

## **PARADISE LOST (1667; 1674): selections**

*I made this selection a couple of years ago to introduce students to the poem. I thought perhaps you might find it helpful as you work your way into it ... It's not a substitute for the selection sheet I uploaded separately, but it might help in parallel. The words in bold are the ones you need to emphasize as you read it aloud.*

From Book I: lines 1-26

*M. begins the poem by calling to his Christian muse for help. What makes this complicated to read is the syntax, or shape of the sentence: start reading with the commanding verb, "Sing", and it becomes easier.*

Of man's first disobedience, and the fruit  
Of that forbidden tree, whose mortal taste *fatal, death-giving*  
Brought death into the world, and all our woe,  
With loss of Eden, till one greater man *Christ*  
Restore us, and regain the blissful seat, *Heaven*  
Sing Heavenly Muse<sup>1</sup> that on the secret top  
Of Oreb,<sup>2</sup> 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's hill  
Delight thee more, and Siloa's brook<sup>3</sup> that flowed  
Fast by the oracle of God, I thence *close*  
Invoke thy aid to my advent'rous song,  
That with no middle flight intends to soar *ie. high (an understatement)*  
Above th' Aonian mount,<sup>4</sup> while it pursues  
Things unattempted yet in prose or rhyme.  
And chiefly thou O Spirit, that dost prefer  
Before all temples the upright heart and pure,  
Instruct me, for thou knowst; thou from the first  
Wast present, and with mighty wings outspread  
Dovelike satst brooding on the vast abyss *cf. the beginning of Genesis*

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<sup>1</sup> goddess who inspires Christian poetry (named Urania)

<sup>2</sup> Mount Horeb and Mount Sinai, places where Moses communicated with God (Exodus 3; Exodus 9:20)

<sup>3</sup> A spring near Mount Sion ("the oracle of God")

<sup>4</sup> Mount Helicon, associated with the Muses who inspire Classical poetry

And mad'st it pregnant: what in me is dark  
Illumine, what is low raise and support;  
That to the height of this great argument  
I may assert th' eternal providence,  
And justify the ways of God to men.

*(lighten - a command)  
subject*

*When the poem starts, the War in Heaven has been over for two weeks. Satan ("so call him now") and his followers have lost the war and been thrown out of Heaven; for nine days, they have been lying, stunned, in Hell - a dark, hot place, quite different from what they are used to. The first character in the poem to move is Satan, who wakes up, looks around, and then sets about encouraging the others. He starts by speaking to his best friend, Beelzebub. Notice in this part how he starts in complete confusion and depression, his syntax floundering, and in a short space has pulled himself together and sounds defiantly self-confident.*

lines 84-191

"If thou beest he - but O how fall'n! how changed  
From him, who in the happy realms of light  
Clothed with transcendent brightness didst outshine  
Myriads though bright: if he, whom mutual league,  
United thoughts and counsels, equal hope  
And hazard in the glorious enterprise,  
Joined with me once, now misery hath joined  
In equal ruin: into what pit thou seest  
From what heighth fall'n - so much the stronger proved  
He with his thunder - and till then who knew  
The force of those dire arms? yet not for those,  
Nor what the potent Victor in his rage  
Can else inflict, do I repent or change,  
Though changed in outward lustre, that fixed mind  
And high disdain, from sense of injured merit,  
That with the mightiest raised me to contend,  
And to the fierce contention brought along  
Innumerable force of Spirits, armed,  
That durst dislike his reign, and, me preferring,  
His utmost power with adverse power opposed  
In dubious battle on the plains of Heaven,  
And shook his throne. What though the field be lost?

*if you are  
land [Heaven]  
ie. were brighter than  
thousands/ alliance*

*risking danger*

*you see how far we've fallen  
turned out to be  
God [S avoids his name]  
weapons/ because of  
powerful/ God*

*brightness  
being undervalued  
fight*

*too many to count  
dared to  
on the other side*

*uncertain (ie. well-matched)  
battle*

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  
Extort from me. 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  
 This downfall, since by Fate the strength of gods  
 And this empyrean 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  
 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."

*everlasting*

*ie. we can beat anything*  
*ie. of giving in*  
*force out of/ beg*  
*by kneeling/worship*  
*ie. my strength*  
*feared he would lose*  
*disgrace*  
*ie. angels [S's word!]*  
*divine bodies*  
*ie. the War*  
*strength/ much better*

*deceit*  
*enemy [God]*

*is the tyrant*

So spake the apostate angel, though in pain,  
Vaunting aloud, but racked with deep despair;  
 And him thus answered thus his bold compeer:

*deserter [from God]*  
*boasting/ tormented*  
*comrade [Beelzebub]*

"O Prince, O chief of many thronèd Powers  
 That led the embattled Seraphim to war  
 Under thy conduct, and in dreadful deeds  
 Fearless, endangered Heaven's perpetual King;  
 And put to proof his high supremacy  
 Whether upheld by strength, or Chance, or Fate;  
 Too well I see and rue the dire event,  
 That with sad overthrow and foul defeat  
 Hath lost us Heaven, and all this mighty host  
 In horrible destruction laid thus low,  
 As far as gods and Heavenly essences  
 Can perish ...  
 But what if he, our Conqu'ror, (whom I now  
Of force believe Almighty, since no less  
 Than such could have o'erpowered such force as ours)  
 Have left us this our spirit and strength entire

*ie. other chiefs*  
*angels*  
*leadership*  
*[God]*  
*tested the source of God's power*

*regret/ result*

*army*

*angels/ divine natures*

*am forced to*  
*ie. almighty*  
*complete*

Strongly to suffer and support our pains,  
That we may so suffice his vengeful ire,  
Or do him mightier service as his thralls  
By right of war<sup>1</sup> - whate'er his business be:  
Here in the heart of Hell to work in fire,  
Or do his errands in the gloomy deep;  
What can it then avail though yet we feel  
Strength undiminished, or eternal being,  
To undergo eternal punishment?"

*satisfy his anger  
slaves*

*what good is it if  
immortality*

Whereto with speedy words the Arch-Fiend replied:  
"Fall'n Cherub, to be weak is miserable,  
Doing or suffering: but of this be sure,  
To do ought good never will be our task,  
But ever to do ill our sole delight,  
As being contrary to his high will  
Whom we resist. If, then, his Providence  
Out of our evil seek to bring forth good,  
Our labour must be to pervert that end,  
And out of good still to find means of evil,  
Which oft-times may succeed, so as perhaps  
Shall grieve him, if I fail not, and disturb  
His inmost counsels from their destined aim."

*[Satan]*

*anything  
always/ bad  
[God's]*

*often  
shake so that they fail  
most secret*

*Satan and Beelzebub get up from the burning lake, and briefly explore Hell. They are both pleased with themselves for managing to do this - not realizing that God has chosen to allow them to do it. Satan declares himself undefeated.*

lines 241-84

"Is this the region, this the soil, the clime,"  
Said then the lost Archangel, "this the seat  
That we must change for Heaven - this mournful gloom  
For that celestial light? Be it so, since he  
Who now is sov'reign can dispose and bid  
What shall be right: farthest from him is best,  
Whom reason hath equalled, force hath made supreme  
Above his equals. Farewell, happy fields

*home*

*heavenly/ [God]  
order*

*ie. of Heaven*

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<sup>1</sup> ie. what if God has left us our strength just to get more work out of us?

Where joy forever dwells: hail, horrors! hail,  
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.  
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.  
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!  
But wherefore let we, then, our faithful friends,  
The associates and co-partners of our loss,  
Lie thus astonished on the oblivious pool,  
And call them not to share with us their part  
In this unhappy mansion - or once more,  
With rallied arms, to try what may be yet  
Regained in Heaven, or what more lost in Hell?"

*of Hell*

*only just less*

*from here (Hell)  
opinion*

*why*

*stunned/ causing forgetfulness*

So Satan spake; and him Beelzebub  
Thus answered:

"Leader of those armies bright,  
Which, but the Omnipotent, none could have foiled:  
If once they hear that voice - their liveliest pledge  
Of hope in fears and dangers, heard so oft  
In worst extremes, and on the perilous edge  
Of battle when it raged: in all assaults  
Their surest signal - they will soon resume  
New courage and revive, though now they lie  
Groveling and prostrate on yon lake of fire,  
As we erewhile, astounded and amazed -  
No wonder, fall'n from such pernicious height.."

*no one except [God]  
the ex-angels/ assurance*

*face-down/ over there  
you and I/ a little while ago  
terrible*

He scarce had ceased when the superior fiend  
Was moving toward the shore ...

*[where the others are]*

*Satan now calls his troops together.*

lines 314-38

He called so loud, that all the hollow deep  
Of Hell resounded:

*echoed*

"Princes, Potentates,  
Warriors, the flower of Heaven - once yours, now lost:  
If such astonishment as this can seize  
Eternal Spirits - or have ye chos'n this place  
After the toil of battle, to repose  
Your wearied virtue, for the ease you find  
To slumber here, as in the vales of Heaven?  
Or in this abject posture have ye sworn  
To adore the Conqueror? - who now beholds  
Cherub and Seraph rolling in the flood  
With scattered arms and ensigns: till anon

*lords*

*stunned helplessness  
[this is sarcastic]*

*strength*

*lying in the swamp*

*2 kinds of angels  
weapons/  
standards/ soon*

His swift pursuers from Heaven gates discern  
The advantage, and, descending, tread us down  
Thus drooping, or with linkèd thunderbolts  
Transfix us to the bottom of this gulf.  
Awake, arise, or be forever fall'n!"

*notice*

*ie. how weak we are*

They heard, and were abashed, and up they sprung  
Upon the wing, as when men wont to watch  
On duty, sleeping found by whom they dread,  
Rouse and bestir themselves ere well awake.  
Nor did they not perceive the evil plight  
In which they were, or the fierce pains not feel;  
Yet to their General's voice they soon obeyed  
Innumerable ...

*ashamed*

*accustomed*

*found sleeping by a superior*

*before they are really*

*ie. they did see/ trouble*

*ie. they did feel*

*The fallen angels, shattered, but still loyal to Satan, rise from the swamp and form themselves into military ranks. Satan prepares to address them.*

lines 589-669

he above the rest

*[Satan]*

In shape and gesture proudly eminent  
 Stood like a tower: his form had not yet lost  
 All her original brightness, nor appeared  
 Less than archangel ruined, and the excess  
 Of glory obscured - as when the sun, new ris'n,  
 Looks through the horizontal misty air  
 Shorn of his beams, or, from behind the moon  
 In dim eclipse, disastrous twilight sheds<sup>2</sup>  
 On half the nations, and with fear of change  
Perplexes monarchs. Darkened so, yet shone  
 Above them all the Archangel: but his face  
 Deep scars of thunder had intrenched, and care  
 Sat on his faded cheek, but under brows  
 Of dauntless courage, and considerate pride  
 Waiting revenge: cruel his eye, but cast  
 Signs of remorse and passion, to behold  
 The fellows of his crime - the followers, rather  
 (Far other once beheld, in bliss!), condemned  
 Forever now to have their lot in pain -  
 Millions of Spirits, for his fault amerced  
 Of Heaven, and from eternal splendours flung  
 For his revolt, yet faithful how they stood,  
 Their glory withered ...

*rising above*  
*ie. of his form (fem. in Latin)*

*troubles*

*marked with lines*

*deliberate, considered*

*compassion, pity*

*who once looked different  
 to spend their lives*

*deprived*

... He now prepared  
 To speak; whereat their doubled ranks they bend  
 From wing to wing, and half-enclose him round  
 With all his peers: attention held them mute.  
 Thrice he assayed, and thrice, in spite of scorn,  
 Tears, such as angels weep, burst forth: at last,  
 Words, interwove with sighs, found out their way.

*at which*

*tried*

*mixed*

"O myriads of immortal Spirits, O Powers  
 Matchless, but with the Almighty - and **that** strife  
 Was not inglorious, though the event was dire,  
 As this place testifies, and this dire change,  
 Hateful to utter - but what power of mind,  
 Foreseeing or presaging, from the depth  
 Of knowledge past or present, could have feared

*fight*  
*dishonourable/ result*

*describe*  
*seeing the future*

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<sup>2</sup> eclipses were thought to be bad omens

How such united force of gods, how such  
 As stood like these, could **ever** know repulse?  
 For who can **yet** believe, though after loss,  
 That all these puissant legions, whose exile  
 Hath emptied Heaven, shall fail to reascend  
 Self-raised, and repossess their native seat?  
 For me - be witness all the host of Heaven,  
 If counsels different, or danger shunned  
 By me, have lost our hopes. But he who reigns  
 Monarch in Heaven, till then as one secure  
 Sat on his throne, upheld by old repute,  
 Consent, or custom, and his regal state  
 Put forth at full, but still his **strength** concealed -  
 Which tempted our attempt, and wrought our fall.  
Henceforth his might we know, and know our own,  
 So as not either to provoke, or dread  
 New war, provoked; our better part remains  
 To work in close design, by fraud or guile,  
 What force effected not: that he, no less,  
 At length from us may find, who overcomes  
 By force, hath overcome but half his foe.<sup>3</sup>  
 Space may produce new worlds, whereof so rife  
 There went a fame in Heaven that he, ere long,  
 Intended to create, and therein plant  
 A generation, whom his choice regard  
 Should favour equal to the sons of Heaven:  
 Thither, if but to pry, shall be perhaps  
 Our first eruption - thither or elsewhere:  
 For this infernal pit shall never hold  
 Celestial Spirits in bondage, nor the abyss  
Long under darkness cover. But these thoughts  
 Full counsel must mature:<sup>4</sup> peace is despaired,  
 For who can think submission? War, then, war,  
 Open or understood, must be resolved!"

*ie. you/ be defeated*

*powerful*

*home [Heaven]*

*avoided*

*[God]*

*the War*

*reputation*

*ie. his grand appearance*

*from now on*

*course of action*

*plan secretly*

*did not achieve*

*of which/ (everywhere)*

*rumour/ before*

*in it*

*special favour*

*the angels*

*even if it is only to spy*

*foray outside/ to that place*

*pit*

*for long*

*there is no hope of peace*

*of submitting*

*secret*

He spake: and, to confirm his words, out flew  
 Millions of flaming swords, drawn from the thighs

<sup>3</sup> an enemy beaten by force alone is only half-beaten

<sup>4</sup> need to be developed by discussion



Of mighty Cherubim; the sudden blaze  
Far round illuminèd Hell: highly they raged  
Against the Highest, and fierce, with graspèd arms,  
Clashed on their sounding shields the din of war,  
Hurling defiance against the vault of Heaven.

*lit up  
weapons*

*Inspired by Satan's brave rhetoric, the fallen angels - now devils - build themselves a palace in Hell, and debate what to do next. Satan offers to make the journey out of Hell to the new creation of which they have heard rumours - the earth. He succeeds in reaching Earth - watched, from Heaven, by God, who discusses the situation with his angels and his Son, Messiah [Jesus Christ].*

From Book III: lines 56-

Now had the Almighty Father, from above,  
From the pure Empyrean where he sits  
High throned above all heighth, bent down his eye,  
His own works and their works at once to view:  
About him all the sanctities of Heaven  
Stood thick as stars, and from his sight received  
Beatitude past utterance; on his right,  
The radiant image of his glory sat -  
His only Son. On earth he first beheld  
Our two first parents, yet the only two  
Of mankind, in the happy garden placed,  
Reaping immortal fruits of joy and love -  
Uninterrupted joy, unrivalled love -  
In blissful solitude; he then surveyed  
Hell, and the gulf between, and Satan there  
Coasting the wall of Heaven, on this side Night,<sup>5</sup>  
In the dun air sublime, and ready now  
To stoop with wearied wings, and willing feet,  
On the bare outside of this world,<sup>6</sup> that seemed  
Firm land imbosomed without firmament,  
Uncertain which, in ocean or in air.

*air of Heaven*

*ie. his creatures  
holy beings*

*blessings beyond description*

*so far*

*dark/ high*

*ie. it seems to hang in the air  
unclear*

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<sup>5</sup> ie. the part of Chaos (the area between Heaven and Hell, surrounding earth) between Heaven and earth

<sup>6</sup> ie. the hard shell that surrounds the earth and the system of stars and planets which (in the old astronomy) was believed to go round it

Him God beholding from his prospect high,  
Wherein past, present, future he beholds,  
Thus to his only Son, foreseeing, spake.

*[Satan]*

"Only begotten Son, seest thou what rage  
Transports our Adversary? - whom no bounds  
Prescribed, no bars of Hell, nor all the chains  
Heaped on him there, nor yet the main abyss  
Wide interrupt can hold - so bent he seems  
On desperate revenge, that shall redound  
Upon his own rebellious head. And now,  
Through all restraint broke loose, he wings his way  
Not far off Heaven, in the precincts of light,  
Directly towards the new created world  
And man there placed, with purpose to assay  
If him by force he can destroy, or, worse,  
By some false guile pervert - and shall pervert;  
For man will hearken to his glozing lies,  
And easily transgress the sole command,  
Sole pledge of his obedience: so will fall  
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  
And Spirits, both them who stood and them who failed;  
Freely they stood who stood, and fell who fell.  
Not free, what proof could they have giv'n sincere  
Of true allegiance, constant faith, or love,  
Where only what they needs **must** do appeared,  
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,  
Not me. They, therefore, as to right belonged,  
So were created, nor can justly accuse  
Their Maker, or their making, or their fate,

*moves/ Enemy*

*[the pit of Hell]  
determined  
rebound*

*far from*

*intending to try*

*flattering  
only  
proof  
Adam/ his descendants  
ungrateful one*

*strong enough  
ie. the angels*

*chose to*

*robbed*

As if predestination<sup>7</sup> overruled  
Their will, disposed by absolute decree  
Or high foreknowledge; they themselves decreed  
Their own revolt, not I: if I foreknew,  
Foreknowledge had no influence on their fault,  
Which had no less proved certain unforeknown.<sup>8</sup>

*ordered, arranged  
[see note 7]*

.....  
The first sort by their own suggestion fell,  
Self-tempted, self-depraved; man falls deceived  
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.

*ie. the devils  
corrupted  
  
the devils/ no grace*

*The Son asks how man is to be saved - this must happen, or God will be destroying his own good work. God replies:*

lines 173-202

"Man shall not quite be lost, but saved who will<sup>9</sup>  
Yet not of will in him, but grace in me  
Freely vouchsafed; once more I will renew  
His lapsèd powers, though forfeit and enthralled  
By sin to foul, exorbitant desires;  
Upheld by me, yet once more he shall stand  
On even ground against his mortal foe,  
By me upheld, that he may know how frail  
His fall'n condition is, and to me owe  
All his deliverance, and to none but me.

*through his own will  
given  
given up and enslaved*

*a fair starting-point*

.....  
To prayer, repentance, and obedience due,  
Though but endeavoured, with sincere intent,  
Mine ear shall not be slow, mine eye not shut.  
And I will place within them as a guide

*even if only honestly attempted*

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<sup>7</sup>"predestination" is the idea the God has planned *in advance* - that is, before their birth - what should happen to human beings after death (whether they will be saved or not)

<sup>8</sup> ie. it would have happened just as much if I had *not* known it in advance, so my "foreknowledge" does not make them any less free

<sup>9</sup> those who wish will be saved

My umpire Conscience, whom if they will hear,  
 Light after light well-used they will attain,<sup>10</sup>  
 And, to the end persisting, safe arrive.  
 This my long sufferance and day of grace  
 They who neglect and scorn, shall never taste,  
 But, hard, be hardened, blind, be blinded more,<sup>11</sup>  
 That they may stumble on, and never fall;  
 And none but such from mercy I exclude.

*However, God explains, human effort, and even God's grace, is not enough: man deserves eternal death [= damnation] as a punishment for listening to Satan, and it will be **unjust** if he is spared. The only solution is for someone else to agree to die in his place. The angels are all silent; only the Son is willing to volunteer.*

lines 222-51

And now, without redemption, all mankind Must have been lost, <u>adjudged</u> to death and Hell By <u>doom</u> severe, had not the Son of God, In whom the fulness dwells of love divine, His dearest <u>mediation</u> thus renewed.	<i>condemned judgment  peace-making</i>
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"Father, thy word is past: man shall find grace - And shall grace not find means, that finds her way, The speediest of thy wingèd messengers, To visit all thy creatures, and to all Comes <u>unprevented</u> , unimplored, unsought? .....	<i>[on its own accord]</i>
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Behold me, then: me for him, life for life I offer: on me let thine anger fall: <u>Account me</u> man: I, for his sake, will leave Thy bosom, and this glory, next to thee, Freely put off, and for him lastly die, Well pleased; on me let Death wreak all his rage; .....	<i>count me as</i>
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But I shall rise victorious, and subdue <u>My vanquisher</u> , spoiled of his vaunted spoil; <sup>12</sup> .....	<i>ie. Death</i>
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<sup>10</sup> by using well the "light" given by God's grace, they will be given more of it to help them  
<sup>11</sup> their hardness, etc., will be increased



From me, whom he created what I was  
In that bright eminence, and with his good  
Upbraided none, nor was his service hard ...

*high place  
scolded*

.....  
Me miserable! Which way shall I fly  
Infinite wrath, and infinite despair?  
Which way I fly is Hell; myself am Hell;  
And in the lowest deep, a lower deep,  
Still threat'ning to devour me, opens wide -  
To which the Hell I suffer seems a Heaven.

*He considers repentance, but insists that it is too late - anyway, he cannot bear to back down in front of his followers. So he is determined to continue his plan against Adam and Eve.*

lines 105-13

All hope excluded thus, behold, instead  
Of us, outcast, exile, his new delight,  
Mankind created - and for him, this world.  
So farewell, hope; and with hope, farewell, fear;  
Farewell, remorse; all good to me is lost.  
Evil, be thou my good: by thee at least  
Divided empire with Heaven's King I hold,  
By thee; and more than half perhaps will reign -  
As man, ere long, and this new world shall know."

*before*

*He wanders through Eden, and finds the wall which encloses Paradise - the central part, where Adam and Eve live. He jumps over the wall and hides in the trees, disguised in the shapes of various animals. He has his first view of the human couple whose creation he so resents:*

lines 286-311

the Fiend  
Saw, undelighted, all delight - all kind  
Of living creatures, new to sight and strange.  
Two of far nobler shape, erect and tall,

*[Satan]*

*upright (unlike the other  
animals)*

Godlike erect, with native honour clad,  
 In naked majesty seemed lords of all:  
 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  
 Not equal, as their sex not equal seemed:  
 For contemplation, he, and valour formed;  
For softness, she, and sweet, attractive grace:  
 He for God only; she for God in him.  
 His fair, large front and eye sublime declared  
 Absolute rule, and hyacinthine locks  
 Round from his parted forelock manly hung  
 Clust'ring, but not beneath his shoulders broad;  
 She as a veil, down to the slender waist,  
 Her unadornèd golden tresses wore  
 Dishevelled, but in wanton ringlets waved,  
 As the vine curls her tendrils: which implied  
 Subjection, but required with gentle sway,<sup>14</sup>  
And by her yielded, by him best received -  
 Yielded with coy submission, modest pride,  
 And sweet, reluctant, amorous delay.

*holiness*  
*[of a child to its parents]*

*ie. formed for*  
*forehead*  
*curly hair*

*with no decoration*

*ie. he liked her to agree to it*  
*[bashful, shy]*  
*loving*

*Adam and Eve, unaware that they are being watched, speak to one another.*

lines 408-91

Adam, first of men,  
 To first of women Eve thus moving speech  
 Turned him, all ear, to hear new utterance flow.

*speaking*  
*[Satan]*

"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

*with his goodness*

---

<sup>14</sup> her hair, which suggested a vine, showed that she needed to be ruled by someone else (as a vine needs another plant to climb over), but that she needed to be treated gently

As liberal and free as infinite, *generous*  
 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 wherof he hath need, he who requires *anything he needs*  
 From us no other service than to keep  
 This one, this easy charge: of all the trees *order*  
 In Paradise that bear delicious fruit  
 So various, not to taste that only Tree *that one*  
 Of Knowledge, planted by the Tree of Life, *near*  
 So near grows death to life - whate'er **death** is:  
 Some dreadful thing, no doubt; for well thou know'st  
 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 giv'n  
 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;  
 But let us ever praise him, and extol *praise*  
 His bounty, following our delightful task  
 To prune these growing plants, and tend these flowers,  
 Which, were it toilsome, yet with thee were sweet."<sup>15</sup>

To whom thus Eve replied:

"O thou, for whom  
 And from whom I was formed, flesh of thy flesh,  
 And without whom am to no end: my guide *I serve no purpose*  
 And head: what thou hast said is just and right.  
 For we to him indeed all praises owe,  
 And daily thanks - I chiefly, who enjoy  
 So much the happier lot, enjoying thee, *better fate*  
Pre-eminent by so much odds; while thou *so much better than me*  
 Like consort to thyself canst nowhere find.<sup>16</sup>  
 That day I oft remember, when from sleep

<sup>15</sup> ie. even if the job were tiring, it would still be sweet if done in your company

<sup>16</sup> you cannot anywhere find a mate equal to you



I first awaked, and found myself reposed  
 Under a shade of flowers, much wond'ring where  
 And what I was, whence thither brought, and how.<sup>17</sup>  
 Not distant far from thence, a murmuring sound  
 Of waters issued from a cave, and spread  
 Into a liquid plain, then stood unmoved,  
 Pure as the expanse of Heaven: I thither went,  
 With unexperienced thought, and laid me down  
 On the green bank, to look into the clear  
 Smooth lake, that to me seemed another sky.  
 As I bent down to look, just opposite  
 A shape within the wat'ry gleam appeared,  
 Bending to look on me. I started back; *moved in surprise*  
 It started back; but, pleased, I soon returned;  
 Pleased, it returned, as soon, with answering looks *corresponding*  
 Of sympathy and love. There had I fixed  
 Mine eyes till now, and pined with vain desire, *moped/ hopeless*  
 Had not a voice thus warned me: 'What thou seest,  
 What there thou seest, fair creature, is thyself:  
 With thee it comes and goes; but follow me,  
 And I will bring thee where no shadow stays *ie. a real person/ waits for*  
 Thy coming and thy soft embraces: he  
 Whose image **thou** art - him thou shalt enjoy,  
 Inseparably thine; to him shalt bear  
 Multitudes like thyself, and thence be called  
 Mother of human race.' What could I do  
 But follow straight, invisibly thus led? *at once*  
 Till I espied thee, fair indeed and tall,  
 Under a platan - yet methought **less** fair, *a plane tree/ I thought*  
 Less winning soft, less amiably mild,  
 Than that smooth, wat'ry image. Back I turned; *ie the reflection of herself*  
 Thou, following, cried'st aloud: 'Return, fair Eve!  
 Whom fly'st thou? Whom thou fly'st, of him thou art:<sup>18</sup>  
 His flesh, his bone; to give thee being, I lent  
 Out of my side to thee, nearest my heart,  
Substantial life, to have thee by my side *bodily*

---

<sup>17</sup> from where I had been brought to this place, and how (Eve has just been created, which, of course, she does not remember)

<sup>18</sup> you are made from him

Henceforth, an individual solace dear;  
Part of my soul I seek thee, and thee claim  
My other half.' With that, thy gentle hand  
Seized mine; I yielded; and from that time, see  
How beauty is excelled by manly grace  
And wisdom, which alone is truly fair."

[ie. as part of my soul]

[I see]

*She and Adam embrace. Satan watches them, bitterly:*

lines 505-35

"Sight hateful, sight tormenting! Thus these two,  
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)  
Still unfulfilled with pain of longing pines.  
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:  
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?  
O 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  
Equal with gods; aspiring to be such,  
They taste and die. What likelier can ensue?  
But first, with narrow search I must walk round  
This garden, and no corner leave unspied:  
A chance, but chance<sup>19</sup> may lead where I may meet  
Some wand'ring Spirit of Heaven, by fountain side

*are in a private paradise*

*begrudge*

*with the intention  
raise  
ie. "gods"  
follow*

---

<sup>19</sup> there is a chance, even if it is no more than that

Or in thick shade retired, from him to draw  
What further would be learnt. Live while ye may,  
Yet happy pair; enjoy, till I return,  
Short pleasures, for long woes are to succeed.

*draw out, discover*  
*who are still happy*  
*sorrows/ follow*

*Good angels detect Satan in Paradise that night, squatting in the shape of a toad by the ear of Eve, and giving her disturbing dreams about the good results that will come from eating the forbidden fruit. The angels chase Satan away, and God, next day, sends the angel Raphael to tell Adam about the War in Heaven, and to warn him about Satan. One week later, Satan returns to Paradise disguised in mist, and turns himself into a snake, ready to tempt Adam and Eve.*

from Book IX

*Milton explains that the poem now reaches its tragic part. He explains that his subject is really more suitable for epic than any of those used by the Classical poets, and that the poem is divinely inspired.*

lines 1-20

No more of talk where God or angel guest  
With man, as with his friend, familiar used  
To sit indulgent,<sup>20</sup> and with him partake  
Rural repast, permitting him the while  
Venial discourse unblamed:<sup>21</sup> I now must change  
Those notes to tragic; foul distrust, and breach  
Disloyal on the part of man, revolt,  
And disobedience: on the part of Heaven  
(Now alienated), distance and distaste,  
Anger and just rebuke, and judgement given,  
That brought into this world a world of woe,  
Sin, and her shadow Death, and Misery,  
Death's harbinger: sad task, yet argument  
Not less but more heroic than the wrath

*ie. there will be no more*  
*share*  
*simple food/mankind/meanwhile*  
*ie. that poetic subject*  
*ie. the giving of judgement*  
*forerunner*

---

<sup>20</sup> in books V-VIII, the Archangel Raphael visited Adam and Eve as a guest and shared their simple meal with them: those days are about to end

<sup>21</sup> ie. allowing him to talk (and ask questions, as Adam did to Raphael)

Of stern Achilles on his foe, pursued  
 Thrice fugitive about Troy wall; or rage  
 Of Turnus for Lavinia disespoused,<sup>22</sup>  
 Or Neptune's ire, or Juno's, that so long  
 Perplexed the Greek or Cytherea's son;<sup>23</sup>  
 If answerable style I can obtain  
 Of my celestial patroness, who deigns  
 Her nightly visitation unimplored,  
 And dictates to me slumb'ring, or inspires  
 Easy my unpremeditated verse ...

*ie. the story of the **Iliad***

*anger  
 troubled/ Odysseus/ Aeneas  
 suitable to the subject  
 his Muse/ graciously gives  
 without my asking for it  
 sleeping  
 not planned in advance*

*Satan, now back in Paradise, decides to enter the body of the snake for his temptation, in order to escape detection by the good angels who are watching over Adam and Eve. He laments his "foul descent" from ambitious "god" (his word) to serpent; but goes on with it in order (as he says) to "spite" God. Adam and Eve, meanwhile, are about to start their day ...*

lines 197-269 (*the first exchange of opinions between Adam and Eve*)

forth came the human pair,  
 And joined their vocal worship to the choir  
 Of creatures wanting voice;<sup>24</sup> that done, partake  
 The season, prime for sweetest scents and airs:  
 Then commune how that day they best may ply  
Their growing work: for much their work outgrew  
 The hands' dispatch of two, gard'ning so wide.<sup>25</sup>  
 And Eve first to her husband thus began.

*ie. they enjoy the air  
 discuss/ manage  
 of gardening*

"Adam, well may we labour still to dress  
 This garden, still to tend plant, herb, and flower,  
 Our pleasant work enjoined; but, till more hands  
 Aid us, the work under our labour grows,  
Luxurious by restraint: what we by day  
 Lop overgrown, or prune, or prop, or bind,

*care for*

*ordered [by God]*

*ie our cutting makes it grow faster*

<sup>22</sup> "disespoused": from whom his engagement was broken (this is a reference to the story of the *Aeneid*, in which Lavinia is claimed in marriage by Aeneas instead of Turnus)

<sup>23</sup> *ie. the stories of the *Odyssey* and the *Aeneid**

<sup>24</sup> all the creation wordlessly praises God; Adam and Eve join in, using their voices

<sup>25</sup> *ie. it was becoming much too much for two people to control*

One night or two, with wanton growth, derides,  
 Tending to wild. Thou, therefore, now advise -  
 Or hear what to my mind first thoughts present.  
 Let us divide our labours: thou, where choice  
 Leads thee, or where most needs, whether to wind  
 The woodbine round this arbour, or direct  
 The climbing ivy where to climb; while I,  
 In yonder spring of roses, intermixed  
 With myrtle, find what to redress, till noon.  
 For while so near each other thus all day  
 Our task we choose, what wonder if, so near,  
 Looks intervene, and smiles, or object new,  
 Casual discourse draw on, which intermits  
 Our day's work, brought to little, though begun  
 Early, and the hour of supper comes unearned."

*makes fun of our efforts*

*fix*

*while we are so close  
 a new object  
 interrupts*

To whom mild answer Adam thus returned.

"Sole Eve, associate sole, to me beyond  
 Compare above all living creatures dear,<sup>26</sup>  
 Well hast thou motioned, well thy thoughts employed  
 How we might best fulfil the work which here  
 God hath assigned us, nor of me shalt pass  
 Unpraised: for nothing lovelier can be found  
 In woman than to study household good,  
 And good works in her husband to promote.

*only*

*suggested*

*shall you*

*encourage*

Yet not so strictly hath our Lord imposed  
 Labour, as to debar us when we need  
 Refreshment - whether food, or talk between,  
 Food of the mind, or this sweet intercourse  
 Of looks and smiles; for smiles from reason flow,  
To brute denied, and are of love the food -  
 Love, not the lowest end of human life.  
 For not to irksome toil, but to delight  
 He made us, and delight to reason joined.

*forbid*

*communication*

*[the animals do not reason]*

*purpose*

*unpleasant*

These paths and bowers, doubt not but our joint hands  
 Will keep from wilderness with ease, as wide  
 As we need walk, till younger hands

*be sure that  
 being wild*

---

<sup>26</sup> incomparably dearer than all other creatures

Assist us; but if much converse perhaps  
Thee satiate, to **short** absence I could yield.  
For solitude sometimes is best society,  
And short retirement urges sweet return.<sup>27</sup>

*conversation  
is too much for you*

But other doubt possesses me, lest harm  
Befall thee, severed from me; for thou know'st  
What hath been warned us - what malicious Foe,  
Envyng our happiness, and of his own  
Despairing, seeks to work us woe and shame  
By sly assault; and somewhere nigh at hand  
Watches, no doubt, with greedy hope to find  
His wish and best advantage, us asunder -  
Hopeless to circumvent us joined,<sup>28</sup> where each  
To other speedy aid might lend at need;  
Whether his first design be to withdraw  
Our fealty from God, or to disturb  
Conjugal love - than which, perhaps, no bliss  
Enjoyed by us excites his envy more;  
Or this, or worse, leave not the faithful side  
That gave thee being, still shades thee, and protects.  
The wife, where danger or dishonour lurks,  
Safest and seemliest by her husband stays,  
Who guards her, or, with her, the worst endures."

*happen to/ separated*

*ie. happiness  
produce for  
near*

*if we are not together*

*the other/ if needed  
primary intention  
loyalty  
married/joy*

*whether it is*

*most decently*

*This argument - that if she is apart from him she will be in more danger from Satan - annoys Eve, who thinks it shows that Adam does not trust her "firm faith and love". He replies that he does trust her, but it is still better to avoid temptation. To this rather weak argument, Eve has an easy reply ...*

lines 318-86 (*the end of the discussion*)

So spake domestic Adam, in his care  
And matrimonial love; but Eve, who thought  
Less attributed to her faith sincere,  
Thus her reply with accent sweet renewed.

*ie. that her faith was in doubt*

---

<sup>27</sup> ie. sometimes we want to be on our own, and a short period alone makes us want company again

<sup>28</sup> since he has no hope of tricking us together

"If **this** be our condition, thus to dwell  
In narrow circuit, straitened by a Foe, *a small area, made even smaller*  
Subtle or violent, we not endued, *not having the power*  
Single, with like defence, wherever met: *if we are alone*  
How are we happy, still in fear of harm?

.....  
Let us not, then, suspect our happy state *suspect that it is*  
Left so imperfect by the Maker wise  
As not secure to single **or** combined.  
Frail is our happiness, if this be so,  
And Eden were no Eden, thus exposed."

To whom thus Adam fervently replied:

"O woman, best are all things as the will  
Of God ordained them ...  
But God left free the will, for what obeys  
Reason is free, and reason he made right, *ie. a reliable guide*  
But bid her well beware, and still erect, *told/ reason/ be alert*  
Lest, by some fair, appearing good surprised, *in case/ unreal/ taken by surprise*  
She dictate false, and misinform the will *reason*  
To do what God expressly hath forbid.  
Not, then, mistrust, but tender love, enjoins *tells me*  
That I should mind thee oft, and mind thou me. *watch*  
Firm we subsist, yet possible to swerve ...

.....  
But if thou think trial unsought may find  
Us both securer than thus warned thou seem'st,<sup>5a</sup>  
Go; for thy stay, not free, absents thee more;<sup>29</sup>  
Go in thy native innocence, rely  
On what thou hast of virtue, summon all; *call up all your virtue to help*  
For God towards thee hath done his part; do thine."

So spake the patriarch of mankind; but Eve  
Persisted, yet submiss, though last, replied: *submissive, obedient*

---

<sup>a</sup> ie. if you think we'll really be more secure than you seem to be from the way you're talking - Adam is in a muddle here, and his language reflects it!

<sup>29</sup> ie. staying without choosing to makes you further away from me than you would be if you actually went

"With thy permission, then, and thus forewarned ...  
The willinger I go, nor much expect *more willingly*  
A Foe so proud will first the weaker seek;  
So bent, the more shall shame him his repulse."<sup>30</sup>

Thus saying, from her husband's hand her hand  
Soft she withdrew ...

*Satan, in the snake, meets her (just as Adam had feared), and surprises her by speaking to her in human language. She does not realize who he is, and is curious to meet a talking snake. He explains that he gained the power of speech by eating the fruit of a certain tree, which he will show her. She follows him, and finds that he means the Tree of Knowledge. She explains that she cannot eat it because of God's command. Satan makes a clever speech explaining that there cannot be any good reason not to eat it ...*

lines 691-733

"Shall that be shut to man, which to the beast *that thing/ forbidden*  
Is open? Or will God incense his ire *allowed/ become angry*  
For such a petty trespass, and not praise *unimportant offence*  
Rather your dauntless virtue, whom the pain *instead/ courageous*  
Of death denounced (whatever thing **death** be) *threatened*  
Deterred not from achieving what might lead  
To happier life - knowledge of good and evil;  
Of good, how just?<sup>31</sup> Of evil (if what is evil  
Be real), why not known, since easier shunned?<sup>32</sup>

.....  
What can your knowledge hurt him, or this tree *ie. God*  
Impart against his will, if all be his?<sup>33</sup>  
Or is it envy, and can envy dwell

---

<sup>30</sup> if he *does* try the weaker one (me) first, it will be all the more of a disgrace to him when he is unsuccessful

<sup>31</sup> if the knowledge is knowledge of good, how can it be just to prevent you from gaining it?

<sup>32</sup> if it is knowledge of evil, why should you not have it, as it would make it easier for you to avoid evil?

<sup>33</sup> how can you learn from the tree anything God does not want you to learn, if everything (including the Tree) belongs to God?



In Heavenly breasts? These, these, and many more  
Causes import your need of this fair fruit.  
Goddess humane, reach then, and freely taste."

*show*

He ended, and his words, replete with guile,  
Into her heart too easy entrance won ...

*full of deceit*

*Tempted and confused by Satan's rhetoric, Eve picks the fruit and eats it. She then considers what to do next: should she get Adam to eat it, or not?*

Lines 817-33

“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 keep the odds of knowledge in my power  
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?  
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,  
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.”

*share*

*advantage  
is lacking*

*with me dead*

*So she offers it to him. He sees at once what has happened:*

lines 888-916

Adam, soon as he heard  
The fatal trespass done by Eve, amazed,  
Astonied stood, and blank, while horror chill  
Ran through his veins, and all his joints relaxed;  
From his slack hand the garland wreathed for Eve

*stunned*

Down dropped, and all the faded roses shed:  
Speechless he stood, and pale, till thus, at length,  
First to himself he inward silence broke.

"O fairest of Creation, last and best  
Of all God's works ...  
How art thou lost, how on a sudden lost,  
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 cursèd fraud  
Of Enemy hath beguiled thee, yet unknown;  
And me with thee hath ruined; for with thee  
Certain my resolution is to die.  
How can I live without thee, how forgo  
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 my flesh,  
Bone of my bone thou art, and from thy state  
Mine never shall be parted, bliss or woe."

*condemned*

*ie. how have you come to ..?*

*intention*

*give up*

*conversation*

*alone*

*sacrifice/even so*

*go from*

*So Adam also eats the fruit. At first they are both excited; they make love and fall asleep. When they wake up, they begin to feel the bad effects of what they have done. They feel shame, and make themselves coverings out of leaves; then they start blaming each other.*

lines 1132-89

Adam, estranged in look and altered style,  
Speech intermitted thus to Eve renewed:

*ie. which had stopped*

"Wouldst thou hadst hearkened to my words, and stayed  
With me, as I besought thee [...]"

To whom soon moved with touch of blame thus Eve: *annoyed at being blamed*  
[...]

"Being as I am, why didst not thou the head

Command me absolutely not to go,  
Going into such danger as thou saidst?"

[...]

To whom then first incensed Adam replied.  
"Is this the love, is this the recompense  
Of mine to thee, ingrateful Eve, expressed  
Immutable when thou wert lost, not I,  
Who might have lived and joyed immortal bliss,  
Yet willingly chose rather death with thee:  
And am I now upbraided [...]?"

*angry*  
*ie. all the thanks I get*  
*unchangeable*  
*reproached for it*

[...]

Thus they in mutual accusation spent  
The fruitless hours, but neither **self**-condemning,  
And of their vain contest appeared no end.

From Book X

*God the Father and the Son see what has happened. The Son goes down to Eden to interview Adam and Eve, to pass judgement on them, and to clothe them (since they now need clothes). Sin and Death, the children of Satan, now build a bridge by which they can reach the earth. Satan himself returns to Hell, where he boasts joyfully to the other devils about his triumph; God turns them all into snakes for a brief period, to show them who is boss. Meanwhile, Adam is bitterly lamenting the disaster he has brought on himself. He is still furious with Eve, and at first refuses to speak to her ...*

lines 845-936

Thus Adam to himself lamented loud  
Through the still night - not now, as ere man fell,  
Wholesome and cool and mild, but with black air  
Accompanied, with damps and dreadful gloom,  
Which to his evil conscience represented  
All things with double terror; on the ground  
Outstretched he lay, on the cold ground, and oft  
Cursed his creation, Death as oft accused

*before*  
*guilty/ showed*

Of tardy execution,<sup>34</sup> since denounced  
The day of his offence.

*since it had been announced on*

"Why comes not Death,"  
Said he, "with one thrice-acceptable stroke  
To end me? Shall Truth fail to keep her word,  
Justice divine not hasten to be just?  
But Death comes not at call ..."

*when called for*

Whom thus afflicted when sad Eve beheld,  
Desolate where she sat, approaching nigh,  
Soft words to his fierce passion she assayed:  
But her with stern regard he thus repelled:

*near  
she tried to soothe him*

"Out of my sight, thou serpent! That name best  
Befits thee, with him leagued - thyself as false  
And hateful; nothing wants, but that thy shape,  
Like his, and colour serpentine, may show  
Thy inward fraud, to warn all creatures from thee  
Henceforth; lest that too-Heavenly form, pretended  
To Hellish falsehood,<sup>35</sup> snare them. But for thee  
I had persisted happy, had not thy pride  
And wand'ring vanity, when least was safe,  
Rejected my forewarning ..."

*suits/ allied  
is missing*

*your beautiful looks  
if it were not for you*

He added not, and from her turned. But Eve,  
Not so repulsed, with tears that ceased not flowing,  
And tresses all disordered, at his feet  
Fell humble, and embracing them, besought  
His peace, and thus proceeded in her plaint.

*said no more  
pushed away  
hair  
begged for  
appeal*

"Forsake me not thus, Adam: witness Heaven  
What love sincere and reverence in my heart  
I bear thee, and unweeting have offended,  
Unhappily deceived; thy suppliant,  
I beg, and clasp thy knees; bereave me not,  
Whereon I live, thy gentle looks, thy aid,

*ie. Heaven is my witness  
without meaning to  
ie. as a suppliant to you  
do not take from me  
that by which*

---

<sup>34</sup> he blamed Death for coming so slowly (he knows he must now die, and he does not understand why there is a delay)

<sup>35</sup> making a deceitful covering for

Thy <u>counsel</u> in this uttermost distress,	<i>advice</i>
My only strength and <u>stay</u> : <u>forlorn of</u> thee,	<i>support/ without</i>
Whither shall I <u>betake me</u> , where subsist?	<i>go</i>
While yet we live - <u>scarce</u> one short hour, perhaps -	<i>hardly</i>
Between us two let there be peace, both joining (As joined in injuries) one enmity	
Against a foe by <u>doom express</u> assigned us - <sup>36</sup>	<i>special decree</i>
That cruel serpent: on <u>me exercise</u> not	<i>work out</i>
Thy hatred for this misery befallen -	
On me, already lost; me, than thyself	
More miserable. <u>Both</u> have sinned, but thou	<i>both of us</i>
Against God only, I against God and thee;	
And to the place of judgement will return,	
There with my cries <u>importune</u> Heaven, that all	<i>bother</i>
The sentence, from thy head removed, may light	
On me - sole cause to thee of all this woe:	
Me, me, only just object of <u>his ire</u> ."	<i>God's anger</i>

*This has the effect of melting Adam's heart towards her. They resolve to face the future together, not trying to put all the blame onto one of them.*

From Book XII

*In the last two books, the Archangel Michael takes Adam to the top of a mountain, from which he shows him scenes from the lives of his descendants, both good and bad. Then he and Eve are banished, kindly but firmly, from the Garden. From now on, life will be harder and less happy; but God will help them, and the Son has made it possible for them and their descendants to reach Heaven in the end.*

lines 637-49

In either hand <u>the hast'ning angel</u> caught	<i>Michael</i>
Our ling'ring parents, and to the eastern gate	
Led them direct, and down the cliff as fast	
To the <u>subjected</u> plain, then disappeared.	<i>beneath</i>
They, looking back, all the eastern side beheld	
Of Paradise, so late their happy <u>seat</u> ,	<i>home</i>

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<sup>36</sup> the Son had explained that from now on mankind and snakes would be enemies (see Genesis 3:15)

Waved over by that flaming brand;<sup>37</sup> the gate  
With dreadful faces<sup>38</sup> 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 wand'ring steps and slow,  
Through Eden took their solitary way.

*weapons*

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<sup>37</sup> the burning sword of God, drawn to prevent them from returning to Eden

<sup>38</sup> of angels keeping them out