

Discussing The Love of Eve and Adam by Expressing the God's Master Plan for the Human in the Selected Novel "The Partly Fortunate"

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Abstract – Love is one of the Christian God's most important attributes, and Heavenly love additionally becomes the overwhelming focus from the get-go in the poem as the angels ceaselessly worship God and cooperative with one another in euphoria, and the Son offers himself as a sacrifice for humankind out of love for them. At that point when Adam and Eve are made, the poem partly moves its concentration to mortal love and the possibility of marriage. Joyce's utilization of the Felix culpa in Finnegans Wake likewise demonstrates the impact of Milton upon his work. Heaven Lost finishes up with an astonished Adam who has been demonstrated the eventual fate of the world, culminating in the redemption of wrongdoing by Christ. This paper points in considering the theme of love and the fall of humankind is partly fortunate in Paradise Lost Book I. It studies love of Adam towards Eve and its consequences and the fortune and the divine love gives over Mankind. The fall eventually reveals God's plan for the Mankind.

Key Words: Love, fall, Fortunate, Disobedience, God's Plan, Paradise, Humankind

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I. INTRODUCTION

Milton was viewed as radical and vulgar for recommending that Adam and Eve engaged in sexual relations before the fall and still stayed righteous, however Milton makes an image of conjugal love that is innocent and unadulterated and still includes sexuality, for the most part as a type of compliance to God's command to "be productive." Milton likewise underlines the progressive system in marriage, which identifies with the general thoughts regarding women at the time. Adam is made to be better than Eve, communing with God legitimately, while she communes with God through him, and keeping in mind that Eve is increasingly wonderful, Adam is perceptive and more grounded. Alongside this conjugal progressive system, there is likewise a legitimate request for love itself. Love of God should precede romantic love (or self-esteem, for Satan's situation), so when Adam ignores God's commandment for Eve's love, this is as much his "unique sin" as the genuine eating of the forbidden natural product. Despite the fact that this romantic love prompts the fall, it is likewise an extraordinary solace to the couple (alongside the ever-present love of God) as they are ousted from Paradise. Adam and Eve can in any case revel in one another, and

anticipate the day when God will demonstrate his divine love through his Son's incarnation.

John Milton was an English Poet, Historian and Writer. He is legendary for Paradise Lost. In his prose works, he supports the end of Church of England. His impact extended through the English common wars and furthermore American and French insurgencies. Paradise Lost Book I is the story of Man's first disobedience and "Loss of Eden". The focal goal is to "legitimize the methods for God to men." In Book II, Satan in Pandemonium, the capital of Hell, is holding a debate. In the debate, he asserts that Heaven is not yet lost and encourages his devotees to firmly ascend for another fight against God. In Book III, the scene opens in Heaven, where God is watching every one of the occurrences with his child situated at his correct hand. God sees that man will fall because of his own issue. God will sacrifice his child, for the salvation of humankind. In Book IV, Satan is on the highest point of Mount Niphates, north of Paradise, the Garden of Eden. He abides into conflict inside, when he sees the beauty and honesty of Earth. This helped him to remember what he was once. In Book V, Eve experiences exasperating dream.

In the dream, a voice makes Eve to pursue towards the tree of knowledge. An animal resembles an angel eats the forbidden products of the soil. In Book VI, Raphael, the angel of God challenges Satan and the other radical angels and illuminates them that their defeat is drawing nearer. In Book VII to XI Adam is made aware of the world he needs to move into after the paradise is lost, lastly in the Book XII, the Adam and Eve leave the paradise and they come into the new world.

II. THE IMPORTANCE OF OBEDIENCE TO GOD

The principal expressions of Paradise Lost state that the poem's primary theme will be "Man's first Disobedience." Milton portrays the story of Adam and Eve's disobedience, clarifies how and why it occurs, and puts the story inside the bigger setting of Satan's resistance and Jesus' resurrection. Raphael educates Adam regarding Satan's disobedience with an end goal to give him a firm handle of the danger that Satan and humankind's disobedience poses. Paradise Lost presents two good ways that one can take after disobedience: the descending winding of expanding sin and degradation, represented by Satan, and the way to redemption, represented by Adam and Eve.

While Adam and Eve are the principal humans to ignore God, Satan is the most importantly God's creation to resist. His choice to dissident comes just from himself—he was not persuaded or provoked by others. Additionally, his choice to keep on defying God after his fall into Hell ensures that God will not pardon him. Adam and Eve, then again, choose to apologize for their sins and seek pardoning. In contrast to Satan, Adam and Eve comprehend that their disobedience to God will be amended through generations of drudge on Earth. This way is clearly the right one to take: the dreams in Books XI and XII demonstrate that dutifulness to God, even after rehashed falls, can prompt humankind's salvation.

III. PARADISE LOST

Paradise Lost is one of the unmistakable epic poems in English Language. Book I of Paradise Lost proclaims about the humankind's first demonstration of disobedience towards God. The demonstration is of Adam and Eve eating the forbidden natural product from the tree of knowledge. Milton proclaims that this indigenous sin, just because carried passing to human creatures, actuating us to leave our home in paradise until Jesus Christ, the child of God comes to reinstate humankind to its first position of ethicalness. Paradise lost is an epic poem. The theme is divine love and mortal love, which prompts fall of man. Milton utilizes his poem to state a portion of his philosophical convictions and his own reflections. Milton composed Paradise Lost in the seventeenth century yet uses impact from exemplary

writers. Milton's epic is an extremely important bit of writing. The portion utilized in his commentary assumes the subjects of transgression and the punishment concerning the atonement from God's view.

Paradise Lost is about hierarchy as much for what it's worth about dutifulness. The format of the universe—with Heaven above, Hell underneath, and Earth in the centre—introduces the universe as a hierarchy dependent on proximity to God and his beauty. This spatial hierarchy prompts a social hierarchy of angels, humans, creatures, and fiends: the Son is nearest to God, with the archangels and cherubs behind him. Adam and Eve and Earth's creatures come straightaway, with Satan and the other fallen angels following last. To obey God is to regard this hierarchy.

Satan will not respect the Son as his superior, thereby scrutinizing God's hierarchy. As the angels in Satan's camp agitator, they want to beat God and thereby break down what they accept to be an out of line hierarchy in Heaven. At the point when the Son and the great angels defeat the renegade angels, the radicals are rebuffed by being expelled far away from Heaven. At any rate, Satan contends later, they can make their own hierarchy in Hell, however they are overall subject to God's general hierarchy, in which they are positioned the most reduced. Satan keeps on disobeying God and his hierarchy as he seeks to corrupt humankind.

In like manner, humankind's disobedience is a corruption of God's hierarchy. Prior to the fall, Adam and Eve treat the meeting angels with legitimate regard and acknowledgment of their closeness to God, and Eve grasps the subservient job dispensed to her in her marriage. God and Raphael both instruct Adam that Eve is somewhat more remote expelled from God's elegance than Adam since she was made to serve both God and him. At the point when Eve persuades Adam to leave her work be, she challenges him, her superior, and he respects her, his second rate. Again, as Adam eats from the organic product, he purposely opposes God by obeying Eve and his internal impulse rather than God and his reason. Adam's dreams in Books XI and XII show more instances of this disobedience to God and the universe's hierarchy, yet additionally demonstrate that with the Son's sacrifice, this hierarchy will be re-established by and by.

There is two degrees of love in Paradise Lost, Book I, that is divine love and the mortal love. The divine love is the centre of perception right off the bat in the poem, as the angels relentlessly shows their commitment towards God and aggregately with pleasure. The Son of God, Jesus Christ sacrifices his life for the security of humankind, out of caring love for them. Then again, the formation of Adam and Eve, the poem clarifies the mortal

love. Mortal love between Adam and Eve is honest and moral. Divine love is not quite the same as the natural love of man. It alludes to part of God, having his nature and composed of his Substance and which when controlled by human soul to an adequate degree, makes him divine and of the nature of God.

IV. THE FALL AS PARTLY FORTUNATE

After he sees the vision of Christ's redemption of humankind in Book XII, Adam alludes to his very own sin as a *felix culpa* or "cheerful flaw," recommending that the fall of humankind, while initially appearing an unmitigated calamity, does in reality carry great with it. Adam and Eve's disobedience enables God to show his leniency and restraint in their punishments and his endless providence toward humankind. This showcase of love and compassion, given through the Son, is a blessing to humankind. Humankind should now experience torment and death, however humans can likewise experience kindness, salvation, and grace in manners they would not have had the option to had they not disobeyed. While humankind has fallen from grace, people can recover and spare themselves through proceeded with commitment and compliance to God. The salvation of humankind, as The Son's sacrifice and resurrection, can start to re-establish humankind to its previous state. At the end of the day, great will happen to sin and death, and humankind will in the end be remunerated. This fortunate outcome legitimizes God's thinking and clarifies his definitive plan for humankind.

In *Paradise Lost* Milton contends that however God anticipated the Fall of Man, despite everything he did not influence Adam and Eve's through and through freedom. Milton's God exists outside of time thus observes all occasions immediately, and accordingly can see the future without effectively influencing it. God explicitly says that he gives his animals the choice to serve or disobey, as he needs submission that is uninhibitedly given, not forced. A few pundits have asserted that the God of the poem undermines his very own contentions, in any case. Milton did not trust in the Calvinistic thought of "predestination" (that God has officially chosen who is going to Hell and who to Heaven), however he regularly verges on portraying a Calvinistic God. God purposefully gives Satan a chance to escape Hell and sneak past Uriel into Eden, and essentially arranges the entire circumstance with the goal that humanity can be effectively destroyed by a single disobedient act. In portraying the fall before it occurs, God as of now predicts how he will cure it and give wonder that is more prominent to himself by sending his Son to die and restore the request of Heaven.

This conceivable predestination prompts the hypothesis of the "fortunate fall," which depends on Adam's joy at learning of the eventual happening to the Messiah. This thought says that God permitted the Fall of Man so he could bring great out of it,

potentially more great than would have happened without the fall, and have the option to show his love and power through the incarnation of his Son. Along these lines the through and through freedom of Adam and Eve (and Satan) remains fundamentally free, yet at the same time fits into God's overarching plan.

Milton pursues the epic custom to legitimize the method for God to humans and how mortal love is the underline story of human fall. *Paradise Lost* is in a similar epic class as religious messages and flag that he is composing an epic and in the convention of old Greeks. He manages the issues of heaven and heck, divine love and mortal love and fall of man. God is constantly one stage in front of its creation. He has made the universe and has set we all in a hierarchy and human's disobedience is a corruption of God's hierarchy. Adam alludes to his own sin as a *Felix culpa* or "cheerful issue" it shows that really it is the fall of mankind. In the first place it creates the impression that the fall of man is an unmitigated disaster, it has really shrouded something great in it. The disobedience of Adam and Eve licenses God to show his compassion and abstinence in their punishments and his enduring destiny towards humankind.

This unveiling of love and compassion given through the Son of God, Jesus Christ is an enrichment to humankind. Humankind currently experiences torment and death, yet humans additionally have contact with leniency, grace and conservation in manners, they won't most likely do, on the off chance that they had not disobeyed. While humankind has created from grace, people can safeguard and spare themselves through reliable dedication towards God. The fall of man is because of disobedience. About Satan, fall is disobedience. It is a descending winding of increasing sin and degradation. The fall of Adam and Eve is the way to redemption. Adam and Eve are the main humans to disobey God and the principal God creation to disobey God is Satan. He is not persuaded or provoked by others, yet because of Adam and Eve, Adam is persuaded or provoked by Eve to submit the sin of eating the forbidden natural product, prompting his fall.

Nevertheless, Adam and Eve choose to apologize for their sins and seek pardoning. They comprehended that their fall will be adjusted through generations of work on Earth. Such sort of fall demonstrates that acquiescence to God, even after rehashed false can lead humankind to salvation. The fall is positively, partly fortunate. In *Paradise Lost*, Satan, the snake's activities towards enticing Eden to eat the product of knowledge, were very little ground-breaking than God's will. It appears that it was God's will that lead to the inescapable fall of man. As God is the incomparable power, without his will, melodic

composition of malice, God allowed Satan and his supporters to suffer in Hell unrestored even a single activity or thought can succeed. Being, aware that Satan was tormented, no exertion was attempted by God to verify that the lunacy of the fallen angels did not contort the magnificence of his made creatures on Earth.

Alongside this, God unquestionably sees all that will develop later on. He knew that Satan will disobey him; obviously, he is cognizant that man will accompany, suit rising up out of Satan's intercession in the nursery. Book I, clarifies about the fall of Adam and loss of Garden of Eden. It is about the fall of humanity and the insubordination of Satan and his angels. The "fall" starts when Satan starts to become desirous of God regarding his child at the most astounding level. To disobey God is not as simple as it sounds; to eat the forbidden organic product was the decision of Eve. This thought prompted startling call, as it was an alarming freedom guided by disobedience of God. The expert figures/God/the furious Eguses and Capulet's of the world demand that mortal love as it was among Adam and Eve must be outlined and that lone certain decisions are suitable or legitimate as on account of Paradise Lost, they demand that once disobedience to determine delight, when decision, and through and through freedom in the mortal love may exact punishment and lead to fall.

At the principal look, Paradise Lost may seem to delineate human mortal love, decision and through and through freedom causing disobedience and lamentable consequences. It can likewise be named as extreme and misinformed mortal love for Adam for Eve overwhelmed the divine love for God. At the point when Adam is all of a sudden stood up to with the way that Eve has disobeyed the essential directive given to the main human pair, not to eat the product of the tree of the knowledge of good and abhorrence. His response, from the outset is to quietly weep over. Adam's mortal love and profound respect of Eve is obviously observed, in spite of the fact that he thinks about that she has submitted sin, however he considers her as the "most attractive of the creation", the last and the best of all God's work.

Despite the fact that, she is up until now and now lost as God hath articulated it death to taste that organic product. The power of profound devotion between Adam and Eve caused Adam to acknowledge the sin and the sinner, because of which the Paradise is lost. In any case, the fall of Adam, raises the way that it is a fortunate fall because of a few reasons. Adam and Eve's disobedience enables the God to show his kindness and moderation in their punishments and his endless providence towards the humankind. Humankind experiences agony and death because of the fall, yet it can likewise experience leniency, salvation and grace. In the ways, it would not have occurred, if Adam and Eve have not disobeyed the God. It shows that the

humankind has fallen from grace. It can reclaim and spare itself through proceed with commitment and duration to God. Sacrifice and great deeds can restore the humankind to its previous state. This fortunate fall legitimizes God's thinking, clarifies his definitive plan for humankind.

V. CONCLUSION

Milton is particularly misty on whether man's fall was fortunate or not. By strikingly showing both the positives and negatives that came about because of unique sin, Milton reveals that the insidiousness of sin originated from the integrity of Eden, however that the decency of salvation originated from the malevolent also. It is difficult to blame paradise lost for supporting the philosophical *felix culpa* (fortunate fall); to do as such would disregard significant bits of the work. In any case, it is likewise insufficient to reason that Milton was ignorant concerning the masters of man's fall. As lovejoy says, "the fall would never be adequately denounced and regretted; and similarly, when every one of its consequences were thought of it as, would never be adequately cheered over" (Lovejoy, 162). Along these lines, It must be accepted that Milton's reason for existing was not to choose whether the fall was at last awful or brrnrficial, however to endeavor to "Legitimize the methods for God to men".

This paper clarifies about mortal love, which includes physical fascination of Adam towards Eve, prompting the disobedience towards God. Eve and the mortal love of Adam towards Eve submitted the sin, caused him to acknowledge the sin and sinner. Which carried death to the human creatures just because and the Paradise is lost. Nevertheless, this fall is viewed as fortunate falling, as it was a part of Greater plan of God and God's plan is advocated. The humankind can reclaim its unique position through love and dutifulness towards God. The divine love can make the fall fortunate and expel the sins and the consequences of the fall. Mortal love brought genuine consequences and sufferings, while divine love can delete them.

VI. REFERENCES

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