

## **Chapter III**

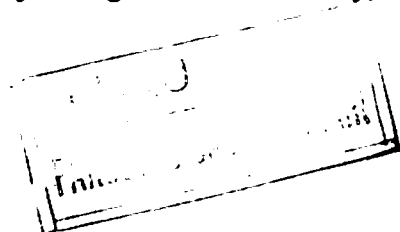
### **Analysis**

#### **A. Artur Sammler's Personal Life**

One major factor that invites the reader's interest in reading a literary work is the way the author describes his character, the hero. It has been always an interesting subject to talk about, as the reader may find who the character is, what other characters say about him, and how he reacts toward all problems he faces on. It is no doubt, the author takes advantage on his characters to express his visions and missions of writing the work.

Artur Sammler is, somehow, a unique character. His personal life has made him peculiar, even to himself. He doesn't appear to know his own age, or what point of life he stands in. Born as the petted son of a Polish aristocrat, Sammler spends the life in loneliness at an early age and receives his early intellectual acculturation in London in the era of H.G. Wells and the Bloomsbury intellectuals. He buried himself with the thoughts of many thinkers that he has changed into a man with a wider mind.

Come the even of WW II he accompanies his wife to Europe to help her settle her father's estate when then the two are cut off by the Nazi invasion. His wife dies, his daughter remains hidden by nuns, and Sammler escapes death by shooting, by crawling out from under a pile of Jewish bodies, shoots a soldier in the Zamosht Forest and spends the rest of the war by hiding in a tomb. Luckily, he was saved by an old Polish.



Sammler was brought to the United States by DR. Arnold Gruner (Elya) in 1947, who dug him out of the DP camp in Salzburg. His daughter, Shula-Slawa, formerly was hidden by Polish nuns, but later was reunited with him 7 years later. Both then are supported by the American relative, Elya. In The United States, to be exact in New York, Artur Sammler lives in an apartment along with his younger relatives, Margotte Arkin, the widower of the late Ussher Arkin who was killed in a plane crash.

For a certain period after the war, Mr. Sammler had resisted such physical impression—being wooed almost comically by momentary and fortuitous sweetness. For quite a long time he had felt that he was not necessarily human. Had no great use, during that time, for most creatures. Very little interest in himself. Cold even to the thought of recovery. What was there to recover? Little regard for earlier forms of himself. Disaffected. His judgment was almost blank(117).

For a man who has ever been shot but somehow missed, buried alive, such situation is understandable. People will undergo what we call ‘depression’ or ‘traumatic situation’. Fortunately, ten or twelve years later after the war, he became aware that this too was changing. In the human setting, along with every one else, among particulars of ordinary life he was human —and in short creatureliness crept in again. But from the time being, he has to confront all the suppressions of many things that he finds in the big city of New York.

About Mr. Sammler himself, he had a symbolic character. He, personally, was a symbol. His friends and family had made him a judge and a priest . Shula-

Slawa said that her father is just like a “Guru” for all people, mainly those students who join the radical movement, as the old man is found of reading and criticising on thoughts of many thinkers. Sammler in his elderly age often becomes as a guest speaker in Colombia University. Some of his students have become routine guests in his apartment.

And of what he was a symbol? He didn't even know. Indeed, he has ever been buried alive by the Nazi during the WW I. But, he was saved by an old Polish Mr. Cieslakiewicz. Was it because he had survived? He hadn't even done that, since so much of the earlier person had disappeared. It wasn't surviving, it was only lasting (91). But something undeniable that makes him a symbol, a man whom everyone can rely on is his deep knowledge on anything. His contemplations on many ideas, including on George Orwells', Soren Kierkegaard's, have brought into a point in which everyone respect him.

### **B. Artur Sammler and the Phenomena**

As it has already known that the author of the work, Saul Bellow, is a man with a detective views on the problems of the contemporary society. With his two-old eyes, he tries to peer on every phenomena brought by the modernity. Through his characters—heroes—, Bellows shares his rejections of the orthodoxy accompanied the -ism. As a writer who grows up between two great wars, Bellows considers the emergence of eliminating basic ideals, which are characterized by the loss of faith, trust and another humanistic values. Literature seems to be one of the best means to show his care to humanity.

Living now in the big city of New York, which in its collapsing condition, many things seems to be 'weird' to Sammler. He sees how everything moves into different directions. The modern civilization seems to walk into its end. The triumph of Enlightenment is no longer pure and precious as it brings along adultery, genital madness. The madness society governed by the power and money, the fear of losing Western culture and the mere adaptation of science and technology by another society, and still many other matters come to the mind of the Jewish man.

Even he himself can feel the inevitable effects of the changing. Starting with his own daughter, Shula-Slawa who in her early forties madly obsessed by the idea of H.G. Well about the colonization of the moon. Shula wishes that her father can compose a memoir about him. Later on, she stole Dr. Lal's theory on *The Future of the Moon* in order to show it to her father. Angela with her sexual madness life with Wharton Horricker, and her brother Wallace's irresponsibility that he leads such a mess life make Sammler, not only their father Arnold Gruner, feel sad.

Another bestial violences that Sammler found in the streets of New York, represented by the activity of the black pickpocket that he saw on the bus and, as well as the rude attitude of the American youth in university made Sammler thinks that the purity of life has gone. They remind him about the rudeness Raskolnikove in *Crime and Punishment*. People are no longer what they used to be; a wise creature with strong attachment with the very substance of humanity.

But the biggest problem contemplated by Sammler is the general wish of the US society at the moment, the intention to take a trip on a space voyage. The idea booming in the country is the building of a new colony in another planet, the moon as the start. Many people see the success of modernity through its science and technology enables human to realise the idea. The earth is not good enough anymore to settle on. Represented by the theory by a Biophysics Dr. Govinda Lal, the promotion of life on the moon seems to have the best supporter. It is time to go out of the earth. Still, Sammler sees another way. It is not the time yet to go.

### **C. Artur Sammler and Dr. Govinda Lal**

#### **1. Dr. Govinda Lal: The Indian Biophysics**

*Mr. Sammler's Planet* is filled with many ideas on many matters. Each characters together with the problems they carry on will surely bring the readers into very long high level discussions. For instance, Angela and her sexual oriented life represents the decreasing moral values that overwhelmed the world citizens, Wallace's attitudes and thoughts represent the life of the youth American that is 'rude' and easily 'dangled'.

However, The discussion between the Biophysics, Dr. Govinda Lal, and the minutely observant, Artur Sammler, in the writer's opinion, seems to be the main content of the literary work. The promotion of life on the moon becomes the major object. The meeting between two people with different background soon becomes interesting. Dr. Lal with his scientific thoughts as the representative of modernity, against Artur Sammler, an old man with peculiar experiences and whose mind has diverted with thoughts of many thinkers, the modernity critics.

Dr. Govinda Lal is a short man with bold hair. He was born as an Indian and developed himself by studying in the university of Calcutta. He works at Worldwide technics, in Connecticut. The Biophysic is told that the discussion is happened due to the 'mistake' done by Shula-Slawa. The girl, as stated before, is driven by the intention to have her father make a memoir of Herbert George Wells, the futurist science-fiction writer. Therefore, she stole the Dr. Lal's manuscripts while he was lecturing in Colombia University, as she believed Sammler would like the theories. The manuscript deserves to be shown to him. It is understandable later that the discussion between them is started by talking about Wells' ideas and how Sammler related himself with him .

## **2. The Future of the Moon**

After a brief discussion on Wells by Sammler on his positive and negative aspects of thoughts, the scientist is asked about his theory on the future of the moon. Dr Lal is highly proud of himself and convinces Sammler that the biological science is, at that moment, in an extraordinary state. Indeed, the advancement can bring great advantages to human life. The rapid progress of science and technology enable human to build a new life on the moon and any other planets can be. Although it will take a lot of time, due to the very different situation and condition as what we have and face on the earth, the dream, anyway, will come true.

Concerning the idea of space voyage, Dr. Lal agued that it is rationally justified. By tracing to the past of the U.S., he sees how after 1776 there was a continent to expand into, and this space absorbed all the mistakes. Europe after

1789 did not have the space for its mistakes. The result, then, were war and revolution, with the revolutionist ending up in the hand of the madmen (218). The Indian doctor finds that there is no more place and room on earth that man can expand to, so the most rational is the closest place to earth, that is the moon.

Dr. Lal also realizes that there is, of course, much objection to these expeditions. He argues out the accusation mainly deals with the money to fund the space voyage. There will be negative opinions that the money is taken from school, slums, and any other social foundations. The Americans, we have known about it, are well known for the 'glorification' on democracy. Another worry is that the space voyage will be a death voyage. The moon is in such very long distance from the earth.

However, Dr. Lal assures Sammler that it will not be a great matter. There is still values that human can get. The world is in terror. He understands that. He believes that many people at the moment are in such thought to escape from the spatial temporal prison on earth. Science and technology enable human to do so.

We are crowded in, packed in now, and human beings must feel that there is a way out, and that the intellectual power and skill of their own species open this way. The invitation to the voyage, the Baudelaire desire to get out—get out of human circumstances—or the longing to be a drunken boat, or a soul whose craving is to crack open a closed universe is still real, only

the impulses does not have to be assigned to tiresomeness and vanity of life, and it does not necessarily have to be a death-voyage. (219)

Dr. Lal realizes that not all people can join the voyage. Only trained specialist will be able to take the trip. The longing soul cannot by direct impulse go because it has the boundless need, or the mind for it, or the suffering power. It will have to know engineering and wear those peculiar suits, and put up with personal, organic embarrassment. Perhaps the problems of radiation will prove insuperable, or strange diseases will be contracted on other world (219).

However, Dr. Lal doesn't consider that the problem would discourage the spirit of finding and building a new colony in another planet. He believes there is still a universe into which human can overflow; human cannot manage with one single planet only. Even he considers that refusing the challenge of a new type of experience, the opportunity to take a trip out there, would make this earth seem more and more a prison. People must recognize the extremism and fanaticism of human nature. If people could soar and they did not, they would condemn themselves. People would be more than ever irritated with life, as it is the species is eating itself up. Proudly closing his introductory speech, Dr. Lal assures that Kingdom come is directly over human and waiting to receive the fragments of a final explosion. Much better the moon (219).

Dr. Lal, as a man who spends his life glorifying science and technology, has prepared everything. In his manuscript, *The Future of the Moon*, there have been explanations about the possible steps to be done to live in the area. Same



possible-living plants, the building of plastic igloos, the recommendation of beer as a 'supplement', and so forth are mentioned in his theory. Then, it is only a matter of time to stay there on moon.

Contemplating on the speech, Sammler did not think that must necessarily happen. "Do you think the species doesn't want to live?" he said. "Many wish to end it," replied Lal (220).

Sammler continued that Dr. Lal may stay in his track that many people wish to end life if humans are the kind of creature which is compelled to do what it is capable of doing, it would follow that they must demolish themselves. But there is still a question. According to Sammler, at this point politics is anything but pure biology. In Russia, in China, and here, very mediocre people have the power to end life altogether. These representatives will decide for us whether human live or die. Man now plays the drama of universal death. Should all not die at once, together, like one great individual death, expressing freely all of man's passion toward his doom. Many say they wish to end it. Of course that may be only rhetoric(220).

Dr. Lal comments that there is an implicit morality in the will-to-live and these mediocrities in office will do their duty by the species. He is not sure. To him there is no duty in biology. There is no sovereign obligation to one's breed. When biological destiny is fulfilled in reproduction the desire is often to die. Humans please themselves in extracting ideas of duty from biology. But duty is pain. Duty is hateful—misery, oppressive(220).

Sammler doubts the argument.

" When you know what pain is, you agree that not to have been born is better. But being born one respects the powers of creation, one obeys the will of God—with whatever inner reservations truth imposes. As for duty—you are wrong. The pain of duty makes the creature upright. No, I stand by what I first said. There is also an instinct against leaping into Kingdom Come." (220)

Dr. Lal was saying that man did not get much from his brains, considering what brains were, electronically, with billions of instantaneous connections." What goes on a man's head," he said," is far beyond his comprehension, of course. In very much the same way as a lizard or a rat or a bird cannot comprehend being organism (225).

#### **D. Artur Sammler's Consciences on the Promotion of Life on the Moon**

##### **1. The World Observer's Consciences**

Essentially, Sammler departs his ideas from the same point of view. He sees that modernity, despite of its positive contributions through science and technology, brings along the destructions, though not physically. Much more in this case, is represented by the life in New York. Sammler sees that the world now is a terror and human in their revolutionary conditions are becoming worse. The modern world is just like a turning point, a return to the life of the nature, a barbarian life. Sammler compares it to an Indian reservation. It is even said, here and there, that the real purpose of civilization is to permit us all to live like primitive people and lead a Neolithic life in an automated society (227).

Indeed, the effects do not increase abruptly, but gradually. For instance, the 'triumph' of liberty and individuality. The old observer notices the individual who claims the privilege of individuality were those who live under pressure of the bourgeois society: the slave, peasant, laborer, even artisan.

It is clear that this revolution, a triumph for justice in many ways—slaves should be free, killing toil should end, the soul should have liberty—has also introduced new kinds of grief and misery, and so far, on the broadest scale, it has not been altogether a success. We have fallen into much ugliness. It is bewildering to see how much these new individuals suffer, with their new leisure and liberty. (228)

Sammler believes that this liberation into individuality has not been a great success. For a historian this is of no great interest, but for one aware of the suffering. It is appalling. Hearts that get no real wage, souls that find no nourishment. Falsehood, desire, possibility, impossible demands upon complex realities, all these are unlimited. Whereas revival in childish and vulgar form of ancient religious ideas, mysteries, utterly unconscious of course—astonishing (299).

Freedom, liberty or whatever people call the non-existent attachment condition is indeed 'monstrous'. The loss of social control, which is started by the loss of self-control, has led people into a monstrous life. People make their own law. Therefore, it is understandable, those who will survive are the one who have power in any of its forms.

Modern man, according to Sammler, perhaps because of collectivization, has fever of originality. They want to come back to the essence of life, the sacredness of life through the glorification of the soul. However, he sees that the idea to secure the soul is quite impossible as the condition and situation attributed to human life is not accommodated. The effort to keep human to be good-hearted, sociable, nature-minded, not only to his own species but also the creator, the God, is an irony, even sarcastic.

The idea of uniqueness of the soul. An excellent idea. A true idea. But in these forms? In these poor forms? Dear God! With hair, with clothes, with drugs and cosmetics, with genitalia, with round trips through evil, monstrosity and orgy, with even God approach in obscenities? How terrified the soul must be in this vehemence, how little that is really dear to it it can see these Sadic exercises. (229)

The old blind-in-one-eye observant does understand that the words spoken may disinterest his high-level-discussion companion. But quickly, he adds that many things have set such strong effects upon him, as well as Arnold Gruner's facing his death. Sammler knows well that his supporter will come to his final hour. He also realizes that his past experience may have played its part on him.

"Perhaps I am not thinking very clearly. I am very sad and torn today. Besides, I am aware of the abnormality of my own experience. Sometime I wonder whether I have any place here, among other people. I assume I am one of you but also I am not. I

suspect my judgments because my lot has been extreme. I was a studious person, not meant for action. Suddenly, it was all action—blood, guns, graves, famine. Very harsh surgery. One cannot come out intact. For a long time I saw things with peculiar hardness. (230)

Sammler concludes his explanation that many have surged forward in modern history, after long epochs of nameless and bitter obscurity, to claim and to enjoy (as people enjoy things now) a name, a dignity of person, a life such as belonged in the past only to gentry, nobility, the royalty of the gods of myth. And this surge has, according to him, like all such great movements, brought misery and despair, that its successes are not clearly seen, but that the pain of heart it makes many people feel is incalculable, that most forms of personal existence seem to be discredited, and that there is a peculiar being for non-being(235).

As long as there is no ethical life and everything is poured so barbarously and recklessly into personal gesture, Sammler believes that this must be endured. Sammler stresses his opinion that there is a peculiar longing for non-being. May be it is more accurate to say that people want to visit all other states of being in a diffused state of consciousness, not wishing to be any given thing but instead to become comprehensive, entering and leaving at will(235).

The burdens that people have to get along with, no matter what and how human position himself in life, have encountered them to the deepest understanding why people just can be nothing, so that they will never fight against the difficulties. Concerning this , Sammler states:

Why should they be human? in most of the forms offered there is little scope for the great powers of nature in the individual, the abundant, generous powers. In business, in profession, in labor; as a member of the public; as an inhabitant of the cities, these strange pits; as experiences of compulsions, manipulations; as endures of strain; as father, husband obliging society by performing his quota of actions—the individual seems to feel these power less, less and less. So it certainly seems to me that he wants a divorce from all states that he knows.(235)

Sammler also criticizes the Christian that it, essentially, also encourages people to get rid of human life.

It was charged against the Christian that he wanted to get rid of himself. Those that bought the charge urged him to transcend his unsatisfactory humanity. But isn't transcendence the same disorder? Isn't that also getting rid of the human being? Well, maybe man should get rid of himself. Of course. If he can.(235)

However, despite such situation, Sammler sees that human in general still realizes that there is something worth to save, something to take care of, something that deserves to go on, that is the spirit. All men know about it. The spirit feels cheated, outraged, defiled, corrupted, fragmented, injured. Still it knows what it knows, and the knowledge cannot be gotten rid of. The spirit knows that its growth is the real aim of existence (236).

There is no other thing that human can do in case of the idea of getting rid of himself. The only way is a universal self-destruction. But the problem now, says Sammler, is not whether human have to do it or not.

So it seems to me. Besides, mankind cannot be something else. It cannot get rid of himself except by an act of universal self-destruction. But it is not even for us to vote Yea or Nay. And I have not stated my arguments, for I argue nothing. I have stated my thoughts. They were asked for, and I wanted to express them. The best, I have found, is to be disinterested. Not as misanthropes dissociate themselves, by judging, but by not judging. By willing as God wills.(236)

Sammler brings the biophysics to the time of the war when he has no faith and trust to God, even he tells him how he used to dislike the ways of the Orthodox. The old man saw that God was not impressed by death. Hell was his indifference. However, there is a deep consciousness that his inability to explain is no ground for disbelief. These contradictions are so painful to him. He wondered if God did persist, why He paid no concern for justice and no pity to all human suffer. May be, Sammler used to say to himself, God is only a gossip of living.

Sammler analogues the situation like watching birds over the surface of a water, and one will dive or plunge but not come up again and never be seen anymore. And in our turn human will never be seen again, once gone through that surface. There is a contradiction in this condition. Human has no proof that there

is no depth under the surface. However they cannot even say that their knowledge of death is shallow. There is no knowledge. There is longing, suffering, mourning. These come, Sammler continues, from need, affection, and love—the needs of living creature, because it is a living creature. There is also strangeness, implicit and also adumbration. Other states are sensed. All is not flatly knowable. There would never have been any inquiry without this adumbration, there would never have been any knowledge without it.

But very often, and almost daily, I have strong impressions of eternity. This may be due to my strange experiences, or to old age. I will say that to me this does not feel elderly. Nor would I mind if there is nothing after death. If it is only to be as it was before birth, why should one care? There one would receive no further information. One's ape restiveness would stop. I think I would miss mainly my God adumbration in the many daily forms. Yes, that is what should I miss. (237)

Artur Sammler closes his views by stating that he pays little interest on the space voyage as a part of scientific project. He sees the irrational reason is the most important one for the idea of colonizing the moon; if the trip metaphysically advantageous for human, Sammler will challenge no more. Here we can grasp that the knowledge above all is contain power. The more people know about about something , the more they have to control over it.

So then, Dr Lal, if the moon were advantageous for us metaphysically, I would be completely for it. As an engineering



project, colonizing outer space, except for the curiosity, the ingenuity of thing, is of little real interest to me. Of course the drive, the will to organize this scientific expedition must be one of those irrational necessities that make up life—this life we think we can understand. So I suppose we must jump off, because it is our fate to do so. If it were a rational matter, then it would be rational to have justice on this planet first. Then, when we had an earth of saints, and our heart were set upon the moon, we could get in our machines and rise up... (237)

## **2. The Resistance: One Turning point**

### **2.1. The Resistance**

There is a general tendency that Bellow always positions his characters into a position that 'challenge' the general attitudes of the common people. They are commonly characters whom regarded to be 'aliens', 'outsiders' or 'strangers' by the other characters. One thing for sure, they are always the 'hero', the one who seeks the way out of the problems.

Ihab H. Hassan, one of major literary critics in U.S, sees that Bellow's artistic progress reveals itself in the stages his heroes remark .The movement is towards a resolution of the conflict between the self and the world; the movement is acid defeat to acceptance, and from acceptance to celebration. All these heroes are in some way or other outsiders to the world they inhabit; all are intimate terms with pain; and all affirm the sense of human life. The affirmation has an ironic knowledge of its limits (Culey 85).

The same thing can be found also in *Mr. Sammler's Planet*. Artur Sammler, despite of all his peculiarities of thoughts and experiences, is, somehow, an outsider. He doesn't involve himself in the general attitude of the modern world society. Sammler is a step forward compared to other world citizens. When the majority walks under the spell of madness and will to power, under the sexual madness and any other lunacy, he is awakened not to purpose but to the aesthetic consumption of the environment(44). Deep inside his heart, Sammler feels that the place of honor is not in this earth, but lies out there.

It is Mr. Sammler's personal understanding that the things he finds everywhere are led to one single cause only, that is modernity. No matter what kind of forms that the -ism brought—science and technology, rationality, individuality and freedom and so forth—it effects deeply on human life.

What Sammler does, essentially, is an attitude that similar with what Husserl calls '*epoche*' (Stumpf 490). It is through this phenomenal *epoche*, by standing back from the phenomena of experience, enabled Sammler to discover himself the ego, the life of consciousness, in which and through the objective world in its entirety exist. Contemplating on all the phenomena, Sammler detaches himself from all these and share his own perceptions. Although, later it is found out that his perceptions are much different with the universal attitude.

Considering himself that he has tasted many hard experiences during the WW I, he also understands that he may involve such hardness into his opinions on life. Anyway, he—as Husserl has proposed—doesn't render into a certain opinions or any other data in gaining the source of the knowledge, the ego(490).

But sometimes Mr. Sammler felt that the way he saw things could be right. His experiences had been too peculiar, and he feared that he projected peculiarities onto life. Life was probably not blameless, but he often thought that life was not and could not be what he was seeing. And then again, most powerfully, he occasionally felt on the contrary that he was a million times exceeded in strangeness by the phenomena themselves. What oddities! . (110)

However, there is always a way that human beings can detect the originality of his problem. And that is being done the old minutely-observer. However, there is something that sometimes stuck Sammler in the middle. His peculiar experience that he had undergone in the past strongly directed him in viewing the world, as well as his views on the future of life on the moon.

Liberality, individuality and personal leisure, according to Sammler, just put human into another 'misery'. The individual seems to feel these power, in any role that they play in the society, less, less and less. So it certainly seems to Sammler that human wants a divorce from all states that he knows. People want to visit all other states of being in a diffused state of consciousness, not wishing to be any given thing but instead to become comprehensive, entering and leaving at will. As an individual who has undergone a piece of worst condition of modern era—the WW I—, Sammler can accept such willingness.

People grow up in numbers. Their rapid growth surely effects the distribution of responsible, in relation with job and role in life. Competition on

many aspects begun. Michel Foucault shares his ideas that there is always a tendency—he calls it 'power'—between persons, institutions, in any social fields to influence, control or over power the other. In other words, the individual is an effect of power, and at the same time, he is the element of articulation (McGowan 127).

Indeed, the crowded competitions among individuals have eliminated some parts of anything that they used to have. Their role in the social changed. Artur Sammler feels the pressures of powers—in forms of phenomena—that surround him are intolerable.

Of course, as Foucault states that there are no relations of power without resistance (McGowan 130). The resistance is formed right at the points where relations of power are exercised. But there is still a question running on his mind, how will he cope with that? how will he save himself from all the monstrous situation? By power?. In general terms, how human have to deal with all the problems?. Is it wise enough to move to another place, another planet, that everything now is made possible by science and technology? Or even one 'absurd' question: can he stop people to do the space voyage? . Considering his past life, the old observer finds a merciless contradiction in his mind.

It was a feeling of horror and grew in strength, grew and grew. What was it? How was it to be put? He was a man who had come back. He had rejoined life. He was near to others. But in some essential way he was also companionless. He was old. Sammler was powerless. To be so powerless was death. And suddenly he

saw himself not so much standing as strangely leaning, as reclining, and peculiarly in profile, and as a *past* person. That was not himself. It was someone—and this struck him—poor in spirit. Someone between human and not-human states, between content and emptiness, between full and void, meaning and not-meaning, between this world and no world. Flying, freed from gravitation, light with release and dread, doubting his destination, fearing there was nothing to receive him.(289)

Regardless Sammler's 'mental' problems, there is one thing for sure, Sammler, even human in general during the space voyage decade, has no power. Foucault states the individual is constituted by power —hence individual existence and identity are among power's effect. The individual never possesses power to act out her own autonomous desires or goals( McGowan 127).

Sammler can not find somewhere else to stay but the earth. Being in the same the huge power of democracy and capitalism, which believe that the space voyage can be advantageous financially. Foucault's idea that individual exercises power at certain times and in certain places as a functionary of power's intentions, not her own (127) is in the right point on Sammler.

Human existence, in Sammler's view, is merely a 'nothing-to-lose' existence. Surely, being a well-provided-designed-brained creature, human is to think, although not necessarily hard, about the way out of their problems. However, life becomes more burdening. Pointless what era in which human lives —the enlightenment era, modern, or even post-modern—, there is always a

tendency that human would rather be nothing. Being unborn is much better than born and face all the inevitable situations and conditions. From the bottom of human's heart, there is a longing, just as Sammler states, a longing for non-being. Just to be nothing. Much suppression of powers, in all forms, undoubtedly, has such a strong role on the longing.

Thinking that he will still live under all pressures, he decides to bear with them and keep him on alive, being a 'renegade'. He chooses to stay in this crazy planet. That is what he says when Wallace, the son of Dr. Arnold Gruner, asks him whether he wishes to join the space trip.

“ To the moon ? But I don't even want to go to Europe,” Mr. Sammler said.” Besides, if I had my choice, I'd prefer the ocean bottom. In Dr. Piccard's bathysphere. I seem to be a depth man rather than a height man. I do not personally care for the illimitable. The ocean, however deep, has a top and bottom, whereas there is no sky ceiling. I think I am an Oriental, Wallace. Jews, after all, are Orientals. I am content to sit here on the West Side, and watch, and admire these gorgeous Faustian departures for the other worlds. (184)

There ideas that we can grasp from the quotation above that Sammler speaks , explicitly, on the behalf of the Jewish. The 'oriental' thought of the Jew looks to be an 'irony' that 'modern' thought doesn't always the right one. By wishing to go to Europe, Sammler wants to show that America is 'worse' that

those countries in Europe. The idea of stability that hanging around the countries stuck strongly in the mind of the old man.

Marcus Klein finds how Bellow's characters count much for their responsibility on humanity in general. He examines that Bellow's hero is tempted frequently to the epiphanies of love for mankind in general, though never for things, and his motion is brought to various thematic significant, but he is the instance activated by the need to get rid himself of the weight of the chaos( Culey 87).

Sammler dedicates himself to humanity. It is Saul bellow's way to view the past, as seen by Schwartz, in almost an anthropological way. Bellow finds no moral in it, but rather senses the shaping force of heredity and social circumstances upon man, the isolation and burden of human life, the natural ruins of time and the continuity of human history. (Culey 86). The old man considers it is important to be still human, human on earth.

This choice, for some people, is seems to be 'silly'. However, it represents the best way of what Sammler could do in his elderly age. Sammler believes that the running out the world in to another place is not the best way out. It is necessary to remain in this planet, and examines whether there is a possibility to re-fix the condition, even more make it better than before. Resistance exists all the more by being in the same place as power; hence, like power, resistance is multiple and can be integrated in global strategies (McGowan130)

## 2.2. One Turning Point

We can see how Sammler, at the end of the story, finally comes to his deepest contemplation when Dr. Arnold Gruner finally dies because for disease. It reminds him that there will be a point in which all the things will be stopped, a point in human will end his activities and returns to nothingness, just to be dust.

He was aware that he must meet, and he did meet —through all confusion and degraded clowning of this life through which we are speeding—he did meet the terms of his contract. The terms, which in his inmost heart, each man knows. As I know mine. As all know. For that is the truth of it—that we all know, God, that we know , that we know, we know, we know.” (313).

This contemplation is to be the highest contemplation of the old man, despite of his eternity and elderly age. He wanted with God to be free from the bondage of the ordinary and the finite. A soul released from Nature, from impressions, and from everyday life (117). Sammler understood that the earth was a grave. Human life was lent to it by its elements and had to be returned: a time came when the simplest elements seemed to long for release from the complicated forms of life, when every element of every cell said, "Enough!" (182).

Such freedom, in his old eyes, can accommodate what he has been wanting. He would no longer taste the burdening world. By 'moving into eternity'—death—, Sammler will experience what Foucault calls 'freedom', an activity that represents the disobedience (McGowan 132). This also, continues Foucault, involves also the possibility of non-being, just what we are (124)



Eckhart proposes that all creatures have part in the divine essence(online). However , only those creatures who have reached the deepest essence of their humanity. The soul is an image of God, in so far as its chief powers, memory, reason, and will, answer to the divine person. But it is not in this original unity with God that the soul finds its perfection and bliss. As it has a subjective being, it must turn to God, in order that the essential principle implanted in it may be truly realized.( online). Indeed, Sammler understands about it.

Sammler , in one points, seems to be the follower of the general attitude of the society in the 1960s and 1970s which sees that the salvation of the soul is above all. The 'side-effects' of modernity which are felt to be unbearable anymore should be fought with the returning to the very nature of human life, that is the close holding hand with the creator, the God. It seems to be a surrender sign under the siege of power, but at least, Artur Sammler has used his best of mind to make applicable strategies and resist the suppressions.

To be or not to be, whether there is something or even just nothing after life, that is not the question; it is worthless to talk about. Sammler adopts Sartre's point of view that a man is nothing else but what he makes himself (Stumpf 379). Once he attaches himself to the life on earth, he responsible for everything he does. There is no link between him and the God after the creation process. The man is what he is.

Referring the previous part of the analysis that states Sammler as an atheist— the ones who didn't not believe in God—, this upside down situation seems to be 'ridiculous'. A man who was used to have no judge but himself turns

into a man who keeps the Bible in his hand. But this is the only thing that he can do. His long life has made him think about the eternity. Such kind eternity can only be gained by people who find the way of truth.

It is human nature to realize that everything has its limits. And the limit for breathing-creatures is the death. Being a man who has lost some physical functions—the weaken body, the blinding eyes even one has lost —, Sammler believes that the time will come soon. Sammler doesn't mean to deny the advancement of science and technology. Indeed, he feels happy that human can now the highest point of the simultaneous history, that they can step their feet on the moon, the thing in the sky that they use to see during the nights. Yet, it is not the time to move out of the earth, while there are still chances to make everything better. There must be an irrational reason for the space voyage.

## **CHAPTER IV**

## **CONCLUSION**