

## CHAPTER IV

### FINDINGS AND DISCUSSIONS

#### 4.1 Data description

The data in this study are the narrations and dialogues which indicate the main character's lostness in the they (Das Man), Angst and resoluteness that characterized the main character's quest for authenticity. The data were taken from *By the River Piedra I Sat Down and Wept*, a novel by Paulo Coelho. The data were analysed to reveal how the quest for authenticity of the main character, Pilar in Paulo Coelho's *By the River Piedra I Sat Down and Wept* is shown.

#### 4.2 Findings

Authenticity is a state when one resolve to chooses one "own-most" possibility for being. It made possibly by at least three features based on Heidegger's philosophy: lost in the they, *Angst* and conscience call, and resoluteness. This study revealed that the main character, Pilar experienced the quest for authenticity which signified by those three features. She was initially lost in the they wherein she appeared to be estranged from herself. She denied her dream to do something remarkable in her life and just took for granted the possibilities that seemed "obvious" for her.

She eventually felt the *Angst* intruded in her mind after she was enlightened by her childhood friend's, the seminarian, lectures which motivated

people to take risk and follow their dream. She resolved to open herself to face the unknown and to love again though it meant to lose control over the person she loved. She chose to let herself loving her friend again after so many years parted though it always at risk of disappointed because he was still in seminary.

However she was falling back to inauthentic mode of being as she tempted to uproot herself, fleeing from her routines and responsibility, and thus took advantage of her friend to start a completely brand new life and help him in his mission to convince the world about the feminine side of God.

But at the end her expectation was devastated after her friend's lost his gift to perform miracle of healing as he chose Pilar instead of seminary and decided to start an ordinary life with her. She was very disappointed but finally decided to resolve again to start everything from the very beginning and worked hard to make her dream come true. She was authentic at last because she was no longer blind about new possibility in life, she resolved to anticipate it but remained dwelling in her ordinary life.

### **4.3 Discussions**

#### **4.3.1 Lost in the they (*Das Man*)**

According to Heidegger (1996: 351) the self as being which is 'thrown' into the world or Dasein (the 'there' being) is initially and for the most part lost in the they. The 'they' here refers to anonymous mode of being which prescribes the kind of being in everydayness (Heidegger, 1996:127). They-self or *Das Man* is the term to define the average everyday way of being a self. It is distinguish

from the authentic Dasein in which the self has grasped itself and resolved to choose its ownmost possibility for being itself (Heidegger,1996:121). As the they-self, Dasein is still dispersed in the they, and thus must first find itself. As they-self also one is tended to fall into the inauthentic mode of being-with-other or as Heidegger calls “leaping in for another”. To leap-in for means to take another in a superficial way, superficial in that they are thus cut off from their freedom to choose themselves and constrained to be intransparent to themselves in seeing their concern and responsibility (Heidegger. 1996:137).

“Then the letters from my childhood friend began to arrive more frequently and **I was envious of the stamps from so many different places**. He seemed to know everything; he had sprouted wings, and now he roamed the world. Meanwhile, **I was simply trying to put down roots.**”(p.16)

From the passage above can be seen there is a gap between Pilar’s and her friend’s situations. In Pilar’s point of view her friend was seemed to have a life that was much more fascinating than the life that she led all along. Based on Heidegger (1996:119), They-self is characterized by averageness (*Durchschnittlichkeit*). In averageness the self is not concerned with its own Being, it flees in the face of itself. One who succumbs in averageness tends to level down all possibilities of being and does not think of himself as a distinct self but mere as a part of a network or a carrier of social role. Pilar’s determination *to put down roots* signifies how she simply levelled down her own possibilities and fled from herself as the matter of fact she was actually passionate about having freedom and being extraordinary just like what her childhood friend does. It can be seen from the

way she felt *envious* about him that seemed *to know everything, had sprouted wings* and *roamed the world*.

“In one, he wrote about wanting to enter a seminary and dedicate his life to prayer. I wrote him back, asking him to wait a bit, **urging him to experience more of his freedom before committing himself to something so serious.**” (P.16)

Pilar’s understanding about freedom as shown in the passage above seems to be shallow and only based on common interpretation. Her understanding about the meaning of freedom is still a freedom *from* instead of freedom *for*. In the realm of existentialism, freedom does not mean to be free from any commitment but free for choosing oneself and committing to something that one feels belong to (Solomon, 2000). It shows how Pilar still not came yet to resoluteness and tends to flee from herself as she just took the meaning of freedom superficially. In consequence she was not yet authentic being-with-other as a matter of fact her shallow understanding about the freedom led her to discourage her friend’s choice to dedicate his life.

*“...Every day , we try to pretend that we haven't perceived that moment, that it doesn't exist—that today is the same as yesterday and will be the same as tomorrow.... Pitiful is the person who is afraid of taking risks...perhaps this person will never be disappointed or disillusioned: perhaps she won't suffer the way people do when they have a dream to follow...”(p.21)*

The passage above is taken from the part of a lecture which delivered by Pilar’s childhood Friend, the seminarian. This part is seemed to be presented by Coelho

to indirectly describe the characterization of Pilar in the beginning of the story. It pictures how Pilar was a person who afraid of taking risk and preferred to deceive herself, seeing her days all just the same. This was done in order to *tranquillize* herself for fleeing from herself and levelling down her possibilities and surrendering in the averageness, *Perhaps this person will never be disappointed or disillusioned; perhaps she won't suffer the way people do when they have a dream to follow.* According to Heidegger (1996:177) tranquillity is something that motivated Dasein to level down itself to the 'averageness' of 'publicness' of the they. They-self offers tranquillity for in the They everything is made to seem familiar or 'in the best order', thus thinking of authentic potentiality for being is something of no importance, *'The supposition of the they that one is leading and sustaining a full and genuine "life" brings a tranquillization to Da-sein, for which everything is in "the best order" (ibid., p.166)... lost in the they, can linger in tranquillized familiarity' (ibid., p. 177).*

"He hesitated before he answered. "Yes. I have a different view of things: I believe in the feminine side of God."I sighed with relief. The woman was mistaken; **he couldn't be a seminarian because seminarians don't have such different views of things.**"(p.25)

Pilar's thinking about a seminarian as shown in the passage above shows how her interpretation about a seminarian was rather shallow and only based on common understanding. She generalized the possibilities of all seminarians and in this regard she levelled down the possibilities of her friend, thinking that her friend cannot be a seminarian because in contrary with traditional image of seminarian that commonly only believes the masculinity of God, her friend believed the

feminine said of God. Based on Heidegger (1996:165), they-self is characterized by ‘‘the publicness’’. In the publicness of the they, every possibilities of being is levelled down and understood merely in general look, ‘*Distantiality, averageness, and levelling down, as ways of being of the they, constitute what we know as "publicness."* *Publicness initially controls every way in which the world and Da-sein are interpreted, and it is always right, not because of an eminent and primary relation of being to "things," ...but because it does not get to "the heart of the matter, " because it is insensitive to every difference of level and genuineness. Publicness obscures everything, and then claims that what has been thus covered over is what is familiar and accessible to everybody*’ (Heidegger, 1996:119).

‘‘... How could he possibly be interested in spending time with someone **who feared the unknown, who preferred a secure job and a conventional marriage** to the life he led? **Poor me**, chattering away about friends from childhood and dusty memories of an insignificant village...’’ (p.33)

From the passages above, can be seen how Pilar levelled down herself and it makes her felt inferior compare to her friend that seemed has more fascinating experiences than her. The way she thought of herself, her life showed how she is indeed being dominated by the publicness. She judges her life as less valuable compare to what her friend had just because she preferred a *secure job, conventional married*, and staying in what she considered as *insignificant village*. This judgement to herself was rather shallow because she even has not yet ‘‘there’’, experiencing her life plan in concrete, but she already judged it and

ranked it showing that her judgement is only based on public opinion/common way of understanding.

**“But that was so many years ago—it was another life, a life whose innocence had opened my heart to all that was good. And now we were responsible adults. We had put away childish things.”** (p. 35)

As shown in the passage above, Pilar’s seemed only took for granted the common understanding about how a responsible adult should be. She thought that to be a responsible adult means to take away childish thing. However it is clear that she only accepted it to cover her own fear of taking risk, making it seemed as though it was wisdom of someone who knew what reality was.

*“I spend day after day with my texts and notebooks, making this superhuman effort just to purchase my own servitude, I thought. Why do I want that job? What does it offer me as a human being, as a woman?.... No, I can't think that way about my life. I'm going to have to return to it ..After all, when all is said and done, if you don't work, you don't eat. This is all a dream. It's going to end.”* (p.42)

Pilar’s monologue above revealed how she was a woman who just followed the path that seemed obvious for her. She told herself that she was like doing a *superhuman effort just to purchase her own servitude*. However, even when she finally realized there was something wrong in her way she just simply fled back to level down her possibilities, thinking that as a human being the most important and obvious thing that she needed to do was having daily bread and therefore such further questions about the meaning of her existence as a distinct self is something

of no importance. At this point can be seen how Pilar was still being dominated by the they because she prevented herself from grasping herself and being free to choose her ownmost possibility for being, *'Das Man has always kept Dasein from taking hold of these possibilities of Being. Das Man even hides the manner in which it has tacitly relieved Dasein of the burden of explicitly choosing these possibilities'* (Heidegger, 1996:312).

**“It was good to be here, meeting new people... I felt like I was really participating in the world. For at least this one night, I was no longer just seeing the real world through television or the newspapers. When I returned to Zaragoza, I'd have stories to tell.”**(p.43)

The passage above shows how Pilar oriented her action merely in order to seek for novelty. Her intentions of accepting her friend invitation was merely to have an impressive topic to share when she returned to her place, *“When I returned to Zaragoza, I'd have stories to tell.”* Moreover Pilar's idea of *“really participating in the world”* is indeed showing how her understanding was still superficial. She considered the *real world* was that which she saw in the television or newspaper rather than what she truly encountered every day, *“For at least this one night, I was no longer just seeing the real world through television or the newspapers.”* In this regard Pilar apparently was more fascinated by the mundane things and new things rather than the world that she used to know. It made her driven all along by her curiosity to seek for novelty. According to Heidegger (1996:126) they-self is characterized by curiosity (*Neugier*) as this curiosity leads to distraction or novelty which indicates one's intention to flee from oneself, *‘when*



*curiosity has become free, it takes care to see not in order to understand what it sees, that is, to come to a being toward it, but only in order to see. The care of seeing is not concerned with comprehending and knowingly being in the truth, but with possibilities of abandoning itself to the world. Consequently, it also does not seek the leisure of reflective staying, but rather restlessness and excitement from continual novelty and changing encounters'* (Heidegger, 1996:161).

**“The love he was talking about only exists in fairy tales. In real life, love has to be possible. Even if it is not returned right away, love can only survive when the hope exists that you will be able to win over the person you desire. Anything else is fantasy.”** (p.45)

From Pilar’s point of view about love as shown in the passage above, it can be seen how her interpretation about love was rather closed off. It indicates how she was still dominated by the publicness because she was blind about other possibility. Heidegger (1996:181) explains that the public or average way of interpreting things ‘*has from the outset restricted the possible options of choice to the scope of what is familiar, attainable, feasible, to what is correct and proper. The levelling down of the possibilities of Dasein to what is initially available in an everyday way at the same time results in a phasing out of the possible as such. The average everydayness of taking care of things becomes blind to possibility and gets tranquillized with what is merely "real."*

**“But this weariness will pass. I'm going to want to get back to Zaragoza, where I have chosen to live. My studies are waiting for me... An easier life**

**waits for me, with children and grandchildren, with a clear budget and a yearly vacation. I don't know what his fears are,** but I know my own. I don't need new fears—**my own are enough.**''(p. 48)

The passage above shows how Pilar merely took for granted her decision because her fear about uncertain future was bigger than her enthusiasm. Her biggest fear was not having a stable life, of not fulfilling the social expectation. She tried to attain the image of an ideal life that she knew in common, a kind of life that seemed accessible and obvious for every woman that was having a husband, raising a family, making clear budget and arranging yearly vacation. Her decision here shows how she was still dominated by the publicness or the they which made her to think that her situation was closed off and even prevented her from taking care for her friend. According to Heidegger (1996:276) '*For the they, however, situation is essentially closed off. The they knows only the "general situation," loses itself in the nearest "opportunities,"*'.

*'the old man might call the village police, I thought. Trespassers in the chapel! Thieves! They're breaking the law! The oldman had said the chapel was closed, that visiting hours were over. He's a poor old man unable to keep us from going in. And the police will be tough on us because we offended a feeble old man.'*'' (p.57)

The passage above indicates Pilar's inauthentic way of being-with-other. She felt guilty not because she truly had done something wrong to the old man but merely because she was afraid of what others' might think about her. As a matter of fact, the old man who forbade her to see the chapel actually had no points for forbidding her and actually just wanted to drag her into a playing role game.

However though Pilar had acknowledged his intention she just agreed politely instead of helping him out from his pretention. She merely did something that was considered as 'good' rather than what she personally believed as 'right'. This shows how Pilar was still dominated by the they as she prevented herself to take action because it was not common and not good to argue with an old man. She was more afraid of losing reputation rather than losing her true self at that moment.

“...**‘Don't be frightened, Pilar. Don't just fall into playing a role... other people also 'invite' us to behave like victims, when they complain about the unfairness of life, for example.. and ask us to participate...Be careful. When you join in that game, you always wind up losing.’**..”(p.58)

This Pilar's friend suggestion shows how Pilar was falling into "playing role" and in so doing she always winded up losing. According to Heidegger, (1962:40) the authentic self or *Dasein* can potentially lose and win itself or even "*can never and only 'apparently' win itself*. When *Dasein* wins itself in which it is capable of taking hold of itself and choosing its "ownmost" possibility, it is the moment when *Dasein* is being authentic. Conversely, *Dasein* is being inauthentic when it loses itself or has not yet gained itself and get lost in the public world of the they (*Das-Man*).

**“I've paid a considerable price for the little I have gained. I've been forced to deny myself many things I've wanted, to abandon so many roads that were open to me. I've sacrificed my dreams in the name of a larger dream—a peaceful soul. I didn't want to give up that peace.”**(p. 60)

As shown in the passage above, Pilar realized she had denied herself and abandoned many chances that open for her just for the sake of tranquillity, *a peaceful soul*. This shows how Pilar has been fleeing from herself and being estranged to herself at last. Based on Heidegger (1996:235) estrangement is what characterized the lostness in the they.

**“I was tired of playing the child and acting the way many of my friends did—the ones who are afraid that love is impossible without even knowing what love is..”** (p. 67)

Pilar’s remarks above shows how she has been lost in the publicness of the they as she was just realizing that *she was playing the child and acting the way many of friends did...who are afraid that love is impossible without even knowing what love is*. That reveals how she only acts based on the public understanding about love that she gained from her friends.

**“....”I never said that your world is mad. Maybe it's mine that's crazy. I mean, here I am, spending the most crucial time of my life concentrating on textbooks and courses that won't help me at all to escape from the place I already know too well.”**(p.89)

This dialogue indicates how Pilar wants to flee from herself. This shows how Pilar just took granted her life and by the time she listened to her friend’s story about his life that sounded so extraordinary, Pilar tempted to overlook her own life and escape from her routine. She thought that her world has been too well understood thus no longer made her curious. Although in fact she never truly understood it in the first place. This shows how she was merely driven by curiosity and the needs

to seek for novelty which signifies her lostness in the they. Heidegger explains (1996:161) that ‘‘[Curiosity] makes sure of knowing, but just in order to have known. Curiosity is everywhere and nowhere. This mode of being-in-the-world reveals a new kind of being of everyday *Da-sein*, one in which it constantly uproots itself.’’

‘‘..Do you know the exercise of the Other?...***The Other is the one who taught me what I should be like, but not what I am.*** The Other believes that it is our obligation to spend our entire life thinking about how to get our hands on as much money as possible so that we will not die of hunger when we are old...’’ (p.70)

The story about The Other which is told by Pilar’s friend, the seminarian above seemed to be presented by Coelho to give an analogy of Pilar’s inauthentic self which has dominated her all along. Here the character of the Other in the analogy above seems to have similarity to the concept of They-self in Heidegger’s language. ***The Other is the one who taught me what I should be like, but not what I am***, this description has similar character with Heidegger’s notion of the inauthentic Dasein or They-self. For Heidegger (1996:121) They-self is the everyday way of being a self of Dasein. This self is not authentic yet but it is not necessarily something that Dasein must detach from as ‘‘*the they itself for the sake of which Dasein is every day, articulates the referential context of significance*’’. In a way, They-self has the same character as Coelho’s The Other here for it prescribes what one should be like based on the shared/common understanding but it never really tells one about who one is in the first place as a distinct or unique existence.

“Love had found me, despite the barricade that the Other had built across a quiet street in Zaragoza, **a barricade of preconceived ideas, stubborn opinions, and textbooks.**” (p.97)

This passage reveals that Pilar had been carried out all along by the Other, or the part of herself which prescribes a set of idealism which led her to be so close off and impersonal. At this point it can be seen that Pilar has been being lost in the they as she let herself dominated by the impersonal understanding and become estranged to herself at last. But at this point also can be seen how she started to open herself.

“...I was in love with a man who was capable of performing cures.... **Was I distracting him from his mission just because it was at odds with my image of a house with white curtains, cherished records, and favorite books?**” (p.156)

The passage above reveals how Pilar has tended to control her friend's life and prevented him from taking his own decision. Her image of a good life that only based on the common possibility rendered her to distract her friend from choosing himself just because it seemed not familiar with the image of ideal life that she tried to attain. This reveals how she tend to be inauthentic in being-with-other as the matter of fact she is more tempted to control her friend and take advantage of him to an (seemingly) ideal and easier life.

““...why not be like the mountains?”“Maybe because **the fate of mountains is terrible,**” I answered. **“They are destined to look out at the same scene forever...** I was studying to become a mountain... I had put everything in its proper place...”(p.175)

This dialogue reveals how Pilar was merely taking for granted the possibilities for life that seems obvious to her in the beginning. She describes that kind possibility of being as becoming a mountain. Her opinion about that kind of life was terrible and she no longer wanted to be like it. However her reason of not wanting it anymore was just because she is afraid of being *destined to look out at the same scene forever*. In this regard, it can be seen that even after she had come to realize the importance of grasping herself and finding the best way where she feels belong but her purpose was still dominated by the needs for novelty, for merely seeing a constant changing situation and fleeing from a routine. She was then afraid of coming back to her routines where she thought everything were all just the same everyday. Heidegger (1996:161) states that *‘Essentially de-distancing, it provides new possibilities of de-distancing for itself, that is, it tends to leave the things nearest at hand for a distant and strange world. Care turns into taking care of possibilities, resting and staying to see the "world" only its outward appearance.’*

**‘... I need to break with my past once and for all. If we go back to Zaragoza, I might begin to think I'm making a mistake,... And then if I pass my exams, I won't want to leave Zaragoza. No, no, I can't go back. I need to burn the bridges that connect me with the woman I was.’**(p.187)

Pilar's dialogue above shows how she was still not come to resoluteness yet. According to Heidegger irresoluteness is what characterized They-self, or inauthentic Dasein. It is distinguished from authentic Dasein which has liberate itself through an act of resolving. Heidegger explains (1996:275) *‘Resolution*

*does not escape from "reality," but first discovers what is factually possible in such a way that it grasps it as it is possible as one's ownmost potentiality-of being in the they.'* Pilar just wanted to escape from reality, from going back to her routines. She does not want to commit to her routines anymore and neither she has gained a confidence to take a new path as she still worried that she would change her mind and turned to see that her decision to try a new possibilities was just a mistake if she returned to her routines. It shows beside *'not-staying with what is nearest'* she was also *'never dwelling anywhere'* (ibid., 161)

“...”The first man who climbed the highest peak in the Pyrenees must have felt **that a life without that kind of adventure would lack grace.**” “What do you mean when you use the word *grace*?... It's one thing to feel that you are on the right path, but it's another to think that yours is the only path...” (p.203)

The dialogues above show how Pilar has tended to leap in for the other in which she thought that her path was the only path that right. In this regard she does not liberate other to be in their ownmost potentiality for being themselves she levelled down the possibilities of the others, thinking that the life that ordinary people have in common is lacking of grace.

“I don't care about that house!..., trying not to shout. “I want to go with you, to be with you in your struggle. **I want to be one of those who does something for the first time.** Don't you understand? You've given me back my faith!”(p.203)



Pilar's dialogue above shows how she was obsessed about being the one who does something for the first time. It revealed that her intention to help her friend in his missionary mission to convince people about the feminine side of God was just her pretention for what she thought about life without adventurous was lacking of grace. She wanted to make the world see her by being someone who does something for the first time and thought that she could take advantage of her friend who was a revolutionary and was a direct disciple of the Virgin Mary, and had a special gift to perform cures. It reveals how Pilar was dominated by the they and driven along by her desire for novelty which made her tempted to take others superficially. As Heidegger (1996:163) states that *'Being-with-one-another in the they is not at all a self-contained, indifferent side-by-sideness, but a tense, ambiguous keeping track of each other, a secretive, reciprocal listening-in. Under the mask of the for-one-another, the against-one-another is at play.'*

#### **4.3.2 Angst and call conscience**

According to Heidegger (1996:172) *Angst* is a basic mood (*Grundstimmung*) which summons Dasein from its "lostness" in the they. In *Angst* one finds everything uncanny or simply feels as if not at home. *Angst* is different from fear for what *Angst* is about is not innerworldly things but one's "thrownness" in the world. *Angst* reveals to Dasein its fundamental feature as *being-possible*. It calls Dasein for *"being free for the freedom of choosing and grasping itself."* (ibid., 1996:176)

“ ...I could have explained that I had to run and catch the last bus back to Zaragoza. ***I could have***. What does this phrase mean? At any given moment in our lives, there are certain things that could have happened but didn't. **The magic moments go unrecognized**, and then suddenly, the hand of destiny changes everything. “(23)

The passage above shows how Pilar begun to feels uncanny. She suddenly wonder about the meaning of “***I could have***”. She realizes that she actually could have done something better, that she actually could be possible to do something that she really wanted to be. According to Heidegger (1996:176) ‘*Angst discloses Da-sein as being-possible*’.

*‘Sometimes an uncontrollable feeling of sadness grips us, he said. We recognize that the magic moment of the day has passed and that we've done nothing about it....We have to listen to the child we once were, the child who still exists inside us....—even if this means that we act in ways we are not used to, in ways that may seem foolish to others.... If we do not lose contact with that child, we will not lose contact with life.’* (p.39)

The passages above which is taken from Pilar’s friend’s, the seminarian’s, second lecture seems gives the analogy for *Angst* as the ‘***uncontrollable feeling of sadness***.’” In the his speech above, he tells about the voice of “***the child we once were***”, who remind one to keep the enthusiasm alive, suggesting that “***If we do not lose contact with that child, we will not lose contact with life***.” This concept of the voice of child which Coelho presented through the seminarian’s lecture has similar character with the concept of call conscience that Heidegger proposed. Heidegger (1996:249) states that “*The call of conscience has the character of summoning Da-sein to its ownmost potentiality-of-being-a-self, by summoning*

*it to its ownmost quality of being a lack.*” Moreover, the character of Coelho’s concept of the inner child’s voice which is sometimes demand something that not common also similar with the character of Heidegger’s call conscience’s which according to him is “against our expectations and even against our will”(ibid. p.254).

“For four days, **I had tried to ignore my heart's voice, but it had grown louder and louder, and the Other had become desperate.** In the furthest corner of my soul, **my true self still existed,** and I still believed in my dreams. Before the Other could say a word, I had accepted the ride with him. I had accepted the invitation to travel with him and to take the risks involved.” (p.97)

However though she had heard the voice of her inner child, at first she just ignored that voice for several times, “*For four days, I had tried to ignore my heart's voice.*” But the more she suppressed that voice and listened to the Other (her inauthentic self), it became “*louder and louder*” instead. It finally led her to accept her friend’s invitation to go with him and take the risk of trying something that she has never planned before, “*I had accepted the ride with him. I had accepted the invitation to travel with him and to take the risks involved.*” Based on Heidegger (1996:253 ) conscience call summons to the they-self in its self. it is the summons of the self to its potentiality-of-being-a-self, and thus calls Dasein forth to its possibilities.

“*I spend day after day with my texts and notebooks, making this superhuman effort just to purchase my own servitude, I thought. Why do I want that job? What does it offer me as a human being, as a woman?*”(p.42)

The passage above shows how Pilar began to feel anxious about her freedom to choose herself. She questioned all of her efforts that she had done to get the job that she aimed to. She started to wonder the meaning of her existence as a distinct human being, as a woman. In this regard she came to realize the fact that she is basically “thrown” without knowing exactly the meaning of her existence. And it made her questioning what the job she was aimed to, could promise to make her life felt meaningful. She also started to feel guilty to herself as she realizes that she actually never truly considered about her freedom, seeing all of her woks hard as merely her *own* “*servitude.*” . Based on Heidegger (1996: 273) the call conscience appeals Dasein to be guilty for “fleeing” from oneself and succumb in the impersonal way of being or They-Self (ibid.,1996:273).

“On the way back to the car, I became confused again. Maybe it was the sun—but no, it was autumn, and the sun was weak. Perhaps the old man—but he disappeared a while ago. **All this was so new to me. Life takes us by surprise and orders us to move toward the unknown—even when we don't want to and when we think we don't need to. I tried to concentrate on the scenery, but I couldn't focus on the olive groves,** the village atop the mountain, the chapel with the old man at the gate. **All of it was so unfamiliar.**” (p.62)

Pilar’s monologue above shows how she felt uncanny, so unfamiliar but she could not point out exactly what made her felt that way, “ *Maybe it was the sun—but no, it was autumn, and the sun was weak. Perhaps the old man—but he disappeared a while ago. All this was so new to me.*” This is happened after her friend comforted her when she was frightened after they both had trespassed a

chapel against the old man who prohibited them without a clear reason. At that time the seminarian taught her to be aware of playing a role and to be brave to fight for what she wants. This shows how Pilar indeed began to feel the *Angst*. She had felt fear before for arguing with an old man and it had made her so tense but in the way back to the car as shown in the passage above she felt something that was different. According to Heidegger (1996:173) *Angst* is different from fear, because in *Angst* one cannot find concrete object which makes it anxious about. *Angst* is basically calm and collected while fear usually makes one loses his heads (ibid. p.342). As in the passage above, Pilar was appeared relatively calm, it was just she found everything uncanny, unfamiliar.

""To bring him out of his trance. To tell him how much I like you. To say that I give my blessing to your union. I want to do that here, in this place, which for him is sacred." **I began to feel sick with an inexplicable fear.** "I have to think, Padre. I don't know if this is right."...**I was feeling more and more anxious.** "Let's not disturb him," I said. "Let him finish his contemplation."" (p.171)

The dialogues between Pilar and the Padre above show how Pilar was feeling the *Angst*. She described the feeling as ‘‘*an inexplicable fear*’’. She felt this way as she saw her friend’s, in the midst of his trance, was going to make his decision. Instead of following the Padre’s suggestion to take him out from his trance immediately, Pilar let him contemplating instead. In this regard can be seen that Pilar’s feeling of fear was not necessarily fear about the future but the fear of restraining her friend’s freedom to choose himself. It signifies the guilt appeal in Pilar. The guilty toward herself because she primordially believed that to truly

love means to lose control over the loved one, *“For when those walls come down, then love takes over, and it no longer matters what is possible or impossible; it doesn't even matter whether we can keep the loved one at our side. To love is to lose control...”*(p.49). According to Heidegger (1996:282) *Angst* is characterized by the guilty appeal to oneself. In *Angst* Dasein realizes its feature as *being-guilty*, this not necessarily a guilt that come because one does something which public considered wrong but it is precisely about not being oneself, about denying one authentic self.

**“He sat there looking at the river, while I went on writing. The entire morning passed that way—without a word—and I recalled the silence of a night near a well when I'd suddenly realized that I loved him.”** (p.219)

The passages above show how Pilar had listened to her conscience call, the call that teold her the truth that she loves her friend. The call that Pilar heard did not involve any words but somehow it gave her something to understand, that was the true that she loves her friend. She realized it in the silence, the specific silence which moved her heart. *The entire morning passed that way—without a word—and I recalled the silence of a night near a well when I'd suddenly realized that I loved him.* Heidegger (1996:273) states that *“conscience speaks solely and constantly in the mode of silence.*

### 4.3.3 Resoluteness

Resoluteness is the mode of being in which one has grasped one's possibility for being authentic self and as well as authentic being-with-other as

Heidegger (1996:334) insists that *“Only by authentically Being-their-Selves in resoluteness can people authentically be with one another.”* In resoluteness one constantly maintains its on-going task to be authentic instead of fleeing from oneself and going astray in the publicness of the they. However being resolute does not mean detach oneself from the they, it is just about finding the possible way where one feels belong while it has to keep remain being in the they. *‘Resolution does not escape from “reality,” but first discovers what is factually possible in such a way that it grasps it as it is possible as one’s ownmost potentiality-of-being in the they’* (Heidegger, 1996:275).

*“...for this night was special: it was the first night in many years that I had not planned. What a joy! When I’d decided to go to Madrid, I had been in control of my actions and my feelings. Now, suddenly, all that had changed. As I listened to what he was saying—and felt myself growing closer to him—I was more and more convinced that he was right: there are moments when you have to take a risk, to do crazy things.”* (p.41)

The passage above indicates Pilar’s resoluteness in the way she resolved to express herself freely without worrying too much about what people think about her. She could enjoy herself at last and felt *“no no guilt, no fear, no embarrassment’* and even more convinced that there are moments when sometimes she has to face the unexpected things. She finally took action after she was inspired by her friend, the seminarian who motivated her to take the risk and to be true to herself. As she resolved to free herself and let the others’ opinion be, she could at last made the situation comes alive and enjoyable to her.

“...I am just like everyone else who listens to their heart: a person who is enchanted by the mystery of life...It's just that the Other, afraid of disappointment, kept me from taking action...**And there are defeats. No one can avoid them. But it's better to lose some of the battles in the struggle for your dreams than to be defeated without ever even knowing what you're fighting for..**””(p.71)

The passage above tells about a part of the story of the Other which is delivered by the Pilar's friend. This story is what later inspired Pilar to resolve and grasp her authentic self. This part of the story specifically tells about a man who finally resolves to choose himself and leaves the dictatorship of his dark side namely the Other. He resolved and found his authentic self again which is enchanted by the mystery of life and feels enthusiastic for what he does. Although he also knows the pain and the possibility of failures but it does not stop him from being free to choose himself.

*“Subject closed, I thought. Our being together for these three days has been enough to change his mind. **My pride was a bit wounded, but my heart was relieved.** Do I really want this?* I asked myself. I realized that I was already beginning to sense the storms brought on by the winds of love. I had already begun to feel the break in the dam. “(p.75)

The passage above shows how Pilar had resolved to say what she thought about love although it could possibly turn her friend's impression to be negative on her. In this regard Pilar had succeeded to make her selfhood become authentic and as well as her way of relating to his friend as she did not try to control his opinion for that moment.



“..We could be silent for a while because we'd know we had the rest of our lives together for conversation. I wouldn't have to worry about serious matters, about difficult decisions and hard words. **We sat there in silence...This was the first time we'd been silent for so long. It was not the awkward silence of the trip from Madrid to Bilbao. And not the silence of my fearful heart when we were in the chapel near San Martin de Unx. This was a silence that spoke for itself.** A silence that said we no longer needed to explain things to each other.” (77)

This passage above signifies that Pilar had grasped her authentic way of being herself and being with other. She usually not felt convenient in the silence and thought that silence was always awkward thus she often forced to talk anything in order to break the silence. In the forcefully conversation she rarely understood her friend and herself in the way she did in the silence as shown in the passage above. In this silence she even realized that she loved her friend for true (it revealed latter in the epilogue). Pilar's thought about silence was merely shallow and only based on the common understanding which often led her to relate to her friend superficially. However as shows in the passage above, she finally opened herself for more genuine understanding and free herself for being the way she felt belong to at that time even though it seemed uncommon to her to be remained in silence and understood each other in silence instead of long conversation, *'This was a silence that spoke for itself. A silence that said we no longer needed to explain things to each other'*.

“Before I fell asleep, I decided I would do what he called the "exercise of the Other."... I began to imagine how I would like to be living right at that moment. I wanted to be happy, curious, joyful—living every moment intensely, drinking the water of life thirstily. Believing again in my dreams. Able to fight for what I wanted. Loving a man who loved me.... **Yes, that**

**was the woman I wanted to be—the woman who was suddenly presenting herself and becoming me.”(92)**

The passage above reveals the moment when Pilar finally resolved as she realized her ownmost possibility to be herself who feels so alive, believes in her dream and loves the man that loved her. The passage above shows the moment when Pilar finally resolved to be the best version of herself. This revelation she gained as she tried to contemplate herself, doing what she called “the exercise of the Other”. She observed herself that had been long alienated and carried out all along by “the Other”. In this regard the exercise of the other which Pilar try to practice can be seen as what Heidegger (1996:216) explains as moment of wanting-to-have-a-conscience, at this moment Da-sein involves its genuinely existential interpretation and in this moment Dasein is brought to the insight of an authentic potentiality-of-being.

**“But love is always new. Regardless of whether we love once, twice, or a dozen times in our life, we always face a brand-new situation. Love can consign us to hell or to paradise, but it always takes us somewhere. We simply have to accept it, because it is what nourishes our existence... We have to take love where we find it, even if that means hours, days, weeks of disappointment and sadness.” (93)**

The passage above shows Pilar resolution to truly love again though it might be risky or even might turn to be a disappointment. In this sense, Pilar has resolve but at the same time remained open to let everything be the way it has to be.

*“If pain must come, may it come quickly. Because I have a life to live, and I need to live it in the best way possible. If he has to make a choice, may he*

*make it now. Then I will either wait for him or forget him. Waiting is painful. Forgetting is painful. **But not knowing which to do is the worst kind of suffering.***' (122)

This signifies Pilar's resoluteness. She resolved to fight for what she truly wanted that was to love her friend again so that she could feel alive as long as she live "***I have a life to live, and I need to live it in the best way possible.***" She refused to live mechanically, live without knowing what she was going to. At that time also she liberated her friend to choose what he wanted to be.

"That well brought many people here, with their hopes and dreams and conflicts. Someone dared to look for water, water was found, and people gathered where it flowed.... **I've never dug a well. But I'm trying to do that now, and I don't want to forget what the risks are.**" (p.144)

The well in the Pilar's dialogue above symbolize a new and unique possibilities that everyone could make real. To realize it one must dare to work hard. The passage above reveals how Pilar was never dare to work hard for a new possibilities before, but she finally resolve to make it real, to choose her unique possibilities or as she symbolized as "***dug a well***".

***'.. Break the glass, I thought to myself, because it's a symbolic gesture....Our parents taught us to be careful with glasses and with our bodies. They taught us that the passions of childhood are impossible, that we should not flee from priests, that people cannot perform miracles, and that no one leaves on a journey without knowing where they are going. Break the glass, please—and free us from all these damned rules, from needing to find an explanation for everything, from doing only what others approve of.'*** (p.183)

This passage shows Pilar's resoluteness which she expressed through a symbolize gesture of breaking the glass. By breaking the glass she meant to free herself from the blind mechanical acceptance of public opinion. She understood that breaking the glass was actually not a very serious thing but it somehow becomes taboo, *"..Our universe requires that we avoid letting glasses fall to the floor. But when we break them by accident, we realize that it's not very serious.."*. She used it to analogize how the shared/common understanding had obscured and levelled down people's possibilities, *"..They taught us that the passions of childhood are impossible, that we should not flee from priests, that people cannot perform miracles, and that no one leaves on a journey without knowing where they are going.."* But she resolves to resist from those given normativity and frees herself to do what she truly wanted even without others' approval.

**" But I didn't want to be that way anymore. Fate had returned to me what had been mine and now offered me the chance to change myself and the world....**Now all the mountains had been conquered and astronauts had walked in space. There were no more islands on earth—no matter how small—left to be discovered. **But there were still great adventures of the spirit, and one of them was being offered to me now.** It was a blessing..... Someday people will realize that men and women are capable of speaking the language of the angels—that all of us are possessed of the gifts of the Holy Spirit and that we can perform miracles, cure, prophesy, and understand." (p.194)

The passage above shows the dream that Pilar tried to achieve. She had determined to choose her ownmost possibility that was to be the one who able to convince people about the gifts of the Holy Spirit that are inherited in each of them, about the possibility of performing miracle, cure, prophesy and understand.

She resolves to make it real though it seemed impossible or unfamiliar to the people in general.

“Now I would have to "play a role," as he had taught me when the old man had barred us from the church..... **There's nothing wrong with doing this, I told myself. This is not a script based on frustration but on happiness. everything to be as what it has to be** “ *If he has to make a choice, may he make it now. Then I will either wait for him or forget him.*”” (p.200)

This shows how Pilar finally understand that she it is alright to play role as long as it based on the feeling of happiness instead of frustration. She takes hold of herself and resolve to not to be occupied by the role she played. She has modified the common normativity, making it be her own and no longer blind about the fact that it just meaningful in shared practices and not necessarily the essence.

“One morning, when I had almost finished the manuscript, I heard the sound of a car. My heart leaped, but I didn't want to believe it. I felt free again, ready to return to the world and be a part of it once again. **The worst had passed, although the sadness remained.**” (p.218)

This shows how Pilar at the end decides to resolve again though she had been devastated by the lost of her friend's gift to perform miracle that devastated her expectation. As shown in her words above which says that she felt “**ready to return to the world and be a part of it once again**” and had accepted the fact and let everything be, “**The worst had passed, although the sadness remained.**”

“”But after the psalmist cries with longing for the land of his dreams, he promises himself, ***If I forget you, O Jerusalem, let my right hand forget its skill. Let my tongue cling to the roof of my mouth, if I do not exalt***

*Jerusalem.*" I smiled again. "I had forgotten, and you brought it back to me"...Do you think your gift has returned?" I asked. "I don't know. But the Goddess has always given me **a second chance in life**. And She is giving me that with you. She will help me to find my path again." **"Our path."** **"Yes, ours."** He took my hands and lifted me to my feet. **"Go and get your things," he said. "Dreams mean work."**" (p.222)

At the end, she finally resolves to never forget her dream though she has to go back to her routines again. Her resoluteness is symbolized through the psalm that Coelho presented which tells about the promises of the psalmist to always remember the land of his dreams. In the passages above it is also revealed how Pilar's resoluteness has reminded her friend to believe in his dream again. And both finally resolve to keep their dream alive and work hard for it as implied in the closing sentence which said by Pilar's friend, *"Dreams mean work."* Pilar's act of convincing her friend to make a path for their dream shows how her resoluteness indeed has rendered him to resolve too, and be in his ownmost potentiality-for-Being. As Heidegger (1996:334) states that *Dasein's resoluteness toward itself is what first makes it possible to let the Others who are with it "be" in their ownmost potentiality-for-Being, and co-disclose this potentiality in the solicitude which leaps forth and liberates. When Dasein is resolute, it can become the 'conscience' of Others.*