

The Rebellion in Heaven

The beginning

Maximiliano E. Korstanje

Departement of of Economics, University of Palermo, Argentina

Abstract

From Middle Age onwards, the philosophers and theologians devoted notable endeavors to explain the evilness in the Hebrew-tradition. Whether one figure out God is an entity characterized by love, compassion and omnipresence, it remains to be seen why he creates exactly his most staunch enemy, or why one of his loved and wisest angels converts in a corrupted being decisively launched to tempt the humanity. Grammatically speaking, there is no status in the language for the death of a son (a person who loss its father is orphan, the wife, widow but what about the son?. This reveals of course, the taboo that represents the nominal state of a person one loses its off-spring. The founding myth of Lucifer exhibits two contrasting beliefs: For one hand, the interconnection between the humans and betrayal are symbolized under the figure of pride and arrogance marked the end of Lucifer at defying the god-will. But for the other hand, it demonstrates the strong attachment of a father by his son. The Seraphim Lucifer seems to be in fact the negation of death of children, a belief en-rooted in the idiosyncrasy of late-capitalism.

Key Words: Evilness, Death, Angels, Christianity, Rebellion, Lucifer.

Introduction

Over more than 1000 years, philosophers and theologians debated the nature of evilness in religions, first and foremost in Judaism and Christianity. Starting from the premise, God is, in Judaism, omnipresent and omniscient, it still remains unresolved the reason as to why he allowed one of his more loved angels to be corrupted. Some authors see in this act a sign of the finitude of God while others consider this means the necessary proof to validate the inferiority of evilness in respect to good (Bernstein, 2006). It is not surprising to denote that there is a notable divergence along with the etymological roots of devil in the history of human beings. No need to recognize that this mystery has not been resolved yet, but some hints can be traced in the next lines.

As the image 1 shows, etymologically, the name Lucifer stems from Luzbel that means the light-bearer. Originally, Lucifer was appointed to protect the hill of God but one he revealed against God his name shifted to Satan (which means the adversary). The rivalry between Lucifer and God has been resolved in favor of the latter. Based on the contributions of S. Zizek, the present paper explores the existence and inception of devil en-rooted in the Hebrew-Christian tradition. For further understanding, we repeatedly address the myth relating the riot of Lucifer up to his exile beyond heaven constituted as a space that symbolizes the exemplary center in a geertzian classical sense.

Undoubtedly, the Lucifer and Adam and Eva's downfalls theoretically converge with the demonization



Image 1 - The Fallen Angels expelled from Heaven by Michael

of women who are often associated to sexual pleasure, hedonism and sensuality.

By being commended to protect humans, Lucifer defies the god-will because of pride. This event has been represented in Middle Age in analogy to the king's authority. People who contrast the will of monarchs were compared to devil. Typically, God was perceived by humans as the universe's creator but pretty distant of suffering and profane world. In parallel with heroes, the angels, rather, have been elaborated as intermediary personage between God and his people. Basically, this customs has been born in Mesopotamia and some scholars surmise that angels emulate the role of monarchs who accompanied the King elsewhere. Following this, Gonzalez-Marin argues that in fact the arrogance opens the doors to otherness because of its impossibility to understand the criteria of fiction upending the order between creation and creator (González-Marín, 2005: 122). However, the myth of Lucifer still covers a secret message which has not been correctly deciphered. This has been one of issues prompted us to write this essay: what is the message encrypted in the downfall of Lucifer?

In the first section, we critically debate to what extent social myth exerts influence on day-to-day routine life. Secondly, this work focuses on the pervasive role played by millenarism as a much wider process towards hope and fear. This exactly seems to be one of the concerns of Church from XIIth century up to date, a moot point described by R. Muchembled in his book the History of Devil. To a greater or lesser degree, this book offers a valuable argument along with the evolution of devil as an efficient instrument of indoctrination. The examination of Lucifer's revolution is ultimately developed in the two last sections. In order for reader to expand its understanding of this phenomenon we contrast the examination of sacred texts with visual content proper of the painting of classical exponents of Renaissance, a period wherein the Lucifer's image took more strength. Since myths speak further of the societies where they were founded, the importance of analyzing the Lucifer's origin seems to be linked with a profound necessity to understand our own idiosyncrasy and of course our being in this world.

The influence of Myths in the social World

Originally, C. Castoriadis notes whereas our culture insists the non-western myths are absurd or a product of superstition, we still believe in the uncanny possibility Christ has born of a virgin women. This points not only reveals that our myths are fantastic stories but also credible guidelines that are functional to the expansion of our own understanding along with the influence exerted by myths in day-to-day life (Castoriadis, 2006: 147). For Eliade, myths are typified as guidelines oriented to give order in the chaos emphasizing how ancient fears has been taken place in past and how people should face the contingency of future (Eliade, 1968). By the way, Evans-Pritchard argues that myths can be understood as a pure element situated beyond the pre-existent chronological order of time legitimizing and explaining one of the mysteries that concern humanity. Whilst the myth is founded in a belief, the ritual plays an important role in the configuration of the events in concrete time and space (Evans-Pritchard, 1977). Rather, for Leach there is no conceptual difference between myths and rituals. The social structures are circumscribed under the perspective of mythology and seem to be part of social practice (Leach, 1954; 1965) (Morris, 1995). Ultimately, in C. Levi-Strauss the myth exhibits the contradictions between nature and culture. The main goal of myths are intended to maintain the politic order giving sense and coherence to the social values (Lévi-Strauss, 1991; 2002; 2003) (Leach, 1965:22-30).

Following Durkheim and Tausig's contributions, one can realize that evilness is a residual belief of what a society deems as sacred-impure while good refers to the sacred-pure. What seems to be sacred very well inspires fear in persons but at the same time attraction. Evilness is no other thing than the figuration of corpses constituted as a violence of State (Tausig, 1995). The human beings frustrated whenever they stand before-the nothing (Sartre, 1996) (Heidegger, 1996) (Heidegger, 1997) (Fey, 2002), as a way of intellectualizing the contingency (Duarte, 2006) (Nebrada, 2009). Whilst the fear stems from a potential hazard based on a specific reaction, anguish paved the pathways towards the fictional elaboration of contingency which might take shape. As a part of social imaginary the influence of anguish is stronger than fear. One of the main characteristics of angst allows a suddenly interruption in the humdrum routine of people's life.

The millenarism

Every end of millennium represents for human beings a new re-structuration of their beliefs, their production, forms of consumption and even their hierarchical lines of authority. Millenarism can be defined as a moral movement whose aims are intended to eradicate the sin of human hearth at the time offers a new pattern of behavior en-rooted in brother-hood, love and cooperation. As privileged witnesses of the starting of a new millennium, we will play a pivotal role in the understanding these types of radical changes entails for humanity all. A whole part of societies interpret on their own the scatology or the bottom days. Sometimes they are supported by previous bipolar beliefs that emphasizes on the in-group as a sign of good while the others are depicted as a representation of evilness. The irruption to what is unsaid converges with the fear as a prerequisite for what precedes the tragedy. This means that the incompatibility of evil creates a philosophical incongruence. The connection of good and evil seems to be a much broader manifestation of a deep-seated issue (Valdecantos, 2005).

As the previous argument given, M. Bull dwells on how the presence of death in biological life of human beings is experienced as problematic and fearful. However, since the societies are recycled individuals maintain the belief one dies in this world to live in other level. Theories of apocalypses are often projection of the turbulence and social contexts people is experiencing. By the way, millenarism is compounded with two elements, the bottom-days accompanied by a terrible fright which wreaks havoc in populace with a renovation of faith and hope for the future. The late-capitalism has been erased the utopist element of millenarism ushering subjects towards a sentiment of hopeless, consternation and despair. After all, Professor Bull is not wrong when he said that in Western's history the religious belief

surrounding the future has been consisted in a much broader scatological conviction the world will abruptly end with the return of a messiah who will vindicate the pours or oppressed in his name fighting stubbornly against their enemies. Precisely, one of the aspects more fear generates in people is the lack of perspective and uncertainness about how and when the world will finally succumb (Bull, 1998).

Two of most important scholars who paid considerable attention to the examination of the evil and good's conceptualizations have been Thorstein Veblen and Frederich Nietzsche. For the former, the societies are formed by the classes which are inextricable intertwined. A much broader bipolar tendency separates the classes into two contrasting ones: the technical and leisure classes. The logic of leisure class centered on the domination of extensive territories creates the needs of dividing the world in high, low, good and evil. After all, Veblen admits, the priests are residual figures of knights who interceded between Gods and Kings following their own interests (Veblen, 1974). Rather, Nietzsche affirms that the genealogy of moral is a mechanism of indoctrination en-rooted in the logic of aristocracies who saw in light the good and darkness the evil. These prejudices not only are a creation of Catholic Church for gaining more legitimacy but also a false-belief promulgated by Christianity to expand the suffering in a world wherein the essence of life seems to be upended (Nietzsche, 2007a). The self power-will works as the necessary precondition for happiness while the Antichrist is a false-depiction underpinned in the moral-order with the end of giving excuses to replicates sin and misery. The mediocrity, sin and the forgiveness play a crucial role for the Church to tarnish the conscience of populace (Nietzsche, 2007b). For other hand, Salomone examines the nature of cultural trauma and the devil, a point that obsessed to S. Freud for some awhile, finding that the role of witches in Middle Age are associated to psychological pathologies such as the hysteria before what is out of control. The devil only has symbolic representation and works as a substitution mechanism in times of uncertainty and instability (Salomone, 2008). In next lines, we will inspect the main contributions of Robert Muchembled in the study of devil as an historical entity that has certainly been present in the social imaginary of Western for long time.

The History of Devil.

The book of M. Muchembled entitled *The History of Devil* substantially introduces readers to the history of devil in the Medieval Europe of XIIth and XVI centuries up to date. Ranging from a set of folklore regarding the role played by Lucifer in the profane world, medieval literature before than XIIth century lacked of a coherent sense of what the devil meant. The fear for devil does appear no before than XII century wherein most interested in figuring out the devil as a product of the convergence between Christianity and other folkloric mythologies stemming from Mediterranean, Celtic and Norse realm, theologians certainly focused on the salvation of spirit instead the fear of evilness. However in the successive centuries, Lucifer gradually strengthens his influence in the Middle Age as a result of radical politic shifts. At time the Catholic Church centralized its hegemony over counties and feuds the devil started to become in a mechanism self-oriented dissuade to the potential dissidents by means of a combination of terror and attraction. An eternity of suffering, as the Church postulated, was indeed too much what a farmer can daily bear. For that reason, the hell has been elaborated as a site of despair for all sinners. However, the devil offered to overcome the daily frustrations and despair lay-people experience for what the Church only suggested to pray. This type of discourse immediately seems to be disseminated to all strata of medieval society from Kings and riches to pours famers. The point of entry here is associated to the convergence of politics with religion. For Catholic Church, Muchembled avows, Lucifer emulates not only the totalitarianism of Kings, hedonism and power but also paves the long-simmering moral of a continent that is consolidating a much broader sentiment of superiority over other folks (ethnocentrism) aimed at legitimating its territorial and political expansion (Muchembled, 2003).

Secondly, other relevant aspect of devil has been the intellectualization of body in Christianity and derived tension between humanity and animals. The development of a new culture of body elaborated a depiction of evilness that combines sexual banalities of women with devil and a prohibited carnal contact between animals and humans en-rooted in the moral convictions of this epoch. Throughout his work, one thing lingers in the thought of Muchembled, the devil is a social construal en-rooted in the politic structure of a society which recur to him in order for avoiding a broader social fragmentation. The evilness and of course the devil are often re-symbolized as a mechanism of control and self-indoctrination; this is the case for example of Basilea's Coincile held from 1431 to 1445 wherein the legitimacy of current Pope Martin V has been overtly defied (Muchembled, 2003). To some extent Lucifer was functional to the interests of Catholic Church and Christianity. Under such a context, the present review is two-fold, for one hand it focuses on the emergence of devil as a politic mechanism of indoctrination between XII to XX centuries, and secondly, it critically debates the main contributions and limitations of Muchembled in the interpretation of what does really mean the riot of Lucifer in heaven. Undoubtedly, it is safe to see how scholars multiplied their treatises along with the witchcraft from 1435 to 1490. The image of Satan, witches and evilness were visually promulgated throughout Europe by means of the painting and other arts.

The terror and fascination for the devil has been culturally a phenomenon seen in almost more than 2.000 years, however, his shape has been varied on country and time. As the previous argument given, one of the aspects that surely characterize the symbolization of Satan in our times is a profound cathartic effects achieved in terror films. This industry of spectacle combines a much deeper terror as imagined in Middle-Age with the comfort of home. Basically, Muchembled accepts that beliefs in God and Devil have been transformed in a way of entertainment. Following this, it is important not to loose the sight on the fact that S. Freud was the first who saw in fear the convergence between ambivalence among feelings. The subject often experiences fear in order for preventing the fragmentation of personality whenever it is circumscribed to contrasting emotions such as love and hate. The function of escape-goat (as an object of aversion) seems to be related to keep the control and order of psychological structure. Of course, similar remarks can be portrayed under a sociological perspective. To wit, societies elaborate their own notion of evilness in order for them to prevent a much broader fragmentation (Freud, 1998: 11). For that reason, whatever generates pleasure sometimes scares.

Understanding the origin of Lucifer

Underpinned in the Freudian proposition that there was a social tension between the secular authority of King and Church that finally has been re-channeled under the image of devil, Muchembled argues that Europe witnessed from 1480 to 1490 a considerable rise of trials against witchcraft based on the main three relevant aspects of a covenant with Lucifer. A classical ritual of Satanism was certainly characterized by the assassination of children, copulation with animals and harm against the property or health of neighbors. In prospective, the popular wisdom suspected on a disproportionate wealth or the success in business might be a result of a Satan's pact. Whilst the devil provided to involved person with a set of material properties, one should compromise to give his soul in exchange. This ceremony encompassed three important points: a) the devil offered as possible all things that day-to-day were circumstantially banned, b) the women become in a threat for a society based on the patriarchal order, sometimes copulating with devil and c) the death of younger generation. In other terms, sex, death and wealth were inextricably interwoven.

This argument coincides with the work of C. Karlsen in New England who stresses the connection between witches and devil as staunch foes of the God's Kingdom. The evilness in Middle age symbolized a practical correction of the glitches emerged in the process of economy and reciprocity whenever a women inherited households and properties from their father or husband without offspring. This means that witchcraft worked as a mechanism of security en-rooted in the logic of

economy or wealth distribution. Richness and poverty are social construes that emulates other repressed forces of society that are in contradiction. Presenting historical evidence and a combination of qualitative-quantitative sources, Karlsen argues that the witches were women who inherited considerable fortunes but without descendants or husbands. The hunting of witches not only corrected the involuntarily glitches generated by the human relations but also ensured males to preserve the goods and power controlling the anthropological direction of reciprocity (Karlsen, 1987), a point well-described by Mauss and Malinowski in their ethnographies (Weiner, 1992) (Malinowski, 1986).

One can realize that external foes are being symbolizations prone to enhance the self-identity, the pride of belonging and cohesion. This was exactly the role played by devil in Western culture. The point seems to be that in US there has been a resurgence of Devil like something else than a form of entertainment. Thousand of exorcists, chronicles of possession and a terrible paranoia by the devil has been one of the most observable pathologies country-wide. In sharp contrast with this, in Europe and above all in France, Lucifer has been trivialized to a secondary position more secularized beyond the jurisdiction of super-natural sphere. These cultural expressions are in part diverse elaborations aimed at offsetting the anguish for being in the nothing, a type of intellectualization of death and suffering. To a greater or lesser degree, Muchembled is stubbornly convinced in US the classical representation of Lucifer during XII and XV centuries is being replicated to the extent of reanimating a wider spirit of progress and civilization introduced by the founding parents (Muchembled, 2003).

This tension between what the failure and success mean for people still persists concentrated into the psychological subject with emphasis on the sublime and misery of each person. This tradition has been coined by Puritanism and first protestant Reformers. This of course triggered the most sublime discoveries of humanity but at the same time the conquests and territorial expropriation such as the conquest of America or the present military expansion and hegemony of US in the World. Rather, in Europe the pessimism of a philosophy of a fearsome God and an omnipresent devil has been changed once the Enlightenment set the pace to the rationality creating a perspective much more lax of human's fate. In addition, Muchembled in this point makes an all-encompassed development of the historical evolution of Devil in social imaginary of Europe and United States. This erudite work is valuable from all perspectives. However, in one point it lacks of a coherent understanding in how operates the myths of Lucifer or Devil in Judaism and latter into Christianity. In the following lines, we will shortly debate the existent interconnection between the current ways of production and the mythology of Lucifer's revolution.

Basically, Lucifer as a social construal broadly embodies those frights and taboos of Western culture. As other myths such as Prometheus, Lucifer symbolizes the tension between the reason and love. First and foremost, one of the characteristics of sin seems to be the pride to be alike God. This means that the creation feels in condition to be like the creator and of course this happens whenever the first man, Adam ate of banned-apple which referred to the tree of knowledge. One might speculate if Adam would have not chosen for eating this troubling apple, he would have not sent to exile. The decision-making opened an unknown door towards the uncertainty that finally ushered Adam into the sin. Many scholars devoted considerable efforts to understand why a powerful creator (God) gives inception to one who will become in his most staunch enemies. Nonetheless, here we strongly believe the question is not properly formulated. For ones this seems to be a proof of inexistence of God for others a testimony of his greatness and piety. Our thesis is that the myth of Lucifer in Judaism and Christianity emulates the attachment of parents and sons as an ever-persistent bondage.

Beyond the fear this personage wakes up, one of the theological problems scholars have not resolved is linked to fact Lucifer defied the God's will. As one of the first and loved sons, Lucifer is not destroyed by God but pushed out to an underground place wherein all human's despairs condensed are, the hell. Anthropologically speaking, this is a main asset of Hebrew mythology wherein the liaison between Father and Son was almost sacred. Unlike other mythologies such as Greek or even Romans characterized by the downright fight between Parents and Sons because of power and glory, Judaism and Christianity expressly prohibited the Fathers kill their sons (of course with the exemption

of Abraham). A thought of this nature can be observed in other myths as Cain/Abel, the Prodigal Son, and other else.

The exile has been transformed in Judaism as the necessary punishment for defying the authority of Father. This is exactly what does the myth of Lucifer's revolt mean. After all, the fallen angel accumulated for him everything what was worth for other angels as bright, wisdom and power. As one of stronger angels of heaven, Lucifer (luzbel) was just created in order to betray the God's trust. Ultimately, one might add this was the reason as to why Western Culture does not have a term in language to designate the status of a person who has lost a son. Basically, Lucifer and evilness re-symbolizes one of the most fearful aspects of West and capitalism, the death of off-spring in which case appears to be founded the current logic of production (heritage). The offspring played a pivotal role in the confirmation of late-capitalism. The death always entails a rupture between survivors and victims, and this has been historically a troublesome concept to digest. The problem with this does not necessary means we suffer whenever our relative are not with us any-longer but we substantially know this is a reality of life. However, the pain and sorrow seems to be potentiated whenever our sons are in danger. Baptism as a ritual rememorizes how the forgiveness works but first of all, the privilege relation between a father and his son. This point is exactly exhibited in the Baptism of Jesus whenever Saint Spirit voiced *"This is my beloved son with whom I am well pleased"* (Mt, 3: 17) (Mk 1:11) (Lk, 3: 21-22). Emulating this myth, by means of protection, baptism bestows a real and symbolic protection for the son of man.

The role of Purity and Fertility

As this background given, Aragonese-Stella recognizes that evilness is necessary enough for societies as the good. Lucifer is in part the rejection of the angst adapting the daily frustrations with health and wealth. The Lucifer's downfall symbolizes a sentiment of resistance to the Status-Quo that appears to be insensible to human's needs (Aragones-Estella, 2006). Schuster sees that the creation of evilness seems not to be other aspect that the psychological necessity to explain what is unexplainable, in other words, the tragedy (Schuster, 2006). In addition, K. Mackendrick offers a fourth-fold model to comprehend the evilness in religions: first sub-typology refers to the impurity (in terms of M. Douglas), a criteria associated with cleanness and brightness. Secondly, the monstrosity often interlinked to entertainment industries such as Frankenstein or Dracula. Third, the femininity as an obstacle to the current patriarchal order of production and ultimately, the genocide concentrates the repulsion for the extermination of more vulnerable (Mackendrick, 2009). From this angle, M. Douglas reminds that the relationship of purity and devil are in connection with the economic cycle of production. The evilness explains the shortage, infertility and all other pitfalls that threaten the economic order (Douglas, 2007). Similar argument can be observed in Foucault who considers that notion of risk en-rooted in modernity stemmed from the shortage's principle. The protection, charity and piety introduced by Catholic Church gave origin to a new idea as to what understands the predestination. The salvation represented in the Book of Life and subsequent predestination paved the pathways in Protestants and Reformers of a new closer dependence between the man, its territory, lineage and work (Foucault, 2006). Finally, W. Rae studied in the Yoruba, Nigeria the relation of witchcraft with genre finding interesting outcomes. In accordance with the argument of Karlsen and Muchembled, one of the more observable assets orchestrates the witchcraft with the material production and biological infertility in women (Rae, 2008).

The modern world has been characterized by a gradual secularization that pushed to Church to the periphery of public matters. However, as Zizek put it, it is false to affirm the religion is in bias of disappearance. The religion plays two contrasting roles: one is related to a therapeutic role aimed at improving the people's quality of life and other critical that permits analyzing the hegemonic discourse of exemplary center. Following this argument, Zizek contributes with a historical background to our issue. The religion based on the tradition and customs of cultures has been transformed in something

else than a form of spirituality and transcendence's quest to be part of politic apparatuses of State. Nevertheless, Enlightenment subverted modern beliefs under the sign of inverted commas. This means that people are overexposed to a surfeit of beliefs. Whenever one read a text, the inverted commas precisely marks the boundaries between the real and falseness.

Zizek is strongly convinced the Christianity had a perverse occulted core as the unique religion that promotes the betrayal and forgiveness as a form of redemption. Whereas in whole religions world-wide God certainly asks for loyalty to his parishioners, in Christianity, God-Man requests to humans to be betrayed. Christ needs of the betrayal in his metamorphosis from being a simple human to god. The invention of devil corresponds with a need to continue in a life of sin (Zizek, 2005) (Zizek, 2008). The binomy of death and life converges in the same locale but run in parallel with two different channels. Who gives life (like the women or God) is unable to assassinate even in case of treachery. To our problem in study, the Zizek's development has certainly found that Christianity, based on the myths of Lucifer, promotes the betrayal and forgiveness in order for gaining more legitimacy. Even if the contributions of Zizek are valuable but do not provide us with a coherent framework to interpret how the betrayal works in Hebrew mythology.

Creation and fallen Angels

The figure of Lucifer in Old and New Testament unfortunately do not abound. Even in some occasion, one can misjudge Lucifer, the snake or Samael Archangel is the same person (Graves and Patai, 2000). The book of Urantia, an apocryphal book prohibited by Catholic Church refers to Lucifer as a power-full and brightest angel who one day decided the universe should be controlled by reason. This idea was in sharp contrast with God who created and ruled the universe by means of the love. For Urantia's book, the fight between Lucifer and God is no other thing than the tension between emotions and rationale. With this in mind, Lucifer witnessed how the pervasive role of love has corrupted the universe to the extent of bringing disorder and chaos. This legend reminds that Lucifer captivated two types of angels in his crusade. Top-situated and bottom-situated angels supported the revolution in heaven while the intermediary lines in the hierarchal pyramid held their loyalty to God. At a first glance, the uprising of fallen-angels politically re-signifies the alignment of aristocracies, which often characterize by their conservatism and populace which had nothing to loose. For other hand, the reading of official texts refers to the angels as autonomic entities created by God for the protections of human beings. Nonetheless, as a product of pride, arrogance and vanity angels led towards the corruption and faced the outrage of God (Genesis, 6-1:4).

The apocryphal texts as Urantia's book emphasizes on Lucifer as a brilliant angel who erroneously fought by the rational order of universe, for further details see the following excerpt. (601.1) ^{53:0.1}

LUCIFER was a brilliant primary Lanonandek Son of Nebadon. He had experienced service in many systems, had been a high counselor of his group, and was distinguished for wisdom, sagacity, and efficiency. Lucifer was number 37 of his order, and when commissioned by the Melchizedeks, he was designated as one of the one hundred most able and brilliant personalities in more than seven hundred thousand of his kind. From such a magnificent beginning, through evil and error, he embraced sin and now is numbered as one of three System Sovereigns in Nebadon who have succumbed to the urge of self and surrendered to the sophistry of spurious personal liberty — rejection of universe allegiance and disregard of fraternal obligations, blindness to cosmic relationships". (602.7) ^{53:2.4} Throughout this period Lucifer became increasingly critical of the entire plan of universe administration but always professed wholehearted loyalty to the Supreme Rulers. His first outspoken disloyalty was manifested on the occasion of a visit of Gabriel to Jerusem just a few days before the open proclamation of the Lucifer Declaration of Liberty. Gabriel was so profoundly impressed with the certainty of the impending outbreak that he went direct to Edentia to confer with the Constellation Fathers regarding the measures to be employed in case of open rebellion".

In this vein, the rebellion started as a proper tension between reason and love. Efficacy, wisdom and rationality which in some extent can be deemed as positive cultural values are corrupted by the pride and ambition. The rebellion is materialized by Lucifer as a result of his discontent with the policies of God and the ways of latter in how the universe has been ruled.

Throughout the old and new testaments references to the revolution of Lucifer do not exhibit evidence Ancient Hebrews were much more concerned about Devil, Rather this seems to be a forced compilation of scholars in Middle Age. To be more precisely, only Ezequiel and Isaiah have made some remarks along with some scholars assume is the appearance of Lucifer in Old Testament. The prophets in Ancient Israel played a pivotal role since they protect the moral order scrambling sometimes with the excess of Kings (Isaiah, Ch. 3). Whether prophets are the conscience of governor, Lucifer as a privileged entity was part of the top-ranking hierarchies of Angels. The power-will was his first error and in consequence the only reason for his downfall. In this vein, one realizes that Lucifer represents a much deeper symbolization of everything what is unthinkable and remains unsaid in language: the death of sons. What Lucifer did certainly seems not to be important here. With the passing of years, scholars have emphasized on the importance in the linkage of Exodus and death of sons in Egypt as well as the Prodigal Son or Exile of Cain after assassinating his brother. In a similar vein, Lucifer is not destroyed by his serious offence against God, he is banished outside the heaven to suffer the absence of God, and of course, this symbolic condemnation is based on an implicit forgiveness (for further details see EZ. 28, Ex-3: 7-9; Gen 6: 1-5; Gen 6: 1-4). However, as Muchembled put it, devil represents as well an ancient taboo related to the relationship between humanity and animals.

In addition, there is a great aversion for human being for the bestiality and the sexual contact with animals and of course the troubling product of such a relation. This can be exemplified in the following lines (Gen-6: 6-10):

“And it came to pass, when men began to multiply on the face of earth, and daughter were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. And the Lord said my spirit shall not always strive with man, for that he also is flesh: yet his days shall be a hundred and twenty years. There were giants in the earth in those days; and also after that, when the son of God came in unto the daughters of men; and they bare children to them, the same became mighty men which were of old, men of renown. And God saw that the wickedness of man was great in the earth and that every imagination of the thoughts of his heart was only evil continually”.

This of course validates the previous findings of Muchembled along with the channels of where sexuality and production would be rechanneled. Similar remarks can be compared to the fall of Shemihaza an archangel who decided to have sexual contact with humans creating the niphilims, a type of giants who devoured the cattle once they advance. Finally, God ordered to Gabriel by exterminating the niphilims by means of a great flood. This purification was in response of human suffering. The perversions of Shemihaza and other angels are finalized in a trial wherein they are condemned to be eternally in prison (for further reference see the book of Enoc, chapters 6/9/10). Here, we come across with the same outcome: God does not kill Shemihaza for some reason. In sum, Sammael, Lucifer and Shemihaza are characterized by similar assets: the arrogance waked up after the inception of human beings, a much deeper tension between reason and love, and ultimately the trivialization of God's power. Mysteriously, what in other mythologies ends with the death of insurgents, in Judaism the rebels are exiled. Their existence (forgiveness) creates the preconditions for the temptation of humanity because of a) god always allows the redemption of sins (this is exactly what Zizek criticizes from Christianity) and b) there was in evidence the weakness of humanity before all cosmology of universe.

Images of demon in different paintings

The visual analysis plays an important role to understand the different symbolizations of arts and painters along with Lucifer and his frustrated revolution against god. The picture 2 emulates the scenario of a typical surrender in Middle Age. The foes are grouped forming a circle whereas Michael and his collaborators, who dressed an armor monitor their prisoners does not escape. The victory of Michael and God symbolizes the legitimacy and authority of Monarch over the potential rebels. Precisely, in a moment of Europe wherein predominated the instability and changing these types of dissuasive painting worked as mechanism of control. In parallel with the conquest of America, this image seems not to be pretty different than Spaniards leading aborigines after a battle. This means no other thing than Michael emulates the right and respect for laws whilst Lucifer refers to the power-will en-rooted in the hearth of humans. One drive is aimed at preserving the order whereas the other goes in the opposite direction. Other lecture allows seeing here how European discourse was certainly aimed at legitimizing certain practices in the new continent.



Image 2 – Michael and the surrender of Lucifer. Domenico Beccafumi (1486-1551)

In the picture 3, we find a downtrodden angel just upon he was divested from his brightness, power and wisdom. Chained up to a rock (as a sign of punishment because of his arrogance), Lucifer epically covers his hand by right hand while with the other holds a Crown. His wings are not being deployed which signifies he has been defeated and humiliated. One can realize that the Lucifer's pride and disobedience run in parallel with the discontent of farmers and lay-people during XII and XVIIth centuries because of famine, pestilence and other calamities that whipped Europe.

Ultimately, we come across with a painting of Duder which shows how a medieval knife and devil ride throughout a forest. This image is interesting since means the previously noted relationship of humans with death. Historically, the death and war were inextricably intertwined in popular wisdom simply because in war is where one comes across with death face-to-face. The protagonist of this painting seems to be a medieval knife ready for fighting, en-rooted in a style proper of Renaissance, Duder portrays a horse accompanied by a dog; this latter symbolize the fidelity, trust and loyalty. Rather, death is represented in an old horse with a clock of sand as a sign of what is transitory in this world (time). On the superior corner of knife the painting exhibits a devil creatively shaped as a set of different animals and beasts. This work waked up different speculations surrounding Duder wanted to represent and of course it is not completely clear to where in riding the knife.

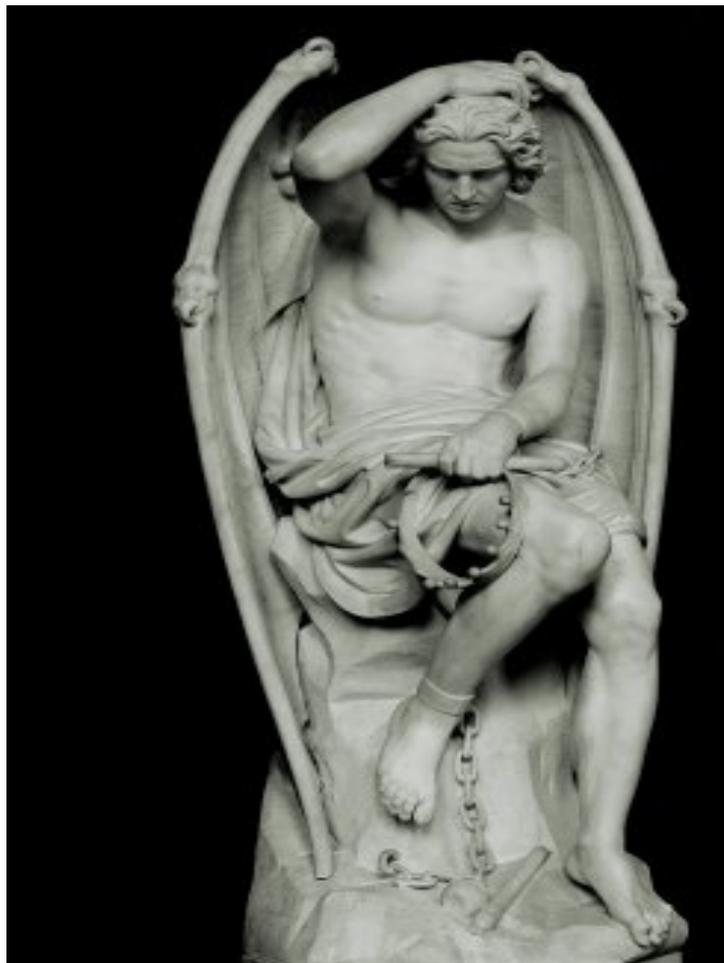


Image 3 – Lucifer Defeated. Guillaume Geefs – Cathedral of St. Paul, Belgium.

The point seems to be that Duder wanted to create an archetype wherein converged the heroism proper of knife, danger embodied in death with devil who can be understood as the betrayal.

The legitimacy given by Church to Monarchy was certainly insufficient to maintain the order in the populace. For that reason, religious allegories such as the revolution of Lucifer were functional to the interests of privileged monarchies, until the appearance of Enlightenment and of course French revolution, two events that paved the ways for the advent of modernity.

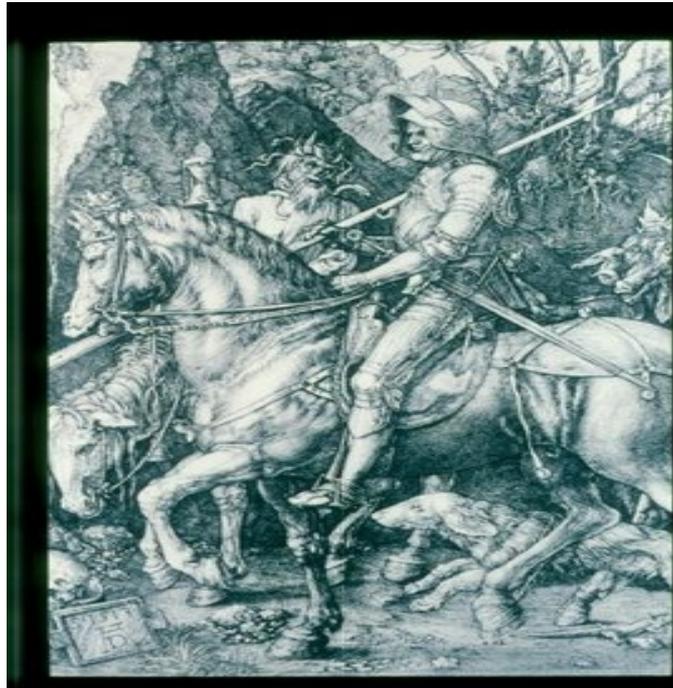


Image 4 - *The Knife, Death and Devil*. Albrecht Dürer (1471-1528), *Knight, Death and Devil*.

Conclusion

The nature of angels has been constructed in opposite to humans. In fact, mythological beings experience a process of anthropomorphism reveals an interesting point of discussion. Lay-people deposit in their god all frustrations and self-perceived deficiencies. Following this explanation, angels not only reinforce the logic of monarchy but also exhibit those traits humans yearn such as wisdom, strength, beauty, purity and brightness. As the previous debate showed, two valences predominated in the examined texts. Lucifer, for one hand, accumulates everything what is valuable for humans and the rest of angels, his nature even perfect was. However, the pride and corruption considerably transformed his lavish nature and pushed him to darkness (downfall), for social imaginary becomes deformed. In this sense, God allows to Lucifer to conserve his life not necessarily as a proof of weakness but for reinforcing the previous solidarities of mortals setting the example.

Unlike other mythologies that encouraged the fight between sons and parents, the Judaism prohibits expressly the parents kill their sons. To be precisely, who gives the life is hand-tied to take the life of others. Cycles and circuits of reciprocity are subject to the sudden presence of death. This troubling concept leads people to internalize the contingency by means of symbolic elaborations that help preserving the social order. The myth of Lucifer symbolizes a much broader archaic fear of humanity: the death of younger offspring. Under such a context, the present theoretical paper innovatively contributes to continue with the insight Žižek's commentaries but by alternating anthropological frame-work with the previous development of R. Muchembled and C. Karlsen. From an ethnophilosophical perspective, our main thesis is that the evilness and Lucifer ultimately evoke an ancestral fear.

References

- Aragonés-Estella, E. (2006). “Visiones de Tres diablos medievales”. *De Arte*, vol. 5: 15-27.
- Bernstein, R. (2006). *El Abuso del mal: la corrupción de la política y la religión desde 11/09*. Buenos Aires, Katz.
- Bull, M. (1998). *Introducción: para que los extremos se toquen*, in *La Teoría del Apocalipsis y los Fines del Mundo*. Bull M. (Ed.). México, Fondo de Cultura Económica.
- Castoriadis, C. (2006). *Lo que hace a Grecia: de Homero a Heráclito*. Buenos Aires, Fondo de Cultura Económica.
- Douglas, M. (2007). *Pureza y Peligro: un análisis de los conceptos de contaminación y tabú*. Buenos Aires, Nueva Visión.
- Duarte, A. (2006). “Heidegger y el Otro: ser y tiempo, una ética postmetafísica”. *Daimon revista de filosofía*, n. 37: 73-84. Disponible en <http://revistas.um.es/daimon/article/view/15401>. Extraído el 01 de Junio de 2009.
- Eliade, M. (1968). *Mito y Realidad*. Madrid, Guadarrama.
- Fey, E. (2002). “Consideraciones sobre la Angustia y la Nada”. *Signos Filosóficos*, num. 8, Julio-Diciembre, pp. 305-311. Disponible en <http://148.206.53.230/revistasuam/signosfilosoficos/include/getdoc.php?id=220&article=205&mode=pdf>. Extraído el 25 de Mayo de 2009.
- Foucault, M. (2006). *Seguridad, Territorio, Población*. Buenos Aires, Fondo de Cultura Económica.
- Freud, S. (1998). “Análisis de la Fobia en un niño de cinco años: el caso Juanito”, in *Obras Completas*, vol. X. Buenos Aires, Amorrortu Editores.
- Geertz, C. (2000). *La Interpretación de las Culturas*. Barcelona, Gedisa.
- Graves, R. and Patai, R. (2000) *Los Mitos hebreos*. Madrid, Alianza Editorial.
- González-Marín, C. (2005). “Las Mujeres y el Mal”. *Azqfeá*. Vol. 7: 119-129. Ediciones Universidad de Salamanca.
- Heidegger, M. (1996). *¿Qué Es la metafísica?*. Buenos Aires, Ediciones Fausto.
- Heidegger, M. (1997). *El Ser y el Tiempo*. Santiago, Editorial Universitaria
- Jenkins, M. “Niezcthe and will-to power”. *Philosophy Pathways*, Number 143.
- Karlsen, C. (1987). *The Devil in the shape of a Woman. Witchcraft in Colonial New England*. New York, Norton.
- MacKendrick, K. (2009). “Evil in World Religion at the University of Manitoba (2002-2008): an

introduction and provocation”. *Golem*, Vol. 3 (1): 38-55.

Mauss, M. (1979). *Ensayo sobre los dones: motivo y forma del cambio en las sociedades primitivas*. Madrid, Editorial Técnos.

Malinowski, B. (1986). *Los argonautas del Pacífico Occidental*. Barcelona. Editorial Planeta-Agostini.

Morris, B. (1995). *La interpretación de los símbolos*. In: *Introducción al estudio antropológico de la religión*. Barcelona, Paidós.

Muchembled, R. (2000). *Historia del Diablo. Siglos XII-XX*. Buenos Aires, Fondo de Cultura Económica.

Nietzsche, F. (2007a). *La Genealogía de la Moral*. Buenos Aires, Gradifco.

Nietzsche, F. (2007b). *El Anticristo*. Buenos Aires, Gradifco.

Leach, E. (1954). *Political System of highland Burma*. Londres, Editorial Bell.

Leach, E. (1965). *Lévi-Strauss, Antropólogo y Filósofo*. Barcelona, Anagrama.

Lévi-Strauss, C. (1991). *Las Formas Elementales del Parentesco*. Madrid, Paidós.

Lévi-Strauss, C. (1995). *Antropología Estructural*. Buenos Aires, Ediciones Paidós.

Lévi-Strauss, C. (2002). *Mito y Significado*. Madrid, Editorial Alianza.

Lévi-Strauss, C. (2003). *El Pensamiento Salvaje*. México, Fondo de Cultura Económica.

Rae, W. (2008). “A prevalence of Witches: Witchcraft and Popular Culture in the Making of a Yoruba Town”. *Journal of Religion and Popular Culture*. Vol. 18. Artículo 18. Disponible en 222.usask.ca/relst/jrpc/18-witches.

Salomone, L. D. (2008). “La Posesión Demoníaca”. *Documenta Laboris. Ensayos y Tesis en Psicoanálisis*. Número 12, pp.177-191.

Sartre, J-P. (1998). *El Ser y la Nada*. Buenos Aires, Losada.

Schuster, H. (2006). “El Mal: una mirada desde la reflexión filosófica o la lucidez descifradora no necesariamente es un bien”. *Revista de Filosofía*, n. 15: 201-217.

Taussig, M. (1995). *Un Gigante en Convulsiones: el mundo humano como sistema nervioso en emergencia permanente*. Barcelona, Gedisa Editorial.

Valdecantos, A. (2005). “El Mal Común”. *Azafea*. Vol. 7: 87-103. Ediciones Universidad de Salamanca.

Veblen, T. (1974). *La Clase Ociosa*. México, Fondo de Cultura Económica.

Weiner, A. (1992). *Inalienable possessions: the paradox of keeping-while-giving*. Berkeley, University of California Press.

Zizek, S. (2005). *El Títere y el Enano: en núcleo perverso del Cristianismo*. Buenos Aires, Paidós

Zizek, S. (2008). “Christ, Hegel, Wagner”. *International Journal of Zizek Studies*. Vol 2 (2): 1-9.