

9d Milton - Paradise Lost

Great are thy Vertues, doubtless, best of Fruits. [745]

Though kept from Man, and worthy to be admir'd,

Whose taste, too long forborn, at first assay

Gave elocution to the mute, and taught

The Tongue not made for Speech to speak thy praise:

Thy praise hee also who forbids thy use, [750]

Conceales not from us, naming thee the Tree

Of Knowledge, knowledge both of good and evil;

Forbids us then to taste, but his forbidding

Commends thee more, while it inferrs the good

By thee communicated, and our want: [755]

For good unknown, sure is not had, or had

And yet unknown, is as not had at all.

then, what forbids he but to know,

Forbids us good, forbids us to be wise?

Such prohibitions binde not. But if Death [760]

Bind us with after-bands, what profits then

Our inward freedom? In the day we eate

Of this fair Fruit, our doom is, we shall die.

How dies the Serpent? hee hath eat'n and lives,

And knows, and speaks, and reasons, and discerns, [765]

Irrational till then. For us alone

Was death invented? or to us deni'd

This intellectual food, for beasts reserv'd?

For Beasts it seems: yet that one Beast which first

Hath tasted, envies not, but brings with joy [770]

The good befall'n him, ,

Friendly to man, farr from deceit or guile.

What fear I then, rather what know to feare

Under this ignorance of good and Evil,
Of God or Death, of Law or Penaltie? [775]
Here grows the Cure of all, this Fruit Divine,
Fair to the Eye, inviting to the Taste,
Of vertue to make wise: what hinders then
To reach, and feed at once both Bodie and Mind?
So saying, in evil hour [780]
Forth reaching to the Fruit, she pluck'd, she eat:
Earth felt the wound, and Nature from her seat
Sighing through all her Works gave signs of woe,
That all was lost. Back to the Thicket slunk
The guiltie Serpent, and well might, for *Eve* [785]
Intent now wholly on her taste, naught else
Regarded, such delight till then, as seemd,
In Fruit she never tasted, whether true
Or fansied so, through expectation high
Of knowledg, nor was God-head from her thought. [790]
Greedily she ingorg'd without restraint,
And : Satiated at length,
And hight'nd as with Wine, jocond and ,
Thus to her self she pleasingly began.
O Sovran, vertuous, precious of all Trees [795]
In Paradise, of operation blest
, hitherto obscur'd ,
And thy fair Fruit let hang, as to no end
Created; but henceforth my early care,
Not without Song, each Morning, and due praise [800]
Shall tend thee, and the fertile burden ease
Of thy full branches offer'd free to all;
Till dieted by thee I grow mature
In knowledge, as the Gods who all things know;

Though others envie what they cannot give; [805]
For had the gift bin theirs, it had not here
Thus grown. Experience, next to thee I owe,
Best guide; not following thee, I had remaind
In ignorance, thou op'nst Wisdoms way,
And giv'st access, though secret she retire. [810]
And I perhaps am ; Heav'n is high,
High and remote to see from thence distinct
Each thing on Earth; and other care perhaps
May have diverted from continual watch
Our great Forbidder, safe with all his Spies [815]
About him. But to *Adam* in what sort
Shall I appeer? shall I to him make known
As yet my change, and give him to partake
Full happiness with mee, or rather not,
But keep the odds of Knowledge in my power [820]
Without Copartner? so to add what wants
In Femal Sex, the more to draw his Love,
And render me more equal, and perhaps,
A thing not undesireable, sometime
Superior: for ? [825]
This may be well: but what if God have seen
And Death ensue? then I shall be no more,
And *Adam* wedded to another *Eve*,
Shall live with her enjoying, I extinct;
A death to think. Confirm'd then I resolve, [830]
Adam shall share with me in bliss or woe:
So dear I love him, that with him all deaths
I could endure, without him live no life.
...
To whom then first incenst *Adam* repli'd,

Is this the Love, is this the recompence
Of mine to thee, ingrateful *Eve*, exprest
Immutable when thou wert lost, not I, [1165]
Who might have liv'd and joyd immortal bliss,
Yet willingly chose rather Death with thee:
And am I now upbraided, as the cause
Of thy transgressing? not enough severe,
It seems, in thy restraint: what could I more? [1170]
I warn'd thee, I admonish'd thee, foretold
The danger, and the lurking Enemie
That lay in wait; beyond this had bin force,
And force upon free Will hath here no place.
But confidence then bore thee on, secure [1175]
Either to meet no danger, or to finde
Matter of glorious trial; and perhaps
I also
What seemd in thee so perfet, that I thought
No evil durst attempt thee, but I rue [1180]
That error now, which is become my crime,
And thou th' accuser. Thus it shall befall
Him who to worth in overtrusting
Lets her Will rule; restraint she will not brook,
And left to her self, if evil thence ensue, [1185]
Shee first his weak indulgence will accuse.
Thus they in mutual accusation spent
The fruitless hours, but neither self-condemning,
And of thir vain contest appeer'd .

BOOK 10

MEanwhile the hainous and despightfull act
Of *Satan* done in Paradise, and how
Hee in the Serpent, had perverted *Eve*,

Her Husband shee, to taste the fatall fruit,
Was known in Heav'n; for what can scape the Eye [5]
Of God All-seeing, or deceave his Heart
Omniscient, who in all things wise and just,
Hinder'd not *Satan* to attempt the minde
Of Man, with strength , and free will arm'd,
to have discover'd and repulst [10]
Whatever wiles of Foe or seeming Friend.
For still they knew, and ought to have still remember'd
The high Injunction not to taste that Fruit,
Whoever tempted; which they not obeying,
Incurr'd, what could they less, the penaltie, [15]
And manifold in sin, deserv'd to fall.
Up into Heav'n from Paradise in haste
Th' Angelic Guards ascended, mute and sad
For Man, for of his state they knew,
Much wondring how the suttle Fiend had stoln [20]
. Soon as th'
From Earth arriv'd at Heaven Gate, displeas'd
All were who heard, dim sadness did not spare
That time , yet mixt
With pitie, . [25]
About the new-arriv'd, in multitudes
Th' ran, to hear and know
How all befell: they towards the Throne Supream
Accountable made haste to make appear
With righteous plea, thir utmost vigilance, [30]
And easily ; when the most High
Eternal Father from his secret Cloud,
Amidst utter'd thus his voice.
Thus saying, from his radiant Seat he rose [85]

Of high collateral glorie: him Thrones and Powers,
Princedom, and Dominations ministrant
Accompanied to Heaven Gate, from whence
Eden and all the Coast in prospect lay.
Down he descended ; the speed of Gods [90]
Time counts not, though with swiftest minutes wing'd.
Now was the Sun in Western low
From Noon, and gentle Aires due at thir hour
To fan the Earth now wak'd, and usher in
The , when he from wrauth more coole [95]
Came the mild Judge and Intercessor both
To sentence Man: the they heard
Now walking in the Garden, by soft windes
Brought to thir Ears, while day declin'd, they heard,
And from his presence hid themselves among [100]
The thickest Trees, both Man and Wife, till God
Approaching, thus to *Adam* call'd aloud.
Where art thou *Adam*, with joy to meet
My coming seen far off? ,
Not pleas'd, thus entertaind with solitude, [105]
Where obvious dutie erewhile appear'd unsaught:
Or come I less conspicuous, or what change
Absents thee, or what chance detains? Come forth.
He came, and with him *Eve*, more loth, though first
To offend, discount'nanc't both, and discompos'd; [110]
Love was not in thir looks, either to God
Or to each other, but apparent guilt,
And shame, and perturbation, and despaire,
Anger, and obstinacie, and hate, and guile.
Whence *Adam* faulting long, thus answer'd brief. [115]
I heard thee in the Garden, and of thy voice

Affraid, being naked, hid my self. To whom
The gracious Judge without repli'd.
My voice thou oft hast heard, and hast not fear'd,
But still rejoyc't, how is it now become [120]
So dreadful to thee? that thou art naked, who
Hath told thee? hast thou eaten of the Tree
Whereof thou shouldst not eat?
To whom thus *Adam* sore beset repli'd.
O Heav'n! in evil this day I stand [125]
Before my Judge, either to undergoe
My self the total Crime, or to accuse
My , the partner of my life;
Whose failing, while her Faith to me remaines,
I should conceal, and not expose to blame [130]
By my complaint; but strict
Subdues me, and calamitous constraint
Least on my head both sin and punishment,
However insupportable, be all
Devolv'd; though should I hold my peace, yet thou [135]
Wouldst easily detect what I conceale.
This Woman whom thou mad'st to be my help,
And gav'st me as thy perfet gift, so good,
So fit, so acceptable, so ,
That from her hand I could suspect no ill, [140]
And what she did, whatever in it self,
Her doing the deed;
Shee gave me of the Tree, and I did eate.
To whom the sovran Presence thus repli'd.
Was shee , that her thou didst obey [145]
Before his voice, or was shee made thy guide,
Superior, or but equal, that to her

Thou did'st resigne thy Manhood, and the Place
Wherein God set thee above her made of thee,
And for thee, whose [150]
Hers in all real dignitie: Adorn'd
She was indeed, and lovely to attract
Thy Love, not thy Subjection, and her Gifts
Were such as under Government well seem'd,
Unseemly to beare rule, which was thy [155]
, hadst thou aright.

So having said, he thus to *Eve* in few:
, what is this which thou hast done?
To whom sad *Eve* with shame nigh overwhelm'd,
Confessing soon, yet not before her Judge [160]
Bold or loquacious, thus abasht repli'd.
The Serpent me beguil'd and I did eate.
Which when the Lord God heard, without delay
To Judgement he proceeded on th' accus'd
Serpent though brute, unable to transferre [165]
on him who made him instrument
Of mischief, and polluted from the end
Of his Creation; justly then accurst,
As vitiated in Nature: more to know
Concern'd not Man (since he no further knew) [170]
Nor alter'd his offence; yet God at last
To Satan first in sin his doom apply'd
Though , judg'd as then best:
And on the Serpent thus his curse let fall.
Because thou hast done this, thou art accurst [175]
Above all Cattle, each Beast of the Field;
Upon thy Belly groveling thou shalt goe,
And dust shalt eat all the dayes of thy Life.

Between Thee and the Woman I will put
Enmitie, and between thine and her Seed; [180]
shall bruise thy head, thou bruise his heel.
So spake this Oracle, then verifi'd
When *Jesus* son of *Mary* second *Eve*,
Saw *Satan* fall down from Heav'n,
; then rising from his Grave [185]
Spoild , triumpht
In open shew, and with ascention bright
through the Aire,
The Realm it self of *Satan* long usurpt,
Whom he shall tread at last under our feet; [190]
Eevn hee who now foretold his ,
And to the Woman thus his Sentence turn'd.
Thy sorrow I will greatly multiplie
By thy Conception; Children thou shalt bring
In sorrow forth, and to thy Husbands will [195]
, hee over thee shall rule.
On *Adam* last thus judgement he pronounc'd.
Because thou hast heark'nd to the voice of thy Wife,
And eaten of the Tree concerning which
I charg'd thee, saying: Thou shalt not eate thereof, [200]
Curs'd is the ground for thy sake, thou in sorrow
Shalt eate thereof all the days of thy Life;
Thorns also and Thistles it shall bring thee forth
Unbid, and thou shalt eate th' Herb of th' Field,
In the sweat of thy Face shalt thou eat Bread, [205]
Till thou return unto the ground, for thou
Out of the ground wast taken, know thy Birth,
For dust thou art, and shalt .
So judg'd he Man, both Judge and Saviour sent,

And th' instant stroke of Death denounc't that day [210]
Remov'd farr off; then pittying how they stood
Before him naked to the aire, that now
, disdain'd not to begin
Thenceforth the form of servant to assume,
As his servants feet so now [215]
As Father of his Familie he clad
Thir nakedness with Skins of Beasts, ,
Or as the Snake with youthful Coate repaid;
And thought not much to cloath his Enemies:
Nor hee thir outward onely with the Skins [220]
Of Beasts, but inward nakedness, much more
, with his ,
Araying cover'd from his Fathers sight.
To him with swift ascent he up returnd,
Into his blissful bosom reassum'd [225]
In glory as of old, to him appeas'd
All, though all-knowing, what had past with Man
Recounted, mixing intercession sweet.
Meanwhile ere thus was sin'd and judg'd on Earth,
Within the Gates of Hell sate Sin and Death, [230]
within the Gates, that now
Stood open wide, belching outrageous flame
Farr into *Chaos*, since the Fiend pass'd through,
, who thus now to Death began.
O Son, why sit we here each other viewing [235]
Idlely, while *Satan* our great Author thrives
In other Worlds, and happier Seat provides
For us his ofspring deare? It cannot be
But that success attends him; if mishap,
Ere this he had return'd, with fury driv'n [240]

By his Avengers, since no place like this
Can fit his punishment, or their revenge.
Methinks I feel new strength within me rise,
, and Dominion giv'n me large
Beyond this Deep; whatever drawes me on, [245]
sympathie, or som
Powerful at greatest distance to unite
With secret amity things of like kinde
By secretest conveyance. Thou my Shade
Inseparable mee along: [250]
For Death from Sin no power can separate.
But least the difficultie of passing back
Stay his return perhaps over this Gulfe
Impassable, Impervious, let us try
Adventrous work, yet to thy power and mine [255]
Not unagreeable, to found a path
Over this from Hell to that new World
Where *Satan* now prevailes, a Monument
Of to all th' infernal Host,
Easing thir passage hence, for , [260]
Or , as thir lot shall lead.
Nor can I miss the way, so strongly drawn
By this new felt attraction and instinct.