

Contouring The Layers Of Mind – A Neurolinguistic Comparative Study Of The Characters Doctor Faustus And Satan

Krishnapriya K Arun S

Abstract: The human body has been considered as one of the most miraculous existences in this Earth. The nook and corner of our body were constructed with innumerable and subtle connecting tissues termed as nerves. These nerves perform a vital role in the continuity of our thoughts. Neurolinguistics delves deep into that arena of nerve function that regulates one's comportment. This paper's primary objective was to reconnoiter the vivid parts of neurolinguistics in scrutinizing these two classic characters in the history of English literature – Doctor Faustus and Satan, the villainous antagonist ever delineated in Milton's "Paradise Lost." It also attempts to untie a space to interrogate and confront the existing dogmas on these characters.

Index Terms: Neurolinguistics, Behaviour, Thoughts, Doctor Faustus, Satan, Paradise Lopst

1 INTRODUCTION

Neurolinguistics is one of the prominent domes of linguistics that probes on the relation between nerves and language abilities. It examines on a wide range about language acquisition and what result does it incur on the character formation of an individual in his everyday life. There marked many significant discoveries in this field of linguistics. Towards the late twentieth century, science worked like a magic where two major figures namely Richard Bandler and John Grinder provided a pseudoscientific approach termed as Neurolinguistic programming. This theory claims a profound concept that there exists an association between nerve processes, language, behaviour shaped out of experience and that it can be altered in order to attain certain goals. This idea provides a platform to pore over the behaviour and working of many characters in English literature. To interpret in detail two substantial figures have been taken into account. The first character considered is Faustus from the play "Doctor Faustus" by Christopher Marlowe. The other character taken in par with Faustus is the most influential and controversial Satan from the epic poem "Paradise Lost" by John Milton. The two characters in their lifetime were in a voyage of sins and have led a life committing heinous deeds. The only striking variation that could be noted was in their pinnacle point where both exhibited a different behaviour. This modification in their action is kept as a basic subject of appraisal in this paper.

2 DOCTOR FAUSTUS

The play Doctor Faustus is built solely upon the character of Faustus. From the beginning of the play itself Marlowe, through the device of chorus, defines the person.

Faustus is presented as a man who accomplished high proficiency in almost all the subjects. He was awarded doctor's degree and had immense knowledge in the field of theology. He outshined all other scholars of his time and was puffed up with ambition to conquer superhuman powers and the art of black magic. The comprehensive explanation of his ideas is provided in the Act I Scene 1 of the play. Readers witness the thought process of Faustus where he inspects the scope of all the subjects he learned. Marlowe delivers a deep study in Faustus's interest on various subjects like logic which fascinates him. He also finds law suitable for solving petty disputes. This instance from the initial phase of play projects the aspect of neurolinguistics that he had gathered enormous knowledge and he has developed an idea on how this information finds its utility in life. The life changing decision was acknowledged by him at the very onset of the play. His greed to acquire the doomed magic power intensifies the action. According to neuro- linguistic programming, one alters one's behaviour to fulfill their certain goal which materialized here as Faustus started moulding his mind towards black magic. He said, Emperors and kings / Are but obey'd' their several provinces, Nor can they raise the wind or rend the clouds; But his dominion. That exceeds in this, Stretcheth as far as doth the mind of man; (Khandelwal, 2018, p.68) At this point his thoughts activated and gradually his nerve processes acquired a different repercussion. As the idea advocates that once the goal is set and the signals to alter has reached the nerves the further deviations cannot be restricted. In case of Faustus, along with the intense desire to possess knowledge of black magic; he is packed with false pride, craved for inaccessible and his tremendous confidence in own will set him apart from the good ways of god. Even the words of Good Angel that intended to drag into god couldn't heed his mind. "Oh Faustus, lay that damned book aside/ And gaze not on it, lest it tempt thy soul/ And heap God's heavy wrath upon thy head! Read the scriptures: that is blasphemy." (Khandelwal, 2018, p.68). According to Bandler, in How to Take Charge of Your Life: The User's Guide to NLP said "You can't always control what happens, but can always control how you deal with" (Skills you need, 2011). As this point is further elaborated, it offers a keen idea that the things that we feel such as emotions and intense feelings are not just the things that we just possess, but they are things what we essentially

- PG Student, Department of English, Amrita School of Arts and Sciences, Amrita VishwaVidyapeetham, Amritapuri, Kerala, India
- Assistant Professor, Amrita School of Arts and Sciences, Amrita VishwaVidyapeetham, Amritapuri, Kollam, Kerala, India

do. The doctor Faustus kept on committing deeds that stooped his stature as a well versed man. He communicated with Mephistopheles, the messenger of Lucifer and appropriated a decision that he surrenders the soul to him for just twenty four years of materialistic pleasures. His supplementary actions enhanced his greed feelings for acquiring these pleasures. His confidence in black magic has seized another level as he signed the pact of devil with his own blood. This depicts the deep rootedness in Faustus as the result of his nerve processes which worked in order to succeed in the goal of black magic. The subsequent happenings in his life were modelled as per this corrupted decision. He tremendously relished on the result of his 'beneficial' (emphasis added) choice. He led a very prosperous life in all means as said in the covenant "letting him live in all voluptuousness"(Khandelwal, 2018, p. 78). The scenario witnessed an immediate change when the twenty fourth year of his life arrived. He started experiencing a drastic fear about his existence. Neurolinguistic programming evaluates that a slight change in even lower level causes a notable change in higher level especially it says that body and mind influence one another. Few logical areas are considered effected by a slightest change in behaviour. In the case of Faustus's life, when he started living as per the contract the logical zones like purpose, identity, belief and environment all observed the impact of his behaviour. His purpose got narrowed down to the concept of mere pleasure seeking rather than fulfilling duties of a scholar which is clearly visible in the scene where he adores the kissing of Helen of Troy. Likewise his identity of a scholar who accumulated the vast knowledge of every tiny substance of Earth has been besmirched with his deeds. His belief in god as a Christian completely degraded and culminated as the enemy of god. The setting or environment of his life belongs to the category of lower level. He was surrounded by various people including his many acquaintances and other scholars but he never shared his thoughts till the night before his doomed day. A person who has fallen deep into the well of sins has felt that ramification of a single decision at the very day of his damnation. Even though he has been wrong all through his life he sensed that agony, fear and pain till his final breath. His words penetrated deep guilt for all that he did in his lifetime. He said; "On God, whom Faustus hath abjured! On God, Whom Faustus hath blasphemed! Ah, my God, I would weep! But the devil draws in my tears. Gush forth blood, instead of tears! Yea, lift and soul-O, he stays my tongue! I would lift up my hands; But see, they hold them, they hold them!" (Khandelwal, 2018, p.134) The character Faustus has led a life of sins but the thing to note is that he admitted his mistakes at last minute and grieved for the erroneous phase he adopted in search for trivial materialistic pleasures that world revealed before him.

3 SATAN

John Milton's Paradise Lost is one of the literary achievements in the history of English literature. Satan, the undiminishing personage in the poem holds a specific position in the heart and soul of every reader. The beginning phase of the poem is considered to be from Satan's point of view. Introduction of Satan as a character initiates from the Book I of Paradise Lost. He was an angel in the heaven under the guidance of God. He initially behaved ordinary alike other angels but the God's decision to appoint the Son as king created discrepancy in the mind of Lucifer. He revolted against god and other few angels

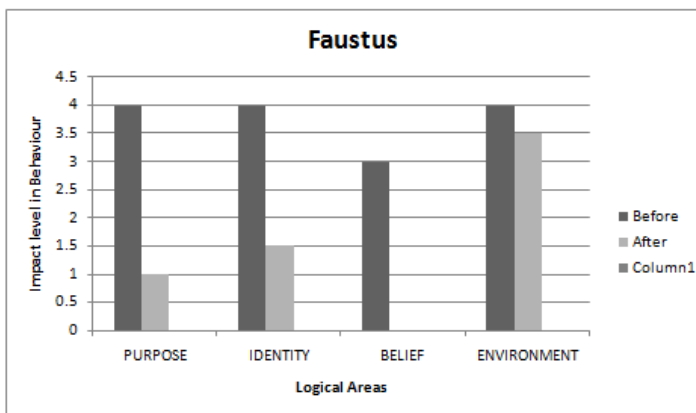
followed him. At last all were punished by God and terminated to the Fire of Hell. The fall of Lucifer from the heaven invoked in him a fresh goal – To defeat God by corrupting his new creation mankind. On evaluating Satan in the framework of neurolinguistics it could be observed that he was an angel with no crooked purposes also strong and with great capabilities as a leader but when he was thrown out of heaven, his goal was established to defy the god. Even in Hell just after the punishment he doesn't experience the gravity of the deed he committed, rather encourages his fellow dark angels to continue doing wrong. He says,

"Fallen Cherub, to be weak is miserable
Doing or Suffering: but of this to be sure,
To do augh good never will be our task;
But ever to do ill our sole delight :"(Milton, 2003).

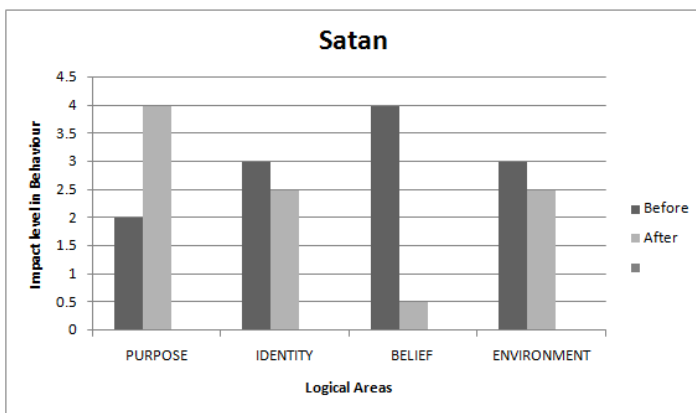
Satan never gave up his attempts to destroy the ways of God. His veneers as vivid beings which depicts the relentless endeavors he put forth to accomplish his purpose. Primarily, the Satan is presented as a fallen angel of huge stature but he adopts various disguises to fulfill his evil intentions. He embraces the form of Cherub, cormorant, lion, tiger, a toad and finally in the form of a serpent. The forms taken that of toad and serpent were to enter paradise and to corrupt the humankind. This heeds that Satan's body and mind influenced one another. As per the concepts in the neurolinguistics, a dilemma about the character Satan would be shaped in the minds of analysts. The discussion would necessarily include the nerve processes in Satan. There exist instances that exemplify the working of his neurolinguistic relations. In Book IV, Satan visits Paradise and he laments and speaks on different things that he views from the top of a mountain. He even though regrets momentarily he reoccupies and stands adamant with his decision. This affirms that the neurolinguistic communications was intense in him and thus Satan emerges to be a complex character when analysed under this theory. The Hell has inhabited his mind to a great extent. This again points to that feature of neurolinguistics that no outcomes can alter the goal once made. Satan continued disturbing and destroying the peace through his evil actions which materialized when he disguised as serpent and successfully tempted Eve in eating the Forbidden Fruit from the Tree of Knowledge. Thus he thrived in generating man's first disobedience to god. This sinful deed evoked tremendous and breath-taking consequences by god but the unlimited joy that Satan experienced illustrates the true antagonist in him. The words that he utters in Book I, "The mind is its own place and in itself can make a heaven of Hell, a hell of heaven" deepens the obstinate thoughts he owned. The logical areas of neurolinguistics due to his behaviour, faced amendments which open before us, the explanation for the transition of Satan from a mere fallen angel to the devilish manifestation of Lucifer. The existence of Satan as one of the normal angels to the greedy conqueror of god's throne observed the real purpose change in Satan. His identity too passed through a magnificent transformation, he stood before god as his opponent. His belief was the striking change where he converted from the follower of almighty to the greatest enemy. Even the environment got attuned to his motives. He struggled hard to make "a Heav'n of Hell, a Hell of Heav'n" (Milton, 2003). His power and will stood untainted even at the time when he received severest of punishments. The pride stood as a basic instinct him and he believed that at any state he would

stand firm. He was aware about the sins he was committing, at times his momentary realizations are mentioned in the poem, but this doesn't pave way for any repentance. He only enjoyed corrupting the mankind. This brings to the readers a character who doesn't repent even after performing this villainous task. This is more visible as he celebrates his victory at hell in Book X after the perfect execution of his plan. Samuel Johnson, one of the significant writers in English comments on Satan as the highest "productions of the human mind" which again intensifies the views on him.

GRAPH 1: GRAPHICAL REPRESENTATION OF FAUSTUS'S IMPACT LEVEL IN BEHAVIOUR BASED ON THE LOGICAL AREAS OF NEUROLINGUISTICS



GRAPH 2: GRAPHICAL REPRESENTATION OF SATAN'S IMPACT LEVEL IN BEHAVIOUR BASED ON LOGICAL AREAS OF NEUROLINGUISTICS



Above two graphs delivers a study on the logical areas of neurolinguistics of the two characters – Faustus and Satan. In both, the X axis elucidates the logical areas using double bars. The two bars represent the amendments that happened before and after. Before refers to the time period when these characters led a positive life. In case of Faustus it is the time before he took decision to learn black magic. In Satan's case his life as an angel in the divine presence of god at paradise. After denotes the subsequent life of figures where they made crucial decisions. Graph attempts to interpret the intensity that their decisions of, signing an agreement and to capture the throne of god have created in their further behaviour thereby on their actions. The Y axis explicates about this Impact level in behaviour in numerical terms. The data presented till now has been an endeavour to emphasize and study intricately the

technical aspects inherent in the study of these two characters. A literary as well as a historical study is also essential and a comprehend way to learn in specific about them.

4 PARALLELS IN FAUSTUS AND SATAN

When the comparative learning of these characters is dragged little beyond the framework of neurolinguistics, there are few areas to contemplate upon. This in fact provides a more blemished connection regarding the influence of neurolinguistics on them. Both the characters struggled all their lifetime for their interminable hankering in the Forbidden Knowledge. Doctor Faustus in spite of accumulating vast knowledge available to human beings, he ran behind the knowledge of black magic which is barred to the human intellect. His life conveyed a moral lesson to the unending greedy passions of human beings. For Satan knowledge and grace he had under the god seemed valueless thus went behind the materialistic powers and positions. He desired for the power that was illicit to him. The deep and impure intentions soiled in his mind corrupted the ways of the good angel in him and to stoop himself as a fallen angel from the abode of god. The source of both the texts places another interesting relation. It is believed that the real thread of Faustus is taken from a German folklore in which there is a scholar named Faust. The story in the legend is similar to the Doctor Faustus where the Faust who needed to explore the boundary of his limited knowledge asked the help of Satan. The follower of Satan in Hell, Mephistopheles decided to serve Faust and to fulfill his needs. At the end of his luxurious life, Faust will die and the devil would capture his soul. The remarkable idea of this deal or pact and the arrival of devil all have been from the Bible. The Biblical character Simon Magus, a magician and another figure Theophilus of Adana, a sixth century Cleric in the Eastern Roman Empire served as the real influences for the story of Faustus. This points directly to the connection of character Satan who himself is a character in Bible. This way both the texts indirectly linked to one another. Another important and vivid idea that is prevalent about Faustus as well as Satan is that they lived in a Created reality. Faustus was an individual with immense knowledge in countless spheres, but he aspired to amass limitless knowledge by establishing a contract with the Lucifer. This actually points to the thought process of Faustus who strongly alleged that, the almighty created the human beings contains knowledge even the forbidden one. The principle of self – deception initiates at this very point. The intensity of his deception was more powerful when he assumed that even the place called hell didn't exist. The association between Faustus and Satan lies in the fact that in holy Bible, the disguised Satan was the one who introduced the knowledge of illicit fruit to mankind. This made the Adam and Eve to consume the fruit and hence committed the sin. The primary ruse of Faustus was also triggered by the agreement put forth by Satan through his crucial weapon Mephistopheles. Both the characters caged themselves in their own world of reality where they blinded to the actual truths before them and embraced the fantasy world. Faustus turned deaf ears to the words of Mephistopheles when he answered to his question to describe hell. The warnings were all in vain to Faustus because he is simply deceived by his unending desire for the pursuit of knowledge, power and worldly pleasures. The

following words of Mephistopheles were rejected by Faustus as trivial due to his thought that they were just allegations.

“Why this is hell, nor am I out of it:

Think'st thou that I, who saw the face of God,

And tasted the eternal joys of heaven,

Am not tormented with ten thousand hells

In being deprived of everlasting bliss!” (Marlowe, 1970, p.14)

5 NEUROLINGUISTICS AND SOCIOLINGUISTICS

The theory of neurolinguistics expounded on the mechanism of mind and the consequent behaviour out of it. Another area in relation to linguistics which could substantiate and explicate the consequence for the nerve function is sociolinguistics. The central theme that joins the two is the presentation of language use, as a symbol to signify the magnitudes of vivid behaviour and social interaction. The behaviour in Faustus as well as Satan when traced into the category of sociolinguistics found that the initial knowledge they possessed induced in them a positive behaviour towards the society. Faustus as a scholar viewed the world and the surroundings through his point of view but as soon as he started to indulge in black magic the language acquisition took a newer turn. The way he perceived the surroundings altered, he completely surrendered his life at the foot of material pleasures. This is visible from his attitude towards the other fellow scholars whom he had acquaintance with and from his desire to kiss the Helen of Troy. The false language he acquired made him to feel and act accordingly. Similarly, Satan under the divine boundary of god craved for the undeserved position and began acquiring false knowledge. The existence and deeds of a good angel was filled with purity but the corruption in soul elevated with the use of improper thoughts worsened the relation with other angels. The consequent behaviour of Satan was; he persuaded other angels to fall into the pit of insubordination. Thus the sociolinguistics provides a justification to the interactive transformations depicted by the characters.

6 CONCLUSION

The great literary productions from the magnificent writers Christopher Marlowe and John Milton have manufactured two diverse characters which are analyzed under the framework of neurolinguistics. The characters never failed to fulfill their purposes in the respective texts. Through this theory, it is attempted to only delineate the alteration in behaviour resulted out of the neurolinguistic connections in the body. In case of Faustus, the doom happened at the crucial point where he asserted the goal to conquer the forbidden knowledge of Black magic. His further actions were modeled upon his own behaviour. He moulded his activities by stressing that his purposes are definite and correct. The influence of mind and body upon each other is evidently detectable in both the characters. Faustus who accepted the pact of Lucifer furnished the agreement using his own blood. Satan who was a mere angel in the abode of God renewed his thoughts and body to rebel against god. The most interesting and remarkable variation that these characters portrayed is at their climax phase. Faustus and Satan led their whole life knowingly or unknowingly executing treacherous and sinful deeds but

Faustus had moments of complete repentance for all the actions. At the same time Satan stood without a slightest regret in his thoughts or deeds. Even though the technical construal revealed the fascinating interpretations possible in these texts, the parallel study of two clarified the literary and historical aspects as well. This directly enhanced the confidence to address the tenets already existing upon the characters with more precision. The following derivations received upon the exploration helped to interpret these two characters from a sundry point of view. The application of neurolinguistics eased the hidden scientific elucidation regarding the complicated actions exhibited by the two characters in the texts.

7 REFERENCES

- [1] Khandelwal, K.N. (2018). Doctor Faustus. Agra: Lakshmi Narain Agarwal.
- [2] Marlowe, Christopher. (2008). Doctor Faustus and Other plays: Oxford University Press.
- [3] Skills You Need. (2011). Neuro-Linguistic Programming, 2. Retrieved from <http://www.skillsyouneed.com/ps/nlp.html>.
- [4] Prasida, P. *Amidst Science and Literature: A Critical Quest*.
- [5] Ramm, Benjamin. (2017). Why you should re-read *Paradise Lost*. BBC-Culture. Retrieved from <http://www.bbc.com/culture/story/20170419>.
- [6] Milton, John. (2003). *Paradise Lost*. London: Penguin Classics.
- [7] Neri, H. *The Idea of Internalization In Hamlet: A Sociological Analysis of Knowledge in Literature*.
- [8] Marlowe, Christopher. (1970). *The Tragical History of Doctor Faustus*. Forgotten Books.
- [9] Singh, R. K. *A Free Man's Worship: A Critical Analysis*.
- [10] Stevens, R. (2017). *Faustus Revisited: A Cultural, Historical, and Artistic Study*. Retrieved from <https://scholarcommons.sc.edu/etd/4176>.
- [11] Bacha, M. S., & Ilyas, M. *The Teaching of English Language in the Private Schools of Dir Upper, KPK, Pakistan*.

8 AUTHORS PROFILE

1. Krishnapriya K

She is pursuing her Integrated M.A English Language and Literature degree from Department of English, Amrita School of Arts and Sciences, Amrita Vishwa Vidyapeetham, Amritapuri campus, Kollam, Kerala, India. Her research interest areas are Gender studies, Commonwealth Literature and Historical fiction.

2. Arun S

He is working as Assistant Professor in the Department of English, Amrita Vishwa Vidyapeetham, Amritapuri, Kollam, Kerala for the past 11 years. His research interests include literary theory and criticism. He has been serving as resource person for conferences, published papers in national and international journals.