
The Evolution of Sacred Spaces in Patrick Suskind's Perfume: The Story of a Murderer

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ABSTRACT

The objective of this research article is to analyze the evolution of sacred inside sacred spaces in Patrick Suskind's Perfume: The Story of a Murderer by deriving its basic framework from Mircea Eliade's The Sacred and the Profane: The Nature of Religion. According to Eliade, the religious man of archaic society was living in a sacred space where man was in unity with the divine world. Man's deviation from the divine world left him in a state of displacement and anxiety which are the fundamental steps in the characters' sacred space making. In context of Grenouille, he is trying to compensate for original space and sacredness of the primitive times by making alternative sacred spaces on earth providing them refuge psychologically. This research tries to locate "crypto-religious" attitude of Grenouille by extending Eliade's concept of non-homogeneity of space and Axis Mundi. As a result, the research proves sacred space making of Grenouille as a Defense Mechanism made by his brain for healing and leading a wide range of debate on Self-Healing.

Keywords: Sacred, profane, sacred space, crypto-religious, desacralization, sacredness

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INTRODUCTION

From the beginning of time, man has been trying to associate sacredness to certain things and the spaces. This act of sacralization remained a consistent phenomenon from pre-civilized man of the archaic times to the developed religious man of Christianity, Islam and Judaism. This sacredness has been associated with certain things on the basis of important events in history that took place on certain places. Most of the sacred spaces made by men are of religious nature like mosques, churches and the temples. These spaces of religious nature have been giving orientation to individuals and the community they belong to. These spaces exist as a symbolic truth to a man and the community they belong to. On individual level, these spaces have been the source of spiritual and psychological refuge to men. These spaces have their therapeutic function and they have been the source of devotion in the life

of the people. On the other side, sacred spaces have been the battle ground of ideologies. The politicization of the sacred space in the last few decades especially in the case of Jerusalem along with the violence associated with it on the massive scale has put in doubt the healing existence of such spaces in the life of the individuals. Furthermore, the horrors of world wars have not only desacralized the world but have deprived people of the significant function of these spaces in their lives. As a result, modern man is totally deprived of psychological and spiritual refuge.

What is a sacred space for Grenouille? Sacred space is basically a corner in the life of the character which gives him orientation in his life. It is a center in the life of the character which is a doorway to profound human experience which this paper names as sacred but not religious. These are the momentary spaces of liberty where the characters can execute their physical and imaginary freedom. These are self-simulated therapeutic spaces and they promise to return psychological and the sacred refuge to the characters.

This research attempts to make space for the caves and the rooms in the world of religious sacred spaces like mosques and the temples. Sacred spaces like the caves and the rooms created by individuals are not in conflict with any ideology and they do not attempt to be a battleground or commodity of any religious/ideological sector as it has been in the case of Jerusalem. Hence, these individual sacred spaces do not produce violence as a result. The making of these alternative sacred spaces is the first step towards capsuling yourself against all the “isms” and dominant ideologies by making a paradise on earth which makes you too self-obsessed for anything. Furthermore, it is the existence of sacred space that makes room for alternative narratives of sacred in the life of character which is an important aspect in understanding the nature of the sacred in the contemporary context.

The purpose of this research is to dissect the nature of alternative sacred spaces and to analyze the psychological mapping of sacred spaces by application of Mircea Eliade’s *The Sacred and the Profane: The Nature of Religion* in Patrick Suskind’s *Perfume: The story of a Murderer*. Furthermore, this research aims to redefine “sacred” to make room for alternative narratives of sacred. Its aim is to draw a psychological reason behind the construction of the sacred, sacred space, sacred experience, and the nature of sacredness.

The basic framework of this research paper is derived from Mircea Eliade’s *The Sacred and the Profane: The Nature of Religion*. According to Eliade, the religious man of archaic society was living in a sacred space where man was in unity with the divine world/natural world. It was the first religion when man was trying to define himself in relationship with cosmos (when organized religion was not developed or sense of religion was not formed). Man’s deviation from the archaic world with the consistent desacralization left him in a state of displacement and anxiety along with a quest of sacred hunger on conscious and unconscious level. With consistent desacralization of modern world and horrors of world war along with proclamation of “Death of God” has shaken the faith of modern man in its superficial sense. What remains in man is “crypto-religious behavior” and making of sacred space out of sacred hunger and breaking of sacred and profane binary as a result. So, this research will analyze crypto-religious behavior on psychological level and how it involves in sacralization of profane.

What is religion? For Eliade, religion is a personal belief in the life of archaic men. For him, interpretation of religion is not of an organized ideology. For him, religion is man’s

most primitive meditations to know himself in relationship with the world he was living in, not any supernatural reality. What is crypto-religious? To elaborate, for Eliade, crypto-religious is any modern man who behaves religiously on unconscious level without knowing. He tries to sacralize the profane without knowing it. Furthermore, he finds sacred associations with certain profane things. Modern man or any man is crypto-religious by nature. He does not only observe religion on conscious level but he is religious camouflaged in profane existence (Eliade, *The Sacred and the Profane: The Nature of Religion* 24). This crypto-religious attitude involves man's attempt to sacralize the desacralized things and spaces not because of his faith as was in the case of making of mosques and the churches but unconsciously because of religious attitude rooted in man's psyche.

The crypto-religious attitude also involves the division of earth as sacred and profane because of archaic religious consciousness; meditation on existence and ritualizing the sacred they believe in (although unconsciously) which is easy to analyze in Suskind's Grenouille. My thesis statement is that: crypto-religious attitude of Grenouille helps him compensate for original space and original unity of archaic time by making alternative sacred spaces of healing on earth which provides him refuge psychologically.

STATEMENT OF PROBLEM

At present, orthodox psychologists' formula reduces metaphysical experiences to certain behavioral disorders. However, this research makes combination of "sacred" and "psychological" in such a way that sacred experiences unfold itself through psychological vocabulary. This research will be able to locate psychological dimensions that will elaborate the nature of space making, sacredness, and division of sacred and profane binary as mental constructions.

RESEARCH QUESTIONS

- What is sacred in a modern context?
- Why does human mind work on the dichotomy of the sacred and the profane?
- What is the mechanism of the sacred space making?

METHODOLOGY

This research is using soft data in the form of articles, reviews, books, theoretical work of critics, psychologists, online data bases and the surveys. The research is designed in such a way that research will remap the sketch of sacred and sacred space not in religious or social terminologies but it provides a psychological mind map of the basic understanding of the sacred and the sacred space in the life of individuals as its helpful in understanding the psychological makeup of Grenouille's character.

It was very difficult to apply one theory on a broader topic, but Mircea Eliade's *The Sacred and the Profane: The Nature of Religion* provides basic framework for understanding the behavior of not-so-religious Modern man and his quest to fix the flow of time and place by inventing his notion of sacred which is not religious but is structured out of primitive religious past and gives explanation to some aspects of modern man's behavior. I am taking Eliade's concept of "non-homogeneity of space," "crypt-religious" and "Axis Mundi."

LITERATURE REVIEW

“Creating a Sacred Space” by April Durrett is an important article in order to see the diversity of sacred spaces and the context in which modern therapist of yoga and meditation takes it. The author says, “What Is a Sacred Space? While you may immediately associate ‘sacred’ with religion or religious purposes, it can simply mean something worthy of respect or dedication (Durrett 1).” The author says that a sacred space is not always religious. For plenty of people still it is religious. Durrett says, “Sacred means that you are honoring something, whether it’s your religion or you” (1). The article is important to make us understand the diversity in which sacred space is constructed and interpreted.

“The Art of Sacred Living” by Laura DiVilio is an important therapy program in pursuit of healing. What therapists try to do is to create a “sacred space” which can heal individuals in their profane lives. The technique of Laura Divillo is to turn profane events of the people’s lives into a ritual so that they can bring sacred back to life.

“Psycho-Spiritual Inquiry” by Jennifer Welwood is a technique of yoga program which does not believe in any supernatural source of spiritual. They believe that man is the goal of his own life. Therefore, all the sources of spiritual revolve around his own self. She believes that human’s true nature is hidden by obscurations. These obscurations don’t let us know our true natures. Helping you realize your true nature is the agenda of Psycho-Spiritual Inquiry.

In her first essay “The Essentials of Mysticism” from her book *The Essentials of Mysticism*, Underhill refers to mystical quality of creating a dream world/alternative-world/transcending human situation/a metaphysical sacred space as an essential part of mystical experience. However, the author does not talk about the healing nature of this world which will be discussed in the research.

“The Philosophy of Contemplation” by Evelyn Underhill is an important essay as it qualifies certain aesthetic experience as “sacred” but not religious. Certain experiences may provide a sacred feeling in comparison with the profane existence people may have and is an important study. In order to make it clear, she gives a specific example of Keats for whom “life of sensation” had a sacred feeling camouflaged in profane. “Was he merely desiring agreeable aesthetic feeling, or was he reaching out to a direct but dimly understood communion with the reality of things? Was he being very superficial, [profane] or very profound? [sacred]” (Underhill 105). The essay is relevant for its attempt to make “aesthetic feeling” as a starting point to find communion with the reality of things which is true in case of Keats and shows undercurrent “crypto-religious” attitude which Underhill explains in her own vocabulary and is different to Mircea Eliade’s vocabulary. She believes Keats has understood supernatural environment and had named it as “sensation rather than thought” (Underhill 106).

When ‘Spiritual but Not Religious’ Is Not Enough: Seeing God in Surprising Places, Even the Church by Lillian Daniel is an interesting book for making further room in the phrase “I’m spiritual but not religious.” What is important in his argument is his use of “space.” He talks about use of alternative sacred spaces in helping people search their sacred. This is a book about people finding God in the most unexpected of places: prisons, airports, yoga classes, committee meetings, and, strangest of all, right there in church.

Images and Symbolism: Studies in Religious Symbolism by Mircea Eliade is an important book in understanding of religious behavior of modern man in contemporary times in order

to understand the complex nature of sacred camouflaged in profane. In fact, the book is a further elaboration of crypto-religious attitude which Eliade discusses in *The Sacred and the Profane: The Nature of Religion*. The book talks about the channels through which the sacred of archaic time is surviving in the modern world. Although, the man believes that he is not religious, his religious heritage still exists as a part of his psyche. He believes there exists a sacred language of symbolism which conveys him the sacred meaning and sacred always exists in his life. He believes, life of a modern man is divided between “historical” and “non-historical” part (Eliade, *Images and Symbolism: Studies in Religious Symbolism* 13). Eliade is always interested in non-historical part of human existence. He believes, when a historical being is invaded by unhistorical past. Sometimes, “he recovers the language, and sometimes the experience, of a lost paradise. Dreams, waking dreams, the images of his nostalgias and of his enthusiasm, etc., are so many forces that may project the historically-conditioned human being into a spiritual world that is infinitely richer than the closed world of his own ‘historic moment’ (Eliade, *Images and Symbolism: Studies in Religious Symbolism* 13).

The most relevant thing regarding this research is that in certain state of consciousness the experience of a lost paradise is gained or in better words a sacred space can be recreated which is not religious but is created out of religious heritage for psychological healing. To elaborate, in certain state of mind, man has the capacity to recreate that sacred space even it exists on imaginary level.

“Symbolism of the Centre” by Mircea Eliade is a very important essay on the symbolism of the center in the life of the man. According to him, all the religious constructions of sacred spaces revolve around the idea of “centre.” A “Centre” represents “an ideal point which belongs not to profane geometrical space, but to sacred space” (Eliade, *Images and Symbolism: Studies in Religious Symbolism* 75). In fact, he strongly presents the idea of man’s urge to live in a sacred space and not outside it. Even when man constructs a house, he is trying to establish a sacred space for him. He calls this construction as “nostalgia for Paradise. By this we mean the desire to find oneself always and without effort in the Centre of the World, at the heart of reality; and by a short cut and in a natural manner to transcend the human condition, and to recover the divine condition—as a Christian would say, the condition before the Fall” (Eliade, *Images and Symbolism: Studies in Religious Symbolism* 55).

Paul Simpson-Housley in “Introduction: The Geographics of Religion” of the book *Sacred Places and Profane Spaces: Essays in the Geographics of Judaism, Christianity, and Islam* try to introduce the study of religion from the perspective of geography. They try to provide us with the religious understanding of the concept of space. They make us understand the “literal role of particular places, regions, or geographical phenomenon in the development of the religious understanding of Judaism, Christianity, or Islam, or of a particular community within one of these traditions” (Simpson-Housley 12). This book is very important in understanding the construction of religious space in religious and political terms.

“The Jewish Religion and Spatial and Communal Organization: The Implementation of Jewish Religious Law in the Building of Urban Neighborhoods and Jewish Agricultural Settlements in Palestine at the Close of the Nineteenth Century” by Yossi Katz is an important essay in determining the role of organized religion in spatial organization. It

helps us determine how the geography of sacred places is politicized. It was the power of Jewish religious law/organized religion “that they found concrete expression in the realm of spatial organization during the process of constructing neighborhoods and in Jerusalem and the early settlements. A distinctive Jewish settlement organizational setting was created” (Katz 16). What is relevant for us in this essay is to note that how the organized religion controls the process of space making/map making.

“The Politics of Sacred Place: Jerusalem’s Temple Mount/ al-haram al-harif” by Roger Friedland and Richard D. Hecht is important essay about the politics of sacred spaces like Jerusalem in contemporary times. He makes comparative analysis from the point of view of the Muslims and Jews. It is important for us to note that how the sacred places become a point of ideological conflict for the sectors as it was in the case of Zionist and anti-Zionist. It is indeed a battleground of ideologies. It explains, although sacred place is said to be a manifestation of sacred. But in broader terms, the physical sacred space and its commodity is maintained by the use of power for they believed, “it is our mosque. It is not a synagogue” (Friedland 50). Different religious groups try to interpret the meaning of a sacred place and assimilate its power to define the political struggle they believe in. Important thing in this article is to note that how the politics of sacred space has emerged as a violence of man on man and the sacred space has lost its defined purpose. To conclude his argument, Friedland says: “This sacred site is a source of enormous social power, control and sacred space is socially constructed” (55).

Lahore: Topophilia of Space and Place by Anna Suvorova is an important study regarding love of certain places beyond religious sacredness. It is an investigation into man’s attempt to make preference of one space over the other. She quotes a famous example of the story of an inhabitant who went to Mecca on Pilgrimage. After completing his pilgrimage, he addressed the Almighty in prayer, saying, ‘God! Your city is indeed wonderful and I am very happy to have visited but, in the end, Lahore is Lahore.’ For Suvorova, this sentiment is justified because for this Punjabi the city may serve as an alternative sacred space, “The city is an attempt to regain lost paradise. Each city has its own quasi-historic prototype that it tries to imitate. To a certain extent, the foundation of a city is a repetition of the myth about the creation of the world” (Suvorova 8)

Another important work in reviewing the literature is of Gaston Bachelard’s *The Poetics of Space*. His object of study is domestic space of the home in its entirety. He talks about it from cellar to the attic, and its place in the outside world and in human consciousness. His focus is on the role of imagination in making great the value of reality. For him, a house has a sacred value but is not religious. “The house is basically one of the greatest powers of integration for the thoughts, memories and dreams” (Bachelard 7). For him, the house is something which is the accumulation of all the best of what a man has in his mind.

In reviewing literature, while studying the concept of sacred in a broader context, many articles discuss about “sacred” as religious, social or political constructions. I will try to locate individual’s psychological displacement in tagging of the sacred. Furthermore, the concept of sacred space is interpreted differently. According to some researches it is a matter of religious experience, symbolic and poetic interpretation, political mapping social organization and in some cases spiritual healing. However, this research will try to remap sacred space as more than a matter of interpretation based on human imagination, experience and the right of the individual to decide what they think as sacred.

Data Analysis

Displacement is a state of mind when you are moved or put out of the usual or proper place. Displacement is a psychological, emotional, existential and philosophical state of mind or state of being when a man feels alienated from the place he lived in. He/she does not find the sense of belonging to a place. He finds no space/home for him. Displacement is usually considered a psychological state of mind. However, it is an existential too. Displacement has always been a very common living reality especially in a desacralized world of western man. It is his sense of displacement that does not provide modern man any sense of belonging while keeping him in consistent quest of meaning in his life which turns out to be a quest of sacred in a long run. In short, displacement is responsible for making of alternative sacred space in the life of characters. This chapter revolves around construction sacred space like mountain in case of Grenouille.

In order to investigate the reason of this displacement and its relationship with alternative sacred space making, there is need to locate the existence of a modern man in relationship with his past. For this inquiry, the basic framework can be derived from Mircea Eliade's *The Sacred and the Profane: The Nature of Religion*. According to Eliade, the most primitive man had a very different notion of religious life which is totally different from the institutionalized nature of religion in contemporary times. What gave primitive man the sense of religion or spiritual life was the natural environment he was living in. He was trying to define his existence in relationship with cosmos. He was trying to coming to terms with his environment. It was a sacred space for him that was nourishing his early religious sentiments and subjective questions. It was the environment that in its entirety was compensating for ontological thirst of the primitive man. The consistent desacralization of the world left Western man in a state of nostalgia for that primitive space and time. He became totally displaced. The life of Grenouille is haunted by that sense of nostalgia unconsciously and a quest to overcome that displacement/lack in his life. In short, the character of Grenouille operates through a lack of sacredness and the desire to fulfill it by making a space for him which he calls as sacred.

Man is a being who locates himself relationally. By relation, the orientation of Western man is sandwiched between his sacred past and apparently desacralized present. The difference between these two situations determines the location of future for Grenouille. Grenouille like Western man is by nature the product of his religious heritage. Even if he is not religious in Christian sense or any sense at all, he still retains in him that primitive consciousness at the back of modern mind. Primitive consciousness includes a pre-religious way to reflect on his existence without context, to believe in non-homogeneity of space, or in simple sacralization of profane in his life. This consciousness is rooted in his psyche and is reflected through "crypto-religious" attitude. It is the crypto-religious attitude of Grenouille that helps him compensate for sacred space of primitive times by making alternative sacred spaces of healing on earth providing them refuge psychologically (both consciously or unconsciously), by turning the profane into sacred. The kind of spaces he makes for him are sacred (in a broader context) but not religious. However, it is the primitive consciousness that is responsible for making of these spaces as a compensation for the primitive sacredness.

The religious consciousness of man, from the most primitive to crypto-religious (because of religious heritage of course) divides the space between sacred and the profane. As Eliade

puts that “the space is never homogeneous” (*The Sacred and the Profane: The Nature of Religion* 23). It is the consciousness of a special feeling from a normal one that divides the space between sacred and the profane. The nature of man from to religious to the crypto-religious divides the space between sacred and the profane, chaos and cosmos and by instinct he prefers to live in cosmos, at a center which gives him orientation. The sense of displacement is a sense of living in a chaos which Grenouille wants to avoid by making a sacred space/cosmos for him. It is this displacement leading to space making, chaos leading to cosmos and profane leading to sacred, the lack leading to desire through which life of Grenouille moves.

Grenouille is a totally displaced person on psychological, emotional and existential level who is sandwiched between a sacred past and a desacralized present with no orientation. Grenouille is a person who lacks everything in his life emotionally, socially, economically and existentially living totally in a chaos. “He was less than a nobody” (Suskind *Perfume: The Story of a Murderer* 110). He wants to make certain sacred space/cosmos in his life where he can compensate for whatever he lacks. Although primitive consciousness is always responsible for division of space but it is his chaos that is a propelling factor in making a sacred space/cosmos for him.

From the beginning of his childhood, Grenouille is displaced. His displacement on a social level is a first cause commenting on his psychological and existential displacement in a long run. Disowned by his mother, living in an orphanage, living marginalized all his life are driving factors and that make his drive legitimate to find a peaceful and perfect space for him. As a child, he was never offered a home. He is constantly sent from place to place and is never owned by and “wanted to have the child sent to a half-way house for foundling and orphans at the far end of the rue Saint-Antoine, from which transports of children were dispatched daily to the great public orphanage in Rouen” (Suskind *Perfume: The Story of a Murderer* 6).

Grenouille’s desire to transcend his time and space is reflected in many ways. For Grenouille, the construction of sacred space is a gradual procedure which develops in his construction of spaces from the aesthetic to imaginary and then concrete at the end of the novel. Although the development of these spaces is gradual but Grenouille from the beginning of his life shows a tendency to make such spaces. He has the inherent tendency to escape time and space. For him the realm of smell is an escape to the chaotic world he lives in. He finds certain aesthetic spaces which gives him a sense of transcendence and healing. This realm of smell/aesthetics becomes a compensation for what he lost in his life. The realm compensates for the sacred, the maternal and the social in his life giving him a sense of healing.

The complicated vocabulary of smells makes it difficult to understand primitive behavior underlying environmental preferences. Grenouille is a man made for transcending his temporal realm. From the beginning of the novel, smell has the power to transcend him into another aesthetic realm which is equally sacred from Grenouille’s point of view. It unifies him with the essence of thing he smells. During his olfactory meditation, he looks like a Western Buddha transcending into the realm of sacred smells:

The top logs gave off a sweet burnt smell, and up from the depths of the cord came a mossy aroma; in the warm sun, aromatic flakes of resin odor crumbled from the pinewood planking of the shed.

Grenouille sat on the logs, his legs outstretched and his back leaned against the wall of the shed. He had closed his eyes and did not stir. He saw nothing, he heard nothing, he felt nothing. He only smelt the aroma of the wood rising up around him to be captured under the bonnet of the eaves.. (Suskind *Perfume: The Story of a Murderer* 25)

In meditation, Grenouille feels like he has transformed into a part of nature. He feels like his existence has reduced to a few smells. He has transformed into natural objects and smells. During his olfactory meditation Grenouille feels like he is close to his primitive home a place where primitive man was in unity with the natural world which was sacred for him in its entirety. However, he had no sense of any Supreme being.

Grenouille's attempt to live around this natural space reflects his nostalgia for the primitive sacred environment. Although, Grenouille is not himself consciously aware of this attitude but his nose as a mediator helps him connect to the natural world. The kind of interaction he has there reflects his nostalgia, a sacred hunger camouflaged in aesthetic emotions on unconscious level.

When a Western man sacralizes any profane space, it comes out of this religious heritage. When Grenouille enters in the perfume shop, for him its significance is not less than alter, mosque or a temple. His entrance in Baldini's perfume shop, it awakens all human senses of devotion and sacredness. "He at once felt the seriousness that reigned in these rooms, you might almost call it a holy seriousness if the work 'holy' had held any meaning" (Suskind *Perfume: The Story of a Murderer* 72). He is placed in the environment as it is evident from its serenity. I contend to say that the spaces serve as a compensation of religious sacredness in Grenouille's life.

Although Grenouille is not a religious man as it is defined by Christian terms. He neither goes to the church nor believes in God. But his displaced personality reflects a deep nostalgia for paradise or the Garden of Eden. For him, it is a sacred space where life can be bearable to him. Now objection can be that how can Grenouille want a paradise for him without believing in God and following Christian paths of life? Eliade's argument is that The Garden of Eden is not a Christian concept. According to Eliade, even the most primitive man believed in heavenly sacred space which is far off from his land which is complacent and is a place of bliss. It is a place where there is eternity where man is blessed with godlike eternity. From the most primitive man to the developed religious man, man has been trying to create imitations of this ideal space on earth in the form of temples, mosques and alters. This passage shows a close reflection of this concept into Grenouille's state of mind. He creates a scent that "turns the world into a fragrant Garden of Eden, where life would be relatively bearable for him" (Suskind *Perfume: The Story of a Murderer* 101-102).

As the plot is progressing, Grenouille is moving toward the central space of his life where his life determines sacred project for him. In the second section of book, Grenouille's growing search for himself in the pursuit of perfume making takes him more and more away from the city and brings him closer to natural world reflecting nostalgia of his primitive home when man was in unity with the natural world. "He had left the enveloping

haze of the city behind him; and with every step he took away from it, the air about him grew clearer, purer and cleaner. [...] For the first time he could almost breathe freely. [...] the further Grenouille got from Paris, the better he felt, the more easily he breathed” (Suskind *Perfume: The Story of a Murderer* 119). Suskind elaborates the environment Grenouille yearns for as an environment “where nothing lives but the scent of the naked earth, was the only earth that he accepted,” a very primitive environment indeed (Suskind *Perfume: The Story of a Murderer* 122).

In the example mentioned above, we are clearly seeing that Grenouille’s mind is consistently dividing the space between the sacred and the profane. The creation of the sacred space conceptually in all the primitive cultures to present one is important to understand the dichotomy on which human mind operates. How a sacred space is created in relation with a profane one? It is the division between the two that is organizing life in both realms

From the beginning of time, man has been obsessed with the center. He believes in creating centers for him and living near them. The existence of these centers is both physical and conceptual. In fact, it is the organization of world structure which is based upon center and periphery like center of atom, center of universe, center of ideology, center of politics, center of system, center of physical structure, center of everything and the obsession of centrality. However, I intend to highlight the psychological construction of center and making of sacred space around this center.

When Grenouille reaches on Plomb du Cantal, he finds it different to all the places he has ever seen “reflecting non-homogeneity of space” (Eliade, *The Sacred and the Profane: The Nature of Religion* 23). For him, “it is such a god-forsaken wilderness that it seemed not of this world” (Suskind *Perfume: The Story of a Murderer* 120). This center/ Plomb du Cantal serves as a point of orientation in Grenouille’s life. Grenouille’s center is what best suits his primitive consciousness. Anything that brings him psychological refuge becomes his center. “The compass spun about. It no longer provided orientation. Grenouille was at his goal” (Suskind *Perfume: The Story of a Murderer* 124). It is something that brings orientation in his life, a sacred defined by individuals not by society or church.

What Grenouille looks for is the primitive environment created out of primitive consciousness on unconscious level. This environment makes possibility to feel what a primitive man felt billions of years ago. When Grenouille comes to live on the mountain he believes that he belongs to that place. He feels the joy of finding something extraordinary that he had lost without remembering when he had lost it in his life. This is for the first time in this novel that Grenouille is not feeling displaced. He feels a belonging to a place and space. He is not displaced anymore. He feels the happiness of being at home which is nature, his sacred space or his primitive home. When he occupies the space, he finds it sacred in its entirety without being religious. He has reached to the physical level of space. He celebrates the holiness of this place with a “thundering jubilation. Like a shipwrecked sailor ecstatically greeting the sight of an inhabited island after weeks of aimless drifting, Grenouille celebrated his arrival at the mountain of solitude. He shouted for joy” (Suskind *Perfume: The Story of a Murderer* 125).

Grenouille’s making of this space is his attempt to compensate for heaven on earth. He has not only retained primitive consciousness but primitive landscape on earth which was a

catalyst in formation of primitive man's interpretation of the nature, wilderness and cosmos that had a sacred significance. This attitude of sensing sacred in case of Grenouille is important to note when he visits this place. For example, "as he took possession of it, he was overcome by a sense of something like sacred awe. He carefully spread his horse-blanket on the ground as if dressing an altar and laying down on it. He felt blessedly wonderful" (Suskind *Perfume: The Story of a Murderer* 126).

CONCLUSION

In terms of the boundary, sacred space is the cosmos for Grenouille that puts everything outside it as a chaos showing crypto-religious behavior of western man in reflecting on non-homogeneity of the space in his behavior. In psychological terms, it is the division of sacred space and profane space through which life of Grenouille operates. In fact, it is the sacred space that is responsible for Grenouille's psychological composure in the profane world he lives in. Sacred space helps him getting a point of reference in his life, an orientation to give meaning in his life. The nature of this meaning is not religious but the construction of space for the characters is a compensation for archaic sacredness. Hence, Grenouille's attempt to live on the mountain is very much like primitive man's attempt to live, survive or reflect on his existence, coming to terms with his environment and finding meaning out of it. The space is providing him a container for meditation through which he can reflect on his existence.

In order to understand the complexity of the sacred and the profane, a large discussion in the previous chapters has indicated that in the process of sacred space making Grenouille is trying to compensate for divine unity of archaic times by making alternative sacred spaces on earth out of his displacement which is providing him refuge psychologically. The basis on which this construction took place is operational sacred/profane binary in human consciousness.

The research has suggested that the construction of sacred is not a divine intervention but the construction of a therapeutic sacred space on individual level is an inevitable existential human phenomenon constructed as a defense mechanism by human psyche to save individual's cosmos out of chaos outside it, a defense strategy used by Western man to sustain in a desacralized world. In short, human mind divides the space between sacred and the profane to live in a cosmos so he can be saved from chaos.

This research attempts to remap sacred space on the basis of individual experience and extracts it from the field of religion. The extraction of sacred from the domain of religion opens door to multiple factors that contribute in tagging of sacred. This paper added to the research that how sacred and sacred space is constructed psychologically as a self-simulated self-sufficient healing system created by brain to give individuals a psychological composure in relationship with the chaotic world around is a contribution to self-sufficient therapy.

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