
GANZ NOTES ON A WIZARD OF *EARTHSEA* (1968) BY URSULA K. LE GUIN

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QUOTES

Only in silence the word,
only in dark the light,
only in dying life:
bright the hawk's flight
on the empty sky. — *The Creation of Éa*

“This is a skill science fiction and fantasy writers are keenly aware of, because they often have a great deal of information to convey that the reader has no way of knowing unless told. If my story’s set in Chicago in 2005, I can assume that my readers have some general idea of the time and place and how things were and can fill in the picture from the barest hints. But if my story’s set on 4-Beta Draconis in 3205, my readers have no idea what to expect. The world of the story must be created and explained in the story. This is part of the particular interest and beauty of science fiction and fantasy: writer and reader collaborate in world-making. But it’s a tricky business.” [Le Guin, Ursula K.. *Steering the Craft: A Twenty-First-Century Guide to Sailing the Sea of Story* (p. 96). Houghton Mifflin Harcourt. Kindle Edition.]

TEXTS WORTH CONSIDERING

Johnson, Robert A. *Owning Your Own Shadow*. HarperOne. Kindle Edition.]

ASIN : 0062507540
Publisher : HarperSanFrancisco; Illustrated edition (February 17, 1994)
Language : English
Paperback : 128 pages
ISBN-10 : 9780062507549
ISBN-13 : 978-0062507549

Kidd, Susan Monk. *When the Heart Waits: Spiritual Direction for Life's Sacred Questions* (plus).

ASIN : B00JOFFNLI
Publisher : HarperOne (September 20, 2016)
Publication date : September 20, 2016
Language : English
Print Length: 229 pages

Le Guin, Ursula K.. *The Language of the Night: Essays on Fantasy and Science Fiction*, edited by Susan Wood (1979), and in particular the essay, "The Child and the Shadow", pp. 59-71.

THE VIDEO OF BECKY HAGELIN'S TWINS

On 14 February 2021, Becky Hagelin sent the family a video of her twins in their sleep suits crawling after each other on the floor. I love the child-joy of it as one chases the other: the one trying to get away, but never wanting to get too far away ... and so waiting for the other to catch up. I love the video for how it brings JOY (the presence of the Holy Spirit) into this evening's Faber Sessions, but I also, playfully, like to use it as an image of God being chased by his Shadow.

So, do the Share Screen feature on ZOOM and show it.

TODAY'S GOSPEL

Gospel - *Mark 1:40-45*

⁴⁰ A leper came to him [and kneeling down] begged him and said, "If you wish, you can make me clean." ⁴¹ Moved with pity, he stretched out his hand, touched him, and said to him, "I do will it. Be made clean." ⁴² The leprosy left him immediately, and he was made clean. ⁴³ Then, warning him sternly, he dismissed him at once. ⁴⁴ Then he said to him, "See that you tell no one anything, but go, show yourself to the priest and offer for your

cleansing what Moses prescribed; that will be proof for them.”⁴⁵ The man went away and began to publicize the whole matter. He spread the report abroad so that it was impossible for Jesus to enter a town openly. He remained outside in deserted places, and people kept coming to him from everywhere.¹

What exactly was it that Jesus did? We call it a *miracle*. But what if what Jesus is trying to teach us is what human beings are supposed to be *normally*, what we were to have been when we have become again what God made us to be in Paradise? Ephraim the Syrian thought profoundly about this. We became in significant degree *de-humanized* (i.e., we have lost access to, awareness of, our powers) when we were sent from Paradise, **losing what we would now speak of as extraordinary/super-natural powers that God baked-in to human beings from the start**. Jesus demonstrates what our true humanity is able to do when it has re-discovered its way to be as God made us to be. Jesus walking on the sea is another example.

Why is what Jesus did here not identified as MAGIC? What is the difference between MAGIC and a MIRACLE? **One of the ways I would sort this out is to say that a MIRACLE is something God chooses to do through me, when He wishes to do it, and for His usually inscrutable purposes.** MAGIC is what Sparrowhawk thought a “wizard” was all about before he unleashed the/his shadow – someone able to do what he wants, whenever he wants to do it, and for his own reasons.

My experience of being part of a “miracle” when working at the Fred Hutchinson Cancer Research Center in Seattle, in the summer of 1982.

WHAT IS THIS BOOK ABOUT?

What a book is “about” is first and foremost the *affect* it has on you, the reader of it. You must be able to let the Story have you.

Consider C.S. Lewis’ essay “**A Meditation in a Toolshed**” in which he articulates what for him will be one of the most essential insights about our power of Understanding anything:

LOOKING AT the beam of light; LOOKING ALONG the beam of light – “The answer is that we must never allow the rot to begin. We must, on pain of idiocy, deny from the very outset the idea that *looking at* is, by its own nature, intrinsically truer or better than *looking along*. **One must look both along and at everything.** In particular cases we shall find reason for regarding the one or the other vision as inferior. Thus *the inside vision* of rational thinking must be truer than *the outside vision* which sees only movements of the grey matter; for if the outside vision

¹ [Catholic Daily Readings](#) (Bellingham, WA: Faithlife, 2009).

were the correct one all thought (including this thought itself) would be valueless, and this is self-contradictory. You cannot have a proof that no proofs matter. On the other hand, the inside vision of the savage's dance to Nyonga may be found deceptive because we find reason to believe that crops and babies are not really affected by it. In fact, we must take each case on its merits. **But we must start with no prejudice for or against either kind of looking.** We do not know in advance whether the lover or the psychologist is giving the more correct account of love, or whether both accounts are equally correct in different ways, or whether both are equally wrong. We just have to find out. But the period of brow-beating has got to end." [C. S. Lewis, *God in the Dock*, ed. Walter Hooper (HarperOne, 1994), "Meditation in a Toolshed", pages 233–234.

My personal version of *looking at* vs *looking along* was especially during my Theology studies. Too many of my Professors knew so much *about* God (looking at), but I became convinced that very few of them actually *knew* God (looking along). I came to understand that to receive the Holy Spirit meant to be given the power, inside of our human powers of soul, ***to know God from the inside ...*** which is really the only way that God allows us to know Him. Religion goes bad, or at least become irrelevant, when it has lost its ability, or lost interest in, showing its followers how to know God from the inside – ***to know God, not just to know about God.***

And thus my decades long search to understand what Fr. Gordon Moreland, SJ had taught me as a Novice: **God can only be truly know as Subject, not as Object.**

Ursula K. Le Guin, "The Child and the Shadow" (1975) – "The great fantasies, myths, and tales are indeed like dreams: they speak *from* the unconscious *to* the unconscious, in the *language* of the unconscious - symbol and archetype. Though they use words, they work the way music does: they short-circuit verbal reasoning, and go straight to the thoughts that lie too deep to utter."

Ursula K. Le Guin, "The Child and the Shadow" (1975) – "It also seems to me that most of the great works of fantasy are about that journey; and that fantasy is the medium best suited to a description of that journey, its perils and rewards. The events of a voyage into the unconscious are not describable in the language of rational daily life: only the symbolic language of the deeper psyche will fit them without trivializing them."

ASKING

Before we continue, I want to ask those attending: "What do *you* think that the book is *about*?"

WONDERING ABOUT THE TITLE

Why is this first of the Earthsea novels called *A Wizard of Earthsea*?

Asking this, reminds us of the importance of NAMING in this and all of the novels of Earthsea. “To know the true name of a thing.”

For example: (1) It does not say *The* but *A Wizard...*, even though we are pretty sure that the book is *about* one particular Wizard; (2) It is arguable that the most important part of this story happens *before* Sparrowhawk/Ged earns his wizard’s staff, because finding a way to reconcile what he unleashed into the world, being pursued and then pursuing, and then what came to pass, is what will define essentially what Ged’s mastery is: *self-knowledge*; (3) Why does it matter, or have so prominent a notice, where Ged learns to become a wizard; i.e. *of Earthsea*? What does *place* have to do with the kind of wizard Ged became? (4) Is there another title that you judge would capture more of what this story is about? Or, if you were to give a title to the story of your own life, what would that title be, would need to include?

WIZARD – “a person skilled in using supernatural forces”. But also, “a person with a highest level of knowledge or skill in a field”. Some near antonyms for this latter definition are: apprentice, beginner, novice, an amateur.

SORCERERS & WIZARDS & MAGES

The *Oxford English Dictionary* at “**wizard**” – “A philosopher, **sage**” (from “a **wise** man”).

And as to the **-ard**” suffix in *wizard* – It appeared in Middle English in words from Old French, as *bastard*, *coward*, *mallard*, *wizard*, also in names of things, as *placard*, *standard* (flag); and became at length a living formative of English derivatives, as in *buzzard*, *drunkard*, *laggard*, *sluggard*, **with sense of ‘one who does to excess, or who does what is discreditable.’**

The *Oxford English Dictionary* at “**sage**” – “A man of profound wisdom; *esp.* one of those persons of ancient history or legend who were **traditionally famous as the wisest of mankind**; hence, one whose exceptional wisdom entitles him to a degree of veneration like that which was accorded to these. In early use sometimes with weaker sense, a wise man. The ‘seven sages of Greece’ were Thales, Solon, Periander, Cleobulus, Chilon, Bias, and Pittacus, to each of whom some wise maxim is attributed by ancient writers. The ‘seven sages of Rome’ are the personages of a romance, of Oriental origin, which was popular throughout Europe in the Middle Ages. ‘Eastern sages’: often applied in hymns (after Milton) to the ‘three Magi’.

MAGE – The *Oxford English Dictionary* at the 15th century noun “**mage**” – “A magician. More generally: **a person of exceptional wisdom and learning.**”

A later definition of “**wizard**” – “A man who is skilled in occult arts; in later use, a man who practises witchcraft (the male counterpart of *witch* n.2).”

The *Oxford English Dictionary* at the adjective “**occult**” – “Not disclosed or divulged, secret; kept secret; communicated only to the initiated. Now *rare*.” But also, “Of or relating to magic, alchemy, astrology, theosophy, or other practical arts **held to involve agencies of a secret or mysterious nature**; of the nature of such an art; dealing with or versed in such matters; magical.”

The *Oxford English Dictionary* at “**magician**” – “A person skilled in or practising magic or sorcery. In later use also: a conjuror.”

And regarding the noun “**magic**” – The use of ritual activities or observances which are **intended to influence the course of events or to manipulate the natural world**, usually involving the use of an occult or **secret body of knowledge**; sorcery, witchcraft. Also: this practice as a subject of study. **The relationships between magic, religion, and science are central to the history of the term in English.** In the Judaeo-Christian tradition, magic, and esp. *conjunction*, are regarded as falling outside the province of religion proper. **However, those areas of magic which stemmed from the Hermetic and Neoplatonic traditions were widely regarded in the medieval and early modern periods as legitimate and necessary fields of enquiry, as was much of the field of ‘natural magic’ (see sense 1b).** Subsequently, with the spread of rationalistic and scientific explanations of the natural world in the West, the status of magic has declined.

And further: “With defining adjective. **natural magic** *n.* (also †**magic natural**) *historical* magic involving the manipulation of supposed occult **properties of the natural world** (usually excluding the conjuration of personal spirits).”

The *Oxford English Dictionary* at “**mastery**” – It’s early 13th century meaning: “Superiority or ascendancy in battle or competition, or in a struggle of any kind; victory resulting in domination or subjugation; an instance of this, a victory.” And further, “An action demonstrating or involving great skill or power. **to do (also make, work, etc.) (a) mastery**: (frequently in *plural*) to perform a notable deed or wonderful feat, esp. a feat of arms; to play a trick, make mischief; to wreak havoc. *Obsolete*.” And further, “A competitive or emulative feat of strength or skill. Esp. in **to try (also play, prove, etc.) masteries**: to engage in a trial of strength or skill. *Obsolete*.” **But, further, this: “Command or comprehensive knowledge of a subject, art, or process; pre-eminent skill in a particular sphere of activity; an instance of this.”**

THE SHADOW

“One such unexpected source is **our own shadow**, *that dumping ground for all those characteristics of our personality that we disown*. As we will see later, these disowned parts are extremely valuable and cannot be disregarded. As promised of the living water, our shadow costs nothing and is immediately—and embarrassingly—ever present. **To honor and accept one’s own shadow is a profound spiritual discipline**. It is whole-making and thus holy and the most important experience of a lifetime. [Johnson, Robert A. *Owning Your Own Shadow*. HarperOne. Kindle Edition.]

In order to do a sufficient job of understanding the author’s use of this noun “shadow”, we must spend some time wondering about actual shadows, even our own shadows ... before getting metaphorical or Jungian with the word.

The example of Luna, the Hound of the House of Ganz in Portland. Luna is not yet a 1-year old pure-breed German Shepherd. For a period of time (weeks or months), Luna both noticed that she “cast” a shadow and then that she could not “catch” it or bite it or chase it off.

Who of us would notice, or care if we did, if suddenly we cast no shadow? This captures something of the truth that our “shadow” (meant in the psychological way) is something we ignore, overlook.

Do you remember when it was as a child that you noticed your shadow, that you cast a shadow? Do you remember what you thought about it? Did you play with it?

Recall how your shadow *follows* you around ... but never catching up completely. Yet, the shadow only appears (exists?) when a light bright enough shines. If a person is toward the light, the shadow “follows”; if a person is moving away from the light, he or she sees the shadow before him or her: they “pursue” it.

From Verse 3 of James Taylor, “Fire and Rain” (released 1 February 1970) –

*Been walking my mind to an easy time, my back turns toward the Sun,
Lord know when the cold wind blows it’ll turn your head around.
Well, there’s hour of time on the telephone line to talk about things to come.
Sweet dreams and Flying Machines in pieces on the ground.*²

² In an interview, James Taylor spoke of this song in this way: “Fire and Rain” has three verses. The first verse is about my reactions to the death of a friend [Susie Schnerr]. The second verse is about my arrival in this country [from London] with a monkey on my back, and “Won’t you look down upon me,” Jesus is an expression of my desperation in trying to get through the time when my body was aching and the time was at hand when I had to do it. The third verse of that song refers to my recuperation [**beating the heroin addiction**] in Austen Riggs

There are two occasions when a person apparently lacks a shadow. First, when one is in the dark, there is no shadow ... that one can perceive, because all is shadowed/lightless. Second, one stands directly under the light.

Further, it is **the opacity or density of a human body/person** that “stops” the light from passing through it, which results in the formation of a shadow.

Further, one’s shadow becomes “bigger” the closer one is to the light source. See, *Scientific American* (25 October 2018): “You need some kind of light source to generate a shadow. This can be the sun, a lamp or a flashlight. All light sources emit light waves that travel away from them. In optics, which is a special field of physics, this emitted light is modeled as a straight line called a light ray, which indicates the direction in which the light travels.... **To cast a shadow you need an object that can block light rays.** Not every object is able to do that. Some materials will let the light pass through whereas others will only block some of it. **Objects able to block all the light are called opaque and will form a shadow.** You also need a large surface such as a wall or screen on which **you can make the shadow visible....** How can you vary the size of a shadow? *The closer an object is to the light source, the larger the shadow it casts.* This is because an object closer to the source will block a larger area of the light, increasing its shadow size.”³

GED’S TASK

SELF - “The most important of all is the **Self**, which is **the archetype of the Center of the psychic person, his/her totality or wholeness.** The Center is made of the conjunction of consciousness and unconscious reached through the individuation process.”⁴

Another way of speaking of **the true self** is **the false-self** is the one that I construct myself; the true self is who God made me to be, finding who that is and laying claim to it consciously.

which lasted about five months.” The “Flying Machine in pieces on the ground” is a reference to the depression he’d been in about the demise of his band, The Flying Machine.” [Austen Riggs Center: **The Austen Riggs Center** is a psychiatric treatment facility in Stockbridge, Massachusetts. It was founded by Austen Fox Riggs in 1913 as the Stockbridge Institute for the Study and Treatment of Psychoneuroses before being renamed in honor of Austen Riggs on July 21, 1919.”]

³ See: <https://www.scientificamerican.com/article/change-the-size-of-a-shadow/>.

⁴ See: https://www.carl-jung.net/collective_unconscious.html.

To find the Self rather than to dwell solely in Roles. To dwell in a Role is to systematically short-circuit the drive towards WHOLENESS. I am struck by how comprehensively people can choose “the career”, pouring all of their powers into it, to advancement, and to the achievement of highest office ... in contrast to how little time they give to the greatest Quest: the search for the true Self.

PERSONA, EGO, SELF (Jung) – “The *persona* is *what we would like to be and how we wish to be seen by the world*. It is our psychological clothing and it mediates between our true selves and our environment just as our physical clothing presents an image to those we meet. The *ego* is what we are and know about consciously. The *shadow* is that part of us we fail to see or know.* [Johnson, Robert A.. *Owning Your Own Shadow* (pp. 3-4). HarperOne. Kindle Edition.]

I like to call these three:

The Marketable Self (persona) – strongly affected by collective consciousness
The Edited or the Looking in the Mirror Self (ego)
The Full Self, who God sees when He sees me (self)

The *Oxford English Dictionary* at “**persona**” – “An assumed character or role, *esp.* one adopted by an author in his or her writing, or by a performer.” But also, “*Psychology*. In Jungian psychology: the outer or assumed aspect of character; **a set of attitudes adopted by an individual to fit his or her perceived social role**. Contrasted with *anima*.”

THE PROBLEM OF RELIGION – Or better, it is not the Religion itself, but the people who distort what Religion is and is for. From early on, as a boy, I sensed that a lot of “going to Church” was to do with the *persona* (I knew of no such technical language); about getting congregants to conform to a collective (the Borg), about uniformity among the followers, which meant it was all about CONTROL of people. The profound sorrow of it when Religion becomes essentially about *government* (Havnor Island), losing all real contact with *awakening* of the children of God (Roke Island).

The *Oxford English Dictionary* at “**ego**” – “*Psychology*. **That part of the mind which is most conscious of self**; *spec.* in the work of Freud that part which, acted upon by both the *id* and the *super-ego* (ego-ideal), mediates with the environment.” And, further: “**ego-identity** *n. Psychology* the sense of one's identity, or self, gained from the results of self-perception and external perceptions of oneself.”

The *Oxford English Dictionary* at “**anima**” – *Psychoanalysis* – “C. G. Jung's term for: **the true inner self that is in communication with the unconscious** (as opposed to the *persona* or outer self: see *persona* n. 2b).” But also – “Chiefly *Philosophy*. The animating principle in living things, the soul; some part or aspect of the soul, *esp.* **the irrational part of the soul as distinguished from the rational mind**.”

ARCHETYPES (Jung)⁵ – According to Carl Gustav Jung (1875-1961), archetypes are patterns that repeat themselves *in the collective unconscious* of human beings. This could be in the form of dreams, stories, art, or even in myths (including religious ones), which don't seem to have cultural boundaries. These are then seen as universal and thus embody a hereditary factor of the human psyche.

ARCHETYPE - But what is the archetype according to Jung? An innate *tendency* which molds and transform the individual ego/consciousness.... It is rather *a natural tendency to shape things* than a collection of inherited contents such as images, ideas, concepts; it is a *matrix*⁶ which influences human thinking and beliefs on the ethical, moral, religious and cultural levels.... Jung talks about the archetype (also called “primordial image”) as of the biologists’ patterns of behavior (inborn behavior patterns). In short, archetypes are inborn tendencies which shape the human behavior.... **The archetype concept - Jung writes - derives from the often repeated observation that myths and universal literature stories contain well defined themes which appear every time and everywhere.** We often meet these themes in the fantasies, dreams, delirious ideas and illusions of persons living nowadays”.... **These themes are representatives of archetypes; they are based on archetypes.** They impress, influence and fascinate us (our ego). This is why we call their tremendous effect **numinous**⁷ - that is, able to arise deep and intense emotions.... Archetypes do not have a well-defined shape “but from the moment they become conscious, namely nurtured with the stuff of conscious experience.” **Basically an archetype is empty, purely formal, nothing else but a pre-shaping possibility or an innate tendency of shaping things....** We can say that archetypes resemble the instincts in that that they cannot be recognized as such until they manifest in intention or action.⁸

Ged eventually became the Archmage, the convenor and leader of the Nine Wizards of Earthsea on the Isle of Roke, through his greatest and most difficult of masteries – *self-knowledge*. One can obtain to one of the great Masteries, one of the Nine upon which Earthsea

⁵ See: <https://healthywaymag.com/psychology/carl-jung-archetypes>.

⁶ The *Oxford English Dictionary* at the 15th century noun “**matrix**” – “The womb; the uterus of a mammal. Also (in later use esp. of an oviparous vertebrate or invertebrate animal): the ovary; the part of the female reproductive tract producing or storing eggs or embryos. Now chiefly *historical*.” And, “A place or medium in which something is originated, produced, or developed; the **environment** in which a particular activity or process begins; a **point of origin and growth**.”

⁷ The *Oxford English Dictionary* at “**numinous**” – “In extended use: giving rise to a sense of the spiritually transcendent; (esp. of things in art or the natural world) evoking a heightened sense of the mystical or sublime; awe-inspiring.” But also, “*Psychology*. Relating to the experience of the divine as awesome or terrifying; designating that which governs the subject outside his or her own will.”

⁸ See: <https://www.carl-jung.net/archetypes.html>.

depends. But unless that Mastery is grounded in the greatest Mastery – *self-mastery* – the other Masteries can be distorted.

Is it possible, I asked myself, that I'm being summoned from some deep and holy place within? Am I being asked to enter a new passage in the spiritual life—the journey from false self to true self? Am I being asked to dismantle old masks and patterns and unfold a deeper, more authentic self—the one God created me to be? **Am I being compelled to disturb my inner universe in quest of the undiscovered being who clamors from within?** [Kidd, Sue Monk. *When the Heart Waits* (Plus) (p. 8). HarperOne. Kindle Edition.]

I believe, however, that in such a summons we're actually being presented with a spiritual developmental task. **We're being asked to unfold a deeper self**—what we might call the life of Christ within us. To embark on this task involves **a deep and profound movement of soul that takes us from an identification with the collective “they” to a discovery of the individual “I,” and finally, as we shall eventually see, to an embracing of the compassionate “we.”** *This task is truly one of the more precarious and mysterious pathways in the spiritual life, for how it's navigated radically affects one's alignment with oneself, with God, and with the world.* [Kidd, Sue Monk. *When the Heart Waits* (Plus) (p. 8). HarperOne. Kindle Edition.]

OGION OF RE ALBI

While he lay thus dark and dumb, the story of **the lad who wove the fog and scared off Kargish swordsmen with a mess of shadows** was told all down the Northward Vale, and in the East Forest, and high on the mountain and over the mountain even in the Great Port of Gont. So it happened that on the fifth day after the slaughter at Armouth a stranger came into Ten Alders village, a man neither young nor old, who came cloaked and bareheaded, **lightly carrying a great staff of oak** that was as tall as himself. He did not come up the course of the Ar like most people, but down, out of the forests of the higher mountainside. The village goodwives saw well that he was a wizard, and when he told them that he was a heal-all, they brought him straight to the smith's house. Sending away all but the boy's father and aunt the stranger stooped above the cot where Duny lay staring into the dark, and did no more than lay his hand on the boy's forehead and touch his lips once.... **The bronze-smith said to that stranger, “You are no common man.” “Nor will this boy be a common man,” the other answered.** “The tale of his deed with the fog has come to Re Albi, which is my home. **I have come here to give him his name, if as they say he has not yet made his passage into manhood.**” The witch whispered to the smith, “Brother, this must surely be **the Mage of Re Albi, Ogion the**

Silent, that one who tamed the earthquake—” [Guin, Ursula K. Le. *A Wizard of Earthsea* (The Earthsea Cycle Series Book 1) (pp. 15-16). Houghton Mifflin Harcourt. Kindle Edition.]

“Let him be named as soon as may be,” said the mage, **“for he needs his name.** I have other business now, but I will come back here for the day you choose. If you see fit I will take him with me when I go thereafter. And if he prove apt I will keep him as prentice, or see to it that he is schooled as fits his gifts. **For to keep dark the mind of the mageborn, that is a dangerous thing.**” [Guin, Ursula K. Le. *A Wizard of Earthsea* (The Earthsea Cycle Series Book 1) (p. 16). Houghton Mifflin Harcourt. Kindle Edition.]

On the day **the boy was thirteen years old**, a day in the early splendor of autumn while still the bright leaves are on the trees, Ogion returned to the village from his roving over Gont Mountain, and the ceremony of Passage was held. The witch took from the boy his name Duny, the name his mother had given him as a baby. Nameless and naked he walked into the cold springs of the Ar where it rises among rocks under the high cliffs. As he entered the water clouds crossed the sun’s face and great shadows slid and mingled over the water of the pool about him. He crossed to the far bank, shuddering with cold but walking slow and erect as he should through that icy, living water. **As he came to the bank Ogion, waiting, reached out his hand and clasping the boy’s arm whispered to him his true name: Ged. Thus was he given his name by one very wise in the uses of power.** [Guin, Ursula K. Le. *A Wizard of Earthsea* (The Earthsea Cycle Series Book 1) (pp. 16-17). Houghton Mifflin Harcourt. Kindle Edition.]

THE NAME “GED”

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The *Oxford English Dictionary* at “**Ged**”, noun 2 (a Proper Name), recognizes this name as a “minced form” of the noun “**god**”. It finds a late 17th century text – 1697, J. Vanbrugh *Relapse* iii. 48 “O Ged—the Devil's in you.”

The *Oxford English Dictionary* at the early Old English noun “**god**” – “A superhuman person regarded as **having power over nature and human fortunes**; a god (use in the singular usually refers to a being regarded as male (cf. goddess n.), but in the plural frequently used to refer to male and female beings collectively).”

PRIDE

“Yet Vetch was also friendly to Jasper, who had **made Ged into a fool** that first day on Roke Knoll. Ged would not forget this, nor, it seemed, would Jasper, who always spoke to him with a polite voice and a mocking smile. **Ged's pride would not be slighted or condescended to**. He swore to prove to Jasper, and to all the rest of them among whom Jasper was something of a leader, *how great his power really was*—someday. For none of them, for all their clever tricks, had saved a village by wizardry. Of none of them had Ogion written that he would be the greatest wizard of Gont. **So bolstering up his pride**, he set all his strong will on the work they gave him, the lessons and crafts and histories and skills taught by the grey-cloaked Masters of Roke, who were called the Nine.” [Guin, Ursula K. Le. *A Wizard of Earthsea* (The Earthsea Cycle Series Book 1) (p. 49). Houghton Mifflin Harcourt. Kindle Edition.]

“Ged told him, and when he was done Vetch sat pondering for a long while. Then he said, “I'll go with you, Ged.” “**No.**” “I think I will.” “No, Estarriol. This is no task or bane of yours. I began this evil course alone, I will finish it **alone**, I do not want any other to suffer from it—you least of all, you who tried to keep my hand from the evil act in the very beginning, Estarriol—” “**Pride was ever your mind's master,**” **his friend said smiling**, as if they talked of a matter of small concern to either.” [Guin, Ursula K. Le. *A Wizard of Earthsea* (The Earthsea Cycle Series Book 1) (p. 185). Houghton Mifflin Harcourt. Kindle Edition.]

L. Lemme - PRIDE: An unwarranted feeling of self-sufficiency, usually manifested by an arrogant⁹ bearing and a disregard of the worth of others. The word is used both in a religious and in an ethical sense; but the two forms of pride are closely related, since pride toward God is also directed against society, while arrogance toward one's fellows becomes arrogance toward

⁹ The *Oxford English Dictionary* at “**arrogant**” – “Of a person: having a high or inflated opinion of his or her own abilities, importance, etc.; presumptuous, excessively self-confident, or believing oneself to be superior to others.”

God. At present the word is employed chiefly in the ethical sense. In the Bible, however, where pride is contrasted with humility, it is the religious sense of the word that prevails. God hates “a haughty look” (Prov. 6:17), and in his sight all manifestations of pride are an “abomination” (Luke 16:15). In the New Testament the Old-Testament contrast between pride and humility is made the basis of the distinction between Pharisaical piety and true religion. While humility is that feeling of dependence which necessarily accompanies faith and love toward God, pride is that self-assurance, or self-righteousness, which prevents one from feeling the need of the grace of God in Jesus Christ. Considered ethically, pride consists in self-exaltation, with correlative depreciation of others. Aside from moral and religious pride there is social pride, which, when combined with benevolence, becomes condescension. In the religious field the worst form of pride is intellectual pride, which carries with it the danger of hypocrisy (Luke 18:11–14). Since the normal religious consciousness includes absolute trust in God, while pride is characterized by trust in one’s own powers, it is evident that pride is an obstacle to salvation. The transition from the sinful state to the state of grace is possible only in the experience of absolute dependence upon God, and of utter powerlessness to save oneself. From its very nature, faith excludes pride. However, pride persists in Christian life as a blot and a sign of disease.¹⁰

C.S. Lewis, *Mere Christianity* - “According to Christian teachers, the essential vice, the utmost evil, is **Pride**. Unchastity, anger, greed, drunkenness, and all that are mere fleabites in comparison: it was through Pride that the devil became the devil: Pride leads to every other vice: it is **the complete anti-God state of mind....** Now what you want to get clear is that ***Pride is essentially competitive—is competitive by its very nature—while the other vices are competitive only, so to speak, by accident. Pride gets no pleasure out of having something, only out of having more of it than the next man....*** We must not think Pride is something God forbids because He is offended at it, or that Humility is something He demands as due to His own dignity—as if God Himself was proud. **He [God] is not in the least worried about His dignity.** The point is, *He wants you to know Him: wants to give you Himself.* And He and you are two things of such a kind that if you really get into any kind of touch with Him you will, in fact, be humble—**delightedly humble, feeling the infinite relief of having for once got rid of all the silly nonsense about your own dignity which has made you restless and unhappy all your life. He is trying to make you humble in order to make this moment possible: trying to take off a lot of silly, ugly, fancy-dress in which we have all got ourselves up and are strutting about like the little idiots we are.** I wish I had got a bit further with humility myself: if I had, I could probably tell you more about the relief, the comfort, of taking the fancy-dress off—**getting rid of the false self**, with all its “Look at me” and “Aren’t I a good boy?” and all its

¹⁰ Samuel Macauley Jackson, ed., *The New Schaff-Herzog Encyclopedia of Religious Knowledge: Embracing Biblical, Historical, Doctrinal, and Practical Theology and Biblical, Theological, and Ecclesiastical Biography from the Earliest Times to the Present Day* (New York; London: Funk & Wagnalls, 1908–1914), 246.

posing and posturing. To get even near it, even for a moment, is like a drink of cold water to a man in a desert.¹¹

PRIDE – the *Oxford Dictionary of the Christian Church* - The first of the *seven deadly sins, being **the inordinate love of one's own excellence**. It is traditionally believed to have been the sin of the angels and the first man, and is denounced as a vice particularly repugnant to God throughout the OT and NT (e.g. Prov. 16:18; 1 Pet. 5:5).¹²

PRIDE. The emphasis placed on pride, and its converse humility, is a distinctive feature of biblical religion, unparalleled in other religious or ethical systems. Rebellious pride, which refuses to depend on God and be subject to him, but attributes to self the honour due to him, figures as the very root and essence of sin.... We may say with Aquinas that pride was first revealed when Lucifer attempted to set his throne on high in proud **independence of God** (Is. 14:12–14). The fallen devil (Lk. 10:18) instilled the craving to be as gods into Adam and Eve (Gn. 3:5), with the result that man's entire nature was infected with pride through the Fall (*cf.* Rom. 1:21–23). **The 'condemnation of the devil' is associated with pride in 1 Tim. 3:6 (*cf.* 'the snare of the devil' in 1 Tim. 3:7; 2 Tim. 2:26); pride was his undoing and remains the prime means by which he brings about the undoing of men and women.** Hence we find a sustained condemnation of human arrogance throughout the OT, especially in the Psalms and Wisdom Literature.... **Greek teaching during the four last centuries BC was at variance with Judaism in regarding pride as a virtue and humility as despicable.** Aristotle's 'great-souled man' had a profound regard for his own excellence; to underestimate it would have stamped him as mean-spirited. Similarly, the Stoic sage asserted his own moral independence and equality with Zeus. Insolence (*hybris*), however, is a deep source of moral evil in the Greek tragedy (*cf., e.g.,* the *Antigone* of Sophocles).... **The Christian ethic consciously rejected Greek thought in favour of the OT outlook. Humility was accorded supreme excellence** when Christ pronounced himself 'gentle and lowly in heart' (Mt. 11:29). Conversely, pride (*hyperēphania*) was placed on a list of defiling vices proceeding from the evil heart of man (Mk. 7:22).¹³

POWER AND EXISTENCE

¹¹ C. S. Lewis, *Words to Live by: A Guide for the Merely Christian*, ed. Paul F. Ford, Adobe Digital Edition. (HarperCollins e-books, 2009), 235–236.

¹² F. L. Cross and Elizabeth A. Livingstone, eds., *The Oxford Dictionary of the Christian Church* (Oxford; New York: Oxford University Press, 2005), 1333.

¹³ D. H. Tongue, "Pride," ed. D. R. W. Wood et al., *New Bible Dictionary* (Leicester, England; Downers Grove, IL: InterVarsity Press, 1996), 955.

Ged, when he was younger, understood the power of wizards to be one could wield, and as he wished to wield it, rather than a power that a true wizard does not wield but serves.

But to understand this, a true wizard must be brought to the understanding of the importance of his *existence* in relation to the existence of everything else.

ATTACHMENTS

I think of “attachments” in the spiritual life as desires for particular things that have gained *the power to own us* who desire those things. This is a complex matter, because as René Girard taught, our desires are mimetic. So, desires that come to possess us need to be analyzed in relation to the *model* (Girard’s term for that which catalyzes the desire in us: what he or she desires ... which I then desire for myself in this mimetic way) that is the source of our desiring. In other words, we can become “bewitched” or “enchanted” by the Model, who in his or her power to make us desire what he or she – the Model – desires comes to possess us.

“The world is full of sorrow. The root of sorrow is attachment. The uprooting of sorrow means the uprooting, the dropping of attachments. You know, there are desires on whose fulfillment my happiness does not depend. In fact, you’ve got lots of desires on whose fulfillment your happiness does not depend. Or else you’d be climbing walls; you’d be nervous wrecks. We, all of us, have two types of desires. We’ve got some desires—we desire all kinds of things, and gee, we’re happy to get them, and when we don’t get them, it’s okay, too bad. We’re not unhappy. But we’ve got other desires—good Lord, if we don’t get them, we’re going to be miserable. That’s what I mean by an attachment. Where do you think all conflicts come from? Attachments. Where do you think greed comes from? Attachments. Where do you think loneliness comes from? Attachments. Where do you think emptiness comes from? You got it, same cause. Where do you think fears come from? Attachments. No attachment, no fear. Ever thought of that? No attachment, no fear. “We’ll take your life.” “Go right ahead. No attachment to life. Happy to live, happy to let go.” [Mello, Anthony De. *Rediscovering Life: Awaken to Reality* (2012), pp. 37-38. The Crown Publishing Group. Kindle Edition.]

A SEVENTH SON

“His father, the bronze-smith of the village, was a grim unspeaking man, and since **Duny’s six brothers were older than he by many years** and went one by one from home to farm the land or sail the sea or work as smith in other towns of the Northward Vale, there was no one to bring the child up in tenderness. He grew wild, a thriving weed, a tall, quick boy, loud and proud and full of temper.” [Guin, Ursula K. Le. *A Wizard of Earthsea* (The Earthsea Cycle Series Book 1) (p. 2). Houghton Mifflin Harcourt. Kindle Edition.]

Encyclopedia.com entry at “**Seventh Son**” – “It has long been believed in Europe and the United States that a seventh son is especially lucky or gifted with occult powers, and that the seventh son of a seventh son has **healing powers**. In Scotland, the seventh daughter of a seventh daughter was said to have the gift of second sight (prophetic vision). In Ireland, the saliva of a seventh son was said to have healing properties. However, in Romanian folklore, a seventh child was believed to be fated to become a vampire.”

Oxford Reference Online at “Seventh Son” – “From the 16th century onwards, a **seventh son (or, more rarely, seventh daughter) was widely thought to have psychic powers, usually as a healer, but sometimes as a dowser or fortune-teller**; even more powerful was one whose father (or mother) was also a seventh son (or daughter) (Opie and Tatem, 1989: 146–7; Roud, 2003: 398–400).”

RECOGNITION OF POWER AN ENJOYABLE

This is subtle but dangerous thing. A person can learn to enjoy power and lose touch with what that for the sake of which that power was given him or her. We are not meant to enjoy power; we are meant to enjoy being able to exercise it for the sake of making happen what is good for others. In his youth, Duny loved the feeling of being powerful, but of course had no idea what it was for.

“This was Duny’s first step on the way he was to follow all his life, the way of magery, the way that led him at last to hunt a shadow over land and sea to the lightless coasts of death’s kingdom. But in those first steps along the way, it seemed a broad, bright road. [Guin, Ursula K. Le. *A Wizard of Earthsea* (The Earthsea Cycle Series Book 1) (pp. 5-6). Houghton Mifflin Harcourt. Kindle Edition.]

