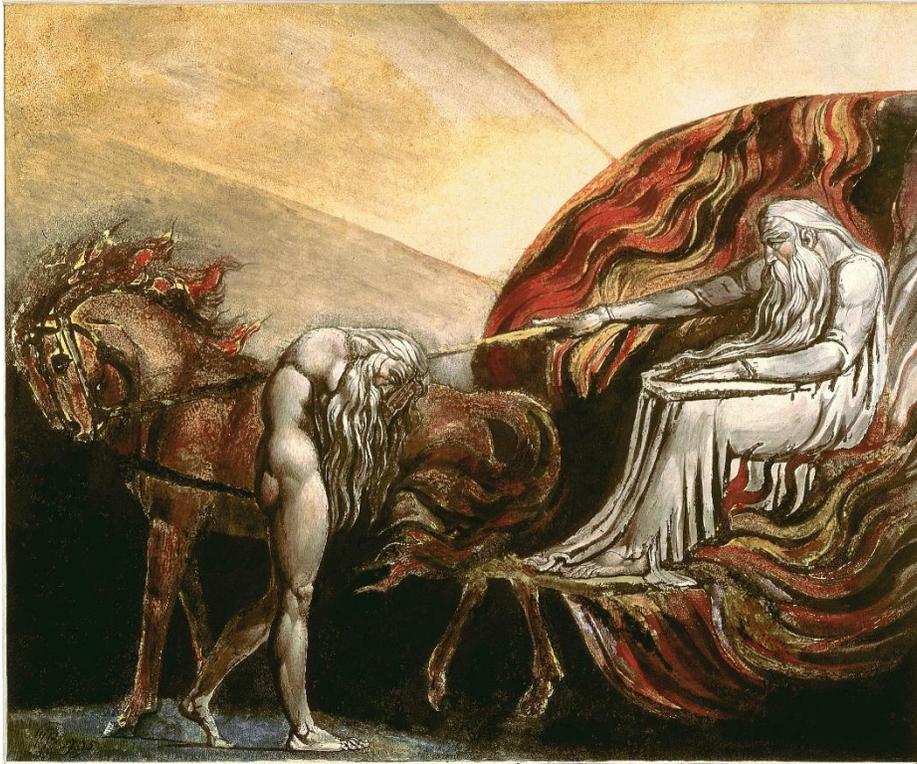


MAN AND GOD

Humanities II



OUT OF THE SILENT PLANET by C.S. Lewis

"The Inklings" – A.K. Hamilton Jenkin, J.R.R. Tolkien, Owen Barfield, Nevill, Coghill and C.S. Lewis

The exercise began only as an experiment to discuss attitudes on religion. As an adult atheist, Lewis wrote of his opposition to God.

C.S. Lewis

"Religion is nothing more than man's own invention and is utterly without real foundation."

of morals...

"These are things we owe to our manhood and dignity, quite apart from belief in gods."

"I'm quite content to live without believing in a bogey who is prepared to bury me forever... a spirit more cruel and barbarous than any man."

"Arthur suggested that the beauty of the world is to some degree an evidence of God. From the London hospital where he was recuperating, Lewis took vigorous hold of this idea and pressed it further than Arthur had imagined. Precisely where, he asked, does the beauty of a tree, for example, reside? Like every



Phantastes by George MacDonald

other physical object, a tree is made up of atoms and atoms are identical and without color. So when you call a tree beautiful you are actually speaking of something other than the atoms of which it is made. A light from the vibrations in the distant sun produces a wave towards your eye. When it reaches the tissues of your eye another vibration is set up and moves along a nerve like a telegraph wire, carrying the sensation to your brain. One such sensation we call greenness, another brownness, a third shapeliness. But there is no actual color either in the atoms of which the tree is composed or in all the vibrations. How then does beauty in the tree arise? Shape, size, color, touch and the like are simply the names we call our sensations, and no amount of study of them can ever bring us to the notion of beauty in the tree."

Hope and thinking about hope are two different things.

"Every desire is turned not to itself but to its object and owes its very character to its object. It is the object that make the desire itself desirable or hateful."

“He spoke of the illusion of anticipation. This is exemplified by what religion promises us. Religion becomes *what we want it to be* and we seek expectation of *what we want*. We therefore should be seeking a purely intellectual view.”

→ “Beauty must therefore arise from some nonmaterial relation between the tree and myself. ‘I fancy,’ he told Arthur, ‘that there is Something right outside time and place, which did not create matter, as the Christians say, but is matter’s great enemy: and that Beauty is a call to the Spirit in that Something to the spirit in us.’”

Lewis had, at this point, reached the point of Mark in “The Hideous Strength.” He still meant by “spiritual” something more nearly from nature upwards than from heaven downwards.

Devine – the ultimate evil. The Latin prefix “de” instead of the “di” in the word *divine* insinuates that this the the opposite of the blessed good. Devine was greedy, self-centered, “spiritually empty...” (not at all a nice individual)

Weston – the western world. The total disregard and total exploitation of those who need help the most. (Thus, the using of Harry.) The western world has provided language, style, politics, etc. However, more importantly, Religion! Is the Church as powerful today as it was in the past?

Ransom – sacrifice. He was considerate and compassionate, the part of the western world that did not fit in with Weston and Devine. (He called his mother on weekends.)

Weston and Devine went to Malacandra and became interested in the Sun’s Blood. Weston wanted it to share with only those who deserved it. Devine would cross anyone. The Malacandrians wanted Weston and Devine to bring back another from Earth. Thinking they were to bring a human sacrifice, W & D were planning to use the simple Harry.

The hross -- the warm, loving creature who bestows the primitive but lovely gesture of friendship. (And then that nasty Devine shoots him!)

Lewis did not see Christianity helping out. People had lost their souls.

Notes concerning Chapter Questions of *Out of the Silent Planet*

- 1) Science divides itself into Pure Science, Applied Science and technology. Weston, who represented Pure Science, strived for a society in which everyone would be of Pure Science.

He was wrong.

Society needs every level to be complete.

For example, in the Malacandrian society the **séroni** (sorns) represent Pure Science. The **hrossa**, the Applied Science and the **pfifltriggi** the Technology.

All people must be given the chance to be on the level of society they think best. Then they are together and serve an interdependence.

Without all three levels, society would adopt an attitude like that of Devine's and Weston's toward Harry in which those who are no longer useful would be destroyed.

Weston, not understanding this, wants a society exactly like himself.

- 2) It made no difference to Devine that Ransom should be used. His thinking exemplified TOTAL DISREGARD WHERE THERE WERE NO QUESTIONS OF MORALITY.
- 3) Ethics is united with moral judgment. There is no pure ethical difference between Devine and Weston. However, Weston did have a trace of Ethical Reservation.

"If the end justifies the means, then you can take any means you like."

Devine's end was – good (*original text said "Gold"*) for HIMSELF whereas Weston's was eternal mankind, thus showing his reservation. His statement: "Still, he's only an individual, and probably a quite useless one" makes an attempt to blank out the reservation that he allowed to exist.

Society is built on the individual. In Weston's society, the[re] would be no individual thought, only collective thought. This is not morally correct.

- 4) There must be recognizable morals. There must be a constant where only in certain circumstances THE LAW OF NECESSITY intervenes.

Morals do not differ; interpretations do

Oyarsa is not divine but a mere representative of those who are.

There would be no laws of society if everyone exercised their own moral code.

Constants of the "good" moral code: respect for human life, fidelity, integrity, sensitivity, (beauty, justice and truth) LOVE! (The ability to love OUTSIDE yourself.

Weston and Devine are going to another planet to plunder it! (Oh dear!) Weston considers himself the highest form of civilized man – man who has been a perennial plunderer.

EVIL AND EVIL INTENT IS SPOILED GOOD

Weston never includes the quality of life, only the convenience of it.

Humans need to live collectively.

Devine cannot conceive of any power greater than his own. METAPHYSICS – first principles THEOLOGICAL – god talk

→ "Lewis – late bloomer in school – brilliant at 18 – abandoned religious training – scientific route was the way to go – practicing atheist – great following of young people.

Scientific Atheism – his middle to late 30s – WWI left a mark on him – economic crisis produced a crisis unsolvable by science – 1930s rise in Nazism. No more pat answers, securities, years of anguish, torment, seeking answers Lewis became a Christian – joy in the world and his wife. She died of terminal cancer. How to live with impending death – after her death write Christian material, lectures – supported real Christianity. Died in 1963 of cancer."

Kind of language – original – mixture preceding Runic – Celtic Galt – line of demarcation – Icelandic, Finland, British Isles, Sweden, Celtic Island & Western Scottish Highlands – Gaelic

Malacandria – Runic word

Thulcandra (soft earth, surrounded by water, earth surrounded by water)

Divine – (De)vine – Latin negative declension – anti-God, satanic force of human nature
– Prince of Darkness

Weston – Western civilization – example of progression into [the] future at any cost –
materialist

Ransom – Payment – spiritual entity

Difference between space and heavens?

The space made R really live for the first time – R leaves himself – there is life beyond
himself – there is life beyond himself which is significant – Spiritual, the heavens after
death. We come from non-existence/nothing and end up there

The heavens are there to help us come to a realization of our place in the universe

If [sic] Devine is completely self-centered – he doesn't believe in God – spirituality is dead
– Weston could be redirected in another direction

Earth is spirituality dead – cannot give the spiritual fire back into the universe which is
necessary for the recreation of life – Oyarsa wanted to determine the state of Earth's
spiritual decay

Eldil, spirit of hnau that has lived

Maleldil, God, the creator

Oyarsa, archangel

**[The] book is a discussion of Man's bentness, containing himself in sin outside the world's
good energy.**

The activity of living is of greater importance than the system of morals

... which means that to live, that is exist, is stronger (greater) than *how* one lives. The full
implication of the meaning which reduces the whole concept of life to an unfeeling
process of mere existence

W claims to be the highest form of life, the civilized man. Considering his denial of feelings
concerning 1.) Harry, 2.) Ransom 3.) Malacandrians, it is clearly to be seen that Weston
gives proof of his incapacity for feeling. Further proof of this is demonstrated by his
admission that only those who could be productive, that is "do many different things"
would be permitted to survive. Therefore, W's definition of life is synonymous productivity,
usefulness according only to his opinion of what is useful.

Thulcandra is, by its own desire, cut off from spiritual energy of Meldilorn.

If W & D are representatives of earth people, only internal destruction is possible – neither are concerned with human potential.

“No matter how small an individual may feel, it is important to act.”

Discussion Questions on *Out of the Silent Planet*

- 1) The sorns had difficulty understanding how man could think he could do anything by himself – sorns thought of themselves as equals, Man considers himself Oyarsa. The sorns were willingly under the authority of Maleldil. They had a moral obligation to him. People are greedy – greed corrupts the good in people. Love cannot exist with greed – that is a constant.

NO CREATURE CAN RULE THEMSELVES – the right of free will, thus shutting out others – we need others – I judge just as I am judged.

There are so many differentials that we cannot rule ourselves or let one man rule us either. **We need a source of perfect good to keep the balance of good.**

- 2) Death is a second life – living is connected with dying – second life is better because of perfection. The good in the young is in communication with the good in the air.
- 3) “Bent” implies evil – must give pleasure full thought – the inner conscience is the core of our sensitivity – death is part of life – death brought on by a bent hnau upsets the balance
- 4)
 - a. Weston – eternal human life – everyone on his level – science only
 - b. All humans like W & D – justification to kill all 3
 - c. God – spiritual death

They found it necessary to accept what Maleldil said – they had obedience and the ability to question (which they did not)

Once you have lived in perfect good, you know when it's blemished. They would be ready to avoid that blemish.

The effects of conscience (good conscience / bad conscience) W & D tend to permit Bad Conscience to get the better of us [sic]. Deteriorating force! If you give in to yourself, you are giving in to Bad Conscience. It is necessary to keep our state of good. Once it's deteriorated from perfect good, it can't remake itself. If evil in the form of man's greed and disregard is entered into a community, we must fight for perfect good.

Guilt, Bad Conscience, and Self-Punishment

Christopher Janaway

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... bad conscience, in its developed form as the feeling of guilt, particularly associated with Christianity, is a form of legitimized cruelty turned inwards upon oneself. Nietzsche posits a fundamental human tendency to experience pleasure in inflicting suffering. He assigns the origins of bad conscience to 'internalization', in which aggressive instincts, curbed by civilized society, express themselves towards the self. He also cites the conventional debtor-creditor relationship as its origin. This can produce a unified account, as long as we see that the instinct towards cruelty is subject both to internalization and to legitimization. We must see the cruelty we inflict upon ourselves as deserved. The Christian God is invented as the perpetual guarantee of our deserving punishment for having aggressive animal instincts. Thus, bad conscience gains its value from the same origin as the instincts it opposes.

This text is not from the original Humanities notes but was added in 2020, taken from [Oxford Scholarship Online](#).

OEDIPUS REX by Sophocles

The Age of Sophocles

First performed in Athens twenty four hundred years ago – Man began to take stock of himself first in Greece – What is the world made of? – The whole world is made up of particles, (atoms.)

WHAT IS MAN?

Man is the measure of all things. There is nothing outside Man. Man is the ultimate.

Why at that time? Why in Athens? Athens had just won a war and become rich.

“Concerning the gods, I don’t know if they exist or if they don’t exist.” People began to forget the gods and take pride in Man himself.

Theatre once a year – 3 tragedies – 3 days – VERY BIG DEAL! – actors wore masks

Laïos and Iokastê lived under the oracle that their son would kill the father and marry his mother. They had the child taken to the hills. A shepherd found the child, gave him to another, who in turn gave the child to the king and queen of Corinth. Oedipus sought [sic] Apollo and heard the oracle. In order to beat the oracle, he leaves Corinth. Meets old man on the road, kills him. Come to Thebes – terrorized by Sphinx.

“What creature walks on four legs in the morning, on two at midday and on three in the evening?” The answer: Man, who crawls on all fours as an infant, then walks on two legs, then uses the third leg of a cane in old age.

Oedipus saved Thebes by solving the riddle. He became a father figure. Prior to that time, Greeks believed in Pantheism. They considered the gods to be men, only bigger and better. Imagined in the image of Man.

Superman fantasies are done away with so it's man and man alone (ahem.) The, they had their doubts. Man does not determine the nature, time, etc. of his birth or death. So who does?!?

Possible solution: Man is not entirely the measure of all things but rather there is a force that effects his destiny – a force in the abstract (hence spiritual.) Men are now considered to be in the image of the gods. Man shares spirit with the gods, (spiritual likeness.)

If you destroy someone else, you destroy the spirit of God within you. How do we violate the spiritual goodness? Disrespect, envy, greed, etc. HATE!! If we hate, we are violating others and ourselves!

Character of Oedipus

Aristotle: the hero of tragedy has many good qualities but one flaw that is responsible for what happens to him. We can except it [sic?] because of that flaw.

O is intelligent, confident, strong, determined, etc. BUT LACKS RESTRAINT!!

Why was O capable of using his wit at one point (Sphinx) but not the other?

Choice, free will (It is a choice to have a child)

The gods are no more involved in the curse than the doctor who diagnoses retardation.

Max[imum] danger (father) = death
Max[imum] danger (mother) = incest
predicting danger – very great

Choices:

L and **I** – to have a child or not
O at crossroads – to get out of the way or restrain himself
Don't kill anyone. Don't kill a man old enough to be your father.
He killed 4 (greedy ain't he?)
I(okastê) Marry someone younger

If you are warned of something, you avoid it altogether.

Man and God

We normally don't consider prophecy as part of religion. People try to beat prophecy (doctor.) O tries to beat prophecy by leaving his city. If O had succeed[ed] in beating the prophecy, he would have shown that the gods can't tell the future, thus crushing belief.

Divine prophecy was considered foolish.

The story is of a man who rejects prophecy (thus religion) and finds out he is wrong. O believes in the power of wit. He questions the gods. O believes the statue [stature?] of Man the measure of all things. **And if Man is the measure of all things, how can anything**

predict his fate? “I, no-nothing [know-nothing?] Oedipus— I answered the riddle with my own native intelligence.” – O

“Pay no attention to the prophecies.” - I(okastê)

Both reject the religious view.

If the prophecies are false, there are no gods.

“The best way to live is by hit and miss, as best you can.” - I(okastê) (like animal)

HUMAN KNOWLEDGE IS, AT ITS BEST, IGNORANCE COMPARED TO THE GODS.

I(okastê) believed in complete freedom.

O. found out that Man has no freedom at all.

But O. *did* have the freedom to search for the truth.

They think they know, but they don't really.

Laios was cursed. CURSED BY A MAN.

I(okastê) abandons life, thinking she can abandon judgement. When O sees I's body, the revelation is complete. He sees that there is a superior being. He doesn't kill himself because he realizes he must be judged in other ways.

The Recovery of Oedipus

Oedipus is ignorant and believes he knows it all. The chorus says Oedipus would be better dead than blind. They don't understand what O does.

O blames Apollo for his fate but says his blindness is his own fault. O reasserts himself in his decision to blind himself – he recovers from the shock – survives it – the revelation is complete – he becomes himself. O shows his flaw by believing he is not entirely to blame – His ignorance, he did not know that divine prophecy will always be fulfilled – He has learned about the gods through his own suffering – Oedipus now sees himself as an instrument of the gods – Now he's RIGHT!

MAN IS NOT A GOD OR A BEAST. HE IS SOMEWHERE BETWEEN THE TWO

The true spirit of O may now ascend. Now, having fully atoned, Oedipus was able to go spiritually home to heaven (without death.)

Examples of Kairos

1. At the crossroads – an almost suicidal impulse to take on five men single-handedly. Oedipus does.
2. Again, the same kind of risk with the Sphinx. And again, he does. Therefore, at two consecutive moments, he answers his kairos with action. Based upon his nature, strength and intelligence

Laios and Oedipus – clash of natures at x-roads.

O acts freely at all times – he is free to choose – when he slays L and marries I nothing comes between choice and action.

Paradoxes

disease/health	of search
pride/modesty	of man's search for God
Prosperity/adversity	of the protagonists
good/evil	
altruism/egotism	
king/polluted pariah	Outcast
ignorance/wisdom	
hides/reveals	his guilt
sight/blindness	When he's blind, he sees
made well spiritually/wound	Blinding
light/darkness	
pity/terror	
blessing/curse	
lost/found	

snow white – intervening good prince-shepherd

What is done can't be undone

1. You cannot undo what has been done
2. You cannot create life (carrying on of species is a different thing)
3. You cannot determine whether or not you will be born

agon: action involving conflict

arete: excellent, virtue

kairos: proper time, critical moment

kairos: moment of crisis

kakós: evil

Oidapous: swollen foot

Oidapous: swollen head

telos: end, conclusion

timé: honor

tyché: chance, fortune, coincidence

hybris, hubris: violence, pride, foreboding

4. You cannot turn back the tide of events
5. You cannot determine the quality of your health, strength or mental capacity.
This is beyond human choice. Human choice goes to work only with what you are already possessed
6. You cannot determine the specific nature of your death (Suicide is against nature and deals only with the physical)



THE GARDEN OF EARTHLY DELIGHTS by Hieronymus Bosch

Hieronymus Bosch: circa 1470-1515

15th Century Holland, Belgium, Luxemburg – a center of business – the richest area in Europe – flourished under Phillip the Good who was succeeded by Charles the Bold – mismanaged and squandered wealth – died 1477 – part of domain seized by Louis XI of France and part passed on to daughter Mary who married Maximilian I – Austro-Hungary – Charles VIII of France (successor to Louis) - Maximilian I and Ferdinand of Spain all laid claims the objective: POWER, WEALTH & GLORY – conclusion – a ruined state hostility and resentment of people against representatives of the Roman Empire and the Church – 1517

Triptych

God is remote from the world – not very happy with it – little pride – God is troubled by his creation

PARADISE – animals attacking each other – there is a taboo (fountain of life) in paradise –
THERE'S SOMETHING WRONG IN PARADISE

MIDDLE – (Top) carefree (Middle) aimless – senseless wandering (Bottom) doing anything they want to do. They are doing nothing

The path to good is inverted by human conduct

“This is the lot of those who would be wise in the things of this life; they have gone mad with the madness of the world, for of a truth those may be called mad who lost the knowledge of God through straying from his path.” - St. Paul

DR. FAUSTUS by Christopher Marlowe

(Faustus, thou art a boob)

Faustus craves riches from all over – there are no boundaries – Elizabethans were curious about his art – laughed – were impressed & frightened at the same time – Faustus & Macbeth sell their souls for power Marlowe & Faustus were students of divinity

Hell is deprivation of God's presence

Faustus wants to know where Hell is – hell hath no limits – where we are
Pride – worst intellectual sin – hardening of the heart – extortion, business
I cannot repent, home salvation, faith, heaven – leads to despair, despair to destruction

Faustus can't go to heaven, they'll throw him out – condemned to everlasting purgatory – he thinks everything will be okay if he burns his books.

We all want to take the risk to see what Hell's like and return unscathed. BUT WE CAN'T.

Marlow opens Hell so that we may see.

Mephistopheles warns Faustus but he won't listen.

You can't seal with the damned and not be damned.

Christ's blood is denied him because he denied it.

The History of the Damnable Life and Deserved Death of Dr. John Faustus

(English Faust)

Original Faustus was a morality play – good & evil in stark, exaggerated terms

Trelen of Hoy (I mean) Helen of Troy

Helen was the epitome of [the] lost, Renaissance woman – killed off her soul by defiling herself – As a result of using herself as she did, SHE WAS DAMNED!

Through forbidden knowledge, Faust tries to transcend his bounds and the laws of creation

Faustus [*deliberate cutesy*] was guilty of necromancy and blasphemy – Faustus misses from woman, (Helen) the aspect of mother – she only fulfills the role of concubine – tries to redeem her spirit

- 1) Faustus – charlatan
- 2) Johannes Faust – doctor of divinity
- 3) Georgias Faustus – necromancer magis secundous
- 4) John Faust – conjured up grapes out of season – didn't want to be converted

[The] main thrust of the story is Faustus incapacity for repentance – his last words echo those of Simon Magis: “Pray for me that none of these things which ye have spoken come upon me. That I am not held to account in the judgement of these, my acts.”

The Seven Sins are aspects of Hell and human conduct. Marlowe brings them in because they are offering Hell's delights.

Every time Faustus feels guilty, he calls upon M to do him a favor.

WE ARRIVE IN HELL BY TEMPTATION.

THE DUCHESS OF MALFI by John Webster

Act I, Scene 1

A virtuous duchess in a corrupt court – there is malcontent – Antonio has returned from France – speaks to Delio of how [he] is impressed by the purging of the corruption in France.

Act I, Scene 2

The brothers (The Cardinal and Ferdinand) determine their sister should not marry – get Bosola to spy on the duchess – the threat of punishment is clear, nevertheless, the D engages a scheme with Cariola to bring A. to her, (despite her brothers' will.) This is a violation of her princely rank and responsibility – the only thing that she can be condemned for is this daring – it is this that brings about her fate – A has now been brought directly into the action – always makes the wrong decisions – The D will always be alone in moments of crisis – she has ruddiness to disregard the church and her brothers' will – she isn't going to try to get [to?] the church to marry them.

Act II, Scene 1

B is found being mean (his dislike of acting as a spy) – the D behaves rashly when she insists [that] A wear his hat in her presence (favoring him) – B gives her apricots – she goes into labor

Act II, Scene 2

Atmosphere is one of nervous tension – everyone is locked into their chambers so they won't find out the D is giving birth. C brings the news to A that it's a boy – A leaves to get the kid's nativity cast.

Act II, Scene 3

A has received [a] horoscope and is returning when B comes along (he's not locked up, no one locks him up, he's a spy) A drops horoscope – B reads it – now he knows what's happened – a child has been born – the father is not known – the child is foretold to have a violent death – B hope for reward

Act II, Scene 4

The Cardinal and his mistress Julia – no warm love between these two, only lust – Delio is a member of the Cardinal's court – F arrives.

Act II, Scene 5

F is very upset – the C rebukes him – F thinks only of murder (it's gonna be gross) F's going to kill all three.

Act III, Scene 1

D[elio] returns to Malfi bearing messages – he learns that the D has born two more children. F arrives also and is seen recommending an impossible suitor – she refers to a scandalous report – she is falsely comforted – when she leaves, F gets the key for her bedroom.

Act III, Scene 2

The bedroom of the D – A and the D are joking with each other – A, playing a prank, leaves the room and hides in another – the D is then speaking to herself and when she gets to the point about her brothers, she sees F in the mirror. F pulls out a poniard and offers it to her – F tells the D to shut up her man or he'll be killed – he tells her a fable about love and death – Invocation of violence turns her off – when F is gone, A is deeply affected – threatens C and F. (As a game) the D accused A of fraud and robbery – she charges a guard (B) to accompany him out of the country (to safety) – B tricks her by expressing contempt for his job – his second opportunity to back out – he doesn't, for the money – The D tells B about the D and A. (ha-ha)

Act III, Scene 3

The Cardinal's palace – B comes with news – tells the C and F. F loses is again.

Act III, Scene 4

The Cardinal is invested as a soldier – A, D & the kids are banished – A and D bid farewell – she urges him to reroute his journey.

Act III, Scene 5

Back in the D's bedroom where B and guards are about to arrest the D. Her room is guarded.

Act IV, Scene 1

B is sent with a message the F seeks reconciliation – in the dark, he offers the D his hand – 'tis a dead man's hand - the D sees A and kids dead – she is upset – F reappears – Bodies were wax – (he's having so much fun!) He will spare her body, but will ruin her mind – B's third chance come and goes.

Act IV, Scene 2

The madman cometh – the madmen are corrupt like the rest of society – the D is unmoved – B comes in disguised as an old man – In comes the executioners – the D remains calm – she kneels and dies – (she does it very well) they kills the maid (she *doesn't* do it very well) F comes in – is apart from his sister for the first time – realizes his incestuous feelings for her – loses it once more – the D comes to life long enough to learn

A and the kids are still alive – dies a beautiful death – B vows to warn A and keep him safe to revenge F's neglect rather than justice.

Act V, Scene 1

A and Delio – D is emissary to the C. D believes a reconciliation is possible – F is now mad, a lycanthrope (scavenger of the dead.) He wanted to drive his sister mad but it is he who is mad.

Act V, Scene 2

Julia and the Cardinal again – the C is tired of J – B gets J to spy on the C – finds out that the C gave order to kills A – B is planning revenge that will save A

Act V, Scene 3

A & D in the cemetery going to the C's - Echo – A feels the D's presence is a good sign.

Act V, Scene 4

No one is supposed to go into the C's lodging – in this privacy, the C gets rid of J – B finds out the C is going to kill him after A – b rushes away – accidentally kills A in dark hallway (the one dude he was going to save, he has killed.)

Act V, Scene 5

B carries A to the C – the C is emotional – he cries for help when B threatens him – B kills servant so C won't get help – B wounds C – F enters – stabs C – B and F stab each other simultaneously - D appears with A's son – B complains of neglect – C pleads to be laid by and never thought of again – F, "My sister, my sister. There's the cause of it."



VALPONI by Ben Johnson

Valponi's celebration of his gold – replaces the sun with gold – gold is now the center of V's universe – V hastens to construct a new religion (new history, society and man.)

"Riches, the dumb god that giv'st all men tongues, that canst do nought, and yet mak'st men do all things."

Valponi's definition of human history: controlled by man's search for material prosperity – man is the seeker of gold, who, when [he] attains it, reaches all goals – he has no wife, child, ally etc. Dwarves begotten only for pleasure – used for entertainment – V's world seems to have no limits – early in the play, Valponi tells us that he glories more in the cunning purchase of... wealth / Than in the glad possession."

For Valponi then, the essence of man is the exercise of cunning in order to gain wealth, and the proper life is to nurture the essential power.

All characters, with the exception of Celia and Bonario, move themselves downward on the scale of being.

The mind is its own place, and in itself
Can make a Heaven or Hell, and a Hell of Heaven
Paradise Lost. 1.254-55

Valponi	the fox
Moska	the parasite
Voltore	the vulture
Corbaccio	the crow
Corvino	the ass

PARADISE LOST by John Milton

- 19 Milton is asking instruction and illumination of his subject
- 33 He questions who is responsible for the fall of Man
- 34 He answers his question. He speaks of Satan's revenge and envy – tells of war and Satan's fall
- 55 Satan shows remorse over his present situation
- 81 Beélzebub enters
- 84 Satan's speech
- 105 Satan's unconquerable will
- 157 Satan's resolution to do evil
- 242 Satan's assertion that Hell is better than Heaven
- 282 Satan goes to tell the other fallen angels
- 333 The angels are called upon, gather
- 604 Satan casts remorseful looks upon his followers

John Milton 1608-1675

Puritanism – allegiance to any denomination – simplest expression of religion – Milton's education by the Church of England (St. Paul's). Thought Catholics were abandoning a lot – became [a] faithful Puritan – Inquisition tried to bring people back to the Catholic Church by force – Religious Division! Confusion!! What effected the doctrine? SCIENTIFIC THOUGHT! The earth is not the center of the universe, so where's Heaven? The world divided itself off from the new world – wider education - more concern for social affairs

Milton – born into a wealthy family – father generous – man of cultivation – father was a man of books and music

Charles I comes to the throne – Chucky wasn't so hot – (disbanded Parliament; no representation; reduced power of bishops) Puritans protest!

They began to link together society needs and religious endeavor.

COMMONWEALTH – more and more people joined the Puritans and the commonwealth – Oliver Cromwell emerged – had a lot of followers – Civil War, 1641-2 – the Cavaliers (pills) are Royalists in support the king – U.S. roundheads (baldies) – commonwealth – baldies won – the king was taken prisoner – brought to court – said subjects hadn't the right to try a king – was right but since he didn't defend himself was executed. (This all happened in 1642.)

Milton was a member of the court who condemned the king.

Cromwell turned down the crown, title and estate Commonwealth = 11 years.

Puritanism demanded simplicity – no music; theatre; poems; dancing; festivals (a real bore) Christmas was to be solemnly recognized by fasting.

After 11 years, Cromwell died – was succeeded by son Richard who was no biggie – Chuck II comes back from exile in 1660 – **Restoration** – constitutional monarchy – Parliament reopened (rah, rah!!) Swing from absolute restraint to almost none.

Milton sees a world that has gone to extreme – sees only religious aspects – tries to get country back to equilibrium.

DIGEST OF BOOK 1

Announcing theme – the story of how Adam and Eve ate the fruit and, in so doing brought sorrow to the world and lost place with God – place is regained by Christ – asks muse to give him aid – tell of providence – thus he is saying he needs gods.

Satan was once Lucifer (“brightest one”) highest angel until the coming of Christ in heaven – in an attempt to make himself equal to God, he rebelled with 1/3 of angels and wages war.

Satan and others are defeated – the rebels are thrust into Hell – lay stricken in torment of defeat for nine days. **Satan is moved by prided desire for revenge** – raised head, looks about and sees his second in command Beélzebub – addresses the angels a speech of proud rebellion – takes command of the fallen angels – assures them that they shall never submit to the will of God nor seek forgiveness – but they will do their best to destroy all the good God made (a Heaven of Hell, etc.) This is the same struggle for Man – Satan insists that their task is to wage war against God.

Lines 192-241

- 1638 - 39 Toured France, Italy and Switzerland at father's expense – while in Italy, visited Galileo and St. Peter's (which was incomplete) it does not please
- 1640 Is a teacher and begins writing anti-episcopal literature – makes his commitment to Puritanism
- 1641 Allied to the cause of reforming or abolishing Prelatical Episcopacy – he wanted to do away with the hierarchy
- 1642 **Marries Mary Powell (Royalist) Beautiful, delightful, charming, shy – 18 years old – Milton allies himself with commonwealth – war breaks out – (marriage was arranged)**
- 1643-60 Is an ardent supporter of Cromwell, of Puritanism and of religious freedom
- 1649 Chucky the I is executed

1652	The death of Mary Powell Milton (childbirth) – totally blind
1656	Marries Katherine Woodstock
1658	Kate and Cromwell both die (struck with the death of two important people in his life)
1660	Restoration of monarchy by public demand – Charles II orders Milton arrested (involvement in the execution of Chucky the One) – is questioned and released
1663	Marries Elizabeth Minshull
1665	Begins <i>Paradise Lost</i> (old, blind, lived through a lot of tragedy)
1667	<i>Paradise Lost</i> is published in ten books
1671	Writes <i>Paradise Regained</i> and <i>Samson Agonistes</i>
1674	<i>Paradise Lost</i> , second edition is revised in 12 books
Nov. 8	Dies

Daughters – oldest wanted to attend Episcopal Church (couldn't) – rebellious – punished for writing, translating father's books – 3rd daughter considered simple.

God did not strike Satan out completely – gave him free will to rise and be active – God wanted continued defiance to give opportunity to be merciful to Man – now there are two forces = **GOOD AND EVIL** – there is a battle between good and evil – the battlefield is mankind – Milton proposes to justify God's ways according to his merciful treatment of Man when Man errs – The Ultimate Sacrifice of Christ!! If man wasn't torn between good and evil, Christ wouldn't have had to come down. (The story of Abraham being asked to sacrifice his son as God's test.)

God gives his son as Abraham gave his – Milton is constantly referring to this element that God is showing the ultimate gesture that can be made against evil.

Book II is a catalogue of fallen angels:

Moloch	Bully; advocates revenge.
Baal	Is a coward
Mammon	Forget Heaven; make the best of Hell – lust, greed
Beélzebub	[it] is not likely they can overthrow God - supports Satan – defile God's creature (Man)

Beélzebub asks for [a] volunteer to go to Paradise – no one volunteers – Satan steps forward – everybody's very excited – Satan goes to the Gates of Hell – (SEE CHRIST'S VOLUNTEER)

THE ALLEGORY OF SIN AND DEATH

Satan wants to go to Paradise because he wants to pervert Man and Man lives in Paradise – Satan isn't afraid of what he meets at the gates of Hell – *Line 670, Book II*

Sin was born of the pride of Satan – sin appears as a woman – Satan has lust for her (naughty, naughty!)

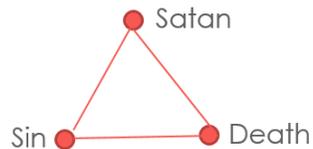
Sin is born of pride – Christ is born of love! We do wrong and then we discover the consequences of sin. (Sin is half-pretty / half-ugly) now fallen angels discover how bad sin really is (hounds of conscience)

Sin is the only one who can open the gates of Hell – Sin gives birth to Death

Sin = that which is soul-killing

To become involved in sin is to kill the soul (SEE FAUSTUS!) Death is formless- turning victims into nothingness – (not at all nice)

The Unholy Trinity



Sin comes into existence, fully grown, from the head of Satan during the war in Heaven – Sin was born as the first sinner rebelled – at the moment of Sin, Satan is filled with envy, pride, etc. (the seven deadlies!) – Sin of Satan is like Athenia of Zeus – Zeus was an analogue of God.

God is not responsible for the Fall of Man

JMAA
forever!

Thus! If God is no more than “not responsible” Satan wins.

So! God offers mercy to Man – It is God's mercy that turns aside Satan's venom and rescues – Good is brought out of evil – Christians are so aware of this fact that they refer to it as **Felix Culpa** (Happy Fault) BECAUSE.. if Man had never sinned, Christ would never have been born – in the Son's act of sacrifice there is acceptance in order he might be saved – **his sacrifice is a collective sacrifice**

“Heavenly love shall outdo hellish hate”

- Milton

balance

Love and goodness will always outdo hatred and destruction (*Line 163, Book III*) **Just as Satan offered to go to Paradise, Christ balances it by offering to be a sacrifice.**

INNOCENCE – Man is damned until Christ is born – those who are spiritually good rise to Heaven on their own – the rest to Hell or Purgatory – the innocent go to Heaven (babies, etc.)

Man's redemption made good out of Satan's evil – the continued referral of [sic] this is a way of justifying the way of God

Goodness (God) supplies us with grace by which we redeem ourselves

THE DEGENERATION OF SATAN

Book IV, Line 131

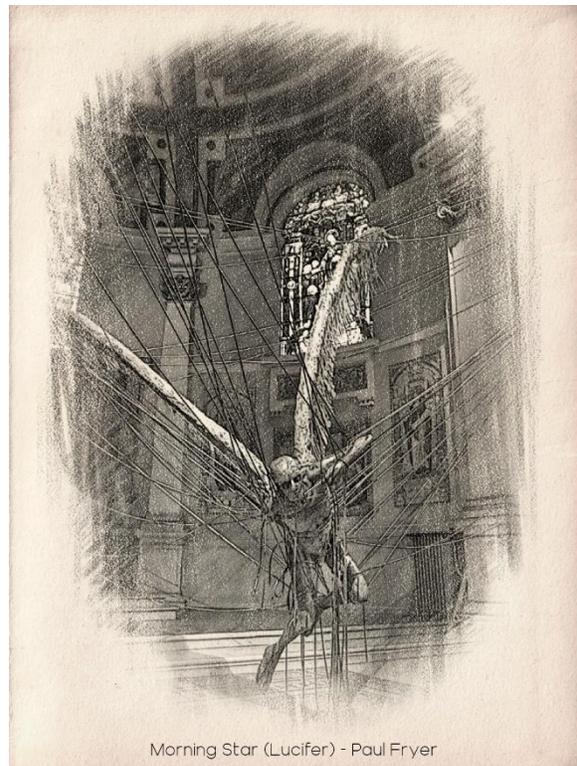
Satan's Moment of Truth Satan reflects on what's happened – Satan possessed a nature [that] recognized truth and longs for good – when Satan does evil, he first does violence to all his nature – nature is good – incotoa nat?otnl (*indecipherable*)

Satan tells devils the mind is its own place (H of H, etc.) – after the moment of truth Satan is aware of how true this statement really is – the reality of Hell is in his tormented brain – he may be about to enter Heaven but it will be Hell to him

Satan confirms that 1. He can choose evil freely, 2. He could have been true to God had he wanted, 3. **The service God asked of**

him was mild, 4. He is forced to acknowledge to himself the whole of his folly in rebelling against God, 5. He admits that God loved him and that he has sinned against that love utterly and without reason. (Refer to *Line 60, Book IV* for debate within himself and to the MORAL STAGES)

Satan's pride in himself was the catalyst that started evil – Satan is about to enter Heaven – Sees Adam and Eve – is just as attracted to them as he was repelled by Hell – says their suffering will be for the good of mankind, thus justifying his actions and perverts [sic] his



Morning Star (Lucifer) - Paul Fryer

love – **in observing their love for one another, he makes himself hate what his nature says he should love** – Prejudice! – works against nature

SATAN'S ATTITUDE TOWARD TRUTH

Satan distorts facts – ex. those who remained with God do so because obedience was easier and they were cowardly (The pusher) – Satan sees his sin everywhere – is obsessed with envy – says God's creation of A & E is out of envy

The Tree of Knowledge

The law of good & evil is clear – the injunction absolves God from responsibility – the injunction is “Do thou no evil.”

The Holocaust was the work of Man who did not pay attention to the injunction.

Satan thinks God has made this restriction out of envy – he misunderstood his role in Heaven – it stands to reason he misunderstood Adam's role – **Adam is given no restriction of knowledge**

The command not to eat the fruit was simply a protection against evil given OUT OF LOVE

A is told the world is his to enjoy – he can't know everything

Satan: where is Hell? It's a state of mind – if a person lives in a state of goodness, goodness is I him – if you choose to do evil, then you create Hell

A is aware he could have not created himself.

“The act of proving anything ultimately concludes with believing *nothing*”

- Voltaire (1694-1778)

Adam knows he must obey God – does s readily

Tying into *Out of the Silent Planet*, the “good guys” and Adam a) see relationship to species, 2) see relationship to other, 3) see relationship to God

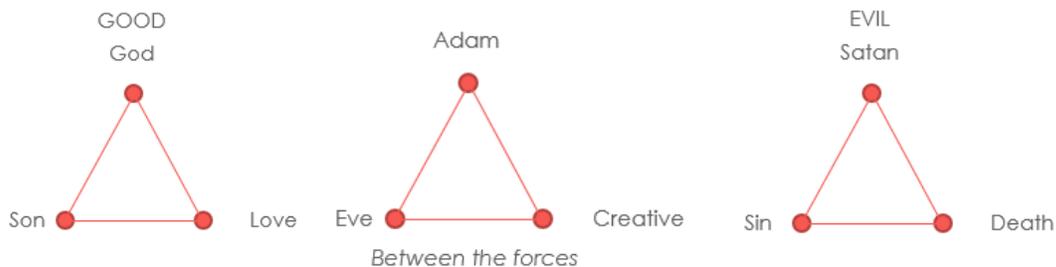
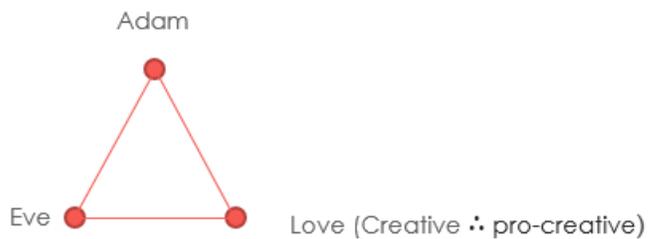
They know evil but choose not to do it. Adam = perfect state of bliss

The one limitation God places on Adam and Eve = don't eat the fruit!

Adam, complete with knowledge he was gaining, came the closest to Milton's idea of ideal knowledge – All knowledge imaginable but without the desire of knowledge of evil – (still justifying the ways of God)

[ALL ABOUT EVE... so to speak] Eve is not fully grown but shaped from Adam's rib, just as the Son was shaped from the Father – there is a relationship of love, which is creative – from this love, come mankind – it is this love that Satan envies and wants to destroy – **The battlefield of holy trinities is Adam and Eve** – if the relationship is one of love, the race will be born | if it is one of evil, they will become sterile and there will be no life.

THE TRINITY OF MAN AND LIFE



If this force remains good, LIFE will be brought forth. But if it is changed by Satan, then the force we [sic] be destructive and there will be NO LIFE! (Book 9, p. 184)

The Temptation

Eve's fall comes about through her desire to soar high (pride) and, partly, inexperience – she has never experienced fraud and doesn't know what to do. She is childlike, responds to praise – her weakness is vanity which Satan plays upon – knows only from experiences but cannot evaluate them – she confused drunkenness with wisdom – after [the] temp[tation] she is the same – [but] has lost the ability to recognize the truth.

Satan tempts her by saying he loves her – it is her function to love and be loved – knowledge leads to vanity – Satan says he hasn't dies from eating the fruit but vision and knowledge are better – God isn't just – he can't punish her for seeking higher life – if he isn't then he isn't God – if he isn't God, then he doesn't have the power to commit her to die – SO – God has forbidden this to keep them in ignorance and awe – if Man were to eat the fruit, he would be equal to God.

EVE'S REACTION!! Tempted by hunger, curiosity and vanity, she pigs out. The Devil made her do it. Whoever soars too high, sinks low.

God becomes the great forbidder - the angels become spies.

She reverses the roles and reality just as Satan did in Book IV.

Only when the facts are distorted can they deal with it. Eve wants to keep what she has done a secret from Adam but finally tells him because she can't bear the fact that he might live on happily with another Eve – she lies to him to persuade him like Satan did to her – if she dies, she wants Adam to die too.

ADAM'S SIN Adam knows what he's doing, unlike Eve – doesn't want to be separated from Eve – ACT LEADS TO FIRST SEPARATION (*Book 9, Line 1135*)

If nothing happens to restore the love between Adam and Eve there will be no life.

Reconciliation and Humility

If God is to achieve victory over Satan, Adam and Eve must forgive each other – **he needs the cooperation of Man** – the Son cannot become Christ unless there is a human race to be born into – if the events depended solely on Adam, there would be no help at all – Adam blames Eve and then blames God for giving him Eve – **like Satan at his MOMENT OF TRUTH**, Adam talks to himself and sees his punishment as just (like Satan) BUT ADAM DOESN'T KNOW WHAT TO DO! (unlike Satan who knows his only path was evil) Adam's position holds bitterness for him.

The person who turns the trinity toward God is Eve, through her love (*Book 10, Line 864*)

After the reconciliation, Adam takes position as leader - Eve suggests suicide but Adam see hope remembering God's kindness – death will accomplish nothing, he says – with life there is hope. When Adam and Eve thought about becoming Gods, they were silly.

He who humbles himself will be exalted.

Retribution and Just Punishment

Prayers are the fruit of God's grace – **Adam and Eve have grown up** – Eve behaves with the fullness of a woman – Adam is honest, shows maturity, is steady, serious and is able to leap tall buildings in a single bound (oops) and is able to deal soberly with situations in doubt – in innocence, they were as children are good – in fall, they were as wicked children – in repentance, they rise to great heights – **virtues rising from a fall are much more heroic than if there was no fall at all** – learn to acknowledge mistakes! Rectify silliness! **The sinners seek to rise by rising against God – Adam and Eve, in humility, rise with God.**

This action makes it possible for good to come out of evil – the good touches their personality – greater nobility of character

He's busy!

Milton's attitude toward Adam and Eve after the fall

If A & E didn't fall, Christ wouldn't have come

- The fall gives Man a chance to be better
- The knowledge [that?] Man is a sinner gives him room for improvement
- They need to see themselves as weak before they can see the weakness in others

ACCEPT THAT GRACE!!

Promise, Eternal Life and Grace

A realizes that, through Christ, there will be a higher life for Man

- ▶ **The coming of Christ did not eliminate sin! It taught men who were willing how to live in a world where so many are committed to evil**
- ▶ **The teaching of Christ gives us a pattern of life to follow. The choice is ours!!!**
- ▶ **Christ promised us peace on earth to men of good will**

If Adam has faith, he need not fear leaving Paradise. It will go with him. THE MIND IS ITS OWN PLACE !!

God's love extends to those who are willing – when men are alone, they are vulnerable to temptation (if Satan could succeed with Eve, he can with the rest of mankind) – progression – Cain and Abel – 50-50 – *Out of the Silent Planet* – 2 thirds

You are innocent; I am guilty.

A is afraid of his future life – paradise happier far – mind is its own place! A & E know now they can have happiness wherever they go (*Book 12, Line 573*)

Eve realizes she can do without her flowers – what she needs is Adam – she can go forth and be the mother of Man.

God can turn that which is evil good – his is the justification for the relationship between Man and God **If there was no God (or good,) Man would have to generate his own!**

AND WHAT ABOUT SATAN?

After [the] temptation is complete, Satan returns to Hell as himself – he is congratulated by Sin and Death – releases Sin and Death to do their worst among Men – thinks of himself as a hero (*Book 10, Line 465*)

They do not know A & E have been forgiven or that Christ is coming – **The very sin of his doing turns Satan into a serpent – he is consumed by his own evil, shaped by it**

The evil in darkness – Ferdinand, Oedipus, Valponi, and Faustus!

FOUR STEPS TO REGENERATION

1. Conviction of Sin
Self administered – which means awareness, recognition of what has been committed (truthfully and without excuse or justification)
2. Contrition
To feel genuine sorrow the act of sin and the consequences of sinnig against others
3. Confession
To speak out of confession means to submit to oneself openly (almost like sweeping the scene clear)
4. Renunciation
Renouncing sinful, evil-doing – absolute and truthful promise to depart from the offence of sin

A MAN FOR ALL SEASONS by Robert Bolt

Quotes

Act I, p 13

More: And if the king should command you repeat what I have said?

Norfolk: I should keep my word to you!

More: Then what has become of your oath of obedience to the king?

Act II, p. 69

Cromwell: If the King destroys a man, that's proof to the King that it must have been a bad man, the kind of man a man of conscience ought to destroy—and of course a bad man's blessing's not worth having.

Act II, p. 77

More: Some men think the Earth is round, others think it flat; it is a matter capable of question. But, if it is flat, will the King's command make it round? And, if it is round, will the King's command make it flat?

Act II, p. 81

More: "When a man takes an oath, Meg, he's holding his own self in his own hands. Like water [*he cups his hands*] and if he opens his fingers then, he needn't hope to find himself again."

Act II, p. 87

More: "For our own deaths, my lord, yours and mine, dare we for shame desire to enter the Kingdom with ease, when Our Lord Himself entered with so much pain?"

Act II, p. 77

More: "And when we stand before God, and you are sent to Paradise for doing according to your conscience, and I am damned for not doing according to mine, will you come with me, for fellowship?"

Act II, p. 90

More: In good faith, Rich, I am sorrier for your perjury than my peril.

Act II, p. 92

More: "For Wales? Why Richard, it profit a man nothing to give his soul for the whole world. . . but for Wales!"

The common man – compromiser – self-interest

More's trust in the law was his trust in society – his desperate sheltering beneath the forms of the law was his determination to remain within the shelter of society

Cromwell – fragile in shelter

|
shattering forms of law

More knew where he began and where he left off – what area of himself he could yield to the encroachments of those he loved.