

**ELIZABETH'S JOURNEY TO SEARCH FOR HER IDENTITY IN *EAT, PRAY,*  
*LOVE* NOVEL BY ELIZABETH GILBERT**

**A THESIS**

Submitted as Partial Fulfillment of the requirements for the Sarjana Degree of English  
Departement of Humanities UIN Sunan Ampel Surabaya



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SURABAYA  
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Declares that the thesis she wrote to fulfill the requirement for the degree of Sarjana Degree (S1) in English Departement, faculty of Arts and Humanities, State Islamic University Sunan Ampel Surabaya entitled “Elizabeth’s Journey to Search for Her Identity In *Eat, Pray, Love* by Elizabeth Gilbert” is truly my original work. It does not incorporate any materials previously written or published by another person except those indicated in quotations and bibliography. Due to this fact, I am the only person responsible for the thesis if there is any objection or claim from others.

Surabaya, 08<sup>th</sup> May 2018

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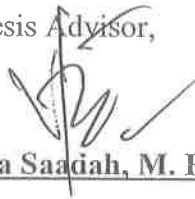
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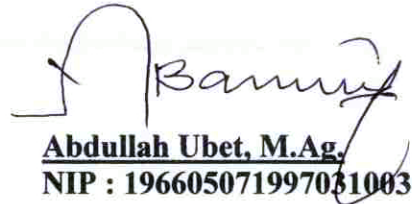
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## ABSTRACT

**Nikmatin, Alfi. 2018. Elizabeth's Journey to Search for Her Identity In *Eat, Pray, Love* by Elizabeth Gilbert.** Thesis. English Department. Faculty of Arts and Humanities. States Islamic University Sunan Ampel Surabaya.

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The thesis explains about Elizabeth's journey to search for her identity. The aim of this thesis is to describe Elizabeth's life to search for her existence through her journey to another countries, there are Italy, India, and Indonesia. Before Elizabeth went to those countries she experienced depression and despair because of her divorce with her husband, other than that, her husband brings all her wealth and she falls poor. The problem made her so depressed that she decided to go to the three countries she thought the countries had a good value for her future life. The data sources are obtained entirely from the novel, books, journal and article. The researcher uses existentialism theory by Soren Kierkegaard in order to find out the existentialism aspect of the novel. The result of the study finds that Elizabeth's journey reflects her existence through Kierkegaard's three stages of life. There are aesthetic stage, ethical stage and religious stage. The aesthetic stage is Elizabeth's life in Italy to enjoy the beauty of Rome, learning Italian and enjoying Italian culinary. The ethical stage is when Elizabeth learns the spiritual norm in true meditation and practicing yoga in India. After that the religious stage is learning spiritual by continuing her meditation until she gets result of spiritual and her true love in Bali.

Key words: journey, identity, aesthetic, ethic, religious.



## ABSTRAK

**Nikmatin, Alfi. 2018. Elizabeth's Journey to Search for Her Identity In *Eat, Pray, Love* by Elizabeth Gilbert.** Skripsi. Program Studi Sastra Inggris. Fakultas Adab dan Humaniora. Universitas Islam Negeri Sunan Ampel Surabaya.  
Pembimbing: Sufi Ikrima Saadah, M. Hum

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Skripsi menjelaskan tentang perjalanan Elizabeth dalam mencari jati dirinya dengan pergi ke berbagai negara diantara Italia, India, dan Indonesia. Yang menurutnya negara-negara tersebut memiliki nilai baik untuk kehidupannya kedepan. Sebelumnya dia mengalami deperesi dan keputusan karena perceraian dengan suaminya karena suaminya membawa semua hartanya dan dia jatuh miskin.

Tujuan dari skripsi ini adalah untuk menggambarkan kehidupan Elizabeth menemukan eksistensinya melalui perjalanannya kenegara Italy, India, dan Indonesia. Sumber data diperoleh seluruhnya dari novel, buku, jurnal, dan artikel. Teori yang digunakan adalah teori eksistensialisme oleh Soren Kierkegaard untuk menemukan aspek eksistensialisme dalam novel. Oleh karena itu peneliti dapat merumuskan masalah mengenai nilai aestikal, etikal dan agama.

Hasil penelitian menemukan bahwa perjalanan Elizabeth mencerminkan keberadaannya melalui tiga tahap kehidupan oleh Kierkegaard yaitu tahap estetika adalah kehidupan Elizabeth di Italia untuk menikmati keindahan Roma, belajar bahasa Italia serta menikmati kuliner Italia. Tahap etis adalah ketika Elizabeth belajar nilai-nilai kebenaran meditasi dan mempraktekan yoga di India. Selanjutnya tahap religius adalah belajar spiritual dengan melanjutkan meditasinya sampai pada akhirnya dia mendapat hasil dari spiritual dan cinta sejatinya di Bali.

Katakunci: perjuangan, jati diri, aestetis, etis, agama.

## CHAPTER I

### INTRODUCTION

#### 1.1 Background of the Study

Human is created differently from other God's creatures. They are given intellectual ability to face their life. With that ability human can face the challenges that occur in life. Despite the enormous challenges faced, they can often find solutions.

On the other hand, sometimes human beings never accept everything as it is. They always want to make their lives better or even worse. They never ask anything surrounding them that does not support or even harm them. All of their life is a struggle to do best in order to find and realize their life existence for example that we often see in everyday life is student who wants to get maximum value or a proud achievement in the classroom, as well as outside the classroom. He is necessarily in need of struggle or maximum sacrifices such as diligent study, diligent doing tasks which is instructed by a teacher. He also needs to actively inquire, actively participate in extracullicularactivies inside or outside school and most importantly follow or obey the rules that apply in school, so that the student can accentuate activity in all fields and achievement of academic and non academic(Dagun 17).

Furthermore, Dagun also said that, to be exist means doing action, becoming, and planning useful thing. This effort will be done in order to find a better life conditions, this basic character in every human is what we call as existence.

Human existence is said to be authentic when they can choose and decide freely who and what they will become. Moreover, human being show their identity throughout their own act and manner. To form themselves, they do not want to be influenced by others, for example we want something that we like, to get something is authomatically up

to us how to get and to how the shape or the result. We are free to do what we want without having to wait for input from outside. Even nature and social culture. In this real life, human can do everything they want, if they can show their responsible and the reason why they do it.(Dagun18). Soren Kierkegaard explained that the freedom of the human to go through their life is kind of existentialism theory, as he said that existentialism is related much with human freedom (Panjaitan 27).

One of the literary works that is related to the issues human existence is *Eat, Pray, Love* novel. The novel tells about one woman to search for her identity in three countries, that are Italy, India, and Indonesia. She got depression and took extreme steps. She sold her belongings and embarked on a trip to those countries to heal her depression and find her true self. Italy was the first country she visited. She enjoys life in an Italy way and tries various Italian dishes. Not only that, in the city of Rome, she studied the character of the city to be her self. Then she continued her journey to India. India is country to learn about devotion and she seeks inner peace with the help of a local teacher in the Ashram. Meeting a wise Texan, she began four full months of discipline in spiritual exploration. Meditation and yoga during the Ashram opens her soul how to create balance and simplicity. She makes a vertical connection between man and God to find the meaning of the ministry. Finally, when she visits Indonesia she finds her purpose how to build a balanced worldly joy and heavenly happiness. So she chooses Bali to enjoy her life, because there she found her identity, including her true love.

*Eat, Pray, Love* is written by American author Elizabeth Gilbert. Elizabeth Gilbert is a writer of short stories, novel, memoirs, essays, and biographies from America. In 2006 Gilbert published *Eat, Pray, Love*. she spent \$200.000 to travel in some countries and write her journey in a proposal to make *Eat, Pray, Love* novel.



This study states that this study is done through the journey to find identity based on the main character in *Eat, Pray, Love* novel. In this novel about one women's find for identity across Italy, India, and Indonesia . Elizabeth is the main character who will be analyzed by the researcher using Soren Kierkegaard's existensialism theory which focus on her journey to find identity.

### **1.5. Significance of The Study**

The finding of this study is supposed to give both theoretical and practical contribution on this area of literature. Theoretically, The findings of the study are expected to provide valuable input to the English departement student and other researcher the study search for identity.

Practically, the writer hopes the reader can understand more about journey to search for identity through some efforts like the journey in the other countries to make them understand and can take the possitive side for in their life. They can enjoy life by doing something that can give satisfaction for themselves, and can live life according to norms and rule so that they also can adapt and interact with new environments to achieve a better lifethan ever before.

### **1.6 Method of the Study**

The method used for this study is descriptive qualitative. Therefore the data are colected from words to words, paragraph to paragraph and sentence to sentence, to get conclusion. The research contains quotations adn focuses on the intrinsic element.

Second, the data are divided into two sources of data : the primary and secondary. The primary data are taken from novel of *Eat, Pray, Love*. the secondary data are taken from some books, novel, journal, website and article.

Third, the data are collected as the following steps :



## CHAPTER II

### LITERARY REVIEW

#### 2.1. Theoretical Framework

This chapter presents the theoretical concept focus on existentialism theory. The writer uses existentialism theory by Soren Kierkegaard as the main theory to describe the journey process of main character. Furthermore, adding the previous study is intended to understand the theory that the previous study uses in her research.

##### 2.1.1. Existentialism

Existentialism belongs to contemporary philosophy. It was established and produced by the nineteenth century philosopher's thought. It was introduced first in Denmark philosopher and was pioneered by Soren Kierkegaard (1813-1855). Soren Kierkegaard was a Denmark philosopher and theologian. The concept of existentialism is also found in other great philosopher's words, such as Nietzsche (1844-1900). Martin Heidegger (1889-1976), Karl Jasper (1883-1969), and Jean Paul Sartre (1905-1980). (Amelia 5).

Existentialism stands as a branch of philosophy that studies the path of man's efforts to exist in the world. As it is said before, one thing that makes human being different from others God's creature is that he spends the whole life trying to make himself better, it will not matter if only make himself worse (Elroy 11).

According to Soren Kierkegaard existentialism is related much with human's freedom. In his terminology, to exist means to realize his self through the freedom of choice and self commitment. In addition, then he stresses that every human is individual

that is difference with others. So then existentialism term is special for human being not for other God's creatures, due to the only human being that has existence(Panjaitan 27). Then, Kierkegaard clarified his judgement, as below ;

“an existing individual is himself in process of becoming... in existence the watchword is always forward.

Existence is the child that is born of the infinite and the finite, the eternal and the temporal, and his therefore a constant striving”(Copleston 348).

Based on the above explanations, it is clear that Kierkegaard defined existentialism as a concrete and unique human individual manner. That is why, Kierkegaard strongly disagree with Hegel's opinion that supposed human as passive creature, passive observer and just have a role as a movie goer.

On the other hand, Fuad Hasan in his book states that existentialism is a study that bases its research on a concrete human being. Human being in philosophical study is viewed as a free individually. The existentialist believe that an individual has a difference from other God's creature, as it is only human being that exists (Hasan 5).

Meanwhile, existentialism can also be translated as man's effort, a man tries to build the identity of his own and determine his place in his society. Existentialism is the effort of the man to relate himself to his own life of others around him (Starfford 349). Existentialism is not understood as an organized plan or abstract thought, but man's concrete effort to seek for his meaningful life to the others. Thus, existentialism is not regarded as a system of thought but as a concrete effort to make one's life useful and respectable by the society.



As we know that from outside, a man is just another natural creature, but from inside he is different from the other natural creature. The difference itself lies in his ability to think and choose as what he want. A man is able to decide what he wants to be and what he wants to do then. However, the consequence must be taken. In his activity of choosing and deciding , a man finds his freedom. This is emphasis of a existentialism “a feature of human existence, for existentialis, is that men are active and creative while things are not. Things are simply what they are, but men might be other than they are. Men must choose, and (at least on some varions). Not like things, already determined. Existence precedes essence for men. Men make their essence as they go along and do not live out a predetermined essence..”(Lacey 64).

Existentialism is also considered as the answer to many question existing in the modern life. However, since the existentialists believed that not all existence is finished, they also believed that human’s problem could not be solved by a solid answer. The answer that is required to solve the problem will bring about another question, because the answer will always be in form of two more choice. That is why the answer is considered as a continuos choice to make. It will remain as decision to be made and remade by all.

### **2.1.2. Human Existence**

According to Soren Kierkagaard human is existent. Only human being does exist. He is difference with other God’s creatures like animal, plants, etc. To exist means self-known, engagement, practice self-ideology and fill in the freedom. Basically, human existence is based on factual, individual, personal and subjective. These human symptoms are going to be specifics, specials, and humanism. These approaches must be subjective, from subject to subject, and from person to person (Panjaitan 6).

An mentioned above, human existence is said to be authentic when the individual freely choose who and what he will become. Existentialism is related much with human's freedom. Freedom is essential for human being. As we commonly known Kierkegaard is the founding father of Existentialism, so that he is father existentialist. Kierkegaard says, in principle human being is individual, and individual itself identically with freedom. In this case, "individual" is the keyword for human to say "yes" or "no" to do something. Every human- every individual- will create "his world" based on his free choice absolutely. It is irrespective of authoritarian family procedure, the repressive political system or from the socially awkward culture system, but human existence itself is based on one core, that is self-existence. This is the true existentialism of human which can not refuse to accept the decision handed down by an authority (Panjaitan 5).

Hegel says that human being is only mind and spirit. Furthermore, everything that is coming from the single reality, that is absolute mind or the absolute. Hence, based on this reality Hegel ignored the position of each human being, moreover human is not supposed as a free individual anymore (in Panjaitan 4)

According to Kierkegaard, the Hegel's philosophy system above just an abstract thought from the reality. There is no concrete elucidation about free human existence, except for an abstract ideas. That is why, in his works he wrote;

"each age has its characteristic depravity. Ours is perhaps not pleasure or indulgence or sensuality, but rather a dissolute pantheistic contempt for individual man. So that man can choose what he thinks is good for his life" (Salomon 86) .







no good and bad considerations, there is satisfaction and frustration, pleasure and pain, pleasure and distress, ecstasy and despair (Dagun 38).

Kierkegaard has explained that aesthetic humans have souls and lifestyle based on his personal, instinctive and desires whose feelings do not want to be limited. So that human aesthetic has a very selfish nature in selfishness. So it can be said that humans are in an aesthetic stage basically have no peace. This is because humans when it is get one result he wants to achieve others to meet their sensory needs. He will too experiencing shortcomings and emptiness in his life, so a man like this can not find his hope. As for humans can be out of this zone by reaching stage of despair. Where When humans aesthetically seek satisfaction continuously and never find it, then positioned that's how humans can despair (in Hidy a 89).

#### **2.1.4.2. The Ethical Phase**

The ethical stage is a continuation of the aesthetic stage, this stage is higher than the previous stage which only ends in despair and disappointment. But this ethical stage is considered more promising to obtain a soothing life. The further information is moral rules are considered.

In the ethical stage, the individual has noticed the rules universal to watch out for. Where the individual has consciously possessed life with others and have a rule. So deep a life will consider the value of good or bad. It is at this stage that human beings no longer allow their lives to fall asleep in sensual pleasures. Human consciously self-accept with his own will to a certain rule.

Even in the ethical stage humans see the norm as a thing needed in his life. Humans have been trying to achieve universal moral principles. However, ethical people are still trapped within himself, because he is still immanent, meaning to



commitments and do what he calls them "Leap of faith". This leap is non-rational and commonplace we call it repentance.

So that man in surrendering to god does not have certain conditions, but with a conscious realization of reality which exists. Humans do not feel in a state of chains. Stage religious is the result of the crystallization of the journey of life, which will giving rise to a wise attitude in the individual. Someone who gets conclusions from within himself or in other languages personal experience will be more touched in the deepest realm in human beings. That where in the journey there is surrender, so to obtain the last path to get the peace of life is with fused with god.

In addition man in surrendering to god is required to surrender openly without feeling halfhearted. Individuals here have confidence that God can wipe out suffering and despair experienced by human beings. Therefore, Kierkegaard termed this situation as a leap of faith. Kierkegaard here explains that the only way to arrive to the God with trust or faith. So humans are here does not have an objective and rational formula, but rather all running on the basis of the subjectivity of the individual acquired only by faith (Budi 253).

## 2.2. Review of Related Study

To deepen this study, the researcher takes several previous studies as a comparative study that have relevant point in order to get some important matters to help this study. Many researchs have been done in analyzing the literary works used existentialism theory.

The first is made Any Nurfitriya Febriarini with the title of "The Choice and Personal Responsibility of Bilbo Baggin's character in J.R.R. Tolkien's *The Hobbit* Novel"



from The State Islamic University of Surabaya. she analyze the main character in the novel, the character always try to realize his existence and Tolkien's *The Hobbit* to reveal Bilbo's choice. In this case she used two theory there are existentialism and new criticism. The complete existence can be seen from all of the main character effort to realize his own life based on his own choice freely. So, this thesis focuses on the way how the main character to defend his existence and the freedom of choice Bilbo's way of life.

Secondly, thesis by Viany, a scholar of Bina Nusantara University in her thesis "Radical Feminism Potrayed In *Eat, Pray, Love*". The thesis about an analysis of radical feminism issues in analyzing characters, setting and theme on *Eat, Pray, Love* novel by Elizabeth Gilbert. The aim of the study that appear within the novel. In analyzing the data, the writer selects the theory of radical feminism by Peter Brooker and elements of fiction by Thomas R. ARP as the main theories. From the data analysis, the writer discovers that radical feminism is represented strongly within the novel trough the character, theme and setting.

The last, journal by Ersyad Hamzah from The State University of Suarabaya, the title is "Psychosocial Crisis of Elizabeth Gilbert In *Eat, Pray, Love*" this journal explain about the impact of the failure in accomplishing the stage of psychosocial development toward Elizabeth Gilbert's personality in *Eat, Pray, Love*. He used both the psychosocial theory by Erikson and psychosexual theory by Freud.

From those three studies that had been done in different University, the writer can conclude that this study has both similarities and differences from that what they done. The first thesis, Any that her object uses existentialism and new criticism theories. Any explain to realize his existence and Tolkien's *The Hobbit* to reveal Bilbo's choice. The second Viany explain about radical feminism potrayed in *Eat, Pray, Love* novel and she used



## CHAPTER III

### Elizabeth's Journey to Find Her Identity

In this chapter, the study performs the analysis of the journey process to search identity in *Eat, Pray, Love* novel by using Existentialism theory. This analysis is done to describe the embodiment of Elizabeth's life as her existence in the novel. The steps in this phase describe how the process of achieving existence of Elizabeth through the story of her life when she is searching her identity in the other country.

Evan states that for Kierkegaard to talk about human existence is to talk about inwardness (20). It is as shown in Elizabeth's condition when she decides to go from her country, but when the journey process she finds differences of moral value in the other country she visited. Elizabeth undergoes a transformation of life when she dares to take any decision on her love story with someone. Elizabeth's decisions show her existence. Existence of her journey process to her identity can be described by Kierkegaard's concept that there are several levels that humans must face in creating existence where the individual moves from one stage to the next in search of self-fulfillment (Michelman 202). There are three stages: aesthetic, ethical and religious.

Elizabeth Gilbert is an educated, ambitious, journalist who had everything an average American woman would want – a husband, a lovely home in New York and a successful career. Aside from all the pleasure she already had, Elizabeth felt consumed by panic, grief and a great deal of confusion. After going through a divorce, a debilitating depression and a balance between both worldly pleasure, devotion and a balance between both worldly pleasure and spiritual devotion. Throughout her trips to Italy, India and Indonesia, she encounters various individuals that make her trip much more worthwhile.









Because it is so much variety of typical Rome food makes sense want to taste all the dishes that are in Rome, almost all the food she had tried to live in Italy, she enjoyed all the food there with her friends who were there.

“The first meal I ate in Rome was nothing much. Just some homemade pasta (spaghetti carbonara) with a side order of sautéed spinach and garlic. (The great romantic poet Shelley once wrote a horrified letter to a friend in England about cuisine in Italy: “Young women of rank actually eat—you will never guess what—GARLIC!”) Also, I had one artichoke, just to try it; the Romans are awfully proud of their artichokes. Then there was a pop-surprise bonus side order brought over by the waitress for free—a serving of fried zucchini blossoms with a soft dab of cheese in the middle (prepared so delicately that the blossoms probably didn’t even notice they weren’t on the vine anymore). After the spaghetti, I tried the veal. Oh, and also I drank a bottle of house red, just for me. And ate some warm bread, with olive oil and salt. Tiramisu for dessert.” ( Gilbert 11: 47)

Arriving in Rome the first time she ate was a meal and typical Roman meal that she had never tasted all this time and she felt the delights of food that is very delicious. After she taste other food she tried the veal and also she drank a bottle of house red then ate some warm bread, with olive oil and salt.

“Here’s what’s strange, though. I haven’t seemed to be able to do any Yoga since getting to Rome. For years I’ve had a steady and serious practice, and I even brought my Yoga mat with me, along with my best intentions. But it just isn’t happening here. I mean, when am I going to do my Yoga stretches? Before my Italian speedball breakfast of chocolate pastries and double cappuccino? Or after? The first few days I was here, I would gamely roll out my Yoga mat every morning, but found I could only look at it and laugh. Once I even said aloud to myself, in the character of the Yoga mat: “OK, little Miss Penne ai Quattro Formaggi . . . let’s see what you got today.” Abashed, I stashed the Yoga mat away in the bottom of my suitcase (never to be unrolled again, it would turn out, until India). Then I went for a walk and ate some pistachio gelato. Which Italians consider a perfectly reasonable thing to be eating at 9:30 AM, and I frankly could not agree with them more.” (Gilbert 19: 69)

When she was in Rome the main purpose is to enjoy the beauty and delicacy of Rome food, as well as learning Italian language, but in addition she also wants to interrupt her time for yoga, because yoga of habit from the first to relax her body, but in Rome very strange what she think, she in Rome can not run her yogic routine, even though she is planning a little time to yoga for a while, but it seems she will not be able to habit her yoga



routine every day because she also has to divide her time by going to learn Italian language also culinary or tasted Rome food with her friends. She was need friends to sharing and enjoyed her life in Rome.

“I was with Luca the first time I ever tried eating the intestines of a newborn lamb. This is a Roman specialty. Food-wise, Rome is actually a pretty rough town, known for its coarse traditional fare like guts and tongues—all the parts of the animal the rich people up north throw away. My lamb intestines tasted OK, as long as I didn’t think too much about what they were. They were served in a heavy, buttery, savory gravy that itself was terrific, but the intestines had a kind of . . . well . . . intestinal consistency. Kind of like liver, but mushier. I did well with them until I started trying to think how I would describe this dish, and I thought, It doesn’t look like intestines. It actually looks like tapeworms. Then I pushed it aside and asked for a salad” (Gilbert 20: 73).

She needed to make some friends. So she got busy with it, and she had a nice assortment of them. She also had friend come from another country, include a food writer in Rome. Unsurprisingly, she knows all the best places to eat in Rome, almost every lunch she was invited to go the city of Rome to declare the most delicious foods in Rome. Many foods that she thought foreign, but she can taste and feel the various food. She was amazed when she first saw the food she had never met before, the food was served as attractive as possible so as to stimulate her sense of taste to immediately eat it with other foods.

“My first soccer game with Luca Spaghetti was, for me, a delirious banquet of Italian language. I learned all sorts of new and interesting words in that stadium which they don’t teach you in school. There was an old man sitting behind me, stringing together such a gorgeous flower-chain of curses as he screamed down at the players on the field. I don’t know all that much about soccer, but I sure didn’t waste any time asking Luca inane questions about what was going on in the game. All I kept demanding was, “Luca, what did the guy behind me just say? What does *cafone* mean?” And Luca—never taking his eyes from the field—would reply, “Asshole. It means asshole.” (Gilbert 23:81).

Beside eating, she learns Italian from various circles and wherever she is , because maybe with it will enable her more able to understand and use Italian language. Although it was in playing conditional but she did not want to waste time just to play, but also she used to learn to discuss Italian language. Interaction with various circles that have been







Elizabeth made of succes of journey until in India and live in Ashram city, located in a remote rural village. In there she must follow meditation with the other people. She also can sing “ The Amazing Grace of Sanskrit” filled with devotional longing. It is the one devotional song she has memorized, not so much from effort as from love. She begin to sing the familiar word in Sankrit, from the simple introduction about the sacred teachings of Yoga to the rising tones of worship (“ I adore the cause of the universe..... I adore the one whose eyes are the sun, the moon and fire... you are everythin to me, O God of Gods....”) to the last gemlike summation of all faith (this is perfect, that is perfect, if you take the perfect from the perfect, the perfect remains”).

Then the women finish singing. They bow in silence, then move out a side door across a dark courtyard and into a smaller temple, barely lit by one oil lamp and perfumed with incense. She was follow them, she respect the divinity that resides within her. Then she was repeat it again. Again and again. It is not somuch that she is meditating as unpacking the mantra carefully, the way you would unpack your grandmother’s best china if it had been stored in a box for a long time, unused. She do not know if she fall asleep or if she drop into some kind of spell or even how much time passes. But when the sun finally comes up that morning in India and everyone opens their eyes and looks around, Italy feels ten thousand miles away from her now, and it is as if she has been here in this flock forever.

“it takes all of my persuasive powers to try to convince her that she is already here. If you’re looking for union with the divine, this kind of forward/backward whirling is a problem. There’s a reason they call God a presence—because God is right here, right now. In the present is the only place to find Him, and now is the only time. But to stay in the present moment requires dedicated one-pointed focus. Different meditation techniques teach one-pointedness in different ways—for instance, by focusing your eyes on a single point of light, or by observing the rise and fall of your breath. My Guru teaches meditation with the help of a mantra, sacred words or syllables to be repeated in a focused manner. Mantra has a dual function.” (Gilbert 41:142)

he purpose of other mantra is to transport you to another state, rowboatlike, through the choppy waves of the mind. Whenever your attention gets pulled into a cross-current of thought, just return to the mantra, climb back into the boat and keep going. The great Sanskrit mantras are said to contain unimaginable powers, the ability to row you, if you can stay with one, all the way to the shorelines of divinity. Although she is hard to meditated but she does not despair, she struggles and learns hard to be able to unite herself with God as closely.

““What should I do about my meditation practice?” I ask Richard one day, as he’s watching me scrub the temple floors. (He’s lucky—he works in the kitchen, doesn’t even have to show up there until an hour before dinner. But he likes watching me scrub the temple floors. He thinks it’s funny.) “Why do you have to do anything about it, Groceries?” “Because it stinks.” “Says who?” “I can’t get my mind to sit still.” “Remember what the Guru teaches us—if you sit down with the pure intention to meditate”(Gilbert 44: 150)

She tries to learn from her friend to meditate in various ways, one of which she learns to Richard her new friend who just arrived past, but her friend has better understanding of her meditation, therefore she learns to her, because she think learning to guruh makes it more difficult understand the mind and get closer to God. And she fell what’s happening in her meditations cannot be the point of this Yoga.

“But after my last conversation with Richard from Texas, I’m trying a new approach this morning. I sit down to meditate and I say to my mind, “Listen—I understand you’re a little frightened. But I promise, I’m not trying to annihilate you. I’m just trying to give you a place to rest. I love you.” The other day a monk told me, “The resting place of the mind is the heart. The only thing the mind hears all day is clanging bells and noise and argument, and all it wants is quietude. The only place the mind will ever find peace is inside the silence of the heart. That’s where you need to go.” I’m trying a different mantra, too. It’s one I’ve had luck with in the past. It’s simple, just two syllables: Ham-sa. In Sanskrit it means “I am That.” The Yogis say that Ham-sa is the most natural mantra, the one we are all given by God before birth. It is the sound of our own breath. Ham on the inhale, sa on the exhale.” (Gilbert 45: 152)

Ham, by the way is pronounced softly, openly, like hahhmm, not like the meat you put on a sandwich. And sa rhymes with “Ahhh....” it means As long as we live, every time

we breathe in or out, we are repeating this mantra. I am That. I am divine, I am with God, I am an expression of God, I am not separate, I am not alone, I am not this limited illusion of an individual. She has always found Ham-sa easy and relaxing. Easier to meditate with than Om Namah Shivaya, the how would she say this “official” mantra of this Yoga. But she was talking to this talking to this monk the other day and he told Elizabeth to go ahead and use Ham-sa if it helped her meditation. He said that meditate on whatever causes a revolution in her mind. Then she more calm and enjoy her meditation.

The search for God is a reversal of the normal, mundane worldly order. In the search for God, you revert from what attracts you and swim toward that which is difficult. You abandon your comforting and familiar habits with the hope (the mere hope!) that something greater will be offered you in return for what you’ve given up. Every religion in the world operates on the same common understandings of what it means to be a good disciple—get up early and pray to your God, hone your virtues, be a good neighbor, respect yourself and others, master your cravings. We all agree that it would be easier to sleep in, and many of us do, but for millennia there have been others who choose instead to get up before the sun and wash their faces and go to their prayers. And then fiercely try to hold on to their devotional convictions throughout the lunacy of another day.” (Gilbert 57: 188)

The devout of this world perform their rituals without guarantee that anything good will ever come of it. Of course there are plenty of scriptures and plenty of priests who make plenty of promises as to what your good works will yield (or threats as to the punishments awaiting you if you lapse), but to even believe all this is an act of faith, because nobody amongst us is shown the endgame. Devotion is diligence without assurance. Elizabeth read into that Faith is belief in what you cannot see or prove or touch. Faith is walking face-first and full-speed into the dark. If we truly knew all the answers in advance as to the meaning of life and the nature of God and the destiny of our souls, she could not care less about evidence and proof and assurances. She just want God. She want God inside her. She want God to play her bloodstream the way sunlight amuses itself on water.













The word God and who has the proper rituals to reach that God it may be useful to remember that it is not the tying of the people to the pole that has even brought anyone to transcendence but only the constant desire of an individual seeker to experience the eternal compassion of the divine. Flexibility is just as essential for divinity as is discipline. So the job, then should she choose to accept it, is to keep searching for the metaphors, rituals and teachers that will help she move ever closer to divinity. The Yogic scriptures say that God responds to the sacred prayers and efforts of human beings in any way whatsoever that mortals choose to worship- just so long as those prayers are sincere. As one line from the Upanishad suggest : “people follow different paths, straight or crooked, according to their you, just as rivers enter the ocean.” The other objective of religion, of course, is try to make sense of our chaotic world and explain the inexplicabilities we see playing out here on earth every day.

“Yoga takes the long view, always. Furthermore, the Upanishads suggest that so-called chaos may have an actual divine function, even if you personally can’t recognize it right now: “The gods are fond of the cryptic and dislike the evident.” The best we can do, then, in response to our incomprehensible and dangerous world, is to practice holding equilibrium internally—no matter what insanity is transpiring out there. Sean, my Yogic Irish dairy farmer, explained it to me this way. “Imagine that the universe is a great spinning engine,” he said. “You want to stay near the core of the thing—right in the hub of the wheel—not out at the edges where all the wild whirling takes place, where you get can frayed and crazy. The hub of calmness—that’s your heart. That’s where God lives within you. So stop looking for answers in the world. Just keep coming back to that center and you’ll always find peace.” Nothing has ever made more sense to me, spiritually speaking, than this idea. It works for me. And if I ever find anything that works better, I assure you—I will use it.”(Gilbert 70: 224)

She think she are free to search for any metaphor whatsoever which will take she across the worldly divide whenever she need to be transported or comforted. It is nothing to be embarrassed about. It is the history of mankind’s search for holiness. If humanity never evolved in it is exploration of the divine, a lot of us would still be worshipping golden Egyptian statues of cats. And this evolution of religious thinking does involve a fair



According to Kierkegaard (in Hasan 26) he says that ethic phase is a transitional stadium to the higher phase. Here, the final phase is religious phase. In this phase, human being appears with all of his authentically, and as a single entity to face God. There is difference between values are still objective and universal. So that, whoever can receives it is ideas, either rationally or commonly sense. Whereas on the religious phase, the values itself is very subjectives, so it feel so difficult for everyone to receive it as a rational ideas. It is not suprising if soe people labelled religious man as “irrational man, eccentric, strange people, and even crazy.”

after traveling to Italy to enjoy the beauty of Rome city and taste the typical Roma food, therefore she also ended her love story with David, which proceeded to go to India to learn and deepen spiritual, now finally she go to Indonesia precisely in Bali. All the her journey to process search her identity.

She has never had less of a plan in my life than she do upon arrival in Bali. In all her history of careless travels, this is the most carelessly she had ever landed anyplace. She does not know where she is going to live. She does not know what she is going to do. She does not know what the exchange rate is. She does not know how to get taxi at the airport. According to a prophecy that she her staying in Bali fro three or four months was predicted two years ago by an elderly and quite possibly demented Balinese medicine man, but she would not know how to contact him, anyway. What might his address be? She does not know whether he is dead or alive. she remember that he seemed exceedingly old two years ago when they met, anything could have happened to him since then. All she has for sure is hes name –Ketut Liyer- and the memory that he lives in a village just outside the town of Ubud. But she does not remember the name of the village. Maybe she should has thought all this through better. After she arrived in Bali she met the hotel clerk who happened to be





The meditation learning outcomes from India are still practiced while living in Bali, but she inserts a mild Balinese meditative side, which allows her to collaborate between the two meditations, thus making her comfortable to routinely practice the meditation.

“ketut, why is life all crazy like this?” I asked my medicine man the next day. He replied, “Bhuta ia, dewa ia.” “What does that mean?” “Man is a demon, man is a god. Both true.” This was a familiar idea to me. It’s very Indian, very Yogic. The notion is that human beings are born, as my Guru has explained many times, with the equivalent potential for both contraction and expansion. The ingredients of both darkness and light are equally present in all of us, and then it’s up to the individual (or the family, or the society) to decide what will be brought forth—the virtues or the malevolence. The madness of this planet is largely a result of the human being’s difficulty in coming into virtuous balance with himself. Lunacy (both collective and individual) results. “So what can we do about the craziness of the world?” “Nothing.” Ketut laughed, but with a dose of kindness. “This is nature of world. This is destiny. Worry about your craziness only—make you in peace.” “But how should we find peace within ourselves?” I asked Ketut. “Meditation,” he said” (Gilbert 84: 270)

Ketut liyer always explain to meditation with easy to understand. He described about purpose of meditation is only happiness and peace—very easy. Then he will teach a new meditation, make she even better person. Is called Four Brothers Meditation. Ketut went on to explain that the Balinese believe we are each accompanied at birth by four invisible brothers, who come into the world with us and protect us throughout our lives. When the child is in the womb, her four siblings are even there with her—they are represented by the placenta, the amniotic fluid, the umbilical cord and the yellow waxy substance that protects an unborn baby’s skin. When the baby is born, the parents collect as much of these extraneous birthing materials as possible, placing them in a coconut shell and burying it by the front door of the family’s house. According to the Balinese, this buried coconut is the holy resting place of the four unborn brothers, and that spot is tended to forever, like a shrine. The child is taught from earliest consciousness that she has these





“I went out with Brazilian Felipe again, twice over the weekend. On Saturday I brought him to meet Wayan and the kids, and Tutti made drawings of houses for him while Wayan winked suggestively behind his back and mouthed, “New boyfriend?” and I kept shaking my head, “No, no, no.””(Gilbert 96:304 )

She brought Felipe to meet Ketut, her medicine man, and Ketut read his palm and pronounced her friend, no fewer than seven times (while fixing her with a penetrating stare), he says that a good man, a very good man, a very, very good man, not a bad man, but she still put down as friend.

“So I was kind of surprised the next night when—after he’d made me dinner at his house and after we’d sprawled on his couch for several hours and discussed all manner of subjects and after he’d unexpectedly leaned into me for a moment and sunk his face toward my armpit and pronounced how much he loved the marvelous dirty stink of me—Felipe finally put his palm against my cheek and said, “That’s enough, darling. Come to my bed now,” and I did.” (Gilbert 97 : 309)

Some times very amiable Felipe once took her heart. So she fell in love with him., both of them love each other, whatever is done by Felipe make she always want to love him and do not want to let go of her grip. She can accept all his past, and vice versa, they are able to complement each other.

The end of July came and her thirty-fifth birthday with it. Waya threw a birthday party for her in her shop, quite unlike any she has ever experienced before. Wayan had dressed her in a traditional Balinese drthday suit- a bright purple sarong, a strapless bustier and a long length of golden fabric that she wrapped tightly around her torso, forming a sheath so snug she could barely take a breath or eat her own birthday cake. As she was mummifying her into this exquisite custome in her tiny, dark bedroom (crowded with the belongings of the three other little human being who live there with her), Wayan asked to her has she prospect to marrying Felipe or no, and she answer no, they do not want any more husband, and she does not think Felipe wants anymore wives but she like being with him.



would've come back to Bali." "Always you were coming back to Bali," he said without doubt or drama. "You still meditate with your brothers like I teach you?" "Yes." "You still meditate like your Guru in India teach you?" "Yes." "You have bad dreams anymore?" "No." "You happy now with God?" "Very." "You love new boyfriend?" "I think so. Yes." "Then you must spoil him. And he must spoil you." (Gilbert10:335)

Because she has stopped by Ketut house a few times, just to say hello and to drop off a gift of fruit for his wife, but they has not spent any quality time to gether since back in June. Whenever she try to apologize to Ketut for her absence, though, he laughs like a man who has already been shown the answer to every test in the universe and says that everything working perfect, so she stopped by to hang out with him at morning, he beamed at her as usual saying that he very happy meet her, and then they tell what was done her.

Then she is coming back to Gili Meno under notably different circumstances. Since she was last here she has circle the world, settled her divorce, survived her final separation from David, erassed all mood – alterin meditations from her system, learned to speak a new language, sat upon God's palm for a few unforgettable moments in India, studied at the feet of an Indonesia medicine man and purchased a home for a family who sorely needed a place to live. She is happy and healthy and balanced. And yes, she can not help but notice that she is sailing to this pretty little tropical island with her Brazilian lover. Which is— she admit it!—an almost ludicrously fairy-tale ending to this story, like the page out of some housewife's dream. (Perhaps even a page out of her own dream, from years ago.) Yet what keeps her from dissolving right now into a complete fairy-tale shimmer is this solid truth, a truth which has veritably built her bones over the last few years—she was not rescued by a prince; she was the administrator of my own rescue.

## CHAPTER IV

### Conclusion

#### 4.1 Conclusion

Ultimately, the researcher comes to the final chapter. In this chapter the researcher is going to conduct conclusion from the analysis of the journey to search for her identity in *Eat, Pray, Love* Novel by Elizabeth Gilbert using Soren Kierkegaard's existentialism theory.

Based on analysis above there are some results that are concluded. Aesthetic stage happens in Elizabeth's life in Italy. It happened when Elizabeth went to Rome to get the pleasure of heart through the party and entertainment with Italian friends, while enjoying delicious Italian food until she found her satisfaction. In Rome she tried to forget bad experiences of her marriage and other sentimental matters. She just does some fun. She goes to the various restaurants every day, museums, and party. Elizabeth also learns Italian. Then her journey in Italy she named "Eat" in her journal because she found the happiness and satisfaction in life through her Italian culinary.

Furthermore, Ethic stage happens in Elizabeth life when Elizabeth went to India. This blond woman visited an Ashram (a Hindu temple complete with dorms) situated outside Mumbai city of spiritual learning with a spiritual teacher. In here she meets the other people of various kind of religion background. But they all have the same goal, which want learn the moral value in meditation from the spiritual teacher. Opposite with her travels and experience in Italy, Elizabeth felt suppress and she could not enjoy her life freely, because in Ashram she just learn about moral values, like type of meditation and how method of meditation. Every day she did yoga, praying,

meditation for hours from morning till night, and help clean the Ashram together with another students who live with her. After Elizabeth “passed” spiritual exam wanted by her spiritual teacher, she then went to Bali as the next destination, thus her journey in India she named “Pray” because she has to fulfill the rules of spiritual norm to find the belief and values true meditation.

Religious stage occurs when Elizabeth is in Indonesia. In Bali she intends to find a the balance of life between the world and the spiritual, eventhough she is still not familiar with Balinese culture and totally speechless. Then she met a Hindu spiritual teacher or medicine man named Mr. KetutLiyer. Elizabeth tells him about her marriage and her journey around the world, including how hard she efforted to find the spiritual norm. When she told him about her experience in India, MrKetut smiled as she explained that if she want to meditate, pray and get closer to God, it did not must be tiring and rambling like that. MrKetut explained the way of good and easy meditation to getting closer with God, just about 15 minutes to 30 minutes a day. It can be done when she waking up in the morning and night before bed Mr. Ketut also said good meditation is smile from the heart, mind, to mouth. Besides making friends with Mr. Ketut, Elizabeth met a friend with Wayan, a widow who works as a herbalist to make health shemans, as well as his daughter named Tutti. Almost everyday Elizabeth visits Wayan and his daughterTutti for exchange ideas and play. In every visit she was given various herbal medicine for health by Wayan. After she enjoying meditation and find her truly religion in Bali anyway Elizabeth finds her true love, he is Felipe, a Brazilian man who has long lived in Bali. With Felipe, Elizabeth learns deeper about the intricacies of Bali and Indonesia culture, and socializes with friends of workers and foreign bussinesman in Bali. She also learned from Felipe about love and living







