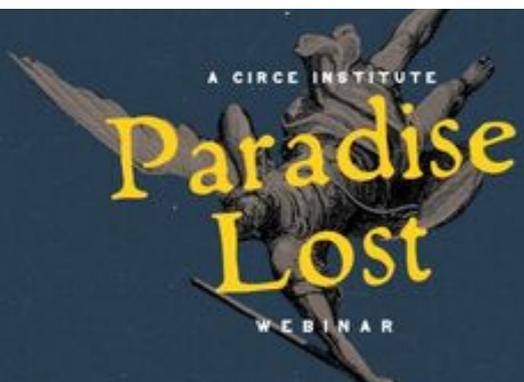


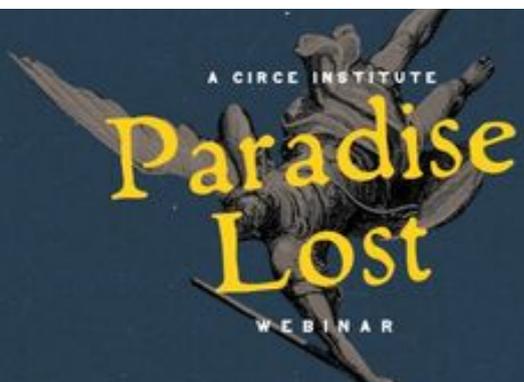
Invocation (I.1-16)

Of man's first disobedience, and the fruit
Of that forbidden tree, whose mortal taste
Brought death into the world, and all our woe,
With loss of Eden, till one greater man
Restore us, and regain the blissful seat, 5
Sing heavenly muse, that on the secret top
Of Oreb, or of Sinai, didst inspire
That shepherd, who first taught the chosen seed,
In the beginning how the heavens and earth
Rose out of chaos: Or if Sion hill 10
Delight thee more, and Siloa's brook that flowed
Fast by the oracle of God; I thence
Invoke thy aid to my adventurous song,
That with no middle flight intends to soar
Above the Aonian mount, while it pursues 15
Things unattempted yet in prose or rhyme.



Invocation, cont. (I.17-26)

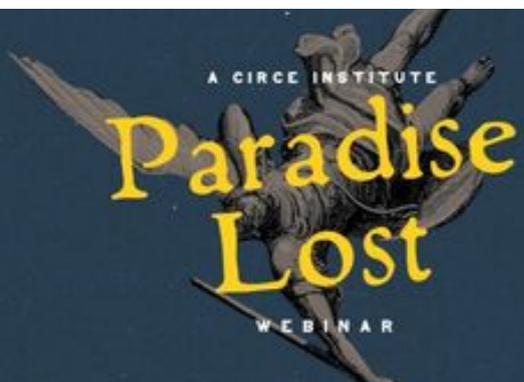
And chiefly thou Oh spirit, that dost prefer
Before all temples the upright heart and pure,
Instruct me, for thou knowest; thou from the first
Wast present, and with mighty wings outspread 20
Dove-like satst brooding on the vast abyss
And mad'st it pregnant: What in me is dark
Illumine, what is low raise and support;
That to the heighth of this great argument
I may assert eternal providence, 25
And justify the ways of God to men.



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Satan's First Speech (I.105-111)

What though the field be lost? 105
All is not lost; the unconquerable will,
And study of revenge, immortal hate,
And courage never to submit or yield:
And what is else not to be overcome?
That glory never shall his wrath or might 110
Extort from me.



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Satan's First Speech, cont. (I.111-124)

To bow and sue for grace
With suppliant knee, and deify his power,
Who from the terror of this arm so late
Doubted his empire, that were low indeed,
That were an ignominy and shame beneath 115
This downfall; since by fate the strength of gods
And this empyreal substance cannot fail,
Since through experience of this great event
In arms not worse, in foresight much advanced,
We may with more successful hope resolve 120
To wage by force or guile eternal war
Irreconcilable, to our grand Foe,
Who now triumphs, and in the excess of joy
Sole reigning holds the tyranny of Heaven.



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Another Speech from Satan (I.249-263)

Farewell, happy Fields

Where joy for ever dwells: Hail horrors, hail 250

Infernal world, and thou profoundest Hell

Receive thy new possessor: One who brings

A mind not to be changed by place or time.

The mind is its own place, and in itself

Can make a Heaven of Hell, a Hell of Heaven. 255

What matter where, if I be still the same,

And what I should be, all but less than he

Whom thunder hath made greater? Here at least

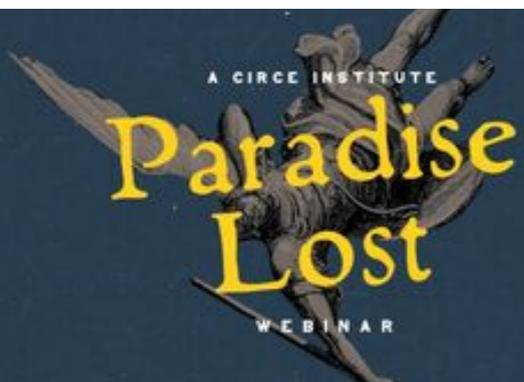
We shall be free; the Almighty hath not built

Here for his envy, will not drive us hence: 260

Here we may reign secure, and in my choice

To reign is worth ambition though in Hell:

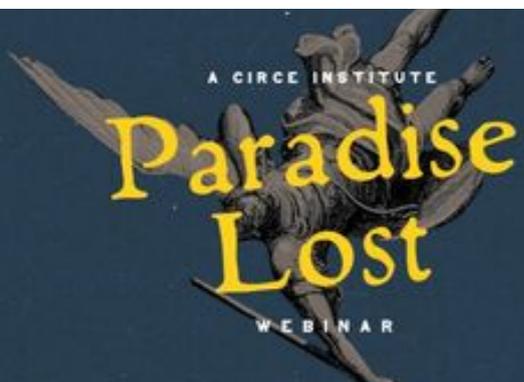
Better to reign in Hell, than serve in Heaven.



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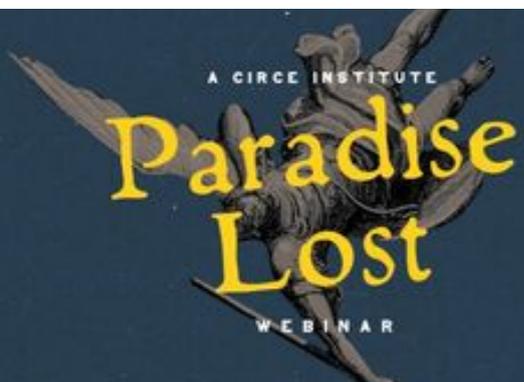
More from Satan (II.14-30)

I give not Heaven for lost: from this descent
Celestial virtues rising will appear 15
More glorious and more dread than from no fall,
And trust themselves to fear no second fate.
Me though just right, and the fixed laws of Heaven,
Did first create your leader, next, free choice
With what besides in council or in fight 20
Hath been achieved of merit, yet this loss,
Thus far at least recovered, hath much more
Established in a safe, unenvied throne,
Yielded with full consent. The happier state
In Heaven, which follows dignity, might draw 25
Envy from each inferior; but who here
Will envy whom the highest place exposes
Foremost to stand against the Thunderer's aim
Your bulwark, and condemns to greatest share
Of endless pain? 30



Even More from Satan (II.30-42)

Where there is, then, no good 30
For which to strive, no strife can grow up there
From faction: for none sure will claim in Hell
Precedence; none whose portion is so small
Of present pain that with ambitious mind
Will covet more! With this advantage, then, 35
To union, and firm faith, and firm accord,
More than can be in Heaven, we now return
To claim our just inheritance of old,
Surer to prosper than prosperity
Could have assured us; and by what best way, 40
Whether of open war or covert guile,
We now debate.



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Book 2, The Demons' Debate

Moloch - Let's make open war on heaven.

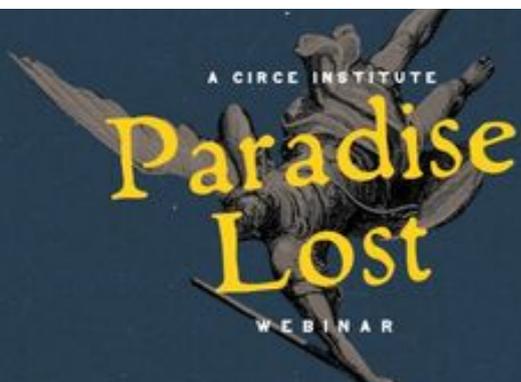
- We've got nothing to lose: things couldn't get any worse than they are.
- We will either win, or we will be annihilated trying.

Belial - Let's just lie low.

- Moloch assumes that things can't get any worse: He has no grounds for that assumption.
- Furthermore, what makes him think God would give us the gift of annihilation?
- We can get used to Hell if we don't make things any worse for ourselves. And who knows what the future might bring?

Mammon - Let's build a Hell that is as glorious as Heaven.

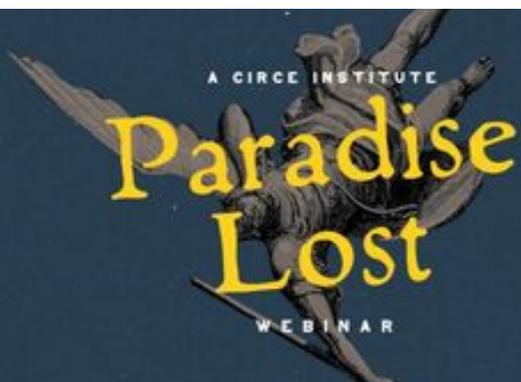
- For Mammon, Hell is an adequate substitute for Heaven because there Hell has gold and jewels. That is to say, Hell allows for acquisitiveness.
- For Mammon, Heaven is Heaven is because it has streets of gold.



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Beelzebub's Plan (Satan's, actually) (II.345-359)

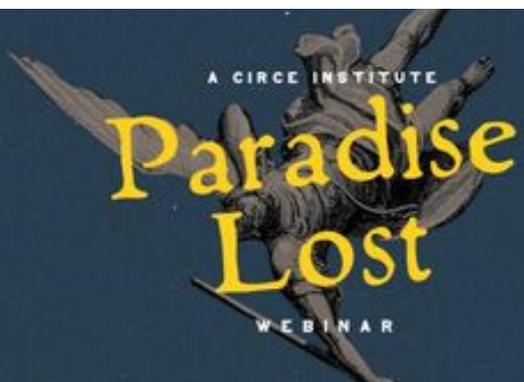
There is a place 345
(If ancient and prophetic fame in Heaven
Err not), another world, the happy seat
Of some new race, called Man, about this time
To be created like to us, though less
In power and excellence, but favored more 350
Of him who rules above ...
Thither let us bend all our thoughts, to learn 355
What creatures there inhabit, of what mould
Or substance, how endued, and what their power
And where their weakness: how attempted best,
By force or subtlety.



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Book 2, Beelzebub's Plan, cont. (II.358-373)

Though Heaven be shut,
And Heaven's high Arbitrator sit secure
In his own strength, this place may lie exposed, 360
The utmost border of his kingdom, left
To their defense who hold it: here, perhaps,
Some advantageous act may be achieved
By sudden onset, either with Hell-fire
To waste his whole creation, or possess 365
All as our own, and drive, as we were driven,
The puny habitants; or, if not drive,
Seduce them to our party, that their God
May prove their foe, and with repenting hand
Abolish his own works. This would surpass 370
Common revenge, and interrupt his joy
In our confusion, and our joy upraise
In his disturbance;

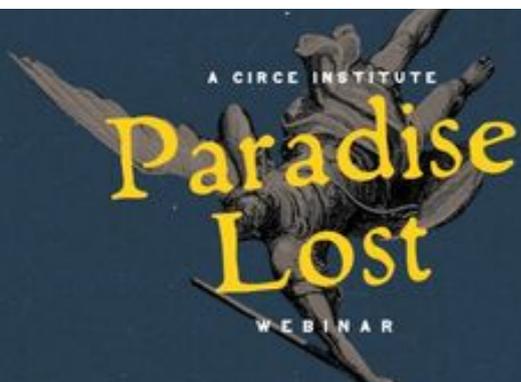


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Book 2, Beelzebub's Plan, cont. (II.402-423)

But, first, whom shall we send
In search of this new World? whom shall we find
Sufficient? who shall tempt with wandering feet
The dark, unbottomed, infinite abyss, 405
And through the palpable obscure find out
His uncouth way...

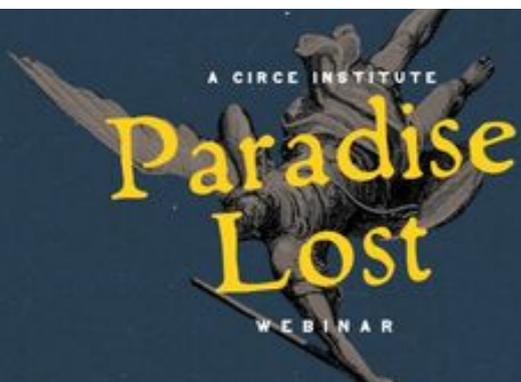
This said, he sat; and expectation held
His look suspense, awaiting who appeared
To second, or oppose, or undertake
The perilous attempt. But all sat mute, 420
Pondering the danger with deep thoughts; and each
In other's countenance read his own dismay,
Astonished.



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God Foresees the Fall, cont. (III.93-102)

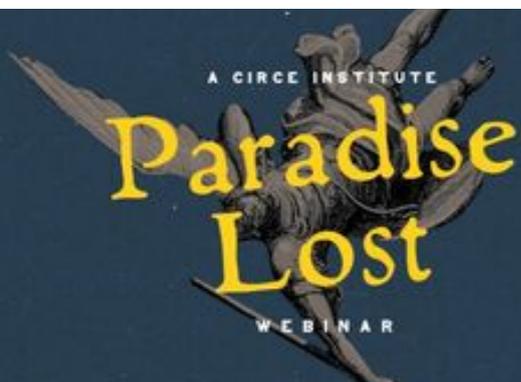
For man will hearken to his glozing lies,
And easily transgress the sole command,
Sole pledge of his obedience: So will fall 95
He and his faithless progeny: Whose fault?
Whose but his own? ingrate, he had of me
All he could have; I made him just and right,
Sufficient to have stood, though free to fall.
Such I created all the ethereal Powers 100
And Spirits, both them who stood, and them who failed;
Freely they stood who stood, and fell who fell.



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God Foresees the Fall (III.103-117)

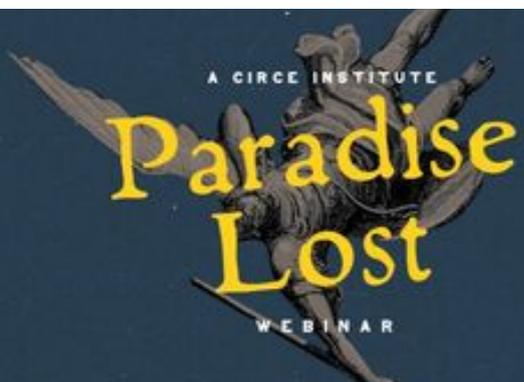
Not free, what proof could they have given sincere
Of true allegiance, constant faith or love,
Where only what they needs must do appeared, 105
Not what they would? what praise could they receive?
What pleasure I from such obedience paid,
When will and reason (reason also is choice)
Useless and vain, of freedom both despoiled,
Made passive both, had served necessity, 110
Not me? they therefore, as to right belonged,
So were created, nor can justly accuse
Their Maker, or their making, or their fate,
As if predestination over-ruled
Their will disposed by absolute decree 115
Or high foreknowledge they themselves decreed
Their own revolt, not I;



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God Foresees the Fall (III.117-128)

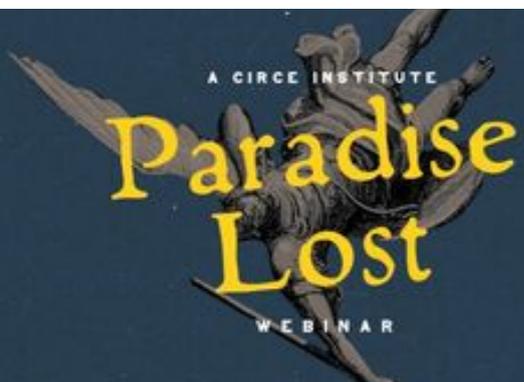
if I foreknew,
Foreknowledge had no influence on their fault,
Which had no less proved certain unforeknown.
So without least impulse or shadow of fate, 120
Or aught by me immutably foreseen,
They trespass, authors to themselves in all
Both what they judge, and what they choose; for so
I formed them free: and free they must remain,
Till they enthrall themselves; I else must change 125
Their nature, and revoke the high decree
Unchangeable, eternal, which ordained
Their freedom: they themselves ordained their fall.



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God Foresees the Fall (III.129-135)

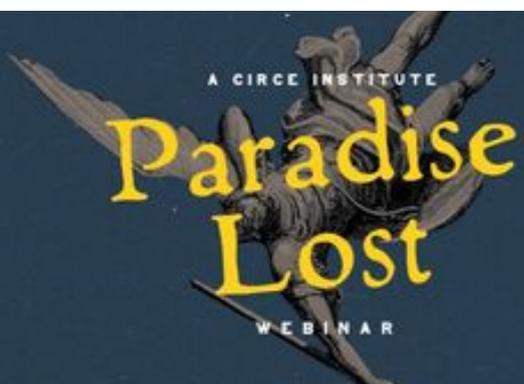
The first sort by their own suggestion fell,
Self-tempted, self-depraved: man falls, deceived 130
By the other first: man therefore shall find grace,
The other none: In mercy and justice both,
Through Heaven and Earth, so shall my glory excel;
But Mercy, first and last, shall brightest shine. 135



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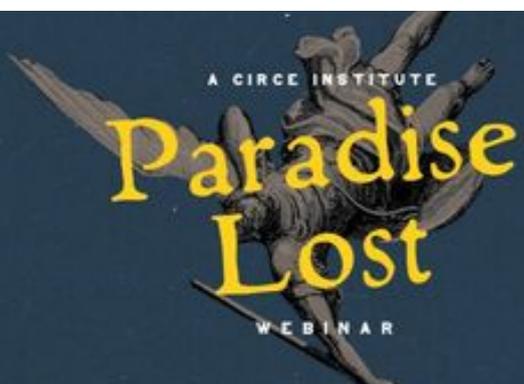
God Asks for a Substitute (III.203-216)

Man disobeying,
Disloyal, breaks his fealty, and sins
Against the high supremacy of Heaven, 205
Affecting God-head, and, so losing all,
To expiate his treason hath naught left,
But to destruction sacred and devote,
He, with his whole posterity, must die,
Die he or justice must; unless for him 210
Some other able, and as willing, pay
The rigid satisfaction, death for death.
Say, heavenly Powers, where shall we find such love?
Which of you will be mortal, to redeem
Man's mortal crime, and just the unjust to save? 215
Dwells in all Heaven charity so dear?



God Asks for a Substitute...Silence (III.217-226)

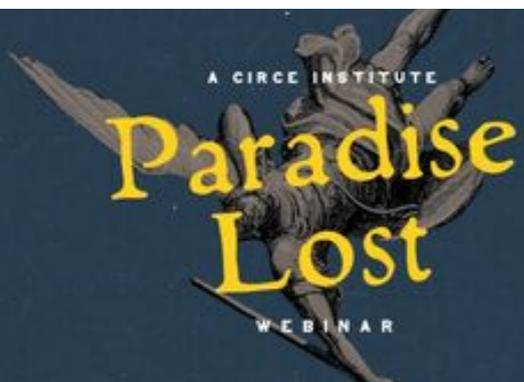
And silence was in Heaven: on man's behalf
He asked, but all the heavenly quire stood mute,
Patron or intercessor none appeared,
Much less that durst upon his own head draw 220
The deadly forfeiture, and ransom set.
And now without redemption all mankind
Must have been lost, adjudged to Death and Hell
By doom severe, had not the Son of God,
In whom the fullness dwells of love divine, 225
His dearest mediation thus renewed.



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The Son Volunteers (III.228-242)

Father, thy word is past, man shall find grace;
And shall grace not find means, that finds her way,
The speediest of thy winged messengers, 230
To visit all thy creatures, and to all
Comes unprevented, unimplored, unsought?
Happy for man, so coming; he her aid
Can never seek, once dead in sins, and lost;
Atonement for himself, or offering meet, 235
Indebted and undone, hath none to bring;
Behold me then: me for him, life for life
I offer: on me let thine anger fall;
Account me Man; I for his sake will leave
Thy bosom, and this glory next to thee 240
Freely put off, and for him lastly die
Well pleased;



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Satan approaches Eden (IV.18-26)

horror and doubt distract

His troubled thoughts, and from the bottom stir

The Hell within him; for within him Hell 20

He brings, and round about him, nor from Hell

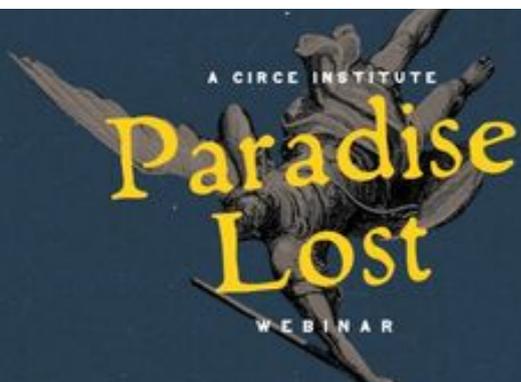
One step, no more than from himself, can fly

By change of place: Now conscience wakes despair,

That slumbered; wakes the bitter memory

Of what he was, what is, and what must be 25

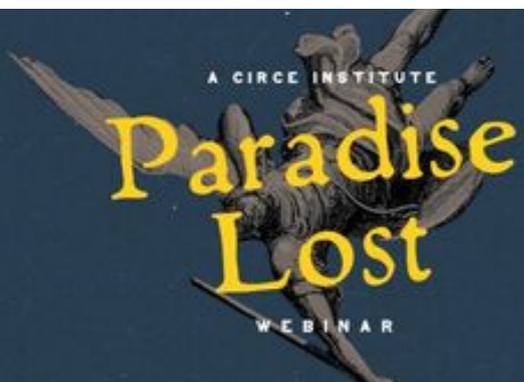
Worse; of worse deeds worse sufferings must ensue.



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Satan's Apostrophe to the Sun (IV.32-41)

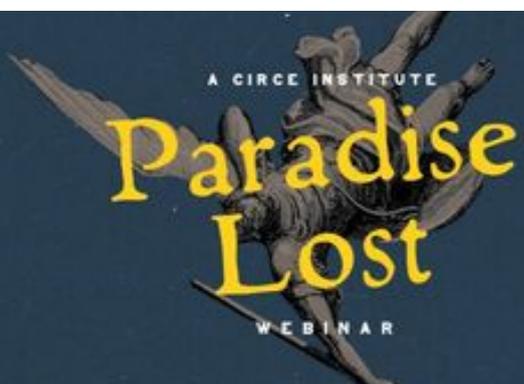
Oh thou, that, with surpassing glory crowned,
Lookest from thy sole dominion like the God
Of this new world; at whose sight all the stars
Hide their diminished heads; to thee I call, 35
But with no friendly voice, and add thy name,
Of Sun, to tell thee how I hate thy beams,
That bring to my remembrance from what state
I fell, how glorious once above thy sphere;
Till pride and worse ambition threw me down 40
Warring in Heaven against Heaven's matchless King:



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Satan's Apostrophe to the Sun, cont. (IV.42-57)

Ah, wherefore he deserved no such return
From me, whom he created what I was
In that bright eminence, and with his good
Upbraided none; nor was his service hard. 45
What could be less than to afford him praise,
The easiest recompense, and pay him thanks,
How due, yet all his good proved ill in me,
And wrought but malice; lifted up so high
I 'sdained subjection, and thought one step higher 50
Would set me highest, and in a moment quit
The debt immense of endless gratitude,
So burdensome still paying, still to owe,
Forgetful what from him I still received,
And understood not that a grateful mind 55
By owing owes not, but still pays, at once
Indebted and discharged.



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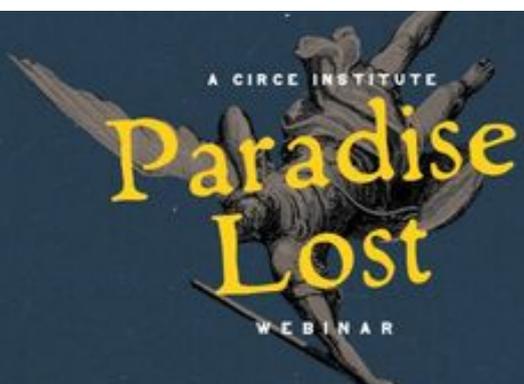
Satan's Self-Talk (IV.67-78)

whom hast thou then or what to accuse,
But Heaven's free love dealt equally to all?
Be then his love accursed, since love or hate,
To me alike, it deals eternal woe. 70

Nay, cursed be thou; since against his thy will
Chose freely what it now so justly rues.

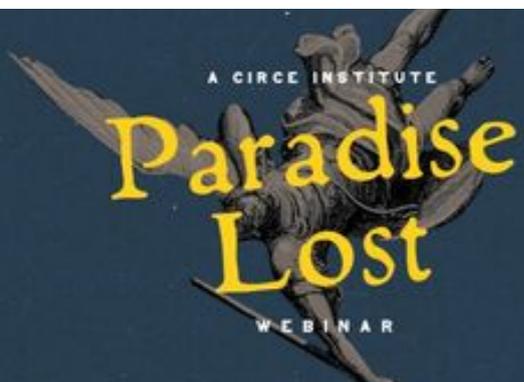
Me miserable, which way shall I fly
Infinite wrath, and infinite despair?
Which way I fly is Hell; myself am Hell; 75

And, in the lowest deep, a lower deep
Still threatening to devour me opens wide,
To which the Hell I suffer seems a Heaven.



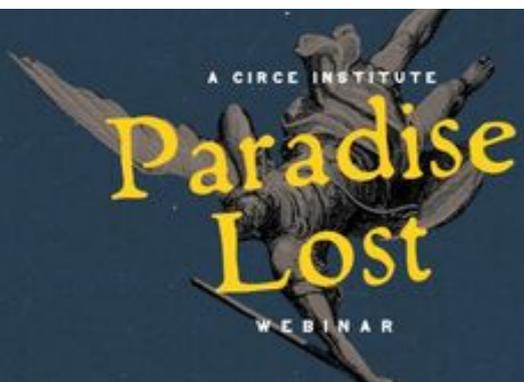
Satan's Self-Talk, cont. (IV.79-102)

Oh, then, at last relent: Is there no place
Left for repentance, none for pardon left? 80
None left but by submission; and that word
Disdain forbids me, and my dread of shame
Among the Spirits beneath, whom I seduced
With other promises and other vaunts
Than to submit, boasting I could subdue 85
The Omnipotent...
But say I could repent, and could obtain,
By act of grace, my former state; how soon
Would heighth recall high thoughts, how soon unsay 95
What feigned submission swore? Ease would recant
Vows made in pain, as violent and void.
For never can true reconcilment grow,
Where wounds of deadly hate have pierced so deep:
Which would but lead me to a worse relapse 100
And heavier fall: so should I purchase dear
Short intermission bought with double smart.



A First Look at Eden (IV.233-243)

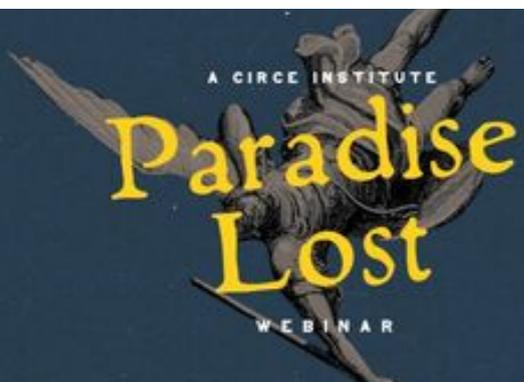
[The river], divided into four main streams,
Runs diverse, wandering many a famous realm
And country, whereof here needs no account; 235
But rather to tell how, if Art could tell,
How from that sapphire fount the crisped brooks,
Rolling on orient pearl and sands of gold,
With mazy error under pendant shades
Ran nectar, visiting each plant, and fed 240
Flowers worthy of Paradise, which not nice Art
In beds and curious knots, but Nature boon
Poured forth profuse on hill, and dale, and plain,



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A First Look at Adam and Eve (IV.285-298)

	The Fiend	285
Saw, undelighted, all delight, all kind Of living creatures, new to sight, and strange Two of far nobler shape, erect and tall, Godlike erect, with native honor clad In naked majesty seemed lords of all:		290
And worthy seemed; for in their looks divine The image of their glorious Maker shone, Truth, wisdom, sanctitude severe and pure, (Severe, but in true filial freedom placed,) Whence true authority in men; though both		295
Not equal, as their sex not equal seemed; For contemplation he and velour formed; For softness she and sweet attractive grace;		



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A First Look at Adam and Eve, cont. (IV.299-311)

He for God only, she for God in him:

His fair large front and eye sublime declared 300

Absolute rule; and hyacinthine locks

Round from his parted forelock manly hung

Clustering, but not beneath his shoulders broad:

She, as a veil, down to the slender waist

Her unadorned golden tresses wore 305

Disheveled, but in wanton ringlets waved

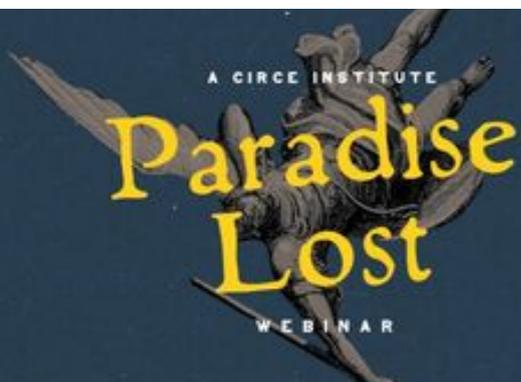
As the vine curls her tendrils, which implied

Subjection, but required with gentle sway,

And by her yielded, by him best received,

Yielded with coy submission, modest pride, 310

And sweet, reluctant, amorous delay.



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A First Look at Adam and Eve, cont. (IV.319-334)

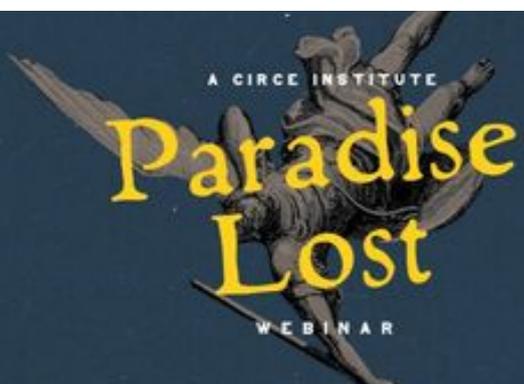
So passed they naked on, nor shunned the sight
Of God or angel; for they thought no ill: 320

So hand in hand they passed, the loveliest pair,
That ever since in love's embraces met;
Adam the goodliest man of men since born
His sons, the fairest of her daughters Eve.

Under a tuft of shade that on a green 325
Stood whispering soft, by a fresh fountain side

They sat them down; and, after no more toil
Of their sweet gardening labor than sufficed
To recommend cool Zephyr, and made ease
More easy, wholesome thirst and appetite 330

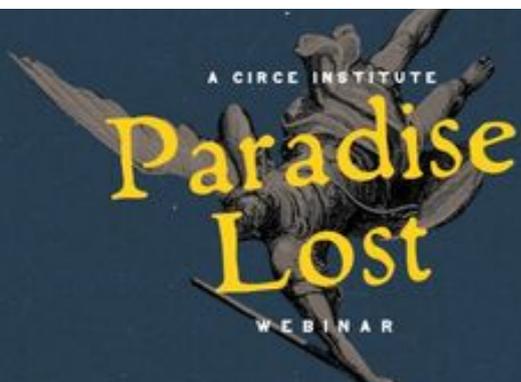
More grateful, to their supper-fruits they fell,
Nectarine fruits which the compliant boughs
Yielded them, side-long as they sat recline
On the soft downy bank damasked with flowers.



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Satan's Apostrophe to Adam and Eve (IV.358-369)

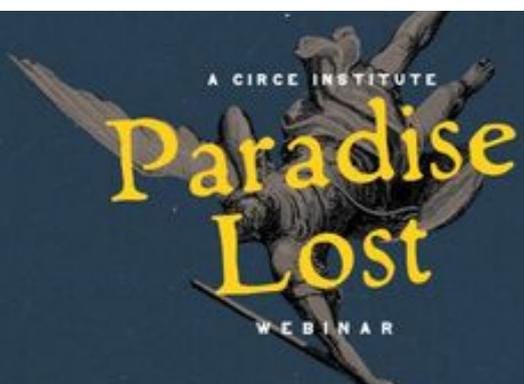
Oh Hell! what do mine eyes with grief behold?
Into our room of bliss thus high advanced
Creatures of other mould, earth-born perhaps, 360
Not Spirits, yet to heavenly Spirits bright
Little inferior; whom my thoughts pursue
With wonder, and could love, so lively shines
In them divine resemblance, and such grace
The hand that formed them on their shape hath poured. 365
Ah, gentle pair, ye little think how nigh
Your change approaches, when all these delights
Will vanish, and deliver ye to woe;
More woe, the more your taste is now of joy;



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Satan's Apostrophe to Adam and Eve, cont. (IV.370-381)

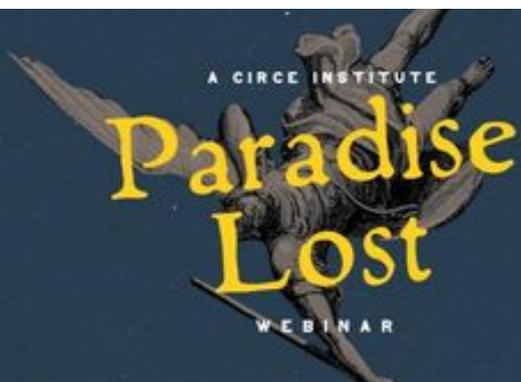
Happy, but for so happy ill secured 370
Long to continue, and this high seat your Heaven
Ill fenced for Heaven to keep out such a foe
As now is entered; yet no purposed foe
To you, whom I could pity thus forlorn,
Though I unpitied: League with you I seek, 375
And mutual amity, so strait, so close,
That I with you must dwell, or you with me
Henceforth; my dwelling haply may not please,
Like this fair Paradise, your sense; yet such
Accept your Maker's work; he gave it me, 380
Which I as freely give:



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Satan's Apostrophe to Adam and Eve (IV.381-394)

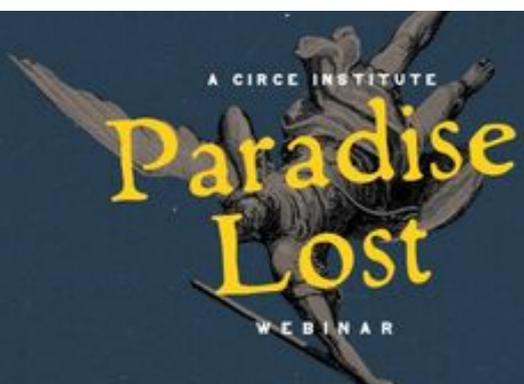
Hell shall unfold,
To entertain you two, her widest gates,
And send forth all her kings; there will be room,
Not like these narrow limits, to receive
Your numerous offspring; if no better place, 385
Thank him who puts me loath to this revenge
On you who wrong me not for him who wronged.
And should I at your harmless innocence
Melt, as I do, yet public reason just,
Honor and empire with revenge enlarged, 390
By conquering this new world, compels me now
To do what else, though damned, I should abhor.
So spake the Fiend, and with necessity,
The tyrant's plea, excused his devilish deeds.



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Adam to Eve (IV.411-426)

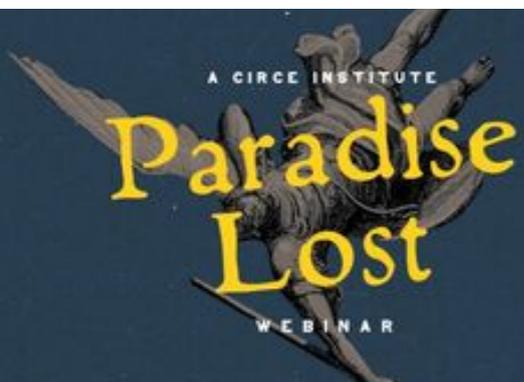
Sole partner, and sole part, of all these joys,
Dearer thyself than all; needs must the Power
That made us, and for us this ample world,
Be infinitely good, and of his good
As liberal and free as infinite; 415
That raised us from the dust, and placed us here
In all this happiness, who at his hand
Have nothing merited, nor can perform
Aught whereof he hath need; he who requires
From us no other service than to keep 420
This one, this easy charge, of all the trees
In Paradise that bear delicious fruit
So various, not to taste that only tree
Of knowledge, planted by the tree of life;
So near grows death to life, whate'er death is, 425
Some dreadful thing no doubt;



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Adam to Eve, cont. (IV.426-439)

for well thou knowest
God hath pronounced it death to taste that tree,
The only sign of our obedience left,
Among so many signs of power and rule
Conferred upon us, and dominion given 430
Over all other creatures that possess
Earth, air, and sea. Then let us not think hard
One easy prohibition, who enjoy
Free leave so large to all things else, and choice
Unlimited of manifold delights: 435
But let us ever praise him, and extol
His bounty, following our delightful task,
To prune these growing plants, and tend these flowers,
Which were it toilsome, yet with thee were sweet.



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Satan Ogles the Happy Pair (IV.502-511)

Aside the Devil turned

For envy; yet with jealous leer malign

Eyed them askance, and to himself thus 'plained.

Sight hateful, sight tormenting! thus these two, 505

Imparadised in one another's arms,

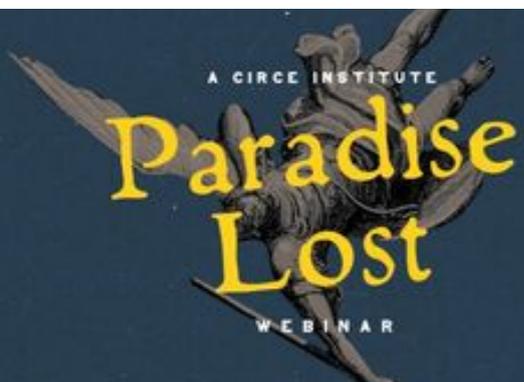
The happier Eden, shall enjoy their fill

Of bliss on bliss; while I to Hell am thrust,

Where neither joy nor love, but fierce desire,

Among our other torments not the least, 510

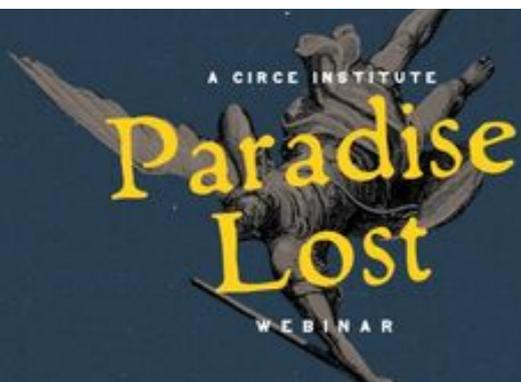
Still unfulfilled with pain of longing pines.



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Satan's Plan Begins to Form (IV.512-526)

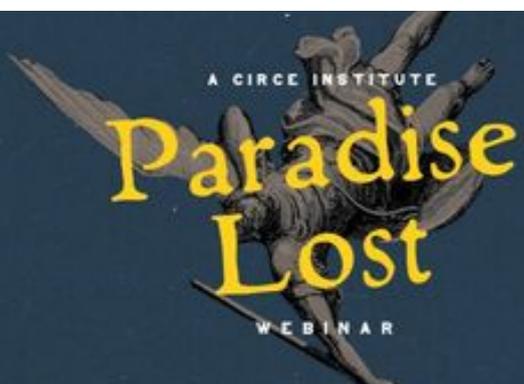
Yet let me not forget what I have gained
From their own mouths: All is not theirs, it seems;
One fatal tree there stands, of knowledge called,
Forbidden them to taste: Knowledge forbidden 515
Suspicious, reasonless. Why should their Lord
Envy them that? Can it be sin to know?
Can it be death? And do they only stand
By ignorance? Is that their happy state,
The proof of their obedience and their faith? 520
Oh fair foundation laid whereon to build
Their ruin; hence I will excite their minds
With more desire to know, and to reject
Envious commands, invented with design
To keep them low, whom knowledge might exalt 525
Equal with Gods.



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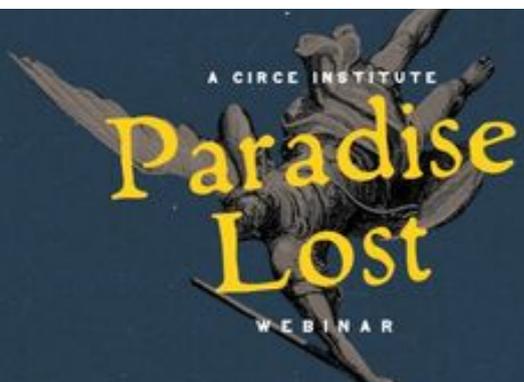
Satan (in Toad Form) Gets Busted (IV.827-840)

Know ye not then said Satan, filled with scorn,
Know ye not me? ye knew me once no mate
For you, there sitting where ye durst not soar:
Not to know me argues yourselves unknown, 830
The lowest of your throng; or, if ye know,
Why ask ye, and superfluous begin
Your message, like to end as much in vain?
To whom thus Zephon, answering scorn with scorn.
Think not, revolted spirit, thy shape the same, 835
Or undiminished brightness to be known,
As when thou stoodest in Heaven upright and pure;
That glory then, when thou no more wast good,
Departed from thee; and thou resemblest now
Thy sin and place of doom obscure and foul. 840



Satan (in Toad Form) Gets Busted, cont. (IV.844-851)

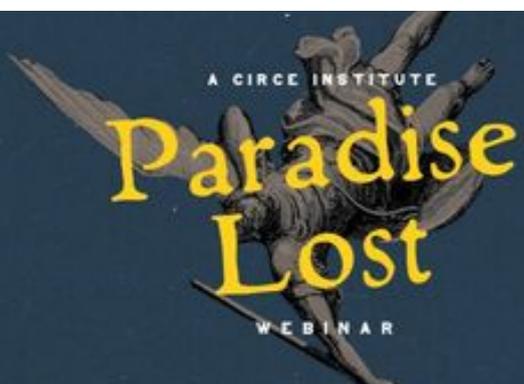
So spake the Cherub; and his grave rebuke,
Severe in youthful beauty, added grace 845
Invincible: Abashed the devil stood,
And felt how awful goodness is, and saw
Virtue in her shape how lovely; saw, and pined
His loss; but chiefly to find here observed
His luster visibly impaired; yet seemed 850
Undaunted.



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Eve Describes Her Dream to Adam (V.48-63)

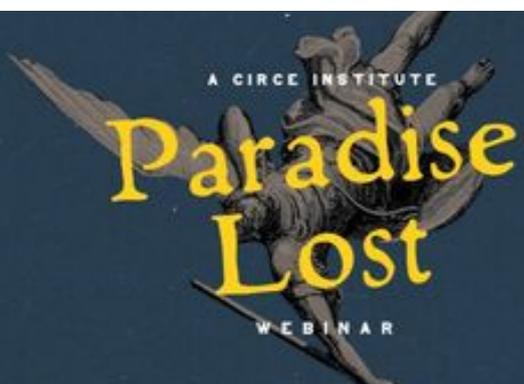
I rose as at thy call, but found thee not;
To find thee I directed then my walk;
And on, methought, alone I passed through ways 50
That brought me on a sudden to the tree
Of interdicted knowledge: fair it seemed,
Much fairer to my fancy than by day:
And, as I wondering looked, beside it stood
One shaped and winged like one of those from Heaven 55
By us oft seen; his dewy locks distilled
Ambrosia; on that tree he also gazed;
And 'O fair plant,' said he, 'with fruit surcharged,
edeigns none to ease thy load, and taste thy sweet,
'Nor God, nor Man? Is knowledge so despised? 60
'Or envy, or what reserve forbids to taste?
'Forbid who will, none shall from me withhold
'Longer thy offered good; why else set here?



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Eve Describes Her Dream to Adam (V.65-78)

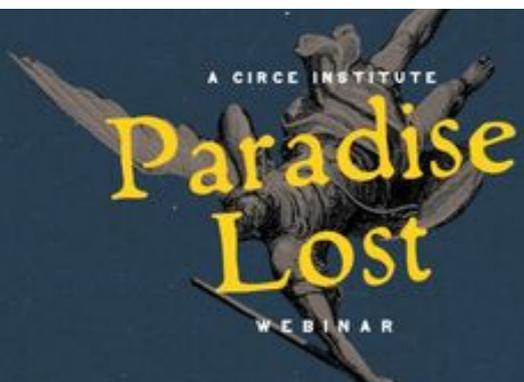
He plucked, he tasted; me damp horror chilled 65
At such bold words vouched with a deed so bold:
But he thus, overjoyed; 'O fruit divine,
'Sweet of thyself, but much more sweet thus cropped,
'Forbidden here, it seems, as only fit
'For Gods, yet able to make Gods of Men: 70
'And why not Gods of Men; since good, the more
'Communicated, more abundant grows,
'The author not impaired, but honored more?
'Here, happy creature, fair angelic Eve,
'Partake thou also; happy though thou art, 75
'Happier thou mayest be, worthier canst not be:
'Taste this, and be henceforth among the Gods
'Thyself a Goddess.'



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Eve Describes Her Dream to Adam, cont. (V.82-93)

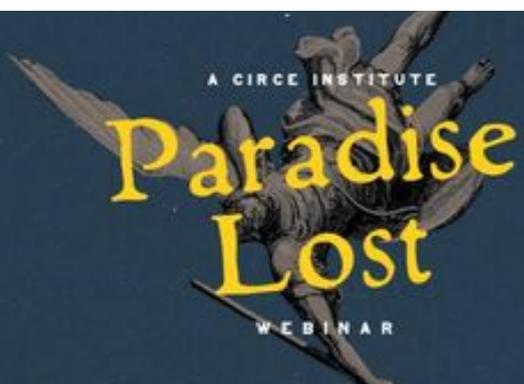
So saying, he drew nigh, and to me held,
Even to my mouth of that same fruit held part
Which he had plucked; the pleasant savory smell
So quickened appetite, that I, methought, 85
Could not but taste. Forthwith up to the clouds
With him I flew, and underneath beheld
The earth outstretched immense, a prospect wide
And various: Wondering at my flight and change
To this high exaltation; suddenly 90
My guide was gone, and I, methought, sunk down,
And fell asleep; but Oh, how glad I waked
To find this but a dream!



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Raphael's Account of Satan's Rebellion - The Father Exalts the Son (V.600-615)

Hear, all ye angels, progeny of light, 600
Thrones, Dominations, Princedoms, Virtues, Powers;
Hear my decree, which unrevoked shall stand.
This day I have begot whom I declare
My only Son, and on this holy hill
Him have anointed, whom ye now behold 605
At my right hand; your head I him appoint;
And by myself have sworn, to him shall bow
All knees in Heaven, and shall confess him Lord:
Under his great vice-gerent reign abide
United, as one individual soul, 610
For ever happy: Him who disobeys,
Me disobeys, breaks union, and that day,
Cast out from God and blessed vision, falls
Into utter darkness, deep ingulfed, his place
Ordained without redemption, without end. 615



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Raphael's Account of Satan's Rebellion - Satan Recruits His Rebel Army (V.772-782)

Thrones, Dominations, Princedoms, Virtues, Powers;

If these magnificent titles yet remain

Not merely titular, since by decree

Another now hath to himself engrossed 775

All power, and us eclipsed under the name

Of King anointed, for whom all this haste

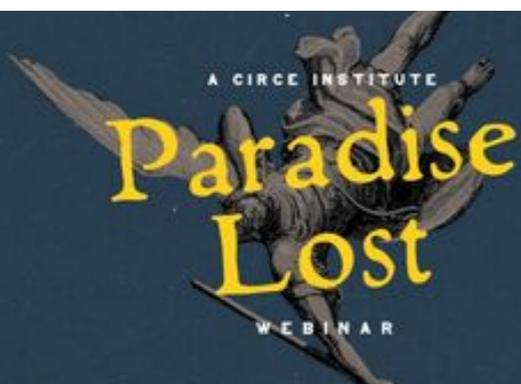
Of midnight-march, and hurried meeting here,

This only to consult how we may best,

With what may be devised of honors new, 780

Receive him coming to receive from us

Knee-tribute yet unpaid, prostration vile!



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Raphael's Account of Satan's Rebellion - Satan Recruits His Rebel Army (V.785-797)

But what if better counsels might erect 785

Our minds, and teach us to cast off this yoke?

Will ye submit your necks, and choose to bend

The supple knee? Ye will not, if I trust

To know ye right, or if ye know yourselves

Natives and sons of Heaven possessed before 790

By none; and if not equal all, yet free,

Equally free; for orders and degrees

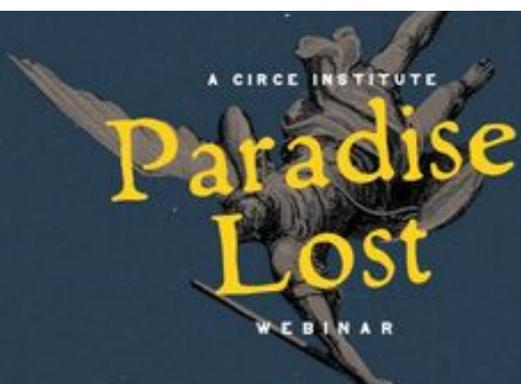
Jar not with liberty, but well consist.

Who can in reason then, or right, assume

Monarchy over such as live by right 795

His equals, if in power and splendor less,

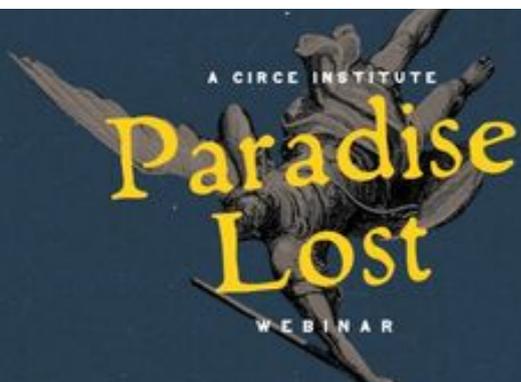
In freedom equal?



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Raphael's Account of Satan's Rebellion - Abdiel —"The One Just Man"—Defies Satan (V.809-831)

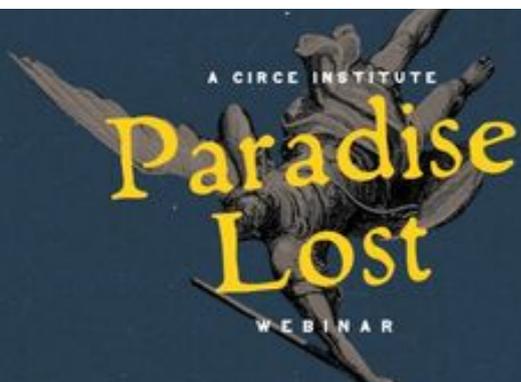
Oh argument blasphemous, false, and proud!
Words which no ear ever to hear in Heaven 810
Expected, least of all from thee, Ingrate,
In place thyself so high above thy peers...
Shalt thou give law to God? shalt thou dispute
With him the points of liberty, who made
Thee what thou art, and formed the Powers of Heaven
Such as he pleased, and circumscribed their being? 825
Yet, by experience taught, we know how good,
And of our good and of our dignity
How provident he is; how far from thought
To make us less, bent rather to exalt
Our happy state, under one head more near 830
United.



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Raphael's Account of Satan's Rebellion - Satan Denies the Authority of Origins (V.853-866)

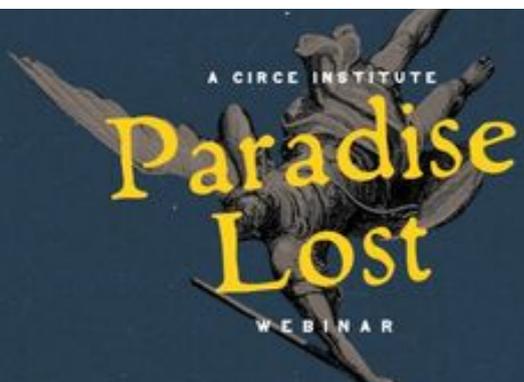
That we were formed then sayest thou? and the work
Of secondary hands, by task transferred
From Father to his Son? strange point and new, 855
Doctrine which we would know whence learned: who saw
When this creation was? rememberest thou
Thy making, while the Maker gave thee being?
We know no time when we were not as now;
Know none before us, self-begot, self-raised 860
By our own quickening power, when fatal course
Had circled his full orb, the birth mature
Of this our native Heaven, ethereal sons.
Our puissance is our own; our own right hand
Shall teach us highest deeds, by proof to try 865
Who is our equal.



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Raphael's Account of Satan's Rebellion - Satan to Abdiel Before the Battle (VI.164-170)

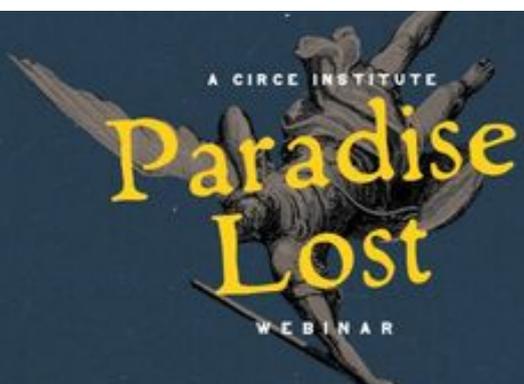
At first I thought that Liberty and Heaven
To heavenly souls had been all one; but now 165
I see that most through sloth had rather serve,
Ministering Spirits, trained up in feast and song.
Such hast thou armed, the minstrelsy of Heaven,
Servility with freedom to contend,
As both their deeds compared this day shall prove. 170



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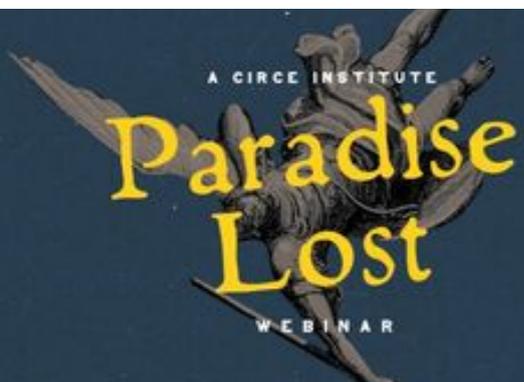
Raphael's Account of Satan's Rebellion - Abdiel Rebukes Satan Before He Strikes the First Blow (VI.174-185)

Unjustly thou depravest it with the name
Of servitude, to serve whom God ordains, 175
Or Nature: God and Nature bid the same,
When he who rules is worthiest, and excels
Them whom he governs. This is servitude,
To serve the unwise, or him who hath rebelled
Against his worthier, as thine now serve thee, 180
Thyself not free, but to thyself enthralled;
Yet lewdly darest our ministering upbraid.
Reign thou in Hell, thy kingdom; let me serve
In Heaven God ever blest, and his divine
Behests obey, worthiest to be obeyed; 185



Adam Gives an Account of His First Meeting Eve (VIII.523-539)

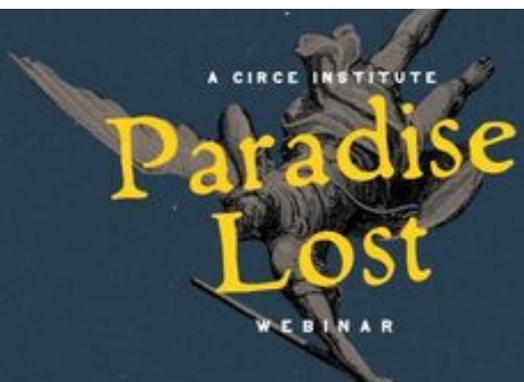
[I] must confess to find
In all things else delight indeed, but such
As, used or not, works in the mind no change, 525
Nor vehement desire; these delicacies
I mean of taste, sight, smell, herbs, fruits, and flowers,
Walks, and the melody of birds: but here
Far otherwise, transported I behold,
Transported touch; here passion first I felt, 530
Commotion strange, in all enjoyments else
Superior and unmoved; here only weak
Against the charm of Beauty's powerful glance.
Or Nature failed in me, and left some part
Not proof enough such object to sustain; 535
Or, from my side subducting, took perhaps
More than enough; at least on her bestowed
Too much of ornament, in outward show
Elaborate, of inward less exact.



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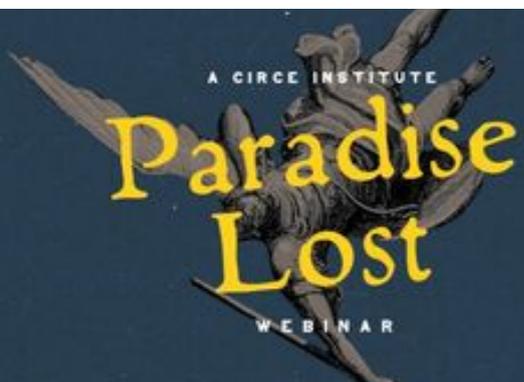
Adam Gives an Account of His First Meeting Eve (VIII.540-552)

For well I understand in the prime end 540
Of Nature her the inferior, in the mind
And inward faculties, which most excel;
In outward also her resembling less
His image who made both, and less expressing
The character of that dominion given 545
O'er other creatures: Yet when I approach
Her loveliness, so absolute she seems
And in herself complete, so well to know
Her own, that what she wills to do or say,
Seems wisest, virtuousest, discreetest, best: 550
All higher knowledge in her presence falls
Degraded; Wisdom in discourse with her
Loses discountenanced, and like Folly shows;



Raphael Rebukes Adam for Uxoriousness (VIII.561-573)

Accuse not Nature, she hath done her part;
Do thou but thine; and be not diffident
Of Wisdom; she deserts thee not, if thou
Dismiss not her, when most thou needest her nigh,
By attributing overmuch to things 565
Less excellent, as thou thyself perceivest.
For, what admirest thou, what transports thee so,
An outside? fair, no doubt, and worthy well
Thy cherishing, thy honoring, and thy love;
Not thy subjection: Weigh with her thyself; 570
Then value: Oft-times nothing profits more
Than self-esteem, grounded on just and right
Well managed.



Satan's Soliloquy Before He Tempts Eve, cont. (IX.126-139)

Nor hope to be myself less miserable
By what I seek, but others to make such
As I, though thereby worse to me redound:
For only in destroying I find ease
To my relentless thoughts; and, him destroyed, 130
Or won to what may work his utter loss,
For whom all this was made, all this will soon
Follow, as to him linked in weal or woe;
In woe then; that destruction wide may range:
To me shall be the glory sole among 135
The infernal Powers, in one day to have marred
What he, Almighty styled, six nights and days
Continued making; and who knows how long
Before had been contriving?



Satan Takes the Form of the Serpent (IX.163-168)

Oh foul descent! that I, who erst contended
With Gods to sit the highest, am now constrained
Into a beast; and, mixed with bestial slime, 165
This essence to incarnate and imbrute,
That to the heighth of Deity aspired.
But what will not ambition and revenge
Descend to?



Satan Rendered “Stupidly Good” Before Eve (IX.457-466)

Her heavenly form
Angelic, but more soft, and feminine,
Her graceful innocence, her every air
Of gesture, or least action, overawed 460
His malice, and with rapine sweet bereaved
His fierceness of the fierce intent it brought:
That space the Evil-one abstracted stood
From his own evil, and for the time remained
Stupidly good; of enmity disarmed, 465
Of guile, of hate, of envy, of revenge:



Satan Recovers His Wickedness (IX.467-479)

But the hot Hell that always in him burns,
Though in mid Heaven, soon ended his delight,
And tortures him now more, the more he sees
Of pleasure, not for him ordained: then soon 470
Fierce hate he recollects, and all his thoughts
Of mischief, gratulating, thus excites.

Thoughts, whither have ye led me, with what sweet
Compulsion thus transported, to forget
What hither brought us, hate, not love; nor hope 475
Of Paradise for Hell, hope here to taste
Of pleasure; but all pleasure to destroy,
Save what is in destroying; other joy
To me is lost.



Satan Tempts Eve - Step 1: Flattery (IX.538-548)

Fairest resemblance of thy Maker fair,
Thee all things living gaze on, all things thine
By gift, and thy celestial beauty adore 540
With ravishment beheld, there best beheld,
Where universally admired; but here
In this enclosure wild, these beasts among,
Beholders rude, and shallow to discern
Half what in thee is fair, one man except, 545
Who sees thee? and what is one? who should be seen
A Goddess among Gods, adored and served
By angels numberless, thy daily train.



Satan Tempts Eve - The Serpent Tells His “Story” (IX.571-587)

I was at first as other beasts that graze
The trodden herb, of abject thoughts and low,
As was my food; nor aught but food discerned
Or sex, and apprehended nothing high:
Till, on a day roving the field, I chanced 575
A goodly tree far distant to behold
Loaden with fruit of fairest colors mixed,
Ruddy and gold: I nearer drew to gaze;
When from the boughs a savory odor blown,
Grateful to appetite... 580
Of tasting those fair apples, I resolved
Not to defer; hunger and thirst at once, 585
Powerful persuaders, quickened at the scent
Of that alluring fruit, urged me so keen.



Satan Praises the Tree (IX.679-690)

Oh sacred, wise, and wisdom-giving Plant,
Mother of science, now I feel thy power 680

Within me clear; not only to discern
Things in their causes, but to trace the ways
Of highest agents, deemed however wise.

Queen of this universe, do not believe
Those rigid threats of death: ye shall not die: 685

How should you? by the fruit? it gives you life
To knowledge; by the threatener? look on me,
Me, who have touched and tasted; yet both live,

And life more perfect have attained than Fate
Meant me, by venturing higher than my lot. 690



Satan Suggests that God Wouldn't Really Forbid the Taste of the Fruit (IX.691-702)

Shall that be shut to Man, which to the Beast
Is open? or will God incense his ire
For such a petty trespass? and not praise
Rather your dauntless virtue, whom the pain
Of death denounced, whatever thing death be, 695
Deterred not from achieving what might lead
To happier life, knowledge of good and evil;
Of good, how just? of evil, if what is evil
Be real, why not known, since easier shunned?
God therefore cannot hurt ye, and be just; 700
Not just, not God; not feared then, nor obeyed:
Your fear itself of death removes the fear.



Satan Questions God's Goodness (IX.703-712)

Why then was this forbid? Why, but to awe;
Why, but to keep ye low and ignorant,
His worshippers? He knows that in the day 705
Ye eat thereof, your eyes that seem so clear,
Yet are but dim, shall perfectly be then
Opened and cleared, and ye shall be as Gods,
Knowing both good and evil, as they know.
That ye shall be as Gods, since I as Man, 710
Internal Man, is but proportion meet;
I, of brute, human; ye, of human, Gods



Eve Makes Her Choice

2. A Good God Wouldn't Withhold Good (IX.746-750)

For good unknown sure is not had; or, had
And yet unknown, is as not had at all.
In plain then, what forbids he but to know,
Forbids us good, forbids us to be wise?
Such prohibitions bind not. 750



Eve Makes Her Choice: 3. The Serpent Didn't Die...And Could God Be So Cruel? (IX.750-760)

But, if death

Bind us with after-bands, what profits then

Our inward freedom? In the day we eat

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

How dies the serpent? he hath eaten and lives,

And knows, and speaks, and reasons, and discerns, 755

Irrational till then. For us alone

Was death invented? or to us denied

This intellectual food, for beasts reserved?

For beasts it seems: yet that one beast which first

Hath tasted envies not, but brings with joy 760

The good befallen him, author unsuspect,

Friendly to man, far from deceit or guile.



Eve Ponders Her Next Move with Adam (IX.816-833)

But to Adam in what sort
Shall I appear? shall I to him make known
As yet my change, and give him to partake
Full happiness with me, or rather not,
But keeps the odds of knowledge in my power 820
Without copartner? so to add what wants
In female sex, the more to draw his love,
And render me more equal; and perhaps,
A thing not undesirable, sometime
Superior; for, inferior, who is free 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! Confirmed 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.



Adam Sees His Fallen Wife (IX. 896-907)

Oh fairest of creation, last and best
Of all God's works, Creature in whom excelled
Whatever can to sight or thought be formed,
Holy, divine, good, amiable, or sweet,
How art thou lost! how on a sudden lost, 900
Defaced, deflowered, and now to death devote!
Rather, how hast thou yielded to transgress
The strict forbiddance, how to violate
The sacred fruit forbidden? Some cursed fraud
Of enemy hath beguiled thee, yet unknown, 905
And me with thee hath ruined; for with thee
Certain my resolution is to die:



Adam Sees His Fallen Wife, cont. (IX. 908-16)

How can I live without thee? how forego
Thy sweet converse, and love so dearly joined,
To live again in these wild woods forlorn?
Should God create another Eve, and I
Another rib afford, yet loss of thee
Would never from my heart. No, no! I feel
The link of nature draw me: flesh of flesh,
Bone of my bone thou art, and from thy state
Mine never shall be parted, bliss or woe.



Adam: Shall we surely die? (IX. 928-951)

Perhaps thou shalt not die, perhaps the fact
Is not so heinous now, foretasted fruit,
Profaned first by the serpent, by him first
Made common, and unhallowed, ere our taste;
Nor yet on him found deadly; yet he lives;
Lives, as thou saidst, and gains to live, as Man,
Higher degree of life...

Nor can I think that God, Creator wise,
Though threatening, will in earnest so destroy
Us his prime creatures, dignified so high,
Set over all his works; ...

so God shall uncreate,
Be frustrate, do, undo, and labor lose;
Not well conceived of God, who, though his power
Creation could repeat, yet would be loath
Us to abolish, lest the Adversary
Triumph, and say; Fickle their state whom God
Most favors; who can please him long? Me first
He ruined, now Mankind; whom will he next?
Matter of scorn, not to be given the Foe.



Adam: I would rather die than lose Eve (IX. 953-959)

If death

Consort with thee, death is to me as life;
So forcible within my heart I feel
The bond of Nature draw me to my own;
My own in thee, for what thou art is mine;
Our state cannot be severed; we are one,
One flesh; to lose thee were to lose myself.



Adam eats the fruit. (IX. 997-1011)

He scrupled not to eat,
Against his better knowledge; not deceived,
But fondly overcome with female charm.
Earth trembled from her entrails, as again
In pangs; and Nature gave a second groan;
Sky lowered; and, muttering thunder, some sad drops
Wept at completing of the mortal sin
Original: while Adam took no thought,
Eating his fill; nor Eve to iterate
Her former trespass feared, the more to sooth
Him with her loved society; that now,
As with new wine intoxicated both,
They swim in mirth, and fancy that they feel
Divinity within them breeding wings,
Wherewith to scorn the earth:



Adam turns to Eve in concupiscence. (IX. 1022-1039)

Much pleasure we have lost, while we abstained
From this delightful fruit...if such pleasure be
In things to us forbidden, it might be wished,
For this one tree had been forbidden ten.
But come, so well refreshed, now let us play,
As meet is, after such delicious fare;
For never did thy beauty, since the day
I saw thee first and wedded thee, adorned
With all perfections, so inflame my sense
With ardor to enjoy thee...
So said he, and forbore not glance or toy
Of amorous intent; well understood
Of Eve, whose eye darted contagious fire.
Her hand he seized; and to a shady bank,
Thick over-head with verdant roof imbowered,
He led her nothing loath;



Post-Coital Shame. (IX. 1051-1064)

Up they rose
As from unrest; and, each the other viewing,
Soon found their eyes how opened, and their minds
How darkened; innocence, that as a veil
Had shadowed them from knowing ill, was gone;
Just confidence, and native righteousness,
And honor, from about them, naked left
To guilty Shame; he covered, but his robe
Uncovered more... Silent, and in face
Confounded, long they sat, as stricken mute:



Adam and Eve sew coverings. (IX. 1112-1118)

And, with what skill they had, together sewed,
To gird their waist; vain covering, if to hide
Their guilt and dreaded shame. Oh, how unlike
To that first naked glory! Such of late
Columbus found the American, so girt
With feathered cincture; naked else, and wild
Among the trees on isles and woody shores.



Inner Turmoil. (IX. 1121-1131)

They sat them down to weep; nor only tears
Rained at their eyes, but high winds worse within
Began to rise, high passions, anger, hate,
Mistrust, suspicion, discord; and shook sore
Their inward state of mind, calm region once
And full of peace, now tossed and turbulent:
For Understanding ruled not, and the Will
Heard not her lore; both in subjection now
To sensual Appetite, who from beneath
Usurping over sovereign Reason claimed
Superior sway.



Adam and Eve turn on one another. (IX. 1121-1131)

Adam to Eve:

Would thou hadst hearkened to my words, and staid
With me, as I besought thee, when that strange
Desire of wandering, this unhappy morn,
I know not whence possessed thee; we had then
Remained still happy; not, as now, despoiled
Of all our good; shamed, naked, miserable.

Eve to Adam:

What words have passed thy lips, Adam severe!
Imputest thou that to my default, or will
Of wandering, as thou callest it, which who knows
But might as ill have happened thou being by,
Or to thyself perhaps? ...
Was I to have never parted from thy side?
As good have grown there still a lifeless rib.
Being as I am, why didst not thou, the head,
Command me absolutely not to go,
Going into such danger, as thou saidst?



God visits the Garden. (X. 103–114)

Where art thou, Adam, wont with joy to meet
My coming seen far off? I miss thee here,
Not pleased, thus entertained with solitude,
Where obvious duty ere while appeared unsought:
Or come I less conspicuous, or what change
Absents thee, or what chance detains? Come forth.
He came; and with him Eve, more loath, though first
To offend; discountenanced both, and discomposed;
Love was not in their looks, either to God,
Or to each other; but apparent guilt,
And shame, and perturbation, and despair,
Anger, and obstinacy, and hate, and guile.



Adam to God. (X. 125–143)

Oh Heaven! in evil strait this day I stand
Before my Judge; either to undergo
Myself the total crime, or to accuse
My other self, the partner of my life;
Whose failing, while her faith to me remains,
I should conceal, and not expose to blame
By my complaint: but strict necessity
Subdues me, and calamitous constraint;
Lest on my head both sin and punishment,
However insupportable, be all devolved...
This Woman, whom thou madest to be my help,
And gavest me as thy perfect gift, so good,
So fit, so acceptable, so divine,
That from her hand I could suspect no ill,
And what she did, whatever in itself,
Her doing seemed to justify the deed;
She gave me of the tree, and I did eat.



God to Adam. (X. 145–156)

Was she thy God, that her thou didst obey
Before his voice? or was she made thy guide,
Superior, or but equal, that to her
Thou didst resign thy manhood, and the place
Wherein God set thee above her made of thee,
And for thee, whose perfection far excelled
Hers in all real dignity? Adorned
She was indeed, and lovely, to attract
Thy love, not thy subjection; and her gifts
Were such, as under government well seemed;
Unseemly to bear rule; which was thy part
And person, hadst thou known thyself aright.



Eve's more straightforward confession. (X. 163)

The serpent me beguil'd, and I did eat.



Eve's resolution. (XII. 615-623)

In me is no delay; with thee to go,
Is to stay here; without thee here to stay,
Is to go hence unwilling; thou to me
Art all things under Heaven, all places thou,
Who for my willful crime art banish hence
This further consolation yet secure
I carry hence; though all by me is lost,
such favor I unworthy am voutsafed,
By me the Prmised Seed shall all restore.



One last look at Eden. Then into the wider world. (XII. 641-649)

They looking back, all th'Eastern side beheld
Of Paradise, so late their happy seat,
Waved over by that flaming Brand, the Gate
With dreadful Faced thronged and fiery Arms:
Some natural tears they dropped, but wiped them soon;
The World was all before them, where to choose
Their place of rest, and Providence their guide;
They hand in hand with wandering steps and slow,
Through Eden took their solitary way.

