



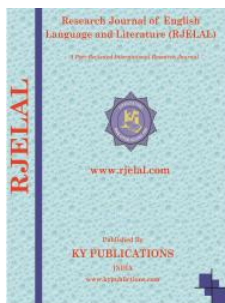
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SATAN AS A HERO IN PARADISE LOST BOOK 1

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ABSTRACT

To get to the foundation of the trouble, we must first know what heroism is. Heroism isn't pretty much physical prowess or outward charisma. It is also no longer constantly about being morally right (we can have to rule out most of Shakespearean heroes if so). What defines a hero is one easy element: what desire is he provided and how the physical activities his preference. He may additionally make a mistake but his mistake should perpetually be followed by means of anagnorisis. Now let us focus on the three figures proposed in advance as heroes of Paradise Lost As some distance as Satan is concerned, he was presented a preference and he made a mistake. However his mistake turned into not observed with the aid of any attention of his folly. Neither became there any repentance in him. He instead gloried in his fixity of mind and chose to elude himself inside the idea that the infernal global could give him heavenly solace if he turned into powerful enough to assume so.

Keywords - Hero, Satan, Paradise Lost, Christ.

Introduction

John Milton wrote his famous epic poem Paradise Lost at the end of Renaissance. It was published in a first version in 1667, consisting of ten books and in the final version in 1674, consisting of twelve books. Up until today this masterpiece is considered as one of the most famous writings of English literature. The query of this paper is that if the individual of Satan may be depicted as an heroic parent and in how far Satan can be described as epic hero. John Milton is forcing the reader of Paradise Lost to consider the opportunity that Satan may additionally truly be a hero, or at least a person that is probably analysed in a extra complicated manner. The person of Satan uses this anxiety and provokes the reader. During the thirteenth as much as the 16th century the satan turned into mentioned very regularly amongst humans of all training.

Nevertheless Satan or the devil is with by and large terrible thoughts as he is the antagonist of God. While the question whether or not Satan being a hero or not is examined in lots of literary critics and pupils for a while, this question remains disputed. On the one hand it provokes responses that get up from intently held religious or moral values and then again it's far a commitment to strict literary interpretation. Paradise Lost, but, tries to make Satan an heroic parent that the reader is capable of identify with. As continuously portrayed as some thing that negates, confuses, misleads and devastates, The person of Satan wishes to be analysed in a extra global way. In order to look for his reasons and methods one has to look for tremendous factors of his movements. Milton's Satan, as well as other imaginations of him, have been mainly created at some point of this era

around the 1660s as a result of the establishment of the Church of England. To get an overview of Satan and his moves in Milton's *Paradise Lost* this studies paper most effective focuses on the elements of the poem where he's offered, speakme or where he's performing. At first an overview is given about John Milton and his time. Furthermore the story of *Paradise Lost*, in addition to Satan himself are analysed in a second step of this work. Last but no longer least I attempt to solution the initial question whether the Satan of John Milton's paintings can be depicted as epic hero and why this is the case. Milton lets in the reader a miles fuller get right of entry to to Satan and mainly to the internal working of Satan's mind. This appears a quiet attainable view to a few critics who've their personal set of arguments. No doubt in the first two books of the poem Satan is pictured as a wonderful, heroic determine. He is endowed with first-rate characteristics of head and heart which boost him about the level of other characters within the epic. He is noble, selfless, enterprising, taking upon himself the responsibilities of ambitious and perilous leadership. He is the uncompromising champion of liberty, defiant of God the tyrant. "To bow and sue for His grace" is an idea which he spurns even after his disastrous defeat. All these have led critics to assume that Milton, despite himself, has been of the Devil's birthday celebration. Moreover the traditional idea of the epic hero as a exceptional warrior and chief lends aid to Satan as the hero of the poem. But there are different considerations which might be deadly to this principle. No doubt Satan appeals to human emotions as a extraordinary tragic man or woman. But he "isn't always handiest wicked but entirely and irretrievably damned, like Marlowe's *Faustus* and Shakespeare's *Macbeth*." Besides, "his records in the ebook is that of someone, in method of degrading exchange. It is simplest the reading of the primary books of *paradise misplaced* that lends a few shade to the concept." Wyatt and Low have summed up the whole depend: "In the first books Satan is naturally made a heroic parent; he's nevertheless an Archangel, even though fallen, one of the chief Archangels and king over his fellows. His individual, his power, his potential for evil have to be exalted so

as to reveal the epic greatness of the coming warfare, to be able to rouse the reader's fears for himself, human sympathy together with his first parent and gratitude for his redemption. But we have not to look ahead to *Paradise Regained* to see the steady deterioration in Satan's character. Surely to take one example on my own, there's little of the heroic in Satan whilst he takes the shape of a toad to whisper in Eve's Ear and is stirred up with the aid of the spear . At the rear of the poem Satan's degradation is entire".

Thus it is that to the readers who do now not cross beyond the primary books of *Paradise Lost*, the identify of Satan to the heroship of the poem seems to be simple. But while the poem is study in its entirety, the realization is inescapable that Satan cannot be seemed because the hero of the epic. It is handiest 'a nonsensical paradox' to say that Satan is the hero. Milton had a far distinct idea of the heroic. "To regard Satan as the hero of Milton's epic is to stultify the poet's entire intention; if he is the hero then *Paradise Lost* is a terrible poem, because Milton may have did not express its which means via the hero." Moreover, Satan's heroic grandeur isn't always seen a lot in movement as it's far seen in his speeches. One have to usually remember that Milton became a Puritan. For a Puritan, anything flashy and glamorous is always evil. After all, evil has to be appealing if it pursuits to tempt people faraway from goodness. What is incredible, glamorized and beautiful need not be top, applicable or heroic, mainly if it's miles steeped in hypocrisy and deceit.

Conclusion

When we come to Christ, we see him on the sort of excessive ethical pedestal that it's far almost not possible to peer him being in any type of war. Christ is out and out a strict follower of codes, in no way thinking them, in no way contradicting them. However grand his stature be, he can in no way be a hero surely due to the fact he fails to question and contradict himself.

Adam, for one aspect, does face a warfare, a choice and comes to a decision to transgress. However, his transgression is not the wilful transgression of Satan for private grandeur but to

behave as a comrade, a player in his liked's fate (at least that is how Milton provides him). He chooses, makes a mistake and ultimately realizes it. Of course he does try to shift the blame to Eve upon being confronted, but although, accepts his lot. Adam isn't just one man or woman, however is a metaphor of the entire human race, its failings and its glory. In Adam one can even see the futility of human endeavour and an all-pervading fatalism that characterized the classical tragic heroes as well as the Renaissance heroes. Adam is neither Satan nor Christ. He is the human organisation that negotiates with the impulses swaying between those impulses. This negotiation and eventual recognition makes him heroic. Among the three, Adam certainly is the nearest to Aristotle's definition of a hero, at the least the manner Milton affords him.

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