from moving towards the destination. In order to overcome this barrier, man has to seek God’s mercy and obtain forgiveness of sins. After having reached this milestone in the spiritual journey, man has to come across yet another obstacle which is called suffering. Many people tend to grow despondent and discontinue their journey as soon as they come across this obstacle. But man can surmount this obstacle by way of meditating upon the attributes of God, which will empower him to go ahead in his journey without any difficulties.

Chapter 2

2. Dynamics of Sin

Anyone who reads the novels of Graham Greene cannot avoid the feeling that Greene is obsessed with the concept of sin which is one of the vital components of his novels. In literature only a few writers have dealt with sin which has brought about a tremendous impact on man’s life. Obviously they have touched upon theological concerns in their writings. The novels of Greene are so captivating that readers find them highly interesting since they deal with the theme of sin. Aror in his book *Graham Greene’s The Heart of the Matter* says, “Greene has been more at ease with, or successful in portraying his sinful characters like the whiskey priest, Scobie and Sarah Miles than his saints or noble ones”(49). David Pryce – Jones in his book *Graham Greene* says, “The strength of Greene’s writing as a novelist who is a Catholic comes from his obsession with man’s burden of sin”(101). The reason is that the only thing that destroys the happiness of man is sin about which man should develop awareness.

In the beginning it was because of sin that man lost the Paradise where he was leading a blissful life. Sin not only caused man to lose the transcendental joy of the Garden of Eden but also created a wall of division between God and man. In order to understand the concept of sin, it
is quiet appropriate to refer to the second chapter of Genesis in *The Old Testament* where the fall of man is depicted. Milton also has given a portrait of that scene in the *Paradise Lost book IX*. Being influenced by the eloquent speech of Satan, Eve’s attention is drawn towards the forbidden fruit and she reacts as follows:

“Great are thy virtues, doubtless, best of fruits,

Though kept from man, and worthy to be admired,

Whose taste, too long forborne, at first assay

Gave elocution to the mute, and taught

The tongue not made for speech to speak thy praise” (PL IX 745 – 749).

Greene also catches the attention of the readers with an action-packed account of the sinful deeds. By doing so, he wants to project that every man is susceptible to sin. The main reason why he talks about sin over and over again in his works is to make the readers understand that it is the sinners who need Saviour not the saints. In the Gospel according to St. Matthew Jesus tells, “It is not the healthy who need a doctor but the sick”(Matt. 9:12).

God has a penchant for giving complete deliverance to a sinner from the bondage of his sins. In order to reveal this truth Greene has purposely reserved a slot for sin and sinners in his novels. In some way or other every sinner in his novels eventually realizes the need for seeking God and obtains His mercy.

Prior to projecting his protagonists who are sinners to the core, as recipients of God’s mercy, he exhibits the power of sin which is operating in man. It is interesting to note that Greene paints even the Clergy men as those who are easily influenced by the sinful pleasures. In
this regard, he wants to show the fact that every man born in this world is bound to be under the influence of the sin no matter how pious he is. In order to substantiate this, one can cite the example of the Whisky Priest in *The Power and the Glory*. He has been depicted as a man who receiving a divine call to serve God. As a mark of complete surrender to God’s will, he preaches the good news in Mexico where religion has been abolished after a revolution. The priests in Mexico have been prohibited from indulging in religious activities. If they are found to be preaching the gospel, they would be severely punished. Being scared of the punishment, many priests flee to other countries in order to save themselves from being executed. But as for the Whisky Priest, he stays in Mexico with a great deal of determination to serve God. Such a great man of God, who has a burning desire to serve the Almighty in a State where there is religious persecution, is easily enticed by the sinful pleasure. Not being able to suppress his carnal desires, he gets entangled in the web of adultery.

By means of this episode Greene reinforces the truth that no man is absolutely upright. The words of Apostle Paul echo in the book of *Romans* “All have sinned and fall short of the glory of God”(Romans 3:23). The Psalmist is also emphatic in saying, “God looks down from heaven on the sons of men to see if there is any who understand, any who seek God. Everyone has turned away, they have together become corrupt; there is no one who does good not even one”(Ps. 53:2 – 3).

Of all heroes of faith in *The Bible* David was one who had an intimate relationship with God. This great man of God too succumbed to biological temptations and thereby he committed the most abominable sin in the sight of God. Thus sin, the sin has caused a major havoc in the life of many godly men down through the ages. It implies the fact that sin has an adverse influence on man from which no one can flee away. Greene wants to depict man’s helplessness
in succumbing to sinful desires. He strongly supports the Biblical truth that man is a sinner not because he chooses to sin, but because he has a sinful instinct deep within himself. Man has an inborn instinct to be carried away by the sinful pleasures which appear to be fascinating.

Maria Couto, in her *Graham Greene: on the Frontier* says, “Greene’s vision of fallen man is not pessimistic. In externalizing the concept of original sin Greene creates a world that is dark and despairing, from whose depths emerges the redemptive power of love”(66).

Despite the fact that sin defiles man, it paves the way for him to be worthy of obtaining God’s mercy. If Paradise had not been lost, John Milton would not have written *Paradise Regained*. God’s love can best be explained only by means of a talk about sin. This truth can further be ascertained by the words uttered by the apostle Paul in *Romans*. He says, “Where sin increased, grace increased all the more, so that, just as sin reigned in death, so also grace might reign through righteousness to bring eternal life through Jesus Christ our Lord”(Romans 5: 20 - 21)

In order to make the readers behold the boundless mercy of God, Greene has given many roles to play in his novels for his protagonists, who are unpardonable sinners. In his opinion, God’s love for sinners is more than His love for those who are righteous. The apostle Paul in I Timothy says, “Here is a trustworthy that deserves full acceptance: Christ Jesus came into the world to save sinners”(I Tim. 1:15). Greene’s view also conforms to that of Paul’s in terms of God’s love for sinners. It can be substantiated by quoting a statement made by Walter Allen in *Tradition and Dreams* says, “The sinner seems nearer to God, more likely to receive the visitation of grace, than the innocent humanitarian” (226).
The first reason why Greene deals with sin is to draw the attention of the readers to the fact that besides God no one is righteous. The second reason is to show the readers that as long as a man lives in this world, he is bound to have a conflict with his sinful instinct. While living in this world man has to choose between good and evil.

Greene gives an access to the readers to get an insight into the spiritual conflict that takes place in the lives of his protagonists. All his novels enable the readers to understand that God did not create human being as a machine that had no will of its own. Man has been created with a free will to choose between the good and the evil. He can either choose to worship God and shun evil or worship evil and succumb to sinful pleasures.

In *The Heart of the Matter* when Father Rank says to Scobie, “You must avoid seeing her. Is it possible?”(HM 244), the latter shakes his head. In the episode of this novel one can easily get a glimpse of the inner conflict taking place in the life of Scobie. On the one hand, his inner mind exhorts him to give up his adulterous relationship with Helen and cling on to his wife. On the other hand he does not want to give up Helen. Ultimately, Scobie finds it very difficult to abandon his illegitimate relationship with Helen. In *The End of the Affair*, Sarah makes a resolution that she will put an end to her illicit relationship with Bendrix. She says in her prayer to God, “I will give him up forever, only let him be alive”(EA 9). Her prayer request reaches God and a miracle takes place. Bendrix does not die in the bomb raid just as she pleaded with God. Now she encounters a conflict as to whether she should put an end to her relationship with Bendrix once for all or she should continue to enjoy her courtship with him. But in the end, she makes it a point to be firm in her resolution in getting rid of her adulterous relationship with Bendrix. Thus, Greene makes the readers comprehend the truth that man is bound to wrestle with his sinful instinct as long as he lives in this world.
Since Greene deals with sin from the Biblical perspective, it is appropriate to study its meaning in the light of the Bible. According to the *New Testament* sin is a failure to obey any law or to break any law of God. The first epistle of John says, “Everyone who sins break the law; in fact, sin is lawlessness” (I John 3:4). The greatest punishment that God gives to a sinner is to carry the sense of guilt with him. In the *Pilgrim’s Progress*, John Bunyan says, “I saw a man clothed with rags, standing in a certain place, with his face from his own house, a book in his hand and a great burden upon his back” (9).

Here, the word ‘burden’ symbolically stands for his guilt that comes on account of his sin. When a man sins, a heavy burden of guilt is laid upon him. Just like the protagonist Christian in *The Pilgrim’s Progress*, many of Greene’s protagonists are presented as if they are carrying the burden of sin at their back. For instance, the Whisky Priest, while becoming aware of his heavy load of sin, prays to God saying, “I have committed fornication. Damn me, I deserve it” (PG 197).

Scobie in *The Heart of the Matter* is haunted by his guilty feelings that he has developed an extra-marital affair with Helen while his wife is still alive. He is not able to pray and confess his sins because he does not want to put an end to his relationship with Helen. Towards the end of the novel, he prays to God saying, “I know what I’m doing. I am not pleading for mercy. I am going to damn myself” (HM 289). Here too the burden of sin is a heavy burden on the shoulders of Scobie. Like Christian in *The Pilgrim’s Progress* and the Whisky Priest in *The Power and the Glory*, Scobie never prays to God to get himself free from the bondage of sin. This is the key to his damnation. Sarah in *The End of the Affair* is an unfaithful wife to Henry Miles. She commits adultery with Bendrix. But her husband is a man of integrity. He always remains a faithful husband to her. He loves no other woman than his wife. One day Sarah asks him casually, “Have
you ever had an affair with a Secretary?” (EA 104). He replies that he has never had with anybody else. On hearing this she is overcome with excessive guilt. The possible feeling she would have felt deep within herself was ‘How unfaithful I am to my faithful husband!’ It keeps pricking her.

David says, “I know my transgressions, and my sin is always before me”(Ps. 51:3). Until a man gets reconciled with God by virtue of confessing his sins, the sins committed by him will keep on appearing before him like a nightmare. But the moment a man confesses his sins and leaves them, he finds a deliverance from sin. The main reason why people are fascinated by sin is that it gives momentary pleasure. Greene asserts that Satan uses sin as a device to trap people so as to make them sinners. David Pryce-Jones in his book Graham Greene says, “The nature of sin is a trap for human beings” (36). Greene wants to propagate in the minds of the readers that man will find himself in a deplorable condition if he succumbs to his carnal desires. Sin may give a momentary pleasure that lasts for a short span of time. At the same it will also make one’s life miserable and cause him to experience untold agony. The apostle Paul says in Romans, “The wages of sin is death” (Romans 6:23).

Pope Gregory the Great, at the end of the sixth Century divided all sins under seven head. He said that every sin that a man commits can be classified under any one of the seven categories. He named the sins: pride, anger, envy, impurity, gluttony, slothfulness and avarice. They have been called down through the ages “The Seven Deadly Sins”. These sins are nowhere collectively mentioned in a single passage in the novels of Greene. Yet, they are all condemned separately in many places either literally or symbolically. These sins also became the themes of poets. The scheme of Dante’s Purgatory follows the order of the seven deadly sins. They are also discussed fully in Chaucer’s Parson’s Tale and in Christopher Marlowe’s Doctor Faustus.
Francis X. Connolly in his article titled *Inside Modern Man: The Spiritual Adventures of Graham Greene* says, “Greene has not neglected any of the Ten Commandments or any of the seven deadly sins” (19). It is apparent that Greene deals with sin from biblical perspective. The first of the seven deadly sins is pride. It naturally comes first – for as the readers read in the book of Proverbs “Pride goes before destruction, a haughty spirit before a fall” (Prov. 16:18). Pride is thus the mental and moral condition that precedes almost all other sins. All sins are selfishness in some form or other and pride consists essentially in self-esteem delighting in the thought of one’s own superiority over his fellow man. The Scripture says, “The Lord detests all the proud of heart. Be sure of this: They will not go unpunished” (Prov. 16:5).

Pride may take various forms, but it all emanates from the haughty human heart. Pride may be spiritual, intellectual, material or social. The most repugnant of this fault is spiritual pride. It is this pride that caused Lucifer to fall. This is where sin actually began. Lucifer had a sense of pride as recorded in Isaiah “I will ascend above the tops of the clouds; I will make myself like the most High” (Isa. 14:14). It was the pride of his heart that was the first sin ever committed in the Universe. When a man, like Lucifer, begins to feel that he is self-contained and self-sufficient, he is on a wrong path.

Spiritual pride develops in a man when he trusts in his own virtue rather than the grace of God. It induces in him contempt for others. Scobie in *The Heart of the Matter* belongs to this category. Despite the fact that he is a man of infallible character, there has been decay in his life. His downfall does not take place overnight but it occurs bit by bit. In the beginning of the novel he is called “Scobie the Just” (HM 11). But in course of time, his being upright gradually diminishes. He precedes damnation through certain acts of his that are chiefly impelled by his sense of pity. While he takes a loan to send his wife to South Africa, who is depressed about
their daughter’s death, should have informed his chief about it. But he fails to do so. Graham C. Jones in his article *Comparative Literature Vol. 21* says, “There is an element of pride in Scobie’s pity. The fact is that he distrusts God, doubting His capacity to tend to His creatures”(142). Here the point that Graham. C. Jones makes is that Scobie’s trust in his self-righteousness is stronger than his trust in God. Scobie is of the opinion that he is better than other human being and so he can tackle any situation with his own might. His pride about his self-righteousness has forbidden him from putting his trust in God who provides everything to man. When Father Rank asks him to give up Helen and reconcile with God, his mind does not prompt him to do so. Since he is not ready to humble himself, his life ends up without any hope. The Scripture says: “God opposes the proud but gives grace to the humble”(Jas. 4:6). Whoever is not willing to humble himself before God, is sure to have a hopeless end in their life.

Another form of pride is intellectual pride. *The Bible* says, “Knowledge puffs but love builds up. The man who thinks he knows something does not yet know as he ought to know” (I Cor. 8: 1-2). This kind of faith manifests itself in arrogance towards the oppressed. It forgets that one’s mental abilities are given by God and that the knowledge one attains is largely the labour of others. The lieutenant is an atheist who is very proud of his being skeptical about religion. He reckons that he is a highly intellectual person. His philosophy of rationalism causes him to utter blasphemous words before the people of Mexico. He said, “You’re fools if you still believe what the priests tell you. What has God ever done for you?” (PG 69). Greene throws much light on the lieutenant’s arrogance. It infuriates him to think that there are still people in the state who believe in a loving and merciful God. Being a fanatical supporter of his ideology, he condemns church and the believers. The greatest flaw in his character is that he is unwilling to stoop down and believe in God with child-like faith, putting aside his rational thinking.
Still another manifestation of pride is the pride of material things. In material pride, self is enthroned instead of God. Secondly things are exalted to a place of first importance, and life gets out of balance. Material pride tends to make a man covetous. When the readers catch a glimpse of Doctor Fischer, in *The Bomb Party*, one can discern that he is a lover of money by leaps and bounds. Alfred Jones, the narrator of the novel, testifies to the fact that Doctor Fischer has an extremely strong desire for accumulating money and he is very proud about his being rich. He says, “Anna-Luise and her millionaire father inhabited a great white mansion in the classical style by the lake-side at Versoix outside Geneva” *(BP 9)*. The words of the narrator enable the readers to visualize how rich he is. His lust for money has blinded him to the truth that human relationship is more important than riches and has made him very proud. In the beginning of the novel, the narrator says, “It was not for his money that I detested Doctor Fischer. I hated him for his pride, his contempt of the entire world, and his cruelty. He loved no one, not even his daughter” *(BP 9-10)*. Being the lover of Anna-Luise, who is the daughter of Doctor Fischer, Jones is able to give a vivid picture on the latter’s characteristic features. His pride about his wealth has caused him to be self-centered. It is his pride that prompts him to cause the death of his wife. Here Greene gives a word of caution to the readers that being proud of one’s wealth will deprive of a man’s good traits and will make him inhumane who does not love anybody in the world except his own self. It is painful to note that Doctor Fischer is not even able to love his own daughter who is his blood relation, because of his pride that springs from his excessive wealth.

His pride causes his daughter Anna-Luise to develop a strong hatred upon him. At this juncture the readers can understand the fact that Doctor Fischer is proud to the core. It is evident in a conversation that takes place between Jones and Anna-Luise. It runs as follows: “Do you
hate your father?’ I asked Anna-Luise after, had told her all the events of that day, beginning with my lunch with the Spanish confectioner.

‘I don’t like him’. She added, ‘Yes, I think I do hate him’.

‘Why?’

‘He made my mother miserable’.

‘How?’

‘It was his pride. His infernal pride’ she told me how her mother loved music, which her father hated—there was no doubt at all of that hatred’(BP 3).

It is quite obvious that Anna-Luise’s mother was interested in music, especially in Mozart. She used to have an intimate relationship with poorly paid clerks by the name of Steiner. The two met quiet frequently because of their common interest in Mozart. But Doctor Fischer could not approve of the friendly relationship that flourished between them. Being money-minded and proud of his status, he can have no aesthetic tastes. He even suspected that his wife was carrying on an affair with Steiner. In order to avoid unseemly developments, he gave a bribe of fifty thousand francs to a man called Kips and got him to dismiss Steiner. Having been left alone, Fischer’s wife died broken-hearted.

It is apparent that the relationship between Anna’s mother and Steiner is absolutely based on like-mindedness in music. So it is a healthy relationship. The narrator says, “There was no sex between them—Anna-Luise was sure of that, it was not a question of fidelity” (BP 38). At this point of time Greene wants to draw the attention of the readers to the fact that being proud of one’s riches will make one worse than a beast. Doctor Fischer neither fears God nor regards men. When a man is proud of his financial status like Doctor Fischer, there is no way he can think
about God or moral values. Such a man will become spiritually blind and remain devoid of any human values.

The Scripture vehemently attacks those who are proud in their hearts. Such people can no way experience the peace of God that transcends all understanding. In other words, they cannot get an access to spiritual enlightenment that comes from an intimate relationship with God. Pride and spiritual experience cannot go hand in hand with each year. Pride is the greatest sin that God seemingly hates most.

The second of the seven deadly sins is anger. It is one of man’s most devastating sins. This is one sin in which everyone under the sun is capable of committing. Anger breeds remorse in the heart, discord in the home, and bitterness in the community and confusion in the state. Homes are often destroyed by excessive anger. Business relations are often shattered by fits of violent temper when reason gives way to venomous wrath. Friendships are often broken by the keen knife of indignation, which is sharpened by the whetstone of anger.

Some of the episodes in the novels of Greene manifest how cruel anger is. One of the major concerns of Greene is to caution the readers concerning the destructive power of anger. Despite the fact that Greene does not literally condemn those who get anger, one can say emphatically that he attacks them figuratively. In *Brighton Rock*, Greene shows the continuing importance of the biblical truth that anger is not a healthy trait and it will lead men only to evil. In the very beginning of the novel the reader can understand that Fred Hale is exceedingly frightened at the prospect of being murdered. It is he who was instrumental in murdering Kite. Thus, says the opening line of the novel, “Hale knew they meant to murder him before he had been in Brighton three hours”(*BR 5*). First Hale murders Kite, who is the leader of a mob.
Thereafter, Pinkie becomes the leader of the gang and murders Fred Hale. Thus, a series of murders take place in this novel. The primary reason for this is anger. When a man allows himself to be under the influence of anger, it will lead him to such an extent as to kill others. Anger induces a man to take revenge upon others. Despite being a tender young chap, Pinkie becomes instrumental in causing blood-shed in the novel because of anger, which is indeed a destructive force. After having murdered Hale, Pinkie intends to hide the truth regarding his act of murder. But a young waitress called Rose is an eyewitness for Hale’s death. On knowing this, Pinkie is terribly angry with her and makes a device to silence her. He wins her heart and marries her. “I don’t want any lose talk. Only marriage, he said with feigned anger, ‘will do for me. We got to be married properly’”(BR 141). He does so with an intention of destroying her at a later stage. Towards the end of the novel, Pinkie persuades Rose to commit suicide along with him. His plan is that when she is about to commit suicide, he would escape cunningly.

In this novel Greene depicts anger as a heinous sin which reveals the animal nature of man. Although Rose loves Pinkie with all her heart and remains a faithful wife, he is not able to reciprocate. All through the novel Pinkie is angry with her. The intensity of his anger gets revealed while Rose listens to Pinkie’s voice recorded in the tape. Pinkie is not able to love anybody except his position. Greene wants to caution the readers that anger can shatter one’s family to the core. It is even scientifically proved that when any human emotion is over-stimulated, excessive amounts of adrenal are supplied by nature to replenish the emotional drain on man’s systems. The person with a violent tempers uses up this surplus supply of energy to feed the flames of his passion rather than to contain it. Anger is a strong emotion that causes a man to commit murder. The first murder in the human history is recorded in Genesis. “And while they were in the field, Cain attacked his brother Abel and killed him”. (Gen. 4:8). It is obvious
that Cain killed his own brother Abel because he was angry. Greene is of the view that of a man does not suppress his anger, it may lead him to such an extent as to commit murder, for it has the power to devastate, mutilate and destroy. It kindles the fire of passion, fans the flame of envy and leaves the soul barren and desolate.

The third of the seven deadly sins is envy. Envy and jealousy can make or split human relationships and cause murders. Envy can shrink one’s circle of friends and dwarfs one’s soul. Job says, “Resentment kills a fool and envy slays the simple” (Job 5:2). Envy is not a defensive weapon- it is an offensive instrument used in spiritual ambush. In The End of the Affair, Greene gives a vivid picture about the destructive power of envy. Maurice Bendrix the narrator of the novel testifies to the joy of Henry and Sarah’s wedded life. Because of his envy he says, “I had the cold-blooded intention of picking the brain of a civil servant’s wife” (EA 10). It is brought to the notice of the readers that Henry is an important assistant secretary in the ministry of pensions. He and his wife Sarah are leading a happy marital life. At this juncture a novelist called Bendrix befriends them. First he pretends to be one of their family friends. But later, being jealous of their happy wedded life, he entices Sarah, the wife of Henry. All through the novel he is referred to as a man in the highest form of envy. Bendrix is also jealous of Henry and Sarah. He symbolically represents Satan because it is he who has played wreck with the life of Henry and Sarah. Just like Satan deceived Eve so Bendrix captivates her with his soothing words. Having been deceived by Bendrix, Sarah yields herself to him. Thus, she continues to have an extra-marital affair with him for a few days. When there is a transformation in her character and she resolves to put an end to her affair, Bendrix is not able to tolerate this. It becomes quite apparent that she has become a lover of God now. Afterwards, she never allows him to have intimacy with herself.
Sarah’s spiritual experience with God and her resolution to do away her relationship with
Bendrix makes him suspect that she loves somebody else. Therefore, he has now become highly
jealous of her. In order to find out the secret lover of Sarah he even appoints a spy called Parkis.
He does so purely because of his envy. At first he could not tolerate Sarah’s being affectionate
towards her husband. Now he is not able to bear the very idea Sarah’s being a staunch believer in
God. Greene wants to proclaim to his readers that envy makes a man self-centered. A man who
is jealous cannot tolerate his fellowman being happy. Neither can he maintain a cordial
relationship with others. Kulshrestha in her book *Graham Greene: The Novelist* says, “Bendrix is
certainly a nasty character: his malice affects his relations with others in the novel, Henry, Sarah,
Parkis, Waterbury and Smythe”(115). She further says, “Bendrix passion made him suspicious,
jealous and mistrustful. He tormented Sarah with his fears”(116). It is interesting to note that
Bendrix himself frankly admits that he is jealous. He says, “I am a jealous man- it seems stupid
to write these words in what is, I suppose, a long record of jealousy of Henry, jealousy of Sarah,
and jealousy of that other whom Mr. Parkis was so maladroitly pursuing”(EA 54). His jealousy
makes himself a detestable character. It is no exaggeration to compare him with Lucifer who
fought with God because of his envy.

When a man is under the influence of envy he cannot have any spiritual experience with
God, for it is an ungodly character. Greene cautions the readers by exhorting them that envy
should be done away with because it takes joy, happiness and contentment out of living. It is
impossible to know serenity and contentment as long as jealousy is in one’s heart. One can find
that the lives of many people are filled with bitterness, hardness, frustration, confusion and even
physical ailments as a direct result of jealousy. It causes all types of physical disorders because
of the nervous tension that it brings on.
Another important thing that Greene wants the readers to learn from *The End of the Affair* is that envy isolates one from fellowship with God. If a man has envy in his heart he cannot be received into fellowship with God. Moreover, envy isolates one from one’s fellow men. The envious man is destined to live alone. Bendrix is not able to maintain a cordial relationship with anybody because of envy rooted deep within. Envy has made his life so miserable that he is not able to experience God’s love as Sarah did. Towards the end of the novel, he leads a lonely life with nobody around him. As a result of being under the influence of envy one will find oneself in a state of complete frustration.

The fourth of the seven deadly sins is impurity. The sin of impurity at the outset does not appear ugly and venomous. It comes in the guise of beauty, symmetry, and desirability. There is nothing repulsive about it. Lust is the twin sister of adultery. Greene’s novels show how the sin of adultery brings about a lot of chaos and confusion in man’s life. The seventh commandment of *The Bible* is “You shall not commit adultery” (Exod. 20:14).

God hates this sin of adultery. It has caused nations to fall. It has over and over again ruined the sanctity of the home. It has hindered the health and development of the personality of thousands. It has paved the way for countless divorce courts. Impurity is one of the most revolting of sins because it twists and distorts one of God’s most precious gifts to man-human love and drags it down to the level of the feast. Marriage is a sacrament ordained by God. When a man and a woman join together in marriage, there arises a healthy and harmonious relationship. If any one of the two develops an extra-marital affair, the whole family is shattered into pieces. Greene depicts the sin of immorality as one of the hell’s keenest weapons for the destruction of souls.
Greene cautions the readers that sexual temptation is too powerful for a man to resist. He makes the reader comprehend the fact that no one is too holy to be affected by carnal desires. One must be vigilant all the time and keep oneself away from all sorts of impurities. In *The Heart of the Matter*, Scobie, the protagonist of the novel is morally upright. He is known for being just in each and sphere of his life. He is even called “Scobie the Just” (HM 11). In this righteous man’s life some unpleasant circumstances lead him to his downfall. It so happens that his daughter dies at a tender age. It is a great blow to his family. Louise, his wife, is exceedingly depressed about her daughter’s death. She is of a nervous temperament and suffers from fits of depression. In order to change herself from the depressed state of her mind, she desires to go to South Africa for a change. This is where Scobie’s downfall starts from. St. Paul in his first epistle to Corinthians advises the married couple: “Do not deprive each other except by mutual consent and for a time so that you may devote yourself to prayer. Then come together again so that Satan will not tempt you because of your lack of self control” (I Cor. 7:5).

It is after Louise has departed to South Africa that Scobie develops an adulterous relationship with a young widow called Helen. It is a big mistake that Scobie goes to Helen’s room when she is alone. “She (Helen) put her arm in his and watched the door with her mouth a little open as though she were out of breath. He (Scobie) had the sense of an animal which had been chased to its hole. She stood pressed against him with her hand on his side. They kissed each other” (EA 173). Here, Greene, as St. Paul shows that it is possible for a man to have sexual allure in the absence of his wife. When they stay together there is little margin for error. But if they depart from each other even for a short span of time Satan will make use of this opportunity to destroy the marital bliss of the couple by defiling their purity. Scobie yields to sexual temptations after Louise leaves him. Greene’s indirect exhortation to the readers is that married
couple should remain loyal to each other without giving room for any relationship outside marriage. To keep one’s married life pure and holy one has to live in harmony with one’s life partner.

Another important thing that Greene wants the readers to know is that no one should become complacent about his or her moral standard. According to St. Paul every man should be cautious about the decay in his moral life, which is probable at anytime. He says, “If you think you are standing firm, be careful that you don’t fall” (I Cor. 10:12). ‘Scobie the Just’, bit by bit declines in his moral life because he is too confident of his righteousness. The point that Greene makes here in The Heart of the Matter is that however pious a man is, he should never be complacent about his being morally upright. Peter Mudford in his book Graham Greene says, “Scobie’s desire to think well of himself is gradually eroded by his laws of integrity as a husband” (32).

Kulshrestha in her book Graham Greene: The Novelist says, “It is his moral superiority to his environment that causes, ironically enough, his downfall” (97). The starting point of his downfall is the day when he meets Helen. Being romantically inclined towards her, he throws away his integrity to the air. His wife’s absence is an added advantage for him to carry on his illegal relationship. When a man becomes mastered by sin, it is inescapable for him to come out of its grip. Jesus says, “Everyman who sins is a slave to sin” (John 8:34). It is evident in the life of Scobie. When Scobie’s wife Louise cordially invites him to the church to confess his sins, he is not willing to give up his illicit relationship with Helen, for he has become a slave to his sinful pleasures. Even when Father Rank advises him to get rid of his immorality and come to God by way of confession, his heart is not moved to do so. Neither the affectionate words of Louise nor Father Rank’s advice could persuade him to turn away from his evil way.
As a result of being under the bondage of the sin of adultery, Scobie loses his peace of mind. He is not able to give up Helen once for all. On the other hand, he cannot desert Louise, for she is his affectionate wife. Since he is not ready to stoop down to confess his sins and repent of them, he is constantly under the grip of guilty conscience. Eventually, he intends to commit suicide believing that he will get an eternal deliverance from his mental agony. Scobie has made a series of entries on his diary as to how he lost his peace of mind because of his extra-marital affair with Helen. One of the entries in his diary runs as follows:

“Slept very badly.

Bad night,

Sleeplessness continues”(HM 285).

Here Greene shows that a man who gets entangled in an extra-marital affair can never lead a peaceful life. Any relationship outside marriage will ruin his married life by leaps and bounds and let him live in a confused state of mind. Down through the ages a large number of couple has failed to be loyal to each other in their wedded life. As a result, their blissful married life has been shattered into pieces. The lives of many people in the modern age conform to Scobie. They long to gratify their carnal desires by having an adulterous relationship. When they do so they invite trouble upon themselves. The sin of adultery may appear to give pleasure for a while. But its consequences will be too painful to bear. It destroys the harmonious relationship of the married couple and causes guilty conscience and separation from God.

In The Power and the Glory, the Whisky priest, the protagonist of the novel, believes that God has ordained him to carry out religious work in the Mexican state. Here religion is abolished after a revolution. As soon as a totalitarian government is established, the priests have been
outlawed. Therefore, many priests have fled to other countries to save themselves from being executed. But the Whisky priest remains in the state with a great deal of determination. He carries out his pastoral work clandestinely. Despite the fact that he is a priest, he is a sinful man to the core. Besides being an addict to whisky he has an adulterous relationship with a woman called Maria. As a result of committing adultery with Maria the priest causes her to give birth to an illegitimate child called Brigitta. St. Paul in *Timothy* lists the qualifications of a God’s minister who gets involved in mission work. He says, “He must above reproach, temperate, self-controlled, respectable and given to drunkenness” (I Tim. 3:2-3).

According to St. Paul, a man who comes forward to serve God, must suppress his carnal desires and make every possible effort to be different from ordinary men. To put in a nut-shell, a servant of God should be a man of good virtues and capable of guiding others to experience the peace of God. But as for the Whisky priest, he is least bothered about his personal holiness. He does not remain a genuine priest and so he cannot afford to lead others in the path of God. Christ says in *Luke*: “Can a blind man lead a blind man? Will they not both fall into a pit?” (Luke 6:39).

The priest is hypocritical in each and every sphere of his life. When he commits adultery with Maria it is as if he puts coals of fire on himself. It’s quite obvious that the whisky priest has destroyed himself by way of committing adultery. James says, “After desire has conceived, it gives birth to sin, when it is full-grown, it gives birth to death” (Jas. 1:15). It is true that the whisky priest’s lust has given birth to sin. The daughter born to him through illegal means symbolically stands for the fruit of his sin. Whenever he sees his daughter he is reminded of his own sin. Kulshrestha in her book *Graham Greene: The Novelist* says, “The whisky priest has lain with Maria who bore him a child. The fleeting passion has left a legacy of mortal sin” (79).
Wherever he goes, he carries the sense of guilt with himself. His conscience keeps testifying to the fact that he has committed the sin of adultery which is an abomination in the sight of God.

After having yielded to his carnal desires he is not able to minister to the needs of his flock with a clear conscience. Although he has a passion to stand firm in his commitment to be a priest, he is not able to win any soul. As the readers go through the novel, they can nowhere find any man experiencing the love of God through the ministry of the Whisky priest. Although Greene depicts the Whisky priest as a recipient of God’s mercy in the end of the novel, he has made it pretty clear that a man who has defiled himself with the sin of adultery is bound to reap its consequences. In the last stage when the Whisky priest is inside the prison, he laments about his failure to do anything for the expansion of God’s kingdom. The scene goes on as follows: “Tears poured down his face: he was not at the moment afraid of damnation even the fear of pain was in the background. He felt only an immense disappointment because he had to go to God empty-handed, with nothing done at all” (PG 199).

These lines provide the readers with ample proof that Greene believes in God’s judgment after one’s death. It is his strong conviction that every man is accountable to God. His thought conforms to the words of John, the apostle recorded in Revelation. He says, “Let him who does wrong continue to do wrong; let him who is vile continue to be vile; let him who does right continue to do right, and let him who is holy continue to be holy. Behold, I am coming soon! My reward is with me, and I will give to everyone according to what he has done” (Rev. 22:11-12).

If the Whisky priest had remained pure and holy without defiling his body with the sin of adultery, he could have achieved great things for God. Thousands of sinners would have
understood God’s love through his preaching. Transformation would have taken place in the lives of a great multitude of people living in Mexico.

Since he could not lead a witnessing Christian life, he failed to make a lasting impact on the people around him. No one can become a priest on his own unless he has a call from above. Having received a heavenly call to be a priest, he has failed to be loyal to God. Here Greene points out how the sin of adultery destroys God’s plan regarding a man whom He has chosen as an instrument to carry out His work. In the opening chapter the attention of the readers is drawn towards the priest who has a burning desire to serve God where there is religious persecution. Everybody tends to believe that he is a hero of faith. But the moment he gives room for adultery, his downfall has started. It reminds the readers of the words uttered by Solomon. “The evil deeds of a wicked man ensnare him; the cords of sin hold him fast. He will die for lack of discipline, led astray by his own great folly” (Prov. 5:22-23).

The next person to commit the sin of adultery is Sarah Miles in *The End of the Affair*. She is the wife of a civil servant called Henry Miles. Bendrix entices her with his soothing words and wins her hands. One can find that at the initial stage, Bendrix projects himself as a well wisher of the Miles. But inwardly he has a lustful look at Sarah. He admits the fact that he is the great admirer of Sarah. He says, “All I noticed about her that first time was her beauty and her happiness and her way of touching people with her hands, as though she love them” (EA 25).

The manner in which Sarah Miles moves with people attracts him and so he longs to keep her under his grip. She has already told him that she has read his books. In his prelude to his fascination towards her he says, “I liked her at once because she has read my books” (EA 25). In the beginning, Sarah just develops a friendly relationship with Bendrix because he is an
eminent novelist. Her eyes are blinded to know that he would cause her to yield to his desires at the later stage. Bendrix symbolically stands for Satan. His primary aim is to separate Sarah from her husband Henry and own her as his sexual mate. Kulshrestha in her book *Graham Greene: The Novelist* says, “Demon worked in him and he was the devil’s disciple”[118].

It is Greene’s objective that the readers must comprehend Satan’s strategy to make people fall into the sin of adultery. In the Garden of Eden, it was he who persuaded Eve to eat the fruit of the forbidden tree. The adulterous relationship between Bendrix and Sarah reminds the readers of the fact that no one in the world gets entangled in the web of adultery in a twinkling of an eye. Instead the manner of yielding into temptation is a continuous process. If Sarah had discerned the real intention of Bendrix beforehand, she would not have maintained any sort of intimacy with him. In the initial stage, she starts liking him just because he happens to be a famous novelist. Moreover, he projects his image as though he is a well-wisher of their family. St. Paul says, “Satan himself masquerades as an angel of light”(II Cor. 11:14).

It is quite apparent that Bendrix too is a deceiver. Having been deceived by Bendrix, Sarah has developed an illegal affair with him. Her husband is pure and holy in terms of morality. He has never had an affair with anybody else. Instead of being grateful to his faithfulness, she becomes an unfaithful wife. To make the matter worse, she has sex with Bendrix in her house itself whenever her husband is away. According to Greene, there is no greater sin in the world than to be disloyal to one’s partner in terms of sexual relationship. Having sex outside the marriage is the detestable sin in the sight of God. Giving a little bit of room for extra-marital affair will destroy the blissful married life of people. The greatest blunder in the character of Sarah is that she has not been cautious about Bendrix’s malice. St.
Peter says, “Be self controlled and alert. Your enemy the devil prowls around like a roaring lion looking for someone to devour”(I Peter 5:8).

Whenever Bendrix phones Sarah, it does not occur to her that he is an embodiment of evil intending to ruin her family life. Bendrix himself asserts that devil dwells in him. He says, “I have known so intimately the way that demon works in my imagination” (EA 59). If she had not entertained Bendrix’s phone calls, she would have kept the sanctity of her married life. When Satan appeared before Eve in the Garden of Eden and makes an attempt to deceive her with his soothing words, instead of turning a deaf ear to him, she listens to his words with a great deal of interest. In the same way, when Bendrix makes a plan to woo her, instead of nipping it in the bud itself, she gives him room for seducing her. Greene wants his readers to discern the truth that unless one resists the sexual temptation in the very beginning, one cannot avoid succumbing to it. James says, “Resist the devil, and he will flee from you”(Jas. 4:7). The readers can never find Sarah as one who resists Bendrix. Instead, she has been depicted as one who takes great pleasure in being seduced by him. Greene wants to make it pretty clear that Satan cannot make a man fall in his moral life unless the latter gives room for the former.

Another important thing which Greene wants to highlight is that sex is divinely ordained and also its sanctity must be preserved with a great deal of diligence. It is a wonderful thing between a man and woman that can lead to a joyful, spiritual and spiritual intimacy within marriage. Greene asserts that God designed sex to be a beautiful part of a marriage relationship. Any sexual relationship outside marriage cannot give joy to those who get indulged in it. They might enjoy momentary pleasure but at the same time it will cause them to face pain and agony. It is quite evident in the life of Scobie, the Whisky priest and Sarah. None of these three characters enjoys happiness because they long to gratify their carnal desire which is against
God’s law. In *The Heart of the Matter*, Scobie is of the view that his sexual relationship with Helen will provide him with pleasure. Since his wife Louise is far away from him, he reckons that he can do whatever he feels like. But his expectation does not come true. His illegal sex with Helen brings him a great deal of pain. It is his sin of adultery that leads him to commit suicide. If he had not committed adultery with Helen, he would have led a peaceful and contented life with his wife. Moreover, he would not have committed suicide. Sarah Miles in *The End of the Affair*, Scobie in *The Heart of the Matter*, and the Whisky priest in *The Power and the Glory* have invariably invited trouble upon themselves by committing the sin of adultery. It is no exaggeration to state that one’s sexual behaviour is like taking fire to one’s bosom so as to burn oneself. Immorality has such a destructive force which the readers must be aware of.

The fifth of the seven deadly sins is Gluttony. It is a sin because it is a physical expression of the philosophy of materialism. It laughs at righteous restraint and scorns temperance and decency. It cries, “Let us eat and drink for tomorrow we die” (I Cor. 15:32). It makes no room for God and has no consideration for eternity. It lives for the present, and its philosophy is, “You live only once, so live it up”. Whether a man eats too much or drinks and defiles his body it is a sin of gluttony. It harms the body, dulls the mind and soul. King Solomon says, “Do not join those who drink too much wine or gorge themselves on meat, for drunkards and gluttons become poor and drowsiness clothes them in drags” (Prov. 23:20-21).

The priest in *The Power and the Glory* is branded as the whisky priest since he is ignominiously addicted to drinking brandy. When the dentist Mr. Tench meets him on the bank of the river he tells him that he has some brandy. It looks strange that in spite of the prohibition in force the priest has brandy with him. When he is in the house of Mr. Fellows, he demands for a little brandy. Mr. Fellows is stunned to hear it. He is greatly surprised to see the priest longing
to drink brandy. When he arrives at the village of Maria, one can find him desiring to have some brandy. He feels happy when Maria offers some of it which she has kept safe for him. Moreover, he seeks brandy in the capital city through a beggar. Thus, the priest’s habit of drinking brandy is a blot on his character.

According to St. Paul, a man who gets involved in mission should not defile himself with liquor. He says, “A servant of God must be blameless not given to drunkenness” (Tit. 1:7). Instead of bringing glory to God the whisky priest brings disgrace. God detests drunkenness. There is no way a drunkard can be a useful vessel to God in spreading the fragrance of His love to the people of the world.

The sixth of the seven deadly sins is sloth. It is the destroyer of opportunity and the murderer of souls. It kills stealthily and silently. In the parable of the talents given by Jesus, one can read not only of the reward of the faithful servant, but of the judgment of the slothful servant. His judgment for doing nothing was as great as the judgment of those that had committed adultery and murder. The Gospel according to St. Matthew records His sentence: “You wicked and slothful servants… take the talent from him and give it to the one who has ten talents….. throw that worthless servant outside into the darkness, where there will be weeping and gnashing of teeth” (Matt. 25:26-30). The unprofitable servant had done no outward wrong he simply was too slothful to carry out the responsibility which had been assigned to him. His sin was the sin of slothfulness, the sin of doing nothing.

In *The power and the Glory*, it is obvious that the Whisky priest has wasted his time and his entire life without doing anything for God. While being inside the prison he cries, ’what an impossible fellow I am, he thought, and how useless. I have done nothing for anybody” (PG 199).
The life of the Whisky priest symbolically stands for the slothful servant whose life is recorded in Matthew. Despite the fact that he remains firm in his commitment to be a priest, he has not accomplished anything for God. It is because of his slothfulness that he has got entangled himself in the sin of adultery.

The last of the seven deadly sins is avarice. Avarice is the parent of more evil than all other sins. St. Paul says, ‘The love of money is the root of all kinds of evil. Some people, eager for money, have wandered from the faith and pierced themselves with many grievances’ (1Tim. 6: 10). Greene wants his readers to get an insight into life that money cannot satisfy a hungry soul. Woodrow Kroll in his Ten Pearls of Wisdom from Ecclesiastes says, “Money never made a man happy yet, nor will it. There is nothing in its nature to produce happiness. The more a man has, the more he wants. Instead of it filling a vacuum, it makes one. If it satisfies one want, it doubles and triples that want another way”(27). Greene anticipates his readers to have a sense of realization that since man has been created in the image of God, God alone can give him complete satisfaction. There is no way money or wealth can quench the spiritual thirst of his soul. Today the modern man is prepared to do anything to accumulate wealth without knowing the fact that it cannot stay with him forever and bestow eternal satisfaction on him.

In The Bomb Party Greene depicts how people have an insatiable thirst for wealth. Doctor Fischer invites some of his fellow man such as Richard Deane, Kips, and Monsieur Belmont to a party. The opening chapter of this novel says, “Doctor Fischer ruled them all as a man might rule a donkey with a whip in one hand and a carrot in the other. They were very well lined themselves, but how they enjoyed the carrots. It was only for the carrots that they put up with his abominable parties at which they were always first humiliated”(BP 10).
The guests who shamelessly attend Fischer’s parties keep focused on getting his costly gifts without minding his humiliating treatment. At this point of time Greene makes it known to the readers that people have a tendency to do anything in order to get wealth. Just as men around Doctor Fischer flock to him to get his costly gifts, so the people of the contemporary world keep their eyes fixed on riches.

*The Bible* teaches that greed is idolatry. A piece of silver can be held so close to one’s eyes that one cannot see the sun, and the love of money can fill one’s heart that God will be crowded out. In this age of materialism the consuming passion for material gain has made millions forget the words of Christ in the Gospel according to St. Mark: “What good is it for a man to gain the whole world, yet forfeit his soul?” (Mark 8:36). Greene draws the attention of the readers to the fact that men of today are so bent on making money that do not have time for God and spiritual exercise.

Doctor Fischer in *The Bomb Party* is a powerful business magnate. He is the owner of a company producing and marketing a tooth paste called Dentophil bouquet which is advertised as fighting infections caused by eating too many chocolates. Since he gets a massive amount of gain out of his business, he becomes money-minded to the core. He lives in a palatial house. Being the owner of a huge property he does not regard anybody. It is pitiable to note that he does not even love his wife and daughter. Here, in this novel Greene highlights some of the characteristic features of a man who worships money as demigod. In order to substantiate his claims, he projects Doctor Fischer as a man who is spiritually blind, considering money as the only criterion for a happy life. Such a man cannot have any values in his life. When Jones, his son-in-law, goes to Fischer’s house to meet him, the former is made to wait in the hall by an insolent attendant
who says that Fischer is ill and cannot meet anybody. It shows the real picture of Fischer. It is an epitome of a man who is obsessed with the thought pertaining to money.

In the first page of the novel, Greene makes a statement that the story of the novel came to him on the eve of Christmas. It is an occasion where one commemorates the gift of God’s only son who was sent into the world to save the people from their sins. In John one can read; “God so loved the world that He gave His one and only son that whoever believes in Him shall not perish but have eternal life” (John 3:16). Remembering God’s gift of sending His son into the world to save the people is the hallmark of Christmas. Christmas means God’s love of giving Himself to man. But as for Doctor Fischer, he never gives. Rather, he is a self-centered man, aiming at accumulating money by leaps and bounds. He is a lover of himself. Being crazy after money he cannot maintain a good cordial relationship with anybody. When Jones meets him in his house the latter says, “Sit down, Jones, he said without rising or putting out a hand. It was more of a command than an invitation” (BP 26).

Here one can visualize how hard he is. He is not able to receive a man who has come to his house to meet him with warmth of love. When Jones expresses his desire to marry Anna, Fischer is least concerned about it. He says coolly, “It’s no affair of mine” (BP 27). The first point that Greene highlights in this episode is that mercenary man cannot have any concern even for his blood relations. The second important thing about the avaricious man is that he cannot have an aesthetic appreciation of any art. His wife has a great deal of interest in Mozart’s symphonies. He does not understand Mozart and feels himself shut out of her sphere. He heartlessly gets her friend Steiner dismissed from service. As a result, the broken-hearted wife of Fischer wills herself to die. This is a great havoc wrought by the money-minded Fischer.
When his daughter Anna dies in an accident, he does not grieve. It is the highest form of the indifference of a man who counts money as the most important thing in this world. Without being moved by his daughter’s death, he plans how to win over Jones by bequeathing to him Anna’s money which was written in the will that it should be handed over to her by her mother. Greene’s primary aim is that the readers should refrain themselves from being crazy after money. The life of Doctor Fischer conforms to the man in the parable of the rich fool.

“The ground of a certain rich man produced a good crop. He thought to himself, what shall I do? I have no place to store my crops. Then he said, ‘This is what I will do. I will tear down my barns and build bigger ones, and there I will store all my grain and my goods and I’ll say to myself, ‘you have plenty of good things laid up for many years. Take life easy; eat, drink and be merry’. But God said to him, ‘you fool! this very night your life will be demanded from you. Then who will get what you have prepared for yourself? This is how it will be with everyone who stores up things for himself’ (Luke 12:16-21). The rich fool never thought about his spiritual need. Instead, he put his heart and soul into his effort for accumulating wealth. It never occurred to him that his wealth would not come with him at the time of his death for, he was spiritually sterile. Similarly Doctor Fischer places his hope on money. It is his strong conviction that his money will stay with him eternally. The tooth paste called Dentophil bouquet which is his own product enables him to have an enormous amount of profit. As his profit increases he does not regard anybody. Since his desire for wealth has blinded him he has become a self-centered man devoid of any concern for others. Towards the end of the novel, he realizes his folly. His guilty conscience leads him to commit suicide by shooting himself.

The episode of this novel depicts the materialistic attitude of people living in the modern age. A man who worships money cannot have any spiritual values. Such a man’s life will end up
on a sad note. St. Paul says, “But godliness with contentment is great gain. For we brought nothing into the world, and we can take nothing out of it. People who want to get rich fall into temptation and a trap and into many foolish and harmful desires that pledge men into ruin and destruction” (I Tim. 6:6-8).

Greene gives a clarion call to the readers to realize that people who are rich in this world should never be arrogant nor put their trust in wealth which is so uncertain. Instead, they should put their hope in God who richly provides man with everything for his enjoyment. Judas, driven by avarice, betrayed Jesus for thirty pieces of silver but found out that life was not worth living without Him. Throwing the tarnished silver at the feet of the greedy men with whom he had made a poor bargain, he went out and hanged himself. A man who gives room for avarice is sure to face a pathetic end as in the case of Judas. Cedric Watts in his book *A Preface to Greene* says, “Mestizo in *The Power and The Glory* symbolically represents Judas who betrayed Jesus” (181).

Mestizo knows pretty well that a reward of seven hundred pesos has been declared on his priest’s head. Therefore, he intends to betray him by making a subtle plan. He tells the priest that the American gangster for whom the police had been searching had got wounded by a police bullet and is now dying. The American gangster now needs the priest to make confession. The priest knows very well Mestizo is laying a trap for him in order to get the prize money. But he feels that it is his duty to hear confession of a dying man. So he gets ready to accompany Mestizo. When he reaches the American gangster, he finds him dying, but the fellow would not confess. However, the priest is satisfied that he has done his duty. When the priest is kneeling by the side of the American gangster he is caught by the lieutenant.
It is Mestizo’s extreme desire for money that prompts him to betray the priest to the lieutenant. Here, Greene highlights how the love of money poisons one’s mind to such an extent as to let one act cruelly against others. Mestizo’s act of betrayal is a perfect example of how people are ready to do anything for the sake of money. The love of money ruins human relationship and forbids one to have any desire for spiritual values.

Greene is of the view that where there is money-mindedness there is spiritual barrenness. Christ said in the Gospel according to St. Matthew, “Because of the increase of wickedness, the love of most will grow cold” (Matt. 24:12). The wickedness refers to avarice. The prophetic words of Christ imply the fact that the excessive desire of money has an effect to break families and human relationships. When people lose interest in spiritual matters, they automatically develop a desire for materialism. When that happens, there will be a wall of division between human relationships. In Mark Christ says, “Brother will betray brother to death, and father his child. Children will rebel against their parents and have them put to death” (Mark 13:12).

The main reason for lack of harmony in human relationship is attaching too much of importance to money rather than to the things pertaining to spiritual life. If a man gives primary importance to money, there will not be a love relationship in his family at all. Instead, there will be chaos and confusion. Doctor Fischer is the perfect example for it.

*The Bomb Party* makes the readers grasp the fact that money can no way quench the spiritual thirst of man. Thus, the novels of Greene vividly portray the seven deadly sins and give the readers a word of caution not to get entangled in them. Moreover he shows that the seven deadly sins are the obstacles that restrain men from having any interest in spiritual matters.
In addition to touching upon the aspects of the seven deadly sins, Greene talks about some other sins as well. In *Brighton Rock* Greene shows the sin of backsliding. Pinkie, while being a young chap, enters into an agreement with God that he would become a priest and serve God. Despite the fact that he has studied in a seminary, his spiritual zeal diminishes when days pass by. Getting rid of his involvement in spiritual activities, he becomes a leader of a small group of criminals. In the first chapter of part II in *Brighton Rock* when Rose enquires about his past life, Pinkie reveals the fact that he was in a choir and an active participant in church activities. “I was in the choir, the boy confided and suddenly he began to sing softly in his spoilt boy’s voice; Agnes Dei qui tollis peccata mundi, dona nobis pacem” (BR 53). In Revelation God says to church in Ephesus: “You have forsaken your first love”(Rev. 2:4).

It means that people of the church do not love God as much as they did in the past. Similarly Pinkie also has given up his love for God and started loving things pertaining to worldly game. Rose too is a pious Christian but after marrying Pinkie, she becomes least interested in spiritual activities. She does not even go to the church. She is prepared to commit any sin in order to please Pinkie. She gives utmost priority to Pinkie in each and every sphere of her life. Very often she would notice people coming back from seven-thirty service but she never has a desire to worship God with the company of those people. The following lines depict the spiritual decay in the life of Rose. “People coming back from the seven-thirty mass, people on the way to eight-thirty Matins- she watches them in dark in their dark clothes like a spy. She didn’t envy them and she didn’t despise them; they had their salvation and she had Pinkie and damnation”(BR 196).

Kulshrestha in her book *Graham Greene: The novelist* says, “Rose has a selfless desire to commit any sin and accept damnation for the sake of Pinkie”(66). The point that Greene projects
here is that Rose loves Pinkie more than she loves God. In order to please him she renounces her commitment to lead a God fearing life. Instead of persuading Pinkie to be a devoted Christian she imitates his sinful life. It is obviously the key to her downfall. Prior to marrying Pinkie, Rose was a pious Christian. But after marrying him she has chosen to walk hand in hand with Pinkie through the path of sin. In *Hebrews* one can read that God is displeased with a man who goes back to his sinful deeds. “My righteous one will live by faith. And if he shrinks back I will not be pleased with him”(Heb. 10:38). Both Pinkie and Rose give up their former pious Christian life and stopped leading a life that is pleasing in the sight of God.

Ida in *The Brighton Rock* represents the sin of self-righteousness. Although she makes an earnest effort to catch hold of the one who killed Hale, and tries to establish justice, she does not have an iota of faith in God. Instead of believing in God for salvation she believes in her self-righteousness. Here, Greene wants to highlight the truth that a person who has holier-than-thou attitude cannot be a recipient of God’s mercy. A sinner is better than a self-righteous man. Kulshrestha pens a similar idea in her book *Graham Greene: The novelist* that, “We are persuaded to believe that Pinkie is a better human being than Ida with her sentimentality and bourgeois ethics”(70). In *A Burnt-out Case* Greene shows self-righteous complacency of Rycker. Maria Couto in her book *Graham Greene: On the Frontier* says, “Rycker symbolically stands for a Pharisee”(86). Being very proud of his righteousness, he ill-treats his wife. Christ shows the real characteristic features of the Pharisee in *Luke*: “Two men went up to the temple to pray, one a Pharisee and the other a tax collector. The Pharisee stood up and prayed about himself: ‘God I thank you that I am not like other men- robbers, evildoers, adulterers – or even like this tax collector. I fast twice a week and give a tenth of all I get”(Luke 18:10-12). The parable told
by Christ enables the readers to get a clear picture of who a Pharisee is. Such a man is always boastful of his self-righteousness and never thinks about God’s grace.

In *Brighton Rock* Pinkie takes the concept of marriage in a light-hearted manner. He has completely forgotten the fact that marriage is not of human origin but it is God who has devised this scheme so as to carry out this plan regarding human life. In the Gospel according to St. Matthew Christ says, “At the beginning the Creator made them male and female, and said, ‘for this reason a man will leave his father and mother and be united to his wife and the two will become one flesh’”(Matt. 19:4-5).

David Meengs in his book *God’s Counsel on Marriage* says, “It was God who coined the word marriage, husband, wife, bridegroom and the bride. It was sinful man who distorted the beauty and good theology in the meaning of these words. Understanding these words and putting them into practice will build a biblical marriage and honour God. The result will be a blessed marriage”(7).

A Christian marriage is a covenant of companionship where there is a loving relationship in a union between God, a man and a woman who are committed to each other for a life time. But as for Pinkie, he does not regard marriage as a sacrament. In his marriage there is no room for God. His marriage with Rose is not based on love. Instead, it is based on his evil plan to seal her mouth so that she would not disclose the truth concerning the sin of murder committed by him. Since it is a fake marriage, it does not take place in the church. Kulsherstha in her book *Graham Greene: The novelist* is of the opinion that “as they have married outside the church, they feel bound by a compact of mortal sin”(66). Since Pinkie marries Rose with a wrong motive he is a sinner in the sight of God.
Being a highly pious woman, it is not appropriate for Rose to marry Pinkie who is ungodly to the core. St. Paul says in II Corinthians: “Do not be yoked together with unbelievers. For what do righteousness and wickedness have in common? Or what fellowship can light have with darkness? What harmony is there between Christ and Belial? What does a believer have in common with an unbeliever?” (II Cor. 7:14-15). On the one hand Greene depicts Pinkie as a man who profanes marriage which is a sacrament ordained by God. In the beginning, after having created Adam “the Lord God said, ‘It is not good for the man to be alone. I will make a helper suitable for him’” (Gen. 2:18).

It is an irrefutable truth that when a man and a woman join together in marriage God is pleased with them, for it is His divine plan. Since Pinkie despises the real meaning of marriage he marries Rose outside the church. It implies the fact that he does not intend to live with her forever with an objective of establishing a happy family. Obviously he is an embodiment of evil planning to marry Rose for his selfish motives. His intention gives the readers a clear picture about his spoiling God’s plan concerning marriage.

On the other hand Greene shows how Rose has ruined herself by agreeing to marry an unbeliever. When a believer chooses to marry an unbeliever, life becomes a hell for her or for him. There cannot be oneness of spirit between them. In Deuteronomy God has strictly warned His people against marrying the ungodly. He says, “Do not give intermarry with them. Do not give your daughters to their sons or take their daughters for your sons, for they will turn your sons away from following me to serve other gods” (Deut. 7:3-4). King Solomon disobeyed the commandment of God and married many ungodly women. As a result, he too became a wicked person in the sight of God. In I Kings one can read that “As Solomon grew old, his wives turned his heart after other gods, and his heart was not fully devoted to the Lord his God” (I Kings 11:4).
Since he became a wicked man God was angry with him. Similarly, Rose becomes an ungodly woman after marrying Pinkie. Her spiritual zeal has completely diminished after marrying him. One can find that she loves Pinkie more than she loves God. Pinkie matters more to her than all pleasures in the world. Since she is spiritually barren, she gets trapped by Pinkie’s evil device and marries him. It is only at the last stage that she comes to understand that Pinkie’s love for her is not genuine and his heart is full of hatred towards her. Soon after Pinkie’s death, she happens to notice a record that Pinkie had left. It serves as an eye opener for her to comprehend that he had married her with malice aforethought. The point that Greene makes here is that a godly man should never marry an ungodly woman. Otherwise, he or she is bound to reap the consequences. Just as Rose suffered because of marrying an ungodly man, so everybody, who does not realize the magnitude of the problem of marrying an unbeliever, is sure to face its immediate aftermath. Greene projects Rose as a woman who fell a victim to Pinkie’s evil plan of persuading her to make a fake suicide pact. It is pathetic that she experienced the joy of marriage not even once in her life. The main reason for it is that she made a wrong choice in marrying an ungodly man.

Another sin that Greene talks about is suicide. Death is inevitable in everyone’s life. Everyone born in this world is bound to die some day. God has fixed a certain period of life time for all. In Ecclesiastes one can read “There is a time to be born and a time to die” (Eccles. 3:2). But, the act of killing oneself deliberately is unacceptable in God’s sight and it is one of the greatest sins which God is not pleased with. Ecclesiastes says, “Do not be over wicked, and do not be a fool - Why die before your time” (Eccles. 7:17).

When a person commits suicide, he does things against the will of God and God’s plan regarding his own life and becomes a recipient of damnation. Such a man is of the opinion that
suicide can give him eternal rest from his wretched life. But it is not true. If he wants to have eternal peace he has to put his trust in God and lead a god-fearing life. Eventually, when he dies, his soul will go to God, the creator of mankind and will experience the peace beyond all understanding. Greene himself once planned to commit suicide to do away his miserable life. When he was searching for peace Father Trollope guided him to experience God’s love. From that day onwards his life underwent a dramatic change.

Greene knows pretty well that if he had committed suicide and if Father Trollope had not led him into a spiritual experience, he would have died without any hope in his life. It really would have been a great loss to his soul. Therefore, he wants to caution the readers against the act of committing suicide. As a result of being overwhelmed with a deep sense of despair, one may tend to commit suicide, believing that it would relieve one from mental agony. But it will surely caste one into hell. In day-to-day life the number of people committing suicide is on the increase. The reason is that they do not have peace deep within their souls. As never before man has an access to all sorts of comforts in his life. Yet, he has no peace of mind because he is too stony-hearted to put his trust in God. In order to find everlasting peace, man tries all the possible means except the path that leads to God.

Doctor Fischer in *The Bomb Party* has got an enormous amount of money since his company product attains supreme popularity. Despite the fact that he is financially sound enough to be able to live in luxury, there is a place of emptiness deep within. Greene projects him as a man who has never led a peaceful life because he did not allow God to be on the throne of his life. Instead of keeping God on the throne of his life, he kept money there and attached primary importance to it. This is the root cause of his downfall. He is filled with excessive grief when he has a sense of realization that he loved his status more than he loved his wife and daughter. Not
being able to bear the guilty feeling he commits suicide by shooting himself. Greene wants to highlight the fact that suicide can no way offer relief to a man from his burden of sin.

In order to find eternal peace, one must confess one’s sin to God and find eternal rest in one’s soul. But as for Doctor Fischer, he has added misery to his life by committing suicide. The next person to commit suicide is Scobie in *The Heart of the Matter*. He commits suicide primarily because of despair. He is not able to believe that God can enable him to get relieved from his mental anguish. He was a man of integrity in the beginning who has fumbled down in his moral life. God is now an embodiment of love and so He can enable a sinner like him to make a comeback in his life. But he is spiritually blind to get an insight on the attributes of God. Of course, he has backslidden from his former Christian integrity. At this point of time, all he has to do is confess his sins to God and start walking in the way of righteousness as he did before. But a sense of desire has so engulfed him that he is not able to pray to God with a hope of obtaining a spiritual revival. His despair is obviously seen in the words uttered by him, “I am the only guilty one because I’ve known the answers all the time. I’ve preferred to give you pain rather than give pain to Helen or my wife because I can’t observe your suffering” (HM 289).

It is quite apparent that he symbolically stands for Judas who committed suicide because of his guilty conscience. Since he has lust for money he has agreed to betray Jesus for the sake of thirty silver coins. After helping the chief priest to nab Christ, he feels extremely sorry about his sin of betrayal. But instead of confessing his sin, he condemns himself by committing suicide. Matthew gives a vivid picture about this scene. “When Judas who had betrayed Him, saw that Jesus was condemned, he was seized with remorse and returned the thirty silver coins. I have sinned, he said for I have betrayed innocent blood. ‘What is that to us? They replied, that is your
responsibility. So Judas threw the money to the temple and left. Then he went away and hanged himself”’(Matt. 27:3-5).

Scobie bears a striking similarity to Judas. Both are filled with remorse for the sin they have committed. The manner in which they react to their guilty conscience is alike. Judas felt that he was not worthy of being a recipient of God’s mercy. So did Scobie. And both had a wrong notion that suicide alone could pave way for their anguished souls to get relief. If Judas had prayed as the thief crucified beside Christ, He would have forgiven him and accepted him. And Judas would not have committed suicide. Similarly if Scobie had prayed to God with a genuine confession, things would have been entirely different with his life. Greene gives a vivid picture about the hopelessness of man who chooses suicide as a last resort to find mental relief. The prophet Jeremiah depicts God as one who answers prayers of man regardless of the situation he lives in. “Call to me and I will answer you and tell you great and unsearchable things you do not know”’(Jer. 33:3).

God can help even the most helpless person in the world who calls upon Him in faith. But He can no way help a man who chooses to commit suicide. Those who intend to commit suicide are not governed by the spirit of God. Instead, they are ruled by Satan. Greene clearly shows that the life of those who let Satan rule over their hearts is beyond hope. Such people are bound to drown into the sea of hopelessness without experiencing God’s love. Greene is of the view that God’s mercy cannot operate in the life of those who do not trust in his attributes.

Another person to commit suicide is Pinkie in *Brighton Rock*. Actually he plans to persuade Rose to enter into a fake suicide pact. He intends to destroy her once for all so as to hide the truth concerning the crime of murder committed by him. But his plan does not succeed.
What eventually happens is that Ida saves Rose from his clutches and forces him to commit suicide. The main reason for his pathetic end is his love for power. Like Faustus he wants to rise above the level of humanity. He believes that he can use his position as Kite’s successor to gain status and influence. But he is not able to lead a peaceful life because of his intention to gain popularity through dishonest means. Towards the end, like Faustus he finds that the worldly gain is illusory and unsatisfying. The man who intended to rise above the level of humanity in the beginning now sinks below the level of humanity. His life ends on a note of sorrow. This dramatic action is vividly portrayed by Greene as follows:

“He looked half his size doubled up in appalling agony;
it was as if the flames had literally got him and he
shrank-shrank into school boy flying in panic and pain
scrambling over a fence running on. Stop him Dallow cried;
it wasn’t any good; he was at the edge he was over;
they couldn’t even hear a splash.
It was as if he’d seen withdrawn suddenly by a hand out
of any existence-past or present whipped
away into zero-nothing” (BR 245).

Greene wants the readers to know that unless a man prioritizes his spiritual needs he is bound to face his doom like Pinkie. Suicide is the worst sin a man ever commits. In his case God cannot do anything for him. God can save a thief or fornicator. But he cannot do anything for a man who loses hope and chooses to put an end to his life by way of committing suicide. In *The Bible* God has been depicted as a compassionate father who loves his children unconditionally.
There is no boundary for his love. Yet, He cannot show mercy towards a sinner who commits suicide and finishes his life against God’s will. A sinner can be redeemed by God’s mercy whereas those who commit suicide can never obtain His mercy. Therefore Greene pictures the sin of suicide as a destructive force.

Another sin that Greene discusses is taking part in the Holy Communion without confessing one’s sins. In Christianity Holy Communion is one of the sacraments. St. Paul explains the significance of Communion in 1Corinthians. He says,

“The Lord Jesus on the night He was betrayed
took bread and when He had given thanks He broke it and said,
‘This is my body which is shed for you do this
in remembrance of me’.

In the same way after supper He took the cup saying,
‘This is the new covenant in my blood do this whenever
you drink it in remembrance of me’.

For whenever you eat this bread and drink this cup
you proclaim the Lords death until He comes,
therefore, whoever eats the bread or drinks the cup of the Lord
in an unworthy manner will be guilty of sinning
against the body and blood of the Lord.
A man ought to examine himself before he eats of the bread
and drinks of the cup.
For anyone who eats and drinks without recognizing
the body of the Lord, brings judgment on himself”(I Cor. 11:23-29).

Since Communion symbolically represents the sacrificial death of Jesus on the cross one ought to
take part in it with a great deal of reverence. No one should partake in it in a light-hearted
manner. Although Scobie is a traditional Christian who is very familiar with the concept of
Communion he does not give reverence to God while taking part in Communion. Being urged by
his wife he comes to church, “He knelt in his seat and watched Louise kneel with other
communicants at the altar rail; he had insisted on coming to the service with her. Father Rank
turning from the altar came to them with God in his hand” (HM 234). Father Rank with his
eloquent preaching tries to make Scobie confess his sins and give up his relationship with Helen.
But Scobie is not able to make a strong decision to do away with his relationship with Helen
once for all. Father Rank says to him, ‘you must avoid seeing him. Is that possible?.....if you see
her you must never be alone with her. Do you promise to do that, promising God, not me?’(HM
244).

However hard, Father Rank tries to lead him to repentance; Scobie does not have a desire
to change his life. The reason is that he loves his sin more than he loves God. Without repenting
of his sins he takes part in the Holy Communion .It is indeed a great sin in the sight of God.
Another sin that Greene highlights in his novels is unbelief. The Psalmist says, “the fool says in
his heart, there is no God. They are corrupt, their deeds are vile; there is no one who does
good’(Ps. 14:1). Greene pictures that life without faith in God is absurd. An unbeliever cannot
lead a purpose-driven life. His life is ‘like a wave of the sea blown and tossed by the wind’(Jas.
1:6). He cannot find the meaning of his existence on this earth. In order to emphasize the
significance of faith in God, Greene uses two characters namely Thomas Fowler and Phyle in
The Quiet American. The latter is a strong believer in God. He says, “Things to me wouldn’t make sense without Him?” (QA 97).

It is the faith of Phyle that God is the anchor of one’s life without which one cannot lead a meaningful life. Life without God is like a boat without a sailor. As for Fowler, he is an atheist. Though he is a married man, he has an illicit relationship with many women. He is least bothered about moral values. His philosophy of life is that there is no harm in satisfying ones carnal desires no matter whether they are right or wrong. The truth that Greene highlights is that unless a man leads a God-fearing life, he can never be morally upright. Today in the modern world people have a wrong notion that men need not necessarily trust in God so as to be morally upright. This false belief has led thousands of people astray. People who do not believe in God have a tendency to be immoral, money-minded, murderers and self-centered. When they do so, this world becomes an unpleasant place to live in. On account of decay of morality, man suffers from lot of diseases both physically and mentally. Greene cautions the readers against establishing human values without God. And he hints that it is impossible for any man to be a good human being without God.

In The Power and the Glory, the lieutenant is an atheist. His thoughts, his comments and views reflect his philosophy of rationalism in matters of religion. Greene throws light on this aspect of the character of lieutenant. It is brought to the notice of the readers that the lieutenant becomes exceedingly angry when he comes to know that there are still people in the state who believe in a loving and merciful God. He wants to catch all the priests and destroy religion completely. He not only condemns the church but also strongly supports the secular ideology. The lieutenant’s atheism is rooted in his childhood. He has seen the utterly poor peasants making sacrifice to the church by their back-breaking and unremunerative toil in the plantation work for
the sake of the church. “He remembered the smell of the incense of the churches of his boyhood, the candles and the laziness and the self-esteem, the immense demands made from the altar steps by men who did not know the meaning sacrifice”(PG 18).

Now he wants to be loyal to the secular state. He does his best to wipe off religion from the state. His devotion to duty has made him cold-blooded. In his opinion killing of some person does not matter if it is done for the sake of duty. This is where Greene depicts the condition of an atheist. He can never be morally upright. His mission is to take the charge of arresting the only priest who is trying to escape. At last he becomes successful in catching the Whisky priest. He is under the impression that he is the last priest in the state and reckons that religion has completely been destroyed. Though he has accomplished his task perfectly well, there is a vacuum in his heart. Maria Couto in her book *Graham Greene: On the Frontier* says, “The triumphs of his role give him neither joy nor peace. His success leaves him feeling empty”(73). Greene anticipates that the readers should understand that an atheist can never experience peace deep within himself. There will always be a place of emptiness in him.

In *A Burnt-out Case*, Querry is an unbeliever. His very name is suggestive of a question mark. When he reaches a leper colony in the Congo in West Africa, he is diagnosed as the mental equivalent of a burnt-out case, a leper mutilated by disease and amputation. Being a world-famous architect he has built many beautiful churches in his career. But it does not mean that he is a believer in God. He openly confesses that he has no hope in God. When Querry arrives the colony, he introduces himself by saying, ‘My name is Querry’. Despite the fact that he has enjoyed enormous success as an artist, there is something lacking in him. After he reaches the leper colony, Doctor Colins enquires if he is going to stop there. Querry replies: “The boat goes no further”(BC 12). Kulshrestha in her book *Graham Greene: The Novelist* says, “His flight
from the world is significantly symbolic”(133). He searches for something that might give him peace without believing in God. His failure lies in the fact that he never turns to God for peace. The journey of his life is completely aimless because there is no room for God in his heart. Kulshrestha also states, “His condition can be equated to that of a leper in whom the disease has burnt itself out; a leper who has lost everything that can be eaten away before being cure”(133).

Though Doctor Colins tries his level best to cure Querry from his illness there is always a vacant place in his heart since his problem is spiritual. Doctor Colins says to him, “You’re too troubled by your lack of faith”(BC 184).

The spiritual message hidden in this novel is that an atheist can never have a sense of fulfillment in his life. In the last stage of the novel Querry dies an undeserving death. Greene has wantonly projected Querry as a man whose life ends up abruptly with an objective of highlighting the condition of atheists. Ida Arnold in Brighton Rock reckons that human values can be imparted to people without touching upon anything related to God. Kulshrestha is of the opinion that “Greene does not like non-religious humanism”(88).

That is why he presents the character of Ida in such a way that readers do not consider her as a lovable character. She creates her own morality. According to her belief, adultery is a part of human nature. Her code ignores God completely. It is here that Greene underlines the moral condition of people who try to establish their own ideals without believing in God. In day-to-day life one can come across many people like Ida who consider adultery as a fun. Such people cannot enjoy a happy married life which God has designed for the believers. Whoever ignores God is sure to have animal instincts to satisfy their desires regardless of whether they are morally right or wrong. Though Ida does not believe in God she believes in ghosts. As a result she dreads death, for life is everything to her. Here Greene points out that a man who rejects God is bound
to live in a state of panic all through his life whereas a believer can stay secure at all times since God is his refuge and strength. A believer need not get into a panic even about death because God has promised him eternity after death. Another important point that Greene wants to make is that an unbeliever like Ida cannot have any hope in life after death. Lamba says in his book *Graham Greene: His Mind and Art*, “Ida has no awareness of the life beyond the immediate present. Her sense of right has no connection with the eternal, divine values, since it is divorced from compassion and understanding of the human heart. She does utter common clichés about right, justice etc., and their use by her only shows the weakness of moral values that are cut off from divine mercy”(43). From this incident Greene illustrates the truth that apart from God man cannot have any hope in his life. Adhering to man-made rules and laws without worshiping God cannot pave the way for him to obtain the kind of peace that his soul longs for.

The primary reason for Greene to fill his novels with a great multitude of sins is that he wants his readers to get an insight into the spiritual truth that Satan does all he can to make man, who is God’s crown of creation, get trapped by the sinful pleasures. Therefore, he gives them a clarion call to be vigilant all the time. Since Greene has dealt with all kinds of sins in his novels many critics have felt that Greene glorifies sin rather than God. But it is not true. In order to justify this, one can turn to *Paradise Lost*. Thousands of critical essays have been written on whether Milton glorifies Satan or God. Another group of critics has expressed their opinions that Satan is the hero of this great epic. It is undeniable that Milton has given a clear picture to the readers about the characteristic features of Satan. Since he depicts Satan’s subtle strategy in setting a trap before Eve by using attractive and stylish jargons, one should not jump to a wrong conclusion that he is an admirer of Satan. The primary reason why he has touched upon all the aspects of Satan’s cunningness is that the readers must be aware of his evil schemes. In the same
way, Greene also intends to give awareness to the readers on all the aspects of sin. It serves as an eye-opener for the readers to understand how terrible sin is.

The concept of sin discussed by Greene enables the readers to comprehend that a sinner need not lose his hope and live in constant despair. Where there is a sin, there is a saving grace. Without touching upon the issues pertaining to sin, the truth of God’s forgiving love cannot be discussed. Christ often talks about eternal life which will be given as a reward to the righteous after death. Simultaneously he talks about hell, which is an eternal condemnation to the sinners. In order to give a clear picture of heaven, it is appropriate to talk about hell as well. Taking this view into consideration, Greene figuratively says that this world is a hell because sin is rampant among the people. Laurence Learner in his article titled *Graham Greene* says, “Greene depicts the world as hell, since that is the first argument to faith: if there is hell, must there not be heaven?” (220). Greene’s argument is that where there is sin in this world there is salvation too. With the primary objective of revealing his insights to the readers, he has dealt with sin elaborately.