Chapter III

Alchemy of the Soul

Soul or Self is that perfect specimen which represents an individual’s constant strife for unity, balance, equilibrium, stability, and cohesion of the varied aspects of the personality. The integration of the numerous qualities in an individual constitutes the Self. The inner Self of an individual withholds within a capacity to organize the innate talents to assimilate, balance, and attain equilibrium of all the interrelated and composed systems that make up the total personality or inner psyche. The attempt to know the Self leads to the communion with the Divine Self or the Universal Self. This deep inquiry with a noble aim is meditation whereby the body that houses the Self is ignored with constant and extraordinary power attaining enlightenment or Bodhodhaya.

Myriad selves constitute an individual’s personality. But each individual is endowed with two main selves: a conscious, ego directed, material Self and a higher, transpersonal, spiritual, unconscious Self. Becoming aware of this transpersonal higher Self and able to be in a conscious interaction with this spiritual Self is the real destiny of an individual. And one who knows this truth undertakes an inward journey from the material Self to the sublime Self for its realization and attains self-actualization. “For Jung, life was a sacred quest and journey whose goal was the conscious ego’s discovery of and integration with the center of our being, the core inner Self” (Crowley 98).

In the Theory of Human Motivation, Maslow describes self-actualization as:
What a man can be, he must be. This need we may call self-actualization…. It refers to the desire for self-fulfilment namely, to the tendency for him to become actualized in what he is potentially. This tendency might be phrased as the desire to become more and more what one is, to become everything that one is capable of becoming. (Kendra Cherry)

Psychologists prefer the recognition, understanding and accepting of the various elements of human psyche for the development of the personality. After the various elements of the personality are acknowledged, recognized, and accepted “what has to be achieved is to expand the personal consciousness into that of the Self; to unite the lower with the higher self” (Assagioli 24). This allows the inner, transpersonal Self to express itself through the immediate, ego directed Self.

In Assagioli’s view we may become more and more aware of the superconscious, and more attuned to the forces of love, beauty, tenderness, power and true knowledge that are always present if we can discern them. As awareness of the ‘I’ and the higher self grows, the field of consciousness can enlarge to become aware of more superconscious material…. Knowledge and awareness of the Soul can only be coped with by a strong and growing personality which has come well enough to terms with the forces of the lower unconscious and is well centered in the strength of the ‘I.’ (Hardy 28)
Coelho's novels are precisely metaphors symbolizing his quest to seek his Self. Each of his novels takes the readers to an adventurous journey finally reaching his/her to a point where the characters are immersed in their own true pristine, sublime Self, in a state of eternal ecstasy. All these journeys though starting from a simple, ordinary, material plane, as the distances are covered, it becomes more complex, the completion of which needs extraordinary will power, perseverance, and ends in a transpersonal spiritual level. This journey from nothingness to absolute wisdom leaves the individual in unity with the Divine, in harmony with the “Anima Mundi,” the alchemical phrase for the Soul of the World.

Coelho's novels are in fact simplification of the complex alchemical processes of spiritual transformation. A deeper understanding or analysis of Coelho's novels opens up the wider range of the complex psychological processes of individuation by C.G. Jung, one of the founding fathers of transpersonal psychology. Transpersonal psychology provides better explanations for the complex processes of human psyche. Individuation is one of the central concepts in Jungian psychology. Jungian theory of individuation focuses on establishing a fostering relationship between the conscious and the unconscious realms of the human psyche. According to Jung, for the healthy development of personality, the individual must foster the recurrent dialogues between the conscious and the unconscious aspects of the psyche, which enriches the personality and if not, it would result in the jeopardy of the personality.

The ego and the Self are the two integral part of the human psyche. Integration of these two prominent parts results in the self-actualization of the individual. The ego is the centre of the consciousness and the Self is the centre of the total psyche. Individuation is
the process of establishing a healthy connection between the ego and the Self. It is the process of developing wholeness by integrating all the various parts of the psyche. Calvin Hall and Gardner Lindsey in their classic text book *Theories of Personality* described ego as “The ego… is made up of conscious perceptions, memories, thoughts, and feelings. The ego is responsible for one’s feeling of identity and continuity, and from the viewpoint of the individual person it is being regarded as being at the centre of consciousness” (118).

Jane Roberts, the well known transpersonal writer describes:

the ego is composed of various portions of the personality – it is a combination of characteristics, ever-changing, that act in a unitary fashion- the portion of the personality that deals most directly with the world…. The ego, while appearing the same to itself, ever changes…. The ego and the conscious mind are not the same thing…. In certain terms, the ego is the eye through which the conscious mind perceives, or the focus through which it views physical reality…. The ego is only a portion of You; it is that expert part of your personality that deals directly with the contents of your conscious mind, and is concerned most directly with the material portions of your existence. The ego is a very specialized portion of your greater identity. It is a portion of you that arises to deal directly with the life that the larger You is living, (*The Nature* 16)

A person looks within and identifies a temporal structure which is the ego that gives individuality to the person and a real Self that forms a higher order than the ego.
Self-actualization denotes the individual’s symbolic journey from the conscious Self or the phenomenal “I” to the transpersonal Self. Psychologists consider the conscious Self as:

> a reflection of the Higher Self or the Transpersonal Self…. It reflects however palely, the same qualities as its source. If you look at the reflection of sun on a mirror, or on water, you see the light and quality of the sun infinitesimal, but still the quality of the sun. So that explains why even at the personality’s level the self is stable, sure and indestructible.

(qtd. in Hardy 30)

The Self is that which exhibits the essence of a person. In psychological terms, it encompasses the conscious, the unconscious and the ego. The Self is said to be the central archetype in the collective unconscious like the Sun is the centre of the Solar system. The Self is our goal of life, because it is the most complete expression of the highest unity that we call individuality. “The Self is the epicenter of the total personality around which all other components of the personality revolve, like planets constellated around the sun” (Cunningham 81). According to Jung, the purpose of existence for each individual in the world is the integration of conscious aspects of the psyche with the unconscious experience, knowledge, and understanding. The Self is the true essence of an individual, consisting of the conscious, the unconscious and the ego. The Self is the central archetype in the collective unconscious, like the centre of the solar system. The Self is the archetype of order, organization, and unity. It unifies the personality. The Self is our goal of life, because it is the most complete expression of the highest unity that we call individuality. “The concept of the Self is probably Jung’s most important
psychological discovery and represents the culmination of his intensive studies of archetypes” (Hall and Lindsey 125). The Self is an archetype that represents a person’s striving for unity and balance, equilibrium and stability, cohesion and integration of all the various portions of the personality.

This inner Self possesses extraordinary creativity and organization whose goal is the integration, balance, and equilibrium of the multiple and diverse yet related systems that composed the totality of the personality or psyche…. The actualization of the Self is life’s goal as the center of identity moves away from the ego along the ego-Self axis to become more fully situated in the Self of which the ego is but one of its expressions…the journey the Self is a process of discovery. (Cunningham 81)

The mysterious reappearance of the conscious Self after awakening from sleep, from a state of hypnosis or under the effect of anaesthesia assures the existence of a higher transpersonal Self usually submerged in the unconscious realm of the human psyche.

The conscious self is generally not only submerged in the ceaseless flow of psychological contents that seems to disappear altogether when we are under the effect of an anesthetic or narcotic, or in a state of hypnosis. And when we are awake, the self mysteriously reappears, we do not know how or whence- a fact which, if closely examined, is truly baffling and disturbing. This leads us to assume that the reappearance of the conscious
self or ego is due to the existence of a permanent center, of a true self situated beyond or “above” it. (Assagioli 18)

According to Ferrucci the higher conscious is “a living reality with an existence and powers of its own…and comprises the states of being, of knowing and of feeling…of our evolutionary future” (43-44)

As a result of gaining self-actualization, the individual becomes motivated by higher values of life, and experiences the transpersonal levels of the Self. “At the transpersonal levels of the self, one can experience primary energy qualities such as compassion, power, sexuality, intelligence, love, wisdom, and creation… these transpersonal principles and experiences are part of a larger reality of which the individual is a part” (Hastings 182).

In this inward journey of spiritual evolution, the individual undergoes a series of transformational processes taking place in the psyche. This chapter intends to scrutinize those processes that lead to self-actualization of the individual and the ultimate ecstasy and innate joy it provides as a result of reaching a saintly stage in life.

Self is the centre of the psyche comprising both the conscious and the unconscious realms. The unconscious is a part of us and remains in the background but it is never inactive or inert. Jung divided the unconscious into personal unconscious and collective unconscious. The personal unconscious belongs only to the individual. It is said to be the collection of repressed or forgotten memories, wishes and emotions, subliminal perceptions, unaware of desires, and dreams in an individual. The subliminal perceptions of the personal unconscious can be evoked, although they cannot be totally
controlled by the will of an individual. It is sometimes brought to light by an environment created by accident. Sometimes they appear in fantasies and dreams. It can also be revealed by Hypnosis.

Jung asserted that just as the physical evolution of our species is reflected in our physiological structure our personalities are shaped and influenced not only by personal experiences but also by the cumulative experiences of our species that were laid down with the genetic patterns that reflected the psychic evolutionary history of our species. Jung stressed the importance of the unconscious which provides the human race with the superior inner knowledge that makes telepathy possible irrespective of space and time. This interdependence of the individual minds is possible with the aid of the collective knowledge of the unconscious. The personal experiences of each individual, however minute or seemingly insignificant, contribute to this collective knowledge of the species. Each of our personal experiences, however minute or seemingly insignificant, become part of the knowledge of the species. We all contribute to this body of species knowledge and can likewise draw upon that fund of collective wisdom.

One of the prominent concepts in Jungian psychology is the concept of the collective unconscious which is shared by everyone. This means that it is present in each and every individual and determines human characteristics. Fear and happiness are examples of inherited human characteristics. Even though they arise without conscious motives they simply arise from inner necessity. These archetypes are the result of the many experiences of life that repeat themselves – sunrise and sunset, lightning and thunder, the seasons, life and death, food, wild animals, danger and so on. These are the symbols for the experiences of mankind.
The content of the archetype is basically unconscious. It undergoes a transformation when it becomes conscious or when it is being perceived. The way it is transformed depends on the state of consciousness of the individual in which the archetype has arisen. An archetype is experienced as an image and as an emotion. It is especially recognizable in such typical and important human situations as birth and death, adolescence, extreme fear or a fearful experience. During such life phases and experiences, archetypes will often appear in dreams.

Carl Gustav Jung, one of the founding fathers of modern psychology and transpersonal psychology, provided psychological dimensions to the science of Alchemy. Alchemy was perceived as an occult branch of chemical science that transmutes base metals into gold. Jung’s books on alchemy such as *Psychology and Alchemy* provide psychological or spiritual transformation or intense purification of the individual’s life. The episodes in the lives of Coelho’s characters can be analyzed on the basis of Jungian Psychology. Coelho’s protagonists, having nothing to hope for in life and being jaded off their mundane existence, go for an adventurous journey that can ultimately bring their souls with treasures of knowledge, wisdom, experience, love, and all the wonders of life.

Jung devoted around twenty years to the study of alchemy and found that the alchemical experiments of transforming base metals into gold reflected ‘an internal development process of wholeness and health in the human psyche.’ He called this process of personality development, individuation, i.e. self-realization. (Dash 18)

Thus Coelho’s novels can be considered an enactment of the story of individuation.
His eleven years of experience in alchemy, the science of transmuting base metals into gold along with the influence of C.G Jung had profound impact on Coelho's novels. With the magic of his works he has blended his knowledge of alchemy and that of psychology together in the form of awesome fictions. As the complex language and mysterious processes of alchemy and psychology are unintelligible to the common people, Coelho himself accepted the challenge of sharing his knowledge of these complex processes taking place in the human psyche and exhorts them to be able to achieve self-actualization themselves or in other words to become the seekers of their selves and to find out their own destiny to enjoy the ultimate ecstasy that is provided.

According to Jung, the purpose of an individual’s life is to accomplish a communion with the conscious and the unconscious, and bring an integration of the individual conscious with the unconscious experiences, knowledge and understanding. Through the actualization of the Self the individual attains an integration of all the various portions of his/her personality. “This inner self possesses extra ordinary creativity and organization whose goal is the integration, balance and equilibrium of the multiple and diverse yet related systems that composed the totality of the personality or psyche (Cunningham 81).

Actualization of the Self is life’s ultimate goal and individual attains unity and balance, equilibrium and stability through it. Individuation is a psychological growing up, the process of discovering those aspects of one’s Self that makes one an individual different from other members of the species. Individuation is a transformational process whereby both the personal and the collective unconscious are brought into the conscious to be assimilated into the whole personality by means of dreams, active imagination or
free association. It is a completely natural process necessary for the integration of the psyche. It is a process of transformation whereby a self-analysis or self-discovery of the individual takes place.

Individuation means that one becomes a person, an individual, a totally integrated personality. It is a process of self-actualization during which one integrates these contents of the psyche that have the ability to become conscious. It is essentially a process of recognition, that is, as one matures, the individual must consciously recognize the various aspects, unfavourable as well as favourable, of one’s total Self. This self-recognition requires extraordinary courage and honesty but is absolutely essential if one is to become a well-balanced individual. Jung theorizes that neuroses are the result of the person’s failure to confront and accept some archetypal component of the unconscious. Instead of assimilating this unconscious element into the consciousness, neurotic individual persists in projecting it upon some other person or object. In Jung’s words projection is an “unconscious, automatic process whereby a content that is unconscious to the subject transfers itself to an object, so that it seems to belong to that object. The projection ceases the moment it becomes conscious, that is to say when it is seen as belonging to the subject” (Archetypes 60).

Jung attempted to prove that individuation is the ultimate goal of alchemy, which indeed became the theme of Coelho's novels. The literary relevance of Jung’s theory of individuation can be seen in an analysis of the selective fictions of Coelho viz., The Alchemist, The Pilgrimage, The Zahir, By the River Piedra I Sat Down and Wept, and The Devil and Miss Prym. All of Coelho's protagonists successfully confront with all the archetypes of their psyche and attain the reintegration of their psyche.
It is quite worthy to praise Coelho's attempt to simplify the complex alchemical processes of spiritual transformation through his novels as in the life of a shepherd boy so that the readers get assured of applying in their daily life and can make an attempt to achieve self-actualization. Alchemy, as a science of spiritual transformation has profusely influenced Coelho’s *The Alchemist*. Coelho has experimented with alchemy for eleven years and this experience in the arcane spiritual transformation has not only influenced his works but also his entire life. “*The Alchemist* is a novel that is rich of metaphorical language and it reflects Coelho’s personal experiences in learning alchemy for eleven years” (Indrajani 211). Alchemy, which is best known for the transmutation of lead into gold, has seven processes of transformation, and in addition to chemical characteristics these processes have psychological impacts as well. The psychological relevance of the seven processes of alchemical spiritual transformation in the selective fictions of Coelho is being analysed in this chapter.

Alchemy originated in the Hellenistic period as a part of the Egyptian civilization, as an expression of the Egyptian religion. Though alchemy is known as the science of transmuting base metals into gold, “the transmutation of non-precious metals into gold is simply a metaphor for the soul being freed from a "dead, leaden state of mind," to that of realizing its own light nature and that is derived from pure spirit” (Hamilton). As Carl Jung who felt that the knowledge of alchemy could be used in understanding the process of psychological and spiritual transformation, Coelho used the metaphor of alchemy for the spiritual transformation that took place in a small shepherd boy. Gerhard Dorn in his article *Introduction to Psycho-Spiritual Alchemy* describes about spiritual alchemy:
Spiritual alchemy is concerned with the transmutation of the personality and its structures, so as to allow for the light of unobstructed consciousness and pure Being to be directly known. The direct knowing of pure Being is gnosis, Self-realization. Spiritual alchemy is thus a means by which we re-structure our personality and the various levels of our identification with it, so as to realize the infinite potential of our true being. (Dorn)

There are generally seven stages in the alchemical process, corresponding to seven stages of spiritual transformation. They are Calcination, Dissolution, Separation, Conjunction, Fermentation, Distillation, and Coagulation. These seven stages of alchemical transformation of the base metals into gold significantly symbolize the seven vital junctures in the spiritual transformation from the limited individuality to the true Self. Even though all these seven stages superficially represent chemical processes that take place in the transmutation of lead into gold, they have psychological aspects as well. The impact of these psychological aspects in the spiritual transformation of the protagonists of Coelho is being analysed progressively here.

Coelho himself experiences these alchemical processes of spiritual transformation that had occurred in his life on his pilgrimage to Santiago de Compostella, which finally made him an alchemist of words. The fictional representation of this quest on the ancient route of Road to Santiago: The Pilgrimage depicts the transformation of Coelho as a worldly man to a spiritual man.
Calcination is the first of the seven alchemical processes. Psychologically, calcination is described as the destruction of ego and letting oneself free of his/her material possessions. Personality of an individual has two essential elements and they are our essence and our ego. Even though the ego appears to be protecting and aids survival, it becomes a hurdle in the spiritual enlightenment of the individual. “It represents a burning within the Self, of energies repressed due to trauma, projection of other thoughts, ego, and feelings or emotions” (Alchemy for the Soul). This stage leaves the individual with a feeling of freedom. This stage of spiritual transformation shows a growing willingness to let go of this ego. This initial process of alchemical transformation is identified as the first step of the individuation process. The destruction of ego is the first stage of individuation process whereby the individual becomes aware of his persona or the mask he wears and becomes aware of its futility.

The persona, the shadow, and the anima/animus are the structural components of the human psyche that have been inherited for generations. These structural components can be easily identified in myths and literature. In literature these three archetypes appears as characters: the persona is presented as the hero, the shadow the villain, and the anima the heroine. As the qualities are attributed to them, the persona is having the hero figure, shadow the darker side, and the anima the feminine side.

Thus the identification of one’s own persona is the initial stage in the process of individuation. The persona is the actor’s mask that one shows to the world. Our social personality is sometimes quite different from our true selves. According to Jung, to attain psychological maturity the individual must possess a flexible and feasible persona that possesses readiness to commune with all the other components of his/her psyche. He
further goes on state that in the absence of such a viable and flexible persona the individual tends to undergo neurotic disturbances such as irritability and melancholy.

One’s ego instructs him to stick on his material possessions and status. Santiago lets this ego destructed and becomes free of his material possessions as he decides to leave his home and the seminary. Santiago’s parents considered that being a priest is a source of pride for the simple farm family in which he was born and sent him to a seminary. But since his childhood he longs to travel the world and knowing the world appears to be more important for him rather than “knowing God and learning about man’s sins” (The Alchemist 8). He finally gets the courage to ask his father’s permission to become a shepherd so that he can travel the fields of Andalusia. His father reluctantly consented him to be a shepherd and gave him three Spanish gold coins with a piece of advice that “someday you’ll learn that our countryside is the best” (9). But at the same time the boy could see the same desire, “a desire that was still alive” (8) in his father’s eyes. He was one of the men who bury dreams to be on the safe side.

The process of Calcination is the destruction of stubbornness, pride, and arrogance within the individual because they are the reasons behind most of our frustrations and failures. The writer-protagonist in The Zahir possesses a strong persona of a well known writer and of which he is proud of. At the outset of the novel, the writer-protagonist is presented as a celebrity who is enthralled with the person of popularity. He considers himself as a freeman capable of doing whatever he desires. But the sudden disappearance of his wife makes him think of his futile existence and starts undergoing a spiritual metamorphosis.
Those who are able to detect these masks they wear over their selves only towards the end of their lives are doomed to a life of void like Santiago’s father and the crystal merchant, in whose shop Santiago had worked for two years after being robbed off all his money. When Santiago shared with his father his deep desire and craving to travel, his father tried to dissuade him. In his father’s eyes, Santiago saw his own desire to travel which he had buried beneath the burden of finding a way to survive. Santiago’s father smothered his own ambitions in his struggle for the basics of life. The crystal merchant too belonged to the sort of Santiago’s father. He did not want to find out his Personal Legend because he was afraid that if once he had found it, he would have nothing else to live for. “It’s the thought of Mecca that keeps me alive…. I’m afraid that if my dream is realized, I’ll have no reason to go on living” (*The Alchemist* 52). At the first stage of her individuation process, Chantal, a bar maid in *The Devil and Miss Prym*, identified her desire to be a theatre artist and the author of a best seller. She becomes bothered of her mundane existence and becomes aware of her desire to escape from the stagnant life of Viscos.

Pilar possesses a strong persona so that it appears frequently in her journey which takes her a long time to be persistent on the journey to her Self. She wears the mask of an educated, hardworking, rational, and practical young lady who is free of all the tender emotions such as love and faith. She confesses that she gave up all her childhood tenderness to become a practical young woman. Her persona successfully mediates between her ego and the external world. It is her confrontation with her own persona that she realized, that in order to be true to her own Self, she has to regain her long lost faith in the Mother Goddess and her lost love and strives for it. At the same time the novel *The
Pilgrimage describes Coelho's own transformation from a worldly man to a spiritual man who is able to perform great miracles with his words on millions of his readers.

As the first step of the individuation process, Coelho frees himself from all the bonds of material possessions through the act of burying his sword, which had assisted him in many of the magical performances, described at the outset of the novel. Being in a critical juncture of not getting back his old sword and being prevented of accepting his new sword, Coelho undertakes a pilgrimage, which is indeed a journey to find his own inner Self. Coelho's pilgrimage to his real Self started when he was denied to accept the sword that personifies power, an act that symbolizes the shattering of his persona. And there he started as a new individual, as a new born baby just started to live, and initiated his journey of self-discovery.

The next step in the process of individuation is the individual becoming conscious of the shadow, the repressed emotions. The shadow is known to be the dark side of a person as it contains all the ill considered deeds, a collection of repressed desires and memories. Although it remains unconscious, it possesses great strength so that it can be dangerous by overwhelming the individual in whom it appears. The shadow becomes more hostile in case it is totally neglected or not being understood. This stage is called as dissolution in alchemy.

Dissolution is also called salvation. Psychologically, the element that symbolizes dissolution is water. This stage represents a deep encounter with our subconscious mind. It is the further breaking down of the psyche which has been already humbled from Calcination, by immersing in the powerful forces of the unconscious, non-rational
feminine part of our mind. Ego-dissolution is directly related to our beginning to take responsibility. That is in the novel, The Alchemist, Santiago has freed himself of his material possessions and becomes ready to be a shepherd. Dissolution brings out the buried emotions or the shadow figure or the negative aspects of the human psyche. In this stage the individual comes into terms with the unsatisfied whims of the individual, sacrificed for the morality codes of the superego.

The shadow is the inferior and less pleasing aspect of the personality which we wish to suppress. “Taking it in its deepest sense,” writes Jung in Psychological Reflections, “the shadow is the invisible saurian [reptilian] tail that man still rags behind him” (217). The most common variant of this archetype, when projected, is the Devil, who, in Jung’s words, represents the “dangerous aspect of the unrecognized dark half of the personality” (“Two Essays” 94). Transpersonal psychology defines devil as the projection of the shadow figure of the human psyche. The darker side of the psyche containing the unsatisfied instincts and impulses, called the “shadow” by Jung, is responsible for the emergence of socially reprehensible thoughts and feelings. Such emotions are always suppressed into the personal unconscious showing only the mask or the persona to the outer world by the ego in response to the demands of the superego, that always stands for social conventions and traditions.

“As an archetype within the collective unconscious, the shadow is the origin of Catholicism’s conception of original sin and the complex of images, ideas, feelings, and actions that compose individual notions of a ‘sinful’ Self” (Hall and Lindsey 123-24). Transpersonal psychologists argue the existence of demons and devils as mere hallucinations and projection of the personal as well as collective shadow. “When the
shadow is projected outward, it becomes the devil or enemy. Devils, demons, and evil spirits are all symbols of the archetype of the shadow” (Cunningham 82). The monsters or wild animals in myths or literature are symbolic of the frightening and threatening aspects of whatever in our unconscious has been neglected and has therefore been “gone-wild.” And taming this wild animal represents taming the unruly forces of the suppressed feelings of the unconscious and bringing it under conscious control. Thus the appearance of devils and ferocious animals in literature and mythology is the projection of the shadow archetype. In Coelho's novel *The Devil and Miss Prym*, the devil is the projection of both the personal and the collective shadows.

The term devil in the title itself is suggestive of the shadow archetype. The devil personified as the stranger is the projection of the vices evident in society, the instincts each human being on earth conceals behind his/her persona. As the stranger himself admits that “I’m a man who walks the earth with a devil at his side” (*DMP* 71), it is suggestive of the existence of the darker side in every individual. The shadow figure becomes a stronger presence in Chantal’s journey of self-discovery. The wolf that attacked Chantal in the forest in her attempt to take out the golden bars is the projection of her own fears and worries. Jaded by the mundane existence of her life as a bar maid, she always conceals her dream of getting herself out of the small village of Viscos. And when she gets a chance to cherish her dreams, fear of being caught haunts her in the form of the wild wolf. In an individual’s journey to his/her Self these worries and fears make the great hurdle. The well known transpersonal psychologists Zweig and Abrams mention, what Jane Roberts states about the occurrence of devil, in their book *Meeting the Shadow: The Hidden Power of the Dark Side of Human Nature*:
According to transpersonal writer and mystic, Jane Roberts, as long as individuals believe in the objective reality of a Devil, then they will create one that is real enough for them because of the psychic energy given to him by them and others who continue to create him through their belief. Created out of fear and restriction, and formed by one’s guilt and one’s belief in it, such a fake devil has no power or reality to those who do not believe in his existence or give him energy through their belief in him. Beliefs in an objectified devil actually reflects a lack of faith and trust in the power of good, viewing it instead as weak, and the fearful concentration upon what they think of as the power of evil, in which case the power resides in the person and not in the mock devil. A successful encounter with our individual and collective shadows requires that we understand this psychic fact (126).

The wolf that attacked Chantal in the forest is the projection of her own shadow figure. She had repressed the desire to earn money and escape from Viscos to the nearby city, in the dark corners of her psyche. And by taming the wolf in the forest, Chantal had successfully wins over her suppressed emotions. The wolf in the forest is symbolic of the suppressed instincts of the unconscious. “The devil is made in the image of those who imagine him” (Watts 37).

Usually the forest represents the unconscious in literature and mythology. In The Pilgrimage the shadow figure often appeared to Coelho as he progresses in his journey in the form of the ferocious dog that is about to attack him each time. It is the representation of his own fears and confusions that he had subdued into his unconscious. He often
attacked the dog with his power of using the strange language each time he appears. He explains:

The dog rose and bared his teeth. He was no longer the docile animal I had seen…. I was trying to understand the strange language I was speaking, but each time I stopped to think about it, my power would weaken and the dog would start coming toward me; he was growing stronger. (*The Pilgrimage* 78-79)

And it is proved to be the language of the unconscious to tame the wild forces of the shadow figure. Towards the end of the novel the ferocious dog is transformed into a mild and tamed German Shepherd which represent the tamed and reconciled shadow of Coelho.

Becoming conscious of the shadow implies the individual’s attempt to understand and realize his/her dark side, one’s own desires, dreams, and wishes irrespective of the constraints of the society. Santiago’s journey starts as he realized his destiny is to travel, to achieve experience and acquire wisdom and to know the way of the world. The shadow may be represented as either by some figure of the same sex as the individual or in the form of his/her best friend or some other alien or primitive person. An individual becomes successful in his/her attempt to self-realization when he is able to understand his/her suppressed desires and realize them as a part of his/her personality rather than giving it a separate identity and preventing the negative aspects to be projected as a different person.
In the novel, *By the River Piedra I Sat Down and Wept*, Pilar realized that her suppressed love for her friend as she is irritated at the thought of him being a seminarian. She accepts his invitation to accompany him to Bilbao since she was afraid of losing a chance to be with him. On her way to her inner Self, Pilar meets her shadow personified into another character of the novel, Brida. And she reminds Pilar of the dream she really buried deep in her mind, her inner Self. She reminds: “I can read your eyes. I can read your heart. You are going to fall in love…. I saw how he was looking at you. He loves you” (*RPSW* 17). Even though she does not readily confront her shadow, she gradually reconciles with her buried feelings, emotions and desires to be in harmony with the desires of her inner Self. In this stage water becomes a strong presence in her life.

‘Why is water the symbol of the feminine face of God?’

‘I don't know. But She normally chooses that medium to manifest Herself. Maybe because She is the source of life; we are generated in water, and for nine months we live in it. Water is the symbol of the power of woman, the power that no man—no matter how enlightened or perfect he may be—can capture.’ (*RPSW* 56)

From the beginning of creation, according to holy texts, water has had a very important position in the life of man – be it birth, existence or death. Water is maintained as inevitable paraphernalia in all religious ceremonies. It is because of the cleansing effect of water on all forms of life. It can extinguish fire and fear, it can wash away sins and stains, it revives and destroys, and so it is universal and liberal. Throughout the novel water makes its presence felt in different forms, of which the mist form is very important.
Pilar, in a state of dejection, approaches the river Piedra to give vent to her feelings, when an old woman consoles her instructing her to pen her sufferings on a paper that she provides and drop it in the river so that she is purged of her sufferings. For there existed a belief that the river Piedra would transform anything that went into it as its river bed, be it insects or leaves or flowers.

A key to the stage of dissolution is the awakening of passion, and the harnessing of the energy of emotional pain towards an object of creativity. Thus the writer-protagonist in *The Zahir*, being haunted by his Zahir, the memory of his absconding wife, sets off on a journey in search of his wife, in a way searching his own soul. Just as Calcination works on the mind and destructs the ego, dissolution works on the heart and id and brings out the buried emotions that can conceal or deform the true nature of the individual. In this stage of spiritual transformation, free from all the prides and prejudices, Santiago begins to enjoy his life as a shepherd. He fully enjoyed his life without caring any traditional prejudices: “he was able every day to live out his dream. If he were to tire of the Andalusian fields, he could sell his sheep and go to sea. By the time he had had enough of the sea, he would already have known other cities, other women, and other chances to be happy” (*The Alchemist* 10). In this stage of spiritual transformation, Santiago had the dream of a child showing him a treasure in the Egyptian Pyramids, which reveals him of his Personal Legend. But after consulting the Gypsy woman, the dream interpreter, the feminine, irrational part of his mind was suppressed by the rational masculine part and decided to leave it just as a dream and resolved not to go in search of the treasure.
Separation is the third stage of alchemical transformation. In the psychological level, it refers to the isolation of a particular thought and emotion from other thoughts and emotions, thus making them more distinct. “Psychologically, this process is the rediscovery of our essence and the reclaiming of dream and visionary ‘gold’ previously rejected by the masculine, rational part of our minds” (Dismore). In this stage we review formerly hidden material and decide what to be thrust aside and what to be reintegrated into our refined personality. Separation is the letting go of these self-inflicted restraints to our true nature, so our true personality can excel. As separation is the process of separating out the disingenuous or unworthy elements from one’s Soul, this stage filters out the elements of fear that can be a hurdle on his journey of self-discovery.

The wise old man is the personification of the spiritual principle, representing knowledge, reflection, insight, wisdom, cleverness and intuition on the one hand, and on the other, moral qualities such as good will and readiness to help, which make his ‘spiritual’ character sufficiently plain…. Apart from his cleverness, wisdom and insight, the old man … is also notable for his moral qualities; what is more, he even tests the moral qualities of others and makes gifts dependent on this test…. The old man always appears when the hero is in a hopeless and desperate situation from which only profound reflection or a lucky idea… can extricate him. But since, for internal and external reasons, the hero accomplishes this himself, the knowledge needed to compensate the deficiency comes in the form of a personified thought, i.e, in the shape of this sagacious and helpful old man.

*(Archetypes 217)*
The wise old man appeared to Coelho when he was desperate for not being able to find his sword, in the form of a mysterious man by the name Angel who would not accept anything in return for the service he provided. And in *The Pilgrimage*, the wise old man appears as Petrus who guides Coelho in his spiritual journey. Petrus, through the RAM practices teaches him the values and lessons necessary for one’s journey to his Self. In the same way the wise old man appears to Pilar when she was confused about her love towards the spiritual teacher. The wise old man incarnates himself in the form of the superior of the monastery who possesses the ability to read the thoughts of others. He teaches her valuable lessons regarding spiritual life. He says “a person who goes in search of God is wasting his time. He can walk a thousand roads and join many religions and sects- but he’ll never find God that way” (*RPSW* 137). He instructs Pilar to follow her dreams and to work for what the heart truly desires, for according to him pursuing the true desire is the only way to attain the inner Self. He enlightens her by exposing her to the knowledge of the spiritual life as he says “in order to have a spiritual life, you need not enter a seminary, or fast, or abstain, or take a vow of chastity. All you have to do is have faith and accept God. From then on, each of us becomes a part of His path. We become a vehicle for His miracles” (137). And thus he helps her get rid of her confusions and makes her decide to be a part of her friend’s mission of charity and thus helps him find his destiny, in other words to attain her own self-realization. Thus the wise old man appears during her journey to accelerate the pace of her self-discovery.

In *The Alchemist* this wise old man appears frequently, though in different forms, to help Santiago cherish his dream of finding his long desired treasure, that is his inner Self. First he appears to the boy who feels difficulty to interpret his dream, as
Melchizedek, the king of Salem. The wise old man appears wherever Santiago hesitates to continue his journey or confronts any difficulty to find a solution. Melchizedek trains him to interpret omens and take right decisions at the right moment. He takes the form of the crystal merchant, the camel driver, and finally the two hundred year old alchemist through the desert, which symbolically represents spiritual aridity. He trains him to find out life in the desert which is actually directed towards his own unconscious.

The Masculine, rather the rational part of his mind, prompted him to leave it only as a dream and resume his life as a shepherd after he consulted with the Gypsy woman. But the accidental meeting with the King of Salem acted as a cleansing effect on the mind of the boy and he persuaded him to seek his treasure, his destiny, his true Self. The King reminds him that “to realize one's Personal Legend is a person's only real obligation” (21). The King informs him that the Personal Legend comes from the Soul of the World and the Soul of the World conspires to help everyone achieve their Personal Legend. Melchizedek, the King, uplifts Santiago to a world of spirituality and explains to him about Destiny, Personal Legend, Soul of the World, Beginner’s Luck, and above all the importance of following omens in one’s journey to reach his destiny because they are the language of the universe.

The Mountain symbolizes aspiration and inspiration, and meditation and spiritual elevation. “The mountain stands for the goal of the pilgrimage and ascend, hence it often has the psychological meaning of the Self” (Archetypes 219). Thus climbing the mountain along with the superior to meet her friend significantly symbolizes the wise old man guiding Pilar to unite with her animus. This highly exemplifies her being led to her self-actualization by the wise old man. Similarly in most of the novels of Coelho the
protagonists are found to be ascending mountains with great efforts which symbolically represent them ascending to their higher Self, which needs a great deal of suffering and perseverance. A nomad, by the name Dos, appears as a guide to the writer-protagonist in his tedious journey to reach his wife, his destiny, in *The Zahir*, teaching him important lessons of life. The nomad made him realize that the importance of his journey was in finding his own soul rather than finding his wife when he comments: “What makes you think that your efforts should be rewarded with the submission, gratitude, and recognition of the person you love? You came here because this was the road you must follow, not in order to buy your wife’s love” (*The Zahir* 321). He helped him climb the mountain, metaphorically ascending to his own soul in his journey to meet his wife that is to make a communion with his own anima figure.

Moreover, as the writer keeps company with Mikhail, he starts imbibing the nomadic practice of unburdening oneself of one’s past. With the help of this practice, he unburdens himself of the weight of his overwhelming fame, of his inspiring stories and of his exhausting schedule. In Santiago’s life, this stage of self-actualization is catalysed by the interference of the two hundred year old alchemist. At the moment Santiago decides to stay in the oasis in order to be with Fatima, the wise old man appears to him in the form of the alchemist. Santiago considers the tribesmen’s selection of him as the counsellor of the oasis after his prediction of the advent of an invading army as a means to stay in the oasis with Fatima. Santiago was happy to give up his efforts to reach out his treasure for the love he meets in the oasis. But the alchemist reminds him that the love of his woman will only be proved real if she is willing to support his search for treasure.
Towards the end of this stage Santiago successfully unravels the complexities of his mind and resumes his journey to the Egyptian Pyramids with the help of the alchemist.

The next stage in the process of transformation is the conjunction or joining together, the process of encountering the soul image as is mentioned in the individuation process. Accepting and integrating the anima or the animus, the soul image of the individual into the conscious ego, is one of the important stages in the individuation process. In this stage two exactly opposite states of mind unite naturally as the individual begins to recognize the reality of both states within. For a man, the soul image is referred to as the anima and for a woman it is the animus. The persona is the obverse of the anima in that it mediates between our ego and the external world. Speaking metaphorically, it can be said that the ego is a coin with the images of anima on one side and persona on the other side.

The anima is perhaps the most complex of Jung’s archetypes. It is the “soul-image,” a man’s life force or vital energy. In the sense of “soul” says Jung, anima is the “living thing in man, that which lives of itself and causes life…. Were it not for the leaping and twinkling of the Soul, man would not away in his greatest passion, idleness” (Archetypes 26-27). Jung gives the anima a feminine designation in the male psyche, pointing out that the “anima-image is usually projected upon women” (27). In this sense, anima is the contra sexual part of a man’s psyche, the image of the opposite sex that he carries in both his personal and his collective unconscious. As an old German proverb puts it, “Every man has his own Eve within him,” in other words, the human psyche is bisexual, though the psychological characteristics of the opposite sex in each of us are generally unconscious, revealing themselves only in dreams or in projections on someone.
in our environment. The phenomenon of love, especially love at first sight, may be explained at least in part by Jung’s theory of the anima; we tend to be attracted by the members of the opposite sex who mirror the characteristics of our own inner selves. In literature, Jung regards such figures as Helen of Troy, Dante’s Beatrice, Milton’s Eve, and H. Rider Haggard’s She as personifications of the anima. Following his theory, we might say that any female figure who is invested with unusual significance or power is likely to be a symbol of the anima. Another important characteristic of the anima is that it acts as a mediator between the ego and the unconscious or the inner world of men. Each time when a man’s logical mind is not able to recognize the unconscious contents, his anima will help him to dig them out. His anima helps him to tune himself to the correct inner values and thereby helping him to open the door to his inner world. Thus the anima takes the role of a guide and mediator in his inner world. The animus is the soul image in women. It is the counterpart of anima in men. The anima is the personification of all masculine psychological tendencies within a man. It is the archetypal masculine symbolism within a woman’s unconscious. In this positive aspect, the animus can be a very valuable aid in holding a bridge to the Self by his creative ability. Anima and animus are mediators between the conscious and the unconscious psyche. They can be understood when they appear, personified in fantasies, dreams and visions.

In the novel *By the River Piedra I Sat Down and Wept*, Pilar’s animus, personified as the young spiritual teacher, has a strong presence throughout the novel. The strong presence of her friend throughout the novel is symbolic of the animus that is not yet being confronted with. By the acceptance of the love of her friend, Pilar finally confronts with her own animus. Through love, the animus helped her overcome her inner conflicts and
leads her to her transpersonal Self. Her animus takes Pilar to the cavern filled with water which represents the unconscious and leads her safely out into the conscious again. “My loved one guided my steps through the darkness, knowing that we would see the light again and that it would bring us joy” (RPSW 185). By the acceptance of the love of her friend, Pilar finally confronts with her own animus. In the novel By the River Piedra I Sat Down and Wept, Pilar’s animus, personified as the young spiritual teacher has a strong presence throughout the novel. Through love, the animus helps her overcome her inner conflicts and leads her to her transpersonal Self. Her animus mediates between her ego and her inner world. In psychology, this conciliation with one’s anima or animus is revealed through sexual intercourse. In By the River Piedra I Sat Down and Wept, this occurs as Pilar and her friend engaged in a sexual act for the first time. The communion with the anima or the animus is often described in mythology. According to the Hindu belief, humanity comprises two inseparable entities namely Purusha and Prakriti, signifying the real Self and the other Self, and in the common terminology man and woman. The concept of “Ardhanareeshwara” signifies the Lord who is half man and half woman. The attraction of the one towards the other is a natural phenomenon for the making of a complete whole. In the Hindu philosophy the female has always been assigned a place of vital importance as the dynamic, active, creative, and energizing the aspect of the Absolute. The place given to women in Hindu society may be understood by the privilege of the wives of the Trinity enjoyed. Lakshmi is seated on the bosom of Vishnu, Saraswati, in the tongue of Brahma, while Parvathi occupies one half of Siva’s body. Vijayasree observes, “The intimacy between the Gods and their consorts shows that the male and the female are indissolubly united as in an eternal companionship. Life
must be attuned to the eternal unity of Purusha and Prakriti” (108). Man and woman need each other’s love for maintaining a harmony in their physical and mental health.

The soul image leads the individual safely into the unconscious and safely out again. The reconciliation with his anima brings the ultimate happiness to the writer-protagonist in *The Zahir* as Esther confesses “I waited as Penelope waited for Ulysses, as Romeo waited for Juliet, as Beatrice waited for Dante. The empty Steppes were full of memories of you” (*The Zahir* 336). Similarly Fatima in *The Alchemist* loves and awaits Santiago to be reconciled and thus helps him attain self-realization. She says: “I have been waiting for you here at this Oasis for a long time. Even since I was a child, I have dreamt that the desert would bring me a wonderful present. Now, my present has arrived and it’s you” (*The Alchemist* 115). Even at the end of his spiritual journey, Coelho felt a pang in his heart, a pain of dissatisfaction “yet a hidden part of me was still nostalgic for the magic circles, the transcendental formulas, the incense, and the sacred ink” (*The Pilgrimage* 206), and it was the dejection of not yet being reconciled with his own animus. But at the time of distress during his journey she appears to compel him resume his journey. “Now here was a little girl, the only human being present there on that hot afternoon, insisting that I go back and see something I had decided to ignore” (208). She promised to take him to the Gate of Forgiveness which in fact gives the effect of going to Santiago de Compostella. After the Gate of Forgiveness the Road to Santiago de Compostella becomes more difficult and mountainous. So for the pilgrims who are weak and unable to resume their pilgrimage can attain the same indulgence as those who visit Compostella upon passing through the Gate of Forgiveness. His animus appeared to him in the form of the little girl who led him to the Gate of Forgiveness. In *The Devil and
Miss Prym Chantal’s animus takes the form of the stranger alias Carlos who had actually prompted her journey of self-discovery. By choosing Chantal as his messenger, Carlos initiated a battle in her Self between good and evil which in fact helped her in finding her Self. And towards the end of the novel Chantal becomes a strong, decisive, and determined lady who could bring even the authority of the village under her control. Thus, transformation from a helpless bar maid into a strong and wise lady becomes possible only after the confrontation with her animus.

The process of Conjunction results in the occurrence of conflicting ideas in the mind of the individual. While working with the crystal merchant, there was a conflict in his mind. In his mind there exists both the thoughts of going towards the dream and the uncertainty of reaching it, for within him he withholds a fear of failure. All the protagonists of Coelho are seen to be met with the same conflict, as Santiago had, in their journey towards the Self. Pilar was often besieged within her Selves. She was torn between her conflicting Selves whether to accept or reject the love of her friend. Chantal too is beset with the struggle between good and evil in her psyche. Santiago too confronts similar discordant situations. The masculine, rational part of the boy’s mind instructs him to be practical and gives him the hope that with the money the crystal merchant offered him he can buy enough of sheep and thus end up as a rich man in his hometown. As Conjunction, the process of joining together of the obverse, resulted in the birth of a “hermaphrodite child,” there was a contrast of ideas in the mind of the boy. A psychic struggle is needed for the pursuit of a man’s journey to his Self, a struggle between reality and fancy, a struggle between childish dreams and wise decisions, a struggle between the two parts of an individual’s Self.
Pilar preferred a conventional life to a life full of challenges. In other words, her “other Self” turned off her desire of leading an adventurous life and preferred to hide in the dark corners of her psyche. She is always taught to ignore her true Self as it echoes the wishes of the child within every individual. Her “inner Self” seeks to get back her long lost love when it is about to reach her. An intense conflict arises between her “true Self” and the “other Self” resulting in the latter surmounting the former. Thus, her love has been prevented from being expressed and has been hidden beneath the dark layers of her unconscious. This conflicting Selves of Pilar appear to be the greatest hurdle on her path to self-realization. This stage always resulted in individuals ending up in a confusion of getting into dreams. Moreover, there arose a tendency to return to the former stage instead of going forward in pursuit of their destiny leaving the individual in utter dejection. Here the “other Self” of Pilar becomes active and warns her to go back to her studies and threatens her that her lover had already left her. And the other advises her: “You allowed the wind to change direction. You opened the door, and now love is flooding your life. If we act quickly, will be able regain control” (RPSW 125). Santiago confronts such a situation after working with the Crystal Merchant and earning enough resources that he assumes could settle him in the village instead of undergoing the tumultuous journey to the Egyptian pyramids, the journey to his Self.

In Fermentation, the fifth process in the Alchemical Transformation, the death and resurrection of the “hermaphrodite child” into a new being occurs. “Fermentation can be achieved through various activities that include intense prayer, desire for mystical union, breakdown of the personality, transpersonal therapy, psychedelic drugs, and deep meditation” (Dismore). This stage appears in Santiago’s life when he was challenged of
turning himself into the wind. The fear shadowed in his Soul appearing as a hurdle to reach the quintessence. Through deep meditation the fear was destructed and Santiago could converse with the desert, which acted as a great teacher for Santiago. The universe has a common and sublime means of communication, a language which the inner Self can comprehend and decipher. This universal language is within our inner Self and a deep desire at certain noble moments would pour forth the lofty way of sharing, making us one with the universal Self. When the wind, the sun, and the sand, all spoke the language of the World they all with Santiago became one with the Soul of the World. Santiago said, “I have inside me the winds, the deserts, the oceans, the stars, and everything created in the universe. We are all made by the same hand, and we have the same soul” (The Alchemist 140). The Bhagavat Gita also emphasizes similar truths of Man-God-Nature companionship, where the whole of the universe is in communion with the Self, possessing the essence of the Universal soul and universal language, existing as a single entity. Lord Krishna’s sermon to Arjuna for his inaction at the war front when his conscience pricked him for having to attack his own blood has profound similarity to the thoughts and words of Santiago. Krishna instils hope and courage in Arjuna to go forward in the war and fight to win by transforming himself into the “Real Self,” the Vishwaroop, and brings the Universe as a whole before Arjuna. Krishna justifies the battle as a battle for the success of truth stating everything around him is his own Self, the “Divine Self.”

Santiago realizes that each element including the inanimate objects has its own personal Legend and could contemplate “all the marvels of creation” in “a simple grain of sand” (The Alchemist 122), and Santiago was transformed into wind. This physical
transformation mirrors the process of Distillation in alchemy. The challenge to be turned out as wind destructs the ego that remained within him and a final purification takes place. Through meditation Santiago’s soul could unite with the Divine Soul so that he could create the *simum*, which could make even the tribesmen afraid of being swept away. Thus “the boy reached through to the Soul of the World and saw that it was a part of the Soul of God. And he saw that the Soul of God was his own soul. And that he, a boy could perform miracles” (145).

This stage always results in the confusion of getting into their dreams and there arises a tendency to return. In this stage, the padre cleanses her mind as there was a distraction that arose from the thought: “I was in love with a man who was capable of performing cures. A man who could help others, bring relief to suffering, give health to the sick and hope to their loved ones. Was I distracting him from his mission?” (*BPSW* 141).

Distillation is the sixth process of alchemical transformation. “Psychologically, Distillation is the agitation, and sublimation of psychic forces is necessary to ensure that no impurities from the inflated ego or deeply submerged id are incorporated into the next and final stage” (Dismore). Psychologically, distillation characterizes a further refinement process in which a process of integrating our spiritual realizations with our daily lives takes place. At this stage remaining impurities, hidden as “shadow” elements in the mind, are flushed out and released, the presence of which can cause a fall from grace at a level of spiritual enlightenment, at an advanced level of self-realization. A strong and profound inner transformation can be attained by repeatedly practicing this
process of Distillation. Most standard definitions of enlightenment, in the Eastern sense of that word, correspond to this stage.

It is a period of intense purification of the Soul where more of the ego identity is distilled to let our divine Self shine through. In the life of Santiago, this stage of spiritual transformation happens when he reaches the Egyptian Pyramids. It is through the words of the leader of the gang of thieves that Santiago identifies where his treasure is exactly located.

Two years ago, right here on this spot, I had a recurrent dream, too. I dreamed 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. (155)

And thus Santiago decides to go back to the ruined church in his home town realizing that the treasure lies where the heart belongs. Thus this stage of intense purification of the soul eventually uplifts the individual to the final stage of enlightenment and towards the end of his journey it is substantiated that the "treasure is the journey itself, the discoveries you make, and the wisdom you acquire" (Hassappi 1).

The moments of identifying with the “Divine Self” appear in *By the River Piedra I Sat Down and Wept*. Pilar confronts the most critical juncture of her life as she is told that in order to lead a happy life with her, her friend had prayed to the Goddess to take back the boon of healing. This appears to be a great shock for Pilar as she realized that her love became a hurdle in his mission and above all she started enjoying a part of his
destiny. She considers herself as responsible for her friend’s forsaking of the miraculous gift, “...pursued by the multitude of the sick who would die, the families that would suffer, the miracles that would never be performed, the smiles that would no longer grace the world” (*RPSW* 195). And here in this stage Pilar decides to break up her love and laments over the lost love near the banks of the river Piedra.

In his search to find Esther, the writer-protagonist in *The Zahir* acquires an awareness of having realized his destiny, a feeling of having touched Esther’s soul in the vast, infinite plains off the Steppes. He says:

> I am entirely here, without past, without future, entirely focused on the morning, on the music of the horses’ hooves, on the gentleness of the wind caressing my body, on the unexpected grace of contemplating sky, earth, men. I feel a sense of adoration and ecstasy. I am thankful for being alive. I pray quietly, listening to the voice of nature, and understanding that the invisible world always manifests itself in the visible world. (*The Zahir* 314)

In this stage of transformation, the writer-protagonist has demolished the remaining impurities in his inflated ego. In the infinite Steppes, he has selected his name “Nobody” which symbolically signifies a transformation from the material Self in possession of an identity to a higher, transpersonal Self, which is a part of the cosmos which does not need any particular identity. Having touched the Divinity through the Tengri culture with his Soul, the writer-protagonist confesses: “I’ve felt so much better since coming back to the Steppes, as if I had been in real need of nourishment” (323-24).
Coagulation is the seventh and final stage in the alchemical process of spiritual transformation. In this final stage of spiritual transformation the individual becomes free of all the impurities of inflated ego and id and realizes a sense of full divinity and thus gets uplifted from the ashes of limited individuality and is able to recognize his/her true Self. This final stage is similar to the Phoenix rising from its ashes; being burned and cleansed to rise up as a renewed and revived man enlightened with the knowledge of what he really is from what he really was. This is what the individual finally attains; the true identity that he yearned for all through his life: the realization of the Self through the purging process of alchemy. This ultimate step of spiritual purification occurs in Santiago’s life as the boy reached the ruined sacristy in Andalusia and found a “chest of Spanish gold coins. There were also precious stones, gold masks adorned with red and white feathers, and stone statues embedded with jewels” (The Alchemist 160) when the base of the sycamore tree that stood in front of the sacristy was excavated. And he realized that “life generally is generous to those who pursue their destiny” (160). Coelho, through Santiago reveals the truth that our Self is actually within us. We go on a wild-goose-chase that is reminiscent of the myth of the toad where the toad bears a pearl on its head and unknowingly goes in search of it everywhere. Santiago rests under the sycamore tree and has a dream in which he sees a baby carrying him to the Egyptian Pyramids. Only on reaching the Pyramids after a tedious and weary journey, he realizes that he was searching for the treasure that was hidden everywhere, buy it lay under the sycamore tree where he used to take rest when he was a shepherd. He takes up a return journey hurrying to find the hidden treasure at the foot of the sycamore tree, the place from where he began his odyssey. This return journey is the process of locating the inner Self. The dream
enhances or acts as a stimulus thereby helping in recognition of his real, inner Self. The
journey reinforces the potentiality to see within. It is both introspection and retrospection,
both combined to unravel the cosmic truth of enlightenment.

In *By the River Piedra I Sat Down and Wept*, Pilar is uplifted as a phoenix who
had lost all the hope, from the stage of utter dejection to an enlightened state with the
arrival of her friend, being ready to continue his mission of charity along with Pilar. As
she keeps penning down her sorrow and tossing into the river water, her friend comes
looking for her. He confesses to her, “Your love has saved me and returned me to my
dream” (*RPSW* 209). He thus makes her realize that her love is not an obstacle to
materializing his dream, but a force urging him to conquer his dream. Pilar finds him
echoing her own sentiments as she has once prayed, “May I also serve as an instrument
of your work. Give me the opportunity to learn through love, because love has never kept
anyone away from their dreams” (162). Thus Pilar feels both her life and her journey as
meaningful and thus finds her Self along with helping her friend find his own.

In *The Zahir* through the tradition of the nomads, Tengri, the writer-protagonist
learns the values of life and transforms himself anew. Tengri means “sky worship” which
professes the idea that Divinity is omnipotent. “You can’t take the Divinity out of nature
and put it in a book or between four walls” (*The Zahir* 323). Thus, in the serene, infinite
Steppes of Kazakhstan, the writer-protagonist could touch his essential Self, feel a
Divinity that thrills everything in the Cosmos, and enjoy an innate joy of being one with
the Universe. This sublime experience makes him enjoy the feel of immersing himself
into the soul of nature and thus being one with God and feel blessed. The ultimate self-
realization takes place in Coelho as he is able to realize what to do with his sword. The
most striking aspect of the journey is the lesson he happens to learn during the tremulous odyssey. He realizes that it is not the goal of reaching the destination but what we need most importantly is the priceless experience of the journey covered. “If you discover the secret and find your sword, you will also discover the face of RAM, and you will have the power” (The Pilgrimage 190). Similarly, Chantal also gets hold of the greatest wisdom of life by passing through serious battles between good and evil. Finally, she seizes the courage of making the right choice and thus could enjoy the ecstasy of experiencing the power it provides.

The Elixir of Life and the Philosopher’s Stone, which are the two ultimate outcome of the great work of alchemy, are the physical representations of the Soul of the World. The Philosopher’s Stone, being completely pure and powerful as the Soul of the World, has the property of turning metals into gold, the most advanced and purest of all metals. The Elixir of Life cures all illnesses and gives immortality. These objects represent the purity of the world, and the people trying to reach their Personal Legend.

Thus, through the metaphor of alchemy, Coelho has delineated various stages of spiritual transformation that take place in his protagonists in their quest to seek their destiny, a metaphorical journey to liberate their hidden true Selves and thus enjoy the ultimate happiness, the real destiny of every being on earth.

As Freud mentioned as id is the prime reason for all the suffering of humanity, the people of Viscos in The Devil and Miss Prym are also governed by their id. The villagers’ passion for power and money, by getting the eleven gold bars the stranger had offered prompted them to attempt the heinous task of putting an end to one of their fellow being’s
life. Freud describes id as something that works only for the pleasure principle. The id is said to be asocial and amoral as it urges people to do whatever to satisfy the whims irrespective of the morality codes.

Each and every episode of Coelho's novels can rightly be categorized as transpersonal experiences and can be analyzed and justified applying the methodology of transpersonal psychology. Transpersonal psychology studies the experiences that are beyond the limits of the five senses. These transpersonal experiences which are experienced by an inner sense are categorized as psi experiences. “Transpersonal psychology is interested in understanding and helping to facilitate experiences, behaviours, and bodily functioning that are trans- beyond our ordinary egotistical and bodily Self” (Cunningham 28).

Parapsychology examines the areas in which the mind operates without the active participation of the body, that is, the experiences one achieve without the help of the five senses. These parapsychological or psi phenomena is categorized into three. The first is extra sensory perception (ESP) in which the exceptional psychic processes such as telepathy, clairvoyance, and precognition are included. The next is psychokinesis, materialization, dematerialization, psychic photography, psychic healing and the third and the final one is psi related phenomena.

While handling the concept of alchemy with expert craftsmanship, Coelho identifies with the animus in him, an important step in the process of self-actualization. Coelho admitted that women are present in every moment of his life, and has accredited all his achievements to women. He even went on to discover a woman within him, his
feminine side, without which he said he will never be complete. Feminine he says, “…is something lacking in logic, that’s why it is closer to the imponderable, to the new, to what has to do with the deepest part of your being” (Arias 100). As he has observed, only the feminine face of God can provide compassion and love of life, which, almost all religions reject. He believes femininity as an epitome of sanctity, always associated with creation, warmth and protection. “But the hour cometh, and now is, when the true worshippers shall worship the father in spirit and in truth: for the father seeketh such to worship him. God is a spirit: and they that worship must worship him in spirit and in truth” (The Bible 9).

The experiences that the characters of Coelho acquire during their journey are beyond the level of the personal and therefore can rightly be termed as transpersonal experiences. In this chapter, the researcher lists out the transpersonal experiences the characters of Coelho passes through while on their journey from a material plane to a spiritual level in five of his novels viz., The Pilgrimage, The Alchemist, By the River Piedra I Sat Down and Wept, The Devil and Miss Prym, and finally The Zahir.

Psychologists suggest many ways such as meditation, active imagination, guided fantasy, music, self-hypnosis, and so on and so forth as effective measures for making one’s communication with the contents of the personal unconscious possible. This communication enables the individual to make reconciliation with the suppressed desires and emotions of the personal unconscious. It also helps to overcome the conflicts that jeopardize our creativity and decision making. These measures are effectively used by Coelho in his novels for the self-actualization of his protagonists. The best instance is Coelho's autobiographical novel The Pilgrimage in which Coelho describes many of the
practices of RAM, the ancient tradition for the pilgrims on the Road to Santiago. On their journey under the guidance of a person given to them on the Road, the pilgrims perform the practices and gradually evolve themselves into a higher state of the Self. Each practice on the Road enables them to gradually acquire the unknown territories of the human psyche. Thus, Coelho with the instruction of Petrus, his guide on the Road to Santiago, experiences the existence of a higher inner Self, an active force which is capable of performing great deeds, residing within him.

Through many of the exercises her friend has taught her, Pilar gradually succeeds in ousting her “other Self” and acts according to the wishes of her “true Self.” Then she could realize her shadow, the unfulfilled desires suppressed and hidden beneath the layers of her psyche. Pilar through the exercise of the other Selves tries to subdue her consciousness that always instructs her to lead a practical life and advices her against love and eventually become successful in suppressing it.

Every individual faces certain inner conflicts. The conflicts with his/her own Self or conflicts with the other as he/she is about to take an important decision in his/her life that can become a hurdle in the fulfilment of the dreams and visions. Surmounting those hurdles is the real success of one’s life. In the novel, *By the River Piedra I Sat Down and Wept*, Pilar becomes completely successful over the ‘other Self’ who talks to her that there are only mere fascinations in love. But Pilar as a courageous and practical woman is able to defeat the other. And this novel depicts these inner struggles and the means and ways by which Pilar masters them to attain the ultimate joy in her life. Coelho believes that life becomes meaningful when one has an aim and strives earnestly for it.
The exercise of “buried alive” in *The Pilgrimage* is symbolic of the transpersonal Self being buried alive in the coffin of the conscious. Through this practice the unconscious Self is trained to breakdown the caskets of the conscious mind to liberate itself free from the confines of the society and the religion. Similarly, the scene of breaking the glass in *By the River Piedra I Sat Down and Wept* appears as a metaphor, an act of doing something different, to break the barriers that constrain us. Pilar’s request to break the glass significantly exemplifies her plea to free themselves – herself and her lover – “from all these damned rules, from needing to find an explanation for everything, from doing only what others approve of” (170). It liberates the soul from all the pre-ordained constraints of society. A child is brought up with the regular advice that “the passions of childhood are impossible, that we should not flee from priests, that people cannot perform miracles, and that no one learns on a journey without knowing where they are going” (169-70). This symbolic gesture of breaking the glass signifies the liberation of their higher unconscious Self from all such restrictions put forward by the conscious Self and finally they could decide to reach what they actually needed in their life.

Those who are able to find out their destiny can attain the ultimate happiness and lead the life of anyone who has waited, dreamt and searched for their true path. The moral dilemmas and conflicts that Pilar and her friend face represent the many conflicts that beset us in our search for our destiny. These inhibitions and moral constraints of society are reminiscent of the coffin mentioned in the RAM rituals in *The Pilgrimage*. Breaking the coffin to come out of it is symbolic of liberating the transpersonal Self that is being buried alive in the conscious realm of the human psyche. Through the rituals of
the RAM tradition the pilgrims on the Road to Santiago attain the ability to develop their intuition, to stop being cruel to themselves, to boost up their power of intuition, and above all to turn their love to agape, the love that consumes.

A child is inwardly whole which makes it own the kingdom of heaven but later on, as it starts its journey it begins to lose the touch with the important parts of its soul. Regaining this long lost faith is a prominent process of individuation. In the process of individuation, reintegration of the different parts of the human psyche is made possible through the listening to the messages of the dreams and through active imagination. In the novel By the River Piedra I Sat Down and Wept, Pilar regains her long lost faith in the Virgin Mary as well as her lost love, with the help of music, which is considered as an effective means of leading an individual to self-actualization by transpersonal psychology. Individuation is the process of understanding and reintegrating the various parts of the human psyche. It is the ultimate goal of human life.

In By the River Piedra I Sat Down and Wept, Pilar succeeds in subdued the warnings of her conscious Self that thwarted her journey to her destiny. She also gets back her long lost faith in the Mother Mary with the help of the music she intensely listens.

The sound of the organ echoed through the empty church, blending in my mind with the stones and the images laden with history and with faith. I closed my eyes and let the music flow through me, cleansing my soul of all fear and sin and reminding me that I am always better than I think and stronger than I believe. (14)
She feels an ecstasy of unifying her soul with that of the Virgin Mary.

I began to feel the music taking hold of me, as if it had a life of its own. It was hypnotizing. The cold seemed less bitter, and the rain no longer bothered me. The music made me feel better. It transported me back to a time when God had felt closer to me and had helped me. (16)

Like the saints who metaphorically spend thousands of years in seclusion on mountain tops to collaborate their lower Self with the higher transpersonal Self, Coelho’s characters undertake an adventurous journey from their lower Self to the higher spiritual Self as the physical journey of the fiction moves on.

The eagle is associated with high attitudes and in mythology the sky is usually regarded as a male and symbolizes pure reason or spirituality and has been recurrently used in The Alchemist to show the small boy’s urge for spirituality. Desert symbolizes spiritual aridity and finding life in the desert symbolically signifies the fragments of light scattered in the boy who is at present spiritually arid. The earth is seen as female (Mother Earth) and symbolizes sensuous existence, that is, existence confined within the limits of the senses.

Caves filled with water are symbols of the feminine, and are the wombs of the Mother Earth or vaginal entrances to her womb. Passing through the caves filled with water along with her friend, that is, her own animus in By the River Piedra I Sat Down and Wept, Pilar touches her soul and gets hold of her unconscious higher Self in collaboration with the conscious Self, the ultimate goal of individuation. Pilar confesses, “We began to descend through the hole at the side of the falls. Although we were in
complete darkness, we knew where we were going—and he asked me again to trust him” \((RPSW\ 185)\). And she enjoys the ecstasy of experiencing the heavenly bliss of being one with her own animus and thus integrating with her transpersonal Self as she thanks god “Thank you, Lord, I was thinking, as we went deeper and deeper into the earth, because I was a lost sheep, and you brought me back. Because my life was dead, and you revived it. Because love wasn’t alive in my heart, and you gave me that gift” \((185)\). The river Piedra that takes away all the worries and tears of the people into her depth symbolizes the unconscious that hides all the pains of the individual beneath its layers.

The kiss symbolizes man’s uplifting of his own femininity, his own anima, and vice versa or its dark imprisonment and admiring it and submitting to it as an indispensable factor in his life, thereby attaining happiness. The self-actualization of Santiago becomes complete when he feels “the touch of a kiss—a kiss that came from far away, slowly, slowly, slowly, until it rested on his lips” to which he had replied “I’m coming, Fatima” \((The\ Alchemist\ 161)\). At the end of his adventurous journey in search to his Self, the writer-protagonist in \(The\ Zahir\) becomes able to uplift his soul to an enlightened saintly stage by reconciling with the anima in him. This reconciliation is brought out in the novel through a kiss when he meets Esther after two years, nine months and eleven hours in the Steppes. Similarly the liberated love immediately finds expression in \(By\ the\ River\ Piedra\ I\ Sat\ Down\ and\ Wept\) through a kiss that is duly brought out in the form of a transcendent narrative when Pilar expresses:

This was the kiss I had waited for so long—a kiss born by the rivers of our childhood, when we didn’t yet know what love meant. A kiss that had been suspended in the air as we grew, that had travelled the world in the
souvenir of a medal, and that had remained hidden behind piles of books. A kiss that had been lost so many times and now was found. In the moment of that kiss were years of searching, disillusionment and impossible dreams…this kiss stood for my whole life and his life as well. The life of anyone who had waited, dreamed and searched for their true path. The moment of that kiss contained every happy moment I had ever lived. (170-71)

Jung detected that a primeval collective unconscious that is shared in the psychic inheritance of the human family is present beneath the layers of the personal unconscious. As Jung himself explains in *The Structure and Dynamics of Human Psyche*,

If it were possible to personify the unconscious, we might think of it as a collective human being combining the characteristics of both sexes, transcending youth and age, birth and death, and from having at its command a human experience of one or two million years, practically immortal. If such a being existed, it would be exalted over all temporal change; the present would mean neither more nor less to it than any year in the hundredth millennium before Christ; it would be a dreamer of age-old dreams and, owing to its immeasurable experience, an incomparable prognosticator. It would have lived countless times over again the life of the individual, the family, the tribe, and the nation, and it would possess a living sense of the rhythm of growth, flowering and decay. (349-50)
This collective unconscious is strong enough to perform all the psi phenomena theorized by the transpersonal psychologists. Here, if one goes through the novels of Coelho, he/she can feel the presence of such psi phenomena throughout the novels. Coelho has provided many of the instances for exceptional human behaviours such as precognition, telepathy, clairvoyance, glossolalia, etc. in an individual’s journey to collaborate his/her conscious Self with the unconscious. Transpersonal Psychology does not consider these exceptional human experiences as anomalous or as symptoms of psychopathology but as “extensions of normal creativity” (Braud and Anderson 1998). As Swami Puri once said, “There is nothing abnormal in the world- there is only the lack of understanding the normal” (qtd. in Gowan iv).

According to Arthur Hasting, former president of the Association of Transpersonal Psychology:

Transpersonal experiences and behaviours appear to be an intrinsic part of human nature. It is becoming evident that they can be studied objectively as a psychology of consciousness and human development. Transpersonal experiences are often interpreted as religious and can occur spontaneously or through meditation, prayer, experiencing natural beauty, sexuality and other experiences. They include inspirational or peak experiences in which the universe is perceived as harmonious and unified. Opposites are transcended, and qualities of goodness, beauty and meaning are experienced directly. They may give direct contact with what is described as the consciousness of God or the divine. (182)
Glossolalia is referred to as linguistic phenomena in which people utter an unknown language in religious settings. Glossolalists claim that they speak a heavenly language, the language of the angels. They claim it as an independent and free, unlearned language by which they communicate with the spirits. The practitioners of glossolalia do not agree with the linguists’ claim of the meaninglessness of their utterance and they claim the existence of their utterance as an independent language. Jung advocated the existence of collective or transpersonal unconscious which makes telepathy possible.

With the disappearance of the shadow, Coelho experiences the enormous joy of experiencing the all consuming love. He becomes consciously unconscious as he is in a transition from his conscious to the unconscious state. Even though he was consciously awaken and aware of the circumstances in which he is staying, he is in an encounter with his own shadow which appeared to him in the form of a ferocious dog whose physical presence was found to be a fantasy when he returned to his conscious state.

During his transition he could enjoy the transpersonal emotions – the all-consuming love, *agape* and exhibits extra sensory perceptions such as glossolalia. The feeling of experiencing the divine love, *agape*, enabled him to speak in a language that seemed nonsense to others, “I saw that the words I had used made a kind of absurd sense. They were away of communicating with the world that only I knew, since now it was the world that was teaching me” (*The Pilgrimage* 214).

Coelho has used glossolalia as a powerful tool to fight against the mighty shadow of the individual in most of his novels. While Chantal in *The Devil and Miss Prym* and Coelho in *The Pilgrimage* use this to fight against their shadow figure, in *The Zahir* and
By the River Piedra I Sat Down and Wept it is being used as a means of effective communication with the Goddess. It can be interpreted as a means of the unconscious mind to get expressed to the outer world. Pilar’s friend, being a spiritual preacher of the charismatic movement, is often found to be exhibiting glossolalia. The history of glossolalia is traced back to the New Testament where it is exhibited by the followers of Jesus at Pentecost when “they were all filled with the Holy spirit and began to speak in other tongues, as the spirit gave them utterance” (Acts of the Apostles 2:4). This is clearly seen in By the River Piedra I Sat Down and Wept as Pilar describes:

What happened next was incomprehensible. Each of the many people present began to speak a language that was different from any I had ever heard. It was more sound than speech, with words that seemed to come straight from the soul, making no sense at all. I recalled our conversation in the church, when he had spoken about revelations, saying that all wisdom was the result of listening to one’s own soul. Perhaps this is the language of the angels, I thought, trying to mimic what they were doing—and feeling ridiculous. (61)

The description of this phenomenon can also be traced in The Zahir:

The instruments play faster, the four spin ever faster too, emitting sounds that belong to no known language, as if they were speaking directly with angels or with the Lady. My neighbor gets to his feet and begins to dance too and to utter incomprehensible words. Ten or twelve other people in the audience do the same, while the rest watch with a mixture of reverence and amazement. (55)
The padre who read the thoughts of Pilar as they climbed the mountain is an example of Coelho's characters who exhibit the power of telepathy. “...he went on, again reading my mind” (135). Telepathy is yet another extra sensory experience possessed by the characters of Coelho. Telepathy is a term coined by Frederic William Henry Myers, the well known transpersonal psychologist and personality theorist in 1882. It refers to the transference of information, thought feeling or knowledge from one person to another without the aid of any senses or any form of communication.

The term telepathy is used to denote “the ability of one mind to impress or to be impressed by another mind otherwise than through the recognized channels of sense” (Gurney 16). F. W. H. Myers describes telepathy in his Human Personality as “the communication of impressions of any kind from one mind to another independently of the recognized channels of sense” (xxi). This is also seen in the novel The Devil and Miss Prym as the old widow Berta “‘saw through other people, and could tell what their feelings were” (52).

In the novel, The Devil and Miss Prym, Berta the old widow of Viscos exhibits the extra sensory perception: clairvoyance. The Oxford Advanced Learner’s Dictionary describes clairvoyance as “the power that some people are believed to have to be able to see future events or to communicate with people who are dead or far away”. Berta is believed to exhibit clairvoyance as she recurrently speaks to her deceased husband and warns the villagers of the advent of a devil to their peaceful village. As Berta had predicted earlier, a stranger with the evil intentions came to the village with the devil at his side. In addition to this in The Alchemist Santiago is pictured as of having the ability
of prognostication as he could foresee the advent of the invading army while he was in the oasis.

Psychologists consider dream as the expression of the secret, unconscious desires of the human psyche. It is revealed through a symbolic language. Its real content is hidden behind an obvious or manifest content. In the novel *The Alchemist*, it is the dream that Santiago recurrently had while wandering as a shepherd initiated him in his discovery of the Self. Even though he could not exactly define what his dream really conveys, he realized the need of undertaking a long journey or in other words the distance to be travelled to reach out his own sublime Self. It is only after the integration of his conscious and unconscious experiences and knowledge, that the boy could realize that his real treasure is hidden within himself. According to Jung, integration of the conscious with the collective unconscious results in the self-actualization of the individual.

Transpersonal psychology supports the existence of an extra ordinary power within an individual that enables him/her to heal a person from sickness, to accelerate an individual’s insight. This is evident in *By the River Piedra I Sat down and Wept*. In the novel, Pilar’s friend is bestowed with the boon of Virgin Mary to heal the sick. He is presented as a spiritual worker who is capable of performing miracles especially by curing. This healing miracle is explained successfully in Transpersonal Psychology. “Transpersonal Psychology seeks to investigate those psychological processes that arouse the deepest levels of the psyche in a manner that encourages unfolding of these profoundly creative aspects of our own being” (Cunningham 45). Van Kalmthout explains miracle healing as “the sudden, permanent, and complete cure of a long lasting
condition of a more or less organic in nature for which no adequate treatment can be held responsible” (Kalmthout 1).