melchizedek who had said "When a person really desires something, all the universe conspires to help that person to realize this dream" (Coelho 120). The Alchemist too repeated the words of old king. Santiago told the Alchemist he was reluctant to go to the pyramid because he had everything he wanted in the oasis. I have gold coin, and I have Fatima so why should I go to the pyramid? At this the Alchemist replied that nothing he had was from the pyramid and he had a dream to find treasure in the pyramid. Finally, Santiago was convinced, and after meeting Fatima for the last time, he left the oasis in the company of the Alchemist.

### **Santiago's Atonement with the Father**

In the company of Alchemist Santiago was with the cosmic father. When the Alchemist had come to meet the hero for the first time he had come in the form of an enemy. Though, the Alchemist was testing the courage of Santiago, the latter had

showed the signal that he was ready for the death . He was ready to die simply because his death would alarm the people of oasis about the possible attack. This incident shows that Santiago was not loving his body or his life. He had known the immortality of soul and he had no value for the body which is as fragile as the clothes we wear. This shows that the hero had become one with the cosmic father after discarding the love of his body. This situation of the hero had made the Alchemist realize the fact that Santiago is a true hero. So, the Alchemist was ready to help him fetch his treasure. If the Alchemist had not supported the hero by foreshadowing his future he would have been late for his adventure and the omen might have turned negative. After some years he would be removed from the post of counselor. And there would be nothing for Fatima to feel proud about her lover. This way, by the help of Alchemist, Santiago has realized his destiny and was again ready for the adventure. The Alchemist told him to sell his camel and bring the horse which will be a better animal to use when the circumstances are not very easy. The following night Santiago appeared the tent of the Alchemist with a horse. The Alchemist tested Santiago by asking him to find life in the desert "show me where there is life in the desert because only those who can see such signs of life are able to find treasure" (Coelho 122). Santiago, by little assistance, was able to find life in the desert. When the hero was successful in his trial of finding life in the desert The Alchemist said "I am going to help you across the desert" (Coelho 124). Santiago is finally ready for adventure and he leaves. Santiago goes back to his tent and spend restless time in memory of Fatima. Then, he made an Arab to call Fatima by giving a gold coin. He went and they met. Santiago said to Fatima." I love you because the entire universe conspired to help me find you so wait for me" (Coelho 128).



## **Santiago's Apotheosis**

The Alchemist and Santiago start their journey. The journey is very long and often boring. They do not talk much to each other. They come across many tribal men and see many of them in the horizon. The Alchemist told only one important thing to him i.e. one needs to listen to his heart. Santiago feels his heart is a traitor but The Alchemist believes that 'as a sign of life'. Now Santiago requests his heart not to stop speaking. The heart followed the request and every time Santiago wanders away from his dream his heart alarms him. This is a clear sign that the boy's heart has returned to the soul of the world. Once again The Alchemist instructs Santiago:

Before a dream is realized, the soul of the world tests everything that was learned along the way. It does this not because it is evil but so that we can, in addition to realizing our dreams, master the lessons as we have moved toward the dream. That's the point at which most people give up. It's the point at which, as we all say in the language of the desert, one dies of thirst just when the palm trees have appeared on the horizon. Every search begins with the beginners luck and every search ends with the victor's is being severely tested. (139)

This is the stage where Santiago is moving toward apotheosis. After some time the tribal men with arms appears. They took them and search their belonging. When they ask question about the Crystal flask filled with liquid and a yellow egg the Alehemist answers them by saying that these are philosopher's stone and elixir of life. He also answers why the money is needed for the boy. The armed people leave them unharmed. After their departure Santiago asks the alchemist why he told everything to the tribal men. The alchemist answers, "To show you one of life's simple lessons i.e. when you possess great treasure within you and try to tell others of them seldom

are you believed" (Coelho 141). In the mean time Santiago asks the alchemist about alchemy. The alchemist answers the question in a symbolic way. Now Santiago is reaching near apotheosis. He himself is not able to know it but his heart is speaking of danger. Suddenly, a lot of tribal warriors appear in front of them they called them spies and take them to the tribal chieftain. As the tribal chieftain interrogates them the Alchemist answers without allowing Santiago any chance to answer. He also gives the money to the chief and says that Santiago is an Alchemist who can convert himself into wind if he likes. The tribal people want to see a man being transformed to the wind. And so the chieftain orders the same thing to Santiago The Alchemist says that he needs three days. Santiago is afraid but The Alchemist remains firm. Santiago asks him how he would be converted to wind. This time The Alchemist leaves Santiago helpless because Santiago had understood the language of the world and the alchemist is sure that the boy will help himself. After three days the time comes and Santiago talks to the desert wind, sun in heaven and 'the hand who wrote all' and reached the soul of the world .In other words connected to the soul of the god or he is in Apotheosis. After this it is not difficult for the boy to change himself into wind. When he does this all the people are terrified except the two who are happy, "The first was Alchemist who had found a perfect disciple and the second one was the chief because the perfect disciple had understood the glory of god" (Coelho 160). The next day, after the chief gives a farewell, they depart for the treasure in the Escort of some people. After arriving a monastery the alchemist dismounts and tells the escorts to return. He, further says the boy that he had to complete the remaining journey alone because he is just three hours ride far from his destiny, the pyramid. This is also because reaching the pyramids and finding treasure was the dream of Santiago not that of the Alchemist. The last work the Alchemist did was converting led into

gold which he did in the kitchen of monastery in the presence of monk and the boy. He divides gold in four parts and shares the three parts to each of them. The last one is kept with the monk for the future need of the boy. The boy asks for the reason and the alchemist answers that the boy had lost his wealth twice. They both wish goodbye to each other and Santiago continues in this path.

### **The Ultimate Boon**

Santiago mounts his horse and moves into the desert. Now he simply needs to hear his heart which would tell him where the treasure lies. When he reaches near the pyramid he weeps thanking god for making him realize his destiny. As he weeps a drop of tear falls. Santiago sees a scarab beetle scuttling through the sand at the spot where the tear drop had fallen. Thinking that this was a symbol of God he starts digging at the place where the beetle was. He had reached the pyramid. He had traveled a large part of the world; an achievement which was possible neither as a priest nor as a shepherd. He continues digging day and night at the desert near pyramid.

Three people appear and demand his reason for digging. He does not tell anything. They check his bag and find the gold. They made the boy dig more; when nothing is found, they start to beat him. When the beating becomes unbearable he says "I am digging for treasure" (Coelho 171). He tells them that he had a recurring dream and he is finding his treasure. At which the leader of the people says that he too had a two years ago. He says;

You are not going to die. You'll leave, and you'll learn, that a man should not be so stupid. Two years ago, right here. On this spot, I had a recurrent dream, too, I dreamt that I should travel to the fields of Spain and look for a ruined church where shepherds and their sheep

slept. In my dream there was a sycamore growing out of the ruins of the sacristy and I was told that if I dug at the roots of the sycamore, I would find a hidden treasure but I am not so stupid to cross entire desert just because of a recurrent dream. (171-72)

In this way Santiago reach to his ultimate boon. The beating is the final test for the hero before he reaches his boon. A question arises if the treasure was there in the abandoned church then why did the destiny made him travel so much? The obvious and only reason for this is "traveling was the passion for Santiago." He reaches the small abandoned church where he finds the treasure.

### **Santiago's Return**

The returning journey of Santiago is not as clear and easy as the departure and initiation. Because some stage of the return journey are in twisted and inter - changed form. But any one who has understood the theory of mono myth , will understand the stages clearly.

### **Santiago's Magic Flight**

When the refugees of the tribal war beat Santiago and revealed the secret about the recurring dream he does not reveal the reality that he is going back to Spain. It is a secret kept within his mind. Since the leader of the group also had recurring dream about the fact which was more realistic than Santiago's, it is the magical attitude of Santiago which left the leader of refugee in his stupidity and Santiago alone reached the church. If he had released the fact that he was the shepherd whom the leader saw in his dream two years back they would have clearly shown different Attitude. However the secrecy was maintained so that Santiago got the wealth alone. This magical attitude of Santiago is the magic flight of the hero.

### **Santiago in the Return Threshold**

Returning, too, is not easy for the hero. The price one pays in the return threshold is equally risky and difficult as the price of first threshold. The labour caused to Santiago, the beating, and loss of gold is the price for return threshold. Santiago even had seen death in the face of tribal refugee leader who was beating him mercilessly. The gold which was given by the Alchemist as the compensation of his double loss, was taken away from him. Here it is good to remember the Alchemist who knew that the treasure is not there in the pyramid but is in the old church of Andalusia. He also knew that the hero will be beaten by the refugees and he will lose the gold so he had left the last share of it with the monk-for the boy. But he never tried to change the destiny since one should not cross the boundaries and limitations. After Santiago saw death and got beaten to a point at which he was bleeding from almost every part of his body and his clothes were all turn apart he had paid the price of his return threshold.

### **Santiago: The Master of Two Worlds**

When Santiago finally got the treasure he became the master of two different worlds. The first world was the material world where he had the immense treasure, he also had felt the fragrance of Fatima and a kiss send by her in his lip. He simply had to give one tenth of his treasure to the gypsy women, rest was his sole properly. The other world of which he was master was the cosmic world. Santiago was able to understand the language of world; he had talked to the desert, the wind, the sun in heaven and the hand that made all. He already had the apotheosis and he was at one with the god. He had acquired the capacity to live the life of comfort and the life of knowledge at the same time. A soul which was one with the universal soul will not be suffering the cycle of birth, death and the rebirth. This is because the soul that had

rested with the universal soul once can change the body which is prone to destruction-like a common man changing his garments. Thus the hero, became the master of two worlds where he had all the freedom to live. The fragrance of Fatima and the feeling of kiss pulled him to Fatima. The last words used in the novel " Fatima I am coming" clearly tells that he will become the master of Al-Fayum, a respected counselor of the region. He did not discard the omen so they always accompany him by which he will be the master of cosmic world too. He has everything one requires for life earned without hurting the universal soul. He becomes the real master of two world and he has freedom to live in any form he likes.

#### IV. CONCLUSION

In different ages, cultures and places we can find many heroes and heroic tales. The study of hero has become so broad that there are different theories for the analysis and the study of hero. One of the best models to study the hero archetype is the model given by Joseph Campbell in his *Hero with Thousand Faces* which covers the hero archetypes of Occidental and Oriental societies. This theory is beyond the limitations of time since it covers the hero archetypes of most of the periods.

In Coelho's magic fable *The Alchemist*, the hero archetype is repeated. The main character of the novel, Santiago, undergoes all the three major phases of heroic adventure and almost all the subsections of these three major stages as described by Campbell.

Santiago's departure for heroic adventure starts from the abandoned church in Andalusia, Spain. He gets the call to adventure in the form of dream where a small girl approaches him and leads him to Egyptian pyramid where, she says, he will get the wealth. Santiago gets his dream interpreted by a gypsywoman. Despite her promptings, however, he is still reluctant for the adventure which is his refusal to the call. The meetings with Melchizedek, the king of Salem, who gives the two stones Urim and Thummim as well as the other circumstances which help him to leave Andalusia, are the supernatural aids for Santiago. After that he loses everything to the thief who appears in the disguise of a friend. His experiences at Tangier represents the first threshold of journey for him; a threshold at which he is tested and the adventure is delayed. After this Santiago is in the shop of a Crystal merchant. During this period he almost forgets his adventure, in a world which is totally new for him and corresponds to the state of being inside the belly of the whale for our adventurer. After the long stay of eleven months and nine days he gets enough money

and energy for his adventure; this period suggests a state almost like the rebirth, a position in which an adventurer finds himself/herself after the experience in 'belly of whale'.

When these different stages of departure are successfully crossed by Santiago he moves into the path of trials. The journey to an unknown area of desert in the company of an English person is the road of trials for Santiago. The news of tribal war and fear of death really puts him into the trial. Luckily, even as the doubts continue their caravan reaches the oasis Al-fayum where the road of trial is over. Here Santiago meets fatima which as the representative of the stage of meeting goddess in his heroic journey. Fatima is his twin soul, advisor, his future wife and an incarnation of goddess in the form of desert woman who not only instructs him to complete his adventure, but also makes him complete his return phase by promising to wait for Santiago for her whole life. In the course of tribal war when Santiago waits in the oasis he learns to be one with the God; an experience which helps him to understand the language of desert and meaning of hawk's fight. Such an experience is expressive of Santiago's atonement with his cosmic father. This provides him a chance to meet Alchemist who remains guide for his rest of the journey, and a post of counselor in the oasis. Along with this, Santiago gets money which sometimes helps him to be close to Fatima, and some other time to save his life. At this phase the ego of Santiago is shattered and his body means nothing in comparison to the life of people in the oasis; lives that he values greatly. He has also understood the language of love which is the wordless language used in every quarter of the world. When he resumes his journey of adventure in the company of Alchemist he is moving toward apotheosis. When they are arrested by the armed tribal warriors and Santiago converts himself into wind, his apotheosis is completed. By this time he had learnt the



language of world, and had talked to the desert, wind, sun and the 'hand that made all'. Now Santiago is near his destination-the Egyptian Pyramid where he thought his treasure was. His treasure is the ultimate boon for him. He reaches the pyramid and cries in happiness. His tears fall where there is life (scarab beetle). Considering this as an omen he starts digging however the action give him nothing but the interference of the refugees of the tribal war. Their beating even makes him see his death. This torture and beating is the last test for him before getting the ultimate boon. When the torture becomes unbearable, Santiago reveals the reason for digging .This in turn makes the leader of refugee to reveal his own dream; a dream in which he had dreamt about the treasure of Spanish abandoned church exactly at the same time when Santiago had dreamt about Egyptian pyramids. That information about the treasure is the ultimate boon for Santiago, and this precipitates his return. He reaches the small, old and abandoned church and gets the treasure. His destiny made him travel so much because traveling was his passion, and was the reason that made him a shepherd in spite of his capacity and the interest of his family to make him a priest.

Though, he had got the ultimate boon in the words of refugee leader he did not reveal the fact to them. His capacity to keep secret with them worked as the magical event of his heroic journey. So, it is his magic flight. The beating and torture is the return threshold for him; a threshold which is as difficult to cross as was the first threshold. The success makes him the master of two worlds-cosmic and material, where he was equally allowed to live. This way Santiago had undergone the stages of heroic journey and hence become a universal hero. This shows the heroic motif as structured by the phases of the mono myth in Coelho's the magic fable *The Alchemist*.

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