

04:53:20.000 --> 04:53:30.000

Okay, great. Okay, so. Just, there's the title there and I spoiler award.

04:53:30.000 --> 04:53:42.000

Come on, let me get to the next. There we go. Okay. This paper is full of unavoidable spoilers for the main text I'm going to be discussing, but I promise I am not going to spoil good home in season 2 for you.

04:53:42.000 --> 04:53:50.000

So good home in season one is fair game. And good place and screw tape letters that has been around for a while.

04:53:50.000 --> 04:54:01.000

You should know what happens in that. Okay, so to start with in the beginning. And many theological systems, heaven and hell aren't clearly defined from the start.

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And modern Christianity, for example, much of our standard mental imagery for the afterlife comes from after market modifications to the Bible.

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Ask scholar of religion and popular culture, Greg Garrett puts it, our notions of heaven may owe more to art than to the Bible.

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And our visions of hell might fall apart without Milton. Purgatory meanwhile might not even exist as continuing dogma without the transcendent, descriptive genius of Dante.

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Garrett concludes that because of perceived gaps in Scripture, we are forced to construct our own hell and in our art and literature we have done that very thing.

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I focus on Christian hells in this paper because that is the starting point for the 3 cultural artifacts I'm examining.

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We might call dubious psychology. Heaven doesn't have quite the same grasp on the imagination.

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Visions of heaven tend to shy away from specifics and rely on metaphor. When you look at a closely, it's really not much specific in the Bible, Old Testament or New, about heaven and hell and how they work.

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For more comprehensive concepts of justice, punishment, or reward after death, and the eternal nature of the soul, we have to look to Hellenistic philosophy to the mystery religions predating Christianity to the teachings of early theologians and heretical sets and sex and apocryphal documents to profit some visionaries and to centuries of stories, art and popular culture.

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Why do we insist on a hell? We have an innate desire for things to be fair, for the wicked to be punished and the good rewarded.

04:55:50.000 --> 04:55:59.000

What help promises is an accounting? Yes, there is evil abroad, much of it never punished in this life, but in the end there will be justice.

04:55:59.000 --> 04:56:21.000

Yeah, to take in too far, a desire for punishment leads to the gloating sadism of the apocalypse of Peter in which seeing your enemies horribly tortured for eternity is considered one of the greatest joys possible or to the gruesome revenge fantasies of Tertullian asking rhetorically which shite shall I turn to first to laugh and applaud.

04:56:21.000 --> 04:56:27.000

Artistic depictions of hell reflect the social concerns of their time, more they didn't do actual theology and always have.

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The mystery play cycles of medieval Europe, for example, taking advantage of the power of dramatic presentation and an illiterate society fed the development of popular theology around the non-biblical harrowing of hell tradition.

04:56:41.000 --> 04:56:49.000

As Turner puts it, the pull of the pit on their creative mind has been extraordinary. Poets and artists have always taken in a moderate interest in health.

04:56:49.000 --> 04:57:07.000

Peeling back the layers of our modern consensus hell, we find the imprint of Milton, Goethe, Dante, Virgil, Bosch, Durer, Stained Glass Windows and Gargoyles, Mystery plays, books of hours, all reflecting the concerns of their time, but now can be preserved like fossils.

04:57:07.000 --> 04:57:16.000

We can still detect an ancient desire for revenge and justice against the oppressor. Looking underneath our more recent preoccupation with mercy and redemptive suffering.

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How was a sublimation of anxiety common to all humanity? The sources we are looking at today at a modern anxiety to be mixed in.

04:57:30.000 --> 04:57:37.000

The entangling anonymous all-consuming meaninglessness of bureaucracy for its own sake.

04:57:37.000 --> 04:57:45.000

These nightmares of run tape and inefficiency. These cubicle health scapes of petty autocracy are all a bit too familiar to us.

04:57:45.000 --> 04:57:54.000

We all shudder at the thought that entry into the afterlife. Might be like standing in line at the DMV or being on hold with the insurance company.

04:57:54.000 --> 04:58:10.000

Not that the sphere is new, of course. Our oldest recorded religious text concerning concerning the descent of the Sumerian goddess in Anna and to the underworld, a ritual divesting of all of her symbols of power and royal clothing by the gatekeepers.

04:58:10.000 --> 04:58:11.000

And she's repeatedly told quiet and honest the ways of the underworld are perfect. They may not be questioned.

04:58:11.000 --> 04:58:20.000

Please hold your call is important to us.

04:58:20.000 --> 04:58:21.000

Yeah.

04:58:21.000 --> 04:58:24.000

Hey, Janet, I don't know if you want to put your, screen in the full screen mode.

04:58:24.000 --> 04:58:25.000

Oh.

04:58:25.000 --> 04:58:29.000

It might be. The hair is here to see but it's not bad just Thank you, you want to.

04:58:29.000 --> 04:58:38.000

Yes, sorry, I should have done that. I didn't think of that. Where's my

04:58:38.000 --> 04:58:43.000

I think it's if you go to. Slide show. I think.

04:58:43.000 --> 04:58:47.000

Yeah, I think it's hidden underneath something here. That's right. That's what the problem is.

04:58:47.000 --> 04:58:50.000

It's hitting.

04:58:50.000 --> 04:58:51.000

There you go.

04:58:51.000 --> 04:58:58.000

Slack. Yeah. No, no way.

04:58:58.000 --> 04:58:59.000

Is that better? Oh.

04:58:59.000 --> 04:59:02.000

No, try it. If you go to

04:59:02.000 --> 04:59:05.000

Surprise to you.

04:59:05.000 --> 04:59:06.000

Try the view.

04:59:06.000 --> 04:59:11.000

See you the little Yeah.

04:59:11.000 --> 04:59:17.000

Right. I've got 2, I've got several people talking.

04:59:17.000 --> 04:59:20.000

See the little monitor right above the right there. That one.

04:59:20.000 --> 04:59:30.000

Yeah. There we go. Okay. Yeah, the stuff I was.

04:59:30.000 --> 04:59:31.000

Yeah.

04:59:31.000 --> 04:59:34.000

Trying to get to was hidden by the drop down sharing thing. Okay, yeah, alright. Now let's get back to where we were.

04:59:34.000 --> 04:59:43.000

Okay, we're still in there. We're almost done with that section. Okay. So all of the text we're looking at today are comic at least to a degree.

04:59:43.000 --> 04:59:47.000

Comedy can be a corrective to the rules of structure, a rejection and a revelation of the systems in which the audience is embedded.

04:59:47.000 --> 04:59:52.000

And in this case, the bureaucratic afterlives in which we are afraid will be embedded.

04:59:52.000 --> 05:00:06.000

In fact, the epigraphs Lewis places at beginning of our first text, the screwtape letters, are 2 literary versions of the old saying, but the devil cannot abide to be mocked.

05:00:06.000 --> 05:00:12.000

The score tape letters was written near the beginning of a highly productive period of Lewis career as a Christian apologist.

05:00:12.000 --> 05:00:25.000

The idea came to Lewis as his mind drifted during and not very compelling sermon in July, the nineteenth, 40, a book consisting of letters from an elderly retired devil to a young devil who has just started work on his first patient.

05:00:25.000 --> 05:00:35.000

The letters were published weekly in a newspaper in 1,941 and when collected in book form earned rave reviews in high places as well as imitators and plagiarizers.

05:00:35.000 --> 05:00:42.000

The follow up short essay screwtape proposes a toast was added to a new edition of the letters in 1,961.

05:00:42.000 --> 05:00:54.000

The story thread uniting the letters is a simple one. Screwtape and experienced departmental undersecretary is guiding and advising his nephew Wormwood, a junior tempter as he takes his first independent case.

05:00:54.000 --> 05:01:04.000

This patient is a typical young man who during the course of the letters conversed Christianity, falls in love, participates in war work, and dies in bombardment.

05:01:04.000 --> 05:01:15.000

The meat of the book is screwtapes and formal advice to his nephew about trying to keep his patients focused on his appetites and peers and ego rather than on the state of his soul and to charity for others.

05:01:15.000 --> 05:01:31.000

And screw take proposes toast, screwtape is the guest of honor at the annual dinner of the Tempers Training College and speaks on education, modern Pharisees, democracy, and the I'm as good as you since and the pitifully reduced quality of sin in the contemporary world.

05:01:31.000 --> 05:01:38.000

Screwtape cell is one of privatio bony, of exile from heaven, of being banished from the presence of God.

05:01:38.000 --> 05:01:48.000

Hell is a bureaucracy dedicated to the temptation and corruption of human souls, predicated on an unfillable hunger and an inability to understand the motives of God.

05:01:48.000 --> 05:01:57.000

Their demons compete with each other for souls, which they and especially their master Satan savor and consume, each with the ultimate aim of consuming all else.

05:01:57.000 --> 05:02:04.000

And these demons do not mince words about their desires. Bring us back food or be food yourself, warm what is warmed.

05:02:04.000 --> 05:02:18.000

Lewis himself likens the search to that of a bloated spider in the 1961 preface an image which by that time might well have been in reference to Tolkien Sheila, an image which by that time might well have been in reference to Tolkien Sheila, an evil thing in spider form, but desired death for all others.

05:02:18.000 --> 05:02:28.000

Mind and body, and for herself a lot of life alone, swollen to the mountains could no longer hold her up and the darkness could not contain her.

05:02:28.000 --> 05:02:38.000



That's a depiction of the inner workings of this bureaucratic hell is not Lewis's main aim in this book, but the setting is not Lewis's main aim in this book, but the setting is in perfect harmony if such a thing might be said, but the setting is in perfect harmony if such a thing might be said of.

05:02:38.000 --> 05:02:42.000

Harmony if such a thing might be said of what screw tape was the king of noise with the plot and action of the story.

05:02:42.000 --> 05:02:53.000

This hell has its own internal security police. A training college, a system of temptation duty for its graduates, and a house of correction for incompetent temperatures.

05:02:53.000 --> 05:03:00.000

It's fullological arm handles marketing, outreach, and propaganda. Nowadays, they probably call up the Social Media Bureau.

05:03:00.000 --> 05:03:11.000

And overall, there's a high command. This whole lower argy does a great deal to Dante, but as Nancy Luke Patterson observes the modern touches are Lewis's own.

05:03:11.000 --> 05:03:23.000

In this hell as Lewis points out in this preface to the 1961 edition there is none of the grandeur in high poetry of Milton's Satan, nor the civilized in urbane humor of Gerj's metastopolies.

05:03:23.000 --> 05:03:42.000

Here instead we find a ruthless, sleepless, unsmiling concentration upon self. In an environment where everyone is perpetually concerned about his own dignity and advancement where everyone has a grievance and where everyone lives the deadly serious passions of envy, self-importance, resentment.

05:03:42.000 --> 05:03:47.000

It is held together entirely by fear and greed under a thin crust of small manners. There is no sense of humor in this health, nor any particularly high or rebellious purpose.

05:03:47.000 --> 05:04:03.000

They are all business ambition dedicated to realism, dignity, and austerity. It is in short the sort of bureaucracy many of us deal with on a day-to-day basis.

05:04:03.000 --> 05:04:15.000

As Lewis describes his artistic choice. I live in the managerial age in the world of admin. The greatest evil is not now done in those sordid dens of crime that Dickens loved to paint.

05:04:15.000 --> 05:04:21.000

It is not done even in concentration camps and labor camps. And those we see its final result.

05:04:21.000 --> 05:04:36.000

But it is conceived and ordered, moved, seconded, carried, and minuted and cleaned, carpeted, warmed, and well lighted offices by quiet men with white collars and fingernails and smooth shaven cheeks who do not need to raise their voice.

05:04:36.000 --> 05:04:46.000

Hence, naturally, my symbol for hell is something like the bureaucracy of a police state or the offices of a thoroughly nasty business concern.

05:04:46.000 --> 05:05:01.000

We can not learn about the structure of the heaven in which screwtape, which screwtape in as follows a pose so stridently, but the presence of heavenly beings is to as a stabbing and searing glare, a ghastly luminosity, a presence that dizzily luminosity, a presence that dizzies and blinds.

05:05:01.000 --> 05:05:09.000

There is only the mirrors tent of purgatory here in the pains. There is only the merest tent of purgatory here in the pains the patient may yet have to endure after his death, of purgatory here in the pains the patient may yet have to endure after his death.

05:05:09.000 --> 05:05:17.000

But this purgatory seems directly connected to heaven rather than hell. The human soul once in heaven and what's in purgatory is irrevocably out of hell's reach.

05:05:17.000 --> 05:05:23.000

Lewis said that no writing ever came to him more easily than the screwtape letters, but he wasn't that fond of it.

05:05:23.000 --> 05:05:33.000

He felt that the trick of thinking in reverse psychology in such extended form was exhausting and describes the process in the 1,961 preface as spiritual cramp.

05:05:33.000 --> 05:05:41.000

And speaking and screw tapes voice is all dust grit, thirst and itch. I think Paterson offers an intriguing clue to Lewis discomfort.

05:05:41.000 --> 05:05:47.000

She points out that the voice of screw tape is the voice of the young Lewis as revealed in his own early letters.

05:05:47.000 --> 05:05:57.000

Supercilious mocking, cruelly calculating, belittling, and anxious for position, tempted by schoolboy fancies of unchastity and imagined sadism.

05:05:57.000 --> 05:06:06.000

All things the mature and converted Lewis might be well anxious to disown, or at least very uncomfortable to revisit.

05:06:06.000 --> 05:06:19.000

Lewis did imagine a purgatory in its outskirts of heaven and the great divorce another wartime book and we do get further up and higher in into a different version of heaven in the final chapter of the last battle.

05:06:19.000 --> 05:06:27.000

But in this another fiction, Lewis doesn't speculate about how heaven is organized and administered, preserving a certain reticence of discretion.

05:06:27.000 --> 05:06:40.000

Neil Gaiman and his introduction to the 1994 Marvel graphics, our Marvel Comics graphic novelization of this critique letters conjures whether angels write each other letters and if for that matter what angels write each other letters and if for that matter what angels feed on.

05:06:40.000 --> 05:06:46.000

So now let us formulate our next corollary and then see what came in himself does with this.

05:06:46.000 --> 05:07:06.000

Just as angels and demons come from the same original stock, so do heaven and hell. Should we be just a little worried about their designs for What if heaven has, like hell, devoted all of his energies to preparation for the war to end all war, and perhaps lost sight of inevitability in the process.

05:07:06.000 --> 05:07:20.000

The book Good Omens was a 1990 collaboration between Neil Gaiman and Terry Pratchett back in the days when collaborating meant back in the days when collaborating meant running up huge transatlantic phone bills, meant running up huge transatlantic phone bills, mailing floppy disks meant running up huge transatlantic phone bills, mailing floppy disks back and forth and trying to share

05:07:20.000 --> 05:07:22.000

documents mailing floppy disks back and forth and trying to share documents via slow clunky modems.

05:07:22.000 --> 05:07:39.000

An adaptation was released as a 6 part BBC TV miniseries in 2019 and just days before this conference season 2 is released season 3 not yet confirmed we hope that will one of the first thing is that they get back to once the writer strike is over.

05:07:39.000 --> 05:07:49.000

So as the story begins, the antichrist has just been born. Demon Crowley and Angel, as you', have long been sole representatives of their sides living full-time on Earth.

05:07:49.000 --> 05:07:54.000

And they've come to a comfortable arrangement ensuring a fairly and uneventful coexistence.

05:07:54.000 --> 05:08:00.000

But the Antichrist survives, they assign that things, all the things that is, are coming to an end.

05:08:00.000 --> 05:08:11.000

They try to best to avert the apocalypse, but it does a little good when all both heaven and hells desire is to have out their final battleless prophesied in the great plan.

05:08:11.000 --> 05:08:17.000

As the Mediterranean tells us, the point is not for a boy, the more it is to win it.

05:08:17.000 --> 05:08:32.000

Complicating matters are the soul entirely accurate book of prophecy in the world and the young woman whose family has guarded it and interpreted for generations and the last remaining representative of the much proud Witchfinder Army and his recently acquired recruit.

05:08:32.000 --> 05:08:48.000

And there's the fact that the actual Antichrist switched at birth of another child is living a blissful boy zone book childhood and rural Oxfordshire out of sight of all of the key players growing up entirely human, uninfluenced by either heaven or hell.

05:08:48.000 --> 05:09:01.000

As President put it in an early interview, the thing that was crying out all the way through the 1976 film the Omen was that it would have been so much more fun if Damian had said, I don't wanna do this.

05:09:01.000 --> 05:09:10.000

Young Adam, the price turns out to have no interest at all in the world. And all the brilliant things that holds that he hasn't been found out about yet.

05:09:10.000 --> 05:09:15.000

So there's a certain kinship between the hells of good omens and screwtape letters.

05:09:15.000 --> 05:09:25.000

In his introduction to the comic book adaptation, Gayman says the first red screw tape when he was 9 years old and in rereading it as an adult found it fresh and delightful and wise.

05:09:25.000 --> 05:09:29.000

But he claims that Good Omens wasn't influenced by screwtape. Screw tape 7 isn't a bureaucracy.

05:09:29.000 --> 05:09:41.000

His hell isn't an assemblage of screw ups. Well, perhaps not influenced in the sense of being a copy, but there is a resemblance between the 2 hells.

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Certainly there's more than a hint of the same demon, Eat, Demon, Ethos, and Bale's above looking at Crowley as though marking him down for future consumption.

05:09:49.000 --> 05:09:52.000

But gaming is spot on about the heaven of good omens. There's nothing like it in screw tape or for that matter elsewhere in Lewis.

05:09:52.000 --> 05:10:07.000

Lewis trusts the very concept of heaven. These latter day sources we are looking at here do not. Well, the book Goodo and speaks of the bureaucratic nature of heaven and hell, no scenes actually take place there.

05:10:07.000 --> 05:10:21.000

On Earth, 0 family crowley do interact with other representatives of their home territories, and we learn that hell has a capital city, that clipboards are relatively standard office equipment, and it's denizens routinely report on each other.

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Probably in fact claims to have invented record keeping. There's an immortal sole agreement department and a dark council.

05:10:25.000 --> 05:10:35.000

Hill issues commendations for particularly creative acts of evil. Just as heaven does for ex and support, its cause.

05:10:35.000 --> 05:10:46.000

As far as heaven, as 0 fail, this abuses an evangelical preacher who has been telling his followers to expect no more death or sorrow or crying or pain when the rapture happens.

05:10:46.000 --> 05:11:08.000

Instead, a 0 field describes a realm on a permanent war footing with serried ranks of angels as far as the mind could follow and beyond league after league of us flaming swords all that for whom the humans below the metal will just be unimportant civilian casualties rather what one would expect of hell actually.

05:11:08.000 --> 05:11:14.000

Well, you can't get a decent drink in either realm and heaven is as boring as hell is exciting.

05:11:14.000 --> 05:11:23.000

Crowley, Goes to 0 fail by reminding him that the sound of music will be the only film ever playing on an endless eternal inescapable loop if heaven wins.

05:11:23.000 --> 05:11:30.000

Oh, both sides expect regular progress reports, but didn't seem to care much who did anything as long as it got done.

05:11:30.000 --> 05:11:37.000

And for both of our main characters being inconvenient, inconveniently incorporated would lead to a great deal of paperwork.

05:11:37.000 --> 05:11:50.000

For the leadership of both sides adherence to what they call the great plan overrides all else. There must be a world lasting 6,000 years and concluding in Armageddon because it is written.

05:11:50.000 --> 05:12:00.000

That it speaks to the seamless quality of the TV adaptation that I actually had to go through my copy of the book to confirm that the scenes taking place in in heaven and L or additions to the script.

05:12:00.000 --> 05:12:18.000

The visual designs of the sets, costumes, and makeup emphasize not just the stark contrast, but the striking similarities in close relationships between the realms, beginning from the fact that both are reached via the same escalator and the same sleek London office tower or one going up and one going down.

05:12:18.000 --> 05:12:23.000

The health scene spittingly were filmed in an old abattoir in Cape Down. The furniture is third-handed best.

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The low ceilings leak. It's crowded and full of tottering piles of paper and rubbish.

05:12:28.000 --> 05:12:38.000

The dim fluorescent lights flicker and the walls are covered with D motivational posters. It's torment for the demons who work there as much as for any humans they might collect.

05:12:38.000 --> 05:12:44.000

Demon costumes are primarily dark or black and look as if they were scorched from the ground up.



05:12:44.000 --> 05:12:52.000

And the actors are made up with an assortment of terrible wigs, peculiar accessories for static familiars perched on their heads and postulating sores.

05:12:52.000 --> 05:13:03.000

The offices of heaven are a stark contrast. Built on a high vacant floor of a modern office building, all surfaces are hard, shiny and reflected, and the views are expensive.

05:13:03.000 --> 05:13:13.000

No furniture, Mars the pristine emptiness except when required for specific purpose. Angels traverse the distance on hoverboards, bound on mysterious errands.

05:13:13.000 --> 05:13:24.000

They were exquisitely tailored suits, often with spats or military uniforms with kilts and a range of warm and cool neutral colors and many have flakes of gold leaf applied to their faces.

05:13:24.000 --> 05:13:31.000

It's sterile and bleak, more appealing than hell to be sure, but nowhere near as lush and interesting as Earth.

05:13:31.000 --> 05:13:43.000

From the Garden of Eden to the old quarry that's the favorite haunt of Adam and his friends from anathemas cottage to a Zerafel Soho bookstore from Madame Tracy splat to the cruise ship that encounters Atlantis, human spaces are colorful.

05:13:43.000 --> 05:13:46.000

Full of life and visually complex. Set design and costume emphasize the vitality of humanity in contrast to both demons and angels.

05:13:46.000 --> 05:14:08.000

It's the mortal realm that is burdened, brutal, full of life and possibility. The books and series are both uniformly critical of bureaucratic organizations and what they do to free will, personal responsibility, and this sense of possibility.

05:14:08.000 --> 05:14:20.000

Human bureaucracies and their imposed hierarchies can twist and distort relationships, impose rigidity, and tempt humans with power just as those of heaven and hell due to their denizens.

05:14:20.000 --> 05:14:31.000

The chattering order of Saint Barre, the Witchfinder Army, the American military at the old air base, even the lower TED field neighborhood watch are tainted by hierarchy and control.

05:14:31.000 --> 05:14:39.000

Both heaven and hell find the ethical nuances of human nature dumbfounding, but with human bureaucracies they are on familiar ground and can use them to their advantage.

05:14:39.000 --> 05:14:51.000

The resonance between the problems of human bureaucracy and the good omens, good omens is fundamental dissatisfaction, but the notion of blind acceptance of the unknowable is deliberate.

05:14:51.000 --> 05:15:01.000

Surrender responsibility to the corporate is equivalent to unquestioningly following the great plan and wiping out humanity just because it is written.

05:15:01.000 --> 05:15:09.000

Order that demands slave should be theians is here a manifestation of the dark side. What stands in opposition?

05:15:09.000 --> 05:15:15.000

Naturally formed self selecting, self-organizing, and more egalitarian groups like family and friends.

05:15:15.000 --> 05:15:33.000

And this is our lead into the good place. The first in this series of texts where we see human souls in the air after and which for our purposes built on good own is a central message that our dependence on the ineffability of texts may be our undoing.

05:15:33.000 --> 05:15:42.000

So in Good Omens, young Adam observes, I don't see what's so terrific about creating people as people and then getting upset because they act like people.

05:15:42.000 --> 05:15:49.000

Anyway, if you stop telling people it's all sorted out after they're dead, they might try sorting it out while they're alive.

05:15:49.000 --> 05:16:01.000

Current fears about late stage capitalism, the carceral state, and the commodification of everything mapped neatly onto the nihilistic pointlessness of a traditional n of eternal pet punishment.

05:16:01.000 --> 05:16:08.000

But what if you could continue to sort it out after your dead? Purgatory is a concept not universally accepted as doctrine.

05:16:08.000 --> 05:16:18.000

The word purgatory doesn't appear in the Bible. The concept of a place of punishment between this life and the next was extrapolated by theologians largely from the single verse in Matthew.

05:16:18.000 --> 05:16:28.000

Early church father said differences of opinion. Origin of Alexandria argued that souls could not undergo suffering without become purified, but St.

05:16:28.000 --> 05:16:37.000

Augustine insisted that the torments of the damned will be eternal. Without Purgatory, the Kemp Den soul repents without profit, as Dante puts it.

05:16:37.000 --> 05:16:42.000

Whispering can be redemptive, rehabilitating, and meaningful.

05:16:42.000 --> 05:16:55.000

The 2016 to 2020 television series, *The Good Place*, begins with Demon Michael designing a new prototype of the standard afterlife neighborhood and which 4 carefully chosen humans would torment each other forever.

05:16:55.000 --> 05:16:59.000

Like in John Paul starts play, *no exit*, but with frozen yoghurt. Several unforeseen factors throw his plans into disarray.

05:16:59.000 --> 05:17:06.000

For one thing, over and over again, every time the humans figure it out and he reboots the neighborhood and its sentient AI from scratch.

05:17:06.000 --> 05:17:18.000

Arizona trashbag Eleanor finds moral philosophy, Professor Cheeky, and persuades him to try to teach her to be a better person.

05:17:18.000 --> 05:17:27.000

And the other 2 humans, honey and Jason, join the lessons as well. While the AI Janet becomes more advanced and human with each reboot.

05:17:27.000 --> 05:17:48.000

Michael himself eventually makes an alliance with the humans and finds his own moral center. There's a point system by which humans are assigned to the good place or bad place depending on what they did in life, but it's fundamentally flawed, taking into account neither of the increasing but complexity and unintended consequences of our earthly life under late-stage capitalism.

05:17:48.000 --> 05:18:09.000

Nor any improvement in character that occurs in the afterlife. After finding out that no human has entered the good place in over 500 years, our protagonists persuade the impartial judge to let them retool the bad place from the place of eternal punishment into a purgatorial system through which humans can improve than the afterlife and earn admissions to the good place.

05:18:09.000 --> 05:18:21.000

But upon entering the good place themselves, they find an equally flawed paradise, where eternal satiation of every desire simply turns every soul there into a glassy-eyed mush person.

05:18:21.000 --> 05:18:28.000

Here they apply a philosophical truth learned early in the series that what gives human life meaning is paradoxically death.

05:18:28.000 --> 05:18:38.000

Allowing, allowing souls that have reached heaven to dissolve back into the universe when they feel that their lives are complete and their purpose fulfilled, it performs the good place as well.

05:18:38.000 --> 05:18:46.000

The actual bad place in contrast to Michael's bright and cheery but somehow just a little bit off fake good place.

05:18:46.000 --> 05:18:53.000

Resembles a corporate office visually coded, in, and shades of black, lit with chili blue ch.

05:18:53.000 --> 05:19:04.000

The main hall where the architects work has old fashioned desks laid out in an open plan, which emphasizes bureaucracy and hierarchy and the sense of always being under observation by one's rivals.

05:19:04.000 --> 05:19:11.000

But the place where we spend the most time is to start utilitarian conference room for head demon Shawn plots with his chief advisors.

05:19:11.000 --> 05:19:24.000

It's tidier than the hell in good omens, but equally soul sucking. The coffee, well, anti-matter, is always just a bit disappointing and sexual harassment training is required so demons can get better at it.

05:19:24.000 --> 05:19:33.000

We don't see any humans being tortured, but the demons take great relish in describing chainsaw wielding bears but whole spiders and the like.

05:19:33.000 --> 05:19:45.000

Unlike bad place, run along conventional and autocratic minds. The good place is run by an extremely ineffective committee wasting its effort on efforts on performative goodness.

05:19:45.000 --> 05:19:56.000

What are protagonists make it to the true good place, it's a highly manicured modernistic office campus attractive but ultimately rather lifeless, much like the heaven and good omens.

05:19:56.000 --> 05:20:06.000

The ultimate gated community. The interiors we see there included a crowded, noisy, low ceiling party room and an anonymous conference room stacked with piles of paper.

05:20:06.000 --> 05:20:12.000

Not that much different from what we saw in the bad place, just better lit. It's more limbo than heaven.

05:20:12.000 --> 05:20:21.000

Nothing happens there. Nothing anyone does matters. It's a meaningless prize for earning enough points. And that gets us to the brokenness of the whole point system.

05:20:21.000 --> 05:20:27.000

If there has been no way for even the very best or most innocent that humanity has to offer to get enough points to reach the good place for over 500 years.

05:20:27.000 --> 05:20:43.000

But the accounting office is demonstrably neutral and foolproof. Then it's the system as a whole and in particular the pointlessness of eternal punishment for losing an unwinnable game that is the problem.

05:20:43.000 --> 05:20:55.000

This is, since we have seen a recurring philosophical in doctrinal problem that is theologically solved by the introduction of purgatory in which the sins of life on earth can be expiated and the soul comes before it moves on.

05:20:55.000 --> 05:21:03.000

But what the good place then asks is this, is eternal bliss eternal gratification of every desire also just as pointless?

05:21:03.000 --> 05:21:22.000

The good place to returns to Eastern religions, the introduction of a form of nirvana, a voluntary decision to dissolve back into the universe once all conflicts are resolved, purposes fulfilled and desired still allows release for humans to find themselves finally at peace and complete.

05:21:22.000 --> 05:21:29.000

The good place draws on an additional Buddhist concept for another possible solution to this problem, satiation and boredom.

05:21:29.000 --> 05:21:42.000

Tahani, one of our original humans who has reached Turner on a decision point. Asks instead to train as an architect designing the learning experiences for post death humans that will eventually bring them to the good place.

05:21:42.000 --> 05:21:51.000

She has become a Buddhist software of sorts, selflessly delaying her own merging with the universe in order to help others along their paths.

05:21:51.000 --> 05:21:59.000

So here we are following in the steps of Dante and Nelson and countless others, engaging in one of the most human activities possible.

05:21:59.000 --> 05:22:08.000

Telling ourselves stories about the great beyond and discovering that those stories are really about what we fear and desire in this one life that we know for a fact we have.

05:22:08.000 --> 05:22:21.000

In the absence of a detailed depiction in a religion scripture or in supplement to it, they continue to invent and map hills and heavens, revealing the preoccupations of the living and reflecting our deepest fears and desires.

05:22:21.000 --> 05:22:31.000

But we also tell stories about purgatories to get punishment, a redemptive meaning, and give this imagined bureaucracy a purpose other than its own self-perpetuation.

05:22:31.000 --> 05:22:35.000

What's next? The inescapability of the unintended consequences of late stage capitalism as we saw in the good place seems to be the newest nightmare.

05:22:35.000 --> 05:22:49.000

We see the divided selves and meaningless work of severance. And the good afterlife, but only if you're rich of upload.

05:22:49.000 --> 05:22:53.000

It's not just the fear of being tied up in bureaucratic red tape for eternity.

05:22:53.000 --> 05:23:03.000

It's the fear of earthly inequality perpetuated after life. The fear that unless you're among the Uber rich, they'll have no rest ever from mindless pointless purposeless work.

05:23:03.000 --> 05:23:13.000



The fear that Matthew, 1923 is just a comforting lie and it's actually only the rich who will be able to buy their way through the eye of that needle in the end.

05:23:13.000 --> 05:23:24.000

The stories we have looked at here speak of the human intertwine of morality and mortality. Our fear of being ground to dust in the gears of an implacable and impersonal bureaucracy.

05:23:24.000 --> 05:23:28.000

And our need for life to have justice and meaning in the end, no matter our net worth on earth.

05:23:28.000 --> 05:23:44.000

And we may find as our protagonist in the good place do that we want our afterlife to have a real purpose too that we might finally discover some way out of this English corner we painted ourselves into as a species and take everyone out with us.

05:23:44.000 --> 05:23:51.000

And that is the end of that and I will stop sharing.

05:23:51.000 --> 05:23:55.000

And see what you've all been up to. While I've been talking.

05:23:55.000 --> 05:23:57.000

Thank you.

05:23:57.000 --> 05:23:59.000

Thank you. That was very interesting.

05:23:59.000 --> 05:24:00.000

Yeah.

05:24:00.000 --> 05:24:08.000

We have a comment in the chat. Hi, Bernie Phillips Brockman about purgatory.

05:24:08.000 --> 05:24:11.000

Yeah, okay.

05:24:11.000 --> 05:24:22.000

Oh, okay. So, okay. Now I was quoting from somebody else there, but I didn't double check him.

05:24:22.000 --> 05:24:23.000

Well, it was probably product.

05:24:23.000 --> 05:24:26.000

Okay, yes.

05:24:26.000 --> 05:24:27.000

No better.

05:24:27.000 --> 05:24:34.000

And they don't put, you know, they pretend we don't.

05:24:34.000 --> 05:24:39.000

Okay, we lost you there, Bernie.

05:24:39.000 --> 05:24:40.000

Yes.

05:24:40.000 --> 05:24:54.000

Is my Oh, could you hear me now? My body in the afternoon. Oh, just, the Protestants from Pandy Tension, Catholic Bible, and Catholic theologians will also support this with other things like Isaiah, you know, the refining fire, you know.

05:24:54.000 --> 05:25:00.000

Refiner's fire and stuff like that that's those are supposed to references to

05:25:00.000 --> 05:25:01.000

Hmm, okay.

05:25:01.000 --> 05:25:15.000

Catholic Church. Of, of the 3 states of the church that church militant, which is the church on earth, the church suffering, which is the church on earth, the church suffering, which is the church on earth, the church suffering, which is the church in between, and the church, toy on foot and the church, toy on foot in heaven.

05:25:15.000 --> 05:25:20.000

And Leah asked what are the versions of the Catholic Bible? Well, the old Vulgate is one.

05:25:20.000 --> 05:25:27.000

The new American Bible is a modern translation and the Jerusalem Bible, which Dare our Tolkien worked on at 1 point.

05:25:27.000 --> 05:25:29.000

I think the book of Jobe did.

05:25:29.000 --> 05:25:31.000

Okay. Okay.

05:25:31.000 --> 05:25:41.000

But you know, the King James, RS and NIV and national, those are. Price no ones.

05:25:41.000 --> 05:25:42.000

Okay.

05:25:42.000 --> 05:25:46.000

They call it the Apocrypha. Which means hidden, but. A little offensive to Catholics.

05:25:46.000 --> 05:25:56.000

Yeah, yeah. Okay, interesting. I imagine that the person I quoted yes, was not taking that into account.

05:25:56.000 --> 05:26:09.000

Yes, yeah, from, looking at who it was. I think the rest of the book that I was looking at did not, was coming from more of a Protestant background.

05:26:09.000 --> 05:26:14.000

Okay, I will move that down. Pardon, you have your hand up.

05:26:14.000 --> 05:26:40.000

Yeah, enjoyed the paper. I just wanted to mention that when I first saw the title of it, the first thing that's sprang to my mind was the fact that in beetle juice the suicides, end up as public servants in the afterlife, civil servants.

05:26:40.000 --> 05:26:41.000

Yes.

05:26:41.000 --> 05:26:50.000

Yes, and that waiting room scene was in my mind too. I think if I expand this, I'll have to include veal juice in there.

05:26:50.000 --> 05:26:51.000

Yes.

05:26:51.000 --> 05:26:57.000

But yeah, I remember that very hellish waiting room with all these people sitting in there. You are number 1,000,522 in line.

05:26:57.000 --> 05:26:58.000

Now survey number 3.

05:26:58.000 --> 05:27:08.000

Yeah. Yeah. Exactly. Yes, purgatory and leaf from leaf by navel.

05:27:08.000 --> 05:27:16.000

Yes, definitely. That's, that's a Another. You've got that bureaucracy in there.

05:27:16.000 --> 05:27:25.000

You get some glimpses of it, with the voices that are talking. But it's not as.

05:27:25.000 --> 05:27:33.000

Oh, what do I want to say? It's not as oppressive. Somehow as these other ones that we're looking at here.

05:27:33.000 --> 05:27:39.000

You, you don't get the impression that anyone can buy their way out of that.

05:27:39.000 --> 05:27:40.000

For one thing.

05:27:40.000 --> 05:27:51.000

Hi, when I was reading about your topic. One of the things across my mind was One wondering.

05:27:51.000 --> 05:27:59.000

Cause I didn't, I hadn't. Hey, attention to the date. Of when Lewis conceived of screw take letters.

05:27:59.000 --> 05:28:02.000

Yeah.

05:28:02.000 --> 05:28:03.000

Okay.

05:28:03.000 --> 05:28:09.000

I was thinking that the imagery is also. Very similar to what.

05:28:09.000 --> 05:28:10.000

Okay.

05:28:10.000 --> 05:28:14.000

Is used in. 1984.

05:28:14.000 --> 05:28:18.000

Hello.

05:28:18.000 --> 05:28:19.000

Yes, yes.

05:28:19.000 --> 05:28:30.000

But that came out in. In 48. So it's like perhaps the influence was the reverse.

05:28:30.000 --> 05:28:31.000

Hmm.

05:28:31.000 --> 05:28:38.000

That screwtape influenced what? Orwell was doing with. 1984. And certainly the same dystopian bureaucratic imagery shows up in.

05:28:38.000 --> 05:28:39.000

Hmm.

05:28:39.000 --> 05:28:45.000

The film Brazil. Which is that, you know, claustrophobic. Instead.

05:28:45.000 --> 05:28:55.000

Compacted world. And. The main character is dreaming about outside being. A paradise.

05:28:55.000 --> 05:28:57.000

Hmm.

05:28:57.000 --> 05:29:08.000

And depending on which ending of the film you see. It isn't. Or it is, you know, is it just a dream or is it reality sort of thing?

05:29:08.000 --> 05:29:20.000

Yeah, yeah. Yeah, that's one I haven't seen down on my list. Yeah, yeah, this is, I mean, we were talking in an earlier session about how many.

05:29:20.000 --> 05:29:31.000

Films and TV shows, deal with this kind of, No, I'm not gonna co edit another book, but.

05:29:31.000 --> 05:29:38.000

Yeah.

05:29:38.000 --> 05:29:39.000

Right.

05:29:39.000 --> 05:29:42.000

Yeah. But of course those are dystopian societies, not intending to be literally supernatural hell.

05:29:42.000 --> 05:29:43.000

Except that they come across that way.

05:29:43.000 --> 05:29:51.000

Yeah. Yeah, that's one of the technical lines that's been Yeah, very much blurred in this conference.

05:29:51.000 --> 05:30:02.000

Are we talking about a hell or are we talking about a hellish? Place and yeah. And does it matter which one you're talking about?

05:30:02.000 --> 05:30:09.000

Well, they have different purposes, you know, a held that's on Earth, maybe you can.

05:30:09.000 --> 05:30:13.000

Get out of it, a hell that's afterlife. Well, well, you look at the good place.

05:30:13.000 --> 05:30:14.000

It's Yeah.

05:30:14.000 --> 05:30:27.000



But when you were talking in the paper about. How things were handled in showing heaven and hell in Series one of good omens.

05:30:27.000 --> 05:30:42.000

I was thinking about how the outcome. Every time. The angels are trying to harass O felt to take action.

05:30:42.000 --> 05:30:49.000

You know, his reaction is. That's the great plan, but is it the ineffable plan?

05:30:49.000 --> 05:30:50.000

Yes.

05:30:50.000 --> 05:30:56.000

As if. What the angels have constructed. It's not God's plan.

05:30:56.000 --> 05:31:05.000

I think that's even clearer in the book. Then it is in the show. And in fact I think there's one key exchange at the very end.

05:31:05.000 --> 05:31:17.000

We're probably in a 0 filler, both basically asking that question. Yes, this is the great plan, but how do you know it might be written elsewhere in bigger letters than you can see that there's another plan out there.

05:31:17.000 --> 05:31:28.000

Yeah. But it's a nice circumvention. Of the idea of both. Heaven and Hell being bureaucracies.

05:31:28.000 --> 05:31:33.000

And it turns out, you know, they might both be wrong.

05:31:33.000 --> 05:31:36.000

Yeah. Indeed.

05:31:36.000 --> 05:31:50.000

Well, to speak to that point, I agree that. We are getting more and more pervasive in depictions.

05:31:50.000 --> 05:31:58.000

Okay.

05:31:58.000 --> 05:31:59.000

Okay.

05:31:59.000 --> 05:32:05.000

Hell and heaven as bureaucracies and that reflects as you pointed out our social concerns. But there are 2 recent works that completely ignore that and one is his dark materials where hell is or at least the place where people go with they die.

05:32:05.000 --> 05:32:14.000

They die has no bureaucracy at all. There are some harpies that that prevent people from escaping but but there's no real bureaucracy and the other is Lucifer.

05:32:14.000 --> 05:32:15.000

Okay.

05:32:15.000 --> 05:32:19.000

Yeah, in in Lucifer, Hill is an autocracy. There's one person at the top.

05:32:19.000 --> 05:32:27.000

Taking care of it, but when that person leaves. Doesn't seem to fall apart and you never get any idea.

05:32:27.000 --> 05:32:34.000

Of of hell as being anything other than people's own hell loops. So those are 2 interesting exceptions that may, prove in the sense of testing.

05:32:34.000 --> 05:32:50.000

The rule. But I agree, most, almost everything we are, we're changing as a society and we're focusing on bureaucracy and that's why there's a prevalence of this but okay thanks.

05:32:50.000 --> 05:32:57.000

I think in response to the comment about his dark materials.

05:32:57.000 --> 05:33:07.000

Poland is a self-declared atheist. So for him, there is no reality to that.

05:33:07.000 --> 05:33:08.000

No, no, That's

05:33:08.000 --> 05:33:15.000

That sense of. That sounds of that kind of afterlife that You know, has those 2 options.

05:33:15.000 --> 05:33:37.000

Well, and except that of course he does portray it in his work as something that within that fiction does exist and in fact at the end of this the redemption from hell is the same sort of redemption that we get at the end of the good place where people are allowed to dissolve back into the universe.

05:33:37.000 --> 05:33:49.000

John Milton was a bureaucrat. And he wrote about heaven and hell and and Earth and I as I would a paper years ago about the Angel Rafael.

05:33:49.000 --> 05:33:57.000

And I think it's, I thought of that when you were talking about the angels and good omens.

05:33:57.000 --> 05:34:12.000

Angel and demons because of course Rafael is just utterly fascinated. By Adam and Eve and really really wants to be a part of their world.

05:34:12.000 --> 05:34:23.000

I think he's the most interesting character. Well, Eve is pretty interesting and Adam is mildly interesting in that.

05:34:23.000 --> 05:34:34.000

In Paradise Lost. God and and Messiah are pretty boring and frankly although many other people seem to disagree with me like Shelley for instance.

05:34:34.000 --> 05:34:44.000

I think the devils are pretty boring too, and by the end become figures of, I think they're they're comic figures.

05:34:44.000 --> 05:34:54.000

Especially by the end. Completely different in Paradise Regained where the Savior really is the hero and is very sympathetic.

05:34:54.000 --> 05:35:06.000

But But I definitely thought of that. The other thing that I noticed when Bernie was talking about the the Catholic argument for purgatory resting on the apocrypha.

05:35:06.000 --> 05:35:17.000

I'd never heard that before. That's really interesting. It's it must imply then that God is bound by the way time passes for us.

05:35:17.000 --> 05:35:26.000

Contrary to something that Lewis says somewhere where he talks about God. Being outside of time and and able to receive those prayers.

05:35:26.000 --> 05:35:27.000

Regardless.

05:35:27.000 --> 05:35:35.000

Actually, it's weird, David, that the thought is you can pray for people that have been dead a while and maybe it will still help.

05:35:35.000 --> 05:35:41.000

It's, it's, things they just say it's a mystery because there's no logical.

05:35:41.000 --> 05:35:44.000

Sequence or understanding of it.

05:35:44.000 --> 05:35:46.000

Hmm. Yeah.

05:35:46.000 --> 05:35:47.000

Oh.

05:35:47.000 --> 05:35:54.000

I think I think it's actually in the Apocrypha that Rafael has his big moment in Scripture, isn't it?

05:35:54.000 --> 05:35:58.000

Isn't the story of him travelling with

05:35:58.000 --> 05:35:59.000

Yes, in Tobit, yes.

05:35:59.000 --> 05:36:02.000

Yeah, that I think that's, which is a very funny book. I laugh in that one a lot.

05:36:02.000 --> 05:36:06.000

Yeah, a bird craps in a guy's eye and he goes blind.

05:36:06.000 --> 05:36:09.000

If you haven't read that story, you really need to.

05:36:09.000 --> 05:36:10.000

Okay.

05:36:10.000 --> 05:36:16.000

Yeah, that's the one with the woman with the husbands that the demon kills all her husbands.

05:36:16.000 --> 05:36:19.000

That part's kinda famous.

05:36:19.000 --> 05:36:22.000

Okay.

05:36:22.000 --> 05:36:23.000

Hmm.

05:36:23.000 --> 05:36:36.000

I have a quick question. And I pardon me if I came in a few minutes late, so I I'm not repeating, questions someone else has asked, but.

05:36:36.000 --> 05:36:44.000

I'm curious about what you think about the fact that, I mean, with the exception of good at all and everything that you, all the.

05:36:44.000 --> 05:36:59.000

The, text you talk about, the screw tape letters and, good almonds and, don't actually feature the humans being tortured.

05:36:59.000 --> 05:37:00.000

Yeah, that was.

05:37:00.000 --> 05:37:04.000

Or don't feature humans at all. Except in an earthly context. You don't see, you don't see any humans in heaven or in hell in good omens.

05:37:04.000 --> 05:37:13.000

And certainly. Not in the screw tape letters. And it could be that's not really the point of either those texts, but it's.

05:37:13.000 --> 05:37:22.000

It's, it's probably more. Probably more of an outlier. In good moments because it is concerned with.

05:37:22.000 --> 05:37:30.000

Humanity. So particularly so I was just to what you thought about that.

05:37:30.000 --> 05:37:45.000

Yeah, that is an interesting question for all these, you know, all this we're going to You know, take souls to hell or and take souls to heaven or whatever you don't even see them in good omens. You don't know.

05:37:45.000 --> 05:37:54.000

What's going on there. And I think that's one of the. Kind of breakthroughs of the good places that it is actually focused on these humans.

05:37:54.000 --> 05:38:02.000

They don't become Nothing, they don't become just. Hey, a marker or food or something after death.

05:38:02.000 --> 05:38:10.000

There's actually something going on there. Yeah, I was kinda curious about that too when I realized.

05:38:10.000 --> 05:38:18.000

When I realized that. You know, screw tape, it's probably because they actually consume those souls.

05:38:18.000 --> 05:38:29.000

In fact in the screwtape proposes a toast there's some rather, grimly amusing bits about, you know, how these souls taste and oh, these are tasteless.

05:38:29.000 --> 05:38:31.000

They're boring. The sins these days. They're not delicious at all. Oh, except here we've got this vintage bottle of this particular sin.

05:38:31.000 --> 05:38:43.000

Yes, okay. We haven't entirely lost it. But you don't see the souls as.

05:38:43.000 --> 05:38:52.000

People. They're just food for the demons. Yeah, and good. There was that bit that I quoted.

05:38:52.000 --> 05:39:08.000

It's in the book and it's not in the movie. We're, a, is going around the world and trying to find a body to occupy after he's been discredited and trying to find a body to occupy after he's been discredited and



eventually he settles on Madame Tracy after he's been disincorporated and eventually he settles on, and eventually he settles on Madame Tracy.

05:39:08.000 --> 05:39:12.000

But in the book, he spends some time in the body of the evangelical television preacher.

05:39:12.000 --> 05:39:20.000

And that's where that passage about. There's no more sin or death or crying in heaven and he says, no, it's just.

05:39:20.000 --> 05:39:28.000

We're all up there, you know, in our military uniforms ready to go. And that would have been a place where he would have mentioned.

05:39:28.000 --> 05:39:31.000

Human souls, but he doesn't.

05:39:31.000 --> 05:39:44.000

Yeah, and it's.

05:39:44.000 --> 05:39:45.000

Yeah, just in the credit.

05:39:45.000 --> 05:39:52.000

Well, you know, Oh, go ahead. I just wanted to interject. There, there is, there is a part of good almonds where you taught where you see people going to heaven and going to hell and that's in the opening sequence which is which which is just delightful but you you're right you don't see them once they arrive in heaven or once they arrive in hell but there is kind of a

05:39:52.000 --> 05:40:02.000

focus in that opening sequence on, on here's the great, mass of humanity and individual humans and they're progressing along to one destination or another.

05:40:02.000 --> 05:40:03.000

Yeah.

05:40:03.000 --> 05:40:12.000

Well, and it's interesting too that. In good in the good place. They're from our corporeal.

05:40:12.000 --> 05:40:19.000

You know that they eat they have sex they it's you know they're not immaterial.

05:40:19.000 --> 05:40:32.000

They're not ghosts. Or just souls because they have physical needs that need to be met, you know, so, you know, even like, when the bad place comes, they turn on the headache, the hangover filter, return off the hangover filter.

05:40:32.000 --> 05:40:41.000

So Eleanor wakes up with a hangover filter so Eleanor wakes up with a hangover and you know so it's like it's interesting that it has such a hangover and you know, so it's like, it's interesting that it has such a materiality to it.

05:40:41.000 --> 05:40:50.000

That is not unlike being on earth except, you know, no bills. You don't have to worry about your student loans anymore.

05:40:50.000 --> 05:40:51.000

Yeah.

05:40:51.000 --> 05:40:58.000

So, That was kind of an interesting, maybe I haven't seen enough of afterlife.

05:40:58.000 --> 05:41:05.000

Material to know if that's common or not, but it seems interesting that that's the choice they made.

05:41:05.000 --> 05:41:06.000

So.

05:41:06.000 --> 05:41:07.000

What?

05:41:07.000 --> 05:41:13.000

Well, there was a little, a little trail I didn't follow with that because that particular bit that you're in the afterlife.

05:41:13.000 --> 05:41:20.000

And all your needs are met. Reminded me briefly of Shaw's play, Major Barbara.

05:41:20.000 --> 05:41:33.000

Where a major Broadway is the Salvation Army, preacher and, you know, she, feeds people in return for you have to come in and listen to a sermon.

05:41:33.000 --> 05:41:45.000

And she's challenged well. What if your what if you were preaching to people who are well fed and happy and have no have no hunger, have no pain, have all their needs met.

05:41:45.000 --> 05:41:56.000

That if you can convert them, that's something. No, I didn't follow up on that at all, but that kind of, struck me as an interesting place they could have gone with the good place.

05:41:56.000 --> 05:42:05.000

Here you are with all your needs met and everything. Do you really need to try to keep getting better?

05:42:05.000 --> 05:42:06.000

Yeah.

05:42:06.000 --> 05:42:08.000

And Eleanor does. She feels that it's partly because of the situation she's in.

05:42:08.000 --> 05:42:14.000

But she does it every time. Every reboot.

05:42:14.000 --> 05:42:26.000

I was trying to think about a I have read or seen. Humans in torment. But.

05:42:26.000 --> 05:42:37.000

In terms of what's published and available. The one thing that came to me was actually Frank Perry's, This present darkness.

05:42:37.000 --> 05:42:41.000

But that's where demons are.

05:42:41.000 --> 05:42:54.000

Tournamenting live people. And his descriptions is, you know. The demon that's working on somebody actually has their claws planted into the brain of.

05:42:54.000 --> 05:42:59.000

Whoever they're working with and making them puppets. Which I Well, yeah, I always found it.

05:42:59.000 --> 05:43:04.000

Well, I'll give you, I'll give you, oh, sorry. Go ahead.

05:43:04.000 --> 05:43:13.000

Unsatisfying theologically because That means these people have no choice about what they're doing.

05:43:13.000 --> 05:43:14.000

Hmm.

05:43:14.000 --> 05:43:24.000

And scripturally. You know, especially this coming from a Christian author is like. The whole point is free will.

05:43:24.000 --> 05:43:32.000

You are making a choice. You have to make a choice. And Peretti structure was such that

05:43:32.000 --> 05:43:42.000

On the evil side, you did not have a choice. And on the good side, the angels could not touch you.

05:43:42.000 --> 05:43:43.000

Yeah.

05:43:43.000 --> 05:43:44.000

Under those circumstances. So they had to work indirectly.

05:43:44.000 --> 05:43:45.000

Cool.

05:43:45.000 --> 05:43:46.000

Yeah, yeah.

05:43:46.000 --> 05:43:50.000

Yeah.

05:43:50.000 --> 05:43:51.000

Oh.

05:43:51.000 --> 05:43:52.000

I hate to interrupt this. Really interesting conversation, but we're over and Respect to other people.

05:43:52.000 --> 05:43:53.000

Yeah.

05:43:53.000 --> 05:43:54.000

I'm

05:43:54.000 --> 05:44:04.000

Oh, okay. I just, just 30 s, just 30 s. There's a great example of people being tortured in the afterlife and what dreams may come and also a good example of the choices that both the depressed wife makes and her husband makes.

05:44:04.000 --> 05:44:13.000

All I wanted to say except that that was a wonderful scholarly presentation. Thank you.

05:44:13.000 --> 05:44:16.000

Oh, thank you. Thank you. All right. Contract this scored.

05:44:16.000 --> 05:44:17.000

Thank you, Janet.

05:44:17.000 --> 05:44:18.000

Bye. Bye. Yeah.

05:44:18.000 --> 05:44:25.000

Thank you. So let's drop this out. Have a good continuation.