

HUMANITY: THE ENTIRETY BEHIND IT

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CHARACTERS

OEDIPUS

The old king of Thebes who, since birth was destined to murder the one he would have called father and become his mother's husband. Bound to this destiny, no matter the paths taken to avoid it by his birth parents, this became so. In his search to find the unacclaimed murder of the previous king before him, Oedipus discovers the truth. And when this truth came forward after it was too late, Oedipus gouged out his eyes in agony after his mother-wife had hung herself, and exiled himself from Thebes, becoming one who wanders in and out of various lands, in search of help to quench his hunger to feel pain no more.

GILGAMESH

The Sumerian king of Uruk, the fifth in the line of the first dynasty after the flood, Gilgamesh possesses godlike strength and a temper, as well as an eye for treasures, wealth, and power. Being a quarter human and the other three-quarters god, Gilgamesh has a very high self-esteem and narcissistic character. Being bound up in women, wealth, and power, it comes to the people's attention they do not really matter to him, yet when a beast-like figure comes into his world, after a fight, he finds him closer than a brother, and a change in heart, this being the search for more power together, the want to not be alone, and immortality, which is never achieved due to wariness and the lack of cognitive and rational thinking.

JOB

A wealthy Jewish man who lives in accordance with God's word and who has found favor in Him. Job's wealth is in more than just coins and money, it is in family, his faith, livestock, and crop. During two major trials, Job loses all that is dear to him on the earthly realm: his family and wealth, and also becomes very sick with running sores that are searingly painful. After the trials, however, since he remained faithful to God and raised no curse or putrid thought in his head towards God, the blessing he received was that his wealth increased two-fold and he retained a family again, even at an old age.

HAMLET

The prince of Denmark, a wealthy, well-known, and socialized individual of the age of about thirty years. Well known throughout his father's kingdom, of whom has since deceased by a snake bite, Hamlet in mourning, finds himself becoming more and more depressed and suicidal, and a hate towards women evolves as his mother married his uncle within a month or two of his father's sudden death. Accused of acting weak, Hamlet decides to act mad whenever his mother and father-uncle are around, as well as their minions. In this he loses himself, as well as the women he claimed to love: Ophelia, of who he had an intimate relationship with.

Hamlet's life turns upside-down when a ghost of his father appears and tells him the truth: his uncle murdered him. Hamlet's life is no longer plagued by depression, but madness and revenge, the revenge giving him life to live on.

SIDDHARTHA

The Indian son of a Brahmin living on the edge of a river with his family. He craved information and knowledge, starting his search off for self-discovery and enlightenment with attaining all the knowledge he could retain from his religious studies in becoming a Brahmin like his father. Siddhartha leaves his father at a rather young age and embarks to become a Samanas with his friend Govinda. When becoming a Samanas doesn't satisfy his longing soul for enlightenment and happiness, he leaves, despite Govinda leaving to be a follower of Gotama. On a journey of self-awareness, as well as to lose oneself, Siddhartha falls into a courtesan and indulges in human affairs, but hits rock bottom, and at that point, he meets the man of the ferry at a river he crossed a long time ago, and at that, the man teaches him to listen to the river, and in that he finds enlightenment: to listen and that all things are connected and flowing.

SETTING

The first location is an old, 1960s diner on the side of Route 66 going through a rural town set in an oasis nestled the desert. The second location is a in a penthouse placed in San Francisco, California with a view of the bay and Golden Gate Bridge at a party.

TIME

Present: 21st Century, both discussions occur in the late afternoon to just the beginning of the evening, just as the sun sets. The second scene is placed one day before the first scene, which occurs in the present.

ACT I

Scene 1	A party at a penthouse.	Previous Day.
Scene 2	A bar at an old diner.	Present.

ACT I

SCENE 1

Two unknown figures meet at a party in San Francisco composed by their executive director of a large and profitable company, with champagne in hand, one meets the other by chance after hearing his opinion stated at someone else's comment concerning what it means to be human, specifically a human living in such high regards.

(Enter SIDDARTHA with company and GILGAMESH, standing alone, yet listening in for any excitatory conversation. Upon hearing SIDDHARTHA talking about something to do with human beings, he immediately makes his way, as well as his presence known.)

SIDDHARTHA

(To a member of his company)

And I said that there is an element of suffering and to go along with being the mortals we are. In all seriousness, good people: to be human is to feel, to know suffering. Not just to feel desires — no, no, but to feel the universe and the winding and running course it takes throughout life.

GILGAMESH

But is being human really at the elements of suffering? Is it really only to feel and suffer, as you say? What about fulfilling power and status? What's life without desires?

SIDDHARTHA

(Company disburses, giving best wishes)

Pardon, me? — What is your name? Please be welcome, but I wish to know you, for it's good to know who you are talking to if it is a discussion about existing. Or at least, that's what I would think.

GILGAMESH

You make a good point. My name is Gilgamesh, King to Urek. I have traveled a long way to get to this meeting, it was exhausting. People hardly knew who I was. What is your name?

SIDDHARTHA

My name is Siddhartha, good man. That is unfortunate to hear of your troubles, but it is from our troubles and suffering that we grow and learn and begin to see, as well as near such a spiritual enlightenment and cleansing of the body and mind, escaping from the desires of this world. We are one close knit universe — all on the same plane; all underneath the blanket of life (Hesse 134-135).

GILGAMESH

I suppose that suffering is an element of life, but it's certainly not the seed of where we grow and lean and near "such a spiritual enlightenment," as you put it. In fact, a spiritual enlightenment isn't even the

GILGAMESH (Continued)

beginning of being human. Instead it's to reach power, and status, as I had asked you that in the form of a question before. There's this idea of becoming famous — making a name for oneself — being forever remembered (Sandars 70-71). That is fulfilling.

SIDDHARTHA

I am sorry for not paying attention to your questions, as I did not hear all of them — I was listening to the others in my group. But does that satisfy forever?

(Pauses)

I will repeat myself again, in saying, that to know suffering is a part of being human. It's not just that, however, my friend, for to be human is to also acknowledging the world's problems. One of those many, major problems is that in being the imperfect human beings we are, we have desires — which we can live without. Those desires need to be disconnected from our lives, as they cause downfall and destruction; suffering (again), pain, death even, both in a mental and spiritual sense (Hesse 14, 19). Disconnecting allots for achieving spiritual enlightenment and a forever sense of peace and happiness. Does this make sense to you in a cognitive manner, at least?

GILGAMESH

You make sense in an intellectual sense, but your talk is offensive and rather elaborate. If you are going to, per-se, preach, at least speak clearly. Yes, we are imperfect, but I am no mere mortal. I have part of the gods within me — isn't enlightenment achieving some sort of god-like status? — I'm already there. I don't need enlightenment. Instead, there's always a journey to take, always and adventure to look forward to, and it's even better with company. Yet, the company must be the most trusted individual in your life, and with such loyalty he will die for you.

(Pauses, clears throat, acts as though he recalls painful memories)

There are such things as trials, journeys if you will, that occur in our lives. We go through them on a daily basis, sometimes, and the length of them varies. Friends are needed for support, to remind you who you are, as well as to push you further than your bravery goes — as that expands it and creates even more strength.

SIDDHARTHA

I am speaking clearly, my friend. Can you not understand me? You have acknowledged that you understand on an intellectual level, so therefore, I do think you understand me, which means I must be speaking clearly. I know I cannot change you by words immediately — it does not always happen, though in some cases, people are swayed in a major philosophical sense, I suppose. Are you fully a god? No, I do not believe you are. Becoming enlightened does not mean becoming a god-like status, the gods are part of a different realm, separate from this earthly plane. To achieve enlightenment is to find peace and happiness, as I've said before, in the universe. Enlightenment is a spiritual status that conjures the enlightened to see all things connected — we are connected with the supernatural, as they are to us, but they are different beings, existing within and out of realms, and obviously renouncing pleasure within the human... (Hesse 97-100)

GILGAMESH

(Interrupts)

Why would enlightenment be important? You claim when it is achieved peace and happiness are felt. What is the sense of peace? — This happiness you talk about? And why wouldn't an individual try to retain a god-like status, especially a status of immortality? Ah! Immortality — now that is the ultimate goal; the ultimate status to search and seek for. To have immortality would be the ultimate satisfaction, with all the world at your hands, all the time in the known universe — that is what being human is about. Youth is a wonderful thing; prosperous, lively, and indulging (Sandars 97).

SIDDHARTHA

But what would immortality ultimately achieve? You can't be human forever — indulged forever, good sir. Be weary when you seek, good man. Seeking and finding are two very different things, with two very different outcomes. “When someone is seeking... it happens quite easily that he only sees the thing that he is seeking; that he is unable to find anything, unable to absorb anything, because he is only thinking of the thing he is seeking, because he has a goal, because he is obsessed with his goal. Seeking means: to have a goal; but finding means: to be free, to be receptive, to have no goal. You, O worthy one, are perhaps indeed a seeker, for in striving towards your goal, you do not see many things that are under your nose” (Hesse 140). You have to rise above and renounce those pleasures — human nature to obsess and over look is consuming and crippling.

GILGAMESH

(Takes a step back, insulted)

You speak blasphemy. Immortality allows for all to over look, to become transparent in the world and see all that regular human beings cannot see. Obsessions are what drive passion, not limit it. The gods above live in complete passion — ranging from love to anger to even envy. They live in both worlds; theirs and ours. To indulge in them alone, offering gifts and sacrifices and laments brings forth favor towards you, as the giver. To seek and keep the gods pleased is what brings blessings, satisfaction, and happiness (Sandars 74-75). They provide understanding for humankind, as humans were made by them; molded, sculpted. We must be thankful to them for their gift for our identities and allowing, or even showing us, the adventures set forth to put our names in history books and even win the romantic love of a god or goddess (Sandars 61, 85).

SIDDHARTHA

(In an honest, light-hearted tone)

The gods you claim to acknowledge seem just as human as you are, O worthy king. You have passions: love, envy, anger — does that not hint to maybe immortality, since you are a copy of them, imitating their every move and emotion? If you act like them and want immortality like them, then you lose your sense of Self, which is already lost, in mere observance.

(Hand gestures as if trying to show or depict an image with his hands)

You claim they give you your identity, and therefore your happiness? What happens when you make them mad? I can only assume they become angry and irritable, able to enounce your fame and destroy you, for if you try to be like the gods, then how can you be human?

SIDDHARTHA (Continued)

How can you argue what it means to be human — living, breathing, dwelling on this very earth we call a temporary home before dying and moving on in the circle of life? To be human is to know and understand you as yourself (Hesse 134).

GILGAMESH

The ways in which you live are strange to me, Siddhartha — that's your name, yes? You live in a manner absent of desire — and before you go on about how it causes suffering and the enmity in this world, desire is what places the drive in you to live and survive. We have the desire to live and breath, the desire to want *and* seek power, as will power and status comes pleasure, and pleasure allots for an immortality, when used in the right manner. So, Siddhartha, before you open your mouth to speak further, waste no precious breath, as I wish to hear no more. You are wise and I respect that, but I cannot respect your beliefs, as they are far too obscene.

(Bows and starts to leave)

Thank you for your time, Siddhartha.

SIDDHARTHA

(Returns a bow)

Thank you for your time, O gentle king. I do wish you will at least consider my values. They are valuable within and among themselves — they do not always need meditation, but at least ponder them, O good sir, as they may help you at another time in your life.

(All exit)

SCENE 2

Three strangers happen upon the same diner, taking a seat at the bar in the 1960s diner on Route 66, with each travelling to his own accord — the destinations all varying and unknown, yet one travels with company, due to blindness. Two of these men are old in appearance, one wealthy and one who once had the riches of a king. The third man is a very wealthy young man with a handsome demeanor, who is travelling about, exploring the country, as he is not native to North America. Having some knowledge about some high executive party that took place in San Francisco and what happened there between two very honored men, each while watching the news unfold on an old T.V. set in the diner, begin their own conversation about what it means to be human.

(Enter OEDIPUS, who stumbles in, HAMLET, and JOB, in that order; all who sit in that order, too. The bell on the door of the diner gives a gentle ding as the three enter. As the three men approach the bar, a waitress asks them what each person's order will be, in which, as they sit, they give their orders, and after, all eyes are set on the T.V. on the current news, with OEDIPUS and JOB are wondering what odd mechanism the T.V. is and how it holds powers which give way to the past and present. HAMLET eyes it with curiosity, but quickly accepts what is happening and becomes intrigued. The T.V. report sparks a discussion of their own. The discussion is initiated by JOB, who comments on SIDDHARTHA's perspective.)

JOB

I cannot stay quiet anymore, my two friends. This man talks about suffering as if there is nothing else in the world, as if there's no motive, except that suffering is caused by such a desire and human will. I do believe that suffering is caused by human desire and will, but humans are not the entire cause, it is the sin we acquired when Adam and Eve sinned in the Garden of Eden, before then humans had a perfect nature; we were entirely one with God. As humans, we must identify and acknowledge that fact that we are sinful and need God's hand to redeem us and help us live holy lives (Sewell 270).

OEDIPUS

I do not think I quite understand your view of one god, or the god you speak of, but suffering is very much a part of this race you and I are part of. Yes, to find a redemption for the suffering and pain we endure in our lives is key — as we want to alleviate that pain, but to feel and have a sense of pain is a part of being human. And with this said, we must endure the curses of this earth and the ones set forth when each of individual is born. Fate is very much at work (Sophocles 17).

JOB

Fate is the idea of time, of which is governed by God. As humans, to find relief and refuge, we must put our faith into Him, we must be seeking God, which is a goal one needs to have and seek out. To find God is a revelation within an individual's life. With God, we can learn through His word and the teachings of the past prophets and servants how to endure trials, or pain and suffering in our lives (Sewell 280).

OEDIPUS

What does your God say about the curses of this world and self-discovery? There are curses all around us, and when we curse others, they reflect back onto us, at some point in time, as that is how fate goes about its course on this place you call earth. Yet, it's when you see those curses and how they play out in your life, that you start to discover yourself as an individual; you are able to find you, and a sense of justice starts to build itself within you (Sophocles 21).

HAMLET

What is all this talk about suffering and pain? You speak as if suffering and pain are not friends or foe. They are indeed one, along with those feelings of happiness, depression — such all are things called feelings. We must feel, does doth not make us humane? To feel or not to feel — to decide whether or not to act sane or act insane due to the course of fate and the wrath of those deceased by unnatural means, and the wishes made upon us so that revenge may be acted upon. Gentlemen, there is something to consider here, I think of such (II. v. 190-202).

JOB

Vengeance is never in our hands, neither is it right to curse and wish harm upon those we do not like. We must live in accordance with the Torah and the Pentateuch, or otherwise known as the Old Testament and the books of the Prophets. In order for us to thrive as human beings, we must live within God's boundaries and instructions; He is our shepherd (Sewell 274). With this standard of living, we shall receive and understand peace, harmony, and ever-abounding grace (Sewell 269). Good man —

JOB (Continued)

(Turns to address HAMLET)

You make a good point that as humans, we feel, for without feeling there would be no sense of judgement or the ability to distinguish right from wrong; justice and injustice. But we cannot act out in an irrational manner. As humans with intellect and understanding, set apart from the rest of the creation dwelling on this earth, thanks be to God for such abilities, we must have a sense of knowing when to be angry, when to allow for happiness and contentment, and how to act out in situations we, as humans with a sort of innate sense of survival, may not be comfortable in (Sewell 271). With God's aid and grace, we discover ourselves as His children.

OEDIPUS

(To Job)

Justice is a very tricky deal, as justices can turn into curses in our minds and form into words.

(Pauses, takes a deep breath)

You mention this idea of self-discovery, a topic I brought up a few moments ago, yet was ignored. Still, this idea of your God is unbeknownst to me, yet I'd like to think that the ultimate meaning to being a human is the idea of self-discovery, of finding one's true identity and why he or she was brought forth into this world by momentary painful means. Life is a riddle, put forth by Fate, herself, in which each individual brought into this world must solve for him- or herself, by varying means or interpretations. It is most liked and applauded that this search be done on one's own accord, but help is always welcome — for without it, I don't know where I'd be. It comes to my attention, and I must be honest to this urge in me, but I actually don't know where I am (Sophocles 7).

HAMLET

(Turning slightly to talk to JOB)

To me, all this talk of vengeance not being in our hands and such an idea of fate seems ill and unworthy. 'Tis a man's duty to take revenge on those wronged whom he loves dearly (I. v. 35-48).

(Pauses, then talks primarily in OEDIPUS' direction)

There's this sense of justice, in which one must follow — I suppose along this path of "Fate" — but nonetheless, humanity wouldn't, nor dare could, survive without justice and right causes. Life is no mere riddle, life is set forth by time, in which we live out, yet we can choose to be ahead of it by spying, planning, and searching. Take such an example as this: being ahead of one's adversaries. To have an inside knowledge, unbeknownst to thine, is key in surviving. Trust is key, very much so — so, therefore if trust is not present, such individuals cannot be expected to act in such a way to earn trust (V. ii. 4-12, 33-62).

JOB

(To Hamlet)

You seem to have a decent idea of the world, my young acquaintance. To be able to live within and on this earth, is to have an accurate understanding of the world an individual is living in. This understanding must not only be humanely, but holistically, keeping God in mind. We must be generous and respectful; to be conscientious of our individual actions — addressing any sin that comes into play (Sewell 270).

OEDIPUS

To be conscientious of our actions has no such meaning. I say this, as Fate has already determined our destiny. The actions taken to change it do no such thing to change the course of the future. What is done in the past will surely strike in the present, and the present will show in the future, good or bad (Sophocles 11-13).

HAMLET

(Turning towards OEDIPUS)

Sir, I do believe you put a wee bit too much faith in such an idea like fate. You take the fun out of life, out of humanity — not that humanity is much fun at all, in fact it's quite depressing, full of many woes, and take a bit of consideration, or more what our friend pointed out,

(Gestures towards JOB)

a consciousness of our actions and words. There is a certain aspect that, in my younger years, I had much fun, always eager and in love. Oh, love. Such a powerful force. Love is what causes heartbreaks and children. Love doth cause a stirring within thee that causes a longing to find dedication in relationships. True love doth not waver or have a variance, it is steady and on-going, something my mother faked (I. ii. 154-164).

JOB

My young friend — of who do I inquire your name — to live flourishly is what humanity is also about, yet we must remain humble. For becoming too aggressive, greedy; lustful can cause failure to abide in God's law and His word (Sewell 273). This allots for our sinful nature to creep in and steal what we may love and call dear. However, there are times trials occur, life has its way of serving injustice, despite the justices, right actions taken, and the humble attitude of a servant, knowing God's in control of all matters; past, present, and future (Sewell 270).

HAMLET

You all make excellent points, however, I shall remain in my belief, as it is what I have lived by, and it has done decently. The name of which you inquire, sir, is Hamlet. I am the prince of Denmark, who lost his father to murder of mine uncle, who married my mother, I am traveling this illustrious nation in search of interest and to forget. I do beseech you, please tell me yours — both of you.

OEDIPUS

I am Oedipus, once a king to Thebes in Greece, yet Fate came upon me, and a curse became truth. I lost all I had, cursed someone I thought I trusted, and set out on my way, as I had wished that whoever murdered my father would be punished by being expelled from Thebes. I am traveling with company — they rest outside, as I insisted coming in here alone. This is quite a daunting place, yet fascinating.

JOB

My name is Job, a humble servant of the Lord. I have lost my family and wealth, endured such a sickness that I thought I would die, but the Lord has mercy and grace, and in my faithfulness, I remained in Him, not raising blame against Him, and in that humility I have received two-fold of my previous wealth and have a family again, even at my old age. Good men, it was an honor to meet you, but I must set forth

again on my travel. This land is vast and interesting, always full of wonders. Take care and God be with you.

(All nod their heads in agreement, all exit)

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