

Paradise Lost by John Milton, 1667

Book Seven: Raphael at the request of Adam relates how and wherefore this world was first created

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And saw that it was good, and said, [Let th' Earth](#)
Put forth the verdant Grass, Herb yielding Seed, [310]
And Fruit Tree yielding Fruit after her kind;
Whose Seed is in her self upon the Earth.
He scarce had said, when the bare Earth, till then
Desert and bare, unsightly, unadorn'd,
Brought forth the tender Grass, whose verdure clad [315]
Her Universal Face with pleasant green,
Then Herbs of every leaf, that sudden flour'd
Op'ning thir various colours, and made gay
Her bosom smelling sweet: and these scarce [blown](#),
Forth flourish't thick the clustring Vine, forth crept [320]
The smelling Gourd, up stood the cornie Reed
Embattell'd in her field: [and](#) the [humble](#) Shrub,
And Bush with frizl'd hair [implicit](#): last
Rose as in Dance the stately Trees, and spread
Thir branches hung with copious Fruit; or [gemm'd](#) [325]
Thir blossoms: with high woods the hills were crown'd,
With tufts the vallies and each fountain side,
With borders long the Rivers. That Earth now
[Seemd like to Heav'n](#), a seat where Gods might dwell,
Or wander with delight, and love to haunt [330]
Her sacred shades: though God had [yet not rain'd](#)
Upon the Earth, and [man to till the ground](#)
None was, but from the Earth a dewie Mist
Went up and waterd all the ground, and each
Plant of the field, which e're it was in the Earth [335]
God made, and every Herb, before it grew
On the green stemm; God saw that it was good.
So Eev'n and Morn recorded the Third Day.

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And God said, let the Waters generate
[Reptil](#) with Spawn abundant, living Soule:
And let Fowle flie above the Earth, with wings
Displayd on the op'n Firmament of Heav'n. [390]
And God created the great Whales, and each
Soul living, each that crept, which plenteously
The waters generated by thir kindes,
And every Bird of wing after his kinde;
And saw that it was good, and bless'd them, saying, [395]
Be fruitful, multiply, and in the Seas

And Lakes and running Streams the waters fill;
 And let the Fowle be multiply'd on the Earth.
 Forthwith the Sounds and Seas, each Creek and Bay
 With [Frie](#) innumerable swarme, and Shoales [400]
 Of Fish that with thir Finns and shining Scales
 Glide under the green Wave, in [Sculles](#) that oft
[Bank](#) the mid Sea: part single or with mate
 Graze the Sea weed thir pasture, and through Groves
 Of Coral stray, or sporting with quick glance [405]
 Show to the Sun thir way'd coats [dropt](#) with Gold,
 Or in thir Pearlie shells at ease, attend
 Moist nutriment, or under Rocks thir food
 In [jointed Armour](#) watch: on smooth the Seale,
 And bended Dolphins play: part huge of bulk [410]
 Wallowing unweildie, enormous in thir [Gate](#)
 Tempest the Ocean: there [Leviathan](#)
 Hugest of living Creatures, on the Deep
 Stretcht like a Promontorie sleeps or swimmes,
 And [seems a moving Land](#), and at his Gilles [415]
 Draws in, and at his Trunck spouts out a Sea.
 Mean while the [tepid](#) Caves, and Fens and shoares
 Thir Brood as numerous hatch, from the Egg that soon
 Bursting with [kindly](#) rupture forth disclos'd
 Thir [callow](#) young, but featherd soon and fledge [420]
 They [summ'd thir Penns](#), and soaring th' air sublime
 With [clang](#) despis'd the ground, under a cloud
 In prospect; there the Eagle and the Stork
 On Cliffs and Cedar tops thir Eyries build:
 Part loosly wing the Region, part more wise [425]
 In common, [rang'd in figure wedge thir way](#),
 Intelligent of seasons, and set forth
 Thir Aerie Caravan high over Sea's
 Flying, and over Lands with mutual wing
 Easing thir flight; so steers the prudent Crane [430]
 Her annual Voiage, [born](#) on Windes; the Aire,
[Floats](#), as they pass, fann'd with unnumber'd plumes:
 From Branch to Branch the smaller Birds with song
 Solac'd the Woods, and spred thir painted wings
 Till Ev'n, nor then the [solemn Nightingal](#) [435]
 Ceas'd warbling, but all night tun'd her soft layes:
 Others on Silver Lakes and Rivers Bath'd
 Thir downie Brest; the Swan with Arched neck
 Between her white wings mantling proudly, Rowes
 Her [state](#) with Oarie feet: yet oft they quit [440]
 The [Dank](#), and rising on stiff [Pennons](#), towre
 The mid Aereal Skie: Others on ground

Walk'd firm; the crested Cock whose clarion sounds
 The silent hours, and [th' other](#) whose gay Traine
 Adorns him, colour'd with the Florid hue [445]
 Of Rainbows and Starrie Eyes. The Waters thus
 With Fish replenisht, and the Aire with Fowle,
 Ev'ning and Morn solemniz'd the Fift day.
 The Sixt, and of Creation last arose
 With Eevning Harps and [Mattin](#), when God said, [450]
 Let th' Earth bring forth [Soul](#) living in her kinde,
 Cattel and Creeping things, and Beast of the Earth,
 Each in their kinde. The Earth obey'd, and strait
 Op'ning her fertile Woomb [teem'd](#) at a Birth
 Innumerable living Creatures, [perfet](#) formes, [455]
 Limb'd and full grown: out of the ground up rose
 As from his Laire the wilde Beast where he [wonns](#)
 In Forrest wilde, in Thicket, [Brake](#), or Den;
 Among the Trees in Pairs they rose, they walk'd:
 The Cattel in the Fields and Meddowes green: [460]
 Those rare and solitarie, these in flocks
 Pasturing at once, and in broad Herds upsprung.
 The grassie Clods now Calv'd, [now half appeer'd](#)
 The Tawnie Lion, pawing to get free
 His hinder parts, then springs as broke from Bonds, [465]
 And Rampant shakes his [Brinded main](#); the [Ounce](#),
 The [Libbard](#), and the Tyger, as the Moale
 Rising, the crumbl'd Earth above them threw
 In Hillocks; the swift Stag from under ground
 Bore up his branching head: scarce from his mould [470]
 Behemoth biggest born of Earth upheav'd
 His vastness: Fleec't the Flocks and bleating rose,
 As Plants: [ambiguous](#) between Sea and Land
 The [River Horse](#) and scalie Crocodile.
 At once came forth whatever creeps the ground, [475]
 Insect or Worme; those wav'd thir limber fans
 For wings, and smallest Lineaments exact
 In all the Liveries [dect](#) of Summers pride
 With spots of Gold and Purple, azure and green:
 These as a line thir long dimension drew, [480]
 Streaking the ground with sinuous trace; not all
[Minims](#) of Nature; some of Serpent kinde
 Wondrous in length and corpulence [involv'd](#)
 Thir Snakie foulds, and [added wings](#). First crept
 The [Parsimonious Emmet](#), provident [485]
 Of future, in small room large heart enclos'd,
[Pattern](#) of just equalitie perhaps
 Hereafter, join'd in her popular Tribes

Of Commonaltie: swarming next appeer'd
 The Female Bee that feeds her Husband Drone [490]
 Deliciously, and builds her waxen Cells
 With Honey stor'd: the rest are numberless,
 And thou thir Natures know'st, & [gav'st them Names](#),
 Needless to thee repeated; nor unknown
 The Serpent [suttl'st Beast of all the field](#), [495]
 Of huge extent somtimes, with brazen Eyes
 And hairie Main terrific, though to thee
 Not noxious, but obedient at thy call.
 Now Heav'n in all her Glorie shon, and rowld
 Her motions, as the great first-Movers hand [500]
 First wheeld thir course; Earth in her rich attire
[Consummate](#) lovly smil'd; Aire, Water, Earth,
 By Fowl, Fish, Beast, was flown, was swum, was walkt
[Frequent](#); and of the Sixt day yet remain'd;
 There wanted yet the [Master work](#), the end [505]
 Of all yet don; a Creature who [not prone](#)
 And Brute as other Creatures, but endu'd
 With Sanctitie of Reason, might erect
 His Stature, and upright with [Front](#) serene
 Govern the rest, self-knowing, and from thence [510]
[Magnanimous](#) to correspond with Heav'n,
 But grateful to acknowledge whence his good
 Descends, thither with heart and voice and eyes
 Directed in Devotion, to adore
 And worship God Supream, who made him chief [515]
 Of all his works: therefore the Omnipotent
 Eternal Father (For where is not hee
 Present) thus to his Son audibly spake.
[Let us make now Man in our image](#), Man
 In our similitude, and let them rule [520]
 Over the Fish and Fowle of Sea and Aire,
 Beast of the Field, and over all the Earth,
 And every creeping thing that creeps the ground.
 This said, he formd thee, Adam, thee O Man
 Dust of the ground, and [in thy nostrils breath'd](#) [525]
 The breath of Life; in his own Image hee
 Created thee, in the Image of God
[Express](#), and thou becam'st a living Soul.
 Male he created thee, but thy consort
 Female for Race; then bless'd Mankinde, and said, [530]
[Be fruitful](#), multiplie, and fill the Earth,
 Subdue it, and throughout Dominion hold
 Over Fish of the Sea, and Fowle of the Aire,
 And every living thing that moves on the Earth.

Wherever thus created, for no place [535]
Is yet distinct by name, thence, as thou know'st
He brought thee into this delicious Grove,
This Garden, planted with the Trees of God,
Delectable both to behold and taste;
And freely all thir pleasant fruit for food [540]
Gave thee, all sorts are here that all th' Earth yields,
Varietie without end;
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Book Four

As when a prowling Wolfe,
Whom hunger drives to seek new haunt for prey,
Watching where Shepherds pen thir Flocks at eeve [185]
In hurdl'd Cotes amid the field secure,
Leaps o're the fence with ease into the Fould:
So since into his Church [lewd Hirelings](#) climbe.
Thence up he flew, and on the Tree of Life,
The middle Tree and highest there that grew, [195]
Sat like a [Cormorant](#); yet not true Life
Thereby regain'd, but sat devising Death
To them who liv'd; nor on the vertue thought
Of that life-giving Plant, but only us'd
[For prospect](#),

Beneath him with new wonder now he views [205]
To all delight of human sense expos'd
In narrow room Natures whole wealth, yea more,
A Heaven on Earth, for blissful Paradise
Of God the Garden was .

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Out of the fertil ground he caus'd to grow
All Trees of noblest kind for sight, smell, taste;
And all amid them stood the Tree of Life,
High eminent, blooming Ambrosial Fruit
Of vegetable Gold; . . . [220]

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Southward through Eden went [a River large](#),
Nor chang'd his course, but through the [shaggie](#) hill
Pass'd underneath ingulft, for God had thrown [225]
That Mountain as his Garden mould high rais'd
Upon the rapid current, which through veins
Of porous Earth with kindly thirst up drawn,
Rose a fresh Fountain, and with many a rill
Waterd the Garden; thence united fell [230]
Down the steep glade, and met the neather Flood,

Which from his darksome passage now appeers,
 And now divided into four main Streams,
 Runs divers, wandring many a famous Realme
 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,
 Rowling on Orient Pearl and sands of Gold,
 With mazie [error](#) under pendant shades
 Ran Nectar, visiting each plant, and fed [240]
 Flours worthy of Paradise which not [nice Art](#)
 In [Beds and curious Knots](#), but Nature [boon](#)
 Powrd forth profuse on Hill and Dale and Plaine,
 Both where the morning Sun first warmly smote
 The open field, and where the unpierc't shade [245]
[Imbround](#) the noontide Bowers: Thus was this place,
 A happy rural seat of various view;
 Groves whose rich Trees wept odorous Gumms and Balme,
 Others whose fruit burnisht with Golden Rinde
 Hung amiable, [Hesperian Fables](#) true, [250]
 If true, here only, and of delicious taste:
 Betwixt them Lawns, or level Downs, and Flocks
 Grasing the tender herb, were interpos'd,
 Or palmie hilloc, or the flourie lap
 Of som [irriguous](#) Valley spred her store, [255]
 Flours of all hue, and without Thorn the Rose:
 Another side, [umbrageous](#) Grots and Caves
 Of coole recess, o're which the [mantling](#) vine
 Layes forth her purple Grape, and gently creeps
 Luxuriant; mean while murmuring waters fall [260]
 Down the slope hills, disperst, or in a Lake,
 That to the fringed Bank with Myrtle crownd,
 Her chrystal mirror holds, unite thir streams.
 The Birds thir [quire](#) apply; aires, vernal aires,
 Breathing the smell of field and grove, attune [265]
 The trembling leaves, while [Universal Pan](#)
 Knit with [the Graces and the Hours](#) in dance
 Led on th' Eternal Spring. . . .

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Adam the goodliest man of men since borne
 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 thir sweet [Gardning labour](#) then suffic'd
 To recommend coole [Zephyr](#), and made ease
 More easie, wholsom thirst and appetite [330]

More grateful, to thir Supper Fruits they fell,
Nectarine Fruits which the compliant boughes
Yielded them, side-long as they sat [recline](#)
On the soft downie Bank [damaskt](#) with flours:
The savourie pulp they chew, and in the rinde [335]
Still as they thirsted scoop the brimming stream;
* * *

About them frisking playd [340]
All Beasts of th' Earth, since wilde, and of all chase
In Wood or Wilderness, Forrest or Den;
Sporting the Lion rampd, and in his paw
[Dandl'd the Kid](#); Bears, Tygers, [Ounces, Pardes](#)
Gambold before them, th' unwieldy Elephant [345]
To make them mirth us'd all his might, and wreathd
His Lithe [Proboscis](#); close the Serpent sly
Insinuating, wove with [Gordian twine](#)
His [breaded](#) train, and of his fatal guile
Gave proof unheeded; others on the grass [350]
Coucht, and now fild with pasture gazing sat,
Or Bedward [ruminating](#): for the Sun
Declin'd was hasting now with prone carreer
To th' [Ocean Iles](#), and in th' ascending Scale
Of Heav'n the Starrs that usher Evening rose: [355]
* * *

[SATAN] about them round
A Lion now he stalkes with fierie glare,
Then as a Tyger, who by chance hath spi'd
In some [Purlieu](#) two gentle Fawnes at play,
Strait couches close, then rising changes oft [405]
His [couchant](#) watch, as one who chose his ground
Whence rushing he might surest seize them both
Gript in each paw: . . .
* * *

[ADAM SPEAKS:] so many signes of power and rule
Conferrd upon us, and [Dominion](#) giv'n [430]
Over all other Creatures that possess
Earth, Aire, and Sea. . . .
let us ever praise him, and extoll
His bountie, following our delightful task
To prune these growing Plants, and tend these Flours,
Which were it toilsom, yet with thee were sweet.
. . . . To morrow ere fresh Morning streak the East
With first approach of light, we must be ris'n,
And at our pleasant labour, to reform [625]
Yon flourie Arbors, yonder Allies green,
Our walk at noon, with branches overgrown,

That mock our scant [manuring](#), and require
[More hands then ours](#) to lop thir wanton growth:
Those Blossoms also, and those dropping Gumms, [630]
That lie bestrowne unsightly and unsmooth,
[Ask riddance](#),

* * *

Thus talking [hand in hand alone](#) they pass'd
On to thir blissful Bower; it was a place [690]
Chos'n by the sovrان Planter, when he fram'd
All things to mans delightful use; the roofe
Of thickest covert was inwoven shade
Laurel and Mirtle, and what higher grew
Of firm and fragrant leaf; on either side [695]
Acanthus, and each odorous bushie shrub
Fenc'd up the verdant wall; each beauteous flour,
Iris all hues, Roses, and [Gessamin](#)
Rear'd high thir [flourisht](#) heads between, and wrought
Mosaic; underfoot the Violet, [700]
Crocus, and Hyacinth with rich inlay
Broiderd the ground, more colour'd then with [stone](#)
[Of costliest Emblem](#): other Creature here
Beast, Bird, Insect, or Worm durst enter none;
Such was thir awe of Man. . . . [705]

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BOOK FIVE

Awake, the morning shines, and the fresh field [20]
Calls us, we lose the [prime](#), to mark how spring
Our tended Plants, how [blows](#) the Citron Grove,
What drops the Myrrhe, and what the [balmie Reed](#),
How Nature paints her colours, how the Bee
Sits on the Bloom extracting liquid sweet. [25]

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[THEY GIVE THINKS TO GOD:]

His praise ye Winds, that from four Quarters blow,
Breathe soft or loud; and wave your tops, ye Pines,
With every Plant, in sign of Worship wave.
Fountains and yee, that warble, as ye flow, [195]
Melodious murmurs, warbling tune his praise.
Joyn voices all ye living Souls; ye Birds,
That singing up to Heaven Gate ascend,
Bear on your wings and in your notes his praise;
Yee that in Waters glide, and yee that walk [200]
The Earth, and stately tread, or lowly creep;
Witness if I be silent, Morn or Eeven,

To Hill, or Valley, Fountain, or fresh shade
Made vocal by [my Song](#), and taught his praise.

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So pray'd they innocent, and to thir thoughts
Firm peace recoverd soon and wonted calm. [210]
On to thir mornings rural work they haste
Among sweet dewes and flours; where any row
Of Fruit-trees overwoodie reachd too farr
Thir pamperd boughes, and needed hands to check
Fruitless imbraces: or they led the Vine [215]
To [wed her Elm](#); she spous'd about him twines
Her marriageable arms, and with her brings
Her down th' adopted Clusters, to adorn
His barren leaves. . . .

[SATAN' VIEW] now is come
Into the blissful field, through Groves of Myrrhe,
And flouring Odours, [Cassia](#), [Nard](#), and Balme;
A Wilderness of sweets; for Nature here
[Wantond](#) as in her prime, and plaid at will [295]
Her Virgin Fancies, pouring forth more sweet,
Wilde above Rule or Art; enormous bliss.
Him through the spicie Forrest onward com
Adam discernd, as in the dore he sat
Of his coole Bowre, while now the mounted Sun [300]
Shot down direct his fervid Raies, to warme
Earths inmost womb, [more warmth then](#) Adam [needs](#);
And Eve within, due at her hour prepar'd
For dinner savourie fruits, of taste to please
True appetite, and not disrelish thirst [305]
Of nectarous draughts between, from milkie stream,
Berrie or Grape

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Book Nine

So spake the Enemie of Mankind, enclos'd
In Serpent, Inmate bad, and toward Eve [495]
Address'd his way, not with indented wave,
Prone on the ground, as since, but on his reare,
Circular base of rising foulds, that [tour'd](#)
Fould above fould a surging Maze, his Head
Crested aloft, and Carbuncle his Eyes; [500]
With burnisht Neck of verdant Gold, erect
Amidst his circling [Spires](#), that on the grass
Floted redundant: pleasing was his shape,

And lovely, never since of Serpent kind
 Lovelier, not those that in Illyria [chang'd](#) [505]
 Hermione and Cadmus, or [the God](#)
 In Epidaurus; nor to which transformd
[Ammonian Jove](#), or Capitoline was seen,
 Hee with Olympias, this with her who bore
[Scipio](#) the highth of Rome. With tract oblique [510]
 At first, as one who sought access, but feard
 To interrupt, side-long he works his way.
 As when a Ship by skilful Stearsman wrought
 Nigh Rivers mouth or Foreland, where the Wind
 Veres oft, as oft so steers, and shifts her Saile; [515]
 So varied hee, and of his tortuous Traine
 Curld many a wanton wreath in sight of Eve,
 To lure her Eye; shee busied heard the sound
 Of rusling Leaves, but minded not, as us'd
 To such disport before her through the Field, [520]
 From every Beast, more duteous at her call,
 Then at Circean call the [Herd disguis'd](#).
 Hee boulder now, uncall'd before her stood;
 But as in gaze admiring: Oft he bowd
 His turret Crest, and sleek enamel'd Neck, [525]
 Fawning, and lick'd the ground whereon she trod.
 His gentle dumb expression turnd at length
 The Eye of Eve to mark his play; he glad
 Of her attention gaind, with Serpent Tongue
[Organic](#), or impulse of vocal Air, [530]
 His fraudulent temptation thus began.
 Wonder not, sovran Mistress, if perhaps
 Thou canst, who art sole Wonder, much less arm
 Thy looks, the Heav'n of mildness, with disdain,
 Displeas'd that I approach thee thus, and gaze [535]
 Insatiate, I thus single, nor have feard
 Thy awful brow, more awful thus retir'd.
[Fairest resemblance of thy Maker](#) faire,
 Thee all things living gaze on, all things thine
 By gift, and thy Celestial Beautie adore [540]
 With ravishment beheld, there best beheld
 Where universally admir'd; 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 shouldst be seen
 A Goddess among Gods, ador'd and serv'd
 By Angels numberless, thy daily Train.

So [glorz'd](#) the Tempter, and his [Proem](#) tun'd;
 Into the Heart of Eve his words made way, [550]
 Though at the voice much marveling; at length
 Not unamaz'd she thus in answer spake.
 What may this mean? Language of Man pronounc't
 By Tongue of Brute, and human sense exprest?
 The first at lest of these I thought deni'd [555]
 To Beasts, whom God on thir Creation-Day
 Created mute to all articulat sound;
 The latter I [demurre](#), for in thir looks
 Much reason, and in thir actions oft appeers.
 Thee, Serpent, suttlest beast of all the field [560]
 I knew, but not with human voice endu'd;
 Redouble then this miracle, and say,
 How cam'st thou speakable of mute, and how
 To me so friendly grown above the rest
 Of brutal kind, that daily are in sight? [565]
 Say, for such wonder claims attention due.
 To whom the guileful Tempter thus reply'd.
 Empress of this fair World, resplendent Eve,
 Easie to mee it is to tell thee all
 What thou commandst and right thou shouldst be obeyd: [570]
 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 discern'd
 Or Sex, and [apprehended nothing high](#):
 Till on a day roaving the field, I chanc'd [575]
 A goodly Tree farr distant to behold
 Loaden with fruit of fairest colours mixt,
 Ruddie and Gold: I nearer drew to gaze;
 When from the boughes a savorie odour blow'n,
 Grateful to appetite, more pleas'd my sense, [580]
 Then smell of sweetest Fenel or the Teats
 Of Ewe or Goat dropping with [Milk at Eevn](#),
 Unsuckt of Lamb or Kid, that tend thir play.
 To satisfie the sharp desire I had
 Of tasting those fair Apples, I resolv'd [585]
 Not to deferr; hunger and thirst at once,
 Powerful perswaders, quick'nd at the scent
 Of that alluring fruit, urg'd me so keene.
 About the mossie Trunk I wound me soon,
 For high from ground the branches would require [590]
 Thy utmost reach or Adams: Round the Tree
 All other Beasts that saw, with like desire
 Longing and envying stood, [but could not reach](#).
 Amid the Tree now got, where plenty hung

Tempting so nigh, to pluck and eat my fill [595]
 I spar'd not, for such pleasure till that hour
 At Feed or Fountain never had I found.
 Sated at length, ere long I might perceive
 Strange alteration in me, [to degree](#)
 Of Reason in my inward Powers, and Speech [600]
 Wanted not long, though to this shape retain'd.
 Thenceforth to Speculations high or deep
 I turnd my thoughts, and with capacious mind
 Considerd all things visible in Heav'n,
 Or Earth, or [Middle](#), all things fair and good; [605]
 But all that fair and good in thy Divine
 Semblance, and in thy Beauties heav'nly Ray
 United I beheld; no Fair to thine
 Equivalent or second, which compel'd
 Mee thus, though importune perhaps, to come [610]
 And gaze, and worship thee of right declar'd
 Sovran of Creatures, universal Dame.
 So talk'd the [spirited](#) sly Snake; and Eve
 Yet more amaz'd unwarie thus reply'd.
 Serpent, [thy overpraising](#) leaves in doubt [615]
 The vertue of that Fruit, in thee first prov'd:
 But say, where grows the Tree, from hence how far?
 For many are the Trees of God that grow
 In Paradise, and various, yet unknown
 To us, in such abundance lies our choice, [620]
 As leaves a greater store of Fruit untoucht,
 Still hanging incorruptible, till men
 Grow up to [thir provision](#), and more hands
 Help to disburden Nature of her [Bearth](#).
 To whom the wilie Adder, blithe and glad. [625]
 Empress, the way is readie, and not long,
 Beyond a row of Myrtles, on a Flat,
 Fast by a Fountain, one small Thicket past
 Of [blowing](#) Myrrh and Balme; if thou accept
 My conduct, I can bring thee thither soon. [630]
 Lead then, said Eve. Hee leading swiftly rowld
 In tangles, and made intricate seem strait,
 To mischief swift. Hope elevates, and joy
 Bright'ns his Crest, as when a [wandring Fire](#)
 Compact of unctuous vapor, which the Night [635]
 Condenses, and the cold invirons round,
 Kindl'd through agitation to a Flame,
 Which oft, they say, some evil Spirit attends
 Hovering and blazing with delusive Light,
 Misleads th' amaz'd Night-wanderer from his way [640]

To Boggs and Mires, and oft through Pond or Poole,
 There swallow'd up and lost, from succour farr.
 So glister'd the dire Snake, and into fraud
 Led Eve our credulous Mother, to the Tree
 Of prohibition, root of all our woe; [645]
 Which when she saw, thus to her guide she spake.
 Serpent, we might have spar'd our coming hither,
[Fruitless](#) to mee, though Fruit be here to excess,
 The credit of whose vertue rest with thee,
 Wondrous indeed, if cause of such effects. [650]
 But of this Tree we may not taste nor touch;
 God so commanded, and left that Command
 Sole Daughter of his voice; the rest, we live
[Law to our selves](#), our Reason is our Law.
 To whom the Tempter guilefully repli'd. [655]
 Indeed? hath God then said that of the Fruit
 Of all these Garden Trees ye shall not eate,
 Yet Lords declar'd of all in Earth or Aire?
 To whom thus Eve yet sinless. Of the Fruit
 Of each Tree in the Garden we may eate, [660]
 But of the Fruit of this fair Tree amidst
 The Garden, God hath said, Ye shall not eate
 Thereof, nor shall ye touch it, least ye die.
 She scarce had said, though brief, when now more bold
 The Tempter, but with shew of Zeale and Love [665]
 To Man, and indignation at his wrong,
 New part puts on, and as to passion mov'd,
 Fluctuats disturbd, yet comely and in act
 Rais'd, as of som great matter to begin.
 As when of old [som Orator](#) renound [670]
 In Athens or free Rome, where Eloquence
 Flourishd, since mute, to som great cause adrest,
 Stood in himself collected, while each part,
 Motion, each act won audience ere the tongue,
 Somtimes in highth began, as no delay [675]
 Of Preface [brooking](#) through his Zeal of Right.
 So standing, moving, or to highth upgrown
 The Tempter all impassiond thus began.
 O Sacred, Wise, and Wisdom-giving Plant,
 Mother of [Science](#), Now I feel thy Power [680]
 Within me cleere, not onely to discern
 Things in thir Causes, but to trace the wayes
 Of [highest Agents](#), deemd however wise.
 Queen of this Universe, doe not believe
 Those rigid threats of Death; [ye shall not Die](#): [685]
 How should ye? by the Fruit? it gives you Life

[To Knowledge](#), By the Threatner, look on mee,
 Mee who have touch'd and tasted, yet both live,
 And life more perfect have attained than Fate
 Meant mee, by venturing higher than my Lot. [690]
 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 denounc't, 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 shunn'd?
 God therefore cannot hurt ye, and be just; [700]
 Not just, not God; not feared then, nor obey'd:
 Your fear of it self of Death [removes the fear](#).
 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
 Open'd and clear'd, and ye shall be as Gods,
 Knowing both Good and Evil as they know.
 That ye should be as Gods, since I as Man, [710]
[Internal Man](#), is but proportion meet,
 I of brute human, ye of human Gods.
 So ye shall die perhaps, by putting off
 Human, to put on Gods, death to be wisht,
 Though threat'nd, which no worse than this can bring. [715]
 And what are Gods that Man may not become
 As they, [participating God-like food](#)?
 The Gods are first, and that advantage use
 On our belief, that all from them proceeds;
 I question it, for this fair Earth I see, [720]
 Warm'd by the Sun, producing every kind,
 Them nothing: [If they](#) all things, who enclos'd
 Knowledge of Good and Evil in this Tree,
 That whoso eats thereof, forthwith attains
 Wisdom without their leave? and wherein lies [725]
 Th' offence, that Man should thus attain to know?
 What can your knowledge hurt him, or this Tree
 Impart against his will if all be his?
 Or is it envie, and can envie dwell
 In Heav'nly breasts? these, these and many more [730]
 Causes import your need of this fair Fruit.
 Goddess humane, reach then, and freely taste.

He ended, and his words replete with guile
 Into her heart [too easie entrance](#) won:
 Fixt on the Fruit she gaz'd, which to behold [735]
 Might tempt alone, and in her ears the sound
 Yet rung of his perswasive words, [impregn'd](#)
 With Reason, to her seeming, and with Truth;
 Mean while the hour of Noon drew on, and wak'd
 An eager appetite, rais'd by the smell [740]
 So savorie of that Fruit, which with desire,
[Inclinable](#) now grown to touch or taste,
 Sollicited her longing eye; yet first
 Pausing a while, thus to her self she mus'd.
 Great are thy Vertues, doubtless, best of Fruits. [745]
 Though kept from Man, and worthy to be admir'd,
 Whose taste, too long forborn, at first assay
 Gave elocution to the mute, and taught
 The Tongue not made for Speech to speak thy praise:
 Thy praise hee also who forbids thy use, [750]
 Conceales not from us, naming thee the Tree
 Of Knowledge, knowledge both of good and evil;
 Forbids us then to taste, but his forbidding
 Commends thee more, while it inferrs the good
 By thee communicated, and our want: [755]
 For good unknown, sure is not had, or had
 And yet unknown, is as not had at all.
[In plain](#) then, what forbids he but to know,
 Forbids us good, forbids us to be wise?
 Such prohibitions binde not. But if Death [760]
 Bind us with after-bands, what profits then
 Our inward freedom? In the day we eate
 Of this fair Fruit, our doom is, we shall die.
 How dies the Serpent? hee hath eat'n and lives,
 And knows, and speaks, and reasons, and discerns, [765]
 Irrational till then. For us alone
 Was death invented? or to us deni'd
 This intellectual food, for beasts reserv'd?
 For Beasts it seems: yet that one Beast which first
 Hath tasted, envies not, but brings with joy [770]
 The good befall'n him, [Author unsuspect](#),
 Friendly to man, farr from deceit or guile.
 What fear I then, rather what know to feare
 Under this ignorance of good and Evil,
 Of God or Death, of Law or Penaltie? [775]
 Here grows the Cure of all, this Fruit Divine,
 Fair to the Eye, inviting to the Taste,

Of vertue to make wise: what hinders then
 To reach, and feed at once both Bodie and Mind?
 So saying, [her rash hand](#) in evil hour [780]
 Forth reaching to the Fruit, she pluck'd, she eat:
 Earth felt the wound, and Nature from her seat
 Sighing through all her Works gave signs of woe,
 That all was lost. Back to the Thicket slunk
 The guiltie Serpent, and well might, for Eve [785]
 Intent now wholly on her taste, naught else
 Regarded, such delight till then, as seemd,
 In Fruit she never tasted, whether true
 Or fansied so, through expectation high
 Of knowledg, nor was God-head from her thought. [790]
 Greedily she ingorg'd without restraint,
 And [knew not eating Death](#): Satiated at length,
 And hight'nd as with Wine, jocond and [boon](#),
 Thus to her self she pleasingly began.
 O Sovran, vertuous, precious of all Trees [795]
 In Paradise, of operation blest
[To Sapience](#), hitherto obscur'd, [infam'd](#),
 And thy fair Fruit let hang, as to no end
 Created; but henceforth my early care,
 Not without Song, each Morning, and due praise [800]
 Shall tend thee, and the fertil burden ease
 Of thy full branches offer'd free to all;
 Till dieted by thee I grow mature
 In knowledge, as the Gods who all things know;
 Though others envie what they cannot give; [805]
 For had the gift bin theirs, it had not here
 Thus grown. Experience, next to thee I owe,
 Best guide; not following thee, I had remaind
 In ignorance, thou op'nst Wisdoms way,
 And giv'st access, though secret she retire. [810]
 And I perhaps am [secret](#); Heav'n is high,
 High and remote to see from thence distinct
 Each thing on Earth; and other care perhaps
 May have diverted from continual watch
 Our great Forbidder, safe with all his Spies [815]
 About him. But to Adam in what sort
 Shall I appeer? shall I to him make known
 As yet my change, and give him to partake
 Full happiness with mee, or rather not,
 But keep the odds of Knowledge in my power [820]
 Without Copartner? so to add what wants
 In Femal Sex, the more to draw his Love,
 And render me more equal, and perhaps,

A thing not undesireable, sometime
 Superior: for [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. Confirm'd then I resolve, [830]
 Adam shall share with me in bliss or woe:
 So dear I love him, that with him all deaths
 I could endure, without him live no life.
 So saying, from the Tree her step she turnd,
 But first low Reverence don, as to the power [835]
 That dwelt within, whose presence had infus'd
 Into the plant [sciential](#) sap, deriv'd
 From Nectar, drink of Gods
 BOOK ELEVEN,
 What Adam sees, after the fall:
 "His eyes he op'nd, and beheld a field,
 Part arable and [tilth](#), whereon were Sheaves [430]
 New reapt, the other part sheep-walks and foulds;
 Ith' midst an Altar as the Land-mark stood
 Rustic, of grassie [sord](#); thither anon
 A sweatie Reaper from his Tillage brought
[First Fruits](#), the green Eare, and the yellow Sheaf, [435]
[Uncull'd](#), as came to hand; a Shepherd next
 More [meek](#) came with the Firstlings of his Flock
 Choicest and best; then sacrificing, laid
 The Inwards and thir Fat, with Incense strew'd,
 On the cleft Wood, and all due Rites perform'd. [440]
 His Offring soon propitious Fire from Heav'n
 Consum'd with nimble glance, and grateful steame;
 The others not, for his was not [sincere](#);
 Whereat hee inlie rag'd, and as they talk'd,
 Smote him into the Midriff with a stone [445]
 That beat out life; he fell, and deadly pale
 Groand out his Soul with gushing bloud effus'd.
 Much at that sight was Adam in his heart
 Dismai'd, and thus in haste to th' Angel cri'd.
 O Teacher, some great mischief hath befall'n [450]
 To that meek man, who well had sacrific'd;
 Is Pietie thus and pure Devotion paid?
 T' whom Michael thus, hee also mov'd, repli'd.
 These two are Brethren, Adam, and to come
 Out of thy loyns; th' unjust the just hath slain, [455]
 For envie that his Brothers Offering found
 From Heav'n acceptance * * *

He lookd and saw wide Territorie spred
 Before him, Towns, and rural works between,
 Cities of Men with lofty Gates and Towrs, [640]
[Concours](#) in Arms, fierce Faces threatning Warr,
[Giants](#) of mightie Bone, and bould emprise;
 Part wield thir Arms, part courb the foaming Steed,
 Single or in Array of Battel rang'd
 Both Horse and Foot, nor idely mustring stood; [645]
 One way a Band select from forage drives
 A herd of Beeves, faire Oxen and faire Kine
 From a [fat Meddow](#) ground; or fleecy Flock,
 Ewes and thir bleating Lambs over the Plaine,
 Thir Bootie; scarce with Life the Shepherds flye, [650]
 But [call in](#) aide, which makes a bloody Fray;
 With cruel Tournament the Squadrons joine;
 Where Cattle pastur'd late, now scatterd lies
 With Carcasses and Arms th'[ensanguind](#) Field
 Deserted . . .

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BOOK TWELVE

now too nigh [625]
 Th' Archangel stood, and from the other Hill
 To thir fixt Station, all in bright array
 The Cherubim descended . . .
 High in Front advanc't,
 The brandisht Sword of God before them blaz'd
 Fierce as a Comet; which with torrid heat,
 And vapour as the Libyan Air [adust](#), [635]
 Began to parch that temperate Clime; whereat
 In either hand [the hastning Angel](#) caught
 Our lingring Parents, and to th' Eastern Gate
 Led them direct, and down the Cliff as fast
 To the subjected Plaine; then disappeer'd. [640]
 They looking back, all th' Eastern side beheld
 Of Paradise, so late thir happie seat,
 Wav'd over by that flaming Brand, the Gate
 With dreadful Faces throng'd and fierie Armes:
 Som natural tears they drop'd, but wip'd them soon; [645]
 The World was all before them, where to choose
 Thir place of rest, and Providence thir guide:
 They hand in hand with wandring steps and slow,
 Through Eden took thir solitarie way.