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**Goethe's *Faust* as a Satire on Christianity**

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**Goethe's *Faust* as a Satire on Christianity**

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This thesis entitled "**Goethe's *Faust* as a Satire on Christianity**" submitted to the Central Department of English, Tribhuvan University, by Mr. Bhoj Raj Aryal has been approved by the undersigned members of the Research Committee.

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## **Abstract**

Goethe's Faust lacks self-knowledge and understanding of the world. Life as a whole is full of bitter experiences for him. He runs for sensation to minimize the frustration and to satisfy his strong sexual urges. Worldly comfort and pleasure occupies his mind. So, he is in conflict from within. Therefore, his love for God and spiritual quest is in a question. He is practically a spiritual failure. Dishonesty in love proves him nothing more than a criminal. Faust is guided by passion and greed in every step of life. He is an adulterer. He is cruel because he betrays Gretchen. He behaves like an antichristian. But, Faust's soul gets entry to the heavenly kingdom and unites him to the God despite his cruelty. Sinners should confess before the God for salvation but Faust never does so. Goethe, through his protagonist satirizes on Christianity that is deviating itself in practice from its ideology.

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## I. Introduction

Goethe's Faust, with all his brilliance runs after sensuous pleasure. In a way or the other his romance is nothing more than the appearance of his alienation from the social reality. Goethe's hero Faust is self-centered, greedy and even lusty, looking outwardly, pious and spiritual but inwardly corrupted and indulging in a worldly pleasure. Faust is a favourite scholar of Lord but does nothing in the favour of God and his will rather seeks pleasure with the help of Mephistopheles. In spite of his all criminal activities his soul is taken towards the heaven for salvation not towards hell. Faust's entry to heaven raises the big question within Christianity. Faust deliberately overlooks the Christian values and it is proved by his immoral activities from the very beginning to the end of the play. What he does is what Christianity does not allow him to do. His ultimate unity with the God by entering his soul to the heavenly kingdom depicts the ironizing of Christianity. Faust's salvation is an extremely problematic affair if we try to explain it in ethical or religious terms.

Goethe, the master spirit of German people and the leading figure of his age after Napoleon was a philosopher, novelist, critic as well as lyricist. He devoted abounding energy to each and achieved a great success. The multiplicity of his activities is only matched by the diversity of his poetic style that established him as the master of the short lyric. Goethe has given space to the people alienated from their society in his novel. The characters in his novel continuously attempt to live their life with perfect romance but it leads them towards alienation in *Elective Affinities*. His novel has been viewed by the critics in different ways. John Ely explains this novel as a sexual and romantic text. J.M. Fritzman looks at his novel as providing the sense of nostalgia.

Goethe found himself alone with his dream of a Greek revival, he knew that with him the whole epoch was coming to an end. Like Greek tragedy his play has overtones of satire.

Goethe expresses his bitterest words about the German people and even about German language. Mostly he directed his writing skills against the scholars and learned people as a reaction against the proud and stormy age of humanist. His *Faust* is the burning example of it or at any rate against those who stray from the path of honest orthodoxy. Goethe incorporated every known literary style in his drama. His use of method which accords with Aristotle's remarks in the poetics concerning the use of myth by tragedians.

The great marvel of Goethe's closing year is the completion of his *Faust*. Goethe's *Faust* is the masterpiece of German theatre and widely regarded as the pinnacle of all of German literature. It is one of the many examples of great creative activities continuing into extreme old age. *Faust* was the work of life time. The first part was published in 1808 and second part completed only a few months before its author's death in 1832. Goethe, knowing that the work would require all of his imagination, knowledge and experience gave his whole life to it. Goethe's drama *Faust's* part I is not divided into acts, but structured as a sequencing of scenes in a variety of settings. The second part is divided into five acts which blends the basic plot of Faust's quest with allegorical sequence of playful spectacles featuring symbolic, historical and mythological characters. Goethe employs a number of poetic and material devices to create an atmosphere suggestive of ancient Greek tragedy, into which he introduces Faust as a modern hero. Goethe says that the first part is the product of a more constrained, more passionate individual that may still give pleasure

to the people. The second part is intended to display a higher, broader and a less passionate world.

According to Faust legend the original Faust had favoured sex, wealth and power over others. Faust is tempted by the devil with all the goods about which a man can dream. Among these Christopher Marlowe in his play had included Helen of Troy, as the symbol of all that women represents. Goethe's Mephistopheles takes Faust on a tour of space and time and offers him Helen as a mate as well as every other luxurious gift, but Goethe's Faust is bored. He wants still more but he doesn't know precisely what he wants. In Christopher Marlowe's play, Helen is produced by a court jester's trick, but in part II of this *Faust* Goethe takes pain to permit his hero to meet Helen on her own home ground. Mephistopheles offers him the chance to reach beyond knowledge to enjoy pleasure of company of interesting people and power over nature. Faust accepts the offer, but he refuses the traditional Faustian bargain.

Goethe's *Faust* is a tragedy, as Aristotle says that the tragic hero effectively evokes both our pity and fear, if he is neither thoroughly good nor thoroughly bad, but mixture of both. Goethe's protagonist does not show heroic activities but antiheroic, so he does not deserve our sympathy. Since the publication of the tragedy in 1832, it has got comments and criticism from various critics and reviewers. It has also been translated into many languages. Critical analysis of this text can be found in different ways. George Winchestor talks on the use of music in the first part of the *Faust*, to prevent his suicide, which would have ended the play before it could begin. It must have an emotional and spiritual appeal of more than ordinary force.

Next critic Jane V. Curren has a different view. It is an original play in a modern language as it follows ancient practices for the tragic stage, that is to say, the formal features the structure of the whole and the Chorus division. Like the ancient



tragedians Goethe has repeated the myth of Helen. It is also clear that Goethe has aimed at and succeeded both in encapsulating ancient dramatic form and presenting Helen fittingly in accordance with ancient practices.

It is above all as a tragedy that the first part of *Faust* has exercised its influence both on its readers and on theatre going public for whom the play was expressly intended. In the second part, however, the tragedy becomes a "world poem, and the move, 'subjectivity' to use Goethe's expression – of the first part is raised to the level of the universal. Richard Friedenthal comments on *Faust* in this context:

Faust is to enter, a broader, higher, brighter world, where he is to gain honour and riches and lead his life in more exalted regions. The Goethic world disappears to make way for the Greek dream of the Helena Mephistopheles is changed from the devil of popular tradition into the companion and partner, or into the mere speaker who at times even addresses the audience directly. The pact is often forgotten and for a long time is completely abandoned. At times Goethe thinks of calling his Helena, the central section of the second part, in intermezzo to separate it from the context of the whole. (503)

Above all, the constant changing of the main character is typical of *Faust*, where Mephistopheles becomes at times the dominant personality, there is the ceaseless transformation of the characters, in his plays who in the process represent his own changing opinions and feelings. In this regard Richard Friedenthal further writes.

*Faust* consists of *Verwädunge* a German word meaning changes of scene but having also the deeper meaning of transformation. Goethe, has changed and passed through many transformation as here also his

characters. We have seen such changes take place in his other writings. The longer he spends on work the greater the changes. On *Faust* Goethe spends sixty years. This sequence of metamorphoses combined into a single whole constitutes the work's unity. (499)

Charles Van Doren Comments on the love story of Faust and Gretchen as the challenge to the traditional religion, which made the story popular throughout Europe.

He writes:

There were always courageous young women like Gretchen and whether they knew it or not, they were always looking for a Faust, the adventurous stranger, who would come to town and leave it with the village beauty, who might or might not survive, survival usually depended on the man. As time went on there were more and more Fausts and more and more Gretchens. Indeed more Americans were descended from such persons. (238)

In the words of Tom Seller, "The Faust motif provides an opportunity to explore the spectrum of attitude among Christians towards science and technology by placing them into a historic context. Depending on one's understanding of the relationship of God and the world:

The example of Faust demonstrates that the Christian assessment of the scientific enterprise is closely correlated to the level of doctrinaire dualism. Informing the particular version of Christianity that inspires the assessment, Goethe's interpretation represents a return to earlier version of the story while some continue to accuse contemporary Faustian of satanic connections for speaking forbidden knowledge and daring to play God by manipulating the stuff of life. (166)

Ulrich Baer says, in its first part the play tells the story of a man who strives to take advantage of every thing life offers. This moral fable is about the struggle between the self and transcendent ideals. The play's second part is highly allegorical drawing widely on history, myth and literature Goethe worked on *Faust* for Sixty years from 1762 until his death in 1832. Robert Petsch views Goethe's *Faust* differently:

The imitation of ancient drama is evident in the prosody, the portrayal of characters through restraint bearing and measured speech, but it is also completely in keeping with ancient practices that he should choose Helen a heroin, who possibly more than any other evokes instant recognition. Her suitability does not merely stem from the fact that she can immediately be identified as epitomizing ancient culture and literary source. (146)

Christopher Marlowe in his *Doctor Faustus* associates Helen with temptation, desire and strife. Both supernatural and naturalistic means are employed to bring Faustus and Helen together. Just as in Goethe's *Faust*, the brief encounter is cast in terms of Christian morality.

In this way critics have viewed *Faust* with their different perspectives and it can also be analysed in multiple ways. But this research studies Goethe's *Faust* as a work that attacks Christianity. It is the 18<sup>th</sup> century work written in the context of Europe after the inauguration of Renaissance. Goethe by his *Faust* attempts to reflect the socio religions reality within Europe. It is an attack on Church tradition and corrupted behaviour of the priest and their moral decline. Most Europeans still lived in 18<sup>th</sup> century which is narrow, feudal, traditional environment obeying the ancient social rules that were administered by Churchman and the clerics.

This research will use Christianity as a theoretical tool. It will make the detailed study of Christian world view, Christian belief on God, their support on other worldliness, immortality of the soul, and their faith in the ultimate unity of man with God after death. Christ's teaching forms the Christian moral code in which Christian people are bound not to do certain things. This research uses the term, 'satire' not as a major tool but as a support. Satire is generally a way of criticizing a person, an idea, or an institute. It is used to attack on foolish and wicked behavior of the people. So, the satirist always aims at revealing the bitter truth no matter what motives they may have behind their works. This research tries to read the text *Faust* in the light of Satire on Christianity. Goethe seems to be a great satirist in the sense that his protagonist deliberately ignores the Christian values.

Several evidences in the text prove that the protagonist indulges in worldly attachment which Christianity does not allow him to do. His pretension shows that Faust loves the world than the God. His love for worldly pleasure and only wish to spiritual world always entangles him in the vast network of corruption, seduction, deception and false consciousness. Faust as a philosopher, poet and degree holder gets no meaning at all. His attitudes being spiritually poor is reflected in the textual analysis of this research, because Faust loves Gretchen only to satisfy his momentary passion, rather than going for some thing else, some thing more. Many textual evidences are available to prove his nature, for example he says: "I have masters degree, but no money no property, I have no standing in the world" (761).

In the concluding chapter this research tries to present the brief summary of the textual analysis in which the whole idea and meaning of the text is reflected in *Faust* as an attack on Christian morality. Goethe's Faust will be proved as the protagonist who represents the whole humanity having no fixed standing of his own

knowledge and the philosophical understanding of the world. His contradictory attitude is reflected because of his love for the physical world. His desire for spiritual experience and metaphysical knowledge transcending this world is the great satire on Christianity. The present research elaborates the term Christianity in terms of Christian morality, sin, repentance, confession and salvation.

Different critics and philosopher's ideas regarding Christianity strongly support the research methodology. Richard Tarnas, Richard H. Popkin Radhakrishnan, Georgeford, Jostein Gaarder, Charles Van Doren, will support the discussion of Christian ideas. Holy Bible and its ideas are quoted to support teachings by Jesus Christ.

## II. Christian World View and Satire

### Defining Christianity

Christianity is defined as a religion based on the teachings of Jesus and the belief that he was the son of God. The word "Christ" is a Greek translation of Hebrew word "Messiah" the anointed one. A few years after the death of Jesus the Pharisee Paul converted to Christianity through his many missionary journeys across the whole of the Greco-Roman world. He made Christianity a world wide religion. Jesus himself rose again on the morning of the third day after his death which is celebrated by all the Christians as *Easter Sunday*. Christian church was founded on Easter Sunday. Christian Church was founded on Easter morning with the rumors of the resurrection of the body. According to Christianity there is nothing in man-no "soul", for example, that is in itself immortal. Although the Christian Church believes in the "resurrection" of the body and eternal life, it is by God's miracle that we are saved from the death and "damnation" it is neither through our own merit nor through any natural or innate ability.

Christians interpret this to mean that by his own death Jesus brought for mankind the forgiveness of the original sin of Adam and Eve and the promise of eternal life in paradise, at least for all those who would believe in his new witness or testament, to the being and goodness of God. The most trenchant statements of the new doctrine is contained in Christ's sermon on the mount, in which he spelled out the modification of the law of Moses for which he stood. The Gospel according to Matthew tells of this famous occasion, when, Jesus went up into a mountain, and taught his disciples, saying, Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are the pure in heart for they shall see God.

Jesus almost always spoke in parables which required interpretation in those days and still do today. The wisdom of some of these parables while profound is perhaps not so different from the wisdom of other ancient religious teachings. But there was also core of uniqueness in the teachings of Jesus. He combined the earthiness of the Jews with mystical vision of the Christians. He is supposed to have established the Christian church and the Christian everywhere believe that the church was the actual creation of Christ to his teaching. Other wonder about this, remembering one of his most trenchant sayings recorded by the simple St. Mark.

Whoever will see his life shall live for my sake and the gospel's the same shall save it. For what shall it profit a man if he shall gain the whole world and lose his own soul?" Jesus also said, whoever will come after me let him deny himself and take up his cross and follow me. (17)

According to Christian teachings Jesus was the only righteous person who ever lived. Nevertheless, he was condemned to death. Christians believe that he died for the sake of humanity. Mankind is redeemed by the sacrifice of Christ and will attain ultimate salvation, this is what, Christians usually call the passion of Christ. Jesus was the suffering servant who bore the sins of humanity in order that we could be atoned and saved from God's Wrath. Radhakrishnan, in his *Recovery of Faith* (1956) says, "Jesus' personal experience is a supreme example of direct knowledge. His acts and utterances are penetrated with the feeling of fellowship with God." He further says:

The altered fashion of countenance, the transfigured form and face which marked his experience before his journey to Jerusalem indicate a profound spiritual change. When Jesus says about ST. John the baptist

that though he is the greatest among man, the least among the blessed in heaven is greater than the greatest man on Earth, he means that he who has seen the truth is greater than he who argues about it and who has not the direct inward knowledge. We must transcend the intellectual point of view and feel the inward supra-social, spiritual realities Jesus demands an inward renewal, an inner change. (124)

*The New Testament* is uniquely Christian. Mostly written in Greek, by Greek speaking Jews, it consists of several accounts of life and saying of Jesus and a number of letters by St. Paul and others to new Christian communities, indicating the course they should follow in establishing the new religion.

### **Christian Ethics**

Ethics is a code or set of principles by which people live. Christian ethics refers to the principles which prescribe the behaviours of those who are Christians. When one studies the history of Christianity one is quickly impressed by the varieties of doctrines which have been subsumed under that name. There is no homogeneous philosophy which can simply be labeled as Christian ethics. Without considerably distorting the facts or at least without considerable qualification, for this reason, it would be an almost impossible task to trace the many and often subtle differences among these doctrines. We will turn to distinguish three mainstreams of ethical thoughts which can be labelled as Christian ethics.

The first type of Christian ethical thought is 'Pastoral Christian Ethics' which refers to the moral views of certain early Christian sects, views which were developed out of Judaism and Persian mythical religions. They emphasize the Decalogue (i.e. ten commandments) ritualistic practices (e.g. baptism) and the moral teachings of Christ.



Christ is considered to be a holy prophet giving divinely inspired guidance for living (e.g. As you sow so shall you reap) we call this sort of outlook 'pastoral' because it has little connection with abstract philosophical speculation. Subtle controversies which we find in later writing of the church fathers are almost entirely unrepresentative in early Christianity. Instead the emphasis is upon the morally correct behaviour.

The second type of Christian ethics is much more analytical than the pastoral standpoint that we have just considered and it appeared only after the catholic church developed as a social and political as well as religious institution. We may call the ethics of this period the 'church ethics'. But even church ethics, it should be mentioned, has undergone profound changes in its long history. These changes are due to a number of factors, for example the influence of Plato and Aristotle upon Christian fathers altered the entire Christian concept of otherworldliness, bringing to it a metaphysical interpretation which was lacking in pastoral Christianity.

Finally, the third great change in Christian ethics comes with Reformation and the development of Protestantism. Protestants rejected the ethical views of catholicism. But within protestantism no consistent ethical system has prevailed. It is perhaps not an exaggeration to say that there are as many variations in ethical doctrines among protestants as there are protestant sects.

In spite of this considerable diversity, however, all these moral doctrines possess certain features in common which serve to distinguish them from other religious codes such as Judaism, Buddhism and Islam. Because of the existence of these pervasive traits we are justified in speaking of Christian ethics as a single and distinct doctrine. But in doing so the description will be the general one which does not serve to distinguish the various ethical strains within Christianity from each other

instead its main function is to bring to light certain basic features which form a common doctrine to which all adhere. All such ethical views as can be called 'Christian ethics', assume the existence of a divine being and they further assume that this being is in some manner identified with Christ. Because of the latter assumption Christianity can be sharply distinguished from Judaism. Christian ethics may thus be summarized as the view that there is a divine being who has laid down certain rules for moral behaviour and that incorrect conduct consists in violating them.

The preaching of Christ about the proper way to live are assumed by all Christian moral theories to be the expression of the divine will. The preaching of Christ together with certain other ethical prescriptions such as the Decalogue and certain of the writing in the new testament, sermon on the mount are regarded as forming the moral codes. A person is considered by all Christian doctrines to be behaving rightly in so far as he/she behaves in accordance with the code, and immoral in so far he/she violates any of its provisions such as 'Thou Shalt Not Steal' (27).

According to St. Thomas, there are certain general ways in which people should behave for instance, they should love God and their neighbours. There are also certain ways in which they should not behave for example the moral code disapproves of adultery. It also forbids sexual relations between husband and wives save for the purpose of procreation. That is why artificial birth control is prohibited. Divorce is not allowed because the father is essential in the education of the children. In this regard Holy Bible has said:

You shall not commit adultery

You shall not murder

You shall not steal

You shall not bear false witness

You shall not covet

You shall love your neighbours as yourself. (1111)

Love does not harm a neighbour. Therefore, love is the fulfillment of the law. According to Christianity, people should not make provision for the flesh to fulfill its lust. It appeals people not to be confined to this world, "but be transformed by the renewing of your mind" (1110). Whoever commits adultery with a woman lacks understanding, he who does so destroys his own soul.

Jesus was the holy prophet, he was angry when his holy place was defiled. The name of God, his house, his day, his words and his servants are sacred. They should be respected for the sake of the holy God. Whoever takes these things lightly will fall under the God's anger, Christ was angry because people loved money, which according to the gospel, is the root of all evil, "for the love of money is a root of all kinds of evil . . ." (Timothy 6:10). Christ says:

Do not make my father's house a place of merchandise made it clear that commercial gain had displaced God's love in their hearts, "No one can serve two masters. Either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon" (Matthew 6: 24). Your action will show whether you serve God or money. Money in itself is good, but when it is loved to such an extent that the sacred is defiled and religion is exploited for commercial gain, then it is evil. Preferring money to religious duty is also idolatry. Christina should always keep themselves away from temporal blessing. (58)

The general view of the Christian ethics is that the good life consists in the love of God, and that this good life can be attained by behaving in accordance with God's

percepts (i.e. by behaving in accordance with the rules ordained by God, as interpreted by the clergy). The church regards the moral code as an objective and infallible guide to correct behaviour, which therefore can not be questioned. This is because the code is regarded as an expression of God's will. Anyone who deviates from its precepts is by definition behaving immorally.

As found in the Bible Catholics hold that the church is the vicar of the God and his will is expressed through the edict of the church. Protestants who refuse to accept this doctrine maintain that relation between people and God is a personal one requiring no intermediary and that finally in deciding what God wishes one must consult his/her own conscience. Christianity can be measured in its immense social and political changes over a period of almost 2000 years by the fact that it has been widely accepted all over the world.

In actual practices, however Christian sects are not in agreement about which rules make up Christian conduct, for example the practice of artificial birth control is regarded as immoral by proclamation of the catholic Church but is not so regarded by most protestant sects. They all agree that God has ordained a system of rules which must be followed, but they disagree as to which rules belong to the system. This kind of difficulty often arises, when one tries to apply teachings of the past to those problems of the present, that were not envisaged when the original statements of the doctrine were made.

Moral code expresses the God's will, a violation is equal to the disobedience of accepted authority. Some philosophers have pointed out that this is an acceptable moral position only if it can be shown that God is good. Why obey the prescriptions of a divine being who may be evil? and why is disobedience in itself bad if one is disobedient towards the malevolent authority. At this point, Christian ethics is faced

with dilemma. We have seen that the importance Aristotle placed on understanding and his insistence that an action is moral only if done from the free choice and in full knowledge of the situation. Many people feel that this is an essential prerequisite of any moral action.

This becomes apparent when we consider the effect of argument, which deny or at least questions the existence of God. If God does not exist then it is impossible to justify the moral code expressing his will. Difficulties arise even within Christianity over how we can decide what God ordains. If we accept the writing in the Bible as evidence of God's will, then God's will can be shown to be inconsistent. To avoid these inconsistencies some interpretation of the Bible is required and this is in any case necessary if we are to show how the teachings of the Bible relate to the present day problems.

### **Sin, Repentance, Confession and Salvation**

Christians believe that by his own death Jesus brought for mankind the forgiveness of the original sin of Adam and Eve. Adam's eating the fruit from the tree of knowledge of good and evil is the original sin in which all mankind participated. Augustine held that the root of evil did not reside in matter, matter was God's creation and therefore, evil was the consequence of man's misuse of his free will. Evil lay in the act of turning away from God. Man's fall was precipitated by his willful rebellion against the proper divine hierarchy. He was now enslaved to the passion of the lower order. Man was no longer free to determine his life simply by virtue of his rational will not only because circumstances beyond his control presented themselves because he was unconsciously constrained by ignorance and emotional conditioning. His initial sinful thoughts and actions had become ingrained habits and finally inductable chains imprisoning him in a state of wretched alienation from God. Only the

intervention of divine grace could possibly break the vicious spiral of sin. Richard Tarnas further says, "Christ was an entirely external figure, whose historical manifestation with which human beings were at best indebted creature and worst wretched sinners. All good came from God and was spiral in origin, while all evil derived from man's own sinful nature and carnal in origin". (67)

George Ford expresses his view in this context. At the beginning of his dialogue with Nicodemus, Jesus asserted his right to speak with authority about heavenly matters. He spoke of what he knew and reported about what he had seen. No one has ascended to heaven but he who came down from heaven, is the son of man who is in the heaven. Hence his words about the necessity of being reborn from heaven need to be accepted, however mysterious they might seem.

A sinner's natural heart is dead in sins and wickedness. This is true spiritual death. However, those who are in heaven are spiritually alive, there is therefore no place for the dead among the living, and no harmony exists between the fallen nature of man and the purity of heaven. Even if we suppose that a man with a fallen nature should go to heaven, he would not find the things to his likings there because all his pleasure are merely physical. He himself would not want to stay there. Likewise heaven's citizens would not want to accept him either, since they would detest the corrupt nature more than the living hate.

(68)

When Jesus says, "Unless you repent you cannot enter the kingdom of heaven" (125). Jesus demands an inward renewal, an inner change. The kingdom of heaven is not a place in space but a state of mind. The kingdom is present, here immediate "repent," for the kingdom of Heaven is at hand. It is the attainment of truth which

makes for freedom or liberation. Jesus refers to the inner perfecting, the possible evolution of man. When he asks us to "repent" he means not penitance or regret but an inward revolution. The Greek Word of which repentance is the English translation is *meta-noia*, the raising of one's consciousness beyond its normal dimensions. It is the change of the inner man. When Jesus says, "except ye turn and become a little child" (125), he means that we should wake up from the world of objects, from the sleep of the senses. The dead man must become alive again. We must come back to ourselves, liberated from our Jealousies and hatred. We must attain to a higher level of being through violence to our own lower nature, through abstinence and self-control.

Radhakrishnan claims his point:

Ye must be born again from above. It is not the natural physical birth but a spiritual rebirth. A proper reconditioning of man's whole nature is the meaning of salvation. The law in spiritual. St. Paul writes: "So, then with the mind I myself serve the law of God, but with the flesh the law of sin": "For I delight in the law of God after the inwardman". He who is liberated is lifted above the law. The Sabbath is made for man, not man for Sabbath." Love is the fulfillment of law. (125)

Georgeford says in his *The Life of Christ*, True religion according to Christianity is internal, not external. It is principally the God's gift of life to man, and is followed by spiritual fruits resulting from that gift. Transition from the state of a purely physical orientation to the condition of spiritual rebirth, by God's unmerited favour, is theory like unlocking the door through which we can pass from the state of grace to eternal glory. In order to secure God's gift our mind must change through enlightenment, our emotions through sanctifications, our will through renewal, and our walk through righteousness. If we are not reformed in these areas, we shall never

see the heavenly city. This transformation is what makes the believers say, along with Paul, "I can do all things through Christ who can strengthen me" (Philippins 4:13). With this renewal, man can do everything which he could not do before, loving his enemy, devoting himself to the service of others, giving up his life for the strangers, and finding pleasure in personal prayer and spiritual study.

Radhakrishnan in his *Recovery of Faith* claims that, true religion is the remaking of the soul by contemplative prayer and ascetic practices. Jesus's thirty years of silence and forty days silence wandering in the desert are the preparation for his spiritual attainment. Jesus was the son of man and son of God. He had contact with both levels, the earthly and the heavenly.

As a human being he was exposed to every temptation. Up to the last moment he was tempted. "My God, why hast thou forsaken me?" He suffered agony. Jesus was an example to man for he raised himself through battling with inner discords, doubts and temptations. In climbing the ladder of inner development he had to suffer a great deal.

(126)

St. Paul has direct knowledge of God in view when he says 'for now we see in a mirror darkly but then face to face'. In many passages, St. Paul describes the experience of Divine presence. He had a vivid consciousness of the interrelation of the human spirit and the divine. 'To live in Christ.' We are saved if we renew our being and relive a life which reveals God. St. Paul's whole teaching was based on an immediate divine. If any man be in Christ there is a new creation.

Confession for Christian people is the way by which people must surrender before the God and God will forgive their mistakes and worldly imperfections. Surrender is the excellent way to salvation by which the sinners are also given space



in the heavenly kingdom. Salvation means saving from disaster especially from the consequence of sin. There is no salvation outside the church. It was said in Augustine's *City of God*. Augustine divides people into two groups, one group gets saved and the other gets damned. St. Augustine was not dividing humanity into two groups, but was merely expounding the Biblical doctrine of salvation and damnation, he explained it in the work *City of God*. His belief is that all human history is the struggle between the kingdom of God and the kingdom of the world. The kingdom of the God is present in the heaven and the kingdom of the world is present in the state.

Jesus distinguished himself from the other Messiah, by stating that he was the holy prophet and who spoke about heavenly things. He was not a military or political rebel. His mission was much more greater. He preached salvation and God's forgiveness for everyone. To the people he met on his way and he said, your sins are forgiven for his name's sake. He went further and said that such sinners were more righteous in the eyes of God and more deserving of God's forgiveness. We can not redeem ourselves. Sermon on the mount were not only to teach what the will of God meant, but to show that no man is righteous in the eyes of God. God's mercy is boundless but we have to turn to God and pray for his forgiveness.

Love of God was the quintessential theme and goal of Augustine's religiosity. In his view succumbing to the flesh was at the heart of man's fall. Christians believed that, Christ had sacrificed himself so that mortal man could attain immortal life. God's unity with man could now unite himself with God. His spirit was now immanent in humanity effecting humanity's spiritual transformation.

Christ was understood as a point of perpetual newness, a boundless birth of divine light in the world and in the soul. His crucificaiton represented the birth pang of new humanity and new cosmos. All mistakes, sins, imperfections, all materiality

and the reality of the earth were swept and perfected in a final reunion with the God. Salvation would consist in man's being taken up by Christ into heaven, where his earthly imperfections would be left behind. Man was sin permeated being who had willfully set himself in opposition to God. His salvation lay solely in the possibility that God might mercifully overlook the believers culpability.

### **Satire**

Satire, generally speaking is an attack on foolish or wicked behaviour by making fun of it by means of humor, sarcasm and parody. It is both a specific literary manner and genre. As a genre it has reference to a poetic form originated in the second century B.C. High Holman defines satire as "A literary manner in which the follies and foibles or vices and crimes of a person, humankind or an institution are held up to ridicule or scorn with the intention of correcting them" (24). This manner may be present in various art forms and may employ many methods. It has also been justified as corrective of human vice and folly. Thus, satire is a comment on other's weakness in a humorous way to correct human follies. However, satire differs from the comedy. Comedy evokes laughter mainly as an end in itself, while satire uses laughter as a weapon. A satirist thus attacks them with a motive for correcting of human vice and folly. In this regard, remarked "Those who are ashamed of nothing else are so being ridiculous."

Although satire is often comic, its objective is to evoke not mere laughter but laughter for corrective purpose. It always has the target such as pretense falsity deception, arrogance, which is held up to ridicule by satirists. Because the satirist usually can not speak openly or does not wish to do he chooses means that allow him to utter the unspeakable with impunity, with regard to satirist High Holman comments:

His view point is ultimately that of the cold eyed reality, which penetrates shame and pretense for a didactic purpose. The portrayals generally are at variance with outward appearances, but they contain recognizable truth, and it is this truth that gives the satirist his licence to attack. (293)

Satirist like ironist presents one thing and means another, which may appear ridiculous at the surface. A satirist makes readers laugh, tries to reveal human vice which people do not want to hear. Satiric comedy ridicules political and philosophical doctrine or attacks deviation from the accepted social order. The early master of satiric comedy was the Greek Aristophanes, whose play mocked political, philosophical and literary manner of his age. Satire, thus aims to reveal the bitter truth no matter what motives it may have behind it. A satire at the surface, appears to be full of aesthetic feelings or like a romance. But its underlying intentions are attacking a particular target in a disguise. Satire according to Abrams is "the literary art of diminishing or derogating a subject by making it ridiculous and evoking towards it attitude of amusement.

There has been common and wide spread practice of satirical writing. Hight sees it as one of the most original, challenging and memorable form of literature and says it has been practiced by some energetic minds-Voltaire, swift, Pope, Aristophanes and by great geniuses like Goethe and Shakespeare. One of the chief kinds of Greek satirical writing was philosophical criticism. It is already mentioned that the satire is almost as old as literature itself. But in England in the eighteenth century it was the basic form of literature. There was social, political and religious unrest among the people, and there were different groups of people demanding

different kinds of freedom. The authors from 1668 to 1800 were concerned with current political practices.

Jonathan Swift was a satirist of more rapid and sweeping type than Pope. His *Gulliver's Travels* (1726) is a bitter satire on the human race. Swift once said to Pope "I hardly hope or detest that animal called man" (256). This remark is an elaboration of his cynical attitude. *The Rape of the Lock* by Pope is the master piece of satire which most of the people accepts such. As Swift said speaking of himself in his ironic verse on the death of Dr. Swift 1739:

Yet malice never was his aim,  
He lashed the vice, but spared the name.  
His satire points at no defect  
But what all mortals may correct  
he spread a hump, or crooked nose.  
Whose owners set not up for beaux. (qtd. in Abrams 276)

Effective English satire has been written in every period beginning with the middle ages. In the 19<sup>th</sup> century Mark Twain became the best known American satirist publishing satire in a variety of forms, including news satire and full length books. The film, *The Great Dictator* (1940), by Charlie Chaplin is a satire on Adolph Hitler and his Nazi army. T.S. Eliot's *The Waste Land* (1922) employs motifs from myth in a work which can be considered by and large as a verse satire directed against what Eliot perceives as the spiritual dearth in twentieth century life.

In this way, satirist presents one thing under the garb of another, which may appear ridiculous at the surface. A satirist, though he jokes and makes readers to laugh, tries to reveal human vice and folly, which is the truth to him. Satirists declare

that their truth is what people do not want to hear. We find two main concepts of its purpose, one is not to cure, but to wound, the other is to warn and cure.

### **III. *Faust* as a Satire on Christianity**

#### **Faust's Activities in the Light of Christian Ethics and Values**

As the play begins, we then see Faust in his dark Gothic Chamber, sitting at his desk restlessly. Faust despairs for attempting and failing to gain the real knowledge of nature and universe by magical means. His despair is for having wasted years studying all conceivable subjects and yet not having any real meaning about the working of the world. He longs to leave his duty books and instruments. Faust as a scholar can not adjust himself in the society. Education means to see the significance of life as a whole but he can not. Faust even does not know himself and his own intelligence. Merely acquiring the idea and knowledge turns into stupidity. So his mind is occupied only by the meaningless thoughts. But he has lost all joys in life because he owns neither money nor property. He even does not believe in his qualification. So, Faust complains in this way:

Look at me. I've worked right through philosophy, right through medicine, I have my Master's Degree and my Doctor's and it must be ten years now that I've led my students by the nose this way and that, upstairs and down stairs, all the time. I see plainly that we don't and can't know anything course I am ahead of these silly scholars, these doctors and clerics and what not. I have no doubts or scruples to bother me and I snap my fingers at hell and the devil. But I pay the price. I have lost all joy in life, I don't delude myself. I shall never know anything worth knowing. I own nothing, no money, no property I have no standing in the world. It's a dog's life and worse and this is why I have gone over to magic. (761)

By the above mentioned facts it is so clear that one who has not studied more, may be more intelligent than the learned. One may take the degrees and be mechanically efficient without being intelligent. Education, without understanding gives no meaning in life. Faust as a philosopher and scholar gets no meaning at all. One gets standing in the world when he/she owns more money and collects property. Faust is guided by the idea of collecting more money because only philosophical knowledge provides no way to live happily. He finds his status as equal to dog's life, because he owns no money, no property. Faust's desire for material comfort ultimately misleads him from his way to philosophy, way to Christian ideology. From the very beginning Goethe tries to direct his Faust's activities against those scholars who lack inner intelligence and imagine something else.

Faust wants to delight with worldly pleasure. From theoretical knowledge he gets no identity. So, his mind diverts him from the spiritual world to the physical world. Money is the only means by which one can get meaningful life in the real world. So the desire for material comforts vibrates into his mind.

Faust's desire for physical world and his philosophical and spiritual understanding makes him only the prisoner of his own. Love for physical world and wish for spiritual experience traps him in between and turns to be very confused, it raises many questions within him. What is the significance of life? Why is he living and struggling for? His life turns to be full of emptiness. Faust finds himself nothing more than a prisoner, to prove his meaningless existence, he utters these words. "But where am I ? Still a prisoner in this stifling hole, these walls, where even the sunlight that filters in is dimmed and discoloured" (761).

Faust, Depressed and overwhelmed by sadness, fails to get the real meaning of life. He thinks about the way by which he can be free from the pain of life. So, what is

the way he can minimize his pain? It is only through suicide. Man is born to die sooner or later, so every body has to undergo this predicament. It is the universal rule of nature therefore, nobody can ignore this fact. Why does he think such non-sense ideas? Because he fails to gain the real meaning of life in this world. His level of understanding does not give him 'hope'. So, he loves death which is a way out from hopelessness. Life is a precious gift of God and we should live the life even if it may give pain and suffering. Only then true meaning comes to us. But the dejected Faust contemplates suicide. But he is held back by the sound of the beginning Easter celebrations. He joins his assistant Wagner for an Easter walk in the country side among the celebrating people:

Wagner: I could have stayed up all night conferring with you, so intellectually but tomorrow is Easter Sunday and you must allow me to come and ask you one or two more questions.

Faust: I am grateful to you. You saved me from despair, that was not far from destroying me. (766)

Easter Sunday is a festival commemorating Christ's resurrection. It gives him new hope. It is the hope that gives us meaning in life and guides us to live a better life. Faust, now, turns to be grateful to Wagner, because he saved Faust from despair and who was about to destroy himself. Faust, by this fact has much faith in religion, and God. He runs to celebrate Easter Sunday. Along with the group of people, he moves to the countryside, observes Easter celebration very closely. He enjoys the company of country people that helps him to tolerate the pain of life. Faust is welcome in the village. It helped him to be refreshed. Village beauty and the company of the people reminds him of his old days and brings his past back to life. Past is always memorable and loving to all. So, Faust recalls his old days. He used to pray



the God and have faith in Christianity is proved by following words, "I often used to sit here alone and with my thoughts. Tormenting myself with prayer and fasting. I was firm in my faith then and full of hope" (774).

Faust, remembers his past, that was full of hope and faith, that he could enjoy the moment of happiness. Because he was then the innocent child now his life is full of miseries. Now, his understanding of the world turned to be more complex and meaningless. Now, he is intellectually dull and empty in spite of being a philosopher. He has gained knowledge from bulky books but not the wisdom. He is controlled by some other forces, that has no relation to his spiritual understanding. Man is more guided by passion. when one lacks self knowledge he/she lacks self awakening. Faust lacks self consciousness within him. Faith in Christianity is questioned because of his passion for worldly pleasure. Faust in his silly little world thinks he is the whole. What he has understood is only the part so he can not get the true meaning of whole. Whole existence of his life and philosophical understanding is incomplete, therefore, he cannot get full satisfaction from it. In this way, Goethe satirizes the learned people of contemporary Europe who did not have self-knowledge and lack better understanding of reality.

It is said that even in the old age one's desires never die. Having then been transformed into a young man by a witch Faust encounters Margaret Gretchen and she excites his desire. Like other human problems, the problem of passion is the complex one. Sex is the problem to most of us, who are full of confusion and conflict. And it has been the dominant factor in our life too. It is so because people are not creative. Faust's knowledge shows nothing in him as a creative individual who can lead the society and people in the right way, rather he is only the prisoner of his own passion within a very narrow circle. Being rich in knowledge, Faust is guided by a Satanic

force from within and outside. It is Mephistopheles who offers Faust the chance to reach beyond knowledge, to enjoy pleasure, wealth, the company of interesting people and power over nature. Faust accepts the offer but refuses the traditional Faustian bargain. Faust is convinced by the words of Mephistopheles, who is ready to provide him the sensuous pleasure, which could possibly minimize his pain. Mephistopheles further tries to convince him:

Mephistopheles: "If you wish I am prepared to stay and keep you company provided you allow me to entertain you in my own way and you will get more sensuous pleasure from my entertainment. (779)

Pleasure, excitement and violence came to be dominant factor in Faust's life. The pursuit of sensation evokes the desire hidden in him. Faust turned to be a young man with the help of Mephistopheles and comes to see the most beautiful woman in a magic mirror and is gripped by desires. When one is young one has the strong sexual urges and most of us try to deal with these desires by controlling them. Because without some kind of restraint one will turn to be lustful. Lust, anger, greed and passion of sexual urge are deeply rooted in human being, and they erupt like a volcano when chance presents itself. Faust's desire finds an aim when he sees the beautiful Margaret Gretchen on the street. Gretchen spurns his complements and he demands of the reluctant Mephistopheles to get Gretchen for him at least a token belonging to her:

Faust: May I ? May I walk with you, oh of fairest lady?

Gretchen: I am not a lady, I'm not fair. I can go home by myself.

Faust: By God, there is a beautiful for you, I never set eyes on the likes. Such a good girl, so pure, she knows how to cut you too. Those

bright red lips and shining cheeks. As long as I live, I never forget them. The way she dropped her eyes would break a man's heart and that quick temper, well that was priceless. (813)

Goethe strongly uses these words, as a satire on Christianity. His hero is strongly guided by passion and sexual urges. Christianity, and its teaching appeals people not to commit adultery. Whoever commits adultery with a woman and even thinks of it will destroy his soul. Against Christian ethics and values, Faust is overwhelmed by the beauty of the girl seeing on the way. Physically he is attracted by the girl. The bright red lips and shining cheeks arouse his lust. His philosophy does not help him. His heart is broken by the physical beauty reflected in his eyes. Faust is occupied by physical things. Now he is blinded with his inner eyes to see the truth and meditate. His desire for physicality and outwardly beauty is against the idea of Christianity and teachings of Jesus.

Here, the play humorously exposes the spiritual decline in the human being especially in the 18<sup>th</sup> century German people. Goethe opposes Christianity and its orthodoxy by projecting animalistic nature of his protagonist. St. Paul says, it is true that Christ himself had not touched any woman, and indulged in any tirade against women and it is good for a man not to touch a woman to gain hidden purpose.

The first part was very famous because of love story in Europe. Faust falls in love with a simple young girl Gretchen who lives in a little house in a little town that is despotically ruled by traditional values. Now, Faust is pre-occupied with the picture of the girl. He thinks about sexual needs, and that is going to be fulfilled very soon. Faust himself introduces as a seducer because he even loses self-control. "Let me have a couple of hours and I could seduce one like her and not need the devil to help me" (814).

In a talk to Mephistopheles he demands for sex at the earliest possible. Faust sees nothing more than the beautiful girl standing before him. Faust is blind with the idea of love. It is also said that one sided love is very dangerous. He is like a lunatic who thinks only about Gretchen. Faust is obsessed with love and it is very hard to pass even a single moment alone, that he expresses in the given words:

Faust: Get me something of hers. Take me to her bedroom, get me a scarf, she wears and closer to my desire. Get me one of her gaiters.

Mephistopheles: To let you see that I will do what I can, we'll lose not a single minute. I will take you to her bed room this very day. (814)

Caught and held from all sides, sex is the only outlet for his happiness. It is so because it gives the momentary pleasure. It is not the sex that constitutes the problem, but the desire that creates the problem. And it is the cause of human suffering too.

Faust is obsessed with the presence of girl, so he tries to find a way to reach his destination. Innocent Gretchen who had never had a lover, nor had she ever received a gift from a man. She is surprised when Faust gives her a beautiful collection of Jewels provided by Mephistopheles in order to woo and seduce her. If the gift is given without any hidden motives it is all right but the danger is there if the girl is seduced and thrown like an object that is useless. The most interesting event is that Gretchen finds a lovely box, when she opens her cupboard full of jewels. It greatly surprises her:

Gretchen: (She opens the cupboard to put her clothes away and sees the box).

Gretchen: How did this lovely box get in here? I know I locked the cupboard. It is strange. I wonder what is inside. What is this? I never

saw any thing like it, jewels, jewels that a great lady could wear as special holiday. (She puts it on and stands before the mirror. (817)

A common and poor girl gets surprised because of it. An innocent and illiterate girl does not know its danger planned by Faust or planned by a stranger to trap a girl. The danger will come if she is seduced and abandoned by the man she thinks of as her lover. She puts on the jewels and looks at herself in the mirror. What she sees is the different person that she has already become. It is really wonderful to her because a common and poor girl can not imagine such a precious gift from a learned man. On the other hand Faust has turned to be half insane and love sick. His entire purpose of life is to get his dreams come true. Faust sees nothing more than a charming lady standing before him. Faust exposes his anger, in this way:

Faust: Monster, away with you, Don't speak of her to me. Don't revive in me the desire for her sweet and lovely body. I am half man with it already. I delight in her embrace and warm myself in her bosom. Do I not feel the plight just the same. (821)

Desire is personified in all the religions as the devil, standing between man and God. It is the desire, love and attachment to this world that traps Faust in between. His love for the physical beauty contradicts with the Christian teachings by Jesus. It says people not to be confined this world. It is believed by all religions that the first cause of pain is desire, the second cause of desire is no other than lack of self-control. Buddha's whole doctrine is based on his discovery of human suffering. Hindu philosophy believes that such is the wise man, who has no desire for earthly happiness, even when its attainments are within his grasp, he has freed himself from all attachments. So, Faust's desire sounds unreasonable based on any moral and religious ground.

If Faust desires for eternal bliss, why is he not attached to religious object and attached only to the worldly objects. Faust's pursuit for worldly pleasure leads him to sink deeper into the mire of desire, the path of ultimate awakening is renunciation but he cannot. Unless the spiritual seeker observes these two principles, self-control and self-sacrifice his/her search is only the waste of time.

Jewels as a means of sexual exploitation given by Faust to Gretchen does not have any relation to pure love. Gretchen does not have the idea about what would happen if she is seduced and abandoned, she fails to guess all these things. Moreover, she gives herself to Faust falling in love with him, with all her heart and soul. Both of them indulge in physical love and have a taste ! They unite together physically, so two become one. Even Gretchen says as if she cannot imagine herself alone. It would be all right if both of them were committed for love and its purity. Gretchen sings her love songs that expresses her lovely feeling towards Faust.

Gretchen: My heart is heavy, my peace is gone. I shall never find my peace again.

When he is not there, it is like the grave. The world all of it, is soured.

My poor head is quite unhinged, my thoughts are broken pieces.

My heart is heavy, my peace is gone, I shall never find my peace again.

If I go to the window, I am looking for him I'm looking for him, when I leave the house. (835)

Gretchen finds everything in Faust. She is lost in him as if he is the part of her body and she remains incomplete in the absence of Faust. Gretchen makes an often repeated mistake, when she makes herself too available to Faust. Gretchen grills Faust about his religious belief and is not entirely satisfied with his general spirituality

based on feelings rather than specific Christian doctrine. His love to Gretchen is nothing more than seduction because, Faust begins to think that he needs more than she can give him. His love was the love for momentary pleasure, that is finally proved. But even at the final moment Gretchen shows her virtuous quality that is required in a good woman. She can give nothing, now, more than herself, because she has already given her whole. Thirsty Faust never finds his desire satisfied and fulfilled. He is doomed never to be satisfied.

On the other hand, the situation in Gretchen's family is the worst. She has been proved immoral in the eyes of her brother. Gretchen's brother Valentin finds himself in a great tension because of his unmarried sister, who has become pregnant Valentin accuses her, finally he is killed by Faust in a duel, with the help of Mephistopheles. Faust now has proved himself as a murderer as well. Faust comes to meet his real spiritual death. His love changes into lust and greed and ultimately to crime. The question is raised that, was he dedicated to religious faith? The question of his religious belief in God and his anti-religious activity creates the confusion throughout the drama.

Christianity appeals people not to murder but Goethe's protagonist deliberately rejects the idea of Christian morality. Therefore *Faust* is a strong satire on Christianity. Christianity does have certain moral code, which tries to bind the Christian people with it, who ever commits adultery he lacks understanding and destroys his own soul. Coming to the final scene of part one a pathetic picture can be seen. Gretchen finally, undergoes pain and she is sentenced to death. Her world has betrayed her and it has turned to be like a desert. The situation is worst and it went out of the imagination. Faust is responsible for all this.

Her brother is killed by Faust, mother died from sleeping potion and she herself has killed her new born and will be sentenced to death. Why did she kill her baby? Does she not love it? The answer is only to continue her relation with Faust. Even if she is betrayed from all the sides, she will not betray her Faust.

Gretchen has understood the meaning of life in its depth despite her ignorance but Faust has not. Pure love is only the union of two souls, so it demands sacrifice from both the sides. Gretchen has established herself as a source of love and virtues., But the hand which was loved by Gretchen has turned to be cold. It means Faust does not want to continue the relation any more. If Faust had understood the real meaning of pure love he would have continued the relation. He proves himself as a seducer not a lover. Faust looks like a man with no feelings and sentiments. Gretchen in her grief expresses her feelings in this way.

Gretchen: I killed my mother, I drowned my baby. Was it my baby and yours? Yours too? It's you? Can hardly believe it. Give me your hand. Yes it is not a dream it is your hand, your dear, dear hand. But it is wet, I think there is blood in it, wipe it, oh God, what have you done. Put up your sword. Please, please. (866)

She did so, because Gretchen wanted to show that she loves no other person than Faust who is the cause of her family's destruction. Her family comes to meet a pathetic stage which is not better than a desert. She is coming to see her own end because she has killed her own baby. Her desire to live long goes in vain due to these mishappenings. The man whom she found as her lover is far away because she has been abandoned. The cause of her death is her beauty. So she exposes the grief as follows:



"Gretchen: I am so young, so young. Too young to die. I was pretty too and that was my ruin."

"My lover was close, now he is far away. My wreath of flowers torn and scattered" (864).

Faust, is of the deceptive nature, he is the only cause of Gretchen's misery. Their relation would have acquired true meaning, only when the relation would be based on pure faith. Faith is not a delicate flower, which would wither under stormy weather, faith is like a mountain which can not possibly change. The question is of his faith in spirituality and love based on purity.

One bird at hand is better than two in the bush. But, Faust demands for something and runs after it. He forgets the value of something. What he has got at hand. He rejects the idea of love. Faust commodifies human love. He uses it and throws it forever. Christianity says "Love your neighbour as yourself" Faust deliberately rejects the essence of Christianity and teachings of Jesus, that express the God's will. His love for Christianity is nothing more than orthodoxy.

Ultimately, Gretchen is given the death sentence in the dungeon. Mephistopheles enters and drags the guilt-ridden Faust away, telling him that Gretchen is doomed any way. Even at the last moment, Gretchen has faith in God, and great respect in pure love, which proves her faith in spirituality consequently. She is saved and given salvation. "Gretchen: Heavenly father, I am yours save me, Angelic hosts. Surround me, preserve me, Faust, I shudder at you. Mephistopheles: She is doomed any way. A voice from above announces her salvation" (868).

Gretchen comes to meet her tragic end at last, of course, the killing of women is very disgraceful and offensive, since the very early times. In the vedic literature also it has been said that women ought not to be killed. It is also the act against

Christianity. Every society and religion has to show the great respect to the women, because she is the mother of all human beings. Therefore, all the occurring and misfortune happens due to his ill nature. Faust does nothing more than mocking the essence of Christianity.

### **Faust's Ascent into Heaven and the Christian Ideas of Sin, Repentance, Confession and Salvation**

It is said by Christian theologians that there is no salvation outside the Church. Augustine divides people into two groups. One group gets saved and the other gets damned. Man is no longer free to determine his life simply by rational will but is enslaved by the passion of the lower order. According to Christ sinners are the more righteous person in the eyes of God. But we must turn to God and pray for his forgiveness. Christianity leaves man's imperfection behind and regards man as sin permeated being.

If this is so, Faust is the one who misuses his will and intellect from the very beginning. We will not commit a mistake if we take him as a great sinner. Faust's salvation is a problematic affair in terms of religion and morality because his activities only exposed his true nature. His whole action seems as if it is the preparation for his journey to hell. Coming to the end of *Faust* part second more evidences are available in the text to prove the paradox of Goethe's Faust.

Goethe's Mephistopheles takes Faust in the tour of space and time and offers him a luxurious gift. Mephistopheles now convinces him to support the emperor in a war, against a rival. Which is won with the help of three figures. As a reward the emperor grants Faust the costal land. Where he can proceed with his reclamation plans. Mephistopheles explains that Faust must aid the emperor in the war. In return

the emperor will give Faust a gigantic concession permitting him to develop the entire coast line.

It is no sooner said than done. Faust now sits upon his look out place viewing with satisfaction the concrete realization of his mighty plans. What was once a Jungle of natural chaos, is now a vast park, with fine building and factories employing thousand of men in useful work.

Now, Faust is guided by the idea of collecting more material and earning more money. His passion for sex turns him to his passion for money, material and luxurious life. His dream for future is almost fulfilled but there is the problem. His selfish nature and material mind is more vibrant and exposed due to his cruelty at the end of the play.

At the center of Faust's view, is a little house, surrounded by lovely old linden trees. He asked who lives in that house? That spoils his view. Now, Faust is overwhelmed by his power and achievements he has got and his plans have progressed very well. Old and powerful Faust sees an old couple philemon and Baucis who dwell on the reclaimed land as an obstacle, he asks Mephistopheles and his helpers to relocate them to a new dwelling. Because, they have blocked his way to recreation. He is a self-centered individual that is proved by his expression.

Faust: These old people will have to go. I want those lindens for my recreation. This handful of trees, that are not my trees, wreck everything, wreck my whole state. I extend to build platforms there among the branches to let me survey the full extent of my achievements. The supreme achievement of the human mind. Setting the nations constructively to work on newly gained land. (1031)

What is more important to him then, is the success he has achieved. Now he has everything; power, success and satisfaction. But these stupid old couple stand on the way as an obstacle to implement the plan.

Faust, looks very kind outwardly and generous but his inner motive is something different. Faust even does not think that he is cruel as if he does not want to harm the old couple. But the project must be finished. It is intolerable to think that one old couple can spoil the achievement of his dream. So he orders Mephistopheles to remove them and destroy their crooked little house and the ancient trees. It must be done before day is done. As soon as he expresses his view Mephistopheles and his helpers inform that they did their job somewhat differently.

Mephistopheles: You will have to excuse us. Things did not go smoothly. We knocked at the door and thumped at the door and no one came. Then we shouted and threatened them and got no answer. They did not hear, they did not want to hear. But we lost no time and quickly ousted them. The old couple did not suffer much now there is a big blaze of funeral pyre for the three of them. (1033)

Faust's true nature is thus reflected. His kindness and generosity are only in the words not in practical life. Philemon and Baucis were killed and their house was burned down to the ground. Faust looks as if he has more tension due to the situation happening to the old couple. But it is nothing more than a drama of his. In the development process many builders and managers of gigantic company or projects have said the same thing in the century and half since Faust but reality is very different than the words. In the limited world Faust has infinite dream. He has enjoyed the happiness more than suffering from the treatment of Philemon and Baucis.

Faust ignores the idea of "repentance" in the sense that he never admits his defeat. He never realizes his mistakes for whatever he has done. He is of the different vision, his plan will be better for most people in the future, although it may be cruel to some. It means there is no question to be worried for the death of an old couple.

Faust is consequently saved at last. Faust rejoices his achievement and makes only beautiful dream for future. His plan will benefit many people. Why is the pathetic death of an old couple nothing to him? Faust is more responsible for the death of an old couple. He is the one who has killed them in the name of giving shelter. Now the question is raised for his morality and religion. His logical standing is not justifiable from any humanistic point of view.

At the end of the play Faust is visited by allegorical figures of want, debt, need and care, and care strikes him blind. Still, Faust continues to plan the improvement of the land and of the lot of its inhabitants. Having a beautiful vision of the future, he anticipates a fleeting moment of happiness he would ask to remain. As he voices this anticipation, he dies.

Faust behaves from the beginning to the end of the drama as if he would never die. If he had realized the sense of death, why was he doing such immoral activities? Despite all his crimes and impractical behaviour Faust is the one who is saved but not damned. At the moment he dies, Mephistopheles was about to take his soul to hell, but a group of beautiful angels distract him and carry the soul towards heaven. His whole activities would have been justified if he was given entry to hell. A group of Angels from Christian mythology welcome Faust's soul in the heaven:

Angel: This Noble member of the spirit-world is saved from evil. He who strives and ever strives him we can redeem and if love from on high is also his, the Angels welcome him. The roses given us by the

women penitents helped us to win the fight. The devil weakened and ran when we pelted them. (1035)

Faust is hundred years old, when he dies. Final scene shows varieties of characters from Christian mythology and symbolic figures. The great lovers and sinners among the women of the Bible and Church tradition are among the circle and those who welcome Faust in the heaven. Faust is hardly the man to storm the gate of heaven. Heaven is only the place, where the great warriors and brave people should be given entry. But Faust is excused despite his earthly imperfection.

The Younger Angels: The cloud is lifting and I see a lively group of boys souls. Freed from the weight of earth, all in a ring, and revealing in the spring like loveliness of the upper world. Let us put him in their company for a start, to grow along with them towards perfection.

Boy souls: We receive him joyfully in his chrysalid state. It will give weight with the angels. He is already handsome in his holiness. (1047)

The teaching of the Bible is relevant in this context. Jesus has said, "Unless you repent, you cannot enter the kingdom of heaven" (125). Faust is the one who thinks that, he never makes mistake, but he commits more mistakes and never confesses his sins. He seems very indifferent in the misery and pain of others. His soul being taken to the heaven is a great injustice from Christian ethnical point of view.

### **Goethe's Attack on Christianity**

Goethe, appears to be a great satirist by presenting his hero Faust, as an agent of human decadence. Faust is a great satire directed against the spiritual decline of 18<sup>th</sup> century European people. Faust is the one who mocks the Christian ethics and teachings in the Bible. Faust's ideas of God and Christianity is simply mocked in his

every step in practice. Christianity appeals people not to be greedy and it does not count worldly attachment but Faust can not keep himself away from it. Faust is a satire on Christianity because he does what Christianity does not let him do. Faust as a favourite scholar of the God, challenges God by taking support of Mephistopheles. Faust Never takes refuge in God by surrendering oneself whole-heartedly. It is the great satire on Christianity. People believed that everything that is good comes from the God. People must pray to the God for his forgiveness. Surrender and it is the most excellent way to obtain Salvation. Salvation is given to the sinners through repentance. Jesus asks people to repent, he means not to regret but an inward revolution. People must be inwardly awakening then they will be sure to get salvation. We cannot see anything in Faust that shows him as a meditative man. He intentionally negates the value of human love and is guided by jealousies and hatred. He is deeply touched by the world of objects and the sleep of senses. Thus, it satirizes the Christian way of spiritual belief. Sinners and criminals should be given entry to hell not to heaven. There are three path ways to hell, which destroy a human being, lust, anger and greed.

Faust, never realizes the spiritual quality in him. He is all the time confused and is guided by spiritual quest and religious feeling, on the other hand, Faust is the victim of his passion and turns to be a seducer. Faust underestimates love and its quality. He knowingly ignores the emotional aspect of life therefore, he rejects Gretchen as an useless object. Christianity appeals that "love your neighbours as yourselves" (1110). But this Christian ideology is unrealized by Faust. His love is based on flesh. Finally, Faust overhears a virtuous lady who ever loves and respects the other human being. "Gretchen: Yes, day. The last day. It was to have been my wedding day. Don't tell any one you were at Gretchen's. What, can't you kiss me any

more? Oh my love, you've been away so short time and you have forgotten how to kiss?" (867-68).

But Faust has turned to be very cold hearted and unkind. In pure love both the sides must have self sacrifice but her dream remains unrealized. Gretchen fails to implement her virtuous quality because Faust is not ready to share it at all.

Faust's selfish nature is more obvious at the final scene of the play, Jesus says, "Do not make your father's house defiled by collecting money and loving goods," (58) Faust has too much love to the worldly pleasure. Faust's treatment of the old couple not only mocks the Christian values, it is the act against whole humanity. Christian people do have certain moral code, one who behaves against it, is regarded behaving immorally. Why does he deviate himself from Christian morality if he is a pure Christian. Goethe projects lust, anger, greed and criminal activities in his protagonist and therefore satirizes Christianity.

In spite of all his criminal activities lacking in humanity, kindness and self-realization for his mistakes, his ultimate death unites him to the God. Therefore, Goethe satirizes Christianity by sending his hero's soul towards heaven for salvation. Sinners must repent and pray to the God, for salvation, Goethe's Faust never does so. His soul is saved by Christianity after he dies and gets entry to the heavenly kingdom. In this way Goethe's *Faust* is a great satire on Christianity that exposes the living reality of contemporary time in a brilliant way.



#### IV. Conclusion

Goethe's *Faust* is a biting satire on Christianity. People had believed for nearly two millennia that true freedom came from the God. Dante had proclaimed that "his will is our peace" and thousands of sermons had promised their listeners that if they would only obey God's Gentle command they would attain eternal bliss" (241) The bargain with God had not worked. The only alternative was a bargain with the devil. At the same time the devil is the part of the power. Mephistopheles appears to be more powerful in Goethe's *Faust*. Mephitopheles takes Faust in a tour, beyond knowledge and offers him Helen as a mate as well as every luxurious gift. He wants still more but he doesn't know what he precisely wants. Faust with all his brilliance does nothing. Here the protagonist rejects the idea of God and takes help of devil. His activities are directed against the teachings of Jesus Christ. What Faust does is deviation from Christian moral code. He has a burning desire of money for his happiness. His attitude guides him to break the relation with other human being. Christ was also angry because people loved money. What he does is nothing more than distancing himself form Christian faith.

Faust misuses his will and intellect and consciously breaks him away form it. He is spiritually dead in the sense that he is guided by animalistic passion in every step. He is bored with life and not satisfied with his own knowledge. His feeling of committing suicide is a way to escape from the world. His aimless search for God within the premises of material world which always keeps him in the chain of dishonesty, is reflected every where. He is dishonest to God as well as to the human being. If he were honest believer of God then he would not mock the will of God?

His spiritual and meditative aspect of life is nothing more than fun. Why does he reject Gretchen? A moralist has to think of others pain and suffering as well. His

search for private desire is the cause of Gretchen's death and her family's miseries. His rejection of her is the search for his freedom. His gift appears nothing more than the means of sexual exploitation. Only love and right thinking brings about true revolution within ourselves. A man who is caught up in the pursuit of exploitation of greed, of envy can never love. Without love and right thinking, oppression and cruelty will never come to an end. Faust is a man without self-awareness. Without inner transformation there can be no peace and happiness where inner revolution means inner change. Faust is inwardly zero that brings disorder in Gretchen's family. He is the only cause for her death and killing of a baby.

Gretchen sincerely makes an attempt to continue the relation but it goes in vain. Faust can't understand it. His treatment of an old couple Baucis and Philemon is really heart breaking. Faust, looks very kind and generous only outwardly. It is the Mephistopheles, who has killed the old couple and destroyed their little house. Who finds these old couple as an obstacle in his way to future plan is Faust. Because he gives more emphasis to money and recreation of his own. Death of these old couple does not touch the protagonist. There is no bound for his happiness and a beautiful dream for future. In his world of cruelty and dishonesty human values and love has no space at all. Some people enjoy the happiness at the cost of someone's death. This is the way of this world.

Christianity believes that sinners are excused and given salvation but they must realize their mistakes, in the name of God. Repentance, and confession are the process by which a sinner will be given the salvation. The fact is that Faust's soul is taken to the heaven. It is not a justice from any moral ground. Faust's salvation always creates the problem in religious terms. God loves those who love themselves. If Faust is one of the great sinners why is his soul taken to the heaven without confession. In

this way *Faust* is the great satire on Christianity. Ultimately it diminishes man's positive role on the Earth. It strongly ignores the Christian teachings by Jesus "As you sow, so shall you reap." Therefore, Goethe's *Faust* attacks the 18<sup>th</sup> century European world and more powerfully directs his dramatic skill to disclose the spiritual crisis within the people of contemporary time. Heaven should always be the place for brave and mighty people not to the criminals and sinners, therefore, Goethe's *Faust* is a trenchant satire on Christianity.

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### **General Plot Synopsis of *Faust***

Goethe's drama *Faust* is not divided into acts, but structured as a sequence of scenes in a variety of settings. After a dedicatory poem and a prelude in the theater, the actual plot begins with a prologue in heaven, where Mephistopheles, the devil, challenges the Lord that he can lead astray the Lord's favourite striving scholar, Dr. Faust. We then see Faust in his study, attempting and failing to gain knowledge of nature and the universe by magic means. The dejected Faust contemplates suicide, but is held back by the sounds of the beginning Easter celebrations. He joins his assistant Wagner for an Easter walk in the countryside, among the celebrating people, and is followed home by a poodle. Back in the study, the poodle transforms itself into Mephistopheles, who offers Faust a contract: he will do Faust's bidding on earth, and Faust will do the same for him in hell (if, as Faust adds in an important side clause, Mephisto can get him to be satisfied and to want a moment to last forever). Faust signs in blood, and Mephisto first takes him to Auerbach's tavern in Leipzig, where the devil plays tricks on some drunken revelers. Having then been transformed into a young man by a witch, Faust encounters Margarete Gretchen and she excites his desires. Through a scheme involving jewelry and Gretchen's neighbour Martha, Mephisto brings about Faust's and Gretchen's liaison. After a period of separation, Faust seduces Gretchen who accidentally kills her mother with a sleeping potion Faust and given her. Gretchen is pregnant, and her torment is further increased when Faust and Mephisto kill her enraged brother in a sword fight. Mephisto seeks to distract Faust by taking him to the witches' Sabbath of Walpurgisnight, but Faust insists on rescuing Gretchen from the death sentence she has been given after going insane and drowning her newborn child. In the dungeon, Faust in vain tries to persuade

Gretchen to follow him to freedom. At the end of the drama, as Faust and Mephisto flee the dungeon, a voice from heaven announces Gretchen's salvation.

Faust enters the dungeon and finds Gretchen in a state of insanity from the grief she has endured: her brother has been killed by Faust, her mother died from the sleeping potion, she herself has killed her newborn and has been sentenced to death. Her delusions tell her that her child is still alive and that Faust is the executioner come to take her other doom. Once she recognizes Faust, she refuses to follow him out of the dungeon and instead presents him with the evil consequences of his actions. Mephistopheles enters and drags the guilt-ridden Faust away, telling him that Gretchen is doomed anyway, but a voice from above announces her salvation. As Faust and Mephistopheles depart, the drama ends with Gretchen's fading call "Heinrich ! Heinrich !"

Faust turning his energies towards a plan to reclaim land from the sea. Mephisto convinces him to support the emperor in a war against a rival, which is won with the help of three figures at Mephisto's service who represent primeval forces of violence. As a reward, the emperor grants Faust coastal lands where he can proceed with his reclamation plans.

These plans have progressed very well, but the now old and powerful Faust sees an old couple, Philemon and Baucis, who dwell on the reclaimed land, as an obstacle. He asks Mephisto and his three helpers to relocate them to a new dwelling. They, however, kill the couple and burn down their house and chapel. Faust is visited by the allegorical figures of Want, Debt, Need, and Care and Care strikes him blind. Still, Faust continues to plan the improvement of the land and of the lot of its inhabitants. Having a beautiful vision of the future, he anticipates a fleeting moment of happiness he would ask to remain. As he voices this anticipation, he dies. Mephisto, convinced he has won the wager, is about to take Faust's soul to hell, but a group of beautiful angels distract him and carry the soul heavenwards. The final scene

shows a variety of characters from Christian mythology and symbolical figures, Gretchen's soul among them, guiding Faust's soul ever upwards.

Goethe's work on Faust had already been made very famous by the publication of its first part and even before its appearance of the second part the question started. What strange people the Germans are [Goethe asked to Eckermann],

They make their lives miserable by trying to find deep thoughts and ideas every where and to read them into every thing. Just for once have the courage to surrender yourself to impressions to allow yourself to be moved, to be uplifted, yes to be instructed and to be kindled and encourage to something great!. But do not always think every thing various and empty unless it is an abstract thought or idea of some kind! Now they came and ask what idea I have tried to embody in my Faust. As through I knew myself and could put it into words. From heaven through Earth to hell. ( )