

*MSND* Chart  
 English 305/640  
 Dr. Fike

This chart places the tripartite movement in *MSND* in the context of similar patterns in literature and elsewhere. The problems in the first column are worked out in the second column so that return to the original setting in the third column reflects transformation.

<i>MSND</i>	<u>Athens</u>	<u>Woods</u>	<u>Athens</u>
	sun/day order separation law (4.1.152) father/duke reason city male wasteland father conscious mind	moon chaos transition license aunt (1.1.157) imagination “green world” female eroticism lovers unconscious mind	night is ordered reorder reincorporation harmony duke both city male marital sexuality husband & wife unconsc. integrated
Aristotle	beginning	middle	end
Dante	hell	purgatory	paradise (Dante’s psyche transforms)
Milton	paradise	fall	paradise regained (the Fall is overcome)
Greater Romantic Lyric	here/now	there/then	here/now (speaker has a new attitude)
Blake	Innocence	Experience	Organized Innocence (person realizes life’s harshness but does not despair)
Freud	superego	id	ego (person reconciles competing claims by morality and pleasure)
Jung	Ego	confrontation w/ unconscious	Self/individuation (person makes the unconscious conscious)
Campbell	departure	encounter	return

*MSND* Passages

ENGL 640

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HERMIA:

Help me, Lysander, help me! Do thy best

To pluck this crawling serpent from my breast!

Ay me, for pity! What a dream was here!

Lysander, look how I do quake with fear.

Methought a serpent ate my heart away,

And you sat smiling at his cruel prey. (2.2.151-56)

OBERON:

There sleeps Titania sometime of the night,

Lulled in these flowers with dances and delight;

And there the snake throws her enameled skin,

Weed wide enough to wrap a fairy in. (2.1.253-56)

FIRST FAIRY:

You spotted snakes with double tongue,

Thorny hedgehogs, be not seen;

Newts and blindworms, do no wrong;

Come not near our Fairy Queen. (2.2.9-12)

THESEUS:

The poet's eye, in a fine frenzy rolling,  
Doth glance from heaven to earth, from earth to heaven;  
And as imagination bodies forth  
The forms of things unknown, the poet's pen  
Turns them to shapes and gives to airy nothing  
A local habitation and a name. (5.1.12-17)

BOTTOM:

The eye of man hath not heard, the ear of man hath not seen, man's hand is not able to taste, his tongue to conceive, nor his heart of report, what my dream was. I will get Peter Quince to write a ballad of this dream. It shall be called "Bottom's Dream" because it hath no bottom....  
(4.1.209-17)

ST. PAUL:

What no eye hath seen, nor ear heard, nor the heart of man conceived, what God has prepared for those who love him. (I Corinthians 2:9)

ST. PAUL:

I know a man in Christ who fourteen years ago was caught up to the third heaven--whether in the body or out of the body I do not know, God knows. And I know that this man was caught up into Paradise--whether in the body or out of the body I do not know, God knows--and he heard things that cannot be told, which man may not utter. (II Corinthians 12:2-4)

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Edmund Spenser, *The Faerie Queene* I.iv.37-39:

*Hippolytus* a iolly huntsman was,  
That wont in charet chace the foming Bore;  
He all his Peeres in beautie did surpas,  
But Ladies loue as losse of time forbore:  
His wanton stepdame loued him the more,  
But when she saw her offred sweets refused  
Her loue she turnd to hate, and him before  
His father fierce of treason false accused,  
And with her gealous termes his open eares abused.

Who all in rage his Sea-god syre besought,  
Some cursed vengeance on his sonne to cast:  
From surging gulf two monsters straight were brought,  
With dread whereof his chasing steedes aghast,  
Both charet swift and huntsman ouercast.  
His goodly corps on ragged cliffs yrent,  
Was quite dismembred, and his members chast  
Scattered on euery mountaine, as he went,  
That of *Hippolytus* was left no monument.

His cruell stepdame seeing what was donne,  
Her wicked dayes with wretched knife did end,  
In death auowing th'innocence of her sonne.  
Which hearing his rash Syre, began to rend  
His haire, and hastie tongue, that did offend:  
Tho gathering vp the relicks of his smart  
By *Dianes* meanes, who was *Hippolyts* frend,  
Them brought to *Æsculape*, that by his art  
Did heale them all againe, and ioyned euery part.