

Summary

Prometheus Unbound by P. B. Shelley describes two liberations: a political action to overturn the tyranny held by Jove and to liberate mind of men which is different from politics. This thesis examine how these different liberates are concerned with each other and unveils what Shelley did finally aim for.

This mental liberation means the “revolution of the eyes”; in other words, it is one about the way to recognize the world. This “revolution” has the same meaning to the re-creation of life, which is the essence of Romanticism; it means to realize the true beauty of the universe. Although the universe itself is beautiful, men cannot notice that because they are veiled by ‘familiarity’. In order to recognize the true beauty of universe, of world, they must strip the veil over their eyes.

What is so important about Shelley’s idea of world view is that stripping the veil, that is to say the revolution of eyes, which at the same times means the revolution about how to recognize the world, never be confined to philosophical meaning; it also includes to explain the mystery of life with science. As *Prometheus Unbound* typically shows, Shelley’s works contain scientific describing. The enough knowledge of science helps us to understand the secret of world; comprehending science, in other words, comprehending the supernaturalism let us re-understand the beauty and mystery of the world. Therefore, scientific expressions appearing in a Shelley’s poetry is not just the symbol to modify it; for Shelley, the expression of science itself is important. Shelley’s idea about science is close to Erasmus Darwin, Robert Thornton, Lyall Watson. It is the idea to equate poetry and science, for Shelley treats the function of poetry is to explain the beauty of all things in the universe, and that is completely same what he requires to science. Science cannot help feeling the romanticism to life, as Romanticist do, because science is fundamentally filled with longing to the mystery of life. Moreover, as same as many of romanticists, Shelley realize the mind surrounding the whole of universe. For Shelley, life is organic existence, which has any center in universe. Therefore Shelley was very interested in fossils of the ancient organizations, for the existence of such fossils brought to him a realization about evolution as an organic continuance of life. However his sense about revolution was far from the materialistic theory of evolution by Charles Darwin; Shelley’s sense was close to the idea of Teilhard which insists every life constitutes a huge life and they must be going to the extremely highest point of universe. If we achieve that, we finally realize the truth of universe, notice the authority of political power is just superstition, and achieve the revolution.

