Writers are conveying their ideas to the readers with the help of literature. Literature plays an important role to explore writer’s knowledge in various fields. Writers choose different types of genres to bring out their creative idea. Occult and rational are placing major role in horror literature. The word, “occult” is derived from the Latin word, *occultus*, which means things that are mysterious, hidden, and very secretive. Good and evil forces play a large part in the practices which make up the occult world. It can involve such subjects as magic (alternatively spelled and defined as magic), alchemy, extra-sensory perception, astrology, spiritualism and numerology. In pre-modern cultures occultism was an integral part of a religious world view deriving from the mystery, wonder, and fearfulness of the environment, where the human being found themselves. In English and Tamil literature the occult concepts are present in genres like stories, poem, prose, drama, and novels. Similarly rational ideas have their own role in literature. The word "rational" derives from the Latin word "ratio," which means "reason" or "computation," and exercising the ability to reason. It plays an important role in subjects like Science, Economics, Sociology, Psychology and Political Science. The rational concepts are mainly present in Technologies, Science, Discourses, Designs, Fashions, Self-Improvement, etc.

Bram Stoker and Indra Soundararajan have authored several novels. There are a number of similarities and dissimilarities in their works. They have used occult as a base to bring out all kinds of rational ideas in their novels. For example, some of the characters believe only in rational ideas but at the end they assent to occult believes and their powers. The occult plays an important role in their works. Their occult ideas are based on religion, superstition, supernatural powers, etc.
1. Bram Stoker and Indra Soundarajan have written different types of novels with different types of characters. Stoker’s *Dracula, Mystery of the Sea, The Lady of the Shroud, The Lair of the White Worm* and *The Jewel of Seven Star* deal with occult characters. Similarly Indra Soundarajan’s *Vittu Vidu Karuppa, Athumattum Rakasiyam, Sutriy Sutriy Varuvean and Vikrama... Vikrama Part I & II* are also stories of occult beliefs. In Bram Stoker’s *The Jewel of Seven Star* and Indra Soundarajan’s *Vittu Vidu Karuppa*, the protagonists believe in the occult lore but in the beginning they do not realise its power. The belief in occult leads them forward. The two writers give more importance to the occult lore. For example Margaret is woman protagonist in the novel *The Jewel of Seven Star*. From the beginning she does not believe the reincarnation and the astral body of mummy so she helps the rational characters such as Doctor Winchester and Malcolm Ross. But at the end her rational attitude turns into the occult beliefs. Margaret believes Queen Tera’s reincarnation and her occult power. Nicholas Daly says “The plot of Stoker's Jewel of Seven Stars turns on the revival of another royal mummy. Again there is a degree of mediation involved in the fantasy. The narrator is not in love with Queen Tera, but with the daughter of the Egyptologist, Trelawny, who wants to revive the dead queen” (Daly: 42). The protagonist of the novel Malcolm Ross finds changes in her character.

Margaret was changing! At times during the past few days I had hardly known her as the same girl whom I had met at the picnic, and whose vigils I had shared in the sick-room of her father. Then, even in her moments of greatest sorrow or fright or anxiety, she was all life and thought and keenness. Now she was generally distraite, and at times in a sort of negative condition as though her mind—her very being—was not present. At such moments she would have full possession of observation and memory (JSS: 170).
In the same way in Indira Soundarajanan’s *Vittu Vidu Karuppa* Doctor Reena believes in science and its perception. But at the end she comes to know the occult power. Similarly, Indra Soundarajanan uses rational character in his novel *Abaya Malli*. In this novel the rational character does not belief the presence of occult power. For example the protagonist Dhevan does not accept the presence of Evil Spirit, Sorcerer, Saint, Yogi and Demigodess but at the end he gets the experience to know the occult power. In the same way Doctor Reena, Doctor Aravind, Inspector Babu and Shanmugam come to know of the occult power. For example they come across the person (like a man of avatar) in the novel *Vittu Vidu Karuppa*. They start to believe on Demigod Karuppa. Because the person (demigod Karuppa) solved all their problems and vanished in front of everyone. They wonder that they never come across such a person anywhere in their life. In front of the person’s personality they do not speak anything. The argument follows as under:

I am living…  He runs towards the back side of the Banyan tree. They all run towards the direction but he vanishes within seconds. After that they do not know what to do, so and they stand in astonish. Towards the temple the village people come to see them. The light continuously burns without any disturbance (VVK: 382).

From these two novels the major characters such as Margaret and Reena have rational temperament but they are totally changed from their activities and behaviour at the end of these two novels. The rational attitude accompanies them only to know the occult power. In their novels the occult power rises with the proper evidence and also it leads them to understand or solve all the problems. These two women dedicate their life to know the power of occult beliefs because Margaret totally changes her behaviour. Because of that her lover Malcolm Ross is disappointed. From these two novels we understand that the rational
characters are keen on knowing the occult power. In front of the occult power they become silent.

2.0. Religion contains countless occult believes. The rational behaviour depends up on the occult belief in their novels. Doctor Van Helsing in Dracula and Pragalathan in Sutriy Sutriy Varuvean deal with several problems. These two characters use their rational ideas which they implement in certain situation but they have also fallen into the trap of occult beliefs for example, Doctor Van Helsing follows all kinds of rational ideas such as Transfusion of Blood, Hypnotism, Medicines, Technological Instruments, and Weapons but when he knows that the evil spirit Dracula sucks blood from the Lucy Westenra he never thinks to act against this occult attitude; instead he also starts to follow all kinds of religious methods against the evil spirits. Nicholas Daly says “Dracula, I thought, with his peculiar physique, his parasitical desires, his aversion to the cross and to all the trappings of Christianity, his blood-sucking attacks, and his avaricious relation to money, resembled stereotypical anti-Semitic nineteenth-century representations of the Jew” (Daly: 333).

Indra Soundarrajan’s Sutriy Sutriy Varuvean brings such a character. Pragalathan is the protagonist of this novel. His activities are based on rational concepts and he often suggests to his wife to avoid all kinds of foolish beliefs. But at the end demigoddess Jakkamma comes and solve his problems in the form of a small girl. After that he starts to worship demigoddess Jakkamma and believes in occult power. Similarly he uses the same idea in his novel Ettu Thisai Nangu Vaasal. In this novel the protagonist Ganasan is working as a Reporter. He does not believe in the ghost, demon and demigoddess. But at the end the occult character Pandiyamma advise him to follow her guidance. He follows her wish and escapes from the problem. In the same way, Pragalathan does not know about the small girl in the novel Sutriy Sutriy Varuvean but he follows her words without any argument. At the
end they are all wondering about the small girl and her activities because of her stimulation. They escape from the evil character Jayadev. The small girl vanishes after saving Jangama Nayaker’s family according to her promise. Pragalathan’s wife Ranjitham says the girl is none other than Goddess Jakama. Jayadev is a sorcerer and with his magical power he brings everyone under his control. Everyone follows his words without any opposition but when the small girl touches them, they are relieved of Jayadev’s magical power.

The small child runs and stimulates Pragalathan. He relieves from his unconsciousness then shaking his head and looking around. He runs fast and sees Ranjitham on the other hand Jayadev strangling Thulasi uncle’s neck…

He forces his way between and tries to prevent the killing. Ranjitham does know what to do but the miracle stated in front of her…The small girl continuously accompanies Pragalathan, then she comes towards the Jakkamma statue and takes the snake from the statue’s neck like usual way and moves towards Jayadev (S. S. V: 314).

From these two novels Van Helsing and Pragalathan play an important role to get relieved from problems. These two characters very much like to know the occult power. They are giving importance to the rational attitudes but their behaviour shows only their interest in occult beliefs. The occult power protects them from the evil spirit.

3.0. Bram Stoker and Indra Soundarajian bring about occult references in their novels. The occult thought leads to know the unknown power and gets something from it. These writers use various characters and situations to bring out the occult lore. Occult beliefs show the way to live. Bram Stoker’s *The Lady of the Shroud* and Indra Soundarajian’s *Athumattum Rakasiyam* are best examples. In Bram Stoker’s *The Lady of the Shroud* characters such as Aunt Janet, Rupert Sent Leger and the Blue Mountaineers believe on the
woman vampire. The woman vampire wanders during the night time to bring the occult fear. Their occult beliefs lead them to live a peaceful life. Rupert Sent’s rational idea starts from the woman vampire because he observes the woman vampire’s activity and gets relief from the fear of vampire because he likes to know the details of the vampire woman Senf Carol says “Rupert Sent Leger, protagonist and chief narrator of Bram Stoker’s The Lady of the Shroud, writes in his journal about the visits of a mysterious woman. Attempting to discover whether or not she is a vampire, he analyses her behaviour according to what he has read and heard of these supernatural beings” (Carol: 75).

Indra Soundarrajan also brings the same impression in his novel Athumattum Rakasiyam. From this novel the Aeramvelikadu villagers and Jaminthar family traditionally worship demigod Kuttinanda. Samathanpandi commits blunders in the name of demigod Kuttinanda. When Chandra Mohan comes across incidents like this the rational idea raises in his mind it helps to know everything about the village and the Jaminthar’s family. He gets all kind of rational approach but it does not affect the occult belief because it shows the way to find everything. In the same way in Maya Vizhigal, the rational characters do not believe in the presence of demigoddess Sakkalathi in the Alaganpatti village. But at the end all believe in the presence of demigoddess Sakkalathi and the evil power. They start to believe the presence of eight dolls (which have more occult power) because these eight dolls protect the entire village. The village people get relief from their doubts because they come across several incidents in the name of evil power. The occult belief makes more clearance in the name of rational behaviour and the rational characters know the exact truth and gets knowledge from the unknown power. Likewise Athumattum Rakasiyam brings such incidents, for example Chandra Mohan and Samathanpandi never go against any kind of occult belief but Samathanpandi commit mistakes in the name of demigod but Chandra Mohan finds the truth and relieves the village people from his control. Because of the belief
Chandra Mohan comes to know several things with the help of Radha. The argument follows between Chandra Mohan and Radha regarding the finding of demigod Kuttinanda statue.

Demigod Kuttinanda’s idol kept inside the box! Kannan (God Vishnu) statue not less than four feet… Excellent statue with smiling face and chakras are in its hand. There is no such statue for Kannan in our country because he looks as if he is ready to fight.

Radha and Chandra Mohan become motionless after seeing the statue. The green algae is spread everywhere on the statue because it has been in the water (AMR: 261).

Here the occult power leads the way to know exact truth. The rational characters are playing important role to find everything in the name of occult belief. These characters do not go against any kind of occult belief instead they take advantage to know everything.

4.0. The occult beliefs start from nature because its unbelievable power makes us to surrender to it. The rational ideas are trying to overcome occult belief and its power. The rational idea develops from power of nature. The rational characters gather as much information from nature and bring their rational ideas accordingly. The rational ideas reach us in various forms but the occult beliefs never get destroyed from this world. Man can live without any technological development but he cannot live without occult belief because it makes them as a human being and also it makes us to worship animals and other beings. Bram stoker and Indra Soundarrajan give more importance to such believes in their novels. Bram Stoker’s *The Lair of the White Worm* and Indra Soundarrajan’s *Vikrama...Vikrama Part – I* can be studied together. These two novels give more importance to nature. The characters are getting knowledge from nature. These two writers bring rational ideas from the nature. To prove this, there are a few incidents in their novels. For example *The Lair of the*
White Worm characters is bringing several incidents regarding this. Senf Carol says “Like the original endings to both Dracula and The Jewel of Seven Stars, the conclusion to The Lair of the White Worm combines natural energies with human power. That Salton’s fuse is ignited by lightning even suggests that natural forces collaborate with technology to destroy evil. Indeed the conclusion to Lair suggests this connection, noting that almost seems “as if she herself had tried to obliterate the evil signs of what had occurred...” (Carol: 120). Stoker mentions some animal’s behaviour and their activity in nature. If anything changes a little bit in nature, everything comes to an end. At the same time nature also never gives chance to such living creatures in this world. To prove this Stoker brings suitable example to show how evil is destroyed by unnatural evil power. His novel characters such as Adam Salton and Sir Nathanial are discussing about the white worm’s un-natural presence.

May it not be that a mongoose may have merely the instinct to attack, that nature does not allow or provide him with the fine reasoning powers to discriminate that he is to attack?

Of course that may be so. But, on the other hand, should we not satisfy ourselves why he does wish to attack anything? If for centuries, this particular animal is known to attack only one kind of other animal, are we not justified in assuming that when one of them attacks a hitherto un-classed animal, he recognizes in that animal some quality which it has in common with the hereditary enemy? (LWW: 238).

Indra Soundarajan is also giving importance to nature like Bram Stoker. He gives different type of situation and character because it is the base to bring all kind of belief. In one of the novels Vikrama... Vikrama Part – I he narrates such an incident. He brings nature as the backbone in this novel. Similarly his novel Thenkizhakku Minnal is also one among
them because it creates more importance to nature. The rational characters such as Rajamani and Thanigasalam try to remove demigoddess Sarathambal’s idol from the sanctum sanctorum. At the time heavy lightening reaches the top of the temple copper Kalasam (pot-like structure on the top of temple towers and the cupola above the sanctum sanctorum) and they are standing like a black statues because the lightning makes them to look like that, their souls fly away from their bodies. The nature gives suitable punishment to the unnatural evil characters. He gives more importance to nature in his *Vikrama... Vikrama... Part I & II*. The characters such as Pattabi and Saint Kaliyapar are discussing the importance of nature and it is help to the living beings. From the explanation Pattabi wonders about the importance of nature and its power. The rational characters do not go against natural belief in their novels. The following incident explains the importance of nature and occult beliefs.

If a man is more intelligent than others...God and Nature always stand in front of him... (VVP – I: 381)

Indirectly there is a responsibility to these - Wind, Air, and Fire. All these help to born live and die. We are living with these kinds of beliefs. (VV P – I: 435)

The nature power does not oppose the rational activity but it gives chance to get knowledge from it. These two writers bring rational concept from the occult beliefs. The rational ideas never stand alone to bring anything because it needs to prove something but nature contains several proofs. They give importance to nature and it shows how rationality develops from the occult beliefs.

5.0. Bram Stoker and Indra Soundarajajan have written different types of horror novels. Their horror novels contain powerful occult characters. The occult characters bring more suspense than rational characters. Most of the rational characters move towards the occult side but occult characters never change their attitude at any circumstance. Such
characters show different way to follow occult beliefs. Bram Stoker’s *Mystery of the Sea* and Indira Soundarajan’s *Vikrama... Vikrama Part – II* are the case in point. For example Gormala is one of the important characters in the *Mystery of the Sea*. The other rational characters change their behaviour according to their wish, but Gormala never change her thought at any circumstance. She has the power of foresight and uses this to help the rational characters. She helps them to relieve from the critical situation.

Oh, Gormala help me! Perhaps you can, and it may not be too late. She is stolen away and is in the hands of her enemies; wicked and desperate men who have her prisoner on a ship somewhere out at sea. Her life, her honours are at stake. Help me if you can; and I will bless you till the last hour of my life! “The old woman's face actually blazed as I spoke. She seemed to tower up in the full of her gaunt height to the stature of her woman's pride, as with blazing eyes she answered me (MS: 375).

Similarly Indra Soundarajan brings such a powerful occult character in his novel. Vidhyavani plays a major role in the novel *Vikrama...Vikrama Part – I & II* because the entire novel moves with the guidelines of the Palm leaf – manuscript. She never changes her mind in any other situation. She does her work from the beginning to the end. Indira Soundarajan brings more occult characters in the other novels. For example his *Yarentru Mattum Sollathe* brings the powerful occult character Sankaranantha Swami. He uses different types of magical power to solve others problem and advising them to live accordingly. As an angel Vidhyavani guides everyone with the palm – leaf manuscript, she has the responsibility to protect the manuscript and makes it reach the concern person. The Palm leaf – manuscript guides other characters to proceed further. The occult character Vidhyavani helps other characters to the future. Regarding this Viragi asks to Vidhyavani
who as an angel appears in front of him and explains the importance of her duty and the Palm leaf-manuscript.


Viragi said: Mother…is it ordinary manuscript? I feel that this manuscript protected by some goddess like you, it has the secret of a treasure trove. I called you to prove this to others…The angel said: Yes…this is also one of my jobs. The saint orders me to reach this to a concern person in a particular place and particular time, after getting the message the manuscript should be destroyed (VVP – II: 342).

These two writers use different type of rational characters but these rational characters have the dilemma to believe their own rational view but the occult characters never change under any circumstances. Gormala and Vidhyavani are crated like that. They show way to other characters to reach their destiny. These occult characters have the power to lead the story. Based on this, several incidents and situations are woven.

6.0. Bram Stoker and Indra Soundarajan use different type of rational characters in their novel. Most of the rational characters are struggling to find the occult power in their novels. Some time they are unable to find the occult power. At the same time they are ready to follow or fall from its power. For example Bram Stoker’s The Jewel of Seven Stars and Indra Soundarajan’s Vikrama…Vikrama… Part – I bring such characters. Mr. Trelawney becomes unconscious and the rational characters such as Doctor Winchester, Malcolm Ross, Miss. Margaret and Corbeck struggle to know the reason of his unconsciousness. Mr. Trelawney knew this will happen in his life because of that he has written a letter and kept in a drawer. When the deductive searches everywhere at the time they find that letter on that he mentions what are the process his daughter should follow in his unconscious stage.
Accordingly they follow but they do not know the exact reason for his unconsciousness and how he already knew these things. All these events are based on occult beliefs Mark Morrisson says “Bram Stoker published his classic of Egyptian Hermetic lore and occult horror—his “mummy novel,” The Jewel of Seven Stars (JSS). This tale, about an Egyptologist's efforts to use ancient occult sciences to resurrect an Egyptian queen and magus (the 5000-year-old Tera), takes up many of the occult themes explored by Zanoni sixty-one years earlier” (Morrisson: 170).

Indra Soundarrajan’s Vikrama ... Vikrama Part – I characters bring out the same event. For example rational characters such as Vikraman, Dhavaraj, Pattabi and Palaniraj come across several incidents to find the occult character Nanthan Bhiragi but they are unable to find him. For instance the rational character Vikraman becomes unconscious because Nanthan Bhiragi uses his magical power to bring him under his control. He is doing everything according to his order. Dhavaraj, Pattabi and Anna Narayanan are worried about his behaviour. Indra Soundarrajan also brings rational characters to know the occult power in his novel Aramanai Ragasiyam. Bharani wants to know the secret of saints and sorcerers. As a saint Barnacidas helps him to know everything, he understands everything at last. But, Barnacidas grandfather who lives as a saint decides Bharani should live with his mother according to his karma (fate). The saint removes Bharani’s experiences which he gathers from the saints and blesses him. In Vikrama... Vikrama Part – I nobody knew how Vikraman changes his behaviour. They are struggling to know the exact reason for his change. Nanthan Bhiragi orders him to get his sword. After he gets the sword, he decides to meet Nanthan Bhiragi. He discusses with Pattabi regarding his work but Pattabi never expects such an answer from him because he is under the control of Nanthan Bhiragi. Regarding this Pattabi and Dhavaraj are discussing Vikraman’s behaviour. The argument follows…
Vikrama…Pattabi voice stops him. What? Vikraman face turns towards him. Where are you going? Do you want to know that?

What question is this…now; we must go and meet Dhavaraj sir and Anna Narayanan.

Pattabi…do not make me angry. I have lot of work. I do not like to tell all those things to you.

Vikrama….are you speaking like this…? Do you know for whom you are talking (V. V. P – I: 465).

Trelawney and Vikraman become unconsciousness with the occult power. They are unable to know its power but latter they understand that it is a kind of occult power protecting or controlling them. These characters come to know the occult power with the experiences. The other novel characters such as Archie Hunter, Jonathan Harker, Malcolm Ross, Adam Salton and Rupert Sent Leger in Bram Stoker’s novels and Vikraman, Chandra Mohan, Reena, Rajanderan, and Pragalathan in Indra Soundarrajan’s novels struggle hard to know the exact power of occult.

7.0. These horror writers use different types of situations to bring horror in their novel. Bram Stoker’s Dracula and Indra Soundarrajan’s Vittu Vidu Karuppa are best example, because rational characters find several things but the occult power overcomes such evidences. In Dracula the protagonist Jonathan Harker comes across several horrifying experience and finds several incidents. Regarding this Philip Holden says “With this disciplinary element of the Gothic and Romance revival in mind, I wish in this essay to investigate the most visible aspect of Stoker's Dracula, its depiction of magic, the supernatural, and the occult, as incitement to social conformity and individualization on the
part of the reading subject” (Holden: 470). Even though Jonathan Harker lives in sophisticated rational world (London) the occult power makes him to believe in everything. Jonathan Harker goes to meet Count Dracula in Transylvania. On the way most of them advise him not to go but he never bothers about anything. But when he reaches the Palace and comes across different types of incidents which make him more afraid he says...

“I began to fear as I wrote in this book that I was getting too diffuse. But now I am glad that I went into detail from the first, for there is something so strange about this place and all in it that I cannot but feel uneasy. I wish I were safe out of it, or that I had never come. It may be that this strange night existence is telling on me, but would that that were all! If there were any one to talk to I could bear it, but there is no one. I have only the Count to speak with, and he -I fear I am myself the only living soul within the place.” (D: 46)

Indra Soundarrajan also brings such incidents in his novel Vittu Vidu Karuppa. Reena and Rathana are the important characters in this novel. They are in their final year medical course but Reena alone has the rational attitude. Reena reaches Rathana’s village and she believes in demigod Karuppa and grandma Pollaku Paechi’s ghost story. As a medical student Rathana gets more fear but Reena does not like that she is very much eager to know the story of their family when Rathana’s brother Rajanderan tells it. Similarly, Indira Soundarrajen brings this notion in his novel Jenma Jennamai. In this novel the woman protagonist Varshini does not believe the presence of ghost but at the end she accepts the presence of ghost because after the death of Professor Vaithiesvan’s wife, she turns into a ghost and punishes the thief. Without fear Rajanderan and Reena get ready to go Kasithopu Palace in the novel Vittu Vidu Karuppa. There they find grandma’s ghost. Their rational attitudes disappear from them and believe the presence of ghost.
It is lamenting not cry. Graveyard is nearby, it may come from there.

Rajanderan gives the answer and moves fast from the place. Reena follows him because there is no other way to her.

He pulls Reena and starts to run towards the direction. The fear makes him like that because of that he never takes the key from the main door.

She is also getting more fear after seeing the grandma’s ghost. (VVK: 131)

Here, the rational characters are getting agitated. Their rational approach fully disappears from them. The occult power brings them to believe the presence of evil power such as ghost, demon and evil spirits attitudes. Jonathan Harker, Rajanderan and Reena get more fear by several incidents because they never expect such occult power. Their rational attitude simply vanishes from them. The voiceless rational character and attitude are revealed in several situations but the occult characters never bother about their attitude. Occult characters make them more afraid.

8.0.  Bram Stoker’s The Lady of the Shroud, Dracula, Mystery of the Sea, and Lair of the White Worm involve with such incidents. Similarly Indra Soundarrajan’s novels such as Vittu Vidu Karuppa, Athumattum Rakasiyam, Vikrama… Vikrama Part I & II and Sutriy Sutriy Varuvean basically brings out the occult ideas. The occult lore are the base to bring out all kinds of things in his novels. For example in The Lady of the Shroud the story moves with the belief of a woman vampire and her strange behaviour during night time. The vampire woman creates different kinds of fear to the Blue Mountaineers. They also believe the presence of the vampire and her appearance in the form of shroud. The occult belief is always present in this novel A. Rickels Laurence says “…Stoker’s writing one last time in The Lady of the Shroud, his other vampire novel. But this one is present the occult phantasm of
vampirism than it is, up front, about hostage-taking, covert operations, psychological warfare, and espionage” (Laurence: 196). With the basic belief the story starts to move to an end with the protection of Blue Mountaineers. Rupert Sent Leger finds out what is going on in this strange land and understands the belief regarding the vampire.

The Vampire legend was spread as a protection against partial discovery by any mischance, and other weird beliefs were set afoot and fostered. Arrangements were made that only on certain days were the mountaineers to be admitted to the Crypt, she agreeing that for these occasions she was to take opiates or carry out any other aid to the preservation of the secret. She was willing, she impressed upon us, to make any personal sacrifice which might be deemed necessary for the carrying out her father’s task for the good of the nation (LS: 212).

In the same way Indra Soundararajan also mentions in Sutriy Sutriy Varuvean. In this novel the author brings the basic idea to worship demigoddess Jakkamma. In the middle of the novel we find the rational characters seemed to wander with the rational ideas, but at the end they fall on the occult lap. Ranjitham is a woman protagonist of this novel. She believes in the presence of omnipotent power. She comes across several incidents to worship demigoddess Jakkamma, at the same time she gets the blessing of second sight. On the other hand her husband Pragalathan does not like his wife’s behaviour. At the same time Jayadev starts to worship demigoddess Jakkamma and tries to get her blessings. In front of the good and evil power the rational characters behave according to the wish of occult power. The story moves towards the occult end. In the same way most of the novel move towards the occult end. Mandira Veral closes with the occult notion. In this novel a small baby has the magical power and the baby gives blessing to the important characters. Similarly Sutriy
Sutriy Varuvean highlights occult belief Ranjitham continuously starts to worship demigoddess Jakkamma, at that time a small girl appears in-front of their main door and takes her towards their land because the evil character Jayadev starts to do all kinds of rituals and gets blessing from demigod Jakkamma. But at the end the evil character Jayadev was punished by demigoddess Jakkamma and all others receive her blessings. Regarding this Jayadev discuss with Thulasi and his family members.

There is no cloud in the sky, it looks empty, rain disappears and stars are blinking here and there…Thulasi, Rosario, Ramesh and Thammari Kannan are ready to lift Jakkamma’s stature to keep on the pedestal; it is surprising that Pragalathan is also accompanying them.

Sundari brings the nine kinds of gems which are folded in the black cloth and shows to Jayadev. He also gets from her and worships them. Then, he keeps the nine kinds of gems and a magical copper sheet in the bottom of the statue.

Then, he covers all those things into the wet sand. (SSV: 307)

These characters are facing both occult and rational attitudes. But the occult attitude only leads the story towards the conclusion. The rational characters are recognising the occult power and they never show inconvenience towards occult power. After they see the occult power they are trying to know it fully. Rupert, Pragalathan and Thulasi belong to this category. They give importance to the occult power.

9.0. Rational attitudes are ending up in futile in Bram Stoker and Indra Soundararajan’s novels. They use rational attitudes and situations to give support to believe the rational thought but it does not work out properly. Because rational characters suffer with insufficient rational attitudes. For example, these two writers are introduced to different kinds of rational characters and try to solve some problems but it does not happen properly. Their
rationalism fail at last at the same time occult characters solve all the problems. In Stoker’s novel’s rational characters such as Van Helsing, Doctor Winchester, Doctor Stewards, Vladika, Oolanga, Salton, and Marjory Drake fail when they are trying to solve the problems.

In the same way Indra Soundarajian brings out some characters in his novels for example Doctor Reena, Doctor Arunachalam, Rajanderan, Vikraman and Samathana Pondi are trying to solve some problems but they are unable to solve it but occult characters solve it properly.

Bram Stoker’s The Lair of the White Worm and Indra Soundarajian’s Vikrama...Vikrama Part – II novels bring out such situations. For example Adam Salton is the protagonist of the novel The Lair of the White Worm. He tries to find the presence of white worm and its power. In between another rationalist Oolanga decides to kill the occult Lady Arabella and the White worm. Oolanga and Adam Salton are trying to solve the problem at the same time they plan how to work properly but everything ends in failure. At the end the occult power raises and kills Oolanga. Adam Salton does not know what to do, so he escapes. Similarly Glennis Byron says “As Adam and Sir Nathaniel attempt to understand the situation, they conclude that she lied in particular about the ermine collar studded with emeralds – she says Oolanga tore it from her neck and that it disappeared with him into the well hole – because this provides an explanation for the green lights seen in the room as she plunged into the well hole with Oolanga. ‘Any unprejudiced person’, reasons Sir Nathaniel, ‘would accept the green lights to be the eyes of a great snake, such as tradition pointed to living in the well-hole” (Byron: 7).

In the same way Indra Soundarajan uses some of the rational characters to solve problems, for example in one of the novels Vikrama...Vikrama Part – II he brings out such characters. He uses several Doctor Characters to solve physical problems, they check and find the problem but they are unable to cure it. They are simply living without any development but the occult characters are solving their problem. Anna Narayanan gets heart
attack, and the doctor says he is critical and also they say god alone can cure him. Pattabhi and Dhavaraj are upset because of his health condition. But Vikraman touches him and cures him. After this incident Anna Narayanan and the doctor are surprised because of the immediate change of his health condition. He brings several rational characters in most of the novels for example *Thenkizhakku Minnal* is one among them. In this novel the Doctor character does not know the reason of the small boy’s disease but the Yogi easily finds the disease and cures it without any problem. Here the rational characters are unable to do anything similarly the doctors in *Vikrama*...*Vikrama Part – II* simply look at the unbelievable incidents. Regarding this a Nurse and Doctor argue with Anna Narayanan …

The nurse comes quickly after seeing that. What is this…doctor….doctor… – she shouted. The Doctor also comes fast. He is surprised at the sitting position of Anna Narayanan.

Mr. Anna Narayanan…what is this…. you are a heart patient…you have responsibility… At the same time the doctor shouted at him.

Anna Narayanan said: Doctor…I do not have any problem. I am feeling good and energetic (VVP – II: 98).

From these two novels one can say that it is rational characters who fail to solve problems. Doctor and Oolanga belong to this category because they are unable to solve their problems. But the occult characters are solving problems. Lady Arabella and Vikraman belong to this type because when they interfere in the problems people are getting relieved of their difficulties. Here occult only has the power to solve everything.

10. 0. Bram stoker and Indra Soundarrajan are using the rational characters to find out the secret or unbelievable events. Rational characters identify the occult power from their
experiences. The rational characters move with the idea to face critical position at that time they are recognising the occult power and get the fear of horror. On the other hand they get help from occult power. Because the occult power consists of two forces they are good and evil. The good character always leads the way but the evil power does give much trouble. Bram Stoker uses this notion in most of the novels, for example *The Mystery of the Sea* is one among them. The rational character Archie Hunter comes across such event when he is in the cave. Archie Hunter wants to find his wife Marjory. She is kidnaped by the treasurer and he gets the clue from the occult character Marjory, with the guide line he reaches the treasurer’s place. After this incident he recognises the power of occult and horror from his experience. She says…

Nothing but the faith which I had in the vision of Marjory, which came to me with the dead eyes of the western Seer, could have carried me out into that dreadful gloom. All its possibilities of horror and danger woke to me at once, and for a moment appalled me. But Faith is a conquering power; even the habit of believing, in which I had been taught, stood to me in this wild hour. No sceptic, no doubter, could have gone forth as I did into that unknown of gloom and fear (MS: 232).

Similarly Indira Soundararajan uses this kind of notion in his novels. *Vittu Vidu Karuppa, Sutriy Sutriy Varuvean* and *Vikrama*... *Vikrama Part I & II* are best examples for this because most of the situations relate to this. Pragalathan is an important character in the novel *Sutriy Sutriy Varuvean*. He is in critical position because the evil character Jayadev uses his evil power to control everyone and tries to get Pragalathan’s property. In the same way Rayamma and Sivagami try to get Devean’s property in the novel *Abaya Malli* but the occult character Siddha helps him to relieve from all kinds of problem. Similarly a small girl
appears in front of Pragalathan and takes him into his land because Jayadev makes puja to get power from demigoddess Jakkamma and brings everyone in his control. As a rational character Pragalathan does not know all these things but when the occult character a small girl leads the way to understand Jayadev’s plan at the time he recognises the occult power. The rational character Pragalathan gets back his property and also he gets blessings from the demigoddess Jakkamma. The argument follows between the small girl and Pragalathan as follows:

No… there is a puja going on you know that?

What puja?

Yes, we will speak later, get ready.

Pragalathan gets confused. He feels that the girl is playing a magical game.

The small girl gets down from him and runs towards the car. She sits inside the car and asks him continuously ‘come… come…’ at the same time she looks at him eagerly” (SSV: 277)

These two writers use such a powerful occult character to lead the rational character to reach their destiny. The occult character helps them to solve their problem at the same time they are recognising the occult power. Rupert gets vision from Gormala to relive from the danger. Pragalathan gets knowledge and blessing from goddess Jakkamma who is in the form of a small girl. Rupert and Pragalathan get relief from their problem because of the occult power otherwise they are in critical position.

11. 0. These two writers use different types of rational characters in their novels. The rational characters are getting afraid to believe their own rational idea because they do not know whether it is right or wrong. Such characters are introduced in their novels on the other
hand the rational idea develops from the existing occult power which is present several centuries ago. For example Bram Stoker’s *The Lair of the White Worm, The Jewel of Seven Stars, Lady of the Shroud, Mystery of the Sea* and *Dracula* deal with of rational ideas. In the same way Indra Soudarajvan’s *Vittu Vidu Karuppa, Athumattum Rakasiyam, Vikrama…Vikrama Part I & II* and *Sutriy Sutriy Varuvean* bring various rational ideas but all those ideas start from the occult belief. For example there are different types of rational ideas all those ideas are emitting from occult power which is already present with the occult beliefs. For example the novel *The Jewel of Seven Star’s* rational character Mr Trelawney wants to do his experiment to find out some power. For that he uses the occult believes lamps, statues, and Queen Tera’s mummy corps. As a scientist Mr Trelawney follows all kind of occult beliefs to conduct the experiment. Occult power is the base to bring all kinds of rational activities regarding this Malcolm Ross and Margaret are discussing about the Queen Tera’s corps to start their experiment. Based on this Mark Morrisson says “Stoker goes further, attempting to bring the ancient science into line with cutting-edge modern atomic science. He locates the source of Queen Tera’s incredible powers in atomic energy—in radium’s radiation. Invoking the names of Crookes, Curie, and Ramsay, Trelawny twice speculates about the mysterious powers of the magic coffer that is to be part of the resurrection proceedings” (Morrisson: 16). Their idea fully brings with the occult beliefs.

Margaret, having thrown a white sheet over the Queen’s body, asked us to bring it to her own room, where we laid it on her bed. Then she sent us away, saying: Leave her alone with me. There are still many hours to pass, and I do not like to leave her lying there, all stark in the glare of light. This may be the Bridal she prepared for--the Bridal of Death; and at least she shall wear her pretty robes…When presently she brought me back to her room, the dead Queen was dressed in the robe of fine linen with the embroidery of gold; and
all her beautiful jewels were in place. Candles were lit around her, and white flowers lay upon her breast. (JSS: 147)

Indra Soundarrajan also deals with the same idea in his novels. *Athumattum Rakasiyam* brings such characters Chandra Mohan is a rational character and he does not believe in supernatural things. After the death of his wife, he wants to know the exact reason of her death, with the help of Ezhumalai he detaches his wife corpse from the graveyard, at the same time Ezhumali kills the graveyard security Oonakkannan and they burry his corpse in Chandra Mohan’s wife graveyard. Then he requests his father in law to take his daughter’s corpse and request him to give his doctor-friend to conduct autopsy but on the way the car meets with an accident and they die. He is wondering and does not know what to do at the time he says everything to the Sub-Inspector Rathinavelu but he is not able to help him. On the other hand Rayar does not accept Chandra Mohan’s argument so he calls every one and reaches the graveyard to prove against Chandra Mohan’s complaint. There Chandra Mohan sees Oonakkannnan sitting and offering respect to Rayar. After this incident Chandra Mohan thinks whether his rational attitudes are right or wrong. The incidents follow

Vettiyan (one who is engaged by the local community or authority for burning and burying corpses) Oonakkannan sits in front of the main gate. When he sees Rayar he gives respect and kneels down in front of him.

Chandra Mohan’s heart beat almost stops because of this.

He is the vettiyan of our own Aeyeram Velikkadu village graveyard, the person whom Chandra Mohan mentioned to you. At the same time he goes near Chandra Mohan’s wife graveyard. (AMR: 115).
These two writers use various characters to bring different types of beliefs on both occult and rational incidents. The rational characters do not know whether their rational ideas are right or wrong. Their rational idea develops from the belief on occult power. The occult belief only leads the rational character to bring such idea in their novels.

12.0. These two writers give more power to the occult characters in their novels. Most of the rational characters are getting power from the supreme occult character. In their novel the rational characters are just thinking about how to make particular thing or how to find the truth. They do not create anything in their novel but occult characters do not like that they have good or evil power to solve any problem. For example in Bram Stoker’s novels characters such as Count Dracula, Gormala, Archie Hunter, Queen Tera, Lady Arabella and Vladika have some power to give to others. Similarly Indra Soundararajan characters such as Nanthan Bhiragi, Vedhal Sing, Siddhas, Jayadev, Maikari, Temple Priest, Jangama Nayaker, and Ganamani Kogilam have the power to control others and indulge in unbelievable events. Stoker’s *Dracula* and Indra Soundararajan’s *Vikrama...Vikrama Part – II* are worth mentioning. For example Count Dracula starts to speak mockingly with Mina Murray. He explains what kinds of power she will get if she follows his words. At the end she swallows a little blood from him and thereby she gets the power. Based on this Judith Halberstam says “Dracula's features are eminently readable and suggestive. Dracula is likened to "mist," to a "red cloud," to a ghost or a shadow until he is invited into the home, at which point he becomes solid and fleshly. As flesh and blood, the vampire embodies a particular ethnicity and a peculiar sexuality” (Halberstam: 337). Regarding this Count Dracula says to Mina Harker...

Then he spoke to me mockingly, ‘….Whilst they played wits against me, against me who commanded nations, and intrigued for them, and fought for
them, hundreds of years before they were born, I was countermining them. And you, their best beloved one, are now to me, flesh of my flesh, blood of my blood, kin of my kin, my bountiful wine-press for a while, and shall be later on my companion and my helper. You shall be avenged in turn, for not one of them but shall minister to your needs... (D: 217)

Nanthan Bhiragi uses his occult power in the novel *Vikrama...Vikrama Part – II*. Indra Soundarrajan gives more power to the occult character Nanthan Bhiragi for example Nanthan Bhiragi visits the village called Valluvakudi. He wants to get Vikraman’s Palm leaf – manuscript at the same time he needs a suitable person who knows to read and get the meaning from the Palm leaf – manuscript. He moves towards the village unfortunately he meets a blind person on the way. With the magical power he understands how the person has become blind. With the help of magical power he decides to give the power of vision. He discusses this to the blind person. At the end he gives the vision to him. Similarly he brings the same idea in his novel *Noorukodi Roobai Vairram*. In this novel the protagonist Pandian and Agalya believe the presence of occult power. The blind person recognises the occult power. The argument follows …

Sir…Sir…I am seeing you. Clearly I am seeing. Sir…what can I say… how can I tell…and he rubs his eyes. After that he looks at Nanthan Bhiragi who is standing like a God Iayappa’s devotee.

Arrogance laughs in Bhiragi face.

Sir…you…you… you are really God to me. (VVP – II: 43).

These two writers are giving more importance to the occult power because they do not seem to believe in rational ideas anymore. Lady Arabella March and Nanthan Bhiragi have
magical power to solve most of the problems. Like these several things are found in their novels.

13.0. Bram Stoker and Indra Soundarajan use various tricks to bring horror in their novels. From their horror novels the rational and occult powers dominate one another. These two writers have given certain limit to the rational characters but occult characters are not like that and they reach the peak. In Bram Stoker’s novels Jonathan Harker, Van Helsing, Malcolm Ross, Rupert, Trelawney, and Archie Hunter can be called as rational characters. They are unable to move further in several situations but occult characters such as Lady Arabella, Gormala, Count Dracula, Queen Tera, and Teuta are moving freely but the rational characters are waiting for a long time to reach their goal. For example Rupert is the protagonist of the novel Mystery of the Sea. He is a rationalist; he depends on the occult character Gormala who has the power of second sight. She explains everything to him.

In Indra Soundarajan’s Athumattum Rakasiyam, Vittu Vidu Karuppa, Vikrama…Vikrama Part I & II and Sutriy Sutriy Varuvean. The occult and rational powers are trying to dominate one another but only the occult power wins. Pragalathan plays an important role in Sutriy Sutriy Varuvean. He is a rational character but his wife Ranjitham follows all kinds of occult beliefs. He does not believe on his wife’s second sight and her belief on demigoddess Jakkamma. But at the end Pragalathan starts to believe demigoddess Jakkamma. In between he tries to change his wife’s view with his rational ideas but she never takes his advice and she does not change her occult beliefs. Indira Soundarajan gives more importance to the occult beliefs in his novels; Aranmanai Ragasiyam is also one among them. In this novel the rational character Bharani tries to understand the occult power but he fails to know it, because the occult power makes him to know everything at the end of his life. In Sutriy Sutriy Varuvean the woman protagonist Ranjitham relates her experiences with the
sacred words, vision and the snake worship. After her explanation Pragalathan does not know how to take her experiences. Regarding this Pragalathan and Ranjitham discuss as follows.

Yes dear…listen carefully, do not shout. These idols are worshipped by your grandfather. These idols have excellent and unbelievable power. The snake stays inside God Ranganatha’s idol. But it is not now.”

Pragalathan turns towards the idol direction. He is afraid and his forehead is covered with sweat drops. Ranjitham comes to say everything to him” (SSV: 270).

These two writers bring occult and rational ideas as a weapon to bring horror. These two ideas try to dominate each other. But at the end the rational characters do not know what to do because the occult overpowers them. The occult characters such as Rupert and Pragalathan belong to this category. From the beginning they never accept anything and they try to move everything with the rational point of view but they are unable to follow it because the occult characters such as Gormala and Ranjitham help them to solve their problem. At the same time the rational characters start to believe occult power.

14.0. The rational characters come across several incidents to solve problems. Medicine is one among them. In Most of the novels the rational characters treatments end in failure. But the occult power does not like it solves all kinds of problem. For example Dr. John Seward, Dr. Winchester, and Doctors in The Jewel of Seven Star try to solve certain problems and also they do not understand the way to cure them. In the same way Dr. Nanda, Dr. Aravind, and Doctors in Vikrama… Vikrama Part I & II and Sutriy Sutriy Varuvean try to solve certain problems of their patients but they fail. From their novel the occult only has the power to cure such problems. Dr. Winchester gives treatment to Mr. Trelawney and he is searching a suitable reason for the cause of his wound. Dr. Winchester does not find out the
exact reason for his wound. Mr. Trelawney is under the spell of the occult power of the Jewel and Queen Tera. Suddenly he wakes up from his unconscious state and discuss with his daughter about the reason of his unconsciousness.

Have you anything to say tell me at once, Doctor, which will not interfere with your full report? If there is any doubt I can wait, but the sooner I know something definite the better.” Doctor Winchester answered at once:

For my own part I see no reason in waiting. I shall make a full report of course. But in the meantime I shall tell you all I know--which is after all not very much, and all I think--which is less definite. There is no wound on the head which could account for the state of stupor in which the patient continues. (JSS: 11)

Indra Soundarrajan also equally brings the same idea in his novels. He brings out various types of doctor characters in his novels, most of the doctors belong to rational zone at the same time they fail to cure their patients and they wonder because the occult power only can cure their problems. These types of character and situation are used in his novels. The occult characters such as Nanthan Bhiragi gives the power of vision to the palm leaf manuscript astrologer, similarly Vikraman touches Anna Narayanan’s hand and at the moment he is brought back to normal condition from his serious illness and Vedhal Sing wounds disappear from his stomach with his magical power. He mentions several incidents in his novel Vikrama...Vikrama Part – II. Doctors are struggling to cure their patients problem but occult characters are solving their problems. Sometimes the doctors themselves believe on occult power. In Muthal Sakthi for example Pandiyan’s daughter Banu meets with an accident and the doctors say it is difficult to cure the fracture in her leg. Regarding this Pandiyan calls Thirumali Siddha to cure his daughter. He reaches the hospital and cures his
baby problem. Everyone wonders at his treatment to the small girl. In *Vikrama...Vikrama Part – II* one of the important characters Anna Narayanan becomes serious, the doctor gives proper medicine to him and admits him in the ICU ward. Doctor, Pattabi and Dhavaraj are discussing about the heart attack of Anna Narayanan at the time doctor says ‘everything lies in God’s hand but we tried our level best Pattabi becomes angry because of the doctors answer. Pattabi and Doctor’s discussion goes as follows:

What doctor…why you are showing the sky? If god is there …why are you here?

To reduce his burden… Pattabi struggles for his sudden answer. Doctor never leaves him.

Sir…all these medicines are at certain level. God only cures beyond the limit.

....A yogi is there I know him. ‘Body’ is temple for him and ‘thinking’ is like sanctorum centrum. He is the example for how a man keeps his body and thought. If he strikes slowly on patient’s head, everything comes to normal condition; such a powerful yogi is there to cure any problem. (VVP – II: 92)

From these two novels one can understand that the rational characters are unable to cure the problems on the other hand rational followers very much believe on occult influence at the same time they are guiding a few characters to believe the supreme power. Even though the rational characters are responsible to bring the rational attitude they simply ignore and move to believe almighty and its power.

15.0. These two writers use various types of occult and rational characters in their novels. The occult characters do not have the fear to face the rational characters. The occult characters easily approach the rational characters Count Dracula, The Vampire Woman, Gormala, and Lady Arabella easily approach rational characters such as Jonathan Harker,
Archie Hunter, Adam Salton and Mr. Trelawney. Similarly Indra Soundarajan’s Jayadev, Samathanapandi, Kasi and Nanthan Bhiragi are occult characters who easily approach the rational characters such as Vikraman, Chandra Mohan, Reena, and Rajanderan. The occult characters do not bother about the rational characters behaviour for example in Bram Stoker’s *The Lady of the Shroud* the vampire woman is the case in point. She directly enters into the rational character Rupert Sent Leger’s room and do according to her wish. The rational character Rupert is afraid and does not know what to do but he keenly observes the vampire woman. Regarding this A. McDonald says “Bram Stoker published a rather less successful novel, *The Lady of the Shroud*. For much of the novel, as its more famous predecessor, the titular Lady is taken, not least by the narrator hero, Rupert Sent Leger, to be a vampire. This turns out not to be the case, and there is in fact a rational explanation for the ghostly appearances of the shrouded lady” (McDonald: 210).

Similarly Indra Soundarajan uses occult characters in his novels to face any problem without fear. In one of the novels *Vikrama… Vikrama Part – I* there are several incidents based on this. Nanthan Bhiragi is an evil character. He wants to meet the rational Vikraman because he wants to kill him in front of goddess Kali. Vikraman, Dhavaraj, Pattabi and the police officers are trying to catch him but he does not bother about those entire rational characters attitude. Nanthan Bhiragi meets Vikraman according to his wish without any hesitation. Similarly Indira Soundarajan brings the same notion in his novel *Moondravathu Kan*. Siddha Samuthira knows everything so the rational characters such as Victor, Sengottiyan and his group search him because they want to learn how to make Iron into Gold and the secret of herbal treatment. In this situation he never bothers about all those rational characters he moves according to his wish with his magical power. Indra Soundarajan brings such an incident in *Vikrama… Vikrama… Part – I* Nanthan Bhiragi wants to meet Vikraman
so he directly contacts him over phone and fixes an appointment. He never bothers about the rational characters attitudes even though they are ready to catch him. The incident follows…

Is it Mr. Vikraman! Yes… ‘My name is Nanthan Bhiragi, I would like to meet you so I am coming there’ the next minute Vikraman calls Pattabi and tells him about the incident. He feels that the fourth section of the manuscript starts to work properly…”

Nanthan Bhiragi is ready to come! (VVP – I: 260)

These two writers bring occult characters in the presence of brave heart. They do not bother about the rational characters attitude. They are always thinking about their destiny. From their novel the occult characters fix their goal and gets satisfaction. The vampire Woman and Nanthan Bhiragi have dedicated their life to reach their goal. Similarly these two writers use such occult characters in their novels.

16.0. Bram Stoker and Indra Soundarajian use supernatural incidents in their novels. Occult characters have very much dedicated their life to follow supernatural powers. The rational characters never bother about their supernatural beliefs. They are moving towards the occult beliefs and trying to find the occult power. Bram Stoker’s *The Lady of the Shroud*, *Dracula*, *The Mystery of the Sea*, *The Lair of the White Worm* and *The Jewel of Seven Stars* can be placed in the same way. For example *The Lair of the White Worm* characters such as Adam Salton, Edgar Caswell and Sir Nathanial belong to this category. The occult character Lady Arabella believes the occult power of White Worm and gives sufficient food to it. Because of occult power she looks young and energetic. The rational characters never bother about her beliefs; instead they are trying to find out the occult power of the white worm. Glennis Byron says “…supernatural forces. Such contradictory interpretations of his works are possible, I would suggest, because of a certain ambivalence
within the text that stems from Stoker’s anxieties about science’s unstable relationship with transgression, an issue I want to consider here by looking primarily at *The Lair of the White Worm* and *The Jewel of Seven Stars*, texts which seem, on the whole, to take opposing positions on the issue, and briefly at *Dracula*, which locates itself between the two extremes” (Byron: 2).

Indra Soundarrajan mentions the same thing in his novels. In one of the novels *Vittu Vidu Karuppa* he brings the same notion. There are several rational characters in Thottathukara Mangalam village such as teacher Varatha Pilli, Rajanderan, Aanaimudi Devar and Kattyan. They never bother about the superstitious beliefs. They believe on the supreme power demigod Karuppa in their village. Similarly he uses the same notion in his novel *Olivatharkku Vazhiyillai*. In this novel the rational characters such as Inspector Ruthra, Rajanderan, and Selvam never bother about the presence of superstitious beliefs in Ayakudi Village. The village people traditionally follow Karuppa, witch, and magical lores. He brings out an incident in his novel *Vittu Vidu Karuppa*. The teacher Varatha Pilli does not agree with the superstitious belief of the village people. Once a gang of thieves stole the villager’s jewels and teacher son’s degree certificate, he does not believe it. He discusses it with Velli Natch and her family. As a rational character he does not believe and also he is never against the villager’s belief. But he is talking about the villagers beliefs on demigod Karuppa and its power.

How can I say…do you think Karuppa will get back all the stolen jewels and certificates from the thief and give them back to us?”

…

Ok…just now you were mourning over demigod but now you are getting ready to go there, what does it mean?
17.0. These two authors use various kinds of occult and rational characters in their novels. But a few characters have both occult and rational characteristics. Such characters give more importance to the occult believes and their rational idea gets suppressed with the belief of occult. These two writers give essential role to those characters in their novels for example Bram Stoker’s Dracula, The Mystery of the Sea, and The Jewel of Seven Star bring out the relevant characters such as Van Helsing, Archie Hunter, and Miss. Trelawney. These characters give more importance to the occult thoughts but the rational ideas are unable to bring its opinion in front of the occult belief. Van Helsing has both occult and rational beliefs from the beginning. He follows all type of rational approaches for example as a doctor he is protecting Lucy Westenra from her blood loss and cure her illness but when he knows the evil character continuously attacks her and causes problem occult belief wakes up and is ready to follow all kinds of occult approach to the evil character Count Dracual. Similarly the evil character tries to attack Mina Murray at the time Van Helsing moves with the occult concept and protects her from the evil character Count Dracula. Like these occult and rational concepts are present within the same characters in the novel Dracula. They are Jonathan Harker, Mina Murray, and Dr. Seward. All these characters help to destroy the ultimate evil character Count Dracula. Regarding this Michelle Callander says “This Crew of modern and (mostly) professional men and women are Stoker’s antidote to the ancient, aristocratic Count. Seward’s and Van Helsing’s knowledge of psychology helps them understand the vampire’s mind; Jonathon and Mina use their clerical skills (particularly her typewriting) to compile and order the clues that lead them to Dracula’s castle. Moreover, Mina develops a telepathic relationship with Dracula which enables the Crew to pinpoint and destroy the Count” (Callander: 4). One of the incidents tries to explain how these characters are protecting Mina Murray from the evil character Count Dracula.
Van Helsing said gravely, ‘Go on, friend Arthur. We want here no more concealment. Our hope now is in knowing all. Tell freely!

So Art went on, ‘He had been there, and though it could only have been for a few seconds, he made rare hay of the place. All the manuscript had been burned, and the blue flames were flickering amongst the white ashes. The cylinders of your phonograph too were thrown on the fire, and the wax had helped the flames.’ Here I interrupted. ‘Thank God there is the other copy in the safe! (D: 215)

Indra Soundarrajan also brings such characters in his novels. For example Characters such as Rajanderan, Chandra Mohan, Pragalathan, Reena, Kasi, Vikraman, Pattabi, Vedal Sing, and Thulasi belong to this category. All these characters contain both occult and rational attitudes but the occult beliefs only make them succeed in their life. Their rational attitude dies within them Athumattum Rakasiyam is best example. Similarly he uses the same idea in his novel Mayamai Pokindrargal. In this novel the rational characters such as Kannan, Raguveer, Jagadesh, and Prethive are trying to know the Siddha’s secret and their meditation power. So they meet one of the Siddha’s called Manthi and learn a few meditations. After learning everything their occult beliefs raise to their peak. Similarly in Athumattum Rakasiyam Chandra Mohan believes only in the rational attitudes but the occult power only leads him to succeed in his life. The village people worship demigod Kuttinanda. On the other hand Samathana Pandi utilises the belief in favour of him and he brings the villager under his control in the name of demigod Kuttinanda. Because of the belief the villagers give more respect to him but when Chandra Mohan sees his cunningness he tries to protect them so he decides to help the villager. Regarding this he says everything to Radha; she also
accepts his notion and helps him to succeed in his plan. The rational idea is hidden when he reaches the demigod Kuttinanda’s sanctum centrum.

What you are going to do…what can I do in between?’

You can stay in the nearby restaurant. I will tell you the remaining things tomorrow…. With the help of my friend I made everything perfect. Then we will see everything ok...

Without any fear Radha shows her thumb finger as a symbol of victory (AMR: 149).

Van Helsing and Chandra Mohan try to utilise the rational attitude but when they know the occult power they are also ready to follow everything with the occult belief. Mr. Trelawney, Adam Salton, Malcolm Ross, Rupert Sent Leger and Sir Nathanial from the Stoker’s novel and Vikraman, Aravind, Reena, and Pragalathan from Indira Soundarrajan’s novels can be cited as examples.

18.0. Bram Stoker and Indra Soundarrajan have brought two major characters in their novels they are occult and rational persona. Commonly the occult characters are considered as two types-good and evil. People worship such characters according to their wish for example most of the people worship characters such as God, Demigod, Demigoddess, Good Angels and Good spirits all these characters have certain ways to be worshipped like that of characters such as Satan, Mephistopheles, Bad Angels, Demon, Ghost, Dracula, Evil Spirit and Magician. These two writers use such characters in their novels to cull out certain belief. At the same time they are equally used rational characters but most of the novel the rational characters are supporting occult concept which ultimately succeed. The rational characters believe that the virtuous power will protect them from evil.
Bram Stoker’s *The Lair of the White Worm* and Indra Soundarajan’s *Sutriy Sutriy Varuvean* novels are suitable examples for this. Stoker’s Adam Salton and Sir Nathanial are discussing about the evil character Arabella and her behaviour in Diana’s Grove. They are trying to destroy the evil character and they are even discussing about the presence of omnipotent and they believe that it will protect them from the evil power regarding this both of them discusses as follows…

…. We are in the hands of God. If he wishes, we shall be together at the end, whenever or wherever that may be.

…..

We know, my boy,” he said, “that the unfortunate Lady Arabella is dead, and that the foul carcase of the Worm has been torn to pieces—pray God that its evil soul will never more escape from the neither most hell. (LWW: 309).

Indra Soundarajan brings a similar incident in *Sutriy Sutriy Varuvean*. The woman protagonist Ranjitham believes demigoddess Jakkamma. Jayadev is an evil character; he tries to kill her husband Pragalathan and his relatives. They do not know the demigoddess Jakkamma’s power. To destroy the evil character Pragalathan, Ranjitham and Thulasi follow demigoddess Jakkamma’s word and destroy him at the end of the novel. From this novel demigoddess Jakkamma comes in the form of a small girl and protects everyone from the evil character. The rational character Pragalathan does not know the presence of good and evil power but when he gets relevant experience from these two powers he recognises the presence of good and evil power. Regarding this Pragalathan and Ranjitham discuss about the unknown girl (Jakkamma). Ranjitham comes across a small girl appearing in front of him and asks her to make puja. From the beginning she never bothers about that but when Pragalathan
says the same thing she feels to worship demigoddess Jakkamma. Regarding this Pragalathan says….

Are you asking that….I do not know but some power asks me to tell such slogan continuously; it is good for me.

….a small girl asks “is it sister going to make puja for thirteen days?” What is going on here?

What did you say? Am I going to conduct puja?

Yes… I turned to ask… who are you? But she miraculously disappeared. It surprised me. (SSV: 131)

From these two novels the rational men are depending upon occult power to save everyone life. At the same time evil characters also depend upon the Omnipotent power. These two writers are using such situations to bring the importance of occult beliefs. Adam Salton, Nathanial, Ranjitham and Pragalathan are in the same boat to approach good spirits in their novels. They recognise the Omnipotent power and it destroys evil power to protect living beings from danger.

19.0. There is a perpetual conflict between the rational and occult characters in both the novelists. The rational power is struggling to know about the occult power. The occult power is never swept aside. The rational characters such as Mr Trelawney, Jonathan Harker, Dr. Van Helsing, Malcolm Ross, Archie Hunter, Rupert Sent Leger, Caswell, Sir Nathanial, Dr. Rena, Chandra Mohan, Pragalathan, Ramesh, Rajanderan and Dhavaraj are trying to control the occult power. But they are unable to succeed because the occult power dominates everything. In Stoker’s Lady of the Shroud the rational character Rupert Sent wants to know the details of Vampire woman but it does not happen. Nobody knows the vampire woman’s
visit in the Blue Mountain and also they do not know how she comes and disappear like mist. Cain Jimmie says “Sage comes to the same conclusion, positing that Stoker “is willing by the time of *The Lady of the Shroud* to dismantle even his own vampiric myth, banishing the occult and the uncanny from his text in order to mount…..” (Jimmie: 189)

Indra Soundarrajan also brings out the similar incidents in his novels. For example his *Vikrama...Vikrama Part – I* the evil character Nanthan Bhiragi uses his occult power and moves according to his wish. The rational characters such as Vikraman and Pattabi are trying to know the exact place of Nanthan Bhiragi but they fail because Nanthan Bhiragi uses his magical power and moves wherever he likes to go. Similarly he uses the same idea in his novel *Jenma Jenmamai*. The ghost character Sarathambal appears in front of the rational character such as Ruthra, Ravichandran, Varshni and Vaithieswaran. She vanishes after her desire was completed. Several incidents present in *Vikrama...Vikrama Part I& II*. Nanthan Bhiragi dedicates his life to get more power from the evil spirits so that he can make all kinds of pujas. Because of that he spends a lot of time in the graveyard to get success. Once he conducts puja in the graveyard, Vikraman watches everything and takes photo with his camera. He wonders because Nanthan Bhiragi is vanished from the place and he goes there and searches everywhere. He explains his experiences to Dhavaraj and Pattabi they are also surprised and ask for those photos. Vikraman takes printout of all those photo negatives but there is no such picture which he takes in the graveyard with different angle. Regarding this Vikraman and Dhavaraj are discussing the incidents follows

Really Vikraman gets suffocation.

There are no pictures in the photos. The pictures look like scattering of flashes.
Vikrama what is this…you said that photos are in different angles but there is nothing in the print…

Dhavaraj only says

Sir everything true…no one got an experience like me. A girl stands nakedly…I took photo in the flash of lightening” (VVP – I: 186).

Rupert Sent and Vikraman get the same experience with the occult characters. At the same time these two rational characters fail when they try to find the occult power. They do not have proper evidence to prove their experience with the occult characters. After this incident they knew the real power of occult. Similarly they have mentioned several incidents like these.

20.0. In Bram Stoker and Indra Soundarajanan’s novels the rational characters try to destroy the occult power but it gives knowledge and helps them to know its power in Bram Stoker’s The Mystery of the Sea the protagonist Archie Hunter belongs to rational ideology he does not know the occult power, but when he meets occult character Gormala and the power of second sight he tries to win the mystery of the sea. Because of the occult power Archie Hunter knows about the Lammas Flood, black mail gang, old chapel and the secret cave. At the end he knows the mystery of the sea with the help of occult character Gormala.

An’ ye no ken, then listen and learn! " and she spoke the following rune in a strange, staccato cadence which seemed to suit our surroundings and to sink into my heart and memory so deep that to forget would be impossible:

To win the Mystery o’ the Sea, ' An" learn the secrets that there be, ' Gather in one these weird three: ' A gowden moon on a flow in’ tide, ' And Lammas
Indra Soundarrajan novels contain the same thing. The rational characters are getting knowledge from the occult power. The occult power only leads the rational character to get some knowledge. The entire novels Vikrama...Vikrama Part – I & II move with the believes of reincarnation. For example with the palm leaf – manuscript the occult characters understand the presence of reincarnation but the rational characters are not aware of it. At the same time the palm leaf – manuscript had been written several centuries back. After reading the manuscript they can know what will happen in future. From his novel the occult power only leads the way to get more knowledge about the manuscript because everything happens exactly according to the verses in the manuscript. The occult power helps them to understand Vikraman’s life. The rational attitude gets knowledge from the occult power. Dhavaraj, Anna Narayanan and Thillinayagam want to know what will happen in Vikraman’s life because he is under the control of evil character Nanthan Bhiragi. With the guideline of the Palm leaf manuscript they come to know Vikraman’s activity.

Thillinayagam… you read seventh cantos in the same way please read seventh and eighth cantos...why are you standing?

Brother it makes me to stand…this manuscript.

What you are telling? Please explain clearly.

How can I say… after seeing Deepa….Vikraman remembers his previous birth and the reason of his reincarnation (VVP – II: 10).

The rational characters are trying to know the occult power but they are unable to know it but they get experience to know the occult power. Their novels deal with different
types of incidents in the presence of occult power. Archie Hunter and rational characters are getting knowledge from the occult power to know the future incidents. The rational characters are wondering about occult power because it brings exact evidence to prove the occult power in their novels.

21.0. These two writers are almost in the modern society but they use different types of method to destroy the evil power in their novels. They write different type of novels but most of the novels have the power to punish the occult character otherwise the occult characters get punishment from the supreme power. Sometime the rational characters handle a few occult powers to destroy the evil characters. Based on this number of occult and rational characters are assigned important role in the works of these two writers. Stoker’s Dracula and Indra Soundarrajan’s Vikrama... Vikrama Part – II novels bring in such incidents. In Stoker’s Dracula the evil character Lucy Westenra became a woman vampire. She is wandering in the night time and sucks children’s blood. The rational characters such as Jonathan Harker, Quincy Morris, Arthur, and Van Helsing are using different types of weapon to destroy the evil power but they trust only the occult weapon such as sword and crucifix to destroy the evil character Count Dracual. Keith Hinkleman Helsabeck observes “The novel’s protagonists try to cross the border between science and supernatural, between skepticism and belief. And at the end of the novel, when the protagonists chase after Count Dracula with Winchesters and crucifixes, they are no closer to understanding the “Truth” behind vampires than any of the villagers of Transylvania with their rituals for preventing the evil eye” (Helsabeck: 3). Van Helsing tells this to everyone that they are getting to believe the occult power.

As for Arthur, he seemed under a spell, moving his hands from his face, he opened wide his arms. She was leaping for them, when Van Helsing sprang
forward and held between them his little golden crucifix. She recoiled from it, and, with a suddenly distorted face, full of rage, dashed past him as if to enter the tomb...And so for full half a minute, which seemed an eternity, she remained between the lifted crucifix and the sacred closing of her means of entry. (D: 160)

Indra Soundararajan also brings such a concept in his novel *Vikrama...Vikrama Part – I*. In this novel the rational character such as Pattabi, Dhavaraj, and Annan Narayanan are using different type of technological instrument to face the evil character Nanthan Bhiragi. But they are surprised when they see King Vikramathithan’s sword because it has the occult power. He got from the good angel known as Yatchen (like good angel). Rational characters know how to handle the technological weapon to kill the evil power but he escapes with the magical power so they use more powerful occult power to destroy the evil character. Rational characters are using sword as a weapon to kill the evil character Nanathan Bhiragi instead of using technological weapon. Pattabi uses the powerful sword to kill Nanathan Bhiragi. The rational characters are getting doubt regarding its occult power so they are testing the sword so they are trying to cut the iron rod; surprisingly it cuts without any kind of resistance they are wondering about its power.

Is it the waste iron rod? Yes, Anna… the printing machine got repaired at the time we removed from the printing machine. They kept it here instead of keeping it in a store room.

Now you can understand why it is here. Anna Narayanan started to turn the sword in different direction and said “Jai Kalimatha” then he cut the rod like a banana’s stalk into two pieces without resistance” (VVP – I: 476).
Characters such as Van Helsing, Arthur, and Quincey Morris are in Bram Stoker’s novel and Anna Narayanan, Dhavaraj, and Pattabi are from Indira Soundarrajan’s novel. They are well aware of how to use the technological weapons, instead they are using the occult power weapons such as sword, crucifix, and holy words. With that they are approaching the evil character in order to escape from its danger. Even though these two writers use well advanced weapons in their novels but they do not give importance to such weapons but they give occult related instruments to destroy the evil power.

22.0. In Bram Stoker’s *Jewel of Seven Stars* the rational character Mr Trelawney finds the Queen Tera’s tomb because of that they come across the power of mummy’s tomb and the jewels. Regarding this Mr. Corbeck explains to Margret Trelawney and Malcolm Ross. Mr. Corbeck is a scientist when he works with Mr. Trelawney in Egypt at that time they were found Queen Tera’s mummy tomb and they were surprised because the Queen Tera’s preserved corps looked like recently buried one but it was buried several centuries ago and even a few drops of blood are woozing out from her wrist. Regarding this David Glover says “The story centers upon the resurrection of Queen Tera, a member of the royal Egyptian dynasty which ruled "between [the] twenty-ninth and twenty-fifth centuries before Christ." The queen, a woman of "extraordinary character as well as ability," is known to have had "power over Sleep and Will" and to have used her magic gifts to outwit her enemies among the priesthood” (Glover: 996). From these incidents they come to know the occult power of Queen Tera. Mr. Corbeck relates this to his associates:

The end of the wrist was covered with dried blood! It was as though the body had bled after death! The jagged ends of the broken wrist were rough with the clotted blood; through this the white bone, sticking out, looked like the matrix of opal. The blood had streamed down and stained the brown wrappings as
with rust...I shall not trouble you with details of all we saw, or how we learned all we knew. Part of it was from knowledge common to scholars; part we read on the Stele in the tomb, and in the sculptures and hieroglyphic paintings on the walls (JSS: 81).

Indra Soundararajan also mentions such things in his novels. Reena finds out demigod Karuppa, Pragalathan finds demigoddess Jakkamma, Chandra Mohan finds demigod Kutti Nanda and Vikraman finds demigoddess Kali. All these characters have rational attitudes but they have the occult beliefs too. Their rational research ends with the occult power. In the same way Indra Soundarrajan brings different rational characters but all those rational characters come under the occult power. The occult power comes out from their findings and the rational characters are made accordingly to reach their goal. In the same way he uses the same technique in his *Ettu Thisai Nangu Vaasal*. The rational character Ganesh finds several occult events in the Pandiyamman Kotti. Because of his rational attitude everyone knows the secret of golden pot and the occult power. In *Sutriy Sutriy Varuvean* Pragalathan starts his real estate business in his land. He decides to demolish the old Jakkamma temple and he likes to construct a new water tank. But his wife Ranjitham does not like to demolish the temple instead she wants to renovate the temple and makes all kind of puja because she believes in demigoddess Jakkamma. From the beginning Pragalathan does not listen to her words so some of the workers die in the land by the Snake bite. Because of continuous death in their land Ranjitham asks her husband to make puja in Jakkamma temple. The argument follows.

Ok, what are you going say now?

I do not say anything. You are keeping the temple like this. This is the reason for every incident.

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Oh...do you think I want to do rites for it?

We can do...there is nothing wrong in it. (SSV: 68)

Mr. Corbeck and Ranjitham bring different ways to understand the occult power. Queen Tera and demigoddess Jakkamma consider the source of occult power. The rational characters move towards the occult power, at the end they reach it. The rational characters know the occult power from their experiences.

23.0. These two writes give strong religious background in their novels. The religious background brings the powerful occult characters. The rational characters do not have the great background to prove than power in their novels. These two writers use rational characters in their novels in association with current events and technological innovative ideas. They have mentioned most of the occult characters with the presence of strong religious background and great beliefs. For example characters such as Count Dracula, Gormala, Queen Tera, Vladika, and White Worm play minor role with the proper background in Stoker’s novels. Similarly Indra Soundarrajan brings out such characters in his novels – for example demigod Karuppa, Kuttinanda, demigoddesses Jakkamma, and Kali are playing important role in his novels. These two writers bring horror concept by the creation of proper evidence because all these characters are living more than a few centuries in the form of evil. These characters have sufficient power to lead the story. All these characters originate from religion. There is no such strong background to the rational characters. The rational characters belong to the modern centuries. In Stoker’s The Lair of the White Worm Adam Salton belongs to modern world. When he reaches his Uncle Roger’s castle to take care of everything, he comes across foolish beliefs on White worm and its follower Lady Arabella. Sir Nathaniel and Adam Salton are discussing about the white worm and Arabella.
We have the well-known legend of the ‘Worm Well’ of Lambton Castle, and that of the ‘Laidly Worm of Spindleston Heugh’ near Bamborough. In both these legends the ‘worm’ was a monster of vast size and power—a veritable dragon or serpent, such as legend attributes to vast fens or quags where there was illimitable room for expansion (LWW: 229).

Similarly Indra Soundarrajan gives strong religious background to his novels. Most of the occult characters are from the myth and legends. He uses major characters in his novels Kutti Nanda, Karuppa, Jakkamma and Kali characters are present in Hindu religious books. These occult characters are backbone to his novels. All these demigods and demigoddesses give different type of boon as well as destroy the evil characters. Indra Soundarrajan’s Vikrama... Vikrama Part – I also one among them. Dhavaraj and Anna Narayanan are discussing about the reincarnation of King Vikramathitha. Dhavaraj knows King Vikramathitha is being sustained by the grace of God Vishnu. God Vishnu is protecting everyone in this world the same notion present in Vikraman. Dhavaraj brings the God Vishnu legends as a background to the Vikraman character. The character Vikraman is also behaving exactly from the beginning to end of this novel. Dhavaraj tells Anna Narayanan…

Vikraman belongs to God Vishnu’s aspect. It means…protecting everyone…after this I will tell you about Bhojarajan.

O! Are you tell in the sense of protect everything?

Yes…God Vishnu work is to protect everyone in this world. It is more important when comparing other Gods. Even he protects Gods. He saves Pragalathan from the evil character Iranian; he lives like virtue in the form of Rama and protects all kind of peaceful life; he saves king’s traditional virtue
and destroys Mahabali’s arrogance and haughtiness. Vishnu aspects are limitless… (VVP – I: 214).

Their characters such as Lady Arabella and Vikraman belong to occult characters. They follow the tradition of old legend and Puranas. These two characters are more important to bring all kinds of beliefs. Based on these two characters the story moves towards the occult power. Lady Arabella brings the white worm belief and Vikraman basically belongs to God Vishnu’s aspect.

24.0. These two writers bring some evidence to believe on the occult power. The rational characters in *The Jewel of Seven Stars* Mr. Corbeck and Mr. Trelawney are gathering valuable things from the mummy’s tomb. From these they have gathered some secret scripture which is related to queen Tera’s reincarnation. Mr. Corbeck gets very much information about the Queen Tera and her magical power. Macfarlan Karen .E says “Stoker’s terms here foreground the importance of the Egyptologists’ ‘new’ knowledge that allows them to conquer the secrets of the ancient empire. This, Corbeck insists, is also physical work; ‘wresting open’ mysteries and giving one’s ‘brain’ is described in terms that equate with giving one’s life” (Karen: 16). Mr. Corbeck is afraid to open Queen Tera’s tomb but with the curiosity they open the Queen Tera’s tomb and get shocked because Queen Tera’s body has not decayed but looks as if she is in deep sleep. The same happens in Mr. Trelawney’s life. Mr. Corbeck mentions all these things to Dr. Winchester, Mr. Malcolm Ross and Miss. Margret Trelawney are all eager to know Mr. Trelawney’s past life.

One had to dodge backward and forward among the words. This was in addition to the difficulty of deciphering a strange handwriting of two hundred years ago. I found, however, that after a short time I got into the habit of
following in conventional English the Dutch construction; and, as I became more familiar with the writing, my task became easier (JSS: 70).

In the same way Indra Soundararajan uses a number of evidences to prove the occult power. For example in his *Vikrama...Vikrama... Part I & II* bring proper evidence. Because he uses the Palm leaf manuscript, a number of Purana and Legends stories and the scripts in the temple are mentioned to prove the presence of occult power. These ideas are mentioned in most of the novels for example the novel *Vikrama...Vikrama Part I & II* basically move with the evidence of palm leaf manuscript. With this evidence the entire novel moves in the lines on the manuscript. Similarly in his novel *Katrai Marividu* explains the presence of occult belief and also it brings proper evidence to prove siddha’s secret from the God Vishnu Purana. In this novel he mentions the presence of Ashtama sithi (one who has the power to walk on water, air and goes according to his wish). In the same way he brings evidence in *Vikrama... Vikrama... Part I & II* for example Thillinayagam is master of reading Palm leaf manuscript and he gets Vikraman’s manuscript from his garden. From that they read “these manuscripts are belonging to King Vikramathithan’s he will come soon and meet you…” It gives several messages. The basic idea helps to move the entire novel with these evidences. Thillinayagam says to his son about the manuscript.

He opens the first section of the manuscript; it clearly shows what type of manuscript is it. The first section tells ‘It is the history of King Vikraman’s manuscript, it explains all the incidents concerning King Vikraman and also it explains thirty second reincarnation of King Vikraman and his future. Thillinayagam gets happy after read that and calls his son and says about the manuscript, listen all these are King Vikramathithan’s manuscripts – it tells about his present birth and how is he and where is he… (VVP – I: 28)
Though the occult and rational ideas clash in their novels, there are enough evidences to prove that the occult governs supreme. Some of their characters, though slanting towards rational ideas are simply lured by occult beliefs and customs. In the conformation between the rational and the occult it goes without saying that the occult gains the upper land.