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Study on Personal Elements in John Milton's *Paradise Lost*

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Abstract:

Thus, This paper explores the biographical aspects embedded in John Milton's "Paradise Lost" and how the events in the poet's life impacted the thematic concerns and figures in the epic. Milton was born in London in 1608, and he was the son of a Protestant family. His background, education, and political and religious beliefs influenced his works. The vulnerability of Clifford's life story can be evidenced by his blindness in 1652 and by the periods of the English Civil War and the Restoration. Still, Milton's passion for becoming a writer paved the way for the writing of "Paradise Lost," which is a story that weaves together Milton's own story with theology and philosophy. In addition to the overview of aspects of Milton's life, including lobbying for divorce, political tracts, position under Oliver Cromwell, and dealing with blindness, this paper examines how the above experiences are taken through authority and rebellion, free will, and redemption in the portrayal of the epic. The presentation and the primary purpose of "Paradise Lost" is a work of art, an exploration, a lyrical and prose work, as well as a historical document testifying to Milton's faith and his ability to persevere. This study examines the relationship between Milton's biography and the entities of his epical narrative, offering a clearer view of the author's message to the readers.

Keywords: John Milton, Paradise Lost, personal elements, religious beliefs, blindness, epic poetry, authority, rebellion, free will, redemption.

Introduction

"Paradise Lost" by John Milton, an epic poem, is not only the telling of the Biblical sin and the expulsion but the work that contains the light of the vision of life, the World,

and man. John Milton was born on December 9, 1608, in Cheapside, London, to a protestant family. He, indeed, was educated and was well-read and informed, all of which had an impact on His life. It was full of dramatic and personal and political fights for religious and political freedoms, controversy with monarchical power, and personal blindness. Thus, these components of Milton's life are embedded into the portions of "Paradise Lost" that were considered. (Fish)

Several aspects of life greatly influenced Milton, and his most significant works stem from early education and enthusiasm for religious discourse. Personal vicissitudes, again and again, hindered his way: The unhappy marriage with Mary Powell and her abandonment, for instance, led him to write pamphlets demanding divorce reform, works that, in effect, are provocative in the way they approach the political and religious hegemonic power structures. Milton fought for the English Commonwealth under Oliver Cromwell during The English Civil War which can be another evidence of the author's concern with the questions of power and revolt – the topics which are familiar to the reader of "Paradise Lost". (Lewalski)

Since blindness is one of the most progressive transitional episodes in Milton's life, it has influenced his further works, including "Paradise Lost. " Despite the disability and the desire for writing, Milton was able to write this epic, which illustrates the concept of tenacity in most of his works. Satan's rebellion, Adam and Eve's sin, and the possibility of salvation are written in the texts of suffering and belief. From the proposal, it is evident that this study aims at capturing and explaining the life of Milton and how aspects of his life influenced the production of 'Paradise Lost' and, this way offers the reader a look at the deeper personal issues behind one of the most celebrated masterpieces in the English language. (Campbell and Corns)

Milton's Early Life and Literary Influences: Shaping the Foundations of "Paradise Lost"

John Milton's biography and education set the background for the text "Paradise Lost," Milton grew up in a relatively middle-class protestant household in London, and with this kind of background and support, Milton was able to gain a proper education. His father, John Milton Sr., who was a scrivener and composer, had angered his strong catholic family by embracing Protestantism, which led to his disownment. This act of rebellion and maintaining one's faith definitely left a lasting impact on Milton's

perspective of freedom of choice and conscience, which later became the leading themes in the epic. (Campbell and Corns)

Milton's first school was St. Paul's School in London, where he completed his knowledge in Latin, Greek, and Hebrew. The influence of the earlier contacts with the classical literature and scripts and his constant study of the Bible can be considered as the preparation for his further pieces. In 1620, he proceeded to Christ's College, Cambridge, where he took classes in literature, philosophy as well as theology. He had committed himself to working hard at the University of Cambridge and also developed a lot of dissatisfaction with the rigid structure of the university in terms of unlocking the liberty of conscience of its students. Nevertheless, the frustrations which these conclusions may suggest, Milton became a great scholar, well-read by both classical and contemporary authors, which would fetch him a great writing style as well as themes. (Lewalski)

In his formative ages, Milton crafted several key works which reveal the growth of his writer's skills and concern for themes. Among these were "On the Morning of Christ's Nativity," "Comus," "Lycidas," "Il Penseroso as well as "L'Allegro. " Such work shows Milton's skill as a poet since the poems contain narrative, dramatic, elegiac, philosophical, and lyrical features. For example, "On the Morning of Christ's Nativity" is a detailed description of the birth of Christ, reflecting and proleptic of the author's preoccupation with religious material throughout his life. In "Comus, " Milton explores the theme of temptation and sin, which is typical of most of the works, but more prominent in "Paradise Lost. (Shawcross)

It is therefore observed that Milton, in his early poetry, is not only profound in moral and philosophical issues, but he is also of the opinion that poetry should be educative. He was heavily obsessed with the idea that literature should be used to praise God and show the importance of ethical living and the passing of knowledge. This conviction is actually conveyed in how he attends to the sound and rhythm, word choice and arrangement of elements in his poems, all of which are the result of his academic training and exercises. Suppose one is to read through the works of Milton. In that case, it can be said that even in his earlier productions, his intention possesses a highly regarded sense of a greater purpose of understanding and getting to grips with theological and philosophical issues. Such applications and explorations of moral and spiritual meanings

were to prepare for the scope of "Paradise Lost", where Milton wants to "vindicate the ways of God to man. (Fallon)

There were significant changes in Milton, which can be observed in his work, part of which is his travel experiences to Europe as a young man in 1638 and 1639 Italy. On this journey, he went through Paris, Florence, Rome, and Venice and got acquainted with some of the most prominent scholars, artists, and scientists of the Renaissance period. As he mentioned, one of the most important meetings during the period was with the scientist Galileo Galilei, who at that time was confined under house arrest by the Catholic Church for heresy and promoting the support of heliocentrism. It turned out that Galileo's experience was quite close to Milton's heart as the latter appreciated the scientist's search for truth in opposition to the authorities. This meeting is subsequently symbolically recalled in "Paradise Lost", where Milton alludes to Galileo's telescope and the bigger subject matter of knowledge, sin, and rebellion against divine order. (Teskey)

Physically, encountering the Italian Renaissance with its art and learning, together with his disillusionment with the religious and political authorities in England, continued to strengthen Milton's determination to be a poet. When Milton rejoined England, his country was on the verge of civil strife, an event that would have a profound impact on his outlook on life and writing. The civil war in England during 1642, the beheading of King Charles I, and the installation of the Commonwealth under Oliver Cromwell are recorded to have led to political instabilities as well as religious extremism. Milton supported the side of parliamentary forces that fought for the republican form of government and overthrew monarchical despotism. His political pamphlets of this period such as 'The Tenure of Kings and Magistrates' or 'The Reason of the Tenure of Kings and Magistrates' express the author's conviction about the right of people to depose their leaders, which is reminiscent of the themes of authority and disobedience that underlain "Paradise Lost. " (Rumrich and Fallon)

Evaluating Milton's private life gave him an intense check as he was going through helper issues of life, for instance, the divorce of his first wife, Mary Powell, the blindness that tightened its hold on him, and lastly, political dismay after the victory of Monarchy in 1660. Blindness, which started when Milton was thirty and worsened until he became a totally blind man by 1652, was an arduous personal struggle that determined Milton's perseverance. Nonetheless, Milton did not cease writing and, instead, used helpers,

scribes, and amanuenses as they were called to write down his ideas. His endurance in his disability of blindness is evident in some of the concepts underlined in "Paradise Lost", whereby physical sight is set against spiritual and reasonability sight. (Kerrigan, Rumrich and Fallon)

Milton's blindness also had an impact on the plot development in "Paradise Lost" he dictated his poem to his daughters and other aides. This reliance on oral composition brings the classical tradition of the epic poets of Homer into play, which gives Milton's work a classical touch. The fact that his physical vision is impaired at the beginning of the epic can be said to be symbolic of the other critical themes in the work, namely, the issue of sight and insight as well as the ability to discern the truth. However, Milton uses Satan's pride and his desire for too much authority as the important elements as a result of his fear of misusing knowledge and power. (Hill)

In fact, Milton's concern with classical literature and philosophy goes far in determining other thematic and structural features of "Paradise Lost" – in particular, his bows to Homeric and Virgilian epic, in the invocation of the muse, in numerous epic similes and the grand, formal structure of the poem. Nevertheless, many of the conventions conforming to pagan culture were retained with altered meanings in a Christian context by Milton, and thus, the epic style was turned into a platform for a serious metacultural examination of theological and ethical issues. The Biblical story of Adam and Eve's sin gave Milton a clear storyline that enabled him to discuss what he considered freedom, enticement, and salvation within the freedom that he had gotten from the literature of old. (Parker)

Milton paints Satan as a tragic hero possessing great magnetism, and this is characteristic of Milton's dual attitude towards rebellion and authority, which may have been in Soccer Minds due to Milton's political experiences as well as his disillusionment with the church. The liberties of Satan with disobedience and the well-argued speeches, though misrepresenting the motives of a revolutionary, imply that it is Indeed a cautionary climax for those with a desire to overpower God lest they fall prey to the vices of a corruptible nature. In "Paradise Lost", the themes of rebellion and authority are less black-and-white, which reflects Milton's struggles concerning the concept of just leadership and personal conscience with regard to tyranny. (Fish)

Personal Struggles and Triumphs: The Impact of Blindness and Political Upheaval on "Paradise Lost"

In John Milton's "Paradise Lost", the poet is not only presenting an epic historical account of the downfall of man, but he is also articulating a social commentary on himself and his society with special emphasis on his major challenges of blindness and political shift. Even the basic features of "Paradise Lost" were shaped by these experiences – the main feeling Milton gave to his poem is the will to continue despite the injuries, rebellion against death that is reflected in Satan's actions and the inner dialogue that Milton survived as a man. A personal affliction that started at an early age was blindness, which struck Milton at forty and, by 1652, had rendered him totally blind, and this remained a major influence in his later works. This ailment that was assumed to be glaucoma made many times he was unable to see, and he had to depend on amanuenses –his daughters to write down his ideas and his compositions. Nevertheless, this severe disability did not reduce Milton's productivity but, on the contrary, raised it to the pitch of obsession as the poet aimed at realizing the dream of his life: writing an epic that would be compared to Homer's and Virgil's epics. Thus, the theme of darkness is reflected through the concept of inner vision/ enlightenment/and people's inability to see the truth in "Paradise Lost" with reference to Milton's blindness. His characters, Satan and Adam, who have to cope with knowledge, light, and darkness, try to meet a man with a physical disability but with the ambition to become a scholar. (Campbell, Gordon and Corns)

The issue of blindness was also present in Milton's life and shaped the techniques of "Paradise Lost. " The requirement for dictation, which Milton used, gave a performative quality to the poem, which references the epic tradition of Homer, who was believed to be blind. In combining with the oral tradition, this allows Milton's verse to have the textual and rhythmical auditory approach that adds to the epic grandeur. In addition, due to Milton's condition, the ability to carry complicated metaphors and sub-texts could be developed, and the use of auditory imagery and sound associations increased. In this paper, the repeated symbols of light and darkness in the poem not only symbolise knowledge and ignorance but also have a physical connotation to Milton, who was blind. (Lewalski)

One could not talk about blindness in the context of Milton without mentioning how it was as much a visceral condition with emotional and psychological ramifications.

In the sonnet "When I Consider How My Light is Spent", the author, Milton, laments his blindness but with a tone that is more of defiance than surrender and finally finds solace in God's requirement of patience and endurance, saying there doth need no skill in fine rhetoric. Thus, the theme of submission to God's decision combined with a desire to go on, is incorporated into "Paradise Lost." The poem's presentation of human error and salvation might be considered as Milton's attempt to come to terms with his blindness and find meaning in what has happened to him. (Fallon)

It is also pertinent to know the kind of political environment Milton was exposed to as he wrote "Paradise Lost". He grew up during a very volatile period in English history characterized by the Civil War, regicide, the emergence of a republican government under Oliver Cromwell and finally, the restoration of the Monarchy. As a great admirer of the Parliamentary cause, Milton was heavily engaged in the political affairs of his epoch, working as a government employee in Cromwell's administration and composing numerous tracts and pamphlets concerning the necessity of creating the Republican state without the influence of the monarchial oppression. The works produced during this time, such as "The Tenure of Kings and Magistrates", present his ideas about the responsibility of people in relation to their leaders while giving some insights into his views on justice, liberty and the degenerating effect of power. (Loewenstein and Morrill)

The Restoration of the Monarchy in 1660 posed a personal and political setback to Milton since it was unkind to him. When Charles II came back, many of Milton's friends were prosecuted, and his life was in danger because he served the Commonwealth government actively. Assuredly captured, Milton only barely avoided the chop, a fate that would have been prevented by friends such as Andrew Marvell. These political losses and threats made Milton's life a vulnerable and bleak one, and this groomed his scepticism and disillusionment towards political hierarchy. (Teskey)

They are all incorporated into the political contexts of "Paradise Lost", especially in the administration of power and defiance against the same. It is possible to follow Milton's presentation of Satan's rebellion against God as a rather nuanced commentary on the idea of rebellion, leadership, and repercussions of disobedience. Satan is depicted as an energetic freedom fighter with a passion for people's self-actualization; his rebellion achieves only devastation, giving the audience an explicitly clear message that ambition is vice and rebellion is a sin because morality can be relative to evil-doers. Analyzing this

layered representation, one can state that, although Milton himself was not free from rebellion, he was far from ignoring the danger of revolt, as well as the distinction between rebellion and rebellion. (Rumrich and Fallon)

Additionally, another aspect of a tyrant, as seen in Milton's political work, this warlord portrayal of God as an unjust ruler, does not reflect in Milton's depiction in "Paradise Lost", where God is depicted as an all-knowing ruler with authority in his wisdom. Here lies the distinction based on the author's faith in the concept of virtuous and enlightened reason, which is congruent with the politics of rightful authority and accountability mandated by a leader. Heaven, Hell, and the Garden of Eden are all representations of the human political World, especially as they emphasize the ability of people to choose between abidance by the laws of God or disobedience and the ramifications which ensue as a result of not respecting such laws. (Kerrigan, Rumrich and Fallon)

He also notes that as a writer, Milton's victories over the primary evil that shaped his life are also reflected in the number of characters' redemption. Even though Adam and Eve disobeyed, they were given a chance to repent and believe, which shows Milton's view on the opportunity of change in people and free will. This theme of redemption is not only a Christian doctrine that Milton preaches but also the recapitulation of Milton's own triumph over body and politics. As the first couple's fall is depicted not in its entirety but as a negative and positive event that was inevitable, Milton's challenges of blindness and political loss are not depicted as invincible hindrances but as challenges that made people understand more and create much. (Fish)

As is clear from the reading of "Paradise Lost," Milton's experiences are intertwined with history to create a poem that is rich on a personal level and relevant on the level of history. In particular, the given poem raises questions concerning the meaning of life and the purpose of human existence, emphasizing major aspects such as ambition, despair, and redemption – the aspects identified with Milton himself and his life experience. (Parker)

Finally, "Paradise Lost" remains a monumental example of godly Milton, and the way he triumphed with the help of individual tragedy and trauma turned into a masterpiece. His blindness and political trials, instead of being a hindrance to his creative powers, became a part of his poetry, adding complexity to the epic, which becomes a

commentary on the strengths of man. Indeed, through this epic narrative of "Paradise Lost," Milton engages himself with the theological and philosophical issues of his own time and also shares his own experiences of joy and pain in his life; therefore, the readers are left with no option of not considering about the issue at hand in the society at large that is faith, authority and redemption. (Patrides and Waddington)

Religious Beliefs and Theological Reflections: Milton's Faith in "Paradise Lost"

The work "Paradise Lost" is not a mere repetition of the Biblical story of Adam and Eve, the Fall; rather, it should be seen as the author John Milton's outermost thoughts about his faith and theological system in a dramatic verse. In this respect, the place and time in which the epic is set can also be seen as being symbolic of Milton's own struggle with faith that will later show itself in such works as Paradise Lost.

Milton was a Protestant, but his religious vision emerged and developed under certain peculiarities which differed from the main dogmas of Protestantism and became more of a personal nature. Milton was born into a Protestant family, and accordingly, he was an initial follower of the Presbyterian Protestant, which is a branch of Protestantism stressing a church with no bishops and on the scripture alone. However, the later part of Milton's life was given over to his increasingly extreme brand of religious thinking, which caused him to reject any kind of Christian hierarchy. By the time books the 1650s, Milton had moved away from the Presbyterian kind of belief and had become an anti-establishment who wanted the complete collapse of all forms of church establishments, deeming them corrupt and ungodly.

Milton expresses his protestation against the established religion in "Paradise Lost" in a way and manner that portrays Heaven and Hell and the interactions between the godly and the devilish creatures. Milton abandons formal religion and the organization of the church and focuses on the individual's faith and their interaction with God. One of the more evident perspectives that can be deciphered in the poem is that of free will and predestination. God is presented in Milton's work as a fair and merciful king who leaves his subjects free to make their own decisions, which corresponds with the author's theology, which emphasizes free will. With this thought in mind, the striking words of God have been put in a statement saying that He created human beings with abilities to stand even though they were free to fall. This obviously shows personal responsibility

and freedom of choice between what is right and wrong, which depicts the same views that Milton held against predestination as a deterministic force.

Looking at Satan as a main character in Milton's work, it is also necessary to point out that the author also expresses his religious beliefs there. The rebellion of Satan and his consequent fall do not only act on defiance, but they also act in the play as an endeavour of pride and ambition. Milton chose the devil as his main character and showed the catastrophe of abusing free will and the foolishness of rebellion against God. These words, 'It is better to reign in Hell than to serve in Heaven, ' reveal the logical fallacy of someone who prefers self-will to submission to Divine prerogative. They, I analyze this portrayal of Satan in relation to the general perception that Milton had about freedom: it is NOT the defiance of God, but it is the submission of one's resolved will to God's preplanned destiny.

Further, the analysis of the sin, fall of man, and redemption in the context of the book "Paradise Lost" present Milton's perspective on these issues. Even the Fall is presented not as just a calamity but a process in the becoming of man, which makes way for the saviour, Christ. Milton interprets the fall as a 'fortunate' fall because it leads man to redemption, hence underlining Milton's themes of repentance and grace. The above view is consistent with Milton's overall theological position that they suffer hardened sinners in difficult circumstances: if they repent and believe in God, they will be converted and will have a closer relationship with God.

Milton himself has also experienced his own religious crises and theologies in Heaven and Hell, and so ADAM also states with his remorse and hopelessness and hope of salvation after sin. The salvation of Adam from sin, to fall from grace, and finally regaining his divine grace from God illustrates Milton's perception of salvation for man. The conversations which Adam has with the archangel Michael, who reveals to him the future of humanity and the coming of the Savior, stress the theme of hope and the need to preserve faith in spite of despair. This message has a profound relationship to Milton's biographical experiences, which can be enumerated as blindness and the political context of the Restoration.

Milton's acceptance of the unity of the Old and New Testaments, man's sinfulness, and the importance of the Crucifixion can also be seen in the fabric of "Paradise Lost." "The epic does not try to rethink Christianity but rather re-interpret it with the goal of

leading the readers to understand better the divine justice and compassion as taught by Milton. Hence, through the introduction of the Biblical characters and their theological perspectives, Milton challenges the reader to think about their stance on the issue of faith and the possibility of interaction with the divine.

The claim that "Paradise Lost" was written as a propaganda work for the Great Puritanical Prophet John Milton is true in the following way: In writing the work, Milton was fighting for the Puritan regime and expressing his own beliefs as well as his thoughts about the theology of the time. Many critics have noted that free will, divine justice, sin and redemption are the most central themes of the work, and it is impossible not to see how this ties in with Milton's religious development. His message on the wisdom of the individual and their soul Shows disdain for religious organization and structure. His use of the Tree of Knowledge as the cause of humanity's downfall and subsequent chance at salvation by grace reflects his belief in grace. "Paradise Lost" is not only the creation of Milton the poet and the brilliant condemnation of the age-old sin of disobedience but also the expression of Milton's personal faith and his religious search throughout his life.

Authority, Rebellion, and Free Will: Examining the Whole of God's Great Work and Our Psalmist: Reflections of Milton's Epic Vision

This paper will explore authority and rebellion and free will as such in the context of the literary work 'Paradise Lost' authored by John Milton, while looking into how Milton, as a writer and an individual, evolves in terms of power, politics and liberty. In his personal life, Milton was indeed involved in the risky issues of the civil war of England, the beheading of Charles I, the emergence of the Commonwealth under Oliver Cromwell and all the social issues that he came across in his life period. These influenced his perception towards Authority and rebellion which are interrelated themes within "Paradise Lost" For instance, in the epic, Milton wrestles with issues to do with power and people hence coming up with a narrative that complements the Biblical account but at the same time giving us a political history of heavens and the entire creation.

Authority is presented in "Paradise Lost" in a more or less ambivalent way: While Milton does not question the need for authority to be exercised in a wise and fair manner, he also does not fail to show the disastrous consequences of the abuse of such power. In the poem, every governing and authoritative power, therefore God, is portrayed as a ruler with supreme knowledge who addresses the injustices of the World. Unlike the human

kings who are portrayed to be on the throne and whose authority may be under threat by human vices and corrupt behaviours, the authority of God on the throne is portrayed as without any blemish. The same can be said with regard to Milton, who believed that rulers must show their moral and intellectual supremacy so that they have the right to govern the people. In his other political works like "The Tenure of Kings and Magistrates", Milton postured that rulers are removable by the people and that power is not inherent but derived by way of the people's consent based on the good behaviour of the ruler. This principle is reflected in the heavenly chain of command of "Paradise Lost", in which God's rule is depicted as fair and deserving of allegiance.

Appearing opposite to the divinity of god, there is Satan, who rebels against the almighty and strives for dominion, thus pointing to the central conflict of the epic. The concept of rebellion, which is depicted by Satan, who rebels against God, is well developed and provides for a deeper understanding of issues of rebellion and the effects of disobedience to rightful authority. Milton creates Satan as an articulate orator with the ability to mobilise his followers using oratory of freedom. However, beneath this rhetoric lies a deeper flaw: Satan rebels against God and sets out not on an inspiring voyage for freedom but for pride, envy and lust for power. His phrase, "Better to reign in Hell than to serve in Heaven", captures his spirit and desire to have power even when he suffers for it eternally. Therefore, through Satan, Milton is condemning rebellion as the inability to respect authority and work towards change in the World while refusing to bend to tyranny.

It is, therefore, quite apparent that the way in which Milton portrays Satan and his rebel angels is fraught with his own internal conflict. On the one hand, Milton was a well-known opponent of dictatorship and a supporter of republican rule, who also insisted on people's right to rebel against tyrants. This is evident in his endorsement of the act of regicide, the execution of King Charles I, and his writings on what he considers the tyranny of the Monarchy. On the other hand, Milton saw the dark side of rebellion and signified its danger of degenerating into anarchy and tyranny, which is reflected by Satan being the leader of the rebellion and, at the same time, a tyrant over Hell. This opposition in Satan's character gives a message of the immediate consequences of the worst kinds of avarice and the poisonous effects of authority, even in a being who rose up in protest of oppression for the sake of rebellion.

There is no doubt that the issue of free will is among the most important for "Paradise Lost", as well as it can be stated that Milton really believed in freedom of choice as one of the main principles of human life. In the epic, God gives his creatures, the angels, and humans free will to do as they want no matter the results of the decision-making, which may, in essence, be rebellion and pain. This emphasis on free will can be seen as supporting Milton's expressed belief that obedience to divinity should not be a product of force. This is evidenced by God's decision to allow Satan and his angels to rebel and later allow Adam and Eve to sin, a principle that will later be used to uphold free will, which is an aspect of moral responsibility. The author gives his creations the liberty to sin, and this maintains the importance of the freedom of choice in upholding the dignity of the decisions made since devotion and loyalty cannot be forced.

Milton's biographical experiences are fully reflected in the epic as far as freedom and authority are concerned. A conformist and a fighter for people's freedom, Milton constantly clashed with the power structures of 17th-century England in terms of spiritual and political. The rejection of the Anglican Church's ecclesiastical authority, advocacy of divorce, and support for republican government all bespeak lines of belief in individualism. In the "Paradise Lost," these principles are best illustrated by Adam and Eve characters as they willingly disobeyed God and ate the forbidden fruit. Despite this, they get to choose what brings the Fall, but it is a multi-faceted freedom that comes with the rights of choice and the responsibility of bearing the outcomes of the decisions made.

Milton uses the theme of free will to reflect not only on individualism but also on the general social issues of order and authority in society. Indeed, the author clearly delineates different modes of rebellion in Heaven, Hell and Paradise, all of which are reflections of the World in "Paradise Lost". In Heaven, there are no restrictions on the power of the authority whose will is also perfectly good, illustrating the notion that it might not have to be used maliciously. In Hell, there is a clear representation of autocracy in which Satan constantly deceives and manipulates the inhabitants of Hell, which depicts the negative consequences of rebellion that does not have a moral base. In Eden, the state of the embryo of the social human life is displayed as innocent and egalitarian but vulnerable to disruption by misuse of the privilege of free choice. By way of these two vastly different environments, Milton demonstrates the complexity of the power and freedom relationship and the task of ruling over people who have been endowed with the ability to choose.

Most importantly, "Paradise Lost" is a philosophical analysis of the question of authority or revolution, freedom of choice, and Milton's perspective. Thus, the depiction of these themes is conditioned by Milton's experience of political and religious persecution, of liberty, and of the recognition of the measure possibilities to oppress or to liberate assigned to the power. By weaving these reflections into the fabric of "Paradise Lost," Milton invites readers to grapple with the same questions that preoccupied him throughout his life: How is authority acquired? When is rebellion justified? What does freedom actually mean in a situation such as this? The work that is referred to as "Paradise Lost" is not only the panoramic description of the Biblical story but also the profound analysis of the nature of the human struggle for freedom in the face of authority and rebellion.

Gender, Marriage, and Social Commentary: Milton's Personal Views on Society in "Paradise Lost"

Having analyzed the text of the poem, it is possible to clearly state that "Paradise Lost" does not speak of John Milton's liberal and rather progressive views on gender relations, marriage, and social status, but rather, it presents his rather conservative, or even radical, visions of these issues. That is, it is through these personal beliefs that Milton brings out his own views on matters pertaining to the relationships between men and women, particularly marriage, as well as his general perspective on the societal order. (Schwarz)

As it has been established, Milton's perception of gender, especially the gender roles of man and woman is well illustrated in Adam and Eve. Adam is depicted as the head and shoulder above the rest as the epitome of reason, while on the other hand, Eve receives less or no reasoning ability and is depicted as the beauty figure or the lady whose role is to bow. As a piece of literature with the theme of political revolution, this portrayal fits well with Milton's predisposed philosophy, a general and rather common philosophy at the time that held that women were inferior to men. In "Paradise Lost," roles portraying power relationships are well depicted in the position that Adam is given as the guide and protector of Eve and a narrative that places Adam in a higher rank than Eve in the order created by God. Milton serves local traditions well in the sense that he emphasizes Eve's obligation to obey Adam, which was very typical for the 17th century. (McColley)

Nevertheless, as can be seen, Milton's representation of Eve is neither completely stereotyped nor unappreciated. In terms of marriage, he recognizes Eve's function in the sharing of joint partnership that exists in the marriage. It was Milton's opinion that marriage should be based on equality in terms of comfort and meaningful dialogue rather than mere procreation or bargaining. This is in the conversations that Adams has with Eve, as well as the support that Eve gains from Adams, although she is depicted as subordinate in many ways. Indeed, the following marriage features themselves shocked the audience sensitive to the issue and reflected]. Milton's experiences in his private life, including his failed first marriage and championing for easier divorce laws in "Paradise Lost. " (Kerrigan)

Milton's opinion regarding marriage was rather provoking, as this author tried to insist on the fact that marriage should be primarily based on intellectual and emotional compatibility. In his pamphlet, well known even to this day, "The Doctrine and Discipline of Divorce," Milton argued that no matter the type of incompatibility, not necessarily adultery, should be grounds for divorce. It is this aspect of the story that is implicitly carried out in "Paradise Lost" through the depiction of the onslaught that is posed by the Fall in the relationship shared between Adam and Eve with issues of their varying temperaments and, therefore, miscommunication. The poem shows that in a marriage, both people should correct each other bringing out the best in one another as they cover each other's flaws, a farmland of what Milton hoped his marriage would be like. (Knoppers)

In his work "Paradise Lost", Milton had a more general social disparaging view, particularly on social order and power. While he thought that God's order in the universe is hierarchical and thus reflected in social stratification, he did not fail to see the fact that hierarchy may become sinfully abusive. This is evident in what he said concerning the Monarchy and the organized religions, which he regarded as emblems of the world-dominating power that was supposed to exercise Justice and morality but failed to do so. Demonstrating the rebellion of the angels against Satan and the role of misused authority of disobedience by Adam and Eve within their roles as 'God's creature', 'man', and 'woman' within 'Paradise Lost. (Patrides and Waddington)

In "Paradise Lost", Milton expresses and formulates his opinions on gender, marriage, and the society. As is apparent from the previous convention, Milton does not

advocate for the overthrow of male-dominated gender roles, although he encourages respect between married couples and stresses that the company of one's spouse must entail intellectual stimulation. Although the author has provided a quite balanced perspective on the relations of Adam and Eve, as well as on male-female relationships as a whole, the ideas expressed are tinged with the author's beliefs and personal experience. As a result of using social commentary, Milton gives an account of the difficulties encountered in exercising authority and compliance in the relations among people as well as in creating justice and social order as he is concerned with more fundamental issues about the common life. (Von Maltzahn)

Conclusion

Thus, "Paradise Lost" by John Milton is not only a great work of literature but also the author's vision of the world and mass attitudes to that World, power, gender, and human relations. In this epic, Milton incorporates a lot of his opinions and society's vices as he narrates a story full of intrigues, the state of humans, divine powers, and the price of rebellion. In analysing the characters of Adam and Eve, their relationship and their respective positions in the created World, we get the opportunity to compare and contrast Milton's progressive theories of gender and marriage in his historical context of patriarchal dominance and submissions of wives.

As in any society of the seventeenth century, Milton presents the conception of the major gender roles in society, with men being dominant and women relatively submissive. Nonetheless, here as well, Milton does not limit himself to the strengthening of this stereotype; instead, containing both the characters of Adam and Eve, he tries to depict the intricacy of their relationship, recognizing the role of both figures within a marriage. According to the plot that describes Eve as a woman subordinate to Adam but a vital partner of him, Milton represents this untraditional opinion that was liberal in the XVI century: the marriage should be based on mutual understanding and shared intellectual and sensitive resources. This view coincides with the campaign for the admissibility of divorce based on incompatibility that he advocated for in his writing because, through his writings, he supported marriage on the basis of discussion, sympathy and harmony.

Authority and rebellion are two major themes existent in the "Paradise Lost" by Milton, and it is evident that Milton's firsthand experience in political struggle and war,

as well as participation in the English Civil War, affected the themes extensively. This explains why his portrayal of the Biblical God portrays God's fair justice system, standing in contrast with Satan, who is depicted as a power-hungry devil with malignant intent, thereby presenting the complex question of power and what happens when the wrong people wield power. This clearly shows that Milton's political philosophy embraced the principle of individual freedom to demand accountability from their leaders and were allowed to rise in rebellion against any tyrannical leadership. In the intricacies of rebellion in the epic, Milton pays what can be viewed as a final tribute to the subtlety and complex interplay of power and resistance – last, he comes closer to his own values as a poet, thinker and politician fighting for freedom of personality.

In conclusion, "Paradise Lost" is a representation of John Milton's beliefs, opinions, and thoughts on various societal, political, and religious issues of his generation. Including his beliefs in the main plot of the epic, Milton recreates the Biblical story of Adam and Eve's disobedience to God and ponders about such concerns as the nature of the human being, the power of obedience or disobedience, the role of free choice and faith. His conduction of these themes still provides great insight into the ambiguity of life and living, making "Paradise Lost" a work that will never lose relevance and is a clear testament to Milton as a poet and thinker.

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