

## **Voices of Trial and Triumph for Belle, Cinderella and Job – Finale**

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If there can be a transformation of the soul by the attachment made to an object how much more can there be a great manifestation and change by the attachment with the Maker. The Beast was changed after torment, abandonment, separation and loneliness. He probably would not have eaten thereby stirring the heart of the Creator to send the fairy/angel to bring Belle once again to save the Beast from Hell. A humble girl she was, and of her kindness, and charity it must be evident. It is wrong to imagine -- for the benefit of all, both small and great.

There are echoes of wishful thinking and pass times for characters who endeavour to soar. It is destiny and faith in goodness and kindness that leads to bliss and tranquillity. However, are there times of bliss in temporal pastures or rocky-mountains. As in the Colorado Rocky Mountains. The question of its authenticity is indeed true -- whether it be in rocky-mountains, or pastures there are green lands and stony lands.

### **Belle**

Belle is fond of the Beast. She grows affections in her heart. As the witch's curse loses strength and gains even more depth, their love grows. This is a dual attempt made -- a very carnal one -- to love an animal that speaks like a man. Man is also considered to be an animal. The lines echo a soft feeling, "There may be something there that wasn't there before" (Beauty and the Beast). An indication of change of heart by the Prince Beast. The world has been speaking of dark magic and it has carved the beast in man, and the curse made on the Beast Prince is lifted after punishment. It presents the portrayal of ancient man as discovered to be 'primitive' man of the olden days. The Beast can be compared to be a primitive man. It can be compared to the generation of man after the fall of man in the Garden of Eden. So, the legend of 'Beauty and the Beast' must be one of primitive origin. A very early legend of good validity during the days after the fall of man in the garden of Eden -- maybe or as depicted, somewhere near another century.

The magic mirror could have been replaced with a Bible, for a mirror can only show one's reflection but a Bibliographical account of the history of man (The Holy Bible) also speaks of characters in its pages who had lived 'once upon a time' as stated by many story tellers, -- people of all stages of life mothers, fathers, children, teenagers, adults, aged, infants, unborn children -- the present generation and of the past and the future and also places and things. It is certain that a great

account will be enquired by the Maker for good and evil. The good committed by mankind for blessing and the bad/evil for punishment.

As Hagee validates in the following lines, "In the pages of God's holy Word, we read not only about what He (the Maker) has done and is doing, but also *what He will surely bring to pass* (v).

**The Story of Cinderella:** "have courage and be kind" (Cinderella) as her mother observes and teaches her is presumably the best content expressed for the movie production. It is also a phrase quite identical to the theme of the animated feature film *Beauty and the Beast*. Belle's kindness and courage is discovered as a prize to anyone who would use it and of her tears it is the same as Cinderella's. They share a similar tone for their elite desires and wishes – to be unique. At the palace there were indeed special women who surpassed others. It was true of Belle, Cinderella and even Job who surpassed the men of the East.

### **Job**

Job was indeed a very pleasant noble man. He must have frequented the Maker's presence, for it was that aspect that derived essence for his enterprise. "But whatever they tried the magical slipper refused to fit the most eligible of maidens" (Cinderella). This was probably true of his wife, for she held on to him until the end. He was indeed a man who sacrificed plentiful for the sake of children and wife. He was sure of the outcome -- of its eternity. The basis of this truth was indeed a crop intended to be harvested before its prime. The movie adaptations of Cinderella have slightly varied for the purpose of creative pleasure. It can be said that it is presented as the well-known critique 'art for art's sake'. The 'Bonus Chip' explores the voice of the lady behind Belle. She says, "she had quirky funny faces I'd made ... they animated it" (The Making). It is indeed a challenge that the making of these animated films had taken so long into the making. It has flourished over the years.

### **Outshining Their Real Life**

The fancies and wishful thinking predestines these characters to outshine their real life counterparts: "It is fictional and utterly human" (The Making of *Beauty and the Beast* (1991) Disney Classic). The commentator states that the history of *The Beauty and the Beast* had its legend in "ancient Greece, India, Africa, France, and Italy"; It is "a tale as old as time" (The Making). Ashman and Macon "created music that propelled the plot and enhanced character development too" (The Making). As the commentator elaborates,

'the original *Beauty and the Beast* story did not offer the makers much in a way with character development. There were only two major characters in the fairy tale. First the story team searched for ways to enhance those characters. Although Belle is beautiful, the film makers felt she should be unaware of it. They made her a little eccentric, she reads. She is interested in stories. She is interested in adventure and then she ends up in her very own fairy tale. The Beast needed to be defined next. Is he a hero or a villain? Victor or victim? Beast is actually all of this. The tormented Beast

is surrounded by a loyal group of household servants, also the victims of the enchantment. They add warmth and comedy to a gloomy story. They also help guide the audience’.

(The Making)

The commentator elaborates further that the artists did not want to create Belle as the most beautiful animated character. It was to communicate ‘heart and soul.’ There was another character who lived in existence some thousands of years ago. He probably had a castle and enjoyed the privileges of hard labour and sacrifice.

Job rode on a white horse with his wife behind him. He was humble for the sake of the Maker. The pleasure of riding on horseback to meet some of the elders and rulers must have indeed been an awesome episode. Job was not promiscuous, nor was he a “pig” (The Making) like Gaston. He was kind, gentle and handsome in spirit, physique and soul. He was always willing to help. He would not dare to contend with the Creator. His integrity was his strength. His generosity made widows cry for joy and lifted the staggering and lifeless.

### **Job’s Position**

Job was indeed gallant and strong. His daughters and sons were his own flesh and blood, and, he made sure that they were protected in all aspects of health which includes the spiritual. It was a policy made in insured steps. The three daughters drank in the brothers’ house but even Job’s efforts would not be a precaution made in relentless work. His children were somewhat like other men and women; they enjoyed while their father worked. Belle had a situation of apparent loss – the loss of a father, and also had a moment of loss. His children were to be taught the transience of bliss.

Eliphaz, Bildad and Zophar were close friends of Job but they could not translate his true emotions in accurate words. They had accused him of blasphemy against the Maker and of some error in his life. He was indeed afflicted but Job would not deter from his position of afflicted for truth.

He buried each of his seven sons and three daughters. It was indeed a tragic loss. In all this Job did not sin nor charge ... (the Maker) with wrong” (Job 1:22). His friends were of no comfort to him. So, he turned to the Maker who had afflicted him, and the Maker said:

Who is this who darkens counsel / By words without knowledge? Now prepare yourself like a man; I will question you, and you shall answer Me. ‘Where were you when I laid the foundations of the earth? Tell Me, if you have understanding. Who determined its measurements? Surely you know! Or who stretched the line upon it? To what were its foundations fastened? Or who laid its cornerstone, When the morning stars sang together, And all the sons of God shouted for joy?’ ‘Or *who* shut in the sea with doors, When it burst forth and issued from the womb.’ (Job 38: 2-8)

Job knew that the Maker was enlightening Job. He was also restoring him his health, family and fortune. It is to his observation that he is nothing -- a zero before the Creator. Job was given “twice as much as he had before” (Job 42:10). He was given seven sons and three daughters once again, and “in all the land were found no women so beautiful as the daughters of Job and their father gave them an inheritance among their brothers” (Job 42:15). The daughters born to him previously had drunk and enjoyed much but of their beauty the latter daughters of Job surpassed quite too much. Belle’s confessions of love to her Beast prior to his demise broke the curse and shifted his shape to his own self. He was a prince and that too a very humble prince. They were married and so was the ending the same. As for the character Job’s children passed on into a very happy wedded life, and of Job – he died a very old age and watched his grandchildren and great grand-children for four generations as the great book conveys.

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