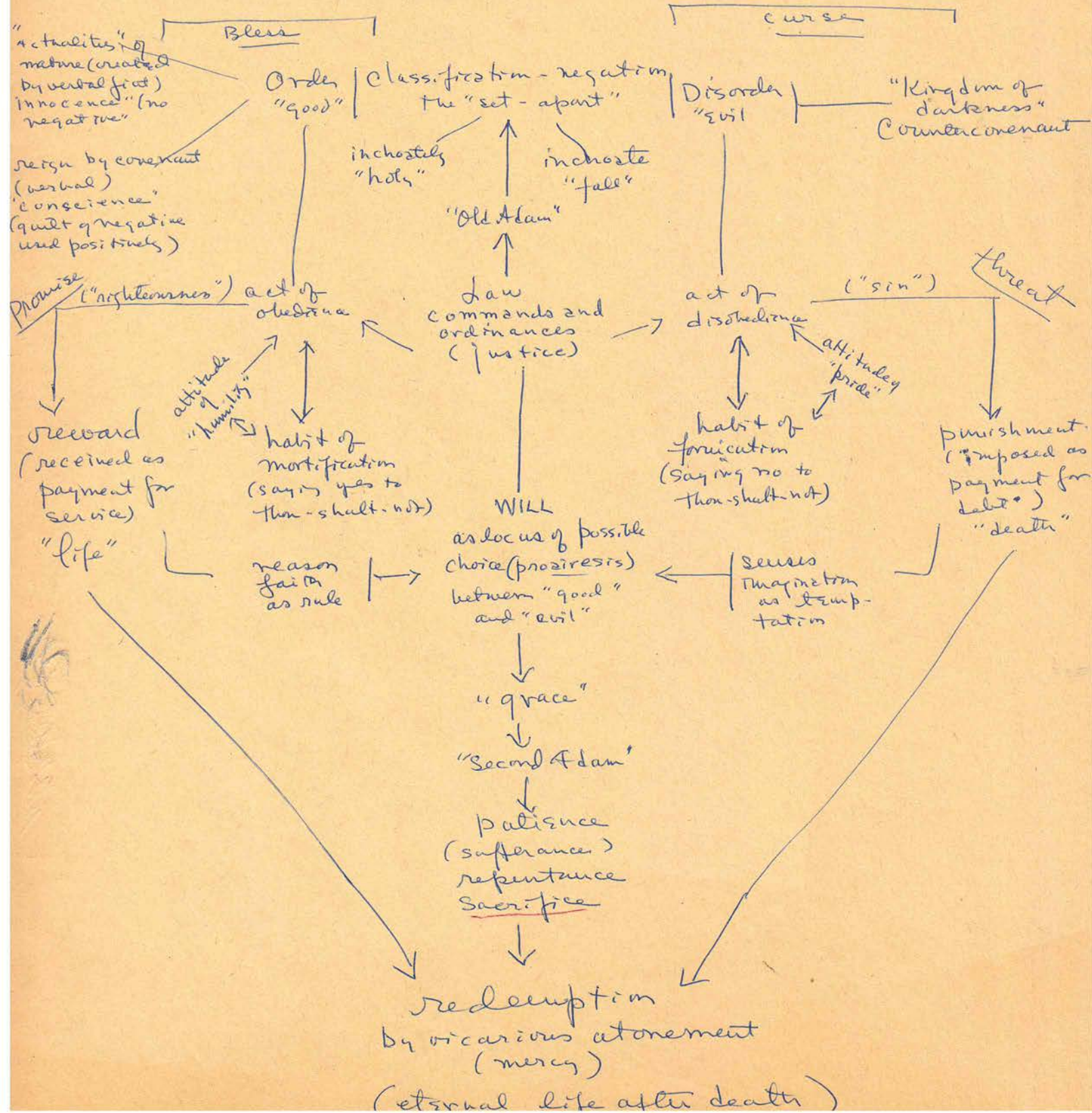


12B - Gen 1-3 (2)

of theol. view of God as "pure act"

Frantz piece - Chart. Cycle of terms implicit in the Idea of "Order"

God as Author + Authority



Let him  
slay the PRETTY  
& BEAUTIFUL  
!!

Make him  
a wist  
a wis ting  
(after more course)

Let him mortify you at  
least show up your self-  
mortification -

How to beautify & ravish.

Give him, at last, dominion. He "reasonably" reaches to you  
through his shadow - Turn of screw - loss of faith - but  
that's o.k. for popular taste (oh, you poor boy, you lost  
your faith in angels) (or, in your naughty boy, you'll never  
get to heaven) while for critical taste you've found in  
his word, presence, shadow a moral realist, truth, &  
regard for life's brief shadowed span. And that's that.

Make him beautiful

by being agent to  
lead you from prettifying angel notions  
to a calmer, more sophisticated, serene that's that all, trade.

[Well anyway to me that's the greatest beauty of the poem -]  
The way it serenely sets forth in the quiet, quieted-down last stanza  
the serenity of the implied words - one line in the floor of the valley of  
The shadow of death. An attitude, as the Psalm says, that  
trauseards the mere looked-together-into-2-torus, good/sil/pair-  
unyielded exclusively so taken with no implications seen

Beautiful poem = redemptive - but  
not nec. into a prettied-up heaven  
place DEFINED as Leone-claspable.

Make him agent for shaping your reason, blasting your old faith,  
scaring the ~~scram~~ <sup>scram</sup> out of you, but quietly (dreamy-demonic) providing a new faith  
Manichean, Manichean!

Punishment = Reward

Still last stanza

Goes from next-to-nothing  
nevermore

to silence of  
contemplatio

(1-3 lines  
p. 23)

You, in your psyche, when you  
scream, so from next-to-nothing relation to pretty-white beautiful dead  
woman-angel,  
to the nothingness of despair, hopelessness.

Popular response to last A & still he that. Utter for prop.  
Critical " " = redemptive in-flooding of  
2-in-1 new-wis. in silence

I Order as command.  
implies OBEY

Disorder  
disobedience

Natural objects, not understand, can't disobey. Natural state not bound by moralistic negatives.

One forbidden fruit [only the Law can make sin]

Fruits can only do as they are told (bec. being < God's word)  
Adam + his seed can do what told NOT to. ~~May~~ <sup>can</sup> say No to No.

Non-linguistic nature can't disobey. With actions, deduce attitude to precede the act + you get pride + humility as terms [or defiance + docility] or duplicity + meek response]

What = word for the inbetween the watershed of the 2 slopes - WILL or FREE WILL - proairesis + turning

Logos: implicit in idea of act is idea of free will (or freedom)  
Good for TETAP

[no more how deterministic you are it's there i.e. otherwise you are just moved]

p.21 Attitude = incipient act  
Scene = motivational locus of act insofar as act refs. a scene-act ratio

Note how agent-act → attitude-act ratio.

p.21 will willing as rain raining (we don't say fear fearing this)

SO what impl. the will?  
Imagination in Disorderside bec. sensory-image connection there

Senses + imagination

p.21 Reason + faith both ms, they order + each has controlling effect on them

p.22 Imagination, once on this side, Reason, can contribute to order. Makes reasonable things seem sensible - weak-willed then seem to choose order + eschew temptation.

Reason-then-rel. Dominion - bec. ident. with ideas of CONTROL

And, bec. <sup>is</sup> reason grounded in natural or socio-pol.  
If reason, ident. with natural law, is rel. socio-political. ident. with faith?

Is faith a kind of control higher than Reason?

Rational-logical + Faith learned by hearing  
Not contemplatio or scientia intuitiva supposed higher.

st Paul  
See FW

Try to keep morals out of it. They are ugly - Give him no WILL - so he's unfeared.

Subsume the guilt motif as much as poss.

Switch to things to come } à la <sup>universal</sup> world order -  
things not to come } not à la socio-pol. order

But if you can't avoid it, one ~~try~~ <sup>try</sup> overtone can be let in  
in the ambiguity, "never more" class Lenore (i.e. aside from  
no balm idea + no place like Aidaun anyhow, can let on  
idea that you've such a brim you'd never get there.

Make him a may-sayer. Now of course this is heavy with the negatives "moralistic"  
~~the~~ But to make it beautiful, try to skirt by  
every side. That would have moral reflection. (1-3 Gen + 18)

But do not sin. Do not break a law - let him seem to, but really don't  
let him break a law either - keep it in physical modern -  
metaphysical

Avoid action - In fact make him so modern-mechanical that  
it just isn't a genuine action.

It's you dream + his word which crafts  
NOT you act as his act.

Make him will less, unintentional - automatic.

You can torture yourself for rites - but it's a game, eh?

Plant fancies here + there so last one, though having having two tracks,  
is really also "only" a fancy.

He says nevermore - true word. Not a then-shall-not word.

Really, you impute everything to it. All it does is <sup>1) fls. is</sup>  
2) noost  
3) say one word  
4) stay

unwilled it casts a shadow, too.

Your attitude should worry changes - leading to  
your acts of speaking. Serious shd. show up kind as better + better -  
till acme of his BEAUTY sitting still on that lust - then you

ACCEPT beast-in-hust (animality, A TOP symboliz. to !)

Show your attitude as amused, tempted, mad, awed.

1-39 Gen  
p. 2/1  
Tempter = Senses + imagination (so he surrogates those for you)  
Angel = Reason + faith (which she surrogates for you)

90 together

# How to beautify a raven —

a ravenous, rapacious, rapin', "ravin'-in-one-word" raven

Or "I'll be ravin' novermore" this moves me to tears.

Put him on top of one's favorite surrogate for one's favorite subject.

Call attention to this subversively by pretending 1<sup>st</sup> to laugh at it. Then make it turn out to be not such a laughing matter. End by stilling him, ~~with~~ let him speak one beautiful word. Have the word include the beauty of scariness, vibrate with the beautifully torturing.

Skirt the grotesque, but counteract it with stateliness, dignified, courtly. Have the beauty of 2-~~in-1~~. Double + redouble that. Have lots of 2-~~in-1~~.

In fact dramatize it, by having a plot in which a great move, is made, from 1<sup>st</sup> notion to a new more beautiful, satisfying, stilling 2-~~in-1~~ idea.

Objectivate delicately. Merge a lot of things - e.g. natural order with verbal command or fiat or generalization. Make it extreme, subtle. Give it some pretty, theatrical overtones and/or analogies. Try to make his omnipotence beautiful.

To make it beautiful, make it complete as you can. Have your figures complete - of their kind.

Raven = undaunted, a guest, a seeker of the fittest, Palladium, omnipotent, a <sup>visitor</sup> from the night, the Plutonian's house - alive!

Surround him with similes that are thrilling. That have supernatural-aura. Let yourself be a hero/<sup>an ass</sup> fool in his presence. Let yourself, after cushioning - richness stuff, get unlovely + screaming, while he remains undaunted + one-worded -

Let your screaming's bounce back on yourself - finally show him as having me trait you were sure he didn't (dreamy-eyed). He was supposed to be the shatterer of the dream, but you were mistaken -

So he becomes the beautiful, unsmiling, unified mark as of your whaling around. You feel the loss of a dream -

He knows before, during, after - He is the presence. Give him presence - Make him of the present - Give him presence. (which makes you maddest of all!)

RB Gen 1-3 (4)

p.7 Implied ALSO - "justice" = proper payment accepted  
"mercy" = willingness to accept a somehow disproportionate payment.  
[God made world (implied)]

p.9 Gen. 0.12. as beginning (not 1st paschal sacrifice) bec. shows world is God's to dispose of as he chose, namely to Israelites - Also - Gen = good pre-first bec. shows set-up of conditions of dominion + dominion nec. for idea of Covenant.

Another first acc. Rabbinical = God set up world for sake of the law. (Water (heaven = fire-water) then heaven + earth)  
Rashi commentary - out to show God made world for justice AND mercy, (Both implied in idea of Covenant, we showed) also in justice)

p.10 Genesis = logical first. So deals with the principles of sovereignty (i.e. what like to be a PERFECT fit with the conditions of human socio-political order. i.e. basis? Covenant backed by a perfect authority)

Pope: "Order is Heaven's first law."  
↓  
time, importance, or logical ground, a "causal" ancestor

Playlet = God's creative acts, enactment of 1st covenant (largely permissive, one negative)  
As act of disobedience, God's enactment of 2nd covenant.

Purposes + passions WITHOUT much stress on sin + guilt - bec. to REST to imp. truth  
But too innocent, not merited enough yet - we need lead to "atonement"  
Bec. out to find why/how both guilt + redemption by vicarious sacrifice are intrinsic to idea of Covenant.

Order a better word than Covenant bec. a dialectical opposite, Disorder is 1st -  
No such Dis-covenant word exists. (Keep sovereignty in mind as part of Order's meaning)

Order also ambiguous in application - i.e. titles etc  
of God's authority as having all three → + socio-political structures in which people give + receive orders to be obeyed or disobeyed + pyramid of power + respons.

See chart - implications all over - not in sequence. Narrative fixes a sequence  
e.g. success to failure story dif. from failure to success. Also note failure in one aspect may be accompanied by success in another, paradoxically. (it is certain = an obscuration)

p.15 Our ideas, natural order reflect our ideas of socio-political order. + v.v. (an obscuration)  
p.17 Day's enactments by Word. Astro-physical motion = analogous to God's action (N.B. that we speak of natural objects + processes as "actualizations" - this reflects theo. way of merging (p.18) The principles of natural order with the principles of verbal contract

RTS 1-3 Gen (3)

Intro - look at ideas of creation, covenant, fall as inextricably implicated with each other - also redemption + sacrifice

- (p.1)
1. creation implies authority, in sense of originator - designer - author.
  2. covenant implies " " " " power - sovereignty - highest + most drastic
  3. poss. of "fall" implied in idea of covenant, bec. Covenant implies poss. of its being violated. (agreements or commands can be broken)
  4. creation a kind of "diversiveness" - a categorizing - so "fall" implied in the categories ed. be at odds with each other. Proto-Edenic unity lacks in Coleridge (Fall = creation of the non-absolute. Nec. for intelligible man)

(p.2) 5. Logologically = "fall" from prior state of unity - when some one term is "broken" into two. [Student has death term - meant to keep it mono - it "broke" into two (as if raven "broke" his loneliness.)  
 vision of perfect oneness → classification as diversiveness (breakdown of books = fall into parts, ch, paragraphs, sentences, words of the Edenic title.)  
 the god-term.  
 i.e. parts reduce idea to matter -

(p.3) Coleridge: "The Trinity is the Idea - the Incarnation, who implies the Fall, is the Fact: the redemption is the mesothesis of the two - that is - religion."  
 religio

Logologically = trying the particulars of a work together with the overall spirit signaled in unitary + unifying titles.

If Genesis order reversed - 1) idea of punishment, 2) impl. infraction of some sort 3) implies conditions to make infraction possible... idea of creation that allowed for disobedience.

OR punishment < payment < wrong done [redemption idea flickers around edge]  
 i.e. the paying redeems one, ransoms, buys back - cancel's the debt.

Act implies agent. So idea of redemption implies redeemer. Or as redemption scene of idea sit. condition  
 of redeemer as agency to bring about that condition.

Then sub. idea - one char. can be redeemed through act of another. Suffer in another's stead implies sin in another's stead. Paul's "In Adam's fall, we sinned all" = Everyman's guilt paid for by "second Adam", the sacrificial sub.

Names - Adam = generic (man) + particular. Adam personates man. (p.5)  
 Covenants of Gen 1-3 = Edenic + Adamic. (redemptive sac. only inchoately here in Gen 1-3)

(p.6-7) Seed idea → temptation implies redeemer. Seed = always rel. a covenant which, as said, implies temptation + repayment or redemption. (aggrieved party willing to accept payment)

R. Burke, The First Three Chapters, Genesis - Unpubl. MS. B.C. Lib.

re 3 themes - I Rel. betw. "theology" + "logology"

II " " "circular" + "rectilinear" styles of placement

III " " idea of "Order" + the principle of sacrifice.

Outline I On Covenant + Order - logological meditation on motives of dominion  
rel. narrative - rectilinear + philos - circular - Emph. sacrificial in  
idea of governance.

II Tautologized Cyclic Terms for "Order" - focusing on motivation → the will.  
M.B. mere lapse from order + adherence to ritual Order ?

III Covenant + "Counter-Covenant" in Hobbes's derivation - as ex. of  
idea of covenant - how principles of commonwealth shape ideas of nature.  
Also rel. betw. covenant + sacrifice (mortification, victimage etc.)

IV Principle of covenant stated narratively. Motives rel. What essential  
to idea of Dominion. How principles of classification trans. into  
temporal sequence + personality (inv. language + negative)  
"Death as image of sacrificial motive"

V - Restatement, in death + mortification. Propension = Governance to  
guilt to cult of "mortification" - i.e. stating of this moral  
sense in terms of physical death. Account of death as coming pro-  
sion = "like" conscience-laden repression.

VI - Narrative principle in Imagery - besides temporal sequence +  
personality, also image embodies principles.

VII Dominion, guilt, Sacrifice. Idea of sacrifice = intrinsic to guilt  
of dominion, it becomes transformed + "perfected" - Contrast betw.  
narrative + cyclical views of sac. principle. How idea of "good"  
figures as a word for PURPOSE - also, of course, implicating  
ideas of "evil". (pp 61-71)

VIII Final cf. of rectilinear + ~~Epitaphical~~ Cyclical styles. Other ways synonymous can be  
presented narratively as propensions. Imp. of reversals whereby guilt  
can precede crime. Also "cure" of guilt can intensify guilt.

IX Logological Epilogue - Theory of lang. in general. Applied to Plato's doc.  
of learning as remembering (anamnesis), archetypal, exp. of déjà vu  
or their duplication without recurrence. Logological counterpart of



(6)

KB1-384

act-agent ratio (e.g. by practicing virtue, one develops a virtuous Disposition -  
or vicious <sub>etc</sub>)

Mortification -

Crucial term - in need of refurbishing.  
It heads up motives of sacrifice + dominion in everyday living - (p 23)

psychogenic = mortification in spite of itself.

→ if governance makes for victimage (homicidally or suicidally)  
then man, by self-repression, causes or aggravates <sup>embodily + mental</sup> ills.

N.B. humiliation  
vexation  
chagrin

but MOSTLY  
"Subjection of the passions + appetites, by  
penance, abstinence, or painful severities  
inflicted on the body" - i.e. mortification

(p. 24)

as a kind of governance (extreme self-control) the deliberate  
slaying of a motive that doctrinally appears UNRUELY.

ie Mortification = the exercising of one self in virtue - systematic way  
of saying NO to disorder - or obediently saying YES to order.

Its opposite is license LUXURIA, fornication,  
saying yes to disorder or disobediently saying no to Order.

Empire = sit where odd + exacting appetites aroused  
<sub>while</sub>

odd + exacting obstacles set up as their fulfillment.

NOT same as "frustration" - mortified = one who says no with  
one aspect of himself to another aspect of himself.

hence urgent incentive to be "purified" by "projecting"  
his conflict upon - scapegoat - "pass the buck" - by  
seeking a sacrificial vessel upon wh. he can vent, as from  
without, a turmoil that is actually within (p 24)

Psychogenic = one who never vents - who scrupulously circles back on  
himself, unintentionally making own constitution the victim of his his <sup>handicraft</sup> <sub>social entanglements</sub>