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Quest for truth led Virginia Woolf to the doctrine of Logos - a major pursuit of Romanticism as well as Oriental Sufism, hence her idea of personality (or in Coleridge's words ideal of an androgynous mind' whose sources were Boehmi, Plotinus and ancient Egyptian religion. Plotinus' sources were Egyptology and The Upanishads). She absorbed the very essence of the original religion and knew the sacred doctrine. Her quest for wholeness and her faith in the indivisibility of art and life is responsible for many misunderstandings. This quest led to her search for an indivisible personal God.

Innumerable studies of eminence have appeared so far assessing Virginia Woolf's cosmic vision, her mysticism, her idea of personality and her indivisible self. She has been considered to be the most difficult writer England has ever produced. She still remains elusive and enigmatic and needs a fresh evaluation and appraisal as she has a great relevance in the present age of discord and disharmony while men are mere "orts, scraps and fragments" and have lost "personality, security, self-respect".

The present study is a modest venture to delve deep into the mystical and religious aspects of Virginia Woolf's writings and personality. It assesses some of her major
novels along with her mystical treatises i.e. *A room of One's Own* and *Three Guineas*. The phrase "Stream of Consciousness" has been interpreted (having been inspired by an article on Iqbal by Professor Tara Chand Rastogi) in the light of William James' views on "stream of consciousness" as a subject not a technique. It has further been related with the concept of consciousness as presented by the Oriental Sufis. Iqbal has called "consciousness" (or khudi 'خُدُ') to be stream (as well as an ocean), hence the nom de plume attributed to him by Rumi in *Javid Namah*, i.e. "Living Stream", *Zinda Rud*, زنده رود. "Stream of consciousness" in connection with Virginia Woolf has been interpreted as a concept in the light of the above study.

The roots of the concept of Perfect Man, the doctrine of Logos, or the ideal of an 'androgynous mind', have been traced out by the present researcher in the ancient Egyptian religion and *The Upanishads* (besides *The Holy Qur'an*). Ibn'l Arabi was the first Muslim thinker who presented it in the most definite form through his doctrine of Unity of Being or Wahdatul-Wujud, Wahdatul-wujud. It was further elaborated by Al-Jili and Rumi etc. The same concept has been traced out by the author of this thesis in Virginia Woolf, hence the unravelling of her enigma! She possessed a rich spiritual lore embodied in Oriental Sufism. As a whole, like, Arabi and Jili, she manages as obscure as possible.
Coleridge's ideal of an androgynous mind has its roots in the Egyptian myth of Isis and Osiris. Al-Jili had presented it long back in his book Al-Insan-al-Kamil (The Perfect Man). The Perfect Man of Jili possesses an androgynous (or harmonious) mind. It was a search for the reconciliation of the opposites, i.e. strength and vision which are 'terror and ecstasy according to Virginia Woolf whose equivalents used by Iqbal are 'quahhari' and 'dilbari'. The words used by Jili are 'Jalal' and 'Jamal'. Theirs was a sympathetic advice to human beings, especially women, to preserve their souls by synthesizing in their personalities these opposites in order to become whole and entire. Mothers and the acceptance of oblivion were their basic concerns, hence their interest in integrated and Isiac personalities. Theirs was the search for the lost time, the lost origins, hence the presence of the vision of the Mother as the most reliable spiritual guide in their writings (the meaning of the word "mother" according to them is 'origin'). Theirs had been a striving to examine the nature of "primal darkness or unconsciousness" and to attain higher levels of perfection as they know that life is an attainment of perfect self and death a failure in this regard. Jung's concept of racial memory and Collective Unconscious (Jung being a major influence on Virginia Woolf) has been found to be rooted in Islamic concept of Unconsciousness" as presented by Ibn'l Arabi and Al-Jili etc.
Although inspired by Bergson's concept of Time and his theory of Creative Evolution (the theory expounded by Rumi long back whose derivative being *The Holy Qura'n*) Virginia Woolf, as well as Iqbal, deviated from him as their emphasis was on reconciliation of opposites --intellect and intuition. Their concept of Time is Upanishadic and Islamic, i.e. Time is real and circular.

The essence of Virginia Woolf's ideal of wholeness is astonishingly close to the Upanishadic Vedantism and Islam, hence Goethe's confession that "if Islam means surrender into the will of God all of us live in Islam", Sufism with its roots in ancient Egyptian religion and the Vedanta is a unique Islamic tradition.

Virginia Woolf's concept of Perfect Man and her faith in the essential human values enabled her to gain a unique position among her contemporaries. Her Perfect man attains integration of personality through freedom from self. Being a Vicegerent of God upon the earth he is a visionary as well as a man of action, is a synthesis of reason and intuition. He soars upwards and transcends Time and Space during his moments of vision but comes back to the earth for serving humanity. He hates hypocrisy, cunningness and therefore despotism, virulent masculinism and Fascism. His consciousness is alive like a running stream. His self-realisation and Universal Love enable him to be dauntless and courageous. Like Al-Jili's and Iqbal's Perfect man his
eye becomes the eye of God, his hand the hand of God, his word the word of God. He participates into the general life of Nature and "sees into the life of things" or "objectness of the objects". He is a stream, myriad waves, is fathomless like an ocean and possesses innumerable mysteries within himself. He is a "circle whose harmony is complete". His potentials are immense and his is a search for truth and Higher Consciousness.

In order to establish a unified literary tradition the world over comparative studies are a great need of the time. The author of this thesis is sure that her research provides fresh insights keeping in view the factors of creativity and sincerity. "The Concept of Perfect Man in Virginia Woolf" being very original subject, needed a lot of perspicuity on the part of the author of this thesis. Tracing out the parallelisms between Virginia Woolf and the Oriental Sufis and poets was the hardest and most challenging task which made this study lengthy although comprehensive and circular. Her miscellaneous writings, along with the opinions of friends, and relatives, have been quoted for a specific purpose. Extracts from the Holograph Drafts of The Waves have been cited in order to suggest that she deleted many essential things from her novels as she, like the Upanishadic seers, adopted certain reticence in communicating the truth.

This thesis has been divided in eight chapters. The first chapter deals with biographical facts -- her interest
in Egyptology, her so-called "madness" and "suicide" which are somehow related with the main topic. The second chapter deals with the evolution of the ideal of manhood from Homer to Goethe and Iqbal. The third chapter deals with the origin and evolution of the concept of Perfect Man or Logos Doctrine from the ancient Egyptian religion and The Upanishads to the Oriental Sufis (whose source being The Holy Qur'an). The fourth chapter deals with Virginia Woolf's presentation of the ideal of an androgynous mind (the source being Coleridge). The fifth Chapter deals with her concept of consciousness and Higher Consciousness (self being a stream as well as an ocean). The phrase "stream of consciousness" has been interpreted as concept not a technique relating it with her idea of personality. The sixth chapter deals with Mrs. Dalloway and To The Lighthouse. In Mrs. Dalloway she has delved deep into the unconsciousness of the central personality, Clarissa who becomes the spirit of Divine Revelation inspired by the Light of Logos (nur-e-Mohammadi) which refers to the reconciliation of opposites. Another novel discussed is To The Lighthouse which presents the Isiac personality of Mrs. Ramsay who is intuitive representing the beneficent aspect of the Great Goddess. Comparisons have been made between her and the Perfect man of Iqbal and other Sufi masters. The seventh Chapter deals with The Waves and Between the Acts. Bernard, Isa and Mrs. Swithin etc. of these novels have great affinities with the 'insan-e-kamil of the Oriental
Sufis. Virginia Woolf's endeavour to "see into the life of things" has been highlighted. She wanted them to save the pageant of the world like Iqbal's and Sri Aurobindo's Perfect Man on whom is laid the "burden of the mystery." The final chapter deals with Virginia Woolf's indivisible personality in the light of her cosmic vision and her message to the modern man.