

A. Understanding primary texts. Explain the meaning and significance of the passage from Ibn Khaldun and one from either Machiavelli or Luther. Your answer should cover (a) the immediate argument and key terms/ideas, (b) the context (where the passage fits in the overall argument), and (c) how the passage illustrates key ideas in the work as a whole. Maximum three sides per answer. 15% each.

1. "Not everyone is master of his own affairs. Chiefs and leaders who are masters of the affairs of men are few in comparison with the rest. As a rule, man must by necessity be dominated by someone else. If the domination is kind and just and the people under it are not oppressed by its laws and restrictions, they are guided by the courage or cowardice that they possess in themselves. They are satisfied with the absence of any restraining power. Self-reliance eventually becomes a quality natural to them. They would not know anything else. If, however, the domination with its laws is one of brute force and intimidation, it breaks their fortitude and deprives them of their power of resistance as a result of the inertness that develops in the souls of the oppressed, as we shall explain.

When laws are (enforced) by means of punishment, they completely destroy fortitude, because the use of punishment against someone who cannot defend himself generates in that person a feeling of humiliation that, no doubt, must break his fortitude.

When laws are (intended to serve the purposes of) education and instruction and are applied from childhood on, they have to some degree the same effect, because people then grow up in fear and docility and consequently do not rely on their own fortitude.

Thus, greater fortitude is found among the savage Arab Bedouins than among people who are subject to laws. (...)

It is no argument that the men around Muhammad observed the religious laws, and yet did not experience any diminution of their fortitude, but possessed the greatest possible fortitude. (...)" (Ibn Khaldun)

2. "Nothing brings a prince more prestige than great campaigns and striking demonstrations of his personal abilities. (...)

It is also very profitable for a prince to give striking demonstrations of his capabilities in regard to government at home similar to those which are attributed to messer Bernabò of Milan; in the event that someone accomplishes something exceptional, for good or evil, in civil life, he should be rewarded or punished in a way that sets everyone talking. Above all, in all his doings a prince must endeavour to win the reputation of being a great man of outstanding ability.

A prince also wins prestige for being a true friend or a true enemy, that is, for revealing himself without any reservation in favour of one side against another. This policy is always more advantageous than neutrality. (...) It is always the case that the one who is not your friend will request your neutrality, and that the one who is your friend will request your armed support. Princes who are irresolute usually follow the path of neutrality in order to escape immediate danger, and usually they come to grief. (...)

A prince should also show his esteem for talent, actively encouraging able men, and honouring those who excel in their profession. Then he must encourage his citizens so that they can go peaceably about their business, whether it be trade or agriculture or any other human occupation. One man should not be afraid of improving his possessions, lest they be taken away from him, or another deterred by high taxes from starting a new business. Rather, the prince should be ready to reward men who want to do these things and those who endeavour in any way to increase the prosperity of their city or their state. As well as this, at suitable times of the year he should entertain the people with shows and festivities." (Machiavelli)

3. "To return to our purpose, I believe that it has now become clear that it is not enough or in any sense Christian to preach the works, life, and words of Christ as historical facts, as if the knowledge of these would suffice for the conduct of life; yet this is the fashion among those who must today be regarded as our best preachers. Far less is it sufficient or Christian to say nothing at all about Christ and to teach instead the laws of men and the decrees of the fathers. Now there are not a few who preach Christ and read about him that they may move men's affections to sympathy with Christ, to anger

against the Jews, and such childish and effeminate nonsense. Rather ought Christ to be preached to the end that faith in him may be established that he may not only be Christ, but be Christ for you and me, and that what is said of him and is denoted in his name may be effectual in us. Such faith is produced and preserved in us by preaching why Christ came, what he brought and bestowed, what benefit it is to us to accept him. This is done when that Christian liberty which he bestows is rightly taught and we are told in what way we Christians are all kings and priests and therefore lords of all...

What man is there whose heart, upon hearing these things, will not rejoice to its depth, and when receiving such comfort will not grow tender, so that he will love Christ as he never could by means of any laws or works? Who would have the power to harm or frighten such a heart? If the knowledge of sin or the fear of death should break in upon it, it is ready to hope in the Lord. It does not grow afraid when it hears tidings of evil. It is not disturbed when it sees its enemies. This is so because it believes that the righteousness of Christ is its own, and that its sin is not its own but Christ's, and all sin is swallowed up by the righteousness of Christ. This, as has been said above, is a necessary consequence on account of faith in Christ." (Luther)

B. Comparative overview. Answer one question, drawing a contrast between two or three CS-202 texts. Maximum four sides. 20% of total grade.

4. Compare Luther's idea of "emptying oneself" with the Sufi "purification of the heart" or "oneness" described by al-Ghazali and Ibn Tufayl, and with the ecstatic love of God portrayed by Augustine in the *Confessions*. Do all agree that "ceremonies" or religious observances are unnecessary for salvation? What do you think?
5. "We can say that cruelty is used well (if it is permissible to talk in this way of what is evil) when it is employed once for all, and one's safety depends on it, and then it is not persisted in but as far as possible turned to the good of one's subjects." Contrast Machiavelli's statement, that evil may produce good, with the idea of efficient causation, where the qualities of an agent transfer to the agent's act, in Luther, Aquinas (or Ibn Rushd) and Augustine. What do you think?
6. After passing through the wall of fire on the last terrace of Mount Purgatory before reaching the Garden of Eden, Dante dreams of the two sisters Leah and Rachel. He dreams that Leah says to him,
"She loves to contemplate her lovely eyes;
I love to use my hands to adorn myself:
her joy is in reflection, mine in act."
How far is the contrast between a contemplative and an active religious life posed by other authors in CS-202? Do you think the contrast is important today?

Epilogue

"But what do I love when I love my God? Not material beauty or beauty of a temporal order; not the brilliance of earthly light, so welcome to our eyes; not the sweet melody of harmony and song; not the fragrance of flowers, perfumes, and spices; not manna or honey; not limbs such as the body delights to embrace. It is not these that I love when I love my God. And yet, when I love him, it is true that I love a light of a certain kind, a voice, a perfume, a food, an embrace; but they are of the kind that I love in my inner self, when my soul is bathed in light that is not bound by space; when it listens to sound that never dies away; when it breathes fragrance that is not borne away on the wind; when it tastes food that is never consumed by the eating; when it clings to an embrace from which it is not severed by fulfilment of desire. This is what I love when I love my God." (Augustine, *Confessions*, x.6)

"I have learnt to love you late, Beauty at once so ancient and so new! I have learnt to love you late! You were within me, and I was in the world outside myself. I searched for you outside myself and, disfigured as I was, I fell upon the lovely things of your creation. You were with me, but I was not with you. The beautiful things of this world kept me far from you and yet, if they had not been in you, they would have had no being at all. You called me; you cried aloud to me; you broke my barrier of deafness. You shone upon me; your radiance enveloped me; you put my blindness to flight. You shed your fragrance about me; I drew breath and now I gasp for your sweet odour. I tasted you, and now I hunger and thirst for you. You touched me, and I am inflamed with love of your peace." (Augustine, *Confessions*, x.27)