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No Exit



Synopsis

Fantasy / Characters: 2 male, 2 female Scenery: Interior No Exit was first presented in New York at the Biltmore Theatre with Claude Dauphin, Annabella, and Ruth Ford. Two women and one man are locked up together for eternity in one hideous room in hell. The windows are bricked up; there are no mirrors; the electric lights can never be turned off; and there is no exit. The irony of this hell is that its torture is not of the rack and fire, but of the burning humiliation of each soul as it is stripped of its pretenses by the cruel curiosity of the damned. Here the soul is shorn of secrecy, and even the blackest deeds are mercilessly exposed to the fierce light of hell. It is an eternal torment.

Book Information

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Customer Reviews

Paul Bowles was both a composer and an accomplished writer. He spent a great deal of his adult life in Tangiers â “ where it was very easy to keep his French current. In any case this translation of Jean-Paul Sartre’s No Exit is extraordinary. It captures Sartre’s intention while imposing an almost palpable tension. A classic translation of a classic play, I heartily recommend it.

I’m not going to be the doofus to rate a Sartre masterpiece anything less than five stars, but I must comment on the quality of the Kindle version I read. There were numerous misspellings and typos, something I just did not expect to encounter. While I was not hindered in my enjoyment of the work, the mistakes were numerous enough to be bothersome. There also appeared to be a mostly useless guided discussion as part of the book that was intermixed with the main text; again, evidence of poor or sloppy editing. That said, the play is excellent - it’s really quite comical. I would have loved to have seen it performed by Monty Python in their prime. And of course, Hell is not

other people; it is being forced to realize you're part of *les autres* to everyone else.

A friend recommended this play to me and said it was really messed up. Usually I don't read those types but this one was so well written. I couldn't put it down. I have been thinking on putting this play on with some friends. Great stuff!

I read this play for French class many, many years ago, and till this day I remember the triangular circle of hell depicted in this title. It is brilliant in its simplicity. We humans create our own hell and there's no need to seek a supernatural hell that lasts for eternity. The characters are not deeply developed. However this does not matter. Sartre searches for a meaningless hell in the superficial interactions of the three characters. As such, all life from this point of view seems more like an absurdity not a hell. This is I think Sartre's point: the futility and emptiness of every day actions.

I understand it might be a popular translation, but this translation just screams awkward. I mean, "spinach green"? "Hell is JUST other people"? The kicker - Estelle DELAUNAY and VINCENT GRADEAU???

It's short but requires you really be thinking existentially when reading it or shortly after. The story itself is good and very unusual. I'm not a fan of plays but it was written very well given the content. I loved all the characters and how it played out. If you're interested in a good, deep play- this is it! You're in hell with these people- that in itself is a doorway to so many interesting questions and the answers aren't always what you expect.

This is a classic play written by Jean Paul Sartre about the experience of three deceased individuals in a room. Each one alienated themselves from others when they were alive. Now they are forced for eternity to be together and this interaction is what causes hell to exist. This is classic existentialism. At one point in the play the door of the room is flung open and the three could leave but they do not know what is on the other side of the door. They decide to stay in the room and thus seal their fate. Faced with the possibility of making a change they decline. Contrast this play with the hope of Christianity. As Christians we look to be in communion with others. We look to love both the humanity and divinity in each of us. Rather than alienation and isolation we look to unity. While Sartre was describing the plight of many modern people, choices can be made and results come from these choices. We do not have to live lives of isolation. We can make choices.

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