

A SOUND MAGICIAN IS MIGHTY GOD : DR.FAUSTUS AND RENAISSANCE

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ABSTRACT

The spirit of humanism typical in the course of Renaissance prompted people, with their capability and quandary, to end up the centre of hobby. Marlowe as a major playwright of the age isn't always an exception to this. maximum of his protagonists very powerfully mirror the spirit of the Renaissance and Machiavellian beliefs. Dr Faustus, the hero of the play with the equal name is torn among his over ambition and problem as an regular mortal being during the course of the play. An eternal damnation is inevitable on the a part of the tragic protagonist for human existence is not anything however a constant interaction among 'glorification' and 'nullification' of mankind

KEYWORDS: Renaissance, Humanism, Conflict, Damnation

The whole hobby in a Marlovian tragedy centers round the character of the hero who's in a positive manner the projection of Marlowe, the dramatist who become significantly crushed with the time but simultaneously saturated with the spirit of Renaissance with its fantastic religion in person, with its sky kissing ambition to advantage infinite knowledge and power with its rise up against the tyrannies and dogmas of the feudalism and the church and with its love of beauty and hankering after the sensual pleasures of life. He turned into also stimulated via the Machiavellian beliefs of human behavior and desires, the doctrine of entire freedom to benefit one's stop by way of any manner, fair or foul.

indeed, within the Renaissance a special strain is laid on the man or woman. In Italy Fichino, Jacob Burckhardt and particularly Giovanni percent della Mirandola in his e-book Oration on the dignity of guy started out to glorify the man. accordingly, in the Renaissance, the age of 'Studia Humanities' – 'the study of humanism', now not simplest Marlowe however Shakespeare also perceives 'man because the paragon of all creation' via his mind-blowing introduction of the

person like Hamlet. With a spirit of individualism and stimulated by using Machiavellian ideals they're all dominated by means of some uncontrollable for gaining a few ideal or finding the success of some intemperate ambition and consequently the commonplace ethical conventions and the mounted religious sanctions can never thwart them from striving to benefit their stop Marlowe's Tamburlaine, therefore, defies all authorities on the earth as nicely on heaven for infinite energy ; the stone hearted Barabas within the Jew of Malta, dominated by using a mindless lust for gold throws to the wind all not unusual morals conventions and does now not reduce from committing the maximum merciless kind of crimes to acquire his heinous give up and his Edward II and Mortimer play the maximum horrible charge ; the previous for his ardour and base minions and the latter for his lust for energy. In Dr Faustus the hero is a true consultant renaissance character and yearns for countless understanding, electricity, sensual pleasures of lifestyles, defying spirit of atheism and primarily a spirit of insurrection against the conventional spiritual doctrines and Christian theology.

As a true Marlovian hero Dr Faustus desires for 'absolute in the actual global' which come what may can be equated with the Shelleyan 'desire of the moth for the famous person'. on this feel Dr Faustus is an 'over eacher', similar to Macbeth who tries to put on a 'massive's gown' which isn't always his very own. As an embodiment of the Renaissance, Dr Faustus longs for an 'limitless understanding' and with his inordinate ambition he soars past the petty opportunities of humanity, leagues himself with superhuman powers and rides via area in fiery chariot exploring the secrets and techniques of the universe. interestingly, " like Tamburlaine Faustus is also low born however endowed with the natural gift of a remarkable mind.

Understanding is power no question: however Faustus who is the embodiment of the desires and preference of the rising bourgeois of his age forgets in his healthy that there may be a restriction to guy's energy and that understanding may additionally end up a feel of damage and destruction if it is absurd. overrated together with his great understanding and learning he ignores the fact that to make an try and fly too near the solar with waxen wings manner certain doom and destruction. as a result, similar to different tragic heroes of Marlowe, Faustus, additionally with his endless lust for power ultimately reveals with horror how the flush and glory of his brief success brings about his doom and eternal damnation. Ellis Fermor costs, "In

Marlowe's fantastic tragic fragment the conflict is not among guy and guy, the protagonists are men and the non secular powers that surround them and the scene are not set in the physical earth however in the limitless areas of the thoughts and the struggle is fought not for kingdoms and crowns however upon the questions of man's closing destiny. earlier than him lies the possibility of get away to non secular freedom or a doom of slavery to demonical power".(Ellis-Fermor 87) The equal is the case with Dr Faustus. As we see DrFaustus is afire with an indomitable passion and consequently discards all ethical codes and moral concepts and plunges headlong to obtain his quit, he rejects Christian values and so there arises in his mind a deep battle between the pull of culture, the desire of God and the choice to research more and more to taste the end result of the forbidden tree. as a result, here's a present day man, torn between the religion of subculture and religion in himself similar to the heroes of Dostoyevsky because they may be (including Raskolnikov and 3 Karmazovs)also stuck among the vintage world of orthodox perception and new global of excessive individualism, every with its insistent claims and justifications. The heart of Faustus therefore turns out to be the battlefield in which the forces of right and evil are trying to weigh down each different.

Faustus is a contemporary man whose conscious self is hostile by using the subconscious self and dogmas of Christian theology makes his personal choice to take to the black artwork of magic intentionally and then sells his soul to the devil of his loose will. at some stage in the play, Faustus staggers among doubt and religion symbolized by using the warnings of the good Angel and the seductions of the horrific Angel, as he movements in the direction of his inevitable doom. He has been told through Mephistophilis the that means of Hell, however in his blind arrogance, he refuses to in reality grasp the implications of his motion. indeed, earlier than the quit of the play Faustus undergoes the intellectual torture torn out of the opposing pulls of his rational and emotional selves. but, the spiritual conflict takes the maximum acute turn inside the first scene of Act V after Faustus has raised the spirit of Helen and when the antique guy, the symbol of the good and divine in him, seems before him. His became the last try and guide his steps ' unto the way of existenceFaustus is simply going to dedicate suicide; however it's miles the equal vintage man who prevents him from taking this determined step with a fervent attraction ' to name for mercy, and to avoid despair'. however lamentably !Faustus in the end seals his very own destiny through surrendering himself into the palms of sweet Helen to make him .'immortal with a kiss' simply to forget about the extreme ache of his bothered and

despairing soul. through now, DrFaustus who became so unaware, so blind to what he's doing that he may nearly be known as harmless, has come morally alive, intensely aware about appropriate and evil. In other phrases, "if to the orthodox it's miles more a sinner's fate than a hero's, there's some thing of the classic apotheosis in Faustus's final moments.

He transcends the man he become. He goes out no craven sinner but violently, talking the craze and despair of all mankind who would undo the beyond and forestall the clock towards the inevitable reckoning." (Sewall 66)in the remaining scene we find the climax culminating into a terrible disaster. Faustus has found out that he is doomed to eternal damnation without the least hope of redemption. as a consequence, the most poignant soliloquy of Dr Faustus just before an hour of his final doom reveals forcefully the deep soreness of a horror struck soul. His ultimate minute appeal to the 'ever-moving spheres of heaven' to face nonetheless or to the solar to upward thrust once more to 'make perpetual day'. "That Faustus may additionally spent and keep his soul!"- is certainly of no avail. thus, whilst the very last strength moves the devil's disciples take hold of away the agonized and hassle torn soul of Faustus to hell to go through everlasting damnation. Helen Gardener on this point perceives, " at the start Faustus wishes to rise above his humanity, on the cease he might sink under it, be converted into the beast or 'into little water drops'. almost inside the same vein Harriet Hawkins in his e book Poetic Freedom and Poetic fact says like Shakespeare, Marlowe knew that 'the very substance of the ambition is simply the shadow of a dream' (Hamlet). Pointing to the motive of Faustus's fall Hawkins comments that not like Tamburlaine's, Faustus's dreams of power and glory never correspond to the statistics. certainly, the closing dream of splendor, for which he forfeited his soul in that fatal kiss, never had the true, extensive body of Helen of Troy. hence, Faustus struggles to and fro, to the very stop, among an imaginative conception of himself wherein he retains the freedom to repent and the opposite concept of himself where via he can not repent

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