



## Spirituality Reflections in Three Select Indian Novels: The Guide, The Hayawadana and Gora

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**Abstract-** Spirituality is above and beyond materialism. It is about self-consciousness. The wings of Spirituality are spread through various ways as self-recognition self-realization and self-transformation. Spiritual elements can be viewed from both the philosophical and sophisticated perspectives. The paper explores the reflections of spiritual elements in three select Indian novels: the Guide, the Hayawadana and Gora. The novels reflect the openness and self-realization in characters of these three novels, through the Spirituality, where the transformation is shown in the behaviors of protagonists of these novels through which they become ordinary humans to noble men. The researcher has divided the reflections of Spirituality into self-recognition, self-Introspection, and self-realization. The exploration of this study done in three different parts: recognition of self, introspection of self and self-realization and enlightenment. Spirituality does not contain in a single movement. Its effects are felt in the devotional which underpins the universal openness furthered by the sense of pleasure that arises and which must then be alleviated by finding the real truth. This attempt is itself reflecting spirituality.

**Keywords: Introspection, Realization, Spiritualization. Transformation.**

### I. REVIEW OF LITERATURE

The concept of spirituality has mentioned in various ways by many authors. Many of them showcased the concept of Spirituality with religion with working aspects with various other perspectives, and few have differentiated with the spirituality with religion. The current research paper the researcher has used spirituality with regards to the human mind and reflections of human nature by spiritual thoughts. In this concept the reflections of spirituality in human mind falls in to three main stages. 1. Self-Introspection 2. Self-Realization 3. Self-transformation. Spirituality has been described as a process and sacred journey. It is a personal quest to find meaning and purpose of life.

Spirituality is infusing of spirit in one's life. It has unique characteristics. Trans - mural qualifies as love, compassion, peace, hope, wellness, wholeness and finally transcendence of human behavior. It's about a person's inner quality and attributions which are abstract. At the outset, spirituality can be defined as a journey of self-discovery, which allows a person to experience the transcendent meaning in life, expressed as a search for the sacred (God, nature, family, etc.), whatever gives a person a sense of meaning and purpose of life (Puchalski et al., 2004; Richardson, 2014). Spirituality is beyond the physical and materialistic frontiers. The wings of Spirituality are boundless and it has the attribute of having universality and divinity in it. Before the spirituality caste, creed, region, religion, color, material and sensual pleasures are not at all considered. Religion is considered an outward expression/practice of a particular spiritual understanding or organized system of beliefs, values, codes of conduct and rituals (Koenig et al., 2001). Spirituality is an eye opener to the world of real and permanent truth and happiness. Religion is considered a covenant faith community that can enhance the search for the sacred and promotes morality (Dollahite, 1998; Emmons and Paloutzian, 2003). The real truth and happiness comes through self-recognition and self-questioning which is called self-introspection. Self-introspection is a process profoundly related to personal search in identifying self and realization. An individual human being can be spiritual without assigning to a specific

faith belief or religion, as spirituality is unique, described as the 'inner self', embedded in everyday and inner life, used in daily interactions and as daily support, associated with higher rates of social support and lower levels of depression, possessing different meanings to different people and changing through phases of life (Bailey et al., 2009; Bennett and Shepherd, 2012; Bush and Bruni, 2008; Edwards et al., 2010; Long, 2011; Sinclair et al., 2006). Self-introspection helps human beings reach to the intangible universality by integrating noble thoughts that leads to divineness in humans. The divine self considers Spiritual enlightenment is ultimate purpose of life. The Spiritually enlightened mind takes pleasure and pain as same. The Spiritually enlightened humans live life for others. Spirituality is personal, but also connected with others and with the world around, moved through the search of the meaning of life (Puchalski et al., 2004). They abstain from materialistic bonding and pleasures. Their perspective towards life is universal and global rather than individual. As the Bhagavad Githa says. "he who performs all actions as his duty without a desire for their fruits is the true Sanyasi or yogi as well, and not one who shrinks his duties like sacrifice, rites and social service". The spirituality enlightened humans are reluctant to physical and temporary worldly bonding where as they have control over mind, discipline on self-deeds, patience towards the materialistic temper, composure of mind on illusions, suppress pride and ego have plenty of forgiveness and they have only a deep desire for divinity in humanity is known as 'AhamBrahmasmi'. This term is used in Hindu and yoga philosophy to describe the unity of the soul with Brahman (the Absolute). According to several commentaries by Shankaracharya, Narayana Guru and several thinkers and spiritual leaders, the essence of all Upanishads is the same and all the Mahaavaakyas essentially say the same in a concise form. "If we can have the realization that we are one with Brahman (reality), we can love each other and love all living and non-living beings. If I realize that you and I are part of Brahman, how can we hate or destroy each other? I am destroying myself when I attack the others." Within the Christian tradition, for example, Galatians 5 is often cited as contrasting the moral qualities of the good character (the so-called fruits of the Spirit) with the moral qualities of the bad character (the so-called works of the flesh). According to this tradition, the fruits of the Spirit include love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness and self-control. The works of the flesh, by way of contrast, include lewdness, hatred, and jealousy, outburst of anger, selfish ambitions, envy and drunkenness. It is a matter of proper empirical enquiry to test the extent to which religious and spiritual experiences may help to differentiate between individual differences in such qualities of character.

### **About RK Narayan's characters**

R.K.Narayan is one of the well-known writers in India. There are no good or bad characters in his works. The community life he is dealing with is neither "internally weak" nor "historically absolute". Here are presented the "strength and tenacity of life itself" (R.K. Narayan and the East West Theme, 235). In his novels, the chief protagonists traverse through the stages "from average to extraordinary and back again to a more poignant state of average" (The Average as the Positive: A Note on R. K. Narayan, 309). At one of the freak circumstances, his major protagonists shed their ordinary self and try to become extraordinary, only to bring pain, suffering and unrest to themselves and those around. Meenakshi Mukherjee calls it almost Puranic for it seems to suggest that a sudden change in man's life or position is not a fact of history, but rather "an aberration, an allusion or a bubble that is sure to burst" (The Twice Born Novels, 211). He just unfolds the situations in which people and events balance and condition one another, this is an adult vision of life of "things being neither particularly right nor wrong but just balancing themselves" (The Average as the Positive: A Note on R. K. Narayan, P. 310). He just unfolds the situations in which people and events balance and condition one another.

In R.K.Narayan's novels the common men are engrossed in their earthly affairs, become self-conscious. They come face to face with their inner being and thus realize the ultimate truth of which an ordinary mortal is entitled. His characters develop in the course of the development of the plot of the novels. Self-introspection and for that matter self-realization in Narayan is arrived generally through the interaction between various characters. Rosie in *The Guide* is the example for finding her life filled with complexity as her husband Marco does not fulfill her desires and he is like a snob to her. Her life from the very beginning reflects this helplessness. She always thinks like this, "I could never have imagined that one human being could ignore the presence of another human being so completely", (*The Guide*, 134). In fact this happens in modern life where every human being is busy in achieving worldly bonds and sensual pleasure by ignoring the real happiness in spirituality. "I followed him, day after day, like a dog-waiting on his grace. He ignored me totally..... I followed him like a shadow, leaving aside all my own pride and self-respect. I hoped that

ultimately he'd come round." (The Guide, 134) All these happen due to the lack of control over mind and desire for physical pleasures.

### **Reflections of Spirituality in Raju and Rosie in R.K.Narayan's *The Guide***

Spirituality is an amalgamated element. Spirituality is about love sometimes is about care wellbeing and individual sense of connectedness, education, knowledge and finally about realization. It's an integrated human attribute and its innate quality is connectedness of soul within the soul. When a human being experiences his or her inner self, that human being balances the rational emotional aspects. Spiritual enlightenment is envisioned through personal and communal identity, foster resilience, empathy and compassion.

Rosie's craving to fulfill her world desires develops reluctance towards Marco. Her fanciful mind searches for sympathetic words for her. She deeply expects someone to take care of her as she could not digest that her husband Marco neglects her. Hence, her desire for love for Raju comes from the hatredness of her husband Marco. She could succeed to fulfill her wishes and desires by building up the relationship with Raju. The materialistic and temporary satisfaction soothes her mind where she could not get it from her husband. She falls for Raju for his words, "I liked her to keep her in a citadel", (The Guide, 172).

Rosie's possessiveness towards Raju is based on fascination and illusion. However, her mind enlightens with the reality after some of the incidents when she becomes a famous Bharatha Natyam Dance with her new identity as Nalini she realizes and becomes insensitive towards worldly pleasures. Her love, compassion and desire for Raju now turn as hatredness when she knows the treacherous nature of Raju as he forges her husband's sign to get the gold ornaments which are sent by her husband Marco. From then her love towards Raju transforms as hatredness. She regrets for building up a relationship with Raju. Her words, "I feel like one of three parrots in a cage taken around village fairs or a performing monkey. (The Guide,181). She becomes insane by seeing all these worldly and physical bonding and finally realizes that they are all worthless.

When Raju is taken to jail he was very much distressed and he realizes his erratic nature towards Rosie. He introspect, "I was growing jealous of her self-reliance....her strength....her vitality" (The Guide, 199). That Introspection of Raju makes him realize, and such realization in Raju transforms him to think about the round philosophy of life. That Profound realization made him as a real holy man. He could not accept when villagers treat him as of Swamiji. He cannot deceive the credulous villagers, who have kept all their hopes on him for bringing water and clear the draught. He gets resigned to his fate. A glimmer of belief is now overtaking him that he is the chosen agent by the Gods in this great task of human welfare. He transformed to such an extent that he then even ready to sacrifice his life for the villagers who believed him as a Sanyasi. Raju thinks, "I am only doing what I have to do...My likes and dislikes do not count". (The Guide, 218).

Raju's self-realization, compassion, self-enlightenment and renunciation lead to make him normal man to maharishi before the villagers. Initially he was reluctant to be spiritual before villagers gradually his reluctance transformed into spirituality further led him to be maharishi where he could achieve Nirvana (the state of being free from suffering).

"He went down to the steps of the river, halting for breath on each step, and finally reached his basin of water. He stepped into it, shut his eyes and turned towards the mountain, his lips muttering the prayer..... It was difficult to hold Raju to his feet, as he had a tendency to flop down. They held him as if he were a baby. Raju opened his eyes, looked about, and said, "Velan, it's raining in the hills. I can feel it coming up under my feet, up my legs--" and with that he sagged down." (The Guide, P.221). At the end, Raju who transforms from a normal human being to a holy man was shown with excitement by all the villagers for his noble death for a noble reason. This sort of self-renunciation for humanity is shown in his character which is possible only through Self introspection and self-realization. At the end, the noble cause of Raju's sacrifice made him a spiritual human who understands the real truth and final destination. The spiritual pursuits are fulfilled by Raju's death for the sake of Dharma that holds the suffering humanity which reflects spirituality in human beings.

### **About Girish Karnad and his characters**

GirihKarnad's plays resemble the Indian culture with profound societal aspects. His works reflect mythology and folk culture. In Hayawadana, he takes the audience to recollect myths and legends of the Hindu religion in search of mind and soul. Infact, soul is whole consciousness, the force of life. Hence, a question comes in mind that where this self does fits exactly. Is it fits in the mind or in the body? Even this question revolves in every

human mind till date. However, a man's search for self is really complex to identify. According to Emmons (2000), spirituality helps a person to go beyond physical and material world to experience higher state of self-realization. GirihKarnad's plays entangled with spiritual thought process and wisdom is an inherently visible in religion. Hence, a man's search for his own self among a web of complex relationships is represented through a tangled relationship In Hayavadana by him.Devadutta, who is a man of mind and intellect, has a friend named Kapila who has steel like body. They both love Padmini who is an emblem of beauty. The unnatural desire of Padmini that she is fascinated for handsomeness,intellectualityDevadutta and robust body of Kapila. Man is always fascinated in the circumstances and works according to his own choice or will. In order to achieve the quest of her desire Padmini ultimately gets tangled in deviant cravings resulting in a state of confusion. In such situation, she feels of alienation mind, lack of spiritual idea, and her inner chaos, become impulsive. The anguishes, perpetual struggle to find meaning of real life and psychological complications in the behavior of her characteristics symbolize human beings' concern for the external human situations and domination of mind over soul. She ignores all spiritual morals in lust of her profound desire for world pleasures. The popularity of concept of spirituality is increasing exponentially in the field of human resource management. Both academicians and practitioners are looking at spirituality to solve modern day human resource challenges. Spirituality at work is about search for meaning or higher purpose, connectedness and transcendence

The search for completeness, reinforced through philosophical realization among, Kapila and Padmini, where Devadatta goes to a Kali temple and cuts off his head in sacrifice. Kapila too shows his loyalty to Devadatta by cutting his head. Left alone, Padmini decides to die, but she is saved by Goddess Kali who promises her to resurrect the men to life. This is of existential crisis of modern man who narrowed in intense psychological and philosophical conflicts by ignoring the spirituality due to which they are in the web of complex issues such as love, sexuality, identity and existentialism. All these lead human beings to be bottomless void in human realm which is very difficult to sustain in real world in order to achieve nobility. Moreover, their passionate longings end in the smoke. When Padmini decides to die, is saved by Goddess Kali who promises her to resurrect the men to life. But in her excitement, Padmini transposes the heads. There The question appears as who is her husband. This causes the identity conflict. Even, it becomes important for both from existentialist point of view. "You know, I'd always thought one had to use one's brain while wrestling or fencing or swimming. But this body just doesn't wait for thoughts, it acts!" (Act II, p. 43).

Convention sets principles in human life for peaceful livelihood while free will rebels against it and tends in temporary fulfillment of wish without care of self and others. But it affects present and future of the concerned persons, family members and society too. This kind of modal of behavior is risky to the human race as such. Its consequences are long life as Padmini's one incorrect wish makes to suffer her husband, child and a friend.Karnad's this play deals with psycho-social dimension of human identity crisis and reveals the fundamental ambiguity of human personality which is actually shaped. Basically incomplete and imperfect, the human beings search and strive for achieving the unattainable ideal of completeness and perfection. In this regard, normally the assistance is sought of some supernatural elements. However, these external agencies, in their effort to help, seem to cause complication or crisis, leading to tragic ends.

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### **About Rabindranath Tagore and his characters**

**Rabindranath Tagore's** Gora is proud of his higher caste and culture. He is always unwilling to reconcile to the fact that he had been fed, nursed and brought up by the maid servant Lachmi. The greatest part of his ignominy and misery is he always lowers her down due to his instinctive arrogance for being born in high class Hindu society. Gora being powerful advocate of Hinduism, which made him forgetful of the narrow orthodox and always negate Binoi. He even negates Binoi to have food in the household. His words reflect

his negation against them. "I must insist on it. It is impossible to take food in your room as long as you keep on chat Christian maid servant Lachmi." (Gora 29).

However, he realizes that the real power lies does not lie in external residence. However, the real power is in the soul which is liberated from the dogma and illusion. Gora transforms totally and becomes a complete man with the three main incidents with liberated and illuminated soul. The first incidence, when he observes the poor pilgrims who were in the distressful plight, Gora's mind gets illuminated while helping them out at that situation. The second incident is his realization is when he came to know about his birth secret. He realizes and says, "No I am not a Hindu", continued Gora. Today I have been told that I was a founding at the time of mutiny- my father was an Irish man! Today I am free Paresh Babu...I need no longer for being contaminated or becoming an outcaste-I shall not now have to look on the ground at every step to preserve my purity.....Today give me the *mantram* of that deity who belongs to all, Hindu Mussulman, Christian and Brahma alike- the doors to whose temple are never closed to any caste whatever- He who is not merely the God of the Hindus, but whom is the God of India herself. (Gora 861,865).

He tries to refashion his life with the spiritual domain. He refashions himself by going deeper into the problem where he welcomes the multiplicity of perspectives towards liberal humanism where common traits are shared together in all cultures. He is able to taste the real spiritual domain and could feel the real taste of the sweet of air under the name of humanism. "My mind is in an ecstasy with the deep and grand unity, which I have discovered, running through all of India's various manifestations and her manifold strivings, and this prevents, prevents me from shrinking to stand in the dust with the poorest and most ignorant of my countrymen. This message of India some may not that makes no difference in my feelings that I am one with all India, that all her people are mine: and I have no doubt that through all of them the spirit of India is secretly but constantly working." (Gora 224-25).

Gora Finally at the end of the novel, Rabindranath Tagore has brought forward the concept of real humanity. He succeeds to shift the view of Gora from orthodoxy to Humanity. The nationalism is also shifted to internationalism. Finally he has got the real identity. At the beginning of the novel, he used to consider himself orthodox Hindu Brahmin. Later on he came to know that he is the son of Irish woman and English man. Finally he becomes able to find out his real identity. He realized that that he is the only Indian. Religion, Caste, Category, class, territory and beliefs are secondary for him. He is an Indian and this is thing is most important for him than anything else.

Gora has been reconstructed himself with self-introspection and self-realization. At the outset his transportation leads together as cultural orientation with an assimilative spirit of mother India. According to Tagore, "Spiritual experience is analogous with cosmic consciousness and spiritual life is also life of action. As soon as a person acquires the soul consciousness, he perceives the inner being which transcends the ego and unifies itself with others and then there is experience of real joy. When spiritual vision soars higher, it shows analogies and affinities between the material world and the spiritual heaven, and finally leads to the paradise of truth, beauty and love. Spiritual things have no doubt to be spiritually discerned and realized."

## II. STUDY SELECTION

I have limited the current analysis to perspective study only, the spirituality makes human being to think good and do good by instigating them towards real truth by virtue of illuminated mind.

My paper has few limitations. First of all, it was limited to the transformation through spirituality in some of the protagonists in select works. If authors are more likely interested in publishing papers, there can be an opportunity to examine such concepts as to what extent these spiritual aspects can potentially enhance public health and elevate patients' resistance to disease. The further study can be done through multidimensional aspects which are associated with spirituality and its impact on reducing the mortality and health diseases.

## III. CONCLUSION

In Swami Bhajananda's words, "Human consciousness undergoes three types of transformation: transformation within the unconscious, transformation of the contents of the unconscious into the conscious, and transformation of the conscious into the super conscious. The first two types really belong to the province of moral life, and it is only the transformation of the conscious into the super conscious that is the

chief concern of spiritual life.” Transcendence is may be an element of all levels like Self introspection, self-realization, and self-transformation. However, the inner strength which includes one’s inner resources, awareness, consciousness and sense of sacred source. It’s in one’s inner core, where one experiences the vital standard indispensable feature unifying force and Transcendence.

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