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John Milton.
Paradise Lost
A Poem
In Twelve Books.
By
John Milton

Boston.
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1826
PARADISE LOST.

A POEM,

IN TWELVE BOOKS.

BY JOHN MILTON.

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BOSTON:

PUBLISHED BY T. BEDLINGTON,

NO. 31, WASHINGTON-STREET.

1825.
PARADISE LOST.

BOOK I.

The first Book proposes, first in brief, the whole subject, Man's disobeience, and the loss thereupon of Paradise wherein he was placed: Then touches the prime cause of his Fall, the Serpent, or rather Satan in the Serpent; who, revolting from God, and drawing to his side many legions of Angels, was, by the command of God, driven out of Heaven, with all his crew, into the great deep. Which action passed over, the Poem hastens into the midst of things, presenting Satan with his Angels now falling into Hell, described here, not in the centre (for Heaven and Earth may be supposed as yet not made, certainly not yet accursed,) but in a place of utter darkness fitliest called Chaos: Here Satan with his Angels lying on the burning lake, thunderstruck and astonished, after a certain space recovers, as from confusion, calls up him who next in order and dignity lay by him; They confer of their miserable fall; Satan awakens all his legions, who lay till then in the same manner confounded. They rise; their numbers; array of battle; their chief leaders named, according to the idole known afterwards in Canaan and the countries adjoining. To these Satan directs his speech, comforts them with hope yet of regaining Heaven, but tells them hastily of a new world and new kind of creature to be created, according to an ancient prophecy or report in Heaven; for, that Angels were long before this visible creation, was the opinion of many ancient Fathers. To find out the truth of this prophecy, and what to determine thereon, he refers to a full council. What his associates thence attempt. Pandemonium, the palace of Satan, rises, suddenly built out of the deep: The infernal peers there sit in council.

Of Man's first disobedience, and the fruit
Of that forbidden tree, whose mortal taste
Brought death into the world, and all our woe,
With loss of Eden, till one greater Man
Restore us, and regain the blissful seat,
Sing, heavenly Muse, that on the secret top
Of Oreb, or of Sinai, didst inspire
That shepherd, who first taught the chosen seed,
In the beginning how the Heavens and Earth
Rose out of Chaos; Or if Sihon hill
Delight thee more, and Siloa's brook that flow'd
Fast by the oracle of God; I thence
Invoke thy aid to my adventurous song,
That with no middle flight intends to soar.
Above the Aonian mount, while it pursues
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 know'st; Thou from the fr
Wast present, and with mighty wings outspread
Dove-like sat'st brooding on the vast abyss;
And madest 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 Eternal Providence,
And justify the ways of God to men.

Say first, for Heaven hides nothing from thy vi
Nor the deep tract of Hell; say first, what cause
Moved our grand Parents, in that happy state,
Favour'd of Heaven so highly, to fall off
From their Creator, and transgress his will
For one restraint, lords of the world besides?
Who first seduced them to that foul revolt?

The infernal Serpent; he it was, whose guile,
Stir'd up with envy and revenge, deceived
The mother of mankind, what time his pride
Had cast him out from Heaven, with all his host
Of rebel Angels; by whose aid, aspiring
To set himself in glory above his peers,
He trusted to have equal'd the Most High,
If he opposed; and, with ambitious aim
Against the throne and monarchy of God,
Raised impious war in Heaven, and battle proud,
With vain attempt. Him the Almighty Power
Hurl'd headlong flaming from the ethereal sky,
With hideous ruin and combustion, down
To bottomless perdition; there to dwell

In adamantine chains and penal fire,
Who durst defy the Omnipotent to arms.
Nine times the space that measures day and nigl
To mortal men, he with his horrid crew
Lay vanquish'd, rolling in the fiery gulf.
PARADISE LOST.

Confounded, though immortal: But his doom
Reserved him to more wrath; for now the thought
Both of lost happiness, and lasting pain,
Torments him: round he throws his baleful eyes,
That witness'd huge affliction and dismay
Mix'd with obdurate pride and steadfast hate:
At once, as far as Angels ken, he views
The dismal situation waste and wild:
A dungeon horrible on all sides round
As one great furnace flamed; yet from those flames
No light; but rather darkness visible
Served only to discover sights of woe,
Regions of sorrow, doleful shades, where peace
And rest can never dwell; hope never comes
That comes to all; but torture without end
Still urges, and a fiery deluge, fed
With ever burning sulphur unconsumed:
Such place Eternal Justice had prepared
For those rebellious; here their prison ordain'd
In utter darkness, and their portion set
As far removed from God and light of Heaven
As from the centre thrice to the utmost pole.
O, how unlike the place from whence they fell!
There the companions of his fall, o'erwhelm'd
With floods and whirlwinds of tempestuous fire,
He soon discerns; and wailing by his side
One next himself in power, and next in crime,
Long after known in Palestine, and named
Baalzebub. To whom the Archenemy,
And thence in Heaven call'd Satan, with bold words
Breaking the horrid silence, thus began.

If thou be ho; but O, how fallen! 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,
Join'd with me once, now misery hath join'd
PARADISE LOST.

In equal ruin! Into what pit thou seest,
From what height fallen; so much the stronger pr-
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 fix'd 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 arm'd,
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
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 God
And this empyreal substance cannot fail;
Since through experience of this great event
In arms not worse, in foresight much advanced,
We may with more successful hope resolve
To wage, by force or guile, eternal war
Irreconcilable to our grand foes,
Who now triumphs, and, in the excess of joy
Solo reigning, holds the tyranny of Heaven.
So spake the apostate Angel, though in pain,
Vaunting aloud, but rack'd with deep despair:
And him thus answer'd soon his bold compeer:
O Prince, O Chief of many throned Powers,
PARADISE LOST.

That led the embattled Seraphim to war
Under thy conduct, and in dreadful deeds
Fearless endanger'd 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: for the mind and spirit remains
Invincible, and vigour soon returns,
Though all our glory extinct, and happy state
Here swallow'd up in endless misery.
But what if he our Conqueror (whom I now
Of force believe Almighty, since no less
Than such could have o'erpowers'd such force as ours)
Have left us this our spirit and strength entire
Strongly to suffer and support our ruins,
That we may so suffice his vengeful ire,
Or do him mightier service as his thralls
By right of war, 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 undiminish'd, or eternal being,
To undergo eternal punishment?
Whereeto with speedy words the Archfiend replied.
Fallen cherub! to be weak is miserable,
Doing or suffering: but of this be sure,
To do aught good never will be our task,
But ever to do ill our sole delight,
As being the 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 ofttimes may succeed so as perhaps
PARADISE LOST.

Shall grieve him, if I fail not, and disturb
His inmost councils from their destined aim.
But see! the angry victor hath recall'd
His ministers of vengeance and pursuit
Back to the gates of Heaven: the sulphurous
Shot after us in storm, o'erblown, hath laid
The fiery surge, that from the precipice
Of Heaven received us falling; and the thunders
Wing'd with red lightning and impetuous rage
Perhaps hath spent his shafts, and ceases now
To bellow through the vast and boundless deep
Let us not slip the occasion, whether scorn,
Or satiate fury, yield it from our Foe.
Seest thou yon dreary plain, forlorn and wild,
The seat of desolation, void of light,
Save what the glimmering of these livid flame
Casts pale and dreadful? Thither let us tend
From off the tossing of these fiery waves;
There rest, if any ascent can harbour there;
And, reassembling our afflicted Powers,
Consult how we may henceforth most offend
Our Enemy; our own loss how repair;
How overcome this dire calamity;
What reinforcement we may gain from hope;
If not, what resolution from despair.

Thus Satan talking to his nearest mate
With head uplift above the wave, and eyes
That sparkling blazed; his other parts besides
Prone on the flood, extended long and large,
Lay floating many a rood; in bulk as huge
As whom the fables name of monstrous size,
Titanian, or Earth-born, that war'd on Jove;
Briareos or Typhon, whom the den
By ancient Tarsus held; or that seabeast
Leviathan, which God of all his works
Created hugest that swim the ocean stream:
Him, haply, slumbering on the Norway foam
The pilot of some small night-founder'd skiff
PARADISE LOST.

Dooming some island, oft, as seamen tell, With fixed anchor in his scaly rind, Moors by his side under the lee, while night Invests the sea, and wished morn delays: So stretch'd out huge in length the Archfiend lay, Chain'd on the burning lake: nor ever thence Had risen, or heaved his head; but that the will And high permission of all-ruling Heaven Left him at large to his own dark designs; That with reiterated crimes he might Heap on himself damnation, while he sought Evil to others; and, enraged, might see How all his malice served but to bring forth Infinite goodness, grace, and mercy, shown On Man by him seduced; but on himself Treble confusion, wrath, and vengeance, pour'd. Forthwith upright he rears from off the pool His mighty stature: on each hand the flames, Driven backward, slope their pointing spires, and roll'd In billows, leave i' the midst a horrid vale. Then with expanded wings he steers his flight Aloft, incumbent on the dusky air, That felt unusual weight; till on dry larv' He lights, if it were land that ever burn'd With solid, as the lake with liquid fire: And such appear'd in hue, as when the force Of subterranean wind transports a hill Torn from Pelorus, or the shatter'd side Of thundering Ætna, whose combustible And fuel'd entrails thence conceiving fire, Sublimed with mineral fury, aid the winds, And leave a singed bottom all involved With stench and smoke: such resting found the sole Of unleas'd fact. Him follow'd his next mate: Both glorying to have scaped the Stygian flood As Gods, and by their own recover'd strength, Not by the sufferance of supernal Power.

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 gl
For that celestial light? Be it so! since he,
Who now is Sov'reign, can dispose and bid
What shall be right: furthest from him is best,
Whom reason hath equal'd, force hath made supr
Above his equals. Farewell, happy fields,
Where joy for ever 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 copartners 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 allied arms to try what may be yet
Regain'd in Heaven, or what more lost in Hell?
So Satan spake; and him Beelzebub
Thus answer'd. Leader of those armies bright,
Which but the Omnipotent none could have foil'd!
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,
PARADISE LOST.

As we erewhile, astounded and amazed:

No wonder, fallen such a pernicious height.

As scarce had ceased, when the superior Fiend

Was moving toward the shore: his ponderous shield,

Ethereal temper, massy, large, and round,

Behind him cast; the broad circumference

Hung on his shoulders like the moon, whose orb

Through optic glass the Tuscan artist views

At Evening from the top of Fesolé,

Or in Valdarno, to descry new lands,

Rivers, or mountains, in her spotty globe.

His spear, to equal which the tallest pine

Hewn on Norwegian hills, to be the mast

Of some great ammiral, were but a wand,

He walk'd with, to support uneasy steps

Over the burning marle, not like those steps

On Heaven's azure; and the torrid clime

Smote on him sore besides, vaulted with fire:

Nathless he so endured, till on the beach

Of that inflamed sea he stood, and call'd

His legions, Angel forms, who lay entranced

Thick as autumnal leaves that strow the brooks,

In Vallambrosa, where the Etrurian shades,

High overarch'd, imbower; or scatter'd sedge

Afloat, when with fierce winds Orion arm'd

 Hath vex'd the Red Seacoast, whose waves o'erthrew

Busiris and his Memphian chivalry,

While with perfidious hatred they pursued

The sojourners of Goshen, who beheld

From the safe shore their floating carcasses

And broken chariot wheels: so thick bestrown,

Abject and lost lay these, covering the flood,

Under amazement of their hideous change.

He call'd so loud, that all the hollow deep

Of Hell resounded! Princes, Potentates,

Warriors, the flower of Heaven! once yours, now lost,

If such astonishment as this can seize

Eternal Spirits; or have ye chosen this place.
PARADISE LOST.

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 scatter'd arms and ensigns; till anon
His swift pursuers from Heaven gates discern
The advantage, and descending, tread us down
Thus drooping, or with linked thunderbolts
Transfix us to the bottom of this gulf.
Awake, arise, or be for ever fallen!

They heard, and were abash'd, and up they!
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, nor the fierce pains not fe
Yet to their General's voice they soon obey'd;
Innumerable. As when the potent rod
Of Amram's son, in Egypt's evil day,
Waved round the coast, up call'd a pitchy clou
Of locusts, warping on the eastern wind,
That o'er the realm of impious Pharaoh hung
Like night, and dark'en'd all the land of Nile:
So numborless were those bad Angels seen
Hovering on wing under the cope of Hell,
'Twixt upper, nether, and surrounding fires;
Till, as a signal given, the uplifted spear
Of their great Sultan, waving to direct
Their course, in even balance down they light
On the firm brimstone, and fill all the plain;
A multitude, like which the populous North
Pour'd never from her frozen loins, to pass
Rheno or the Danaw, when her barbarous son
Came like a deluge on the South, and spread
Beneath Gibraltar to the Libyan sands.
Forthwith from every squadron, and each bay
PARADISE LOST.

The heads and leaders thither haste where stood
Their great Commander; Godlike shapes, and forms
Excelling human; princely Dignities;
And Powers that erst in Heaven sat on thrones; 360
Though of their names in heavenly records now
Be no memorial; blotted out and rased
By their rebellion from the book of life.
Nor had they yet among the sons of Eve 364
Got them new names; till, wandering o'er the earth,
Through God's high sufferance for the trial of man,
By falsities and lies the greatest part
Of mankind they corrupted to forsake
God their creator, and the invisible
Glory of him that made them to transform 370
Oft to the image of a brute, adorn'd
With gay religions full of pomp and gold,
And Devils to adore for Deities:
Then were they known to men by various names
And various idols through the Heathen world. 375
Say, Muse, their names then known; who first, who last,
Roused from the slumber, on that fiery couch,
At their great Emperor's call, as next in worth
Came singly where he stood on the bare strand,
While the promiscuous crowd stood yet aloof.
The chief were those, who from the pit of Hell 380
Roaming to seek their prey on earth, durst fix
Their seats long after next the seat of God,
Their altars by his altar; Gods adored
Among the nations round: and durst abide 385
Jehovah thundering out of Sion, throned
Between the cherubim; yea, often plac'd
Within his sanctuary itself their shrines,
Abominations; and with cursed things
His holy rites and solemn feasts profaned,
And with their darkness durst affront his light.
First, Moloch, horrid king, besmear'd with blood
Of human sacrifice, and parents' tears;
Though, for the noise of drums and tordel's loud.
PARADISE LOST.

Their children's cries unheard, that pass'd though fire,
To his grim idol. Him the Ammonite
Worship'd in Rabba and her watery plain,
In Argob and in Basan, to the stream
Of utmost Arnon; Nor content with such
Audacious neighbourhood, the wisest heart
Of Solomon he led by fraud to build
His temple right against the temple of God
On that opprobrious hill: and made his grove
The pleasant valley of Hinnom, Tophet thence
And black Gehenna call'd, the type of Hell.
Next, Chemosh, the obscene dread of Moab's sons,
From Aroer to Nebo, and the wild
Of southmost Abarim; in Hesebon
And Horonaim, Seon's realm, beyond
The flowery dale of Sibma clad with vines;
And Eleale to the Asphaltic pool.
Poor his other name, when he enticed
Israel in Sittim, on their march from Nile,
To do him wanton rites, which cost them woe.
Yet thence his lustful orgies he enlarged
Even to that hill of scandal, by the grove
Of Moloch homicide; lust hard by hate;
Till good Josiah drove them thence to Hell.
With these came they, who, from the bordering flood
Of old Euphrates to the brook that parts
Egypt from Syrian ground, had general names
Of Baalim and Ashtaroth; those male,
These feminine; For Spirits, when they please,
Can either sex assume, or both; so soft
And uncomposed is their essence pure;
Not tied or manacled with joint or limb,
Nor founded on the brittle strength of bones,
Like cumbrous flesh; but, in what shape they choose,
Dilated or condensed, bright or obscure,
Can execute their airy purposes,
And works of love or enmity fulfil.
For those the race of Israel oft forsook
PARADISE LOST.

Their Living Strength, and unfrequented left
His righteous altar, bowing lowly down
To bestial Gods; for which their heads as low
Bow'd down in battle, sunk before the spear
Of despicable foes. With these in troop
Came Astoreth, whom the Phoenicians call'd
Astarté, queen of Heaven, with crescent horns
To whose bright image nightly by the moon
Sidonian virgins paid their vows and songs;
In Sion also not unsung, where stood
Her temple on the offensive mountain, built
By that uxorious king, whose heart, though large,
Beguiled by fair idolatresses, fell
To idols soul. Thammuz came next behind,
Whose annual wound in Lebanon allured
The Syrian damsels to lament his fate
In amorous ditties all a summer's day;
While smooth Adonis from his native rock
Ran purple to the sea, supposed with blood
Of Thammuz yearly wounded: the love tale
Infected Sion's daughters with like heat;
Whose wanton passions in the sacred porch
Ezekiel saw, when, by the vision led,
His eye survey'd the dark idolatries
Of alienated Judah. Next came one
Who mourn'd in earnest, when the captive ark
Maim'd his bruto image, head and hands lopp'd off
In his own temple, on the grunsel edge,
Where he fell flat, and shamed his worshippers:
Dagon his name, sea monster, upward man
And downward fish: yet had his temple high
Rear'd in Azotus, dreaded through the coast
Of Palestine, in Gath and Ascalon,
And Accaron and Gaza's frontier bounds.
Him follow'd Rimmon, whose delightful seat
Was fair Damascus, on the fertile banks
Of Abana and Pharpar, lucid streams.
He also against the house of God was bold.
A leper once he lost, and gain'd a king;
Ahaz, his sottish conqueror, whom he drew
God's altar to disparage, and displac e,
For one of Syrian mode, whereon to burn
His odious offerings, and adore the Gods
Whom he had vanquish'd. After these appear'd
A crew, who, under names of old renown,
Osiris, Isis, Orus, and their train,
With monstrous shapes and sorceries abused
Fanatic Egypt, and her priests to sock
Their wandering Gods disguised in brutish forms
Rather than human. Nor did Israel scape
The infection, when their borrow'd gold composed
The calf in Oreb; and the rebel king
Doubled that sin in Bethel and in Dan,
Likening his Maker to the grazed ox;
Jehovah, who in one night, when he pass'd
From Egypt marching, equal'd with one stroke
Both her first-born and all her bleating Gods.
Belial came last, than whom a Spirit more lewd
Fell not from Heaven, or more gross to love
Vice for itself: to him no temple stood
Or altar smoked: yet who more oft than he
In temples and at altars, when the priest
Turns atheist, as did Eli's sons, who fill'd
With lust and violence the house of God?
In courts and palaces he also reigns,
And in luxurious cities, where the noise
Of riot ascends above their loftiest towers,
And injury and outrage: And when night
Darkens the streets, then wander forth the sons
Of Belial, flown with insolence and wine.
Witness the streets of Sodom, and that night
In Gibeah, when the hospitable door
Exposed a matron, to avoid worse rape.
These were the prime in order, and in might;
The rest were long to tell, though far renown'd,
The Ionian Gods, of Javan's issue; held
PARADISE LOST.

Gods, yet confess'd later than Heaven and Earth,
Their boasted parents: Titan, Heaven's first-born, 510
With his enormous brood, and birthright seized
By younger Saturn; he from mightier Jove,
His own and Rhea's son, like measure found;
So Jove usurping reign'd: these first in Crete
And Ida known, thence on the snowy top
Of cold Olympus ruled the middle air,
Their highest Heaven; or on the Delphian cliff,
Or in Dodona, and through all the bounds
Of Doric land; or who with Saturn old
Fled over Adria to the Hesperian fields,
And o'er the Celtic roam'd the utmost isles.

All these and more came flocking; but with looks
Downcast and damp; yet such wherein appear'd
Obscure some glimpse of joy, to have found their Chief
Not in despair, to have found themselves not lost
In loss itself: which on his countenance cast
Like doubtful hue: but he, his won't'd pride
Soon recollecting, with high words, that bore
Semblance of worth, not substance, gently raised
Their fainting courage, and dispell'd their fears.

Then straight commands, that at the warlike sound
Of trumpets loud and clarions be uprear'd
His mighty standard: that proud honour claim'd
Azazel as his right, a Cherub tall;
Who forthwith from the glittering staff unfurl'd
The imperial ensign; which, full high advanced,
Shone like a meteor streaming to the wind,
With gems and golden lustre rich emblazed,
Seraphic arms and trophies; all the while
Sonorous metal blowing martial sounds:
At which the universal host up sent
A shout, that tore Hell's concave, and beyond
Frighted the reign of Chaos and old Night.
All in a moment through the gloom were seen
Ten thousand banners rise into the air
With orient colours waving — with them rose
A forest huge of spears; and thronging helms
Appear'd, and serried shields in thick array
Of depth immeasurable: Anon they move
In perfect phalanx to the Dorian mood
Of flutes and soft recorders; such as raised
To height of noblest temper heroes old
Arming to battle; and instead of rage
Deliberate valour breathed, firm and unmoved
With dread of death to flight or foul retreat;
Nor wanting power to mitigate and suage
With solemn touches troubled thoughts, and chase
Anguish, and doubt, and fear, and sorrow, and pain
From mortal or immortal minds. Thus they,
Breathing united force, with fixed thought,
Moved on in silence to soft pipes, that charm'd
Their painful steps o'er the burnt soil: and now
Advanced in view they stand; a horrid front
Of dreadful length and dazzling arms, in guise
Of warriors old with order'd spear and shield;
Awaiting what command their mighty Chief
Had to impose: He through the armed files
Darts his experienced eye, and soon traverse
The whole battalion views; their order due;
Their visages and stature as of Gods;
Their number last he sums. And now his heart
Distends with pride, and hardening in his strength
Glories: for never, since created man,
Met such imbodied force, as named with these
Could merit more than that small infantry
Warr'd on by cranes; though all the giant brood
Of Phlegra with the heroic race were join'd
That fought at Thebes and Ilium, on each side
Mix'd with auxiliar Gods; and what resounds
In fable or romance of Uther's son
Begirt with British and Armoric knights;
And all who since, baptiz'd or infidel,
Joust'd in Aspamont, or Montalban,
*masco*, or Marocco, or Trevisond,
PARADISE LOST.

Or whom Biserta sent from Afric shore,
When Charlemain with all his peerage fell
By Fontarabbia. Thus far these beyond
Compare of mortal prowess, yet observed
Their dread Commander; he, above the rest
In shape and gesture proudly eminent,
Stood like a tower: his form had yet not lost
All her original brightness; nor appear'd
Less than Archangel ruin'd, and the excess
Of glory obscured: as when the sun, new risen,
Looks through the horizontal misty air
Shorn of his beams; or from behind the moon,
In dim eclipse, disastrous twilight sheds
On half the nations, and with fear of change
Perplexes monarchs. Darken'd so, yet shone
Above them all the Archangel: but his face
Deep scars of thunder had intrench'd; 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
(For other once beheld in bliss), condemn'd
For ever now to have their lot in pain;
 Millions of Spirits for his fault anercdd
Of Heaven, and from eternal splendidours flung
For his revolt; yet faithful how they stood,
Their glory wither'd: as when Heaven's fire
Hath seathed the forest oaks, or mountain pine:
With singed top their stately growth, though bare,
Stands on the blasted heath. 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 hold them mute.
Thrice he essay'd, and thrice, in spite of scorn,
Tears, such as Angels weep, burst forth: at last
Words, interwove with sighs, found out their way.

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 fear'd,
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 dangers shunn'd
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 conceal'd,
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.
Space may produce new worlds; whereof so rise
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: Peace is despair'd;
PARADISE LOST.

For who can think submission? War then, War
Open or understood must be resolved.
He spake: and, to confirm his words, out flew
Millions of flaming swords, drawn from the thighs
Of mighty Cherubim; the sudden blaze 665
Far round illumined hell: Highly they raged
Against the Highest, and fierce with grasped arms
Clash’d on their sounding shields the din of war,
Hurling defiance toward the vault of heaven.

There stood a hill not far, whose grisly top 670
Belch’d fire and rolling smoke; the rest entire
Shone with a glossy scurf; undoubted sign
That in his womb was hid metallic ore,
The work of sulphur. Thither, wing’d with speed,
A numerous brigade hasten’d: as when bands 675
Of pioneers, with spade and pickaxe arm’d,
Forerun the royal camp, to trench a field,
Or cast a rampart. Mammon led them on,
Mammon, the least erected Spirit that fell [thoughts
From Heaven; for e’en in Heaven his looks and
Were always downward bent, admiring more 681
The riches of Heaven’s pavement, trodden gold,
Than ought divine or holy else enjoy’d
In vision beatific: by him first
Men also, and by his suggestion taught,
Ransack’d the centre, and with impious hands
Rifled the bowels of their mother Earth
For treasures, better hid. Soon had his crew
Open’d into the hill a spacious wound,
And digg’d out ribs of gold. Let none admire 690
That riches grow in Hell; that soil may best
Deserve the precious bane. And here let those,
Who boast in mortal things, and wondering tell
Of Babel, and the works of Memphian kings,
Learn how their greatest monuments of fame,
And strength, and art, are easily outdone
By Spirits reprobate, and in an hour,
What in an age they with incessant toil
And hands innumerable scarce perform.
Nigh on the plain, in many cells prepared,
That underneath had veins of liquid fire
Sluiced from the lake, a second multitude
With wondrous art founded the massy ore,
Severing each kind, and scumm'd the bullion dros
A third as soon had form'd within the ground
A various mould, and from the boiling cells
By strange conveyance fill'd each hollow nook;
As in an organ, from one blast of wind,
To many a row of pipes the soundboard breathes.
Anon, out of the earth, a fabric huge
Rose like an exhalation, with the sound
Of dulcet symphonies and voices sweet,
Built like a temple, where pilasters round
Were set, and Doric pillars overlaid
With golden architrave; nor did there want
Cornice or frieze, with bossy sculptures graven:
The roof was fretted gold. Not Babylon,
Nor great Alcairo, such magnificence
Equal'd in all their glories, to enshrine
Belus or Sôrapis, their Gods; or seat
Their kings, when Egypt with Assyria strove
In wealth and luxury. The ascending pile
Stood fix'd her stately height; and straight the dc
Opening their brazen folds, discover, wide
Within, her ample spaces, o'er the smooth
And level pavement: from the arched roof
Pendant by subtle magic, many a row
Of starry lamps and blazed cressets, fed
With Naphtha and Asphaltus, yield'd light
As from a sky. The hasty multitude
Admiring enter'd; and the work some praise,
And some the architect: his hand was known
In Heaven by many a tower'd structure high,
Where sceptred Angels held their residence,
And sat as princes: whom the supreme King
Exalted to such power, and gave to rule,
PARADISE LOST.

Each in his hierarchy, the orders bright.
Nor was his name unheard, or unadored,
In ancient Greece; and in Ausonian land
Men call'd him Mulciber; and how he fell
From Heaven they fabled, thrown by angry Jove
Sheer o'er the crystal battlements: from morn
To noon he fell, from noon to dewy eve,
A summer's day; and with the setting sun
Dropp'd from the zenith like a falling star,
On Lemnos the Ægean isle: thus they relate,
Erring; for he with his rebellious rout
Fell long before; nor aught avail'd him now
To have built in Heaven high towers; nor did he scape
By all his engines, but was headlong sent
With his industrious crew to build in Hell.

Meanwhile the winged heralds, by command
Of sov'reign power, with awful ceremony
And trumpet's sound, throughout the host proclaim
A solemn council, forthwith to be hold
At Pandemonium; the high capital
Of Satan and his peers: their summons call'd
From every band and squared regiment
By place or choice the worthiest; they anon,
With hundreds and with thousands, trooping came,
Attended: all access was throng'd; the gates
And porches wide, but chief the spacious hall
(Though like a cover'd field, where champions bold
Wont ride in arm'd and at the Soldan's chair
Defied the best of Panim chivalry
To mortal combat, or career with lance,)
Thick swarm'd, both on the ground and in the air
Brush'd with the hiss of rustling wings. As bees
In spring time, when the sun with Taurus rides,
Pour forth their populous youth about the hive
In clusters; they among fresh dews and flowers
Fly to and fro, or on the smoothed plank,
The suburb of their strawbuilt citadel,
Now rubb'd with balm, expatiate and conser
Their state affairs. So thick the sacred crowd
Swarm’d and were straiten’d; till, the signal gun
Behold a wonder! They but now who seem’d
In bigness to surpass Earth’s giant sons,
Now less than smallest dwarfs, in narrow room
Throng numberless, like that Pygmean race
Beyond the Indian mount: or fairy elves,
Whose midnight revels, by a forest side
Or fountain, some belated peasant sees
Or dreams he sees, while overhead the moon
Sits arbitress, and nearer to the earth
Wheels her pale course; they, on their mirth and
Intent, with jocund music charm his ear;
At once with joy and fear his heart rebounds.
Thus incorporeal Spirits to smallest forms
Reduced their shapes immense, and were at large
Though without number still, amidst the hall
Of that infernal court. But far within,
And in their own dimensions, like themselves,
The great Seraphic Lords and Cherubim
In close recess and secret conclave sat;
A thousand Demi-gods on golden seats,
Frequent and full. After short silence then,
And summons read, the great consult began
PARADISE LOST.

BOOK II.

The consultation begun, Satan debates whether another battle be
to be hazarded for the recovery of Heaven: Some advise it, others
dissuade: A third proposal is preferred, mentioned before by Sa-
tan, to search the truth of that prophecy or tradition in Heaven
concerning another world, and another kind of creature equal or
not much inferior to themselves, about this time to be created.
Their doubt, who shall be sent on this difficult search; Satan
their chief undertakes alone the voyage, is honoured and applAUD-
ed. The council thus ended, the rest betake them several ways,
and to several employments, as their inclinations lead them, to
entertain the time till Satan return. He passes on his journey to
Hell gates: finds them shut, and who sat there to guard them;
by whom at length they are opened, and discover to him the great
gulf between Hell and Heaven; with what difficulty he passes
through, directed by Chaos, the Power of that place, to the sight
of this new world which he sought.

High on a throne of royal state, which far
Outshone the wealth of Ormus and of Ind,
Or where the gorgeous East with richest hand
Showers on her kings barbaric pearl and gold,
Satan exalted sat, by merit raised

To that bad eminence: and, from despair
Thus high uplifted beyond hope, aspires
Beyond thus high: insatiate to pursue
Vain war with Heaven; and, by success, untaught,
His proud imaginations thus display'd.

Powers and Dominions, Deities of Heaven!
For since no deep within her gulf can hold
Immortal vigour, though oppress'd and fallen,
I give not Heaven for lost. From this descent
Celestial virtues rising will appear

More glorious and more dread than from no fall,
And trust themselves to fear no second fate.
Me though just right and the fix'd laws of Heaven
Did first create your Leader; next, free choice,
With what besides, in counsel or in fight,
Hath been achieved of merit: yet this loss,
Thus far at least recover'd, hath much more
Establish'd in a safe unenvied throne,
Yielded with full consent. The happier state
In heaven, which follows dignity, might draw
Envy from each inferior; but who here
Will envy whom the highest place exposes
Foremost to stand against the Thunderer's aim,
Your bulwark, and condemns to greatest share
Of endless pain? Where there is then no good
For which to strive, no strife can grow up there.
From faction; for none sure will claim in Hell
Precedence; none, whose portion is so small
Of present pain, that with ambitious mind
Will covet more. With this advantage then
To union, and firm faith, and firm accord,
More than can be in Heaven, we now return
To claim our just inheritance of old,
Surer to prosper than prosperity
Could have assured us; and, by what best way,
Whether of open war, or covert guile,
We now debate: Who can advise may speak.
He ceased: and next to him Moloch, sceptred ki
Stood up, the strongest and the fiercest Spirit
That fought in Heaven, now fiercer by despair:
His trust was with the Eternal to be deem'd
Equal in strength; and rather than be less
Cared not to be at all; with that care lost
Went all his fear: of God, or Hell, or worse,
He reck'd not; and these words thereafter spake.
My sentence is for open war: Of wiles,
More unexpert, I boast not: them let those
Contrive who need, or when they need; not now,
For, while they sit contriving, shall the rest,
Millions that stand in arms, and longing wait
The signal to ascend, sit lingering here
Heaven's fugitives, and for their dwelling place
Accept this dark opprobrious den of shame,
The prison of his tyranny who reigns
PARADISE LOST.

By our delay? No! let us rather choose
Arm'd with Hell flames and fury, all at once,
O'er Heaven's high towers to force resistless way,
Turning our tortures into horrid arms
Against the Torturer; when to meet the noise
Of his Almighty engine he shall hear
Infernal thunder; and, for lightning, see
Black fire and horror shot with equal rage
Among his Angels; and his throne itself
Mix'd with Tartarean sulphur and strange fire,
His own invented torments. But perhaps
The way seems difficult and steep to scale
With upright wing against a higher foe.
Let such bethink them, if the sleepy drench
Of that forgetful lake benumb not still,
That in our proper motion we ascend
Up to our native seat: Descent and fall
To us is adverse. Who but felt of late,
When the fierce Foe hung on our broken rear
Insulting, and pursued us through the deep,
With what compulsion and laborious flight
We sunk thus low? The ascent is easy then;
The event is fear'd; should we again provoke
Our stronger, some worse way his wrath may find
To our destruction; if there be in Hell
Fear to be worse destroy'd: What can be worse
That to dwell here, driven out from bliss, condemn'd
In this abhorred deep to utter woe;
Where pain of unextinguishable fire
Must exercise us without hope of end,
The vaels of his anger, when the scourge
Inexorably, and the torturing hour
Calls us to penance! More destroy'd than thus,
We should be quite abolish'd, and expire.
What fear we then? what doubt we to incense
His utmost ire? which, to the height enraged,
Will either quite consume us, and reduce
o nothing this essential; happier far
PARADISE LOST.

Than miserable to have eternal being:
Or if our substance be indeed divine,
And cannot cease to be, we are at worst
On this side nothing; and by proof we feel
Our power sufficient to disturb his heaven,
And with perpetual inreads to alarm,
Though inaccessible, his fatal throne:
Which, if not victory, is yet revenge.

He ended frowning, and his look denounced
Desperate revenge, and battle dangerous
To less than Gods. On the other side uprose
Belial, in act more graceful and humane:
A fairer person lost not Heaven; he seem'd
For dignity composed, and high exploit:
But all was false and hollow; though his tongue
Dropp'd manna, and could make the worse appear
The better reason, to perplex and dash
Maturest counsels: for his thoughts were low
To vice industrious, but to nobler deeds
Timorous and slothful: yet he pleased the ear,
And with persuasive accent thus began.

I should be much for open war, O Peers,
As not behind in hate; if what was urged
Main reason to persuade immediate war
Did not dissuade me most, and seem to cast
Ominous conjecture on the whole success;
When he, who most excels in fact of arms,
In what he counsels, and in what excels,
Mistrustful, grounds his courage on despair
And utter dissolution, as the scope
Of all his aim, after some dire revenge.
First, what revenge? The towers of Heaven are fill
With armed watch, that render all access
Impregnable: oft on the bordering deep
Encamp their legions; or, with obscure wing,
Scout far and wide into the realm of night,
Scorning surprise. Or could we break our way
By force, and at our heels all Hell should rise.
PARADISE LOST.

blackest insurrection, to confound
m's purest light; yet our great Enemy,
corruptible, would on his throne
polluted; and the ethereal mould,
ble of stain, would soon expel
nchicff, and purge off the baser fire,
tious. Thus repulsed, our final hope
despair: We must exasperate
mighty Victor to spend all his rage,
at must end us; that must be our cure,
no more. Sad cure! for who would lose;
ch full of pain, this intellectual being,
thoughts that wander through eternity
ish rather, swallow'd up and lost
wide womb of uncreated night,
of sense and motion? And who knows,
is be good, whether our angry Foo
ve it, or will ever? how he can,
ful; that he never will, is sure.
e, so wise, let loose at once his ire,
through impotence, or unaware,
ve his enemies their wish, and end
in his anger, whom his anger saves
ish endless? Wherefore cease we then?—
ey who counsel war; we are decreed,
ed, and destined to eternal woe;
evver doing, what can we suffer more,
can we suffer worse? Is this then worst,
siting, thus consulting, thus in arms?
! when we fled amain, pursued, and struck
Heaven's afflicting thunder, and besought
ep to shelter us? This Hell then seem'd
ge from those wounds; or when we lay
'd on the burning lake? That sure was worse.
if the breath, that kindled those grim fires,
ed, should blow them into sevenfold rage,
ungle us in the flames? or, from above,
nterminated vengeance arm again
His rod right hand to plague us? What if all
Her stores were open’d, and this firmament
Of Hell should spout her cataracts of fire,
Impendent horrors, threatening hideous fall
One day upon our heads; while we perhaps
Designing or exhorting glorious war,
Caught in a fiery tempest, shall be hurl’d
Each on his rock transfix’d, the sport and prey
Of wracking whirlwinds; or for ever sunk
Under yon boiling ocean, wrapp’d in chains;
There to converse with everlasting groans,
Unrespiited, unpitied, unreprieved,
Ages of hopeless end? This would be worse.
War therefore, open or conceal’d, alike
My voice dissuades; for what can force or guile
With him, or who deceive his mind, whose eye
Views all things at one view? He from Heaven’s hei
All these our motions vain sees and derides;
Not more almighty to resist our might
Than wise to frustrate all our plots and wiles.
Shall we then live thus vile, the race of Heaven
Thus trampled, thus expell’d to suffer here
Chains and these torments? better these than wor
By my advice; since fate inevitable
Subdues us, and omnipotent decree,
The Victor’s will. To suffer, as to do,
Our strength is equal, nor the law unjust
That so ordains: This was at first resolved,
If we were wise, against so great a Foe
Contending, and so doubtful what might fall.
I laugh, when those who at the spear are bold
And venturous, if that fail them, shrink and fear.
What yet they know must follow; to endure
Exile, or ignominy, or bonds, or pain,
The sentence of their Conqueror: This is now
Our doom; which if we can sustain and bear,
Our Supreme Foe in time may much remit
His anger; and perhaps, thus far removed.
PARADISE LOST.

Not mind us not offending, satisfied
With what is punish'd; whence these raging fires
Will slacken, if his breath stir not their flames.
Our purer essence then will overcome
Their noxious vapour; or, inured, not feel;
Or changed at length, and to the place conform'd
In temper and in nature, will receive
Familiar the fierce heat, and void of pain;
This horror will grow mild, this darkness light;
Besides what hope the never ending flight
Of future days may bring, what chance, what change
Worth waiting; since our present lot appears
For happy though but ill, for ill not worst,
If we procure not to ourselves more woe.

Thus Bolial, with words clothed in reason's gart,
Counsel'd ignoble ease, and peaceful sloth,
Not peace: And after him thus Mammon spake.
Either to disenthrone the King of Heaven
We war, if war be best, or to regain
Our own right lost: Him to unthrone we then
May hope, when everlasting Fate shall yield
To fickle Chance, and Chaos judge the strife:
The former, vain to hope, argues as vain
The latter: For what place can be for us
Within Heaven's bound, unless Heaven's Lord supreme
We overpower? Suppose he should relent,
And publish grace to all, on promise made
Of new subjection; with what eyes could we
Stand in his presence humble, and receive
Strict laws imposed, to celebrate his throne
With warbled hymns and to his Godhead sing
Forced Hallelujahs: while he lordly sits
Our envied Sovereign, and his altar breather
Ambrosial odours and ambrosial flowers,
Our servile offerings? This must be our task
In Heaven, this our delight; how wearsome
Eternity so spent, in worship paid
To whom we hate! Let us not then presume
PARADISE LOST.

By force impossible, by leave obtain'd
Unacceptable, though in Heaven, our state
Of splendid vassalage; but rather seek
Our own good from ourselves, and from our own
Live to ourselves, though in this vast recess,
Free, and to none accountable, preferring
Hard liberty before the easy yoke
Of servile pomp. Our greatness will appear
Then most conspicuous, when great things of small,
Useful of hurtful, prosperous of adverse,
We can create; and in what place soe'er
Thrive under evil, and work ease out of pain,
Through labour and endurance. This deep world
Of darkness do we dread? How oft amidst
Thick clouds and dark doth Heaven's all-ruling Sire
Choose to reside, his glory unobscured,
And with the majesty of darkness round
Covers his throne; from whence deep thunders roar
Mustering their rage, and Heaven resembles Hell?
As he our darkness, cannot we his light
Imitate when we please? This desert soil
Wants not her hidden lustre, gems and gold;
Nor want we skill or art, from whence to raise
Magnificence; and what can Heaven show more?
Our torments also may in length of time
Become our elements; these piercing fires
As soft as now severe, our temper changed
Into their temper; which must needs remove
The sensible of pain. All things invite
To peaceful counsels, and the settled state
Of order, how in safety best we may
Compose our present evils, with regard
Of what we are, and where; dismissing quite
All thoughts of war: Ye have what I advise.

He scarce had finish'd, when such murmur fill'd
The assembly as when hollow rocks retain
The sound of blustering winds, which all night long
Had roused the sea, now with hoarse cadence roll
PARADISE LOST.

ing men o’erwatch’d, whose bark by chance, 
mace, anchors in a craggy bay
he tempest: Such applause was heard
minon ended, and his sentence pleased,
ag peace: for such another field
l treaded worse than Hell: so much tho fear
nder and the sword of Michael
hit still within them; and no less desire
nd this nether empire, which might rise
icy, and long process of time,
nation opposite to Heaven.

when Beelzebub perceived, than whom
except none higher sat, with grave
he rose, and in his rising seem’d
r of state; deep on his front engraven
ration sat, and public care;
incely counsel in his face yet shone,
ic though in ruin: sage he stood
Atlantean shoulders fit to bare
ight of mightiest monarchies; his look
udence and attention still as night
mer’s noontide air, while thus he spake.
ones and Imperial Powers, Offspring of Heaven,
al Virtues! or these titles now
ve renounce, and, changing style, be call’d
s of Hell! for so the popular vote
s, here to continue, and build up here
ring empire; doubtless! while we dream,
ow not that the King of Heaven hath doom’d
ace our dungeon; not our safe retreat
his potent arm, to live exempt
Heaven’s high jurisdiction, in new league
against his throne, but to remain
rest bondage, though thus far removed
the inevitable curb, reserved
ptive multitude: For he, be sure
ght or depth, still first and last will reign
ag, and of his kingdom lose no part
By our revolt; but over Hell extend
His empire, and with iron sceptre rule
Us here, as with his golden those in Heaven.
What sit we then projecting peace and war?
War hath determined us, and foil’d with loss
Irreparable; terms of peace yet none
Vouchsafed or sought; for what peace will be given.
To us enslaved, but custody severe,
And stripes, and arbitrary punishment
Inflicted? and what peace can we return,
But to our power hostility and hate,
Untamed reluctance, and revenge though slow,
Yet ever plotting how the conqueror least
May reap his conquest, and may least rejoice.
In doing what we most in suffering feel?
Nor will occasion want, nor shall we need
With dangerous expedition to invade
Heaven, whose high walls fear no assault nor siege,
Or ambush from the deep. What if we find
Some easier enterprise? There is a place
(If ancient and prophetic fame in Heaven
Err not,) another world, the happy seat
Of some new race call’d Man, about this time
To be created like to us, though less
In power and excellence, but favour’d more
Of Him who rules above; so was his will
Pronounced among the Gods, and by an oath,
That shook Heaven’s whole circumference, confirm’d
Thither let us bend all our thoughts, to learn
What creatures there inhabit, of what mould,
Or substance; how endued, and what their power
And where their weakness, how attempted best,
By force or subtlety. Though Heaven be shut,
And Heaven’s high Arbitrator sit secure
In his own strength, this place may lie exposed,
The utmost border of his kingdom, left
To their defence who hold it: Here perhaps
Some advantageous act may be achieved.
PARADISE LOST.

By sudden onset; either with Hell fire
To waste his whole creation, or possess
All as our own, and drive, as we were driven,
The puny habitants; or, if not drive,
Seduce them to our party, that their God
May prove their foe, and with repenting hand
Abolish his own works. This would surpass
Common revenge, and interrupt his joy
In our confusion, and our joy upraise
In his disturbance; when his darling sons,
Hurl'd headlong to partake with us, shall curse
Their frail original, and faded bliss,
Faded so soon. Advise, if this be worth
Attempting, or to sit in darkness here
Hatching vain empires. Thus Beelzebub
Pleaded his devilish counsel, first devised
By Satan, and in part proposed: For whence,
But from the author of all ill, could spring
So deep a malice, to confound the race
Of mankind in one root, and Earth with Hell
To mingle and involve, done all to spite
The great Creator? But their spite still serves
His glory to augment. The bold design
Pleased highly those infernal States, and joy
Sparkled in all their eyes; with full assent
They vote: whereat his speech he thus renewes:
Well have ye judged, well ended long debate,
Synod of Gods! and, like to what ye are,
Great things resolved, which, from the lowest deep,
Will once more lift us up, in spite of fate,
Nearer our ancient seat; perhaps in view
Of those bright confines, whence, with neighbouring
And opportune excursion, we may chance
Reenter Heaven; or else in some mild zone
Dwell, not unvisited of Heaven's fair light,
Secure; and at the brightening orient beam
Purge off this gloom: the soft delicious air,
To heal the scar of these corrosive fires,
Shall breathe her balm. But first whom shall we see
In search of this new world? whom shall we find
Sufficient? who shall tempt with wandering feet
The dark unbottom’d infinite abyss,
And through the palpable obscure find out
His uncouth way, or spread his aery flight
Upborne with indefatigable wings
Over the vast abrupt, ere he arrive
The happy isle? What strength, what art can there
Suffice, or what evasion bear him safe
Through the strict sentries and stations thick
Of Angels watching round? Here he had need
All circumspection; and we now no less
Choice in our suffrage; for on whom we send,
The weight of all, and our last hope, relies.
This said he sat; and expectation held
His look suspense, awaiting who appear’d
To second, or oppose, or undertake
The perilous attempt: but all sat mute,
Pondering the danger with deep thought; and each
In other’s countenance read his own dismay,
Astonish’d: None among the choice and primo
Of those heaven-warring champions could be found
So hardy as to proffer or accept,
Alone, the dreadful voyage; till at last
Satan, whom now transcendent glory raised
Above his fellows, with monarchical pride,
Conscious of highest worth, unmoved thus spake:
O Progeny of Heaven, empyreal Thrones!
With reason hath deep silence and demur
Seized us, though undismay’d: Long is the ways
And hard, that out of Hell leads up to light;
Our prison strong; this huge convex of fire,
Outrageous to devour, immunes us round
Ninefold; and gates of burning adamant,
Barr’d over us, prohibit all egress.
These pass’d, if any pass, the void profound
Of unessential Night receives him next
PARADISE LOST.

Wide gaping, and with utter loss of being
Threatens him, plunged in that abortive gulf.

If chance he escape into whatever world,
Or unknown region, what remains him less
Than unknown dangers and as hard escape?
But I should ill become this throne, O Peers,
And this imperial sov'reignty, adorn'd
With splendour, arm'd with power, if aught proposed
And judged of public moment, in the shape
Of difficulty or danger could deter
Me from attempting. Wherefore do I assume
These royalties, and not refuse to reign,
Refusing to accept as great a share
Of hazard as of honour, due alike
To him who reigns, and so much to him due
Of hazard more, as he above the rest
High honour'd sits? Go, therefore, mighty Powers,
Terror of Heaven, though fallen! intend at home,
While here shall be our home, what best may ease
The present misery, and render Hell
More tolerable; if there be cure or charm
To respite, or deceive, or slack the pain.
Of this ill mansion: intermit no watch
Against a wakeful Foe, while I abroad
Through all the coasts of dark destruction seek
Deliverance for us all: This enterprise
None shall partake with me. Thus saying rose
The Monarch, and prevented all reply;
Prudent, lest, from his resolution raise
Others among the chief might offer now
(Certain to be refused) what erst they fear'd;
And, so refused, might in opinion stand
His rivals; winning cheap the high repute
Which he through hazard huge must earn. But they
Dreaded not more the adventure than his voice
Forbidding; and at once with him they rose:
Their rising all at once was as the sound
Of thunder heard remote. Towards him they bend
PARADISE LOST.

With awful reverence prone; and as a God
Extol him equal to the Highest in Heaven:
Nor fail'd they to express how much they praised,
That for the general safety he despised
His own: For neither do the Spirits damn'd
Lose all their virtue; lest bad men should boast
Their specious deeds on earth, which glory excites,
Or close ambition, varnish'd o'er with zeal.

Thus they their doubtful consultations dark
Ended, rejoicing in their matchless Chief:
As when from mountain tops the dusky clouds
Ascending, while the north wind sleeps, o'erspread
Heaven's cheerful face, the lowering element
Scowls o'er the darken'd landscape snow or shower;
If chance the radiant sun with farewell sweet
Extend his evening beam, the fields revive,
The birds their notes renew, and bleating herds
Attest their joy, that hill and valley ring.

O shame to men! Devil with Devil damn'd
Firm concord holds; men only disagree
Of creatures rational, though under hope
Of heavenly grace: and, God proclaiming peace,
Yet live in hatred, enmity, and strife
Among themselves, and levy cruel wars,
Wasting the earth, each other to destroy:
As if (which might induce us to accord)
Man had not hellish foes enow besides,
That, day and night, for his destruction wait.

The Styx council thus dissolved; and forth
In order came the grand infernal Peers:
Midst came their mighty Paramount, and seem'd
Alone the Antagonist of Heaven, nor less
Than Hell's dread Emperor, with pomp supreme
And Godlike imitated state: him round
A globe of fiery Seraphim enclosed
With bright emblazonry and horrend arms.

Then of their session ended they bid cry
With trumpets' regal sound the great result:
PARADISE LOST.

Toward the four winds four speedy Cherubs,
Put to their mouths the sounding alchemy,
By herald’s voice explain’d; the hollow abyss
Heard far and wide, and all the host of Hell
With deafening shout return’d them loud acclaim.

Thence more at ease their minds, and somewhat raised
By false presumptuous hope, the ranged Powers
Disband; and, wandering, each his several way
Pursues, as inclination or sad choice
Leads him perplex’d, where he may likeliest find
Truce to his restless thoughts, and entertain
The irksome hours till his great Chief return.
Part on the plain, or in the air sublime,
Upon the wing, or in swift race contend;
As at the Olympian games or Pythian fields;
Part curb their fiery steeds, or shun the goal
With rapid wheels, or fronted brigades form.
As when, to warn proud cities, war appears
Waged in the troubled sky, and armies rush
To battle in the clouds, before each van
Prick forth the aery knights, and couche their spears
Till thickest legions close; with seats of arms
From either end of Heaven the welkin burns.
Others, with vast Typhæan rage more fell,
Rend up both rocks and hills, and ride the air
In whirlwind; Hell scarce holds the wild uproar.
As when Alcides, from Æchalia crown’d
With conquest, felt the envenom’d robe, and tore
Through pain up by the roots Thessalian pines;
And Lichas from the top of Æta threw
Into the Euboic sea. Others more mild,
Retreated in a silent valley, sing
With notes angelical to many a harp
Their own heroic deeds and hapless fall

By doom of battle; and complain that fate
Free virtue should enthrall to force or chance.

Their song was partial; but the harmony
(What could it less when spirits immortal sing?)
PARADISE LOST.

...and took with ravishment
the thronging audience. In discourse more
Gen. 2:24

...sat on a hill retired,
Gen. 3:8

...more elevate, and reason’d high
Gen. 4:1

...foreknowledge, and free will, foreknowledge absolute;
Gen. 2:17

...found no end, in wandering mazes lost.
Gen. 3:16

...argued then.
Gen. 3:17

...happiness and final misery,
Gen. 3:18

...passion and apathy, and glory and shame;
Gen. 3:19

...vain wisdom all, and false philosophy!
Gen. 3:20

...yet, with a pleasing sorcery, could charm
Gen. 3:21

...pain for a while or anguish, and exile.
Gen. 3:22

...fallacious hope, or arm the obdured breast,
Gen. 3:23

...with stubborn patience, as with triple steel.
Gen. 3:24

...another part, in squadrons and gross bands,
Gen. 3:25

...on bold adventure to discover wide
Gen. 3:26

...that dismal world, if any clime perhaps
Might yield them easier habitation, bend
Gen. 3:27

...four ways their flying march, along the banks
Gen. 3:28

...of four infernal rivers that discharge
Gen. 3:29

...into the burning lake their baleful streams;
Gen. 3:30

...abhorred Styx, the flood of deadly hate;
Gen. 3:31

...sad Acheron, of sorrow, black and deep;
Gen. 3:32

...Cocytus, named of lamentation loud
Gen. 3:33

...heard on the rueful stream; fierce Phlegathon,
Gen. 3:34

...whose waves of torrent fire inflame with rage.
Gen. 3:35

...far off from these, a slow and silent stream,
Gen. 3:36

...lethe, the river of oblivion, rolls
Gen. 3:37

...her watery labyrinth, whereof who drinks
Gen. 3:38

...forthwith his former state and being forgets,
Gen. 3:39

...forgets both joy and grief, pleasure and pain.
Gen. 3:40

...beyond this flood a frozen continent
Gen. 3:41

...lies dark and wild, beat with perpetual storms
Gen. 3:42

...of whirlwind and dire hail, which on firm land
Gen. 3:43

...thaws not, but gathers heap, and ruin seems
Gen. 3:44

...ancient pile; or else deep snow and ice.
A gulf profound, as that Serbonian bog
Betwixt Damiata and mount Casius old,
Where armies whole have sunk: The parching air
Burns frore, and cold performs the effect of fire.
Thither by harpy-footed furies haled,
At certain revolutions, all the damn'd
Are brought; and feel by turns the bitter change
Of fierce extremes, extremes by change more fierce,
From beds of raging fire, to starve in ice
Their soft ethereal warmth, and there to pine
Immovable, in fix'd, and frozen round,
Periods of time, thence hurried back to fire.
They ferry over this Lethean sound
Both to and fro, their sorrow to augment,
And wish and struggle, as they pass, to reach
The tempting stream; with one small drop to lose
In sweet forgetfulness all pain and woe,
All in one moment, and so near the brink;
But fate withstands, and to oppose the attempt
Medusa with Gorgonian terror guards
The ford, and of itself the water flies.
All taste of living wight, as once it fled
The lip of Tantalus. Thus roving on
In confused march forlorn, the adventurous bands,
With shuddering horror pale, and eyes aghast,
View'd first their lamentable lot, and found
No rest: through many a dark and dreary vale
They pass'd, and many a region dolorous,
O'er many a frozen, many a fiery Alp,
Rocks, caves, lakes, fens, bogs, dens, and shades of death,
A universe of death; which God by curse
Created evil, for evil only good;
Where all life dies, death lives, and nature breeds,
Perverse, all monstrous, all prodigious things,
Abominable, inutterable, and worse
Than fables yet have feign'd, or fear conceived,
Gorgons, and Hydras, and Chimeras dire.

Meanwhile the adversary of God and Man,
PARADISE LOST.

Satan, with thoughts inflamed of highest design,
Puts on swift wings, and towards the gates of He
Explores his solitary flight: sometimes
He scours the right hand coast, sometimes the le:
Now shaves with level wing the deep, then soars
Up to the fiery concave towering high.
As when far off at sea a fleet descried
Hangs on the clouds, by equinoctial winds
Close sailing from Bengala, or the isles
Of Ternate and Tidore, whence merchants bring
Their spicy drugs; they, on the trading flood,
Through the wide Ethiopian to the Cape,
Ply stemming nightly toward the pole: so seem'
Far off the flying Fiend. At last appear
Hell bounds, high reaching to the horrid roof,
And thrice threefold the gates; three folds were by
Three iron, three of adamantine rock
Impenetrable, impaled with circling fire,
Yet unconsumed. Before the gates there sat,

On either side a formidable shape:
The one seem'd woman to the waist, and fair;
But ended foul in many a scaly fold
Voluminous and vast; a serpent arm'd
With mortal sting: About her middle round
A cry of Hellhounds never ceasing bark'd
With wide Cerberian mouths full loud, and rung
A hideous peal; yet, when they list, would creep
If aught disturb'd their noise, into her womb,
And kennel there; yet there still bark'd and how
Within, unseen. Far less abhorr'd than these
Vex'd Seylla, bathing in the sea that parts
Calabria from the hoarse Trinacrian shore;
Nor uglier follow the night hag, when, call'd
In secret, riding through the air she comes,
Lured with the smell of infant blood, to dance
With Lapland witches, while the labouring morn
Eclipses at their charms. The other shape,
Distinguishable in member, joint, or limb;
Or substance might be call'd that shadow seem'd,
For each seem'd either; black it stood as Night,
Fierce as ten Furies, terrible as Hell,
And shook a dreadful dart; what seem'd his head
The likeness of a kingly crown had on.
Satan was now at hand, and from his seat
The monster moving onward came as fast
With horrid strides; Hell trembled as he strode.
The undaunted Fiend what this might be admired;
Admired, not fear'd; God and his Son except,
Created thing nought valued he, nor shunn'd;
And with disdainful look thus first began:
Whence and what art thou, execrable shape!
That darest, though grim and terrible, advance
Thy miscreated front athwart my way.
To yonder gates? through them I mean to pass,
That be assured, without leave ask'd of thee:
Retire or taste thy folly; and learn by proof,
Hell-born! not to contend with Spirits of heaven.
To whom the Goblin full of wrath replied:
Art thou that Traitor-Angel, art thou He
Who first broke peace in Heaven, and faith, till then
Unbroken; and in proud rebellious arms
Drew after him the third part of Heaven's sons
Conjured against the Highest; for which both thou
And they, outcast from God, are here condemn'd
To waste eternal days in woe and pain?
Andreck'st thou thyself with Spirits of Heaven,
Hell-doom'd! and breathed defiance here and scorn,
Where I reign king; and, to enrage thee more,
Thy king and lord? Back to thy punishment,
False fugitive! and to thy speed add wings;
Lest with a whip of scorpions I pursue
Thy lingering; or with one stroke of this dart
Strange horror seize thee, and pangs unfelt before.
So spake the grisly Terror, and in shape,
So speaking and so threatening, grew tenfold.
PARADISE LOST.

More dreadful and deform. On the other side, 
Incensed with indignation, Satan stood 
Unterrified; and like a comet burn'd, 
That fires the length of Ophiuchus huge 
In the arctic sky, and from his horrid hair 
Shakes pestilence and war. Each at the head 
Level'd his deadly aim; their fatal hands 
No second stroke intend; and such a frown 
Each cast at th' other, as when two black clou 
With Heaven's artillery fraught, come rattling 
Over the Caspian; then stand front to front, 
Hovering a space, till winds the signal blow 
To join their dark encounter in mid air:
So frown'd the mighty combatants that Hell 
Grew darker at their frown: so match'd they 
For never but once more was either like 
To meet so great a foe: And now great deeds 
Had been achieved, whereof all Hell had rung 
Had not the snaky Sorceress that sat 
Fast by Hell-gate, and kept the fatal key, 
Risen, and with hideous outcry rush'd between 
O Father! what intends thy hand, she cried 
Against thy only Son? What fury, O Son! 
Possesses thee to bend that mortal dart 
Against thy father's head? and know'st for w/ 
For him who sits above, and laughs the while 
At thee ordain'd his drudge; to execute 
Whate'er his wrath, which he calls justice, bid 
His wrath, which one day will destroy ye both 
She spake, and at her words the hellish Pest 
Forbore; then these to her Satan return'd: 
So strange thy outcry, and thy words so stri 
Thou interposest, that my sudden hand, 
Prevented, spares to tell thee yet by deeds 
What it intends; till first I know of thee 
What thing thou art, thus double-form'd; and 
In this infernal vale first met, thou call'st 
Me Father, and that phantasm call'st my Son
I know thee not, nor ever saw till now
Sight more detestable than him and thee.

To whom thus the Fortress of Hell-gate replied:

Hast thou forgot me then, and do I seem
Now in thine eye so foul? once deem'd so fair
In Heaven, when at the assembly, and in sight
Of all the Seraphim with thee combined
In bold conspiracy against Heaven's King,
All on a sudden miserable pain
Surprised thee, dim thine eyes, and dizzy swam
In darkness, while thy head flames thick and fast
Threw forth; till, on the left side opening wide,
Likest to thee in shape and countenance bright
Then shining heavenly fair, a goddess arm'd,
Out of thy head I sprung; Amazement seized
All the host of Heaven; back they recol'd afraid
At first, and call'd me Sin, and for a sign.

Portentous held me; but, familiar grown,
I pleased, and with attractive graces won
The most averse, thee chiefly, who full oft
Thyself in me thy perfect image viewing
Becamest enamour'd; and such joy thou took'st

With me in secret that my womb conceived
A growing burden. Meanwhile war arose,
And fields were fought in Heaven; Wherein remain'd
(For what could else?) to our Almighty Foe

Clear victory; to our part loss and rout,
Through all the empyræan; down they fell

Driven headlong from the pitch of Heaven, down
Into this deep; and in the general fall
I also; at which time, this powerful key
Into my hand was given, with charge to keep

These gates for ever shut, which none can pass
Without my opening. Pensive here I sat

Alone; but long I sat not, till my womb
Pregnant by thee, and now excessive grown,
Prodigious motion felt, and useful throes.

At last this odious offspring whom thou seest,
PARADISE LOST.

Shine own begotten, breaking violent way
Tore through my entrails, that, with fear and pain
Distorted, all my nether shape thus grew
Transform'd: But he my inbred enemy
Forth issued, brandishing his fatal dart
Made to destroy! I fled, and cried out Death!
Hell trembled at the hideous name, and sigh'd
From all her caves, and back resounded Death!
I fled; but he pursued (though more, it seems,
Inflamed with lust than rage,) and, swifter far,
Me overtook, his mother, all dismay'd;
And, in embraces forcible and foul
Ingendering with me, of that rape begot
These yelling monsters that with ceaseless cry
Surround me, as thou saw'st: hourly conceived
And hourly born, with sorrow infinite
To me; for, when they list, into the womb
That bred them they return, and howl and gnaw
My bowels, their repast; then bursting forth
Afresh with conscious terrors vex me round,
That rest or intermission none I find.
Before mine eyes in opposition sits
Grim Death, my son and foe; who sets them on,
And me his parent would full soon devour
For want of other prey, but that he knows
His end with mine involved; and knows that I
Should prove a bitter morsel, and his bane,
Whenever that shall be; so Fate pronounced.
But thou, O Father! I forewarn thee, shun
His deadly arrow; neither vainly hope
To be invulnerable in those bright arms,
Though temper'd heavenly; for that mortal dint,
Save he who reigns above, none can resist.
She finish'd; and the subtle Fiend his lore
Soon learn'd, now milder, and thus answer'd a
Dear Daughter! since thou claim'st me for th
And my fair son here show'st me, (the dear pl.
Of dalliance had with thee in Heaven, and joy...
Then sweet, now sad to mention, through dire change
Befallen us, unforeseen, unthought of) know,
I come no enemy, but to set free
From out this dark and dismal house of pain
Both him and thee, and all the heavenly host
Of Spirits, that, in our just pretences arm'd,
Fell with us from on high: From them I go,
This uncouth errand sole; and one for all
Myself expose, with lonely steps to tread
The unfounded deep, and through the void immense
To search with wandering quest a place foretold should be, and, by concurring signs, ere now
Created vast and round, a place of bliss
In the purlieus of Heaven, and therein placed
A race of upstart creatures, to supply
Perhaps our vacant room; though more removed, 835
Lest Heaven, surcharged with potent multitude,
Might hap to move new broils. Be this or aught
Than this more secret now design'd, I haste
To know; and, this once known, shall soon return,
And bring ye to the place where Thou and Death 840
Shall dwell at ease, and up and down unseen
Wing silently the bauxom air, embalm'd
With odours; there ye shall be fed and fill'd
Immeasurably, all things shall be your prey.
He ceased, for both seem'd highly pleased; and Death
Grinn'd horrible a ghastly smile, to hear
His famine should be fill'd; and bless'd his maw
Destined to that good hour: No less rejoiced
His mother bad, and thus bespake her sire:
The key of this infernal pit by due,
And by command of Heaven's all-powerful King,
I keep; by him forbidden to unlock.
These adamantine gates; against all force
Dare not; ready stands to interpose his dart,
Be o'ermatch'd by living might.

To the \textit{awes} I to his commands above
All \textit{ses} me, and hath hither thrust me down.
PARADISE LOST.

Into this gloom of Tartarus profound,
To sit in hateful office bore confined,
Inhabitant of Heaven, and heavenly born,
Here in perpetual agony and pain,
With terrors and with clamours compass'd round
Of mine own brood, that on my bowels feed?
Thou art my father, thou my author, thou
My being gavest me; whom should I obey
But thee? whom follow? thou wilt bring me soon
To that new world of light and bliss, among
The gods who live at ease, where I shall reign
At thy right hand voluptuous, as beseems
Thy daughter and thy darling, without end.
Thus saying, from her side the fatal key,
Sad instrument of all our woe, she took;
And, toward the gate rolling her bestial train,
Forthwith the huge portcullis high updrew,
Which but herself, not all the Stygian Powers
Could once have moved; then in the keyhole turns
The intricate wards, and every bolt and bar
Of massy iron or solid rock with ease
Unfastens; On a sudden open fly
With impetuous recoil and jarring sound
The infernal doors, and on their hinges grate
Harsh thunder, that the lowest bottom shook
Of Erebus. She open'd, but to shut
Excell'd her power; the gates wide open stood,
That with extended wings a banner'd host,
Under spread ensigns, marching, might pass through.
With horse and chariots rank'd in loose array:
So wide they stood, and like a furnace mouth
Cast forth redounding smoke and ruddy flame.
Before their eyes in sudden view appear
The secrets of the hoary deep; a dark
Illimitable ocean, without bound,
Without dimension; where length, breadth, and height,
And time, and place are lost; where oldest Night
nd Chaos, ancestors of Nature, hold
PARADISE LOST.

Eternal anarchy, amidst the noise
Of endless wars, and by confusion stand.
For hot, cold, moist, and dry, four champions fierce,
Strive here for mastery; and to battle bring
Their embryon atoms; they around the flag
Of each his faction, in their several clans,
Light arm'd or heavy, sharp, smooth, swift, or slow,
Swarm populous, unnumber'd as the sands
Of Barca or Cyrene's torrid soil,
Levied to side with warring winds, and poise
Their lighter wings. To whom these most adhere,
He rules a moment: Chaos umpire sits,
And by decision more embroils the fray,
By which he reigns: Next him, high arbiter,
Chance governs all. Into this wild abyss,
The womb of Nature and perhaps her grave,
Of neither sea, nor shore, nor air, nor fire,
But all these in their pregnant causes mix'd
Confusedly, and which thus must ever fight,
Unless the Almighty Maker them ordain
His dark materials to create more worlds;
Into this wild abyss the wary Fiend
Stood on the brink of Hell, and look'd awhile,
Pondering his voyage; for no narrow frith
He had to cross. Nor was his ear less peal'd
With noises loud and ruinous (to compare
Great things with small) than when Bellona storms,
With all her battering engines bent to rase
Some capital city; or less than if this frame
Of Heaven were falling, and these elements
In mutiny had from her axle torn
The steadfast earth. At last his sail-broad vans
He spreads for flight, and in the surging smoke
Uplifted spurns the ground; thence many a league,
As in a cloudy chair, ascending rides
Ons; but, that seat soon failing, meets
A vacuity: all unawares
Sinking his pennons vain, plumb down he drops
PARADISE LOST.

Ten thousand fathom deep; and to this hour
Down had been falling, had not by ill chance
The strong rebuff of some tumultuous cloud,
Instinct with fire and nitre, hurried him
As many miles aloft: that fury staid,
Quench'd in a boggy Syrtis, neither sea,
Nor good dry land: nigh founder'd on he faves,
Treading the crude consistence, half on foot,
Half flying; behoves him now both oar and sail.
As when a gryphon, through the wilderness
With winged course, o'er hill or moory dale
Pursues the Arimaspian, who by stealth
Had from his wakeful custody purloin'd.
The guarded gold: So eagerly the Fiend
O'er bog, or steep, through strait, rough, dense, or rare
With head, hands, wings, or feet, pursues his way,
And swims, or sinks, or wades, or creeps, or flies.

At length a universal hubbub wild
Of stunning sounds and voices all confused,
Borne through the hollow dark, assaults his ear
With loudest vehemence: thither he plies,
Undaunted to meet there whatever Power
Or Spirit of the nethermost abyss
 Might in that noise reside, of whom to ask
Which way the nearest coast of darkness lies
Bordering on light; when straight behold the throne
Of Chaos, and his dark pavilion spread
Wide on the wasteful deep; with him enthroned
Sat sable-vested Night; eldest of things,
The consort of his reign; and by them stood
Orcus and Hades, and the dreaded name
Of Demogorgon; Rumour next and Chance,
And Tumult and Confusion all embroil'd,
And Discord with a thousand various mouths.
To whom Satan turning boldly, thus: Ye Powers
And Spirits of this nethermost abyss,
Chaos and ancient Night! I come no way,
With purpose to explore or to disturb.
PARADISE LOST.
The secrets of your realm: but, by constraint
Wandering this darksome desert, as my way
Lies through your spacious empire up to light,
Alone, and without guide, half lost, I seek
What readiest path leads where your gloomy bounds
Confine with Heaven; or if some other place,
From your dominion won, the ethereal King
Possesses lately, thither to arrive
I travel this profound; direct my course;
Directed, no mean recompense it brings
To your behoof: if I that region lost,
All usurpation thence expell'd, reduce
To her original darkness, and your sway
(Which is my present journey,) and once more
Erect the standard there of ancient Night;
Yours be the advantage all, mine the revenge!
Thus Satan; and him thus the Anarch old,
With faltering speech and visage incomposed,
Answer'd: I know thee, stranger, who thou art,
That mighty leading Angel, who of late
Made head against Heaven's King, though overthrown
I saw and heard; for such a numerous host
Fled not in silence through the frightened deep,
With ruin upon ruin, rout on rout,
Confusion worse confounded; and Heaven gates
Pour'd out by millions her victorious bands
Pursuing. I upon my frontiers here
Keep residence; if all I can will serve
That little which is left so to defend,
Encroach'd on still through your intestine broils
Weakening the sceptre of old Night: first Hell,
Your dungeon, stretching far and wide beneath;
Now lately Heaven, and Earth, another world,
Hung o'er my realm, link'd in a golden chain
To that side Heaven from whence your legions fell:
If that way be your walk, you have not far;
So much the nearer danger; go, and speed!
Havoc, and spoil, and ruin are my gain.
PARADISE LOST.

He ceased; and Satan staid not to reply;
But, glad that now his sea should find a shore,
With fresh alacrity, and force renew’d,
Springs upward, like a pyramid of fire,
Into the wide expanse; and, through the shock
Of fighting elements, on all sides round
Environ’d, wins his way; harder beset
And more endanger’d than when Argo pass’d
Through Bosporus, betwixt the justling rocks:
Or when Ulysses on the larboard shunn’d
Charybdis, and by the other whirlpool steer’d.

So he with difficulty and labour hard
Moved on: with difficulty and labour he:
But, he once pass’d, soon over, when man fell;
Strange alteration! Sin and Death amain
Following his track, such was the will of Heaven,
Paved after him a broad and beaten way

Over the dark abyss, whose boiling gulf
Tamedly endured a bridge of wondrous length,
From Hell continued, reaching the utmost orb
Of this frail world; by which the Spirits perverse
With easy intercourse pass to and fro
To tempt or punish mortals, except whom
God and good Angels guard by special grace.
But now at last the sacred influence
Of light appears, and from the walls of Heaven
Shoots far into the bosom of dim night
A glimmering dawn; Here Nature first begins
Her furthest verge, and Chaos to retire
As from her utmost works a broken foe
With tumult less, and with less hostile din;
That Satan with less toil, and now with ease,
Wafts on the calmer wave by dubious light;
And, like a weather-beaten vessel, holds
Gladly the port, though shrouds and tackle torn;
Or in the emptier waste, resembling air,
Weighs his spread wings, at leisure to behold

Or off the empyreal Heaven, extended wide
PARADISE LOST.

In circuit, undetermined square or round,
With opal towers and battlements adorn'd
Of living sapphire, once his native seat;
And fast by, hanging in a golden chain,
This pendent world, in bigness as a star
Of smallest magnitude close by the moon.
Thither, full fraught with mischievous revenge,
Accursed, and in a cursed hour, he hies.

5 *
PARADISE LOST.

BOOK III.

God, sitting on his throne, sees Satan flying towards this world then newly created; shows him to the Son, who sat at his right hand; foretells the success of Satan in perverting mankind; declares his own justice and wisdom from all imputation, having created Man free, and able enough to have withstood his tempter yet declares his purpose of grace towards him, in regard he is not of his own malice, as did Satan, but by him seduced. The Son of God renders praise to his Father for the manifestation of his gracious purpose towards Man: But God again declares that grace cannot be extended towards Man without the satisfaction of divine justice: Man hath offended the majesty of God by aspiring to Godhead, and, therefore, with all his progeny, death to death, must die, unless some one can be found sufficient to answer for his offence, and undergo his punishment. The Son of God freely offers himself a ransom for Man: The Father accepts him, ordains his incarnation, pronounces his exaltation above all names in Heaven and Earth; commands all the Angels to adore him: They obey, and hymning to their harps in their choir, celebrate the Father and the Son. Meanwhile Satan alights upon the bare convex of this world's outermost orbit where wandering he first finds a place, since called the Limbo of Vanity: What persons and things fly up thither: Thence come to the gate of Heaven, described ascending by stairs, and the waters above the firmament that flow about it: His passage thence to the orb of the sun; he finds there Uriel, the regent of that or but first changes himself into the shape of a meaner Angel; and pretending a zealous desire to behold the new creation, and to whom God had placed here, inquires of him the place of his habitation, and is directed: Allights first on mount Niphates.

Hail, holy Light, offspring of Heaven first-born,
Or of the Eternal coeternal beam,
May I express thee unblamed? since God is light,
And never but in unapproached light
Dwell from eternity; dwell then in thee,
Bright effluence of bright essence increase!
Or hear'st thou rather, pure ethereal stream,
Whose fountain who shall tell? Before the sun,
Before the Heavens thou wert, and at the voice
Of God, as with a mantle, didst invest
The rising world of waters dark and deep
Won from the void and formless infinite.
PARADISE LOST.

Thee I revisit now with bolder wing,
Escaped the Stygian pool, though long detain'd
In that obscure sojourn, while in my flight
Through utter and through middle darkness borne,
With other notes than to the Orphic lyre,
I sung of Chaos and eternal Night;
Taught by the heavenly Muse to venture down
The dark descent, and up to reascend,
Though hard and rare: thee I revisit safe,
And feel thy sov'reign vital lamp; but thou
Revisit'st not these eyes, that roll in vain
To find thy piercing ray, and find no dawn;
So thick a drop serene hath quench'd their orbs,
Or dim suffusion veil'd. Yet not the more
Cease I to wander where the Muses haunt
Clear spring, or shady grove, or sunny hill,
Smit with the love of sacred song; but chief
Thee, Sion, and the flowery brooks beneath,
That wash'd thy hallow'd feet, and warbling flow,
Nightly I visit: nor sometimes forget
Those other two equal'd with me in fate,
So were I equal'd with them in renown!
Blind Thamyris, and blind Mæonides;
And Tiresias, and Phineus, prophets old:
Then feed on thoughts, that voluntary move
Harmonious numbers; as the wakeful bird
Sings darkling, and in shadiest covert hid
Tunes her nocturnal note. Thus with the year
Seasons return: but not to me returns
Day, or the sweet approach of even or morn,
Or sight of vernal bloom, or summer's rose,
Or flocks, or herds, or human face divine;
But cloud instead, and everdying dark
Surrounds me, from the cheerful ways of men
Cut off, and for the book of knowledge fair
Presented with a universal blank
Of natures works, to me expunged and rased;
And wisdom at one entrance quite shut out.
PARADISE LOST.

So much the rather thou, celestial Light,
Shine inward, and the mind through all her power
Irradiate; there plant eyes, all mist from thence
Purge and disperse, that I may see and tell
Of things invisible to mortal sight.

Now had the Almighty Father from above,
From the pure empyrean where he sits
High throned above all height, 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, unrival'd love,
In blissful solitude; he then survey'd
Hell and the gulf between, and Satan there
Coasting the wall of Heaven on this side Night
In the dun air sublime, and ready now
To stoop with wearied wings and willing feet,
On the bare outside of this world, that seem'd
Firm land imbosom'd, without firmament,
Uncertain which, in ocean or in air.
Him God beholding from his prospect high,
Wherein past, present, future he beholds,
Thus to his only Son foreseeing spake:

Only begotten Son, seest thou what rage
Transports our Adversary? whom no bounds
Prescribed, no bars of Hell, nor all the chains
Heap'd 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,
PARADISE LOST.

Directly towards the new created world,
And man, there placed, with purpose to essay
If him by force he can destroy, or, worse,
By some false guile pervert; and shall pervert;
For man will hearken to his glossing 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 fail'd;
Freely they stood who stood, and fell who fell.
Not free, what proof could they have given sincere
Of true allegiance, constant faith, or love,
Where only what they needs must do appear'd,
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 despoil'd,
Made passive both, had served necessity,
Not me? They therefore, as to right belong'd,
So were created, nor can justly accuse
Their Maker, or their making, or their fate,

As if predestination 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.
So without least impulse or shadow of fate,
Or aught by me immutably foreseen,
They trespass, authors to themselves in all
Both what they judge and what they choose; for so
I form'd them free; and free they must remain,
Till they enthral themselves; I else must change
Their nature, and revoke the high decree.
Unchangeable, eternal, which ordain'd
Their freedom; they themselves ordain'd their fall.
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.

Thus while God spake, ambrosial fragrance fill'd
All Heaven, and in the blessed Spirits elect
Sense of new joy ineffable diffused.
Beyond compare the Son of God was seen
Most glorious; in him all his father shone
Substantially express'd; and in his face
Divine compassion visibly appear'd,
Love without end, and without measure grace;
Which, uttering, thus he to his Father spake:

O Father, gracious was that word which closed
Thy sov'reign sentence, that man should find grace
For which both Heaven and Earth shall high extol
Thy praises, with the innumerable sound
Of hymns and sacred songs, wherewith thy throne
Encompass'd shall resound thee ever bless'd.
For should Man finally be lost? should Man,
Thy creature late so loved, thy youngest son,
Fall circumvented thus by fraud, though join'd
With his own folly? That be from thee far,
That far be from thee, Father, who art judge
Of all things made, and judgest only right.
Or shall the Adversary thus obtain
His end, and frustrate thine? shall he fulfil
His malice, and thy goodness bring to nought;
Or proud return, though to his heavier doom,
Yet with revenge accomplish'd, and to Hell
Draw after him the whole race of mankind,
By him corrupted? or wilt thou thyself
Abolish thy creation, and unmake
For him, what for thy glory thou hast made?
PARADISE LOST.

So should thy goodness and thy greatness both
Be question'd and blasphemed without defence.
To whom the great Creator thus replied:
O Son, in whom my soul hath chief delight,
Son of my bosom, Son who art alone
My word, my wisdom, and effectual might,
All hast thou spoken as my thoughts are, all
As my eternal purpose hath decreed;
Man shall not quite be lost, but saved who will;
Yet not of will in him, but grace in me
Freely vouchsafed; once more I will renew
His lapsed powers, though forfeit, and enthrall'd
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 fallen condition is, and to me owe
All his deliverance, and to none but me.
Some I have chosen of peculiar grace,
Elect above the rest; so is my will:
The rest shall hear me call, and oft be warn'd
Their sinful state, and to appease betimes
The incensed Deity, while offer'd grace
Invites; for I will clear their senses dark,
What may suffice, and soften stony hearts
To pray, repent, and bring obedience due.
To prayer, repentance, and obedience due,
Though but endeavour'd with sincere intent,
Mine ear shall not be slow, mine eye not shut.
And I will place within them as a guide,
My umpire Conscience; whom if they will hear,
Light after light, well used, they shall attain,
And to the end, persisting safe arrive.
This my long sufferance, and my day of grace,
They who neglect and scorn shall never taste;
But hard be harden'd, blind be blinded more,
That they may stumble on, and deeper fall;
And none but such from mercy I exclude.
PARADISE LOST.

But yet all is not done; Man disobeying, Disloyal, breaks his fealty, and sins Against the high supremacy of Heaven, Affecting Godhead; and, so losing all, To expiate his treason hath nought left, But to destruction sacred and devote, He with his whole posterity must die; Die he or justice must: unless for him Some other able, and as willing, pay The rigid satisfaction, death for death. Say, heavenly Powers, where shall we find such love! Which of ye will be mortal, to redeem Man's mortal crime, and just the unjust to save? Dwells in all Heaven charity so dear?

He ask'd, but all the heavenly choir stood mute, And silence was in Heaven: On Man's behalf Patron or intercessor none appear'd, Much less that durst upon his own head draw The deadly forfeiture and ransom set. And now without redemption all mankind Must have been lost, adjudged to Death and Hell By doom severe, had not the Son of God, In whom the fulness dwells of love divine, His dearest mediation thus renew'd:

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

1; on me let Death wreak all his rage;
245 doom: power I shall not long
and; thou hast given me to possess
self for ever; by thee I live,
250 to Death I yield, and am his due
yet, that debt paid,
not leave me in the loathsome grave
or suffer my unsnotted soul
with corruption there to dwell;
ise victorious, and subdue
255 er, spoil’d of his vaunted spoil;
th’ act’s wound then shall receive, and stoop
of his mortal sting disarm’d.
e ample air in triumph high
all captive, maugre Hell; and show
260 of darkness bound. Thou, at the sight
of Heaven shalt look down and smile;
see raised, I ruin all my foes,
and with his carcass glut the grave:
the multitude of my redeem’d,
265 Heaven, long absent, and return,
thy face, wherein no cloud
all remain, but peace assured
ement; wrath shall be no more
, but in thy presence joy entire.
270 here ended, but his meek aspect
ske, and breathed immortal love
en, above which only shone
ace: As a sacrifice
fer’d, he attends the will
Father. Admiration seized
what this might mean, and whither tend;
but soon the Almighty thus replied:
275 Heaven and Earth the only peace
or mankind under wrath! O thou
placence! well thou know’st how dear
my works, nor Man the least,
treated; that for him I spare
6
PARADISE LOST.

Thee from my bosom and right hand, to save,
By loosing thee a while, the whole race lost.
Thou, therefore, whom thou only canst redeem,
Their nature also to thy nature join;
And be thyself Man among men on earth,
Made flesh, when time shall be, of virgin seed,
By wondrous birth: Be thou in Adam's room
The head of all mankind, though Adam's son.
As in him perish all men, so in thee,
As from a second root, shall be restored
As many as are restored, without thee none.
His crime makes guilty all his sons; thy merit,
Imputed, shall absolve them who renounce
Their own both righteous and unrighteous deeds,
And live in thee transplanted, and from thee
Receive new life. So Man, as is most just,
Shall satisfy for Man, be judged and die,
And dying rise, and rising with him raise
His brethren, ransom'd with his own dear life.
So heavenly love shall outdo hellish hate,
Giving to death, and dying to redeem;
So dearly to redeem what hellish hate
So easily destroy'd, and still destroys
In those who, when they may, accept not grace.
Nor shalt thou, by descending to assume
Man's nature, lessen or degrade thine own.
Because thou hast, though throned in highest bliss
Equal to God, and equally enjoying
Godlike fruition, quitted all, to save
A world from utter loss, and hast been found
By merit more than birthright Son of God,
Found worthiest to be so by being good,
Far more than great or high; because in thee
Love hath abounded more than glory abounds;
Therefore thy humiliation shall exalt
With thee thy manhood also to this throne:

shall thou sit incarnate, here shall reign

God and Man, Son both of God and Man,
PARADISE LOST.

... universal king; all power
thee; reign for ever, and assume
merits; under thee, as head supreme,
see, Princedoms, Powers, Dominions I reduce:
see to thee shall bow, of them that bide
aven, or Earth, or under Earth in Hell.
thou, attended gloriously from Heaven,
in the sky appear, and from thee send
summoning Archangels to proclaim
bread tribunal; forthwith from all winds,
ving, and forthwith the cited dead
past ages, to the general doom
hasten; such a peal shall rouse their sleep.
all thy saints assembled, thou shalt judge
men and Angels; they, arraign’d, shall sink
the sky sentence; Hell, her numbers full,
certh shall be for ever shut. Meanwhile
world shall burn, and from her ashes spring
Heaven and Earth, wherein the just shall dwell,
after all their tribulations long,
olden days fruitful of golden deeds,
joy and love triumphing, and fair truth.
thy regal sceptre shalt lay by,
regal sceptre then no more shall need,
shall be all in all. But, all ye Gods,
him, who to compass all this dies;
the Son, and honour him as me.
sooner had the Almighty ceased, but all
multitude of Angels, with a shout
as from numbers without number, sweet
om bless’d voices, uttering joy, Heaven rung
jubilee, and loud Hosannas fill’d
ternal regions: Lowly reverent
ards either throne they bow, and to the ground
olmn adoration down they cast
crowns inwove with amaranth and gold;
tal amaranth, a flower which once
adise, fast by the tree of life,
PARADISE LOST.

Began to bloom; but soon for man’s offence
To Heaven removed, where first it grew, there grew
And flowers aloft shading the fount of life,
And where the river of bliss through midst of Heaven
Rolls o’er Elysian flowers her amber stream;
With these that never fade the Spirits elect
Bind their resplendent locks inwreathed with beauty;
Now in loose garlands thick thrown off, the bright
Pavement, that like a sea of jasper shone,
Impurpled with celestial roses smiled.
Then, crown’d again, their golden harps they took,
Harps ever tuned, that glittering by their side
Like quivers hung, and with preambles sweet
Of charming symphony they introduce
Their sacred song, and waken raptures high;
No voice exempt, no voice but well could join
Melodious part, such concord is in Heaven.

Thee, Father, first they sung Omnipotent,
Immutable, Immortal, Infinite,
Eternal King; the Author of all being,
Fountain of light, thyself invisible
Amidst the glorious brightness where thou sit’st
Throned inaccessible, but when thou shad’st
The full blaze of thy beams, and, through a cloud
Drawn round about thee like a radiant shrine,
Dark with excessive bright thy skirts appear;
Yet dazzle Heaven, that brightest Seraphim
Approach not, but with both wings veil their eyes.
Thee next they sang of all creation first,
Begotten Son, Divine Similitude,
In whose conspicuous countenance, without cloud
Made visible, the Almighty Father shines,
Whom else no creature can behold; on thee
Impress’d the effulgence of his glory abides,
Transfused on thee his ample Spirit rests.

Ha Heaven of Heavens and all the Powers ther
thee created; and by thee threw down
 aspiring Dominations: Thou that day
PARADISE LOST.

Thy Father's dreadful thunder didst not spare,
Nor stop thy flaming chariot wheels, that shook
Heaven's everlasting frame, while o'er the necks
Thou drovest of warring Angels disarray'd.
Back from pursuit thy Powers with loud acclaim
Thee only extoll'd, Son of thy Father's might,
To execute fierce vengeance on his foes,
Not so on Man: Him through their malice fallen,
Father of mercy and grace, thou didst not doom
So strictly, but much more to pity incline:
No sooner did thy dear and only Son
Perceive thee purposed not to doom frail Man
So strictly, but much more to pity inclined,
He to appease thy wrath, and end the strife
Of mercy and justice in thy face discern'd,
Regardless of the bliss wherein he sat
Second to thee, offer'd himself to die
For Man's offence. O unexampled love,
Love no where to be found less than Divine!
Hail, Son of God, Saviour of Men! Thy name
Shall be the copious matter of my song
Henceforth, and never shall my heart thy praise
Forget, nor from thy Father's praise disjoin.
Thus they in Heaven, above the starry sphere,
Their happy hours in joy and hymning spent.
Meanwhile upon the firm opacous globe
Or this round world, whose first convex divides
The luminous inferior orbs, enclosed
From Chaos and the inroad of Darkness old,
Satâh alighted walks: a globe far off
It seem'd, now seems a boundless continent
Dark, waste, and wild, under the brown of Night
Starless exposed, and ever threatening storms
Of Chaos blustering round, inclement sky;
[r. on that side which from the wall of Heaven,
distant far, some small reflection gains
r.ering air less vex'd with tempest loud:
'd-the-Friend at large in spacious field. 430
PARADISE LOST.

As when a vulture on Imaus bred,
Whose snowy ridge the roving Tartar bounds,
Dislodging from a region scarce of prey
To gorge the flesh of lambs or yealng kids,
On hills where flocks are fed, flies toward the spri
Of Ganges or Hydaspes, Indian streams;
But in his way lights on the barren plains
Of Sericana, where Chinesses drive
With sails and wind their cany waggons light:
So, on this windy sea of land, the Fiend
Walk'd up and down alone, bent on his prey;
Alone, for other creature in this place,
Living or lifeless, to be found was none;
None yet, but store hereafter from the earth
Up hither like aerial vapours flew
Of all things transitory and vain, when sin .
With vanity had fill'd the works of men:
Both all things vain, and all who on vain things
Built their fond hopes of glory or lasting fame,
Or happiness in this or the other life;
All who have their reward on earth, the fruits
Of painful superstition and blind zeal,
Nought seeking but the praise of men, here find
Fit retribution, empty as their deeds;
All the unaccomplish'd works of Nature's hand,
Abortive, monstrous, or unkindly mix'd,
Dissolved on earth, fleet hither, and in vain,
Till final dissolution, wander here;
Not in the neighbouring moon as some have dream
Those argent fields more likely habitants,
Translated Saints, or middle Spirts hold
Betwixt the angelical and human kind.
Hither of ill join'd sons and daughters born
First from the ancient world those giants came
With many a vain exploit, though then renown'd:
The builders next of Babel on the plain
Of Sennaar, and still with vain design,
New Babels, had they wherewithal, would build.
PARADISE LOST.

Others came single; he who, to be deem’d
A God, leap’d fondly into Ætna flames,
Empedocles; and he who, to enjoy
Plato’s Elysium, leap’d into the sea,
Cleombrotus; and many more too long,
Embryos, and idiots, eremites, and friars
White, black, and gray, with all their trumpery
Here pilgrims roam, that stray’d so far to seek
In Golgotha him dead who lives in Heaven;
And they who, to be sure of Paradise,
Dying, put on the weeds of Dominic,
Or in Franciscan think to pass disguised;
They pass the planets seven, and pass the fix’d,
And that crystalline sphere whose balance weighs
The trepidation talk’d, and that first moved;
And now Saint Peter at Heaven’s wicket seems
To wait them with his keys, and now at foot
Of Heaven’s ascent they lift their feet, when lo
A violent cross-wind from either coast
Blows them transverse, ten thousand leagues awry
Into the devious air: Then might ye see
Cowls, hoods, and habits, with their wearers, toss’d
And flutter’d into rags; then reliques, beads,
Indulgences, dispenses, pardons, bulls,
The sport of winds: All these, up-whirl’d aloft,
Fly o’er the backside of the world far off
Into a Limbo large and broad, since call’d
The Paradise of Fools, to few unknown
Long after, now unpeopled and untrod.
All this dark globe the Fiend found as he pass’d,
And long he wander’d, till at last a gleam
Of dawning light turn’d thitherward in haste
His travel’d steps: far distant he descries
Ascending by degrees magnificent
Up to the wall of Heaven a structure high;
whereof, but far more rich, appear’d
as of a kingly palace-gate,
.piece of diamond and gold
Embellish’d; thick with sparkling orient gems
The portal shone, inimitable on earth
By model, or by shading pencil drawn.
The stairs were such as whereon Jacob saw
Angels ascending and descending, bands
Of guardians bright, when he from Esau fled
To Padan-Aram, in the field of Luz
Dreaming by night under the open sky,
And waking cried, *This is the gate of Heaven.*
Each stair mysteriously was meant, nor stood
There always, but drawn up to Heaven sometimes
Viewless; and underneath a bright sea flow’d
Of jasper, or of liquid pearl, whereon
Who after came from earth, sailing arrived
Wafted by Angels, or flew o’er the lake
Wrapp’d in a chariot drawn by fiery steeds.
The stairs were then let down, whether to dare
The Fiend by easy ascent, or aggravate
His sad exclusion from the doors of bliss:
Direct against which open’d from beneath,
Just o’er the blissful seat of Paradise,
A passage down to the Earth, a passage wide,
Wider by far than that of aftertimes
Over mount Sion, and, though that were large,
Over the Promised Land to God so dear;
By which to visit oft those happy tribes,
On high behests his Angels to and fro
Pass’d frequent, and his eye with choice regard
From Panaes, the fount of Jordan’s flood,
To Beersaba where the Holy Land
Borders on Egypt and the Arabian shore;
So wide the opening seem’d, where bounds were
To darkness, such as bound the ocean wave
Satan from hence, now on the lower stair,
That scaled by steps of gold to Heaven-gate,
Looks down with wonder at the sudden view
*Of all this* world at once. *As when a scout,
Through dark and desert ways with peril gone*
PARADISE LOST.

at last by break of cheerful dawn

the brow of some high-climbing hill,
to his eye discovers unaware

duly prospect of some foreign land

en, or some renown'd metropolis

fostering spires and pinnacles adorn'd,

now the rising sun gilds with his beams:

under seized, though after Heaven seen,

drit malign, but much more envy seized,

of all this world beheld so fair.

he surveys (and well might, where he stood

above the circling canopy

it's extended shade,) from eastern point

to the fleecy star that bears

veda far off Atlantic seas

the horizon; then from pole to pole

we in breadth, and without longer pause

right into the world's first region throws

ht precipitant, and winds with ease

h the pure marble air his oblique way

h innumerable stars, that shone

istant, but nigh hand seem'd other worlds;

or worlds they seem'd, or happy isles,

see Hesperian gardens famed of old,

ate fields, and groves, and flowery vales,

happy isles; but who dwelt happy there

id not to inquire: Above them all

lden sun, in splendour likest Heaven,

his eye; thither his course he bends

the calm firmament (but up or down,

tre, or eccentric, hard to tell,

itude,) where the great luminary

he vulgar constellations thick,

rom his lordly eye keep distance due,

es light from far; they, as they move

starry dance in numbers that compute

months, and years, towards his all cheering lamp

ith their various motions, or are turn'd.
By his magnetic beam, that gently warms
The universe, and to each inward part.
With gentle penetration, though unseen,
Shoots invisible virtue even to the deep;
So wondrously was set his station bright.
Their lands the Fiend, a spot like which perhaps
Astronomer in the sun's lucent orb
Through his glazed optic tube yet never saw.
The place he found beyond expression bright,
Compared with aught on earth, metal or stone;
Not all parts like, but all alike inform'd
With radiant light, as glowing iron with fire;
If metal, part seem'd gold, part silver clear;
If stone, carbuncle most or crysolite,
Ruby or topaz, to the twelve that shone.

In Aaron's breastplate, and a stone besides
Imagined rather oft, than elsewhere seen,
That stone, or like to that which here below.
Philosophers in vain so long have sought,
In vain, though by their powerful art they bind.
Volatilo Hermes, and call up unbound
In various shapes old Proteus from the sea,
Drain'd through a limbeck to his native form.
What wonder then if fields and regions here
Breathe forth e.xir pure, and rivers run
Portable gold, when with one virtuous touch
The archehemic sun, so far from us remote,
Produces, with terrestrial humour mix'd,
Here in the dark so many precious things
Of colour glorious and effect so rare?
Here matter new to gaze the Devil met
Undazzled; far and wide his eye commands,
For sight no obstacle found here, nor shade,
But all sunshine, as when his beams at noon
Culminate from the equator, as they now
Shot upward still direct, whence no way round
Row from body opaque can fall; and the air,
Are so clear, sharpen'd his visual ray.
PARADISE LOST.

To objects distant far, whereby he soon
Saw within ken a glorious Angel stand,
The same whom John saw also in the sun:
His back was turn'd, but not his brightness hid;
O beaming sunny rays a golden tiar
Cased his head, nor less his locks behind
Illustrious on his shoulders fledge with wings
Lay waving round; on some great charge employ
He seem'd, or fix'd in cogitation deep.
Glad was the Spirit impure, as now in hope
To find who might direct his wandering flight
To Paradise, the happy seat of Man,
His journey's end and our beginning woe.
But first he casts to change his proper shape,
Which else might work him danger or delay:
And now a stripling Cherub he appears,
Not of the prime, yet such as in his face
Youth smiled celestial, and to every limb
Suitable grace diffused, so well he feign'd:
Under a coronet his flowing hair
In curls on either cheek play'd; wings he wore
Of many a colour'd plume, sprinkled with gold;
His habit fit for speed succinct, and held
Before his decent steps a silver wand.
He drew not nigh unheard; the Angel bright,
Ere he drew nigh, his radiant visage turn'd,
Admonish'd by his ear, and straight was known
The Archangel Uriel, one of the seven
Who in God's presence, nearest to his throne,
Stand ready at command, and are his eyes
That run through all the Heavens, or down to the Earth
Bear his swift errands over moist and dry,
O'er sea and land: him Satan thus accosts:
Uriel, for thou of those seven Spirits that stand
In sight of God's high throne, gloriously bright,
Heart wont his great authentic will,
Through highest Heaven to bring,
His sons thy embassy attend;
And here art likeliest by supreme decree
Like honour to obtain, and as his eye
To visit oft this new creation round;
Unspeakable desire to see and know
All these his wondrous works, but chiefly Man,
His chief delight and favour, him for whom
All these his works so wondrous he ordain'd,
Hath brought me from the choirs of Cherubim
Alone thus wandering. Brightest Seraph, tell
In which of all these shining orbs hath Man
His fixed seat, or fixed seat hath none,
But all these shining orbs his choice to dwell;
That I may find him, and with secret gaze
Or open admiration him behold,
On whom the great Creator hath bestowed
Worlds, and on whom hath all these graces pour'd;
That both in him and all things, as is meet,
The universal Maker we may praise;
Who justly hath driven out his rebel foes
To deepest Hell, and, to repair that loss,
Created this new happy race of Men
To serve him better: Wise are all his ways.
So spake the false dissembler unperceived;
For neither Man nor Angels can discern
Hypocrisy, the only evil that walks
Invisible, except to God alone,
By his permissive will, through Heaven and Earth
And oft, though Wisdom wake, Suspicion sleeps
At Wisdom's gate, and to Simplicity
Resigns her charge, while Goodness thinks no ill
Where no ill seems; which now for once beguiled
Uriel, though regent of the sun, and held
The sharpest sighted Spirit of all in Heaven;
Who to the fraudulent impostor foul,
In his uprightness, answer thus return'd:
Fair Angel, thy desire, which tends to know
Of God, thereby to glorify
Aster, leads to no excess.
PARADISE LOST.

That reaches blame, but rather merits praise
The more it seems excess, that led thee hither
From thy empyreal mansion thus alone,
To witness with thine eyes what some perhaps,
Contented with report, hear only in Heaven:
For wonderful indeed are all his works,
Pleasant to know, and worthiest to be all
Had in remembrance always with delight;
But what creative mind can comprehend
Their number, or the wisdom infinite
That brought them forth, but hid their causes deep
I saw when at his word the formless mass,
This world's material mould, came to a heap:
Confusion heard his voice, and wild uproar
Stood ruled, stood vast infinitude confined;
Till at his second bidding darkness fled,
Light shone, and order from disorder sprung:
Swift to their several quarters hasted then
The cumbrous elements, earth, flood, air, fire;
And this ethereal quintessence of Heaven
Flew upward, spirited with various forms,
That roll'd orbicular, and turn'd to stars
Numberless, as thou seest, and how they move.
Each had his place appointed, each his course;
The rest in circuit walls this universe.
Look downward on that globe, whose hither side
With light from hence, though but reflected, shines;
That place is Earth, the seat of Man; that light
His day, which else, as the other hemisphere,
Night would invade; but there the neighbouring moon
(So call that opposite fair star) her aid
Timely interposes, and her monthly round
Still ending, still renewing, through mid Heaven,
With borrow'd light her countenance triform
Hence fills and empties to enlighten the Earth,
And in her pale dominion checks the night.
That spot, to which I point, is Paradise,
Adam's abode; those lofty shades, his bower.
Thy way thou canst not miss, me mine requires. 735
Thus said, he turn'd; and Satan, bowing low,
As to Superior Spirits is wont in Heaven,
Where honour due and reverence none neglects,
Took leave, and toward the coast of earth beneath,
Down from the ecliptic, sped with hoped success, 740
Threws his steep flight in many an aery wheel;
Nor staid, till on Niphat's top he lights.
PARADISE LOST.

BOOK IV.

Satan, now in prospect of Eden, and nigh the place where he must
now attempt the bold enterprise which he undertook alone
against God and Man, falls into many doubts with himself, and
many passions, fear, envy, and despair; but at length confirms
himself in evil; journeys on to Paradise, whose outward pro-
spect and situation are described; overleaps the bounds; sits in
the shade of a cormorant on the tree of life, as highest in the gar-
den, to look about him. The garden described; Satan's first
sight of Adam and Eve; his wonder at their excellent form and
happy state, but with resolution to work their fall; overhears their
discourse: thence gathers that the tree of knowledge was for-
bidden them to eat of, under penalty of death; and thereon in-
tends to found his temptation by seducing them to transgress:
Then leaves them awhile to know further of their state by some
other means. Meanwhile Uriel descending on a sunbeam warns
Gabriel, who had in charge the gate of Paradise, that some evil
Spirit had escaped the deep, and passed at noon by his sphere in
the shape of a good Angel down to Paradise, discovered after by
his furious gestures on the mount. Gabriel promises to find him
that morning. Night coming on, Adam and Eve discourse of
goings to their rest: Their bower described; their evening wor-
ship. Gabriel, drawing forth his bands of night-watch to walk
the round of Paradise, appoints two strong Angels to Adam's
bower, lest the evil Spirit should be there doing some harm to
Adam or Eve sleeping: there they find him at the ear of Eve,
decking her in a dream, and bring him, though unwilling, to
Gabriel: by whom questioned, he scornfully answers; prepares
resistance; but, hindered by a sign from Heaven, flies out of Pa-
radise.

O for that warning voice, which he who saw
The Apocalypse, heard cry in Heaven aloud,
Then when the Dragon, put to second rout,
Came furious down to be revenged on men,
Woe to the inhabitants on earth! that now,
While time was, our first parents had been warn'd
The coming of their secret foe, and scape-
Haply so scape his mortal snare: For now
Satan, now first inflamed with rage, came down,
The tempter ere the accuser of mankind,
To wreak on innocent frail Man his loss
Of that first battle, and his flight to Hell:
PARADISE LOST.

Yet, not rejoicing in his speed, though bold
Far off and fearless, nor with cause to boast,
Begins his dire attempt; which nigh the birth
Now rolling boils in his tumultuous breast,
And like a devilish engine back recoils
Upon himself; horror and doubt distract
His troubled thoughts, and from the bottom stir
The Hell within him; for within him Hell
He brings, and round about him, nor from Hell
One step, no more than from himself, can fly
By change of place: Now conscience wakes despair
That slumber'd; wakes the bitter memory
Of what he was, what is, and what must be
Worse; of worse deeds worse sufferings must ensue.
Sometimes towards Eden, which now in his view
Lay pleasant, his grieved look he fixed sad;
Sometimes towards Heaven, and the full-blazing sun,
Which now sat high in his meridian tower:
Then, much revolving, thus in sighs begun:

O thou, that, with surpassing glory crown'd,
Look'st from thy sole dominion like the God
Of this new world: at whose sight all the stars
Hide their diminish'd heads; to thee I call,
But with no friendly voice, and add thy name,
O Sun! to tell thee how I hate thy beams,
That bring to my remembrance from what state
I fell, how glorious once above thy sphere;
Till pride and worse ambition threw me down
Warring in Heaven against Heaven's matchless King:
Ah, wherefore! he deserved no such return
From me, whom he created what I was
In that bright eminence, and with his good
Upbraided none; nor was his service hard.
What could be less than to afford him praise,
The easiest recompense, and pay him thanks,
How due! yet all his good proved ill in me,
And wrought but malice; lifted up so high
I disdain'd subjection, and thought one step higher.
PARADISE LOST.

Would set me highest, and in a moment quit
The debt immense of endless gratitude,
So burdensome still paying, still to owe:
Forgetful what from him I still received,
And understood not that a grateful mind
By owing owes not, but still pays; at once
Debted and discharged; what burden then?
O, had his powerful destiny ordain'd
Me some inferior Angel, I had stood
Then happy; no unbounded hope had raised
Ambition! Yet why not? some other Power
As great might have aspired, and me, though mean,
Drawn to his part; but other Powers as great
Fell not, but stand unshaken, from within
Or from without, to all temptations arm'd.
Hadst thou the same free will and power to stand?
Then hadst: whom hast thou then or what to accuse,
But Heaven's free love dealt equally to all?
Be then his love accursed, since love or hate,
To me alike, it deals eternal woe.
Nay, cursed be thou; since against his thy will
Chose freely what it now so justly rues.
Me miserable! which way shall I fly
Infinite wrath and infinite despair?
Which way I fly is Hell; myself am Hell;
And, in the lowest deep, a lower deep
Still threatening to devour me opens wide,
To which the Hell I suffer seems a Heaven.
O, then, at last relent: Is there no place
Left for repentance, none for pardon left?
None left but by submission; and that word
Disdain forbids me, and my dread of shame
Among the Spirits beneath, whom I seduced
With other promises and other vaunts
Than to submit, boasting I could subdue
The Omnipotent. Ah me! they little know
How dearly I abide that boast so vain,
Under what torments inwardly I groan,
While they adore me on the throne of Hell.
With diadem and sceptre high advanced,
The lower still I fall, only supreme
In misery: Such joy ambition finds.
But say I could repent, and could obtain,
By act of grace, my former state; how soon
Would height recal high thoughts, how soon unsay
What feign’d submission swore? I’ase would recant
Vows made in pain, as violent and void.
For never can true reconciliation grow,
Where wounds of deadly hate have pierced so deep:
Which would but lead me to a worse relapse
And heavier fall; so should I purchase dear
Short intermission bought with double smart.
This knows my Punisher; therefore as far
From granting he, as I from begging, peace;
All hope excluded thus, behold, in stead
Of us outcast, exiled, 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.

Thus while he spake, each passion dimm’d his face
Thrice changed with pale, ire, envy, and despair;
Which marr’d his borrow’d visage, and betray’d
Him counterfeit, if any eye beheld.
For heavenly minds from such distempers foul
Are ever clear. Whereof he soon aware,
Each perturbation smooth’d with outward calm,
Artificer of fraud; and was the first
That practised falsehood under saintly show,
Deep malice to conceal, couch’d with revenge:
Yet not enough had practised to deceive
Uriel once warn’d; whose eye pursued him down
The way he went, and on the Assyrian mount
PARADISE LOST.

29. See him disfigured, more than could befall
Spite of happy sort: His gestures fierce
Mark'd and mad demeanour, then alone,
As supposed, all unobserved, unseen.

30. So he fares, and to the border comes
Eden, where delicious Paradise,
Now nearer, crowns with her enclosure green,
As with a rural mound, the champaign head.

31. Of a steep wilderness, whose hairy sides
With thicket overgrown, grotesque and wild,
Denied; and overhead up grew
Imperable height of loftiest shade,

32. Cedar, and pine, and fir, and branching palm,
A silvan scene; and, as the ranks ascend
Shade above shade, a woody theatre
Of stateliest view. Yet higher than their tops

33. The verduous wall of Paradise up sprung:
Which to our general sire gave prospect large
Into his nether empire neighbouring round.

34. And higher than that wall a circling row
Of goodliest trees, loaded with fairest fruit,
Blossoms and fruits at once of golden hue
Appear'd, with gay enamel'd colours mix'd;

35. On which the sun more glad impress'd his beams
Than on fair evening cloud or humid bow,
When God hath shower'd the earth; so lovely seem'd
That landscape: and of pure now purer air

36. Meets his approach, and to the heart inspires
Vernal delight and joy, able to drive
All sadness but despair: Now gentle gales,
Farming their odoriferous wings, dispense

37. Native perfumés, and whisper whence they stole
Those balmy spoils. As when to them who sail
Beyond the Cape of Hope, and now are pass'd
Mozambique, off at sea north-east winds blow,

38. Sabean odours from the spicy shore
Of Araby the bless'd; with such delay
Well pleased they slack their course, and many a league
Choir'd with the greatful smell old Ocean smiles
So entertain'd those odorous sweets the Fiend,
Who came their bane ; though with them better ple
Than Asmodeus with the fishy fume
That drove him, though enamour'd, from the spot
Of Tobit's son, and with a vengeance sent
From Media post to Egypt, there fast bound.

Now to the ascent of that steep savage hill
Satan had journey'd on, pensive and slow ;
But further way found none, so thick entwined,
As one continued brake, the undergrowth
Of shrubs and tangling bushes had perplex'd
All path of man or beast that pass'd that way.
One gate there only was, and that look'd east
On the other side : which when the arch felon saw
Due entrance he disdain'd : and, in contempt,
At one slight bound high overlook'd all bound
Of hill or highest wall, and sheer within
Lights on his feet. As when a prowling wolf,
Whom hunger drives to seek now haunt for prey,
Watching where shepherds pen their flocks at eve
In hurdled cotes amid the field secure,
Leaps o'er the fence with ease into the fold :
Or as a thief, bent to unhoard the cash
Of some rich burgheir, whose substantial doors,
Cross-barr'd and bolted fast, fear no assault,
In at the window climbs, or o'er the tiles :
So clomb this first grand thief into God's fold ;
So since into his church lewd hirelings climb.
Thence up he flew, and on the tree of life,
The middle tree and highest there that grew,
Sat like a cormorant ; yet not true life
Thereby regain'd, but sat devising death
To them who lived; nor on the virtue thought
Of that lifegiving plant, see only used
For prospect, what well used had been the pledge
Of immortality. So little knows
Any, but God alone, to value right
PARADISE LOST.

The good before him, but perverts best things
To worst abuse or to their meanest use.

Bless him with new wonder now he views,
Delight of human sense exposed,
A narrow room, Nature’s whole wealth, yes more,
A Heaven on Earth: For blissful Paradise
Of God the garden was, by him in the east
Of Eden planted; Eden stretch’d her line
From Auran eastward to the royal towers
Of great Seleucia, built by Grecian kings,
Or where the sons of Eden long before
Dwelt in Telassar: In this pleasant soil
His far more pleasant garden God ordain’d;
Out of the fertile ground he caused 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; and next to life,
Our death, the tree of knowledge, grew fast by,
Knowledge of good bought dear by knowing ill.
Southward through Eden went a river large,
Nor changed his course, but through the shaggy hill
Pass’d underneath ingulf’d; for God had thrown
That mountain as his garden mound high raised
Upon the rapid current, which, through veins
Of porous earth with kindly thirst updrawn,
Rose a fresh fountain, and with many a rill
Water’d the garden; thence united fell
Down the steep glade, and met the nether flood,
Which from his darksome passage now appears,
And now, divided into four main streams,
Runs diverse, wandering many a famous realm
And country, whereof here needs no account;
But rather to tell how, if Art could tell,
How from that sapphire fount the crisped brooks,
Rolling on orient pearl and sands of gold,
With many error under pendent shades
Ran nectar, visiting each plant, and fed
PARADISO LOST.

Flowers worthy of Paradise, which not nice Art
In beds and curious knots, but Nature boon
Pour'd forth profuse on hill, and dale, and plain,
Both where the morning sun first warmly smote
The open field, and where the unpierced shade
Imbrown'd the noontide bowers: Thus was this place
A happy rural seat of various view;
Groves whose rich trees wept odorous gums and balm;
Others whose fruit, burnish'd with golden rind,
Hung amiable, Hesperian fables true,
If true, here only, and of delicious taste:
Betwixt them lawns, or level downs, and flocks
Grazing the tender herb, were interposed,
Or palm'y hillock; or the flowery lap
Of some irriguous valley spread her store,
Flowers of all hue, and without thorn the rose:
Another side, umbrageous grots and caves
Of cool recess, o'er which the mantling vine
Lays forth her purple grape, and gently creeps
Luxuriant; meanwhile murmuring waters fall
Down the slope hills, dispersed, or in a lake,
That to the fringed bank with myrtle crown'd
Her crystal mirror holds, unites their streams.
The birds their choir apply; airs, vernal airs,
Breathing the smell of field and grove, attune
The trembling leaves, while universal Pan,
Knit with the Graces and the Hours in dance,
Led on the eternal Spring. Not that fair field
Of Enna, where Proserpine gathering flowers,
Herself a fairy flower, by gloomy Dis
Was gather'd, which cost Ceres all that pain
To seek her through the world; nor that sweet
Of Daphne by Orontes, and the inspired
Castalian spring might with this Paradise
Of Eden strive; nor that Nyseian isle
Girt with the river Triton, where old Cham,
Whom Gentiles Ammon call and Libyan Jove,
Maid Amalthea, and her florid son
PARADISE LOST.

ius, from his stepdame Rhea's eye;
bassin kings their issue guard,
a, though this by some supposed
e under the Ethiop line
id, enclosed with shining rock,
s journey high, but wide remote
syrian garden; where the Fiend
hted, all delight, all kind
atures, new to sight, and strange.
sblier shape, erect and tall,
t, with native honour clad
esty, seem'd lords of all:
seem'd; for in their looks divine
? their glorious Maker shone,
m, sanctitude severe and pure
in true filial freedom placed,)
authority in men; though both
their sex not equal seem'd;
ration he and valour form'd;
she and sweet attractive grace;
ly, she for God in him: —
front and eye sublime declared
; and hyacinthine locks
his parted forelock manly hung
but not beneath his shoulders broad:
, down to the slender waist
ed golden tresses wore
ut in wanton ringlets waved
surls her tendrils, which implied
ut required with gentle sway,
folded, by him best received;
ocy submission, modest pride,
elucent, amorous delay.
rsterious parts were then conceal'd;
t guilty shame, dishonest shame
orks, honour, dishonourable,
w have ye troubled all mankind
instead, mere shows of seeming pure,
PARADISE LOST.

And banish'd from man's life his happiest life
Simplicity and spotless innocence!
So pass'd they naked on, nor shunn'd the sig
Of God or Angel; for they thought no ill:
So hand in hand they pass'd, the loveliest pair
That ever since in love's embraces met;
Adam the goodliest man of men since born
His sons, the fairest of her daughters Eve.
Under a tuft of shade that on a green
Stood whispering soft, by a fresh fountain sit:
They sat them down; and, after no more toil
Of their sweet gardening labour than sufficient
To recommend cool Zephyr, and made ease
More easy, wholesome thirst and appetite
More grateful, to their supper fruits they fell
Nectarine fruits which the compliant boughs
Yielded them, sidelong as they sat recline
On the soft downy bank damask'd with flower
The savoury pulp they chew, and in the rind
Still as they thirsted, scoop the brimming str
Nor gentle purpose, nor endearing smiles
Wanted, nor youthful dalliance, as beseems
Fair couple, link'd in happy nuptial league,
Alone as they, about them frisking play'd
All beasts of the earth, since wild, and of all
In wood or wilderness, forest or den;
Sporting the lion ramp'd, and in his paw,
Dandled the kid; bears, tigers, ounces, pards
Gambol'd before them; the unwieldy elephant
To make them mirth, used all his might, and
His lithe proboscis; close the serpent sly,
Insinuating, wove with Gordian twine
His braided train, and of his fatal guile
Gave proof unheeded; others on the grass
Couch'd, and now fill'd with pasture gazing
Or bedward ruminating; for the sun,
Declined, was hasting now with prone career
To the ocean isles, and in the ascending scale
PARADISE LOST.

As stars that usher evening rose,
still in gaze, as first he stood,
t length fail'd speech recover'd sad;
set do mine eyes with grief behold!

of bliss thus high advanced
ther mould, earth-born perhaps,
t to heavenly Spirits bright
: whom my thoughts pursue

and could love, so lively shins
e resemblance, and such grace

form'd them on their shape hath pour'd.
air, ye little think how nigh

approaches, when all these delights
und deliver ye to woe;

more you taste is now of joy;
so happy ill secured

nue, and this high seat your Heaven
Heaven to keep out such a foe
ner'd; yet no purposed foe
n I could pity thus forlorn,

stied: League with you I seek,
unity, so straight, so close,
you must dwell, or you with me

my dwelling haply may not please;
Paradise, your sense; yet such
Maker's work; he gave it me,

reely give: Hell shall unfold,
you two, her widest gates,
th all her kings; there will be room,

a narrow limits, to conceive
us offspring; if no better place,
who puts me loath to this revenge
wrong me not for him who wrong'd.
at your harmless innocence

, yet public reason just,

empire with revenge enlarged,

of this new world, compel me now
else, though damn'd, I should abhor.
PARADISE LOST.

So spake the Fiend, and with necessity,
The tyrant's plea; excused his devilish deeds.
Then from his lofty stand on that high tree
Down he alights among the sportful herd
Of those four-footed kinds, himself now one,
Now other, as their shape served best his end
Nearer to view his prey, and, unespied,
To mark what of their state he more might learn,
By word or action mark'd: About them round
A lion now he stalks with fiery glare;
Then as a tiger, who by chance hath spied
In some purlieus two gentle fawns at play,
Straight couches close, then, rising, changes oft
His couchant watch, as one chose his ground,
Whence rushing, he might surest seize them both,
Griped in each paw: when Adam, first of men,
To first of women, Eve, thus moving speech,
Turn'd him, all ear to hear new utterance flow:

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

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
His bounty, following our delightful task,
To prune these growing plants and tend these flowers,
Which were it toilsome, yet with thee were sweet.

To whom thus Eve replied: O thou for whom
And from whom I was form'd, flesh of thy flesh,
And without whom am to no end, my guide
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 for the happier lot, enjoying thee
Pre-eminent by so much odds, while thou
Like consort to thyself canst no where find.
That day I oft remember, when from sleep
I first awaked, and found myself reposed
Under a shade on flowers, much wondering where
And what I was, since thither brought and how.
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 seem'd another sky.
As I bent down to look, just opposite
A shape within the watery gleam appear'd,
Bending to look on me: I started back;
It started back: but pleased I soon return'd;
Pleased it return'd as soon with answering looks
Of sympathy and love: There I had fix'd
Mine eyes till now, and pined with vain desire,
Had not a voice thus warn'd me; "What thou seest,
What there thou seest, fair Creature, is thyself;
PARADISE LOST.

With thee it came and goes: but follow me,
And I will bring thee where no shadow stays
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 call’d
Mother of human race.” What could I do,
But follow straight, invisibly thus led?
Till I espied thee, fair indeed and tall,
Under a platane; yet methought less fair
Less winning soft, less amiably mild,
Than that smooth watery image: back I turn’d;
Thou following criedst aloud, “Return, fair Eve;
Whom fliest thou? whom thou fliest, of him thou
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
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 excell’d by man: grace,
And wisdom, which alone is truly fair.

So spake our general mother, and with eyes
Of conjugal attraction unproved,
And meek surrender, half embracing lean’d
On our first father; half her swelling breast
Naked met his, under the flowing gold
Of her loose tresses hid: he in delight,
Both of her beauty and submissive charms,
Smiled with superior love, as Jupiter
On Juno smiles, when he impregnates the clouds
That shed May flowers; and press’d her matron
With kisses pure: Aside the Devil turn’d
For envy; yet with jealous leer malign
Eyed them askance, and to himself thus plain’d:

Sight hateful, sight tormenting! thus these two
Imparadised in one another’s arms,
PARADISE LOST.

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 unfulfill'd with pain of longing pines.
Yet let me not forget what I have gain'd
From their own mouths: All is not theirs, it seems;
One fatal tree there stands, of knowledge call'd,
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 unsniped;
A chance but chance may lead where I may meet
Some wandering Spirit of Heaven by fountain side,
Or in thick shade retired, from him to draw
What further would be learn'd. Live while ye may,
Yet happy pair; enjoy, till I return,
Short pleasures, for long woes are to succeed!

So saying, his proud step he scornful turn'd,
But with sly circumspection, and began
Through wood, through waste, o'er hill, o'er dale, his
Meanwhile in utmost longitude, where Heaven
With earth and ocean meets, the setting sun
Slowly descended, and with right aspect
Against the eastern gate of Paradise
Levelled his evening rays: It was a rock
Of alabaster, piled up the clouds,
PARADISE LOST.

Conspicuous far, winding with one ascent
Accessible from earth, one entrance high;
The rest was craggy cliff, that overhung
Still as it rose, impossible to climb.
Betzvit these rocky pillars Gabriel sat,
Chief of the angelic guards, awaiting night;
About him exercised heroic games.
The unarmed youth of Heaven, but nigh at hand:
Celestial armory, shields, helms, and spears,
Hung high with diamond flaming and with gold.
Thither came Uriel, gliding through the even
On a sunbeam, swift as a shooting star
In autumn thwarts the night, when vapours fired
Impress the air, and shows the mariner
From what point of his compass to beware
Impetuous winds: He thus began in haste:
Gabriel, to thee thy course by lot hath given
Charge and strict watch, that to this happy place
No evil thing approach or enter in.
This day at height of noon came to my sphere
A Spirit, zealous, as he seem'd, to know
More of the Almighty's works, and chiefly Man,
God's latest image: I described his way
Bent all on speed, and mark'd his aery gait;
But on the mount that lies from Eden north,
Where he first lighted soon discern'd his looks
Alien from Heaven, with passions foul obscured:
Mine eye pursued him still, but under shade
Lost sight of him: One of the banish'd crew,
I fear, hath ventured from the deep, to raise
New troubles; him thy care must be to find.
To whom the winged warrior thus return'd:
Uriel, no wonder if thy perfect sight,
Amid the sun's bright circle where thou sitt'st
See far and wide: In at this gate none pass
The vigilance here placed, but such as come
Well known from Heaven; and since meridian hour
No creature thence: If Spirit of other sort,
PARADISE LOST.

So minded, have o'erleap'd these earthly bounds
On purpose, hard thou know'st it to exclude
Spiritual substance with corporeal bar.
But if within the circuit of these walks,
In whatsoever shape he lurk, of whom
Thou tell'st; by morrow dawning I shall know.

So promised he: and Uriel to his charge
Return'd, on that bright beam, whose point now raised
Bore him slope downward to the sun now fallen
Beneath the Azores; whether the prime orb,
Incredible how swift, had thither roll'd
Diurnal; or this less voluble earth,
By shorter flight to the east, had left him there,
Arraying with reflected purple and gold
The clouds that on his western throne attend.
Now came still Evening on, and Twilight gray
Had in her sober livery all things clad;
Silence accompanied; for beast and bird,
They to their grassy couch, these to their nests,
Were slunk, all but the wakeful nightingale;
She all night long her amorous descant sung;
Silence was pleased: Now glow'd the firmament
With living sapphires: Hesperus, that led
The starry host, rode brightest, till the moon,
Rising in clouded majesty, at length
Apparent queen unveil'd her peerless light,
And o'er the dark her silver mantle threw.

When Adam thus to Eve: Fair Consort, the hour
Of night, and all things now retired to rest,
Mind us of like repose; since God hath set
Labour and rest, as day and night to men
Successive; and the timely dew of sleep,
Now falling with soft slumberous weight, inclines
Our eyelids: Other creatures all day long
Rove idle, unemployed, and less need rest;
Man hath his daily work of body or mind
Appointed, which declares his dignity,
And the regard of Heaven on all his ways;
While other animals inactive range,
And of their doings God takes no account.
To-morrow, ere fresh morning streak the east
With first approach of light, we must be risen,
And at our pleasant labour, to reform
Yon flowery arbours, yonder alleys green,
Our walk at noon with branches overgrown,
That mock our scant manuring, and require
More hands than ours to lop their wanton growth
Those blossoms also, and those dropping gums,
That lie bestrown, unsightly and unsniff,
Ask riddance, if we mean to tread with ease;
Meanwhile, as Nature wills, night bids us rest.
To whom thus Eve, with perfect beauty adorn'd,
My Author and Disposer what thou bidd'st
Unargued I obey: so God ordains:
God is thy law, thou mine: To know no more
Is woman's happiest knowledge, and her praise.
With thee conversing, I forget all time;
All seasons, and their change, all please alike.
Sweet is the breath of Morn, her rising sweet,
With charm of earliest birds: pleasant the sun,
When first on this delightful land he spreads
His orient beams, on herb, tree, fruit, and flower,
Glistening with dew; fragrant the fertile earth
After soft showers; and sweet the coming on
Of grateful Evening mild; then silent Night,
With this her solemn bird, and this fair moon,
And these the gems of Heaven, her starry train:
But neither breath of Morn, when she ascends
With charm of earliest birds: nor rising sun
On this delightful land; nor herb, fruit, flower,
Glistening with dew; nor fragrance after showers
Nor grateful evening mild; nor silent Night,
With this her solemn bird, nor walk by moon,
Or glittering starlight, without thee, is sweet.
But wherefore all night long shine these? for what
This glorious sight, when sleep hath shut all eyes
PARADISE LOST.

To whom our general ancestor replied:

Daughter of God and Man, accomplish'd Eve,
These have their course to finish round the earth,
By morrow evening, and from land to land
In order, though to nations yet unborn,
Ministering light prepared, they set and rise;
Lost total Darkness should by night regain
Her old possession, and extinguish life
In Nature and all things; which these soft fires
Not only enlighten, but with kindly heat
Of various influence foment and warm,
Temper or nourish, or in part shed down
Their stellar virtue on all kinds that grow
On earth, made hereby apter to receive
Perfection from the sun's more potent ray.
These then, though unbeheld in deep of night,
Shine not in vain; nor think, though men were none,
That Heaven would want spectators, God want praise
Millions of spiritual creatures walk the earth
Unseen, both when we wake and when we sleep;
All these with ceaseless praise his works behold
Both day and night: How often from sleep
Of echoing hill or thicket have we heard
Celestial voices to the midnight air,
Sole, or responsive each to other's note,
Singing their great Creator? oft in bands
While they keep watch, or nightly rounding walk,
With heavenly touch of instrumental sounds
In full harmonic number join'd, their songs
Divide the night, and lift our thoughts to Heaven.

Thus talking, hand in hand alone they pass'd
On to their blissful bower: it was a place
Chosen by the sov'reign Planter, when he framed
All things to Man's delightful use: the roof
Of thickest covert was inwoven shade
Laurel and myrtle, and what higher grow
Of firm and fragrant leaf; on either side
PARADISE LOST.

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Acanthus, and each odorous bushy shrub,
Fenced up the verdant wall; each beauteous flower,
Iris all hues, roses, and jessamine,
Rear'd high their flourish'd heads between, and wrought.
Mosaic; underfoot the violet,
Crocus, and hyacinth, with rich inlay
Broder'd the ground, more colour'd than with stone
Of costliest emblem: Other creature here,
Bird, beast, insect, or worm, durst enter none.
Such was their awe of Man. In shadier bower
More sacred and sequester'd, though but feign'd,
Pan or Sylvanus never slept, nor Nymph
Nor Faunus haunted. Herè, in close recess,
With flowers, garlands, and sweet-smelling herbs,
Espoused Eve deck'd first her nuptial bed:
And heavenly choirs the hymenæan sung,
What day the genial Angel to our sire
Brought her in naked beauty more adorn'd,
More lovely, than Pandora, whom the Gods
Endow'd with all their gifts, and O! too like
In sad event, when to the unwiser son
Of Japhet brought by Hermes, she ensnared
Mankind with her fair looks, to be avenged
On him who had stolen Jove's authentic fire.

Thus, at their shady lodge arrived, both stood,
Both turn'd, and under open sky adored
'The God that made both sky, air, earth, and heaven,
Which they beheld, the moon's resplendent globe,
And starry pole: Thou also madest the night,
Maker Omnipotent, and thou the day
Which we, in our appointed work employ'd,
Have finish'd, happy in our mutual help
And mutual love, the crown of all our bliss
Ordain'd by thee; and this delicious place
For us too large, where thy abundance wants
Partakers, and uncropp'd falls to the ground.
But thou hast promised from us two a race
PARADISE LOST.

To fill the earth, who shall with us extol
Thy goodness infinite, both when we wake
And when we seek, as now, thy gift of sleep.

This said unanimous, and other rites
Observing none, but adoration pure
Which God likes best, into their inmost bower
Handed they went; and, eased the putting off
These troublesome disguises which we wear,

Straight side by side were laid; nor turn’d, I ween,
Adam from his fair spouse, nor Eve the rites
Mysterious of connubial love refused:
Whatever hypocrites austerely talk
Of purity, and place, and innocence,
Defaming as impure what God declares
Pure, and commands to some, leaves free to all.
Our Maker bids increase; who bids abstain
But our Destroyer, foe to God and Man?

Hail, wedded Love! mysterious law, true source

Of human offspring, sole propriety
In Paradise of all things common else.

By thee adulterous Lust was driven from men
Among the bestial herds to range; by thee,
Founded in reason, loyal, just, and pure,
Relations dear, and all the charities
Of father, son, and brother, first were known.

Far be it, that I should write thee sin or blame,
Or think thee unbefitting holiest place,
Perpetual fountain of domestic sweets,
Whose bed is undefiled and chaste pronounced,
Present or past, as saints and patriarchs used.

Here Love his golden shafts employs, here lights
His constant lamp, and waves his purple wings,
Reigns here and revels; not in the bought smile

Of harlots, loveless, joyless, unendear’d,
Casual fruition; nor in court amours,
Mix’d dance, or wanton mask, or midnight ball,
Or serenate, which the starved lover sings
To his proud fair, best quitted with disdain.
These, lull'd by nightingales, embracing slept.
And on their naked limbs the flowery roof
Shower'd roses, which the morn repair'd. Sleep on,
Bless'd pair! and O! yet happiest, if ye seek
No happier state, and know to know no more.

Now had night measured with her shadowy come
Half way up hill this vast sublunar vault,
And from their ivory port the Cherubim,
Forth issuing at the accustom'd hour, stood arm'd
To their night watches in warlike parade;
When Gabriel to his next in power thus spake:

Usziel, half these draw off, and coast the south
With strictest watch; these other wheel the north;
Our circuit meets full west. As flame they part,
Half wheeling to the shield, half to the spear.
From these two strong and subtle Spirits he call'd
That near him stood, and gave them thus in charge:
Ithuriel and Zephon, with wing'd speed
Search through this garden, leave unsearch'd no spot.
But chiefly where those two fair creatures lodge,
Now laid perhaps asleep, secure of harm.
This evening from the sun's decline arrived,
Who tells of some infernal Spirit seen
Hitherward bent (who could have thought?)
The bars of Hell, on errand bad no doubt;
Such, where ye find, seize fast, and hither bring.

So saying, on he led his radiant files,
Dazzling the moon; these to the bower direct
In search of whom they sought: Him there they saw
Squat like a toad, close at the ear of Eve,
Assaying by his devilish art to reach
The organs of her fancy, and with them forge Illusions, as he list, phantasm and dreams;
Or if, inspiring venom, he might taint
The animal spirits that from pure blood arise
Like gentle breaths, from rivers pure, thence raise
At least distemper'd, discontented thoughts,
Vain hopes, vain aims, inordinate desires,
PARADISE LOST.

with high conceits ingendering pride.
intent Ithuriel with his spear
ightly; for no falsehood can endure
celestial temper, but returns
its own likeness: Up he starts
and surprised. As when a spark
a heap of nitrous powder, laid
tun some magazine to store
rumour'd war, the smutty grain,
en blaze diffused, inflames the air;
up in his own shape the Fiend.
'd those two fair Angels, half amazed
to behold the grisly king;
immov'd with fear, accost him soon:
of those rebel Spirits adjudged to Helt
ou, escaped thy prison? and, transform'd,
thou like an enemy in wait,
ling at the head of these that sleep?
not then, said Satan, fill'd with scorn,
not me? ye knew me once no mate
ere sitting where ye durst not soar:
w me argues yourselves unknown,
t of your throng; or, if ye know,
re, and superfluous begin
age, like to end as much in vain?
thus Zephon, answering scorn with scorn:
 revolted Spirit, thy shape the same,
nish'd brightness to be known,
hou stood'st in Heaven upright and pure;
then, when thou no more wast good,
from thee; and thou resembllest now
place of doom, obscure and foul.
for thou, be sure, shalt give account
sent us, whose charge is to keep
inviolable, and these from harm.
e the Cherub: and his grave rebuke,
youthful beauty, added grace
: Abash'd the Devil stood,
And felt how awful goodness is, and saw
Virtue in her shape how lovely; saw, and pined
His loss; but chiefly to find here observed
His lustre visibly impair'd; yet seem'd
Undaunted. If I must contend, said he,
Best with the best, the sounder, not the sent,
Or all at once; more glory will be won,
Or less be lost. Thy fear, said Zephon bold,
Will save us trial what the least can do
Single against thee wicked, and thence weak.

The Fiend replied not, overcome with rage;
But, like a proud steed rein'd, went haughty on,
Champing his iron curb: To strive or fly
He held it vain; awe from above had quell'd
His heart, not else dismay'd. Now drew they nigh
The western point, where those half-rounding guards
Just met, and closing stood in squadron join'd,
Awaiting next command. To whom their Chief,
Gabriel, from the front thus call'd aloud:

O friends! I hear the tread of nimble feet
Hasting this way, and now by glimpse discern
Ithuriel and Zephon through the shade;
And with them comes a third of regal port,
But faded splendour wan; who by his gait
And fierce demeanour seems the Prince of Hell,
Not likely to part hence without contest;
Stand firm, for in his look defianceours.

He scarce had ended, when those two approach'd,
And brief related whom they brought, where found,
How busied, in what form and posture couch'd.

To whom with stern regard thus Gabriel spake
Why hast thou, Satan, broke the bounds prescribe
To thy transgressions, and disturb'd the charge
Of others, who approve not to transgress
By thy example, but have power and right
To question thy bold entrance on this place;
Employ'd, it seems, to violate sleep, and those
Whose dwelling God hath planted here in bliss.
PARADISE LOST.

To whom thus Satan with contemptuous brow: 883
Gabriel! thou hadst in Heaven the esteem of wise,
And such I held thee; but this question ask'd
Puts me in doubt. Lives there who loves his pain?
Who would not, finding way, break loose from Hell,
Though thither doom'd? Thou wouldst thyself, no doubt,
And boldly venture to what ever place
Furthest from pain, where thou mightst hope to change
Torment with ease, and soonest recompense
Dole with delight, which in this place I sought;
To thee no reason, who know'st only good,
But evil hast not tried: and wilt object
His will who bounds us? Let him surer bar
His iron gates, if he intends our stay
In that dark durance: thus much what was ask'd.
The best is true, they found me where they say; 900
But that implies not violence or harm.

Thus he in scorn. The warlike Angel moved,
Disdainfully half smiling, thus replied:
O loss of one in Heaven to judge of wise
Since Satan fell, whom fully overthrew,
And now returns him from his prison scaped,
Gravely in doubt whether to hold them wise
Or not, who ask what boldness brought him lither
Unlicensed from his bounds in Hell prescribed;
So wise he judges it to fly from pain
However, and to escape his punishment!
So judge thou still presumptuous! till the wrath,
Which thou incurr'st by flying, meet thy flight
Sevenfold, and scourge that wisdom back to Hell,
Which taught thee yet no better, that no pain
Can equal anger infinite provoked.
But wherefore thou alone? wherefore with thee
Came not all hell broke loose? is pain to them
Less pain, less to be fled; or thou than they
Less hardy to endure? Courageous Chief!
The first in flight from pain! hadst thou alleged
To thy deserted host this cause of flight,  
Thou surely hadst not come sole fugitive.  
To which the Fiend thus answer'd, frowning  
Not that I less endure, or shrink from pain,  
Insulting Angel! well thou know'st I stood  
Thy fiercest, when in battle to thy aid  
The blasting fullied thunder made all speed,  
And seconded thy else not dreaded spear.  
But still thy words at random, as before,  
Argue thy inexperience what behoves  
From hard essays and ill successess pass'd  
A faithful leader, not to hazard all  
Through ways of danger by himself untried:  
I, therefore, I alone first undertook  
To wing the desolate abyss, and spy  
This new created world, whereof in Hell  
Fame is not silent, here in hope to find  
Better abode, and my afflicted Powers  
To settle here on earth, or in mid air;  
Though for possession put to try once more  
What thou and thy gay legions dare against;  
Whose easier business were to serve their Lord  
High up in Heaven, with songs to hymn his th  
And practised distances to cringe, not fight.  
To whom the warrior Angel soon replied:  
To say and straight unsay, pretending first  
Wise to fly pain, professing next the spy,  
Argues no leader but a liar traced,  
Satan, and couldst thou 'faithful' add? O nan  
O sacred name of faithfulness profaned!  
Faithful to whom? to thy rebellious crow?  
Army of Fiends, fit body to fit head.  
Was this your discipline and faith engaged,  
Your military obedience, to dissolve  
Allegiance to the acknowledged Power supreme  
And thou, sly hypocrite, who now wouldst seen  
Patron of liberty, who more than thou
PARADISE LOST.

Once fawn'd, and cringed, and servilely adored
Heaven's awful Monarch? wherefore, but in hope 960
To dispossess him, and thyself to reign?
But mark what I aread thee now, Avaunt!
Fly thither whence thou fledst! If from this hour
Within these hallow'd limits thou appear,
Back to the' infernal pit I drag thee chain'd,
And seal thee so as henceforth not to scorn
The facile gates of Hell too slightly barr'd.
So threatened he; but Satan to no threats
Gave heed, but waxing more in rage replied:
Then when I am thy captive talk of chains,
Proud liminary Cherub! but ere then
Far heavier load thyself expect to feel
From my prevailing arm, though Heaven's King
Ride on thy wings, and thou with thy censure,
Used to the yoke, draw'st his triumphant wheels
In progress through the road of Heaven star-paved.
While thus he spake, the angelic squadron bright
Turn'd fiery red, sharpening in mooned horns.
Their phalanx, and began to hem him round
With ported spears, as thick as when a field
Of Ceres ripe for harvest waving bends
Her bearded grove of ears, which way the wind
Sways them; the careful ploughman doubting stands,
Lest on the threshing-floor his hopeless sheaves
Prove chaff. On the other side, Satan, alarm'd,
Collecting all his might, dilated stood,
Like Teneriff or Atlas, unremoved:
His stature reach'd the sky, and on his crest
Sat Horror plumèd; nor wanted in his grasp
What seem'd both spear and shield: now dreadful deeds
Might have ensued, nor only Paradise
In this commotion, but the starry cope
Of Heaven perhaps, or all the elements
At least had gone to wreck, disturb'd and torn
With violence in this conflict, had not soon
The Eternal, to prevent such horrid fray:
Hung forth in Heaven his golden scales, yet seen
Betwixt Astrea and the Scorpion sign,
Wherein all things created first he weigh'd,
The pendulous round earth with balanced air
In counterpoise, now ponders all events,
Battles and realms: in these he put two weights,
The sequel each of parting and of fight:
The latter quick up flew and kick'd the beam;
Which Gabriel spying, thus bespake the Fiend:

Satan, I know thy strength, and thou know'st mine;
Neither our own, but given: what folly then
To boast what arms can do? since thine no more
Than Heaven permits, nor mine, though doubled now
To trample thee as mire: for proof look up,
And read thy lot in yon celestial sign;
Where thou art weigh'd, and shown how light, how
If thou resist. The Fiend look'd up, and knew
His mounted scale aloft: no more; but fled
Murmuring, and with him fled the shades of night.
PARADISE LOST.

BOOK V.

Morning approached, Eve relates to Adam her troublesome dream; he likes it not, yet comforts her: They come forth to their drear labours; Their morning hymn at the door of their bower. God to render man inexcusable, sends Raphael to admonish him of his obedience, of his free estate, of his enemy near at hand, who he is, and why his enemy, and whatever else may avail Adam to know. Raphael comes down to Paradise; his appearance described; his coming discerned by Adam afar off sitting at the door of his bower; he goes out to meet him, brings him to his lodge, entertains him with the choicest fruits of Paradise got together by Eve; their discourse at table: Raphael performs his message, minds Adam of his state and of his enemy; relates, at Adam's request, who that enemy is, and how he came to be so, beginning from his first revolt in Heaven, and the occasion thereof; how he drew his legions after him to the parts of the north, and there incited them to rebel with him, persuading all but only Abdiel, a Seraph, who in argument dissuades and opposes him, then forsakes him.

Now Morn, her rosy steps in the' eastern clime
Advaning, sow'd the earth with orient pearl,
When Adam waked, so custom'd; for his sleep
Was aery light, from pure digestion bred,
And temperate vapours bland, which the' only sound
Of leaves and fuming rills, Aurora's fan,
Lightly dispersed, and the shrill matin song
Of birds on every bough; so much the more
His wonder was to find unwaken'd Eve
With tresses discomposed, and glowing cheek,
As through unquiet rest: he, on his side
Leaning half raised, with looks of cordial love
Hung over her enamour'd, and beheld
Beauty, which, whether waking or asleep,
Shot forth peculiar graces; then with voice
Mild as when Zephyrus on Flora breathes,
Her hand soft touching, whisper'd thus: Awake,
My fairest, my espoused, my latest found,
Heaven's last best gift, my ever new delight!
Awake: the morning shines, and the fresh field
calls us: we lose the prime, to mark how spring
Our tender plants, how blows the citron grove,
What drops the myrrh, and what the balmy reed,
How nature paints her colours, how the bee
Sits on the bloom extracting liquid sweet.

Such whispering waked her, but with startled eye
On Adam, whom embracing, thus she spake:
O sole in whom my thoughts find all repose,
My glory, my perfection! glad I see
Thy face, and morn return'd; for I this night
(Such night till this I never pass'd) have dream'd,
It dream'd, not, as I oft am wont, of thee,
Works of day past, or morrow's next design,
But of offence and trouble, which my mind
Knew never till this irksome night: methought,
'Close at mine ear one call'd me forth to walk
With gentle voice; I thought it thine: it said,
"Why sleep'st thou, Eve? now is the pleasant time,
The cool, the silent, save where silence yields
To the night-warbling bird, that now awake
Tunes sweetest his love-labour's song; now reigns
Full orb'd the moon, and with more pleasing light
Shadowy sets off the face of things; in vain,
If none regard; Heaven wakes with all his eyes,
Whom to behold but thee, Nature's desire?
In whose sight all things joy, with ravishment
Attracted by thy beauty still to gaze."
I rose as at thy call, but found thee not;
To find thee I directed then my walk;
And on, methought, alone I pass'd through ways
That brought me on a sudden to the tree
Of interdicted knowledge: fair it seem'd,
Much fairer to my fancy than by day:
And, as I wondering look'd, beside it stood
One shaped and wing'd like one of those from Heaven
By us oft seen; his dewy locks distill'd
Ambrosia: on that tree he also grew.
PARADISE LOST.

And, "O fair plant," said he, "with fruit surcharged, Deigns none to ease thy load, and taste thy sweet, Nor God, nor Man? Is knowledge so despised? Or envy, or what reserve forbids to taste? Forbid who will, none shall from me withhold Longer thy offer'd good; why else set here?"

This said, he paused not, but with venturous arm He pluck'd, he tasted; me damp horror chill'd At such bold words vouch'd with a deed so bold: But he thus, overjoy'd: "O fruit divine, Sweet of thyself, but much more sweet thus cropp'd, Forbidden here, it seems, as only fit For Gods, yet able to make Gods of men And why not Gods of Men; since good, the more Communicated, more abundant grows, The author not impair'd, but honour'd more? Here, happy creature, fair angelic Eve! Partake thou also: happy though thou art, Happier thou mayst be, worthier canst not be: Taste this, and be henceforth among the Gods Thyself a Goddess, not to earth confined, But sometimes in the air, as we, sometimes Ascend to Heaven, by merit thine, and see What life the Gods live there, and such live thou!"

So saying, he drew nigh, and to me held, Even to my mouth of that same fruit held part Which he had pluck'd; the pleasant savoury smell So quicken'd appetite, that I, methought, Could not but taste. Forthwith up to the clouds With him I flew, and underneath beheld The earth outstretch'd immense, a prospect wide And various: wondering at my flight and change To this high exaltation; suddenly My guide was gone, and I, methought sunk down And fell asleep; but O, how glad I waked To find this but a dream! Thus Eve her night Related, and thus Adam answer'd sad:

*Best image of myself; and dearer half,*
PARADISE LOST.

The trouble of thy thoughts this night in sleep
Affects me equally; nor can I like
This uncouth dream, of evil sprung, I fear;
Yet evil whence? in thee can harbour none,
Created pure. But know that in the soul
Are many lesser faculties, that serve
Reason as chief; among these Fancy next
For office holds; of all external things,
Which the five watchful senses represent,
She forms imaginations, airy shapes,
Which Reason, joining or disjoining, frames
All what we affirm or what deny, and call
Our knowledge or opinion; then retires
Into her private cell, when nature rests.
Oft in her absence mimic Fancy wakes
To imitate her; but, misjoining shapes,
Wild work produces oft, and most in dreams;
Ill matching words and deeds long past or late.
Some such resemblances, methinks, I find
Of our last evening's talk, in this thy dream,
But with addition strange; yet be not sad.
Evil into the mind of God or Man
May come and go, so unapproved, and leave
No spot or blame behind: which gives me hope
That what in sleep thou didst abhor to dream
Waking thou never wilt consent to do.
Be not dishearten'd then, nor cloud those looks,
That went to be more cheerful and sereno
Than when fair morning first smiles on the world;
And let us to our fresh employments rise
Among the groves, the fountains, and the flowers
That open now their choicest bosom'd smells,
Reserved from night, and kept for thee in store.
So cheer'd he his fair spouse, and she was cheer'd;
But silently a gentle tear let fall
From either eye, and wiped them with her hair;
Two other precious drops that ready stood,
Each in their crystal精髓, he ere they fell
PARADISE LOST.
Kiss'd, as the gracious signs of sweet remorse
And pious awe, that fear'd to have offended.
So all was clear'd, and to the field they haste.
But first, from under shady arborous roof
Soon as they forth were come to open sight
Of dayspring, and the sun, who, scarce uprisen,
With wheels yet hovering o'er the ocean-brim,
Shot parallel to the earth his dewy ray,
Discovering in wide landscape all the east
Of Paradise and Eden's happy plains;
Lowly they bow'd adoring, and began
Their orisons, each morning duly paid
In various style; for neither various style
Nor holy rapture wanted they to praise
Their Maker, in fit strains pronounced, or sung
Unmeditated: such prompt eloquence
Flow'd from their lips, in prose or numerous verse,
More tunable than needed lute or harp,
To add more sweetness; and they thus began:
These are thy glorious works, Parent of good,
Almighty! Thine this universal frame,
Thus wondrous fair; thyself how wondrous then!
Unspeakable, who sitt'st above these heavens
To us invisible, or dimly seen
In these thy lowest works; yet these declare
Thy goodness beyond thought, and power divine
Speak, ye who best can tell, ye sons of light,
Angels; for ye behold him, and with songs
And choral symphonies, day without night,
Circle his throne rejoicing; ye in Heaven.
On Earth join, all ye creatures, to extol
Him first, him last, him midst, and without end.
Fairest of stars, last in the train of night,
If better thou belong not to the dawn,
Sure pledge of day, that crown'st the smiling morn
With thy bright circlet, praise him in thy sphere,
While day arises, that sweet hour of prime.
Thou Sun of this great world both eye and soul,
PARADISE LOST.

108

Acknowledge him thy greater; sound his praise
In thy eternal course, both when thou climb'st,
And when high noon has gain'd, and when thou fall'st.
Moon, that now meet'st the orient sun, now fliest, 175
With the fix'd Stars, fix'd in their orb that flies;
And, ye five other wandering Fires, that move
In mystic dance not without song, resound
His praise, who out of darkness call'd up light.

180

Air, and, ye Elements, the eldest birth
Of Nature's womb, that in quaternion run
Perpetual circle, multiform; and mix
And nourish all things; let your ceaseless change
Vary to our great Maker still new praise.

185

Ye Mists and Exhalations, that now rise
From hill or steaming lake, dusky or gray,
Till the sun paint your fleecy skirts with gold,
In honour to the world's great Author rise;
Whether to deck with clouds the uncolour'd sky,
Or whet the thirsty earth with falling showers,
190
Rising or falling still advance his praise.

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 ye that warble, as ye flow,
195
Melodious murmurs, warbling tune his praise.

Join voices, all ye living Souls: Ye Birds,
That singing up to Heaven-gate ascend,
Bear on your wings and in your notes his praise.

200
Ye that in waters glide, and ye that walk
The earth, and stately tread or lowly creep:
Witness if I be silent, morn or even,
To hill, or valley, fountain, or fresh shade,
Made vocal by my song, and taught his praise.

205
Hail, universal Lord! be bounteous still
To give us only good; and if the night
Have gather'd aught of evil, or conceal'd,
Disperse it, as now light dispels the dark!

So pray'd they innocent, and to their thoughts.
PARADISE LOST. 109

Firm peace recover'd soon, and wonted calm. 210
On to their morning's rural work they haste,
Among sweet dews and flowers; where any row
Of fruit trees over-woody reach'd too far
Their pamper'd boughs, and needed hands to check
Fruitless embraces: or they led the vine 215
To wed her elm; she, spoused, about him twines
Her marriageable arms, and with her brings
Her dower, the adopted clusters, to adorn
His barren leaves. Them thus employ'd behold
With pity Heaven's high King, and to him call'd 220
Raphael, the sociable Spirit, that deign'd
To travel with Tobias, and secured
His marriage with the seven-times wedded maid.

Raphael, said he, thou hear'st what stir on Earth
Satan, from Hell scaped through the darksome gulf,
Hath rais'd in Paradise; and how disturb'd 226
This night the human pair; how he designs
In them at once to ruin all mankind.
Go, therefore, half this day as friend with friend
Converse with Adam, in what bower or shade 239
Thou find'st him from the heat of noon retired,
To respite his day-labour with repast,
Or with repose; and such discourse bring on,
As may advise him of his happy state,
Happiness in his pow'r left free to will, 235
Left to his own free will, his will though free,
Yet mutable; whance warn him to beware
He swerve not, too secure: Tell him withal
His danger, and from whom; what enemy,
Late fallen himself from Heaven, is plotting now 240
The fall of others from like state of bliss;
By violence? no, for that shall be withstood;
But by deceit and lies: This let him know,
Lest, willfully transgressing, he pretend
Surprisal, unadmonish'd, unforewarn'd.

So spake the Eternal Father, and fulfill'd
All justice: Nor delay'd the winged Saint
19
PARADISE LOST.

After his charge received; but from among
Thousand celestial Ardours, where he stood
Veil'd with his gorgeous wings, upspringing light,
Flew through the midst of Heaven; the angelic chairs,
On each hand parting, to his speed gave way
Through all the empyreal road; till, at the gate
Of Heaven arrived, the gate self-open'd wide
On golden hinges turning, as by work
Divine the sov'reign Architect had framed.
From hence no cloud, or, to obstruct his sight,
Star interposed, however small, he sees,
Not unconform'd to other shining globes,
Earth, and the garden of God, with cedars crown'd
Above all hills. As when by night the glass
Of Galileo, less assured, observes
Imagined lands and regions in the moon:
Or pilot, from amidst the Cyclades
Delos or Samos first appearing, ken's
A cloudy spot. Down thither prone in flight
He speeds, and through the vast ethereal sky
Sails between worlds and worlds, with steady wing
Now on the polar winds, then with quick fan
Winnows the buxom air; till, within soar
Of towering eagles, to all the fowls he seems
A phenix, gazed by all as that sole bird,
When, to enshrine his reliques in the Sun's
Bright temple, to Egyptian Thebes he flies.
At once on the eastern cliff of Paradise
He lights, and to his proper shape returns,
A seraph wing'd: Six wings he wore to shade
His lineaments divine; the pair that clad
Each shoulder broad, came mantling o'er his breast
With regal ornament! the middle pair
Girt like a starry zone his waist, and round
Skirted his loins and thighs with downy gold
And colours dipp'd in Heaven; the third his foot
Shadow'd from either heel with feather'd mail,
Sky-tinctured grain. Like Maia's son he stood,
PARADISE LOST.

And shook his plumes, that heavenly fragrance fill'd
The circuit wide. Straight knew him all the bands
Of Angels: under watch; and to his state
And to his message high, in honour rise;
For on some message high they guess'd him bound.
Their glittering tents he pass'd, and now is come
Into the blissful field, through groves of myrrh,
And flowering odours, cassia, nard, and balm;
A wilderness of sweets: for Nature here
Wanton'd as in her prime, and play'd at will
Her virgin fancies, pouring forth more sweet,
Wild above rule or art, enormous bliss.
Him through the spicy forest onward come
Adam discern'd, as in the door he sat
Of his cool bower, while now the mounted sun
Shot down direct his fervid rays to warm
Earth's inmost womb, more warmth than Adam needs:
And Eve within, due at her hour, prepared
For dinner savoury fruits, of taste to please
True appetite, and not disrelish thirst
Of nectarous draughts between, from milky stream,
Berry or grape: To whom thus Adam call'd:
Haste hither, Eve, and worth thy sight behold
Eastward among those trees, what glorious shape
Comes this way moving; seems another mora
Risen on midnoon; some great behest from Heaven
To us perhaps he brings, and will vouchsafe
This day to be our guest. But go with speed,
And, what thy stores contain, bring forth, and pour
Abundance, fit to honour and receive
Our heavenly stranger: Well may we afford
Our givers their own gifts, and large bestow
From large, bestow'd, where nature multiplies
Her fertile growth, and by disburdening grows
More fruitful, which instructs us not to spare.
To whom thus Eve: Adam, earth's hallow'd mould,
Of God inspired! small store will serve, where store,
All seasons, ripe for use hang on the stalk;
Save what by frugal storing firmness gains
To nourish, and superfluous moist consumes:
But I will haste, and from each bough and brake,
Each plant and juiciest gourd, will pluck such choice;
To entertain our Angel guest, as he
Beholding shall confess, that here on Earth
God hath dispensed his bounties as in Heaven.

So saying, with despatchful looks in haste
She turns, on hospitable thoughts intent;
What choice to choose for delicacy best,
What order, so contrived as not to mix
Tastes not well join'd, inelegant, but bring
Taste after taste upheld with kindliest change;
Bestirs her then, and from each tender stalk
Whatever Earth, all bearing mother, yields
In India East or West, or middle shore
In Pontus or the Punic coast, or where
Alcinous reign'd, fruit of all kinds, in coat
Rough, or smooth rind, or bearded husk, or shell,
She gathers tribute large, and on the board
Heaps with unsparing hand; for drink the grape
She crushes, inoffensive must, and meaths
From many a berry, and from sweet kernels press'd
She tempers dulcet creams; nor these to hold
Wants her fit vessels pure; then strows the ground
With rose and odours from the shrub unfumed,

Meanwhile our primitive great sire, to meet
His Godlike guest, walks forth, without more train
Accompanied than with his own complete
Perfections; in himself was all his state,
More solemn than the tedious pomp that waits
On princes, when their rich retinue long
Of horses led, and grooms besmear'd with gold,
Dazzles the crowd, and sets them all agape.
Nearer his presence Adam, though not awed,
Yet with submiss approach and reverence meek,
As to a superior nature bowing low,

Thus said: Native of Heaven, for other place
PARADISE LOST.

None can than Heaven such glorious shape contain;
Since, by descending from the thrones above,
Those happy places thou hast deign'd a while
To want, and honour these, vouchsafe with us
Two only, who yet by sov'reign gift possess
This spacious ground, in yonder shady bower
To rest; and what the garden choicest bears
To sit and taste, till this meridian heat
Be over, and the sun more cool decline.

Whom thus the angelic Virtue answer'd mild:
Adam, I therefore came; nor art thou such
Created, or such place hast here to dwell,
As may not oft invite, though Spirits of Heaven,
To visit thee; lead on then where thy bower
O'ershades; for these midhours, till evening rise,
I have at will. So to the silvan lodge
They came, that like Pomona's arbour smiled,
With flowerets deck'd, and fragrant smells; but Eve,
Undeck'd save with herself, more lovely fair
Than Wood nymph, or the fairest Goddess feign'd
Of three that in mount Ida naked strove,
Stood to entertain her guest from Heaven; no veil
She needed, virtue-proof; no thought infirm
Alter'd her cheek. On whom the Angel Hail
Bestow'd, the holy salutation used
Long after to bless'd Mary, second Eve.

Hail, Mother of Mankind, whose fruitful womb
Shall fill the world more numerous with thy sons
Than with these various fruits the trees of God
Have heap'd this table!—Raised of grassy turf
Their table was, and mossy seats had round,
And on her ample square from side to side
All autumn piled, though spring and autumn here
Danced hand in hand. A while discourse they hold; no fear lest dinner cool; when thus began
Our author: Heavenly stranger, please to taste
These bounties, which our Nourisher, from whom
All perfect good, unmeasured out, descends.
PARADISE LOST.

To us for food and for delight hath caused
The earth to yield; unsavoury food perhaps
To spiritual nature; only this I know,
That one celestial Father gives to all.

To whom the Angel: Therefore what he gives
(Whose praise be ever sung) to Man in part
Spiritual, may of purest Spirits be found
No ingrateful food: and food alike those pure
Intelligential substances require,
As doth your rational; and both contain
Within them every lower faculty
Of sense, whereby they hear, see, smell, touch, taste,
Tasting concoct, digest, assimilate,
And corporeal to incorporeal turn.
For know, whatever was created needs
To be sustain'd and fed: of elements
The grosser feeds the purer, earth the sea,
Earth and the sea feed air, the air those fires
Ethereal, and as lowest first the moon;
Whence in her visage round those spots, unpurged
Vapours not yet into her substance turn'd.
Nor doth the moon no nourishment exhale
From her moist continent to higher orbs.
The sun, that light imparts to all, receives
From all his alimental recompense
In humid exhalations, and at even
Sups with the ocean. Though in Heaven the trees
Of life ambrosial fruitage bear, and vines
Yield nectar; though from off the boughs each morn
We brush mellifluous dews, and find the ground
Cover'd with pearly grain: yet God hath here
Varied his bounty so with new delights,
As may compare with Heaven; and to taste
Think not I shall be nice. So down they sat,
And to their viands fell; nor seemingly
The Angel, nor in mist, the common gloss
Of Theologians; but with keen despatch
Of real hunger, and concoctive heat.
PARADISE LOST. 115

To transubstantiate: what redounds transpires
Through Spirits with ease: nor wonder; if by fire
Of sooty coal, the empiric alchemist
Can turn, or holds it possible to turn,
Metals of drossiest ore to perfect gold,
As from the mine. Meanwhile at table Eve
Minister'd naked, and their flowing cups
With pleasant liquors crown'd: O innocence
Deserving Paradise! If ever, then,
Then had the sons of God excuse to have been
Enamour'd at that sight; but in those hearts
Love unlibidinous reign'd, nor jealousy
Was understood, the injured lover's hell.

Thus when with meets and drinks they had sufficed,
Not burden'd nature, sudden mind arose
In Adam, not to let the occasion pass
Given him by this great conference to know
Of things above his world, and of their being
Who dwell in Heaven, whose excellence he saw
Transcend his own so far; whose radiant forms,
Divine effulgence, whose high power, so far
Exceeded human; and his wary speech
Thus to the empyreal minister he framed:
Inhabitant with God, now know I well
Thy favour, in this honour done to Man;
Under whose lowly roof thou hast vouchsafed
To enter, and these earthly fruits to taste,
Food not of Angels, yet accepted so,
As that more willingly thou couldst not seem
At Heaven's high feasts to have fed; yet what compare?

To whom the winged Hierarch replied:
O Adam, One Almighty is, from whom
All things proceed, and up to him return,
If not depraved from good, created all
Such to perfection, one first matter all,
Endued with various forms, various degrees
Of substance, and, in things that live, of life;
But more refined, more spiritual, and pure,
PARADISE LOST.
As nearer to him placed, or nearer tending
Each in their several active spheres assign'd,
Till body up to spirit work, in bounds
Proportion'd to each kind. So from the root
Springs lighter the green stalk, from thence the leaves
More aery, last the bright consummate flower
Spirit odorous breathes: flowers and their fruit,
Man's nourishment, by gradual scale sublim'd,
To vital spirits aspire, to animal,
To intellectual; give both life and sense,
Fancy and understanding; whence the soul
Reason receives, and reason is her being,
Discursive, or intuitive; discourse
Is oftest yours, the latter most is ours,
Differing but in degree, of kind the same.
Wonder not then, what God for you saw good
If I refuse not, but convert, as you,
To proper substance. Time may come, when Men
With Angels may participate, and find
No inconvenient diet, nor too light fare;
And from these corporal nutriments perhaps
Your bodies may at last turn all to spirit,
Improved by tract of time, and, wing'd, ascend
Ethereal, as we; or may, at choice,
Here or in heavenly Paradises dwell;
If ye be found obedient, and retain
Unalterably firm his love entire,
Whose progeny you are. Meanwhile enjoy
Your fill what happiness this happy state
Can comprehend, incapable of more.
To whom the patriarch of mankind replied:
O favourable Spirit, propitious guest,
Well hast thou taught the way that might direct
Our knowledge, and the scale of nature set
From centre to circumference; whereon,
In contemplation of created things,
By steps we may ascend to God. But say,
What meant that caution join'd, if ye be found
PARADISE LOST.

Obedient? Can we want obedience then
To him, or possibly his love desert,
Who form'd us from the dust and placed us here,
Full to the utmost measure of what bliss
Human desires can seek or apprehend?
To whom the Angel: Son of Heaven and Earth,
Attend! That thou art happy, owe to God;
That thou continuest such, owe to thyself,
That is, to thy obedience; therein stand.
This was that caution given thee; be advised.
God made thee perfect, not immutable;
And good he made thee, but to persevere
He left it in thy power; ordain'd thy will
By nature free, not overruled by fate
Inextricable, or strict necessity:
Our voluntary service he requires,
Not our necessitated; such with him
Finds no acceptance, nor can find; for how
Can hearts, not free, be tried whether they serve
Willing or no, who will but what they must
By destiny, and can no other choose?
Myself, and all the angelic host, that stand
In sight of God enthroned, our happy state
Hold, as you yours, while our obedience holds;
On other surety none: freely we serve,
Because we freely love, as in our will
To love or not; in this we stand or fall:
And some are fallen, to disobedience fallen,
And so from Heaven to deepest Hell; O fall
From what high state of bliss, into what woe!
To whom our great progenitor: Thy words
Attentive, and with more delighted ear,
Divine instructor, I have heard, than when
Cherubic songs by night from neighbouring hills
Aerial music send: nor knew I not
To be both will and deed created free;
Yet that we never shall forget to love
Our Maker, and obey him whose command.
Single is yet so just, my constant thoughts
Assured me, and still assure: though what thou tell'st
Hath pass'd in Heaven some doubt within me move,
But more desire to hear, if thou consent,
The full relation, which must needs be strange,
Worthy of sacred silence to be heard;
And we have yet large day, for scarce the sun
Hath finish'd half his journey, and scarce begins
His other half in the great zone of Heaven.

Thus Adam made request: and Raphael,
After short pause assenting, thus began:

High matter thou enjoin'st me, O prime of men
Sad task and hard: for how shall I relate
To human sense the invisible exploits
Of warring Spirits? how, without remorse,
The ruin of so many glorious once
And perfect while they stood? how last unfold
The secrets of another world, perhaps
Not lawful to reveal? yet for thy good
This is dispensed; and what surmounts the reach
Of human sense, I shall delineate so,
By likening spiritual to corporeal forms,
As may express them best; though what if Earth
Be but the shadow of Heaven, and things therein
Each to other like, more than on earth is thought?

As yet this world was not, and Chaos wild
Reign'd where these Heavens now roll, where Earth
Upon her centre poised; when on a day [now rests
(For time, though in eternity, applied
To motion, measures all things durable
By present, past, and future,) on such day
As Heaven's great year brings forth, the empyrial host
Of Angels, by imperial summons call'd,
Innumerable before the Almighty's throne
Forthwith, from all the ends of Heaven, appear'd
Under their Hierarchis in orders bright:
Ten thousand thousand ensigns high advanced,
Standards and gonfalons 'twixt van and rear
PARADISE LOST.

Stream in the air, and for distinction serve
Of hierarchies, of orders, and degrees;
Or in their glittering tissues bear imblazed
Holy memorials, acts of zeal and love
Recorded eminent. Thus when in orbs
Of circuit inexpressible they stood,
Orb within orb, the Father Infinite,
By whom in bliss imbosom'd sat the Son,
Amidst as from a flaming mount, whose top
Brightness had made invisible, thus spake:

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

So spake the Omnipotent, and with his words
All seem'd well pleased; all seem'd, but were not all.
That day, as other solemn days, they spent
In song and dance about the sacred hill;
Mystical dance, which yonder starry sphere
Of planets, and of fix'd, in all her wheels
Resembles nearest, mazes intricate,
Eccentric, interwove, yet regular
Then most, when most irregular they seem;
And in their motions harmony divine
So smooths her charming tones, that God's own sax
Listens delighted. Evening now approach'd
(For we have also our evening and our morn, 635
We ours for change delectable, not need ;) 640
Forthwith from dance to sweet repast they turn. Desirous: all in circles as they stood,
Tables are set, and on a sudden piled 645
With Angels' food, and rubied nectar flows In pearl, in diamond, and massy gold,
Fruit of delicious vines, the growth of Heaven. On flowers repose'd, and with fresh flowerets crown'd,
They eat, they drink, and in communion sweet Quaff immortality and joy, secure Of surfeit, where full measure only bounds Excess, before the all bounteous King, who shower'd 648
With copious hand, rejoicing in their joy.
Now when ambrosial night, with clouds exhaled From that high mount of God whence light and shade Spring both, the face of brightest Heaven had changed To grateful twilight (for night comes not there In darker veil,) and roseate dews disposed All but the unsleeping eyes of God to rest; Wide over all the plain, and wider far Than all this globous earth in plain outspread (Such are the courts of God,) the angelic throng, 655 Dispersed in bands and files, their camp extend By living streams among the trees of life, Pavilions numberless, and sudden rear'd, Celestial tabernacles, where they slept Fann'd with cool winds; save those, who in their course, Melodious hymns about the sov'reign throne Alternate all night long: but not so waked Satan; so call him now, his former name Is heard no more in Heaven; he of the first, If not the first Archangel, great in power, 665 In favour, and preeminence, yet fraught With envy against the Son of God, that day Honour'd by his great Father, and proclaim'd Messiah King anointed, could not bear Through pride that sight, and thought himself impair'd.
PARADISE LOST.

Deep malice thence conceiving and disdain,
Soon as midnight brought on the dusky hour
Friendliest to sleep and silence, he resolved
With all his legions to dislodge, and leave
Unworship'd, unobey'd, the throne supreme,
Contemptuous; and his next subordinate
Awakening, thus to him in secret spake:

Sleep'st thou, companion dear? What sleep can close
Thy eyelids? and remember'st what decree
Of yesterday, so late hath pass'd the lips
Of Heaven's Almighty. Thou to me thy thoughts
Wast wont, I mine to thee was wont to impart:
Both waking we were one; how then can now
Thy sleep dissent? new laws thou seest imposed;
New laws from him who reigns new minds may raise
In us who serve, new counsels to debate
What doubtful may ensue: More in this place
To utter is not safe. Assemble thou
Of all those myriads which we lead the chief;
Tell them, that by command. ere yet dim night
Her shadowy cloud withdraws, I am to haste,
And all who under me their banners wave,
Homeward, with flying march, where we possess
The quarters of the north; there to prepare
Fit entertainment to receive our king,
The great Messiah, and his new commands,
Who speedily through all the hierarchies
Intends to pass triumphant, and give laws.

So spake the false Archangel, and infused
Bad influence into the unwary breast
Of his associate: he together calls,
Or several one by one, the regent Powers,
Under him Regent; tells, as he was taught,
That the Most High commanding, now ere night,
Now ere dim night had disencumber'd Heaven,
The great hierarchal standard was to move;
Tells the suggested cause, and cast between
Ambiguous words and jealousies, to sound
Or taint integrity: but all obey'd
The wonted signal, and superior voice
Of their great Potentate; for great indeed
His name, and high was his degree in Heaven;
His countenance, as the morning star that guides
The starry flock, allured them, and with lies
Drow after him the third part of Heaven's host.
Meanwhile the Eternal eye, whose sight discerns
Abstrusest thoughts, from forth his holy mount,
And from within the golden lamps that burn
Nightly before him, saw without their light
Rebellion rising; saw in whom, how spread
Among the sons of morn, what multitudes
Were banded to oppose his high decree;
And, smiling, to his only Son thus said:
Son, thou in whom my glory I behold
In full resplendence, Heir of all my might,
Nearly it now concerns us to be sure
Of our Omnipotence, and with what arms
We mean to hold what anciently we claim
Of deity or empire: such a foe
Is rising, who intends to erect his throne
Equal to ours, throughout the spacious north;
Nor so content, hath in his thought to try,
In battle, what our power is, or our right.
Let us advise, and to this hazard draw
With speed what force is left, and all employ
In our defence; lest unawares we lose
This our high place, our sanctuary, our hill.
To whom the Son with calm aspect and clear,
Lightning divine, ineffable, serene,
Made answer: Mighty Father, thou thy foes
Justly hast in derision, and, secure,
Laugh'st at their vain designs and tumults vain;
Matter to me of glory, whom their hate
Illustrates, when they see all regal power
PARADISE LOST

Given me to quell their pride, and in event
Know whether I be dexterous to subdue
Thy rebels, or be found the worst in Heaven.
So Spake the Son; but Satan, with his Powers
Far was advanced on winged speed; a host
Innumerable as the stars of night,
Or stars of morning, dewdrops, which the sun
Impearls on every leaf and every flower.
Regions they pass'd, the mighty regencies
Of Seraphim, and Potentates, and Thrones,
In their triple degrees; regions to which
All thy dominion, Adam, is no more
Than what this garden is to all the earth
And all the sea, from one entire globose
Stretch'd into longitude; which having pass'd,
At length into the limits of the north
They came; and Satan to his royal seat
High on a hill, far blazing, as a mount
Raised on a mount, with pyramids and towers
From diamond quarries hewn, and rocks of gold;
The palace of great Lucifer (so call
That structure in the dialect of men
Interpreted,) which, not long after, he
Affecting all equality with God,
In imitation of that mount whereon
Messiah was declared in sight of Heaven,
The Mountain of the Congregation call'd;
For thither he assembled all his train,
Pretending so commanded to consult
About the great reception of their King,
Thither to come, and with calumnious art
Of counterfeited truth thus held their ears:

Thrones, Dominations, Princedoms, Virtues, Powers;
If these magnific titles yet remain
Not merely titular, since by decree
Another now hath to himself engross'd
All power, and us eclipsed, under the name
Of King anointed, for whom all this haste
Of midnight-march, and hurried meeting here,
This only to consult how we may best,
With what may be devised of honours new,
Receive him coming to receive from us
Knee-tribute yet unpaid, prostration vile!
Too much to one! but double how endured,
To one, and to his image now proclaim’d?
But what if better counsels might erect
Our minds, and teach us to cast off this yoke?
Will ye submit your necks, and choose to bend
The supple knee? Ye will not, if I trust
To know ye right, or if ye know yourselves
Natives and sons of Heaven possess’d before
By none; and if not equal, yet free,
Equally free; for orders and degrees
Jar not with liberty, but well consist.
Who can in reason then, or right, assume
Monarchy over such as live by right
His equals, if in power and splendour less,
In freedom equal? or can introduce
Law and edict on us, who without law
Err not? much less for this to be our Lord,
And look for adoration, to the abuse
Of those imperial titles, which assert
Our being ordain’d to govern, not to serve.

Thus far his bold discourse without control
Had audience; when among the Seraphim:
Abdiel, than whom none with more zeal adored
The Deity, and divine commands obey’d,
Stood up, and in a flame of zeal severe
The current of his fury thus opposed.

O argument blasphemous, false, and proud!
Words which no ear ever to hear in Heaven
Expected, least of all from thee, Ingrate,
In place of thyself so high above thy peers.
Canst thou with impious obloquy condemn
The just decree of God pronounced and sworn,
That to his only Son, by right endued
PARADISE LOST.

With regal sceptre, every soul in Heaven
Shall bend the knee, and in that honour due
Confess him rightful King? unjust, thou say'st,
Flatly unjust, to bind with laws the free,
And equal over equals to let reign,
One over all with unsucceeded power.
Shalt thou give law to God? shalt thou dispute
With him the points of liberty, who made
Thee what thou art, and form'd the Powers of Heaven
Such as he pleased, and circumscribed their being?
Yet, by experience taught, we know how good,
And of our good and of our dignity
How provident he is; how far from thought
To make us less, bent rather to exalt
Our happy state, under one head more near
United. But to grant it thee unjust,
That equal over equals monarch reign:
Thyself, though great and glorious, dost thou count,
Or all angelic nature join'd in one,
Equal to him begotten Son? by whom,
As by his Word, the Mighty Father made
All things, e'en thee; and all the Spirits of Heaven
By him created in their bright degrees,
Crown'd them with glory, and to their glory named
Thrones, Dominations, Prince doms, Virtues, Powers,
Essential powers; nor by his reign obscured,
But more illustrious made; since he the head
One of our number thus reduced becomes;
His laws our laws; all honour to him done
Returns our own. Cease then this impious rage,
And tempt not these; but hasten to appease
The incensed Father, and the incensed Son,
While pardon may be found in time besought.

So spake the fervent Angel: but his zeal
None seconded, as out of season judged,
Or singular and rash: Whereat rejoiced
The Apostate, and, more haughty, thus replied:
That we were form'd then, say'st thou? and the work
Of secondary hands, by task transfor'd
From Father to his Son? strange point and new! 860
Doctrine which we would know whence learn'd: who
When this creation was? remember'st thou
Thy making, while the Maker gave thee being?
We know no time when we were not as now;
Know none before us, self-begot, self raised 865
By our own quickening power, when fatal course
Had circled his full orb, the birth mature
Of this our native Heaven, ethereal sons.
Our puissance is our own; our own right hand
Shall teach us highest deeds, by proof to try 870
Who is our equal: Then thou shalt behold
Whether by supplication we intend
Address, and to begird the almighty throne
Beseecching or besieging. This report,
These tidings carry to the anointed King;
And fly, ere evil intercept thy flight.
He said: and, as the sound of waters deep,
Hoarse murmur echo'd to his words applause
Through the infinite host; nor less for that
The flaming Seraph fearless, though alone 880
Encompass'd round with foes, thus answer'd bold:
O alienate from God, O Spirit accursed,
Forsaken of all good! I see thy fall
Determined, and thy hapless crew involved
In this perfidious fraud, contagion spread
Both of thy crime and punishment: henceforth 885
No more be troubled how to quit the yoke
Of God's Messiah; those indulgent laws
Will not be now vouchsafed; other decrees
Against thee are gone forth without recal;
That golden sceptre which thou didst reject,
Is now an iron rod to bruise and break;
Thy disobedience. Well thou didst advise;
Yet not for thy advice or threats I fly
These wicked tents devoted, lest the wrath 890
Impendent, raging into sudden flame,
PARADISE LOST.

Distinguish not: For soon expect to feel
His thunder on thy head, devouring fire.
Then who created thee lamenting learn,
When who can uncreate thee thou shalt know.

So spake the Seraph Abdiel, faithful found
Among the faithless, faithful only he;
Among innumerable false, unmoved,
Unshaken, unseduced, unterrified,
His loyalty he kept, his love, his zeal;
Nor number nor example with him wrought
To swerve from truth; or change his constant mind,
Though single. From amidst them forth he pass'd,
Long way through hostile scorn, which he sustain'd
Superior, nor of violence fear'd aught;
And, with retorted scorn, his back he turn'd
On those proud towers to swift destruction deem'd.
PARADISE LOST.

BOOK VI.

Raphael continues to relate how Michael and Gabriel were sent forth to battle against Satan and his Angels. The first fight described: Satan and his Powers retire under night; He calls a council; invents devilish engines, which, in the second day's fight, put Michael and his Angels to some disorder; but they at length, pulling up mountains, overwhelmed both the force and machines of Satan; Yet, the tumult not so ending, God, on the third day, sends MESSIAH his son, for whom he had reserved the glory of that victory: He, in the power of his Father, coming to the place, and causing all his legions to stand still on either side, with his chariot and thunder driving into the midst of his enemies, pursues them, unable to resist, towards the wall of Heaven; which opening, they leap down with horror and confusion into the place of punishment prepared for them in the deep; MESSIAH returns with triumph to his Father.

All night the dreadless Angel, unpursued, [Morn,
Through Heaven's wide champaign held his way; till
Waked by the circling Hours, with rosy hand
Unbarr'd the gates of light. There is a cave
Within the mount of God, fast by his throne, 5
Where light and darkness in perpetual round
Lodge and dislodge by turns, which makes through
Grateful vicissitude, like day and night; [Heaven
Light issues forth, and at the other door
Obsequious darkness enters, till her hour
To veil the Heaven, though darkness there might well
Seem twilight here: And now went forth the Morn
Such as in highest Heaven array'd in gold
Empyrean; from before her vanish'd Night,
Shot through with orient beams; when all the plain 15
Cover'd with thick embattled squadrons bright,
Chariots, and flaming arms, and fiery steeds,
Reflecting blaze on blaze, first met his view:
War he perceived, war in precinct; and found
Already known what he for news had thought. 20
PARADISE LOST.

To have reported: Gladly then he mix'd
Among those friendly Powers, who him received
With joy and acclamations loud, that one,
That of so many myriads fallen, yet one
Return'd not lost. On to the sacred hill
They led him high applauded, and present
Before the seat supreme; from whence a voice,
From midst a golden cloud, thus mild was heard:

Servant of God, well done; well hast thou fought
The better fight, who single hast maintain'd
Against revolted multitudes the cause
Of truth, in word mightier than they in arms;
And for the testimony of truth hast borne
Universal reproach, far worse to bear
Than violence; for this was all thy care
To stand approved in sight of God, though worlds
Judged thee perverse: The easier conquest now
Remains thee, aided by this host of friends,
Back on thy foes more glorious to return
Than scorn'd thou didst depart; and to subdue
By force who reason for their law refuse,
Right reason for their law, and for their King
Messiah, who by right of merit reigns.
Go, Michael, of celestial armies prince,
And thou, in military prowess next,
Gabriel, lead forth to battle these my sons
Invincible; lead forth my armed Saints,
By thousands and by millions, ranged for fight,
Equal in number to that Godless crew
Rebellious: Them with fire and hostile arms
Fearless assault; and, to the brow of Heaven
Pursuing, drive them out from God and bliss,
Into their place of punishment, the gulf
Of Tartarus, which ready opens wide
His fiery Chaos to receive their fall.

So spake the Sov'reign Voice, and clouds began
To darken all the hill, and smoke to roll
In dusky wreaths, reluctant flames, the sign
Of wrath awaked; nor with less dread the loud
Ethereal trumpet from on high 'gan blow:
At which command the Powers militant,
That stood for Heaven, in mighty quadrate jom'd
Of union irresistible, moved on
In silence their bright legions, to the sound
Of instrumental harmony, that breathed
Heroic ardour to adventurous deeds,
Under their Godlike leaders, in the cause
Of God and his Messiah. On they move
Indissolubly firm; nor obvious hill,
Nor straitening vale, nor wood, nor stream divides
Their perfect ranks; for high above the ground
Their march was, and the passive air upbore
Their nimble tread: as when the total kind
Of birds, in orderly array on wing,
Came summon'd over Eden to receive
Their names of thee; so over many a tract
Of Heaven they march'd, and many a province wid
Tenfold the length of this terrene: At last,
Far in the horizon to the north appear'd
From skirt to skirt a fiery region, stretch'd
In battailous aspect, and nearer view,
Bristled with upright beams innumerable
Of rigid spears, and helmets throng'd, and shields
Various, with boastful argument portray'd,
The banded Powers of Satan hasting on
With furious expedition; for they ween'd
That selfsame day, by fight or by surprise,
To win the mount of God, and on his throne
To set the Envier of his state, the proud
Aspirer; but their thoughts proved fond and vain!
In the mid way: Though strange to us it seem'd
At first that Angel should with Angel war,
And in fierce hostling meet, who wont to meet
So oft in festivals of joy and love
Unanimous, as sons of one great Sire,
Hymning the Eternal Father: but the shout
PARADISE LOST.

Of battle now began, and rushing sound
Of onset ended soon each milder thought.
High in the midst, exalted as a god,
The Apostate in his sun-bright chariot sat,
Idol of majesty divine, enclosed
With flaming Cherubim, and golden shields;
Then lighted from his gorgeous throne, for now 'Twixt host and host but narrow space was left,
A dreadful interval, and front to front
Presented stood in terrible array
Of hideous length: Before the cloudy van,
On the rough edge of battle ere it join'd,
Satan, with vast and haughty strides advanced,
Cain, towering, arm'd in adamant and gold;
Abdiel that sight endured not, where he stood
Among the mightiest, bent on highest deeds,
And thus his own undaunted heart explores:

O Heaven! that such resemblance of the Highest
Should yet remain, where faith and reality
Remain not: Wherefore should not strength and might
There fail where virtue fails, or weakest prove
Where boldest, though to sight unconquerable?
His puissance, trusting in the Almighty's aid,
I mean to try, whose reason I have tried
Unsound and false; nor is it aught but just,
That he, who in debate of truth hath won,
Should win in arms, in both disputes alike
Victor, though brutish that contest and soul
When reason hath to deal with force, yet so
Most reason is that reason overcome.

So pondering, and from his armed peers
Forth stepping opposite, half way he met
His daring foe, at this prevention more
Incessed, and thus securely him defied:
Proud, art thou met? thy hope was to have reach'd
The height of thy aspiring unopposed,
The throne of God unguarded, and his side
Abandon'd, at the terror of thy power
Or potent tongue: Fool! not to think how vain
Against the Omnipotent to rise in arms;
Who out of smallest things could, without end,
Have raised incessant armies to defeat
Thy folly; or with solitary hand
Reaching beyond all limit, at one blow,
Unaided, could have finish'd thee, and whelm'd
Thy legions under darkness: but thou seest
All are not of thy train: there be, who faith
Prefer, and pious to God, though then
To thee not visible, when I alone
Seem'd in thy world erroneous to dissent
From all: My sect thou seest; now learn too late,
How few sometimes may know, when thousands
Whom the grand foe, with scornful eye askance,
Thus answer'd: ill for thee, but in wish'd hour
Of my revenge, first sought for, thou return'st
From flight, seditious Angel! to receive
Thy merited reward, the first essay
Of this right hand provoked, since first that tongue,
Inspired with contradiction, durst oppose
A third part of the Gods, in synod met
Their deities to assert; who, while they feel
Vigour divine within them, can allow
Omnipotence to none. But well thou comest
Before thy fellows, ambitious to win
From me some plume, that thy success may show
Destruction to the rest; This pause between
(Unanswer'd lest thou boast,) to let thee know
At first I thought that Liberty and Heaven
To heavenly souls had been all one; but now
I see that most through sloth had rather serve,
Ministering Spirits, train'd up in feast and song!
Such hast thou arm'd, the minstrelsy of Heaven,
Servility with freedom to contend,
As both their deeds compared this day shall prove.
To whom in brief thus Abdiel stern replied:
Apostate! still thou err'st, nor end wilt find
PARADISE LOST.

Of erring, from the path of truth remote.
Unjustly thou depravest it with the name
Of servitude, to serve whom God ordains
Or Nature: God and Nature bid the same,
When he who rules is worthiest, and excels
Them whom he governs. This is servitude,
To serve the unwise, or him who hath rebell’d
Against his worthier, as thine now serve thee,
Thyself not free, but to thyself enthral’d;
Yet lewdly darest our ministering upbraid.
Reign thou in Hell, thy kingdom; let me serve
In Heaven God ever bless’d, and his divine
Behests obey, worthiest to be obey’d;
Yet chains in Hell, not realms, expect; Meanwhile
From me, return’d, as erst thou saidst, from flight,
This greeting on thy impious crest receive.

So saying, a noble stroke he lifted high,
Which hung not, but so swift with tempest fell
On the proud crest of Satan, that no sight,
Nor motion of swift thought, less could his shield,
Such ruin intercept: Ten paces huge
He back recoil’d; the tenth on bended knee
His massy spear upstaid: as if on earth
Winds under ground, or waters forcing way;
Sidelong had push’d a mountain from his seat,
Half sunk with all his pines. Amazement seized
The rebel Thrones, but greater rage, to see
Thus foil’d their mightiest; ours joy fill’d, and shout,
Presage of victory, and fierce desire
Of battle: Whereat Michael bid sound
The Archangel trumpet; through the vast of Heaven
It sounded, and the faithful armies rung
Hosanna to the Highest: Nor stood at gaze
The adverse legions, nor less hideous join’d
The horrid shock. Now storming fury rose,
And clamour such as heard in Heaven till now
Was never; arms on armour clashing bray’d
Horrible discord, and the madding wheels

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PARADISE LOST.

Of brazen chariots raged; dire was the noise
Of conflict; overhead the dismal hiss
Of fiery darts in flaming volleys flew,
And flying vaulted either host with fire.
So under fiery cope together rush'd
Both battles main, with ruinous assault
And inextinguishable rage. All Heaven
Resounded; and had Earth been then, all Earth
Had to her centre shook. What wonder? when
Millions of fierce encountering Angels fought
On either side, the least of whom could wield
These elements, and arm him with the force
Of all their regions: How much more of Power
Army against army numberless to raise
Dreadful combustion warring, and disturb,
Though not destroy, their happy native seat;
Had not the Eternal King Omnipotent,
From his strong hold of Heaven, high overruled
And limited their might; though number'd such
As each divided legion might have seem'd
A numerous host; in strength each armed hand
A legion? led in fight, yet leader seem'd
Each warrior single as in chief, expert
When to advance, or stand, or turn the sway
Of battle, open when, and when to close
The ridges of grim war: No thought of flight,
None of retreat, no unbecoming deed
That argued fear; each on himself relied,
As only in his arm the moment lay
Of victory: Deeds of eternal fame
Were done, but infinite; for wide was spread
That war, and various; sometimes on firm ground
A standing fight, then, soaring on main wing,
Tormented all the air; all air seem'd then
Conflicting fire. Long time in even scale
The battle hung; till Satan, who that day
Prodigious power had shown, and met in arms
No equal, ranging through the dire attack.
PARADISE LOST.

Of fighting Seraphim confused, at length
Saw where the sword of Michael smote, and fell'd 250
Squadrons at once; with huge two-handed sway
Brandish'd aloft, the horrid edge came down
Wide wasting; such destruction to withstand
He hasted, and opposed the rocky orb
Of tenfold adamant, his ample shield,
A vast circumference. At his approach
The great Archangel from his warlike toil
Suspended, and glad as hoping here to end
Intestine war in Heaven, the archfoe subdued
Or captive dragg'd in chains, with hostile frown 260
And visage all inflamed first thus began:
Author of evil unknown till thy revolt,
Unnamed in Heaven, now plenteous as thou seest
These acts of hateful strife, hateful to all,
Though heaviest by just measure on thyself, 265
And thy adherents: How hast thou disturb'd
Heaven's blessed peace, and into nature brought
Misery, uncreated till the crime
Of thy rebellion! how hast thou instill'd
Thy malice into thousands, once upright 270
And faithful, now proved false! But think not here
To trouble holy rest; Heaven casts thee out
From all her confines. Heaven, the seat of bliss,
Brooks not the works of violence and war.
Hence then, and evil go with thee along, 275
Thy offspring, to the place of evil, Hell;
Thou and thy wicked crew! there mingle broils,
Ere this avenging sword begin thy doom,
Or some more sudden vengeance, wing'd from God,
Precipitate thee with augmented pain. 280

So spake the Prince of Angels; to whom thus
The Adversary. Nor think thou with wind
Of aery threats to awe whom yet with deeds
Thou canst not. Hast thou turn'd the least of these
To flight, or if to fall, but that they rise 285
Unvanquish'd, easier to transact with me
That thou shouldst hope, imperious, and with threats
To chase me hence? err not, that so shall end
The strife which thou call'st evil, but we style
The strife of glory; which we mean to win,
Or turn this Heaven itself into the Hell
Thou fablest; here however to dwell free,
If not to reign: Meanwhile thy utmost force,
And join him named Almighty to thy aid,
I fly not, but have sought thee far and nigh.

They ended parle, and both address'd for fight
Unspeakable; for who, though with the tongue
Of Angels, can relate, or to what things
Liken on earth conspicuous, that may lift
Human imagination to such height
Of Godlike power? for likest Gods they seem'd;
Stood they or moved, in stature, motion, arms,
Fit to decide the empire of great Heaven.

Now waved their fiery swords, and in the air
Made horrid circles; two broad suns their shields
Blazed opposite, while Expectation stood
In horror: From each hand with speed retired,
Where erst was thickest fight, the angelic throng,
And left large field, unsafe within the wind
Of such commotion; such as, to set forth
Great things by, small, if, nature's concord broke,
Among the constellations war were sprung,
Two planets, rushing from aspect malign
Of fiercest opposition, in mid sky
Should combat, and their jarring spheres confound.
Together both with next to almighty arm
Uplifted imminent, one stroke they aim'd
That might determine, and not need repeat,
As not of power at once; nor odds appear'd
In might or swift prevention: But the sword
Of Michael from the armory of God
Was given him temper'd so that neither keen
Nor solid might resist that edge: it met
The sword of Satan, with steep force to smite
PARADISE LOST.

Descending, and in half cut sheer; nor staid, 325
But with swift wheel reverse, deep entering, shared
All his right side: Then Satan first knew pain,
And writhed him to and fro convoluted; so sore
The griding sword with discontinuous wound
Pass'd through him: But the ethereal substance closed,
Not long divisible; and from the gash 331
A stream of nectarous humour issuing flow'd
Sanguine, such as celestial Spirits may bleed,
And all his armour stained, prowhile so bright.
Forthwith on all sides to his aid was run 335
By Angels many and strong, who interposed
Defence, while others bore him on their shields
Back to his chariot, where it stood retired
From off the files of war: There they him laid
Gnashing for anguish and despite and shame,
To find himself not matchless, and his pride
Humbled by such rebuke, so far beneath
His confidence to equal God in power.
Yet soon he heal'd; for Spirits that live throughout
Vital in every part, not as frail man 345
In entrails, heart or head, liver or reins,
Cannot but by annihilating die;
Nor in their liquid texture mortal wound
Receive, no more than can the fluid air:
All heart they live, all head, all eye, all ear,
All intellect, all sense; and, as they please,
They limb themselves, and colour, shape, or size
Assume, as likes them best, condense or rare.

Meanwhile in other parts like deeds deserved
Memorial, where the might of Gabriel fought, 355
And with fierce ensigns pierced the deep array
Of Moloch, furious king; who him defied,
And at his chariot-wheels to drag him bound
Threaten'd, nor from the Holy One of Heaven
Refrain'd his tongue blasphemous; but anon
Down cloven to the waist, with shatter'd arms
And uncouth pain fled bellowing. On each wing

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PARADISE LOST.

Uriel, and Raphael, his vaunting foe,
Though huge, and in a rock of diamond arm’d,
Vanquish’d Adramalech, and Asmadoz.

Two potent Thrones, that to be less than Gods
Disdain’d, but meaner thoughts learn’d in their flight,
Mangled with ghastly wounds through plate and mail.

Nor stood unmindful Abdiel to annoy
The atheist crew, but with redoubled blow
Ariel, and Arioch, and the violence
Of Ramiel scorch’d and blasted, overthrew.

I might relate of thousands, and their names
Etterize here on earth; but those elect
Angels, contented with their fame in Heaven,
Seek not the praise of men: The other sort,
In might though wondrous and in acts of war,
Nor of renown less eager, yet by doom
Cancel’d from Heaven and sacred memory,
Nameless in dark oblivion let them dwell.

For strength from truth divided, and from just,
Iliaudable, nought merits but dispraise
And ignominy; yet to glory aspires
Vain-glorious, and through infamy seeks fame:
Therefore eternal silence be their doom.

And now, their mightiest quell’d, the battle swerved,
With many an inroad gored; deformed rout
Enter’d, and foul disorder; all the ground
With shiver’d armour strown, and on a heap
Chariot and charioteer lay overturn’d,
And fiery-foaming steeds; what stood recoil’d
O’er wearied, through the faint Satanic host
Defensive scarce, or with pale fear surprised,
Then first with fear surprised, and sense of pain,
Fled ignominious, to such evil brought
By sin of disobedience; till that hour
Not liable to fear or flight or pain.

Far otherwise the inviolable Saints
In cubit phalanx firm, advanced entire,
Invulnerable, impenetrably arm’d;
PARADISE LOST.

Such high advantages their innocence
Gave them above their foes; not to have sinn'd,
Not to have disobey'd; in fight they stood
Unwearied, unobnoxious to be pain'd
By wound, though from their place by violence moved.

Now night her course began, and, over Heaven 406
Inducing darkness, grateful truce imposed,
And silence on the odious din of war:
Under her cloudy covert both retired,
Victor and vanquish'd: On the foughten field 410
Michael and his Angels prevalent
Encamping, placed in guard their watches round,
Cherubic waving fires: On the other part,
Satan with his rebellious disappear'd,
Far in the dark dislodged; and, void of rest, 415
His potentates to council call'd by night;
And in the midst thus undismay'd began:
O now in danger tried, now known in arms
Not to be overpower'd, Companions dear,
Found worthy not of liberty alone,
Too mean pretence! but what we more affect,
Honour, dominion, glory, and renown;
Who have sustain'd one day in doubtful fight,
(And if one day, why not eternal days?)
What Heaven's Lord had powerfulost to send 425
Against us from about his throne, and judged
Sufficient to subdue us to his will,
But proves not so: then fallible, it seems,
Of future we may deem him, though till now
Omniscient thought. True is, less firmly arm'd, 430
Some disadvantage we endured and pain,
Till now not known, but, known, as soon contemn'd;
Since now we find this our empyreal form
Incapable of mortal injury,
Imperishable, and, though pierced with wound, 435
Soon closing, and by native vigour heal'd.
Of evil then so small as easy think
The remedy; perhaps more valid arms
PARADISE LOST.

Weapons more violent; when next we meet,
May serve to better us, and worse our foes,
Or equal what between us made the odds,
In nature none: If other hidden cause
Left them superior, while we can preserve
Unhurt our minds, and understanding sound,
Due search and consultation will disclose.

He sat; and in the assembly next upstood
Nisroch, of Principalities the prime;
As one he stood escaped from cruel fight,
Sore toil'd, his riven arms to havoc hewn,
And cloudy in aspect thus answering spake:

Deliverer from new Lords, leader to free
Enjoyment of our right as Gods: yet hard
For Gods, and too unequal work we find,
Against unequal arms to fight in pain,
Against unpain'd, impassive; from which evil
Ruin must needs ensue; for what avails
Valour or strength, though matchless, quell'd with pain,
Which all subdues, and makes remiss the hands
Of mightiest? Sense of pleasure we may well
Spare out of life perhaps, and not repine,
But live content, which is the calmest life:
But pain is perfect misery, the worst
Of evils, and, excessive, overturns
All patience. No, who therefore can invent
With what more forcible we may offend
Our yet unwounded enemies, or arm
Ourselves with like defence, to me deserves
No less than for deliverance what we owe.

Whereeto with look composed Satan replied:
Not uninveted that, which thou aright
Believeth so main to our success, I bring,
Which of us who beholds the bright surface
Of this ethereous mould whereon we stand,
This continent of spacious Heaven, adorn'd
With plant, fruit, flower ambrosial, gems, and gold;
Whose eye so superficially surveys
PARADISE LOST.

These things, as not to mind from whence they grew
Deep under ground, materials dark and crude,
Of spirituous and fiery spume, till touch'd
With Heaven's ray, and temper'd, they shoot forth 480
So beauteous, opening to the ambient light?
These in their dark nativity the deep
Shall yield us, pregnant with infernal flame;
Which, into hollow engines, long and round,
Thick ramm'd, at the other bore with touch of fire 485
Dilated and infuriate, shall send forth
From far, with thundering noise, among our foes
Such implements of mischief as shall dash
To pieces, and o'erwhelm whatever stands
Adverse, that they shall fear we have disarm'd 490
The Thunderer of his only dreaded bolt.
Nor long shall be our labour; yet ere dawn,
Effect shall end our wish. Meanwhile revive;
Abandon fear; to strength and counsel join'd
Think nothing hard, much less to be despair'd. 495

He ended, and his words their drooping cheer
Enlighten'd, and their languish'd hope revived.
The invention all admired, and each, how he
To be the inventor miss'd; so easy it seem'd [thought
Once found, which yet unfound most would have
Impossible: Yet haply of thy race 501
In future days, if malice should abound,
Some one intent on mischief, or inspired
With devilish machination, might devise
Like instrument to plague the sons of men 505
For sin, on war and mutual slaughter bent.
Forthwith from council to the work they flew;
None arguing stood; innumerable hands
Were ready; in a moment up they turn'd
Wide the celestial soil, and saw beneath
The originals of nature in their crude
Conception; sulphurous and nitrous foam
They found, they mingled, and, with subtle art,
Concocted and adjusted, they reduced
To blackest grain, and into store convey'd:
Part hidden veins digged up (nor hath this earth
Entrails unlike) of mineral and stone,
Whereof to found their engines and their balls
Of missive run; part incentive reed
Provide, pernicious with one touch to fire,
So all ere dayspring, under conscious night,
Secret they finish'd, and in order set,
With silent circumspection, unspied.

Now when fair morn orient in Heaven appear'd,
Up rose the victor-Angels, and to arms
The matin trumpet sung: in arms they stood
Of golden panoply, refugent host,
Soon banded; others from the dawning hills
Look round, and scouts each coast light-armed scour,
Each quarter to descry the distant foe,
Where lodged, or whither fled, or if for fight,
In motion or in halt: Him soon they met
Under spread ensigns moving nigh, in slow
But firm battalion: back with speediest sail
Zophiel, or Cherubim the swiftest wing,
Came flying, and in mid air aloud thus cried:
Arm, Warriors, arm for fight; the foe at hand,
Whom fled we thought, will save us long pursuit
This day; fear not his flight: so thick a cloud
He comes, and settled in his face I see
Sad resolution, and secure: Let each
His adamantine coat gird well, and each
Fit well his helm, gripe fast his orb'd shield,
Borne even or high; for this day will pour down,
If I conjecture aught, no drizzling shower,
But rattling storms of arrows barb'd with fire.
So warn'd he them, aware themselves, and soon
In order, quit of all impediment;
Instant without disturb they took alarm,
And onward moved embattled: When behold!
Not distant far with heavy pace the foe
Approaching gross and huge, in hollow cube
PARADISE LOST.

og his devilish enginery, impaled,
ry side with shadowing squadrons deep,
e the fraud. At interview both stood 555
; but suddenly at head appear'd
and thus was heard commanding loud:
guard, to right and left the front unfold;
ll may see who hate us, how we seek
and composure, and with open breast 560
ready to receive them, if they like
erture, and turn not back perverse;
I doubt; however witness, Heaven!
1, witness thou anon! while we discharge
our part: ye, who appointed stand,
you have in charge, and briefly touch
we propound, and loud that all may hear!
oling in ambiguous words, he scarce
ed; when to right and left the front
1, and to either flank retired:
to our eyes discover'd, new and strange,
e mounted row of pillars laid
els (for like to pillars most they seem’d,
ow’d bodies made of oak or fir,
ranches lopp’d, in wood or mountain fell’d,) 575
iron, stony mould, had not their mouths
ideous orifice gaping on us wide,
ing hollow truce: At each behind
ph stood, and in his hand a reed
aving tipp’d with fire: while we, suspense, 580
ed stood within our thoughts amused,
: for sudden all at once their reeds
th, and to a narrow vent applied
icest touch. Immediate in a flame, 584
m obscured with smoke, all Heaven appear’d,
hose deep-throated engines belch’d, whose roar
el’d with outrageous noise the air,
h her entrails tore, disgorging foul
devilish glut, chain’d thunderbolts and hail
a globes: which, on the victor host 590
Level'd, with such impetuous fury smote,
That, whom they hit, none on their feet might stand,
Though standing else as rocks, but down they fell
By thousands, Angel on Archangel roll'd;
The sooner for their arms; unarm'd, they might
Have easily, as Spirits, evaded swift
By quick contraction or remove; but now
Foul dissipation follow'd, and forced rout;
Nor served it to relax their serried files.

What should they do? if on they rush'd, repulse
Repeated, and indecent overthrow
Doubled, would render them yet more despised,
And to their foes a laugher; for in view
Stood rank'd of Scraphim another row,
In posture to displode their second tire
Of thunder: Back defeated to return
They worse abhor'd. Satan beheld their plight,
And to his nates thus in derision call'd:

O Friends! why came not on these victors proud?
Fie, while they fierce were coming; and when we
To entertain them fair with open front
And breast, (what could we more?) propounded terms
Of composition, straight they changed their minds,
Flew off, and into strange vagaries fell,
As they would dance; yet for a dance they seem'd
Somewhat extravagant and wild; perhaps
For joy of offer'd peace: But I suppose
If our proposals once again were heard,
We should compel them to a quick result.

To whom thus Belial, in like gamesome mood:
Leader! the terms we sent were terms of weight,
Of hard contents, and full of force urged home,
Such as we might perceive amused them all,
And stumbled many: Who receives them right
Had need from head to foot well understand;
Not understood, this gift they have besides,
They show us when our foes walk not upright.

So they among themselves in pleasant vein
PARADISE LOST.

Stood scoffing, heighten'd in their thoughts beyond
All doubt of victory: Eternal Might
To match with their inventions they presumed
So easy, and of his thunder made a scorn,
And all his host derided, while they stood
Awhile in trouble: But they stood not long;
Rage prompted them at length, and found them arms
Against such hellish mischief fit to oppose.
Forthwith (behold the excellence, the power,
Which God hath in his mighty Angels placed!)
Their arms away they threw, and to the hills
(For Earth hath this variety from Heaven
Of pleasure situate in hill and dale,
Light as the lightning glimpse they ran, they flew;
From their foundations loosening to and fro,
They pluck'd the seated hills, with all their load,
Rocks, waters, woods, and by the shaggy tops
Uplifting bore them in their hands: Amaze,
Be sure, and terror seized the rebel host.
When coming towards them so dread they saw
The bottom of the mountains upward turn'd;
Till on those cursed engines' triple-row
They saw them whelm'd, and all their confidence
Under the weight of mountains buried deep;
Themselves invaded next, and on their heads
Main promontories flung, which in the air
Came shadowing, and oppress'd whole legions arm'd;
Their armour helped their harm, crush'd in and bruised
Into their substance pent, which wrought them pain
Implacable, and many a dolorous groan;
Long struggling underneath, ere they could wind
Out of such prison, though Spirits of purest light,
Purest at first, now gross by sinning grown.
The rest, in imitation, to like arms
Botock them, and the neighbouring hills up'tores:
So hills amid the air encounter'd hills,
Hurl'd to and fro with jaculation dire;
That under ground they fought in dismal shade:
Infernal noise! war seem'd a civil game
To this uproar; horrid confusion heap'd
Upon confusion rose: and now all Heaven
Had gone to wrack, with ruin overspread;
Had not the Almighty Father, where he sits
Shrined in his sanctuary of Heaven secure,
Consulting on the sum of things, foreseen
This tumult, and permitted all, advised:
That his great purpose he might so fulfil,
To honour his anointed Son avenged
Upon his enemies, and to declare
All power on him transferr'd: whence to his Son,
The Assessor of his throne, he thus began:
Effulgence of my glory, Son beloved,
Son, in whose face invisible is beheld
Visibly what by Deity I am;
And in whose hand what by decree I do,
Second Omnipotence! two days are pass'd,
Two days, as we compute the days of Heaven,
Since Michael and his Powers went forth to tame
These disobedient: sore hath been their fight,
As likeliest was, when two such foes met arm'd;
For to themselves I left them; and thou know'st,
Equal in their creation they were form'd,
Save what sin hath impair'd; which yet hath wrought
Insensibly, for I suspend their doom;
Whence in perpetual fight they needs must last
Endless, and no solution will be found:
War weary'd hath perform'd what war can do,
And to disorder'd rage let loose the reins,
With mountains, as with weapons, arm'd; which makes
Wild work in Heaven, and dangerous to the main.
Two days are therefore pass'd, the third is thine;
For thee I have ordain'd it; and thus far
Have suffer'd, that the glory may be thine
Of ending this great war, since none but Thou
Can end it. Into thee such virtue and grace
Inmense I have transfused that all may know
PARADISE LOST.

In Heaven and Hell thy power above compare;
And, this perverse commotion govern'd thus,
To manifest thee worthiest to be Heir
Of all things; to be Heir, and to be King
By sacred unction, thy deserved right.
Go then, Thou Mightiest, in thy Father's might;
Ascend my chariot, guide the rapid wheels
That shake Heaven's basis, bring forth all my war,
My bow and thunder, my almighty arms
Gird on, and sword upon thy puissant thigh;
Pursue these sons of darkness, drive them out
From all Heaven's bounds into the utter deep:
There let them learn, as likes them, to despise
God, and Messiah his anointed King.

He said, and on his Son with rays direct
Shone full; he all his Father full express'd
Ineffably into his face received;
And thus the Filial Godhead answering spake:

O Father, O Supreme of heavenly Thrones,
First, Highest, Holiest, Best; thou always seek'st
To glorify thy Son, I always thee,
As is most just: this I my glory account,
My exaltation, and my whole delight,
That thou, in me well pleased, declarlest thy will
Fulfil'd, which to fulfil is all my bliss.

Sceptre and power, thy giving, I assume,
And gladdier shall resign, when in the end
Thou shalt be all in all, and I in thee
For ever; and in me all whom thou lovest:
But whom thou hatest I hate, and can put on
Thy terrors, as I put thy mildness on,
Image of thee in all things; and shall soon,
Arm'd with thy might, rid Heaven of these rebell'd;
To their prepared ill mansion driven down,
To chains of darkness, and the undying worm;
That from thy just obedience could revolt,
Whom to obey is happiness entire.
These shall thy Saints unmix'd, and from the impure
Far separate, clasping thy holy mount;
Unseign'd Hallelujah to thee sing,
Hymns of high praise, and I among them Chief. 745

So said, he, o'er his sceptre bowing, rose
From the right hand of Glory where he sat;
And the third sacred morn began to shine, [sound;
Dawning through Heaven. Forth rush'd with whirlwind
The chariot of Paternal Deity,
Flashing thick flames, wheel within wheel undrawn,
Itself instinct with Spirit, but convoy'd
By four Cherubic shapes; four faces each
Had wondrous; as with stars, their bodies all
And wings were set with eyes; with eyes the wheels
Of beryl, and careering fires between;
Over their heads a crystal firmament,
Whereon a sapphire throne, inlaid with pure
Amber, and colours of the showery arch.
He, in celestial panoply all arm'd 750
Of radiant Urim, work divinely wrought,
Ascended; at his right hand Victory
Sat eagle-winged; beside him hung his bow
And quiver with three-bolted thunder stored;
And from about him fierce effusion roll'd 755
Of smoke and bickering flame and sparkles dire:
Attended with ten thousand Saints,
He onward came; far off his coming shone;
And twenty thousand (I their number heard)
Chariots of God, half on each hand, were seen;
He on the wings of Cherub rode sublime
On the crystalline sky, in sapphire throned,
Illustrious far and wide; but by his own
First seen; them unexpected joy surprised,
When the great ensign of Messiah blazed 760
Aloft by Angels borne, his sign in Heaven;
Under whose conduct Michael soon reduced
His army, circumfused on either wing,
Under their Head embodied all in one.
Before him Fewer Divine his way prepared;
PARADISE LOST.

At his command the uprooted hills retired
Each to his place; they heard his voice, and went
Obsequious; Heaven his wonted face renew'd,
And with fresh flowerets hill and valley smiled.
This saw his hapless foes, but stood obdured,
And to rebellious fight rallied their Powers,
Insensate, hope conceiving from despair.
In heavenly Spirits could such perverseness dwell?
But to convince the proud what signs avail,
Or wonders move the obdurate to relent?
They, harden'd more by what might most reclaim,
Grieving to see his glory, at the sight
Took envy; and, aspiring to his height,
Stood reembattled fierce, by force or fraud
Weening to prosper, and at length prevail
Against God and Messiah, or to fall
In universal ruin last; and now
To final battle drew, disdaining flight,
Or faint retreat; when the great Son of God
To all his host on either hand thus spake:

Stand still in bright array, ye Saints; here stand,
Ye Angels arm'd; this day from battle rest:
Faithful hath been your warfare, and of God
Accepted, fearless in his righteous cause;
And as ye have received, so have ye done,
Invincibly: but of this cursed crew
The punishment to other hand belongs;
Vengeance is his, or whose he sole appoints:
Number to this day's work is not ordain'd,
Nor multitude; stand only, and behold
God's indignation on these godless pour'd
By me; not you, but me they have despised,
Yet envied; against me is all their rage,
Because the Father, to whom in Heaven supreme
Kingdom and power and glory appertains,
Hath honour'd me, according to his will.
Therefore to me their doom he hath assign'd;
That they may have their wish, to try with me
In battle which the stronger proves; they all,
Or I alone against them; since by strength
They measure all, of other excellence
Not enmities, nor care who them excels;
Nor other strife with them do I vouchsafe.
So spake the Son, and into terror changed
His countenance too severe to be beheld,
And full of wrath bent on his enemies.

At once the Four spread out their starry wings
With dreadful shade contiguous, and the orbs
Of his fierce chariot roll’d, as with the sound
Of torrent floods, or of a numerous host.
He on his impious foes right onward drove,
Gloomy as night; under his burning wheels
The steadfast empyræan shook throughout,
All but the throne itself of God. Full soon
Among them he arrived; in his right hand
Grasping ten thousand thunders, which he sent
Before him, such as in their souls infix’d
Plagues: they, astonish’d, all resistance lost,
All courage; down their idle weapons dropp’d:
O’er shields and helms and helmed heads he rode
Of Thrones and mighty Seraphim prostrate,
That wish’d the mountains now might be again
Thrown on them, as a shelter from his ire
Nor less on either side tempestuous fell
His arrows, from the fourfold-visaged Four
Distinct with eyes, and from the living wheels
Distinct alike with multitude of eyes;
One Spirit in them ruled; and every eye
Glared lightning, and shot forth pernicious fire
Among the accursed, that with’r’d all their strength,
And of their wonted vigour left them drain’d,
Exhausted, spiritless, afflicted, fallen.
Yet half his strength he put not forth, but check’d
His thunder in mid volley; for he meant
Not to destroy, but root them out of Heaven:
The overthrown he raised; and, as a herd
PARADISE LOST.

Of goats or timorous flock together throng'd,
Drove them before him thunderstruck, pursued
With terrors, and with furies, to the bounds
And crystal wall of Heaven: which, opening wide, 860
Roll'd inward, and a spacious gap disclosed
Into the wasteful deep: the monstrous sight
Struck them with horror backward, but far worse
Urged them behind: headlong themselves they threw
Down from the verge of Heaven; eternal wrath 865
Burn'd after them to the bottomless pit.

Hell heard the unsufferable noise, Hell saw
Heaven ruining from Heaven, and would have fled
Affrighted; but strict Fate had cast too deep
Her dark foundations, and too fast had bound. 870
Nine days they fell: confounded Chaos roar'd,
And felt tenfold confusion in their fall
Through his wild anarchy, so huge a rout
Encumber'd him with ruin: Hell at last
Yawning received them whole, and on them closed;
Hell, their fit habitation, fraught with fire 876
Unquenchable, the house of woe and pain.
Disburden'd Heaven rejoiced, and soon repair'd
Her mural breach, returning whence it roll'd.
Sole victor, from the expulsion of his foes,
Messiah his triumphal chariot turn'd:
To meet him all his Saints, who silent stood
Eye-witnesses of his almighty acts,
With jubilee advanced; and, as they went,
Shaded with branching palm, each Order bright 885
Sung triumph, and him sung victorious King,
Son, Heir, and Lord, to him dominion given,
Worthiest to reign: He, celebrated, rode
Triumphant through mid Heaven, into the courts
And temple of his Mighty Father throned 890
On high; who into glory him received,
Where now he sits at the right hand of bliss. [Earth,

Thus, measuring things in Heaven by things on
At thy request, and that thou mayst beware
PARADISE LOST,

By what is pass'd, to thee I have reveal'd
What might have else to human race been hid;
The discord which befell, and war in Heaven
Among the angelic Powers, and the deep fall
Of those too high aspiring, who rebell'd
With Satan; he who envies now thy state,
Who now is plotting how he may seduce
Thee also from obedience, that, with him
Bereaved of happiness, thou mayst partake
His punishment, eternal misery;
Which would be all his solace and revenge,
As a despite done against the Host. High,
Thee once to gain companion of his woe.
But listen not to his temptations, warn
Thy weaker: let it profit thee to have heard,
By terrible example, the reward
Of disobedience; firm they might have stood,
Yet fall; remember, and fear to transgress.
PARADISE LOST.

BOOK VII.

Raphael, at the request of Adam, relates how and wherefore this world was first created; that God, after the expelling of Satan and his Angels out of Heaven, declared his pleasure to create another world, and other creatures to dwell therein; sent his Son with glory, and attendance of Angels, to perform the work of Creation in six days; the Angels celebrate with hymns the performance thereof, and his resurrection into Heaven.

Descend from Heaven, Urania, by that name
If rightly thou art call'd, whose voice divine
Following, above the Olympian hill I soar,
Above the flight of Pegasan wing!
The meaning, not the name, I call: for thou
Nor of the Muses nine, nor on the top
Of old Olympus dwell'st; but heavenly born,
Before the hills appear'd or fountain flow'd,
Thou with eternal Wisdom didst converse,
Wisdom thy sister, and with her didst play
In presence of the Almighty Father, pleased
With thy celestial song. Up led by thee
Into the Heaven of Heavens I have presumed,
An earthly guest, and drawn empyreal air,
Thy tempering: with like safety guided down
Return me to my native element:
Lest from this flying steed unroin'd (as once
Bellerophon, though from a lower clime,)
Dismounted, on the Aleian field I fall,
Erroneous there to wander, and forlorn.
Half yet remains unsung, but narrower bound
Within the visible diurnal sphere;
Standing on earth, not wrapp'd above the pole,
PARADISE LOST.

More safe I sing with mortal voice, unchangeable
To hoarse or mute, though fallen on evil days,
On evil days though fallen, and evil tongues; In darkness, and with dangers compass'd round,
And solitude; yet not alone, while thou
Visit'st my slumbers nightly, or when morn
Purplest the east—still govern thou my song,
Urania, and fit audience find, though few.
But drive far off the barbarous dissonance
Of Bacchus and his revellers, the race
Of that wild rout that tore the Thracian bard
In Rhodope, where woods and rocks had ears
To rapture, till the savage clamour drown'd
Both harp and voice; nor could the Muse defend
Her son. So fail not thou, who thee implores:
For thou art heavenly, she an empty dream.

Say, Goddess, what ensued when Raphael,
The affable Archangel, had forewarn'd
Adam, by dire example, to beware
Apostacy, by what befell in Heaven
To those apostates: lest the like befall
In Paradise to Adam or his race,
Charged not to touch the interdicted tree,
If they transgress, and slight that sole command,
So easily obey'd amid the choice
Of all tastes else to please their appetite,
Though wandering. He, with his consorted Eve,
The story heard attentive, and was fill'd
With admiration and deep muse, to hear
Of things so high and strange; things, to their thought
So unimaginable, as hate in Heaven,
And war so near the peace of God in bliss,
With such confusion: but the evil, soon
Driven back, redounded as a flood on those
From whom it sprang; impossible to mix
With blessedness. Whence Adam soon repeal'd
The doubts that in his heart arose: and now
Led on, yet sinless, with desire to know
PARARISE LOST. 155

What nearer might concern him, how this world
Of Heaven and Earth conspicuous first began;
When, and whereof created; for what cause;
What within Eden, or without, was done
Before his memory; as one whose drouth
Yet scarce allay’d still eyes the current stream,
Whose liquid murmur heard new thirst excites,
Proceeded thus to ask his heavenly guest.

Great things, and full of wonder in our ears,
Far differing from this world, thou hast reveal’d,
Divine interpreter! by favour sent
Down from the empyr’ean, to forewarn
Us timely of what might else have been our loss,
Unknown, which human knowledge could not reach:
For which to the infinitely Good we owe
Immortal thanks, and his admonishment
Receive, with solemn purpose to observe
 Immutable his sov’reign will, the end
Of what we are. But since thou hast vouchsafed
Gently, for our instruction, to impart
Things above earthly thought, which yet concern’d
Our knowing, as to highest wisdom seem’d,
Deign to descend now lower, and relate
What may no less perhaps avail us known,
How first began this Heaven which we behold
Distant so high, with moving fires adorn’d
Innumerable; and this which yields or fills
All space, the ambient are wide interfused
Embracing round this florid Earth; what cause
Moved the Creator, in his holy rest
Through all eternity, so late to build
In Chaos; and, the work begun, how soon
Absolved; if unforbid thou mayst unfold
What we, not to explore the secrets ask
Of his eternal empire, but the more
To magnify his works, the more we know.
And the great light of day yet wants to run
Much of his race though steep; suspense in Heaven,
Held by thy voice, thy potent voice, he hears,
And longer will delay to hear thee toll
His generation, and the rising birth
Of Nature from the unapparent Deep:
Or if the star of evening and the moon
Haste to thy audience, Night with her will bring Silence; and Sleep, listening to thee, will watch;
Or we can bid his absence, till thy song
End, and dismiss thee ere the morning shine.

Thus Adam his illustrious guest besought:
And thus the Godlike Angel answer'd mild:
This also thy request, with caution ask'd,
Obtain; though to recount almighty works
What words or tongue of Seraph can suffice,
Or heart of man suffice to comprehend?
Yet what thou canst attain, which best may serve
To glorify the Maker, and infer
Thee also happier, shall not be withheld
Thy hearing; such commission from above
I have received, to answer thy desire
Of knowledge within bounds; beyond, abstain
To ask; nor let thine own inventions hope
Things not reveal'd, which the invisible King,
Only Omniscient, hath suppress'd in night;
To none communicable in Earth or Heaven:
Enough is left besides to search and know.
But knowledge is as food, and needs no less
Her temperance over appetite, to know
In measure what the mind may well contain;
Oppresses else with surfeit, and soon turns
Wisdom to folly, as nourishment to wind.

Know then, that, after Lucifer from Heaven
(So call him, brighter once amidst the host
Of Angels than that star the stars among.)
Fell with his flaming legions through the deep
Into his place: and the great Son return'd
PARADISE LOST.

ious with his Saints, the Omnipotent
al Father from his throne beheld
multitude, and to his Son thus spake:
est our envious Foe hath fail'd, who thought
e himself rebellious, by whose aid
accessible high strength, the seat
ity supreme, us dispossess'd,
isted to have seized, and into fraud
many, whom their place knows here no more:
the greater part have kept, I see,
station; Heaven, yet populous, retains
er sufficient to possess her realms
th wide, and this high temple to frequent
ministeries due and solemn rites;
est his heart exalt him in the harm
ly done, to have dis-peopled Heaven,
mage fondly deem'd, I can repair
letriment, if such it be to lose
st; and in a moment will create
er world, out of one man a race-
on innumerable, there to dwell,
re: till, by degrees of merit raised,
open to themselves at length the way
her, under long obedience tried;
arth be 'changed to Heaven, and Heaven to Earth
ingdom, joy and union without end.
while inhabit lax, ye Powers of Heaven;
ou my Word, begotten Son, by thee
perform; speak thou, and be it done!
ershadowing Spirit and Might with thee
along; ride forth, and bid the Deep
appointed bounds be Heaven and Earth;
less the Deep, because I Am who fill
ude, nor vacuous the space.
I, uncircumscribed myself, retire,
at not forth my goodness, which is free:
or not, Necessity and Chance
ach not me, and what I will is Fate.
PARADISE LOST.

So spake the Almighty, and to what he spake His Word, the Filial Godhead, gave effect. Immediate are the acts of God, more swift Than time or motion, but to human ears Cannot without process of speech be told. So told as earthly notion can receive.

Great triumph and rejoicing was in Heaven, When such was heard declared the Almighty's will Glory they sung to the Most High, good will To future men, and in their dwellings peace; Glory to Him, whose just avenging ire Had driven out the ungodly from his sight And the habitations of the just; to Him Glory and praise, whose wisdom had ordain'd Good out of evil to create; instead: Of Spirits malign, a better race to bring Into their vacant room, and thence diffuse His good to worlds and ages infinite.

So sang the Hierarchies: meanwhile the Son On his great expedition now appear'd, Girt with Omnipotence, with radiance crown'd Of Majesty Divine; sapience and love Immense, and all his Father in him shone. About his chariot numberless were pour'd Cherub, and Seraph, Potentates, and Thrones, And Virtues, winged Spirits, and chariots wing'd From the armory of God; where stand of old Myriads, between two brazen mountains lodged Against a solemn day, harnessed at hand, Celestial equipage; and now came forth Spontaneous, for within them Spirit lived, Attendant on their Lord: Heaven open'd wide Her ever during gates, harmonious sound, On golden hinges moving, to let forth The King of Glory, in his powerful Word And Spirit coming to create new worlds. On heavenly ground they stood; and from the six They view'd the vast immeasurable abys.
Outrageous as a sea, dark, wasteful, wild,
Up from the bottom turn'd by furious winds
And surging waves, as mountains, to assault
Heaven's height, and with the centre mix the pole.

Silence, ye troubled Waves, and, thou Deep, peace,
Said then the Omnific Word; your discord end!
Nor staid; but, on the wings of Cherubim
Uplifted, in paternal glory rode
Far into Chaos, and the world unborn;
For Chaos heard his voice: Him all his train
Follow'd in bright procession, to behold
Creation, and the wonders of his might.
Then staid the fervid wheels, and in his hand
He took the golden compasses, prepared
In God's eternal store, to circumscribe
This universe, and all created things:
One foot he centred, and the other turn'd
Round through the vast profundity obscure;
And said, Thus far extend, thus far thy bounds,
This be thy just circumference, O World!
Thus God the Heaven created, thus the Earth,
Matter uniform'd and void: darkness profound
Cover'd the abyss: but on the watery calm
His brooding wings the Spirit of God outspread,
And vital virtue infused, and vital warmth
Throughout the fluid mass; but downward purged
The black tartareous cold infernal dregs,
Adverse to life: then founded, then conglobed
Like things to like; the rest to several place
Disparted, and between spun out the air;
And Earth self-balanced on her centre hung.

Let there be Light, said God; and forthwith Light
Ethereal, first of things, quintessence pure,
Sprung from the deep; and from her native east
To journey through the aery gloom began,
Sphered in a radiant cloud, for yet the sun
Was not; she in a cloudy tabernacle
Sojourn'd the while. God saw the light was good;
PARADISE LOST.

And light from darkness by the hemisphere
Divided: light the Day, and darkness Night,
He named. Thus was the first day even and morn.
Nor pass’d uncelebrated, nor unsung
By the celestial choir, when orient light
Exhaling first from darkness they beheld;
Birthday of Heaven and Earth; with joy and shout
The hollow universal orb they fill’d,
And touch’d their golden harps, and hymning praised
God and his works; Creator him they sung,
Both when first evening was, and when first morn.

Again, God said, Let there be firmament
Amid the waters, and let it divide
The waters from the waters; and God made
The firmament, expanse of liquid, pure,
Transparent, elemental air, diffused
In circuit to the uttermost convex
Of this great round; partition firm and sure,
The waters underneath from those above
Dividing: for as earth, so be the world
Built on circumfluuous waters calm, in wide
Crystalline ocean, and the loud misrule
Of Chaos far removed; lest fierce extremes
Contiguous might distemper the whole frame:
And Heaven he named the Firmament: so even
And morning chorus sung the second day.

The Earth was form’d, but, in the womb as yet
Of waters, embryon immature involved,
Appear’d not: over all the face of Earth
Main ocean flow’d, not idle; but, with warm
Prolific humour softening all her globe,
Fermented the great mother to conceive,
Satiate with genial moisture; when God said,
Be gather’d now, ye waters under Heaven,
Into one place, and let dry land appear.
Immediately the mountains huge appear
Emergent, and their broad bare backs upheave
Into the clouds; their tops ascend the sky.
PARADISE LOST.

So high as heaved the tumid hills, so low
Down sunk a hollow bottom broad and deep,
Capacious bed of waters: thither they
Hasted with glad precipance, uproll'd,
As drops on dust conglobing from the dry:
Part rise in crystal wall, or ridge direct,
For haste; such flight the great command impress'd
On the swift floods: as armies at the call
Of trumpet (for of armies thou hast heard)
Troop to their standard; so the watery throng,
Wave rolling after wave, where way they found,
If steep, with torrent rapture, if through plain,
Soft-ebbing; nor withstood them rock or hill;
But they, or under ground, or circuit wide
With serpent error wandering, found their way,
And on the washly ooze deep channels wore;
Easy, ere God had bid the ground be dry,
All but within those banks, where rivers now
Stream, and perpetual draw their humid train.
The dry land Earth, and the great receptacle
Of congregated waters he call'd Seas:
And saw that it was good; and said, Let the Earth
Put forth the verdant grass, herb yielding seed,
And fruit-tree yielding fruit after her kind,
Whose seed is in herself 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
Her universal face with pleasant green;
Then herbs of every leaf, that sudden flower'd
Opening their various colours, and made gay
Her bosom, smelling sweet: and, these scarce blown,
Forth flourish'd thick the clustering vine, forth crept
The swelling gourd, up stood the corny reed
Gatten in her field, and the humble shrub,
Bush with frizzled hair implicit; last
In dance, the stately trees, and spread
Branches hung with copious fruit, or garn'm'd
PARADISE LOST. 

Their blossoms: with high woods the hills were crown'd:
With tufts the valleys, and each fountain side;
With borders long the rivers: the Earth now
Seem'd like to Heaven, 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 dewy mist
Went up, and water'd all the ground, and each
Plant of the field; which, ere it was in the Earth, 335
God made, and every herb, before it grew
On the green stem: God saw that it was good:
So even and morn recorded the third day.

Again the Almighty spake, Let there be lights
High in the expence of Heaven, to divide 340
The day from night; and let them be for signs,
For seasons, and for days, and circling years;
And let them be for lights, as I ordain
Their office in the firmament of Heaven,
To give light on the Earth; and it was so. 345
And God made two great lights, great for their use
To Man, the greater to have rule by day,
The less by night, altern; and made the stars,
And set them in the firmament of Heaven
To illuminate the Earth, and rule the day 350
In their vicissitude, and rule the night,
And light from darkness to divide. God saw,
Surveying his great work, that it was good:
For of celestial bodies first the sun
A mighty sphere he framed, unlightsome first, 355
Though of ethereal mould: then form'd the moon
Globose, and every magnitude of stars,
And sow'd with stars the Heaven, thick as a field:
Of light by far the greater part he took,
Transplanted from her cloudy shrine, and placed 360
In the sun's orb, made porous to receive
And drink the liquid light; firm to retain
Her gather'd beams; great palace now of light.
PARADISE LOST

Hither, as to their fountain, other stars
Repairing, in their golden urns draw light,
And hence the morning planet gilds her horns;
By tincture or reflection they augment
Their small peculiar, though from human sight
So far remote, with diminution seen.
First in his east the glorious lamp was seen,
Regent of day, and all the horizon round
Invested with bright rays, joyous to run
His longitude through Heaven's high road; the gray
Dawn and the Pleiades before him danced,
Shedding sweet influence: less bright the moon,
But opposite in level'd west was set,
His mirror, with full face borrowing her light
From him; for other light she needed none
In that aspect, and still that distance keeps
Till night; then in the east her turn she shines,
Revolved on Heaven's great axle, and her reign
With thousand lesser lights dividual holds,
With thousand thousand stars, that then appear'd
Spangling the hemisphere: then first adorn'd
With their bright luminaries that set and rose,
Glad evening and glad morn crown'd the fourth day.

And God said, Let the waters generate
Reptile with spawn abundant, living soul:
And let fowl fly above the Earth, with wings
Display'd on the open firmament of Heaven.

And God created the great whales, and each
Soul living, each that crept, which plenteously
The waters generated by their kinds;
And every bird of wing after his kind;
And saw that it was good, and bless'd them, saying,
Be fruitful, multiply, and in the seas
And lakes and running streams the waters fill;
And let the fowl be multiplied on the Earth.
Forthwith the sounds and seas, each creek and bay,
With fry innumerable swarm, and shoals
Cush that with their fins and shining scales
Glide under the green wave, in sculls that oft
Bank the mid sea: part single, or with mate,
Graze the seaweed their pasture, and through groves
Of coral stray; or, sporting with quick glance,
Show to the sun their waved coats dropp’d with gold;
Or, in their pearly shells at ease; attend
Moist nutriment; or under rocks their food
In jointed armour watch: on smooth the seal
And bended dolphins play: part huge of bulk
Wallowing unwieldly, enormous in their gait,
Tempest the ocean: there leviathan,
Hugest of living creatures, on the deep
Stretch’d like a promontory sleeps or swims,
And seems a moving land; and at his gills
Draws in, and at his trunk spouts out, a sea.
Meanwhile the tepid caves and fens and shores
Their brood as numerous hatch, from the egg that soon
Bursting with kindly rupture forth disclosed
Their callow young; but feather’d soon and fledge
They summ’d their pens; and, soaring the air sublime,
With clang despised the ground, under a cloud
In prospect; there the eagle and the stork
On cliffs and cedar tops their eyries build:
Part loosely wing the region, part more wise
In common, ranged in figure, wedge their way,
Intelligent of seasons, and set forth
Their aery caravan, high over seas
Flying, and over lands, with mutual wing
Easing their flight; so steers the prudent crane
Her annual voyage, borne on winds; the air
Floats as they pass, fann’d with unnumber’d plumes:
From branch to branch the smaller birds with song
Solaced the woods, and spread their painted wings
Till even; nor then the solemn nightingale
Ceased warbling, but all night tuned her soft lays:
Others, on silver lakes and rivers, bathed
Their downy breast; the swan with arched neck,
Between her white wings mantling proudly; tow

PARADISE LOST

Her state with oary feet; yet oft they quit
The dank, and, rising on stiff pennons, tower
The mid aerial sky: others on ground
Walk'd firm; the crested cock whose clarion sounds
The silent hours, and the other whose gay train
Adorns him, colour'd with the florid hue
Of rainbows and starry eyes. The waters thus
With fish replenish'd, and the air with fowl,
Evening and morn solemnized the fifth day.

The sixth, and of creation last, arose
With evening harps and matim; when God said,
Let the Earth bring forth soul living in her kind,
Cattle, and creeping things, and beast of the Earth,
Each in their kind. The Earth obey'd, and straight
Opening her fertile womb teem'd at a birth
Innumerable living creatures, perfect forms,
Limb'd and full grown: out of the ground uprose,
As from his lair, the wild beast where he wins
In forest wild, in thicket, brake, or den;
Among the trees in pairs they rose, they walk'd:
The cattle in the fields and meadows green:
Those rare and solitary, these in flocks
Pasturing at once, and in broad herds upspring.
The grassy clods now calved; now half appear'd
The tawny lion, pawing to get free
His hinder parts, then springs as broke from bonds,
And rampant shakes his brinded mane; the ounce,
The libbard, and the tiger, as the mole
Rising, the crumbled earth above them threw
In hillocks: the swift stag from under ground
Bore up his branching head: scarce from his mould
Behemoth biggest born of earth upheaved
His vastness: fleeced the flocks and bleating rose,
As plants: ambiguous between sea and land
The river-horse, and scaly crocodile.
At once came forth whatever creeps the ground,
Insect or worm: those waved their limber fans
For wings, and smallest lineaments exact
PARADISE LOST.

In all the lilies deck'd of summer's pride
With spots of gold and purple, azure and gre
Those, as a line, their long dimension drew,
Streaking the ground with sinuous trace; not
Minims of nature; some of serpent kind,
Wondrous in length and corpulence, involved
Their sticky folds, and added wings. First:
The parsimonious emmet, provident
Of future; in small room large heart enclose
Pattern of just equality perhaps
Hereafter, joined in her popular tribes
Of commonalty: swarming next appear'd
The female bee, that feeds her husband drone
Deliciously, and builds her waxen cells
With honey stored: the rest are numberless;
And thou their natures know'st, and gavest their
Needless to thee repeated; nor unknown
The serpent, subtlest beast of all the field,
Of huge extent sometimes, with brazen eyes
And hairy mane terrific, though to thee
Not noxious, but obedient at thy call.

Now Heaven in all her glory shone, and ro
Her motions, as the great first Mover's hand
First wheel'd their course: Earth in her rich
Consummately lovely smiled; air, water, earth
By fowl, fish, beast, was flown, was swum, was
Frequent; and of the sixth day yet remain'd
There wanted yet the master-work, the end
Of all yet done; a creature, who, not prone
And brute as other creatures, but endued
With sanctity of reason, might erect
His stature, and upright with front serene
Govern the rest, self-knowing; and from the
Magnanimous to correspond with Heaven,
But grateful to acknowledge whence his goo
Descends, thither with heart, and voice, and
Directed in devotion, to adore
And worship God Supreme, who made him
PARADISE LOST.

Of all his works: therefore the Omnipotent
Eternal Father (for where is not he
Present?) thus to his Son audibly spake:

Let us make now Man in our image, Man
In our similitude, and let them rule
Over the fish and fowl of sea and air,
Beast of the field, and over all the Earth,
And every creeping thing that creeps the ground.
This said, he form'd thee, Adam, thee, O Man,
Dust of the ground, and in thy nostrils breathed
The breath of life; in his own image he
Created thee, in the image of God
Express; and thou becamest a living soul.
Male he created thee; but thy consort
Female, for race; then bless'd mankind, and said,
Be fruitful, multiply, and fill the earth;
Subdue it, and throughout dominion hold
Over fish of the sea, and fowl of the air,
And every living thing that moves on the Earth.
Wherever thus created, for no place
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 their pleasant fruit for food
Gave thee; all sorts are here that all the Earth yields
Variety without end; but of the tree,
Which, tasted, works knowledge of good and evil,
Thou mayst not; in the day thou eat'st, thou diest:
Death is the penalty imposed; beware,
And govern well thy appetite; lest Sin
Surprise thee, and her black attendant Death.

Here finish'd he, and all that he had made
View'd, and behold all was entirely good;
So even and morn accomplish'd the sixth day;
Yet not till the Creator from his work
Desisting, though unwearied, up return'd,
Up to the Heaven of Heavens, his high abode;
PARADISE LOST.

Thence to behold this new created world,
The addition of his empire, how it show'd
In prospect from his throne, how good, how fair,
Answering his great idea. Up he rode
Follow'd with acclamation, and the sound
Symphonious of ten thousand harps, that tuned
Angelic harmonies: the earth, the air
Resounded (thou remember'st, for thou heard'st,)
The heavens and all the constellations rung,
The planets in their station listening stood,
While the bright pomp ascended jubilant.
Open, ye everlasting gates! they sung,
Open, ye Heavens! your living doors; let in
The great Creator from his work return'd
Magnificent, his six days' work, a World;
Open, and henceforth oft; for God will deign
To visit oft the dwellings of just men,
Delighted; and with frequent intercourse
Thither will send his winged messengers
On errands of supernal grace. So sung
The glorious train ascending: He through Heaven
That open'd wide her blazing portals, led
To God's eternal house direct the way;
A broad and ample road, whose dust is gold
And pavement stars, as stars to thee appear,
Seen in the galaxy, that milky way,
Which nightly, as a circling zone, thou seest
Powder'd with stars. And now on Earth the seventh
Evening arose in Eden, for the sun
Was set, and twilight from the east came on,
Forerunning night; when at the holy mount
Of Heaven's high-seated top, the imperial throne
Of Godhead, fix'd for ever firm and sure,
The Filial Power arrived, and sat him down
With his great Father; for he also went
Invisible, yet staid (such privilege
Hath Omnipresence,) and the work ordain'd,
Author and End of all things; and, from work
PARADISE LOST.

Now resting, blessed and hallow’d the seventh day,
As resting on that day from all his work:
But not in silence holy kept: the harp
Had work and rested not; the solemn pipe,
And dulcimer, all organs of sweet stop,
All sounds on fret by string or golden wire,
Temper’d soft tunings, intermix’d with voice
Choral or unison: of incense clouds,
Fuming from golden censers, hid the mount.
Creation and the six days’ acts they sung:
Great are thy works, Jehovah! infinite
Thy power! what thought can measure thee, or tongue
Relate thee! Greater now in thy return
Than from the giant Angels: Thee that day
Thy thunders magnified; but to create
Is greater than created to destroy.
Who can impair thee, Mighty King, or bound
Thy empire! Easily the proud attempt
Of Spirits apostate, and their counsels vain,
Thou hast repelled; while impiously they thought
Thee to diminish, and from thee withdraw
The number of thy worshippers. Who seeks
To lessen thee, against his purpose serves
To manifest the more thy might: his evil
Thou usest, and from thence greatest more good.
Witness this new-made world, another Heaven
From Heaven gate not far, founded in view
On the clear hyaline, the glassy sea;
Of amplitude almost immense, with stars
Numerous, and every star perhaps a world
Of destined habitation; but thou know’st
Their seasons: among these the seat of Men,
Earth, with her nether ocean circumfused,
Their pleasant dwelling place. Thrice happy Men,
And sons of Men, whom God hath thus advanced!
Created in his image, there to dwell
And worship him; and in reward to rule
Over his works, on earth, in sea, or air,
And multiply a race of worshippers
Holy and just: thrice happy, if they know
Their happiness, and persevere upright!
So sung they, and the empyræan rung
With hallelujahs: thus was sabbath kept.
And thy request think now fulfill'd, that ask'd
How first this world and face of things began,
And what before thy memory was done
From the beginning; that posterity,
Inform'd by thee, might know: if else thou seek'st
Aught, not surpassing human measure, say.
PARADISE LOST.
BOOK VIII.

Adam inquires concerning celestial motions; is doubtfully answered, and exhorted to search rather things more worthy of knowledge: Adam assents: and, still desirous to detain Raphael, relates to him what he remembered since his own creation; his placing in Paradise; his talk with God concerning solitude and fit society; his first meeting and nuptials with Eve; his discourse with the Angel Zephyr upon: who, after admonitions repeated, departs.

The Angel ended, and in Adam's ear
So charming left his voice, that he awhile
Thought him still speaking, still stood fix'd to hear;
Then, as new waked, thus gratefully replied:
What thanks sufficient, or what recompense
Equal, have I to render thee, divine
Historian, who thus largel(ly hast allay'd
The thirst I had of knowledge, and vouchsafed
This friendly condescension to relate
Things, else by me unsearchable; now heard
With wonder, but delight, and, as is due,
With glory attributed to the high
Creator! Something yet of doubt remains,
Which only thy solution can resolve.
When I behold this goodly frame, this world,
Of Heaven and earth consisting; and compute
Their magnitudes; this Earth, a spot, a grain,
An atom, with the firmament compared
And all her number'd stars, that seem to roll
Spaces incomprehensible (for such
Their distance argues, and their swift return
Diurnal,) merely to officiate light
Round this opaque Earth, this punctual spot,
One day and night; in all her vast survey
Useless besides; reasoning I oft admire
How Nature wise and frugal could commit
Such disproportions, with superfluous hand
So many nobler bodies to create,
Greater so manifold, to this one use,
For aught appears, and on their orbs impose
Such restless revolution day by day
Repeated; while the sedentary Earth,
That better might with far less compass move,
Served by more noble than herself, attains
Her end without least motion, and receives,
As tribute, such a sumless journey brought
Of incorporeal speed, her warmth and light;
Speed, to describe whose swiftness number fails.
So spake our sire, and by his countenance seem'd
Entering on studious thoughts abstruse; which Eve
Perceiving, where she sat retired in sight,
With lowliness majestic from her seat,
And grace that won who saw to wish her stay,
Rose, and went forth among her fruits and flowers,
To visit how they prospered, bud and bloom,
Her nursery; they at her coming sprung,
And, touch'd by her fair tendance, gladdier grew.
Yet went she not, as not with such discourse
Delighted, or not capable her ear
Of what was high: such pleasure she reserved,
Adam relating, she sole auditress;
Her husband the relater she preferr'd
Before the Angel, and of him to ask
Chose rather; he, she knew, would intermix
Grateful digressions, and solve high dispute
With conjugal caresses: from his lip
Not words alone pleased her. O! when meet now
Such pairs, in love and mutual honour join'd?
With goddess-like demeanour forth she went,
Not unattended; for on her, as Queen,
A pomp of winning Graces waited still,
PARADISE LOST.

And from about her shot darts of desire
Into all eyes, to wish her still in sight.
And Raphael now, to Adam's doubt proposed,
Benevolent and facile thus replied:
To ask or search, I blame thee not; for Heaven
Is as the book of God before thee set,
Wherein to read his wondrous works, and learn
His seasons, hours, or days, or months, or years:
This to attain, whether Heaven move or Earth,
Imports not, if thou reckon right; the rest
From Man or Angel the great Architect
Did wisely to conceal, and not divulge
His secrets to be scan'd by them who ought
Rather admire; or, if they list to try
Conjecture, he his fabric of the Heavens
Hath left to their disputes, perhaps to move
His laughter at their quaint opinions wide
Hereafter; when they come to model Heaven
And calculate the stars, how they will wield
The mighty frame; how build, unbuild, contrive
To save appearances; how gird the sphere
With centric and eccentric scribbled o'er,
Cycle and epicycle, orb in orb:
Already by thy reasoning this I guess,
Who art to lead thy offspring, and supposest
That bodies bright and greater should not serve
The less not bright, nor Heaven such journeys run
Earth sitting still, when she alone receives
The benefit: Consider first, that great
Or bright infers not excellence: the Earth,
Though, in comparison of Heaven, so small,
Nor glistening, may of solid good contain
More plenty than the sun that barren shines;
Whose virtue on itself works no effect,
But in the fruitful Earth; there first received,
His beams, unactive else, their vigour find.
Yet not to earth are those bright luminaries
Officious; but to thee, Earth's habitant.
And for the *Heaven's* wide circuit, let it speak
The Maker's high magnificence, who built
So spacious, and his line stretch'd out so far;
That Man may know he dwells not in his own;
An edifice too large for him to fill,
Lodged in a small partition; and the rest
Ordain'd for uses to his Lord best known.
The swiftness of those circles attribute,
Though numberless to his Omnipotence,
That to corporeal substances could add
Speed almost spiritual: _Me thou think'st not slow_,
Who since the morning-hour set out from *Heaven*
Where God resides, and ere mid-day arrived
In Eden; distance inexpressible
By numbers that have name. But this I urge,
Admitting motion in the Heavens, to show
Invalid that which thee to doubt it moved;
Not that I so affirm, though so it seem
To thee who hast thy dwelling here on Earth.
God. to remove his ways from human sense,
Placed Heaven from Earth so far, that earthly sight
If it presume, might err in things too high,
And no advantage gain. What if the sun
Be centre to the world; and other stars,
By his attractive virtue and their own
Incited, dance about him various rounds?
Their wandering course now high, now low, _then bid_,
Progres.'ve, retrograde, or standing still,
In six thou seest; and what if seventh to these
The planet earth, so steadfast though she seem,
Insensibly three different motions move?
Which else to several spheres thou must _ascribe_,
Moved contrary with thwart obliquities;
Or save the sun his labour, and that swift
Nocturnal and diurnal rhomb supposed,
_Invisible_ else above all stars, the wheel
_Of day and night_; which needs not _thy belief_,
*If earth*, industrious of herself, _fetch day*
PARADISE LOST.

Travelling east, and with her part adverse
From the sun's beam meet night, her other part
Still luminous by his ray. What if that light
Sent from her through the wide transpicuous air,
To the terrestrial moon be as a star,
Enlightening her by day, as she by night
This earth? reciprocal, if land be there,
Fields, and inhabitants: Her spots thou seest
As clouds, and clouds may rain, and rain produce
Fruits in her soften'd soil for some to eat
Allotted there; and other suns perhaps,
With their attendant moons, thou wilt descry,
Communicating male and female light;
Which two great sexes animate the world,
Stored in each orb perhaps with some that live.
For such vast room in Nature unpossess'd
By living soul, desert and desolate,
Only to shine, yet scarce to contribute
Each orb a glimpse of light, convey'd so far
Down to this habitable, which returns
Light back to them, is obvious to dispute.
But whether thus these things, or whether not;
Whether the sun, predominant in Heaven,
Rise on the earth; or earth rise on the sun;
He from the east his flaming road begin;
Or she from west her silent course advance,
With inoffensive pace that spinning sleeps
On her soft axle, while she paces even,
And bears thee soft with the smooth air along;
Solicit not thy thoughts with matters hid;
Leave them to God above; him serve, and fear!
Of other creatures, as him pleases best,
Wherever placed, let him dispose; joy thou
In what he gives to thee, this Paradise
And thy fair Eve; Heaven is for thee too high
To know what passes there; be lowly wise:
Think only what concerns thee, and thy being;
Dream not of other worlds, what creatures there
PARADISE LOST.

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1 Live, in what state, condition, or degree;
Contented that thus far hath been reveal'd
Not of Earth only, but of highest Heaven.

To whom thus Adam, clear'd of doubt, replied:
How fully hast thou satisfied me, pure
Intelligence of Heaven, Angel serene!
And, freed from intricacies, taught to live
The easiest way; nor with perplexing thoughts
To interrupt the sweet of life, from which
God hath bid dwell far off all anxious cares,
And not molest us; unless we ourselves
Seek them with wandering thoughts and notions vain.
But apt the mind or fancy is to rove
Uncheck'd, and of her roving is no end;
Till warn'd, or by experience taught, she learn,
That, not to know at large of things remote
From use, obscure and subtle; but, to know
That which before us lies in daily life,
Is the prime wisdom: What is more is fume,
Or emptiness, or fond impertinence:
And renders us, in things that most concern,
Unpractised, unprepared, and still to seek.
Therefore from this high pitch let us descend
A lower flight, and speak of things at hand
Useful; whence, haply, mention may arise
Of something not unseasonable to ask,
By sufferance, and thy wonted favour, deign'd.
Thee I have heard relating what was done
Ere my remembrance: now, hear me relate
My story, which perhaps thou hast not heard;
And day is not yet spent; till then thou seest
How subtly to detain thee I devise;
Inviting thee to hear while I relate;
Fond! were it not in hope of thy reply:
For, while I sit with thee, I seem in Heaven;
And sweeter thy discourse is to my ear
Than fruits of palm tree pleasantest to thirst
And hunger both, from labour, at the hour.
PARADISE LOST. 177

Of sweet repast; they satiate, and soon fill,
Though pleasant; but thy words, with grace divine
Imbued, bring to their sweetness no satiety. 216
To whom thus Raphael answer'd heavenly meek:
Nor are thy lips ungraceful, Sire of men,
Nor tongue ineloquent; for God on thee
Abundantly his gifts hath also pour'd
Inward and outward both, his image fair:
Speaking, or mute, all comeliness and grace
Attend thee; and each word, each motion, form;
Nor less think we in Heaven of thee on Earth
Than of our fellow-servant, and inquire
Gladly into the ways of God with Man:
For God, we see, hath honour'd thee, and set
On Man his equal love: Say therefore on;
For I that 'day was absent, as belef,
Bound on a voyage uncouth and obscure,
Far on excursion toward the gates of Hell;
Squared in full legion (such command we had,) To see that none thence issued forth a spy,
Or enemy, while God was in his work;
Lest he, incensed at such eruption bold,
Destruction with creation might have mix'd.
Not that they durst without his leave attempt;
But as he sends upon his high behests
For state, as Sov'reign King; and to inure
Our prompt obedience. Fast we found, fast shut
The dismal gates, and barricadoed strong;
But long ere our approaching heard within Noise, other than the sound of dance or song,
Torment, and loud lament, and furious rage.
Glad we return'd up to the coasts of light
Ere sabbath-evening: so we had in charge.
But thy relation now; for I attend,
Pleased with thy words no less than thou with mine.
So spoke the Godlike Power, and thus our Sire:
For Man to tell how human life began
Is hard: for who himself beginning knew?
Desire with thee still longer to converse
Induced me. As new waked from soundest sleep,
Soft on the flowery herb I found me laid,
In balmy sweat; which with his beams the sun
Soon dried, and on the reeking moisture fed.
Straight toward Heaven my wondering eyes I turn’d,
And gazed awhile the ample sky; till, raised
By quick instinctive motion, up I sprung,
As thitherward endeavouthing, and upright
Stood on my feet: about me round I saw
Hill, dale, and shady woods, and sunny plains,
And liquid lapse of murmuring streams; by these
Creatures that lived and moved, and walk’d, or flew;
Birds on the branches warbling; all things smiled;
With fragrance and with joy my heart o’erflow’d.
Myself I then perused, and limb by limb
Survey’d, and sometimes went, and sometimes ran
With supple joints, as lively vigour led:
But who I was, or where, or from what cause,
Knew not; to speak I tried, and forthwith spake;
My tongue obey’d, and readily could name
Whate’er I saw. Thou Sun, said I, fair light,
And thou enlighten’d Earth, so fresh and gay,
Ye Hills, and Dales, ye Rivers, Woods, and Plains,
And ye that live and move, fair Creatures, tell,
Tell, if ye saw, how I came thus, how here?
Not of myself;—by some great Maker then,
In goodness and in power preeminent:
Tell me, how may I know him, how adore,
From whom I have that thus I move and live,
And feel that I am happier than I know.—
While thus I call’d, and strayed I knew not whither,
From where I first drew air, and first beheld
This happy light; when, answer none return’d,
On a green shady bank, profuse of flowers,
Pensive I sat me down: there gentle sleep
First found me, and with soft oppression seized
My drowsied sense, untroubled, though I thought.
PARADISE LOST.

I then was passing to my former state
In sensible, and forthwith to dissolve:
When suddenly stood at my head a dream,
Whose inward apparition gently moved,
My fancy to believe I yet had being,
And lived: One came, methought, of shape divine,
And said, Thy mansion wants thee, Adam: rise,
First Man, of men innumerable ordain'd
First Father! call'd by thee, I come thy guide
To the garden of bliss, thy seat prepared.
So saying, by the hand he took me raised,
And over fields and waters, as in air
Smooth sliding without step, last led me up
A woody mountain; whose high top was plain,
A circuit wide, enclosed, with goodliest trees
Planted, with walks and bowers; that what I saw
Of Earth before scarce pleasant seem'd. Each tree,
Loaden with fairest fruit that hung to the eye
Tempting, stirr'd in me sudden appetite
To pluck and eat; whereat I waked, and found
Before mine eyes all real, as the dream
Had lively shadow'd: Here had new begun
My wandering, had not he, who was my guide
Up hither, from among the trees appear'd,
Presence Divine. Rejoicing, but with awe,
In adoration at his feet I fell
Submit: He rear'd me, and Whom thou sought'st I am,
Said mildly, Author of all this thou seest
Above, or round about thee, or beneath.
This Paradise I give thee, count it thine
To till and keep, and of the fruit to eat:
Of every tree that in the garden grows
Eat freely with glad heart; fear here no death.
But of the tree whose operation brings
Knowledge of good and ill, which I have set
The pledge of thy obedience and thy faith,
Amid the garden by the tree of life,
Remember what I warn thee, shun to taste,
PARADISE LOST.

And shun the bitter consequence: for know
The day thou eat'st thereof, my sole command
Transgress'd, inevitably thou shalt die,
From that day mortal; and this happy state
Shalt lose, expell'd from hence into a world
Of woe and sorrow. Sternly he pronounce
The rigid interdiction, which resounds
Yet dreadful in mine ear, though in my choice
Not to incur; but soon his clear aspect
Return'd, and gracious purpose thus renew'd
Not only these fair bounds, but all the Earth
To thee and to thy race I give; as lords
Possess it, and all things that therein live,
Or live in sea, or air; beast, fish, and fowl.
In sign whereof, each bird and beast behold
After their kinds; I bring them to receive
From thee their names, and pay thee fealty
With low subjection; understand the same
Of fish within their watery residence,
Not hither summon'd, since they cannot change
Their element, to draw the thinner air.
And thus he spake, each bird and beast behold
Approaching two and two; these cowering low
With blandishment; each bird stoop'd on his wing
I named them as they pass'd, and understood
Their nature, with such knowledge God endued
My sudden apprehension: But in these
I found not what methought I wanted still;
And to the heavenly Vision thus presumed:

O, by what name, for thou above all these,
Above mankind, or aught than mankind higher,
Surpassest far my naming; how may I
Adore thee, Author of this universe,
And all this good to man? for whose well being
So ample, and with hands so liberal,
Thou hast provided all things: But with me
I see not who partakes. In solitude
What happiness, who can enjoy alone,
PARADISE LOST.

Or, all enjoying, what contentment find?
Thus I presumptuous; and the Vision bright,
As with a smile more brighten'd, thus replied:

What call'st thou solitude? Is not the Earth
With various living creatures, and the air
Replenish'd, and all these at thy command
To come and play before thee? Know'st thou not
Their language and their ways? They also know,
And reason not contemptibly; With these
Find pastime, and bear rule: thy realm is large.
So spake the Universal Lord, and seem'd
So ordering: I, with leave of speech implored,
And humble depreciation, thus replied:

Let not my words offend thee, Heavenly Power;
My Maker, be propitious while I speak.
Hast thou not made me here thy substitute,
And these inferior far beneath me set?
Among unequals what society
Can sort, what harmony, or true delight?
Which must be mutual, in proportion due
Given and received; but, in disparity
The one intense, the other still remiss,
Cannot well suit with either, but soon prove
Tedious alike: of fellowship I speak,
Such as I seek, fit to participate
All rational delight: wherein the brute
Cannot be human consort: They rejoice
Each with their kind, lion with lioness;
So fitly them in pairs thou hast combined:
Much less can bird with beast, or fish with fowl
So well converse, nor with the ox the ape;
Worse then can man with beast, and least of all.

Whereto the Almighty answer'd, not displeased:
A nice and subtle happiness, I see,
Thou to thyself proposest, in the choice
Of thy associates, Adam! and wilt taste
No pleasure, though in pleasure, solitary.

What think'st thou then of me, and this my state?
PARADISE LOST.

Seem I to thee sufficiently possess'd
Of happiness, or not? who am alone
From all eternity; for none I know
Second to me or like, equal much less.
How have I then with whom to hold converse,
Save with the creatures which I made, and those
To me inferior, infinite descents
Beneath what other creatures are to thee?
He ceased; I lowly answer'd: To attain
The height and depth of thy eternal ways
All human thoughts come short, Supreme of things!
Thou in thyself art perfect, and in thee
Is no deficiency found: Not so is Man,
But in degree; the cause of his desire
By conversation with his like to help
Or solace his defects. No need that thou
Shouldst propagate, already Infinite;
And through all numbers absolute, though One:
But Man by number is to manifest
His single imperfection, and beget
Like of his like, his image multiplied,
In unity defective; which requires
Collateral love, and dearest amity.
Thou in thy secrecy although alone,
Best with thyself accompanied, seek'st not
Social communication; yet, so pleased,
Canst raise thy creature to what height thou wilt
Of union or communion, deified:
I, by conversing, cannot these erect
From prone; nor in their ways complacence find.
Thus I embolden'd spake, and freedom used
Permissive, and acceptance found; which gain'd
This answer from the gracious Voice Divine:
Thus far to try thee, Adam, I was pleased;
And find thee knowing, not of beasts alone,
Which thou hast rightly named, but of thyself;
Expressing well the spirit within thee free,
My image, not imparted to the brute;
PARADISE LOST

Whose fellowship therefore unmeet for thee
Good reason was thou freely shouldst dislike;
And be so minded still: I, ere thou spakest,
Knew it not good for Man to be alone:
And no such company as then thou saw'st
Intended thee; for trial only brought,
To see how thou couldst judge of fit and meet:
What next I bring shall please thee, be assured,
Thy likeness, thy fit help, thy other self,
Thy wish exactly to thy heart's desire.
He ended, or I heard no more; for now
My earthily by his heavenly overpower'd,
Which it had long stood under, strain'd to the height
In that celestial colloquy sublime,
As with an object that excels the sense
Dazzled and spent, sunk down; and sought repair
Of sleep, which instantly fell on me, call'd
By Nature as in aid, and closed mine eyes.
Mine eyes he closed, but open left the cell
Of fancy, my internal sight; by which,
Abstract as in a trance, methought I saw,
Though sleeping, where I lay, and saw the shape
Still glorious before whom awake I stood:
No stooping open'd my left side, and took
From thence a rib, with cordial spirits warm,
And life-blood streaming fresh; wide was the wound,
But suddenly with flesh fill'd up and heal'd:
The rib he form'd and fashion'd with his hands;
Under his forming hands a creature grew,
Manlike, but different sex; so lovely fair,
That what seem'd fair in all the world, seem'd now
Mean, or in her summ'd up, in her contain'd
And in her looks; which from that time infused
Sweetness into my heart, unfelt before,
And into all things from her air inspired
The spirit of love and amorous delight.
She disappear'd, and left me dark; I waked
To find her, or for ever to deplore
PARADISE LOST.

Her loss, and other pleasures all abjure:
When out of hope, behold her, not far off,
Such as I saw her in my dream, adorn'd
With what all Earth or Heaven could bestow
To make her amiable: On she came,
Led by her heavenly Maker, though unseen,
And guided by his voice; nor uniform'd
Of nuptial sanctity and marriage rites:
Grace was in all her steps, Heaven in her eye,
In every gesture dignity and love.
I, overjoy'd could not forbear aloud:
This turn hath made amends; thou hast fulfill'd
Thy words, Creator bounteous and benign,
Giver of all things fair! but fairest this
Of all thy gifts! nor enviest. I now see
Bone of my bone, flesh of my flesh, myself
Before me: Woman is her name; of Man
Extracted; for this cause he shall forego
Father and mother, and to his wife adhere;
And they shall be one flesh, one heart, one soul.

She heard me thus: and though divinely brought,
Yet innocence, and virgin modesty,
Her virtue, and the conscience of her worth,
That would be woo'd, and not unsought to be won,
Not obvious, not obtrusive, but retired,
The more desirable; or, to say all,
Nature herself, though pure of sinful thought,
Wrought in her so, that seeing me she turn'd:
I follow'd her; she what was honour knew,
And with obsequious majesty approved
My pleaded reason. To the nuptial bower
I led her blushing like the morn: All Heaven
And happy constellations on that hour
Shed their selectest influence; the Earth
Gave sign of gratulation, and each hill;
Joyous the birds; fresh gales and gentle airs
Whisper'd it to the woods, and from their wings
Flung rose, flung odours from the spicy shrub,
PARADISE LOST.

ng, till the amorous bird of night
ousal, and bid haste the evening star
till top, to light the bridal lamp.

have I told thee all my state, and brought

7 to the sum of earthly bliss,
enjoy; and must confess to find

ings else delight indeed, but such

or not, works in the mind no change,

ement desire; these delicacies

of taste, sight, smell, herbs, fruits, and flowers,

and the melody of birds: but here

wise, transported I behold,

rted touch; here passion first I felt,

ion strange! in all enjoyments else

and unmoved; here only weak

the charm of Beauty’s powerful glance.

o fail’d in me, and left some part

f enough such object to sustain;

my side subducting, took perhaps

enough; at least on her bestow’d

h of ornament, in outward show

, of inward less exact.

I understand in the prime end

re her-the inferior, in the mind

d faculties, which most excel;

rd also her resembling less

g who made both, and less expressing

tacter of that dominion given

er creatures: Yet when I approach

liness, so absolute she seems

erself complete, so well to know

, that what she wills to do or say

irest, virtuouest, discreetest, best:

r knowledge in her presence falls

d; Wisdom in discourse with her

ountenanced, and like folly shows;

y and Reason on her wait,
PARADISE LOST.

As one intended first, not after made
Occasionally; and, to consummate all,
Greatness of mind and nobleness their seat
Build in her loveliest, and create an awe
About her, as a guard angelic placed.

To whom the Angel with contracted brow:
Accus'd not Nature, she hath done her part;
Do thou but think; and be not diffident
Of Wisdom; she deserts thee not, if thou
Dismiss not her, when most thou need'st her nigh,
By attributing overmuch to things
Less excellent, as thou thyself perceiv'st.
Far, what admirest thou, what transports thee so?
An outside? fair, no doubt, and worthy well
Thy cherishing, thy honouring, and thy love;
Not thy subjection; Weigh with her thyself;
Then value: Ofttimes nothing profits more
Than self-esteem, grounded on just and right
Well managed; of that skill the more thou know'st,
The more she will acknowledge thee her head,
And to realities yield all her shows:
Made so adorn for thy delight the more,
So awful, that with honour thou mayst love
Thy mate, who sees when thou art ascendent wise.
But if the sense of touch, whereby mankind
Is propagated, seem such dear delight
Beyond all other; think the same vouchsafed
To cattle and each beast; which would not be
To them made common and divulged, if aught
Therein enjoy'd were worthy to subdue
The soul of man, or passion in him move.
What higher in her society thou find'st
Attractive, human, rational, love still;
In loving thou dost well, in passion not,
Wherein true love consists not: Love refines
The thoughts, and heart enlarges; hath his seat
In reason and is judicious; is the soule
PARADISE LOST.

Rich to heavenly love thou mayst ascend,
In carnal pleasure; for which cause,
The beasts no mate for thee was found.
Whom thus, half abash'd, Adam replied:
O hir outside form'd so fair, nor aught
Creation common to all kinds
Gh higher of the genial bed by far,
With mysterious reverence I deem,

Which delights me, as those graceful acts,
Thousand decencies, that daily flow
All her words and actions mix'd with love;
Meet compliance, which declare unsign'd
Of mind, or in us both one soul;
My to behold in wedded pair
Grateful than harmonious sound to the ear.

See subject not; I to thee disclose
Inward thence I feel, not therefore foil'd,
Meet with various objects, from the sense
Isly representing; yet still free,
Ve the best, and follow what I approve.

Thou blamest me not; for Love, thou say'st,
Up to Heaven, is both the way and guide:
With me then, if lawful what I ask:
Not the heavenly Spirits, and how their love
As they? by looks only? or do they mix
Uncer, virtual or immediate touch?
Whom the Angel, with a smile that glow'd
Ial rosy red, Love's proper hue,
S'd: Let it suffice thee that thou know'st
Up, and without love no happiness
Ever pure thou in the body enjoy'st
Pure thou was created,) we enjoy
Incence; and obstacle find none
Embrane, joint, or limb, exclusive bars;
Than air with air, if Spirits embrace,
They mix, union of pure with pure
Ing, nor restrain'd conveyance need,
Sh to mix with flesh, or soul with soul.
But I can now no more; the parting sun
Beyond the Earth's green Cape and verdant Isles
Hesperian sets, my signal to depart.
Be strong, live happy, and love! But, first of all,
Him, whom to love is to obey, and keep
His great command: take heed lest passion sway
Thy judgment to do aught, which else free will
Would not admit: thine, and of all thy sons,
The weal or woe in thee is placed: beware!
I in thy persevering shall rejoice,
And all the bless'd: Stand fast; to stand or fall.
Free in thine own arbitrement it lies.
Perfect within, no outward aid require;
And all temptation to transgress repel.
So saying, he arose; whom Adam thus
Follow'd with benediction. Since to part,
Go, heavenly guest, ethereal Messenger,
Sent from whose sov'reign goodness I adore!
Gentle to me and affable hath been
Thy condescension, and shall be honour'd ever
With grateful memory: Thou to mankind
Be good and friendly still, and oft return!
So parted they; the Angel up to Heaven
From the thick shade, and Adam to his bower.
PARADISE LOST.

BOOK IX.

Satan, having compassed the Earth, with meditated guile returns, as a mist, by night into Paradise; enters into the Serpent sleeping. Adam and Eve in the morning go forth to their labours, which Eve proposes to divide in several places, each labouring apart: Adam consents not; alleging the danger, lest that enemy, of whom they were forewarned, should attempt her found alone; Eve, loath to be thought not circumspect or firm enough, urges her going apart, the rather desirous to make trial of her strength; Adam at last yields: The Serpent finds her alone; his subtle approach, first gazing, then speaking; with much flattery extolling Eve above all other creatures. Eve, wondering to hear the Serpent speak, asks how he attained to human speech and such understanding not till now; the Serpent answers, that by tasting of a certain tree in the garden he attained both to speech and reason, till then void of both: Eve requires him to bring her to that tree, and finds it to be the tree of knowledge forbidden: The Serpent, now grown bolder, with many wiles and arguments, induces her at length to eat; she, pleased with the taste, deliberates awhile whether to impart thereof to Adam or not; at last brings him of the fruit; relates what persuaded her to eat thereof; Adam, at first amazed, but perceiving her lost, resolves, through vehemence of love, to perish with her: and, exculpating the trespass, eats also of the fruit; They eate thereof in them both; they seek to cover their nakedness; then fall to variance and accusation of one another.

No more of talk where God or Angel guest With Man, as with his friend, familiar used, To sit indulgent, and with him partake Rural repast; permitting him the while Venial discourse unblamed. 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 judgment 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 Of stern Achilles on his foe pursued
PARADISE LOST.

Thrice fugitive about Troy wall; or rage
Of Turnus for Lavinia disespoused;
Or Neptune's ire, or Juno's, that so long
Perplex'd the Greek, and Cytherea's son;
If answerable style I can obtain
Of my celestial patroness, who deigns
Her nightly visitation unimplored,
And dictates to me slumbering; or inspires
Easy my unpromeditated verse:
Since first this subject for heroic song
Pleased me long choosing, and beginning late;
Not sedulous by nature to indite
Wars, hitherto the only argument
Heroic deem'd; chief mastery to dissect
With long and tedious havoc fabled knights
In battles feign'd; the better fortitude
Of patience and heroic martyrdom
Unsung; or to describe races and games,
Or tilting furniture, imblazon'd shields,
Impresses quaint, caparisons and steeds,
Bases and tinsel trappings, gorgious knights
At joust and tournament; then marshal'd feast
Served up in hall with sewers and seneshals;
The skill of artifice or office mean,
Not that which justly gives heroic name
To person or to poem. Me, of these
Nor skill'd nor studious, higher argument
Remains; sufficient of itself to raise
That name, unless an age too late, or cold
Climate, or years, damp my intended wing
Depress'd; and much they may, if all be mine,
Not hers, who brings it nightly to my ear.

The sun was sunk, and after him the star
Of Hesperus, whose office is to bring
Twilight upon the earth, short arbiter
'Twixt day and night, and now from end to end
Night's hemisphere had veil'd the horizon round;
When Satan, who late fled before the threats
PARADISE LOST.

Of Gabriel out of Eden, now improved
In meditated fraud and malice, bent
On Man's destruction, maugre what might hap
Of heavier on himself; fearless return'd.
By night he fled, and at midnight return'd
From compassing the earth; cautious of day,
Since Uriel, regent of the sun, descried
His entrance, and forewarn'd the Cherubim
That kept their watch; thence full of anguish driven,
The space of seven continued nights he rode
With darkness; thrice the equinoctial line
He circled; four times cross'd the car of night.
From pole to pole, traversing each colure;
On the eighth return'd; and, on the coast averse
From entrance or cherubic watch, by stealth
Found unsuspected way. There was a place,
Now not, though sin, not time, first wrought the change,
Where Tigris, at the foot of Paradise,
Into a gulf shot under ground, till part
Rose up a fountain by the tree of life:
In with the river sunk, and with it rose
Satan, involved in rising mist; then sought
Where to lie hid; sea he had search'd, and land,
From Eden over Pontus and the pool
Meotis, up beyond the river Ob;
Downward as far antarctic; and in length,
West from Orontes to the ocean barr'd
At Darien; thence to the land where flows
Ganges and Indus: Thus the orb he roam'd
With narrow search; and with inspection deep
Consider'd every creature, which of all
Most opportune might serve his wiles; and found
The Serpent subllest beast of all the field.
Him after long debate, irresolute
Of thoughts revolved, his final sentence chose
Fit vessel, fittest imp of fraud, in whom
To enter, and his dark suggestions hide
From sharpest sight: for, in the wily snake
Whatever sleights, none would suspicious mark,
As from his wit and native subtlety
Proceeding; which, in other beasts observed,
Doubt might beget of diabolic power
Active within, beyond the sense of brute.
Thus he resolved, but first from inward grief
His bursting passion into plaints thus pour'd:
O Earth, how like to Heaven, if not preferr'd
Moro justly, seat worthier of Gods, as built
With second thoughts, reforming what was old!
For what God, after better, worse would build?
Terrestrial Heaven, danced round by other Heavens
That shine, yet bear their bright officious lamps,
Light above light, for thee alone, as seems,
In thee concentrating all their precious beams
Of sacred influence! As God in Heaven
Is centre, yet extends to all; so thou,
Centring, receivest from all those orbs: in thee
Not in themselves, all their known virtue appears
Productive in herb, plant, and nobler birth
Of creatures animate with gradual life
Of growth, sense, reason, all sum'm'd up in Man.
With what delight could I have walk'd thee round,
If I could joy in aught, sweet interchange
Of hill, and valley, rivers, woods, and plains,
Now land, now sea, and shores with forest crown'd,
Rocks, dens, and caves! But I in none of these
Find place or refuge; and the more I see
Pleasures about me, so much more I feel
Torment within me, as from the hateful siege
Of contraries: all good to me becomes
Bane, and in Heaven much worse would be my state.
But neither here seek I, no nor in Heaven
To dwell, unless by mastering Heaven's Supreme;
Nor hope to be myself less miserable
By what I seek, but others to make such
As I, though thereby worse to me redound:
For only in destroying I find case
PARADISE LOST.

To my relentless thoughts; and, him destroy'd,
Or won to what may work his utter loss,
For whom all this was made, all this will soon
Follow, as to him link'd in weal or woe;
In woe then; that destruction wide may range:
To me shall be the glory sole among
The infernal Powers, in one day to have marr'd
What he, Almighty styled, six nights and days
Continued making; and who knows how long
Before had been contriving? though perhaps
Not longer since than I, in one night, freed
From servitude inglorious well nigh half
The angelic name, and thinner left the throng
Of his adorers: He, to be avenged,
And to repair his numbers thus impair'd,
Whether such virtue spent of old now fail'd
More Angels to create, if they at least
Are his created, or, to spite us more,
Determined to advance into our room
A creature form'd of earth, and him endow,
Exalted from so base original,
With heavenly spoils, our spoils; What he decreed,
He effected; Man he made, and for him built
Magnificent this world, and earth his seat,
Him lord pronounced; and, O indignity!
Subjected to his service angel-wings,
And flaming ministers to watch and tend
Their earthly charge: Of these the vigilance
I dread; and, to elude, thus wrapp'd in mist
Of midnight vapour glide obscure, and pry
In every bush and brake, where hap may find
The serpent sleeping; in whose mazy folds
To hide me, and the dark intent I bring.
O soul descent! that I, who erst contended
With Gods to sit the highest, am now constrain'd
Into a beast; and, mix'd with bestial slime,
This essence to incarnate and imbrute,
That to the height of Deity aspired.
PARADISE LOST.

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But what will not ambition and revenge
Descend to? Who aspires must down as low
As high he soar'd; obnoxious, first or last,
To basest things. Revenge, at first though sweet,
Bitter ere long; back on itself recoils:
Let it; I reck not, so it light well aim'd,
Since higher I fall short, on him who next
Provokes my envy, this new favourite
Of Heaven, this man of clay, son of despite,
Whom, us the more to spite, his Maker raised
From dust: Spite then with spite is best repaid.

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So saying, through each thicket dank or dry,
Like a black mist low-creeping, he held on
His midnight search, where soonest he might find
The serpent; him fast sleeping soon he found
In labyrinth of many a round self-roll'd,
His head the midst, well stored with subtile wiles.
Not yet in horrid shade or dismal den,
Nor nocent yet; but, on the grassy herb,
Fearless unfear'd he slept: in at his mouth
The Devil enter'd; and his brutal sense,
In heart or head, possessing, soon inspired
With act intelligental; but his sleep
Disturb'd not, waiting close the approach of morn.
Now, when as sacred light began to dawn
In Eden on the humid flowers, that breathed
Their morning incense, when all things that breathe,
From the Earth's great altar send up silent praise
To the Creator, and his nostrils fill
With grateful smell, forth came the human pair.
And join'd their vocal worship to the choir
Of creatures wanting voice; that done, partake
The season, prime for sweetest scents and airs:
Then commune, how that day they best may ply
Their growing work; for 'tach their work outgrew
The hands' despatch of two gardening so wide,
And Eve first to her husband thus began:

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Adam, well may we labour still to dress
PARADISE LOST.

This garden, still to tend plant, herb, and flower,
Our pleasant task enjoin’d; 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,
One night or two with wanton growth derides,
Tending to wild. Thou therefore now advise,
Or bear 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 clasping ivy where to climb; while I,
In yonder spring of roses intermix’d
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 unearn’d?

To whom mild answer Adam thus return’d:
Sole Eve, associate sole, to me beyond
Compare above all living creatures dear!
Well hast thou motion’d, well thy thoughts employ’d,
How we might best fulfil the work which here
God hath assign’d 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.
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 join’d.
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 are long
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.
But other doubt possesses me, lest harm
Befal thee sever’d from me; for thou know’st
What hath been warn’d us, what malicious foe
Envying 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 join’d, 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
Enjoy’d 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.

To whom the virgin majesty of Eve,
As one who loves, and some unkindness meets,
With sweet austere composure thus replied:

Offspring of Heaven and Earth, and all Earth’s Lord!
That such an enemy we have, who seeks
Our ruin, both by thee inform’d I learn,
And from the parting Angel overheard,
As in a shady nook I stood behind,
Just then return’d at shut of evening flowers.
But, that thou should’st my firmness therefore doubt
To God or thee, because we have a foe
May tempt it, I expected not to hear.
PARADISE LOST.

His violence thou fear'st not, being such
As we, not capable of death or pain,
Can either not receive, or can repel.
His fraud is then thy fear; which plain infers
Thy equal fear, that my firm faith and love
Can by his fraud be shaken or seduced;
Thoughts, which how found they harbour in thy breast,
Adam, misthought of her to thee so dear?
To whom with healing words Adam replied:
Daughter of God and Man, immortal Eve!
For such thou art; from sin and blame entire:
Not diffident of thee do I dissuade
Thy absence from my sight, but to avoid
The attempt itself, intended by our foe.
For he who tempts, though in vain, at least asperses
The tempted with dishonour foul; supposed
Not incorruptible of faith, not proof
Against temptation: thou thyself with scorn
And anger wouldst resent the offer'd wrong,
Though ineffectual found: misdeem not then,
If such affront I labour to avert
From thee alone, which on us both at once
The enemy, though bold, will hardly dare?
Or daring, first on me the assault shall light.
Nor thou his malice and false guile contemn;
Subtle he needs must be, who could seduce
Angels; nor think superfluous 'others' aid.
I, from the influence of thy looks, receive
Access in every virtue; in thy sight
More wise, more watchful, stronger, if need were
Of outward strength; while shame, thou looking on,
Shame to be overcome or overreach'd,
Would utmost vigour raise, and raised unite.
Why shouldst not thou like sense within thee feel
When I am present, and thy trial choose
With me, best witness of thy virtue tried?
So spake domestic Adam in his care
And matrimonial love; but Eve, who thought
Ixes attributed to her faith sincere,
Thus her reply with accent sweet renew'd:
If this be our condition, thus to dwell
In narrow circuit straiten'd by a foe,
Subtle or violent, we not endued
Single with like defence, wherever met;
How are we happy, still in fear of harm?
But harm precedes not sin: only our foe,
Tempting, affronts us with his foul esteem
Of our integrity: his foul esteem
Sticks no dishonour on our front, but turns
Foul on himself; then wherefore ahunn'd or fear'd
By us? who rather double honour gain
From his surmise proved false; find peace within,
Favour from Heaven, our witness, from the event.
And what is faith, love, virtue, unassay'd
Alone, without exterior help sustain'd?
Let us not then suspect our happy state
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 ordain'd them: His creating hand
Nothing imperfect or deficient left
Of all that he created, much less Man,
Or aught that might his happy state secure,
Secure from outward force; within himself
The danger lies, yet lies within his power:
Against his will he can receive no harm.
But God left free the will; for what obeys
Reason, is free; and Reason he made right,
But bid her well beware, and still erect;
Lest, by some fair-appearing good surprised,
She dictate false; and misinform the will
To do what God expressly hath forbid.
Not then mistrust, but tender love, enjoins,
PARADISE LOST.

That I should mind thee oft; and mind thou me,
Firm we subsist, yet possible to swerve;
Since Reason not impossibly may meet
Some specious object by the foe suborn'd,
And fall into deception unaware,
Not keeping strictest watch, as she was warn'd.
Seek not temptation then, which to avoid
Were better, and most likely if from me
Thou sever not: trial will come unsought.
Wouldst thou approve thy constancy, approve
First thy obedience; the other who can know,
Not seeing thee attempted, who attest?
But, if thou think, trial unsought may find
Us both secure than thus warn'd thou seem'st,
Go; for thy stay, not free, absents thee more;
Go in thy native innocence, rely
On what thou hast of virtue; summon all!
For God towards thee hath done his part: do thine.
    So spake the patriarch of mankind; but Eve
Persisted; yet submit, though last, replied:
    With thy permission then, and thus forewarn'd
Chiefly by what thy own last reasoning words
Touch'd only; that our trial, when least sought,
May find us both perhaps far less prepared,
The willinger I go, nor much expect
A foe so proud will first the weaker seek;
So bent, the more shall shame him his repulse.
    Thus saying, from her husband's hand her hand
Soft she withdrew; and, like a Woodnymph light,
Oread or Dryad, or of Delia's train,
Begot her to the groves; but Delia's self
In gait surpass'd, and goddesslike deport,
Though not as she with bow and quiver arm'd,
But with such gardening tools as Art yet rude,
Guiltless of fire, had form'd, or Angels brought.
To Pales, or Pomona, thus adorn'd,
Likest she seem'd, Pomona when she fled
Vertumnus, or to Ceres in her prime,
Yet virgin of Proserpina from Jove.
Her long with ardent look his eye pursued
Delighted, but desiring more her stay.
Oft he to her his charge of quick return
Repeated; she to him as oft engaged
To be return'd by noon amid the bower,
And all things in best order to invite
Noontide repast, or afternoon's repose.
O much deceived, much failing, hapless Eve,
Of thy presumed return! event perverse!
Thou never from that hour in Paradise
Found'st either sweet repast or sound repose;
Such ambush, hid among sweet flowers and shades,
Waited with hellish rancour imminent
To intercept thy way, or send thee back
Despoil'd of innocence, of faith, of bliss!
For now, and since first break of dawn, the Fiend,
Mere serpent in appearance, forth was come;
And on his quest, where likeliest he might find
The only two of mankind, but in them
The whole included race, his purposed prey.
In bower and field he sought, where any tuft
Of grove or garden plot more pleasant lay,
Their tendance; or plantation for delight;
By fountain or by shady rivulet
He sought them both, but wish'd his hap might find
Eve separate; he wish'd, but not with hope
Of what so seldom chanced; when to his wish,
Beyond his hope, Eve separate he spies,
Veil'd in a cloud of fragrance, where she stood,
Half spied, so thick the roses blushing round
About her glow'd, oft stooping to support
Each flower of slender stalk, whose head, though gay
Carnation, purple, azure, or speck'd with gold,
Hung drooping unsustain'd; them she upstays
Gently with myrtle band, mindless the while
Herself, though fairest unsupported flower,
From her best prop so far, and storm so nigh.
PARADISE LOST.

He drew, and many a walk traversed
teliest covert, cedar, pine, or palm;
volute and bold, now hid, now seen,
g thick-woven arborets, and flowers
ider'd on each bank, the hand of Eve:
more delicious than those gardens feign'd
revived Adonis, or renown'd
us, host of old Laertes' son;
not mystic, where the sapient king
aliance with his fair Egyptian spouse.
he the place admired, the person more.
who long in populous city pent,
houses thick and sewers annoy the air,
issuing on a summer's morn, to breathe
the pleasant villages and farms
'd, from each thing met conceives delight;
mell of grain, or tided grass, or kine,
iry, each rural sight, each rural sound;
ance, with nymphlike step, fair virgin pass,
pleasing seem'd, for her now pleases more;
host, and in her look sums all delight:
purpose took the Serpent to behold
howery plat, the sweet recess of Eve,
carly, thus alone: her heavenly form
ic, but more soft and feminine,
aceful innocence, her every air
ure, or least action, overawed
calice, and with rapine sweet bereaved
creteness of the fierce intent it brought:
space the Evil One abstracted stood
his own evil, and for the time remain'd
dy good; of enmity disarm'd,
ile, of hate, of envy, of revenge:
he hot Heil that always in him burns,
gh in mid Heaven, soon ended his delight,
torques him now more, the more he sees
ure, not for him ordain'd: then soon
PARADISE LOST.

Fierce hate he recollects, and all his thoughts of mischief, gratulating, thus excites. Thoughts, whither have ye led me! with what sweet Compulsion thus transported, to forget What hither brought us! hate, not love; nor hope Of Paradise for Hell, hope here to taste Of pleasure; but all pleasure to destroy, Save what is in destroying; other joy To me is lost. Then, let me not let pass Occasion which now smiles; behold alone The woman, opportune to all attempts, Her husband, for I view far round, not nigh, Whose higher intellectual more I shun, And strength, of courage haughty, and of limb Heroic built, though of terrestrial mould; Foe not formidable! exempt from wound, I not; so much hath Hell debased, and pain Enfeebled me, to what I was in Heaven. She fair, divinely fair, fit love for Gods! Not terrible, though terror be in love And beauty, not approach'd by stronger hate, Hate stronger, under show of love well feign'd; The way which to her ruin now I tend.

So spake the enemy of mankind, enclosed In serpent, innate bad! and toward Eve Address'd his way: not with indented wave, Prone on the ground, as since; but on his rear, Circular base of rising folds, that tower'd Fold above fold, a surging maze! his head Crested aloft, and carbuncle his eyes; With burnish'd neck of verdant gold, erect Amidst his circling spires, that on the grass Floated redundant: pleasing was his shape And lovely; never since of serpent-kind Lovelier, not those that in Illyria changed, Hermione and Cadmus, or the god In Epidaurus; nor to which transform'd
PARADISE LOST.

Ammonian Jove, or Capitoline, was seen;
He with Olympos; this with her who bore
Scipio, the height of Rome. With tract oblique
At first, as one who sought access, but fear'd
To interrupt, sidelong he works his way,
As when a ship, by skilful steersmen wrought
Nigh river's mouth or foreland, where the wind
Veers oft, as oft so steers, and shifts her sail:
So varied he, and of his tortuous train
Curl'd many a wanton wreath in sight of Eve,
To lure her eye; she, busied, heard the sound
Of rustling leaves, but minded not, as used
To such dispurt before her through the field,
From every beast; more duteous at her call
Than at Circean call the herd disguised.
He, bolder now, uncall'd before her stood,
But as in gaze admiring: oft he bow'd
His turret crest, and sleek enamel neck,
Fawning; and lick'd the ground whereon she trod.
His gentle dumb expression turn'd at length
The eye of Eve to mark his play: he, glad
Of her attention gain'd, with serpent-tongue
Organic, or impulse of vocal air,
His fraudulent temptation thus began:

Wonder not, sov'reign Mistress, if perhaps
Thou canst, who art sole wonder! much less arm
Thy looks, the Heaven of mildness, with disdain,
Displeased that I approach thee thus, and gaze.
Insatiate; I thus single; nor have fear'd
Thy awful brow, more awful thus retired.
Fairest resemblance of thy Maker fair.
Thee all things living gaze on, all things thine
By gift, and thy celestial beauty adore
With ravishment beheld! there best beheld,
Where universally admired; but here
In this enclosure wild, these beasts among,
Beholders rude, and shallow to discern
Hal'f what in th'ce is fair, one man except,
Who sees thee? (and what is one?) who should be seen
A Goddess among Gods, adored and served
By Angels numberless, thy daily train.
So glozed the Tempter, and his preem tuned:
Into the heart of Eve his words made way,
Though at the voice much marveling; at length
Not unamazed, she thus in answer spake:

What may this mean? language of man pronounced
By tongue of brute, and human sense express'd?
The first, at least, of these I thought denied
To beasts; whom God, on their creation-day,
Created mute to all articulate sound:
The latter I demur; for in their looks
Much reason, and in their actions, oft appears.
Thee, Serpent, subllest beast of all the field
I knew, but not with human voice endued;
Redouble then this miracle, and say,
How camest thou speakable of mute, and how
To me so friendly grown above the rest
Of brutal kind, that daily are in sight?
Say, for such wonder claims attention due.

To whom the guileful Tempter thus replied:
Empress of this fair world, resplendent Eve!
Easy to me it is to tell thee all [obey'd:
What thou command'st; and right thou shouldst be
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 roving the field, I chanced
A goodly tree far distant to behold
Loaden with fruit of fairest colours mix'd,
Ruddy and gold: I nearer drew to gaze;
When from the boughs a savoury odour blown,
Grateful to appetite, more pleased my sense
Than smell of sweetest fennel, or the teats
Of ewe or goat dropping with milk at even,
Unsuck'd of lamb or kid, that tend their play.
PARADISE LOST.

To satisfy the sharp desire I had
Of tasting those fair apples, I resolved
Not to defer; hunger and thirst at once,
Powerful persuaders, quicken'd at the scent
Of that alluring fruit, urged me so keen.
About the mossy trunk I wound me soon;
For, high from ground the branches would require
Thy utmost reach or Adam's: 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
I spared not; for, such pleasure till that hour,
At fed 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
Wanted not long; though to this shape retain'd.
Thenceforth to speculations high or deep
I turn'd my thoughts, and with capacious mind
Consider'd all things visible in Heaven,
Or Earth, or Middle; all things fair and good:
But all that fair and good in thy divine
Semblance, and in thy beauty's heavenly ray,
United I beheld; no fair to thine
Equivalent or second! which compell'd
Me thus, though importune perhaps, to come
And gaze, and worship thee of right declared
Sover reign of creatures, universal Dame!
So talk'd the spirited sly Snake; and Eve,
Yet more amazed, unwary thus replied:
Serpent, thy overpraising leaves in doubt
The virtue of that fruit, in thee first proved:
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,
As leaves a greater store of fruit untouch'd,
Still hanging incorruptible, till men
Grow up to their provision, and more hands
Help to disburden Nature of her birth.
To whom the wily Adder, blithe and glad:
Empress, the way is ready, and not long;
Beyond a row of myrtles, on a flat,
Fast by a fountain, one small thicket pass'd
Of blowing myrrh and balm: if thou accept
My conduct, I can bring thee thither soon.

Lead then, said Eve. He, leading, swiftly roll'd
In tangles, and made intricate seem straight,
To mischief swift. Hope elevates, and joy
Brightens his crest; as when a wandering fire,
Compact of unctuous vapour, which the night
Condenses, and the cold environ round,
Kindled through agitation to a flame,
Which oft, they say, some evil Spirit attends,
Hovering and blazing with delusive light,
Misleads the amazed night-wanderer from his way
To bogs and mires, and oft through pond or pool;
There swallow'd up and lost, from succour far.
So glister'd the dire Snake, and into fraud
Led Eve, our credulous mother, to the tree
Of prohibition, root of all our woe;
Which when she saw, thus to her guide she spake:
Serpent, we might have spared our coming hitherto
Fruitless to me, though fruit be here to excess,
The credit of whose virtue rest with thee;
Wondrous indeed, if cause of such effects.
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 ourselves; our reason is our law.
To whom the Tempter guilefully replied:
Indeed! hath God then said that of the fruit
Of all these garden-trees ye shall not eat,
Yet Lords declared of all in earth or air?
To whom thus Eve, yet sinless: Of the fruit
PARADISE LOST.

Of each tree in the garden we may eat; 660
But of the fruit of this fair tree amidst
The garden, God hath said, Ye shall not eat
Thereof; nor shall ye touch it, lest ye die. [bold
She scarce had said, though brief, when--now more
The Tempter, but with show of zeal and love
To Man, and indignation at his wrong,
New part puts on; and, as to passion mov'd,
Fluctuates disturb'd, yet comely and in act
Raised, as of some great matter to begin.
As when of old some orator renown'd,
In Athens or free Rome, where eloquence
Flourish'd, since mute! to some great cause address'd,
Stood in himself collected; while each part,
Motion, each act won audience ere the tongue:
Sometimes in height began, as no delay
Of preface brooking, through his zeal of right:
So standing, moving, or to height 'p turn grown,
The Tempter, all impassion'd, thus began:
O sacred, wise, and wisdom-giving Plant,
Mother of science! now I feel thy power
Within me clear; not only to discern
Things in their causes, but to trace the ways
Of highest agents, deem'd however wise.
Queen of this universe! do not believe
Those rigid threats of death: ye shall not die:
How should you? by the fruit? it gives you life
To knowledge; by the threatenor? look on me,
Me, who have touch'd and tasted; yet both live,
And life more perfect have attained than Fate
Meant me, by venturing higher than my lot.
Shall that be shut to Man, which to the Beast
Is open? or will God incense his ire
For such a petty trespass? and not praise
Rather your dauntless virtue, whom the pain
Of death denounced, whatever thing death be,
Detest'd not from achieving what might lead
To happier life, knowledge of good and evil.
PARADISE LOST.  n. ix.

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;
Not just; not God; not fear’d then, nor obey’d: 700
Your fear itself 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
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 shall be as Gods, since I as Man,
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 wish’d,
Though threaten’d, which no worse than this can bring.
And what are Gods, that Man may not become 715
As they, participating Godlike 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,
Warm’d by the sun, producing every kind;
Them, nothing: if they all things, who enclosed
Knowledge of good and evil in this tree,
That whose eats thereof forthwith attains
Wisdom without their leave? and wherein lies
The offence, that Man should thus attain to know?
What can your knowledge hurt him, or this tree 726
Impart against his will, if all be his?
Or is it envy? and can envy dwell
In heavenly breasts?—These, these, and many more
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 easy entrance won;
Fix’d on the fruit she gazed, which to beheld
PARADISE LOST

Might tempt alone; and in her ears the sound
Yet rung of his persuasive words, impregn'd
With reason to her seeming, and with truth:
Meanwhile the hour of noon drew on, and waked
An eager appetite, raised by the smell
So savoury of that fruit, which with desire,
Inclinable now grown to touch or taste,
Solicited her longing eye; yet first
Pausing awhile, thus to herself she mused:

Great are thy virtues, doubtless, best of fruits,
Though kept from man, and worthy to be admired;
Whose taste, too long forborne, at first essay
Gave elocution to the mute, and to light
The tongue not made for speech to speak thy praise:
Thy praise he also, who forbids thy use,
Conceals 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 infers the good
By thee communicated, and our want;
For good unknown sure is not had: or, had
And yet unknown, is as not had at all.
In plain then, what forbids he but to know,
Forbids us good, forbids us to be wise?
Such prohibitions bind not. But if death
Bind us with after-bands, what profits then
Our inward freedom? In the day we eat
Of this fair fruit, our doom is, we shall die!
How dies the Serpent? he hath eaten, lives,
And knows, and speaks, and reasons, and discerns,
Irrational till then. For us alone
Was death invented? or to us denied
This intellectual food, for beasts reserved?
For beasts it seems: yet that one beast which first
Hath tasted envies not, but brings with joy
The good befallen him, author unsuspect,
Friendly to man, far from deceit or guile.
What fear I then? rather, what know to fear
Under this ignorance of good and evil,
Of God or death, of law or penalty?
Here grows the cure of all, this fruit divine,
Fair to the eye, inviting to the taste,
Of virtue to make wise: What hinders then
To reach, and feed at once both body and mind?

So saying, her rash hand in evil hour
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 guilty Serpent; and well might; for Eve,
Intent now wholly on her taste, nought else
Regarded; such delight till then, as seem'd,
In fruit she never tasted, whether true
Or fancied so, through expectation high
Of knowledge; nor was Godhead from her thought.
Greedily she ingorged without restraint,
And knew not eating death; Satiated at length,
And heighten'd as with wine, jocund and boon,
Thus to herself she pleasingly began:

O sov'reign, virtuous, precious of all trees
In Paradise! of operation bless'd!
To sapience, hitherto obscured, infamed,
And thy fair fruit let hang, as to no end
Created; but henceforth my early care,
Not without song, each morning, and due praise,
Shall tend thee, and the fertile burden ease
Of thy full branches offer'd free to all;
Till, dictated by thee, I grow mature
In knowledge, as the Gods, who all things know;
Though others envy what they cannot give:
For, had the gift been theirs, it had not here
Thus grown. Experience next, to thee I owe,
Best guide; not following thee, I had remain'd
In ignorance; thou open'est wisdom's way,
And givest access, though secret she retire.
And I perhaps am secret: Heaven is high,
PARADISE LOST

High, and requisite to see from thence distinct
Each thing on Earth; and other care perhaps
May have diverted from continual watch
Our great Forbinder, safe with all his spies.
About him. 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 esteem;
And think 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, life no life.

So saying, from the tree her step she turn’d;
But first low reverence done, as to the Power
That dwelt within, whose presence had infused
Into the plant scienial sap, derived
From nectar, drink of Gods. Adam the while,
Waiting desires her return, had wove
Of choicest flowers a garland, to adorn
His forehead, and her rural labours crown;
As stagers oft are wont, their harvest-queen.
Great joy he promised to his thoughts, and new
Space in her return, so long delay’d:
Yet oft his heart, divine of something ill,
Misgave him; be the falttering measure felt;
And forth to meet her went, the way she took.
That morn when first they parted: by this tree
Of knowledge he must pass; there he her met.
PARADISE LOST.

Scarce from the tree returning; in her hand
A bough of fairest fruit, that downy smiled,
New gather'd, and ambrosial smell diffused.
To him she basted; in her face excuse
Came prologue and apology, too prompt;
Which, with bland words at will, she thus address'd:
Hast thou not wonder'd, Adam, at my stay? 865
Thee I have miss'd, and thought it long, deprived
Thy presence; agony of love till now
Not felt, nor shall be twice; for never more
Mean I to try, what rash untried I sought,
The pain of absence from thy sight. But strange 880
Hath been the cause, and wonderful to hear:
This tree is not, as we are told, a tree
Of danger tasted, or to evil unknown
Opening the way, but of divine effect
To open eyes, and make them Gods who taste;
And hath been tasted such: The serpent wise,
Or not restrain'd as we, or not obeying,
Hath eaten of the fruit; and is become,
Not dead, as we are threaten'd, but thenceforth
Endued with human voice and human sense,
Reasoning to admiration; and with me
Persuasively hath so prevail'd that I
Have also tasted, and have also found
The effects to correspond; opener mine eyes,
Dim erst, dilated spirits, ampler heart,
And growing up to Godhead; which for thee
Chiefly I sought, without thee can despise.
For bliss, as thou hast part, to me is bliss;
Tedium, unshared with thee, and odious soon.
Thou therefore also taste, that equal lot
May join us, equal joy, as equal love;
Lest, thou not tasting, different degree
Disjoin us, and I then too late renounce
Deity for thee, when Fate will not permit.

Thus Eve, with countenance blithe her story told;
But in her cheek distemper flushing glow'd.
PARADISE LOST.

On the other side 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 relax'd;
From his slack hand the garland wreathed for Eve
Down dropp'd, 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, Creature in whom excell'd
Whatever can to sight or thought be form'd,
Holy, divine, good, amiable, or sweet!
How art thou lost! how on a sudden lost,
Defaced, deflower'd, and now to death devote!
Rather, how hast thou yielded to transgress
The strict forbiddance, how to violate
The sacred fruit forbidden! Some cursed fraud
Of enemy hath beguiled thee, yet unknown,
And me with thee hath ruin'd; for with thee
Certain my resolution is to die:
    How can I live without thee! how forego
Thy sweet converse, and love so dearly join'd,
'To live again in these wild woods forlorn!
Should God create another Eve, and I
Another rib afford, yet loss of thee
Would never from my heart: no, no! I feel
The link of Nature draw me: flesh of flesh,
Bone of my bone thou art, and from thy state
Mine never shall be parted, bliss or woe.
        So having said, as one from sad dismay
Recomforted, and after thoughts disturb'd
Submitting to what seem'd remediless,
Thus in calm mood his words to Eve he turn'd:
    Bold deed thou hast presumed, adventurous Eve,
And peril great provoked, who thus hast dared,
Had it been only coveting to eye
That sacred fruit, sacred to abstinence,
Much more to taste it under ban to touch.
PARADISE LOST

But past who can recall, or done undo?
Not God omnipotent, nor Fate; yet so
Perhaps thou shalt not die, perhaps the fact
Is not so heinous now, foretasted fruit,
Profaned first by the serpent, by him first
Made common, and unhallow’d, ere our taste;
Nor yet on him found deadly; yet he lives;
Lives, as thou saidst, and gains to live, as Man,
Higher degree of life; inducement strong
To us, as likely tasting to attain
Proportional ascent; which cannot be
But to be Gods, or Angels demi-Gods.
Nor can I think that God, Creator wise,
Though threatening, will in earnest so destroy
Us his prime creatures, dignified so high,
Set over all his works; which in our fall,
For us created, needs with us must fail,
Dependent made; so God shall uncreate,
Be frustrate, do, undo, and labour lose;
Not well conceived of God, who, though his power
Creation could repeat, yet would be loath
Us to abolish, lest the Adversary
Triumph, and say: "Fickle their state whom God
Most favours; who can please him long? Me first
He ruin’d, now Mankind; whom will he next?"
Matter of scorn, not to be given the Foe.
However I with thee have fix’d my lot,
Certain to undergo like doom: If death
Consort with thee, death is to me as life;
So forcibly within my heart I feel
The bond of Nature draw me to my own;
My own in thee, for what thou art is mine;
Our state cannot be sever’d; we are one,
One flesh; to lose thee were to lose myself.
So Adam; and thus Eve to him replied:
O glorious trial of exceeding love,
Illustrious evidence, example high!
Engaging me to emulate; but, short
PARADISE LOST.

perfection, how shall I attain,
from whose dear side I boast me sprung;
asily of our union hear thee speak,
art, one soul in both; whereof good proof
y affords, declaring thee resolved,
than death, or saught than death more dread,
sparate us, link'd in love so dear,
crgo with me one guilt, one crime,
be, of tasting this fair fruit;
virtue (for of good still good proceeds,
or by occasion) hath presented
appy trial of thy love, which else
ently never had been known?
t I thought death menaced would ensue
y attempt, I would sustain alone
rest, and not persuaded thee, rather die
'd, than oblige thee with a fact
ous to thy peace; chiefly assured
ably so late of thy so true,
ful, love unequal'd: but I feel
erwise the event; not death, but life
nted, open'd eyes, now hopes, new joys,
o divine that what of sweet before
uch'd my sense flat seems to this, and harsh.
perience, Adam, freely taste,
 of death deliver to the winds.
ying, she embraced him, and for joy
ly wept; much won, that he his love
ennobled, as of choice to incur
displeasure for her sake, or death.
mpense (for such compliance had
compense best merits) from the bough
ve him of that fair enticing fruit
beral hand: he scrupled not to eat,
 his better knowledge; not deceived,
dly overcome with female charm.
mbled from her entrails, as again
; and Nature gave a second groan;
PARADISE LOST.

Sky lour’d; and, muttering thunder, some sad drops
Wept at completing of the mortal sin
Original: while Adam took no thought,
Eating his fill; nor Eve to iterate
Her former trespass fear’d, the more to soothe
Him with her loved society; that now,
As with new wine intoxicated both,
They swim in mirth, and fancy that they feel
Divinity within them breeding wings,
Wherewith to scorn the earth: But that false fruit
Far other operation first display’d,
Carnal desire inflaming; he on Eve
Began to cast lascivious eyes; she him
As wantonly repaid; in lust they burn:
’Till Adam thus ‘gan Eve to dalliance move:
Eve, now I see thou art exact of taste
And elegant, of sapience no small part;
Since to each meaning savour we apply,
And palate call judicious; I the praise
Yield thee, so well this day thou hast purvey’d.
Much pleasure we have lost, while we abstain’d
From this delightful fruit, nor known till now
True relish, tasting; if such pleasure be
In things to us forbidden, it might be wish’d
For this one tree had been forbidden ten.
But come, so well refresh’d, now let us play,
As meet is, after such delicious fare;
For never did thy beauty, since the day
I saw thee first and wedded thee, adorn’d
With all perfections, so inflame my sense
With ardour to enjoy thee, fairer now
Than ever; bounty of this virtuous tree!
So said he, and forbore not glance or toy
Of amorous intent; well understood
Of Eve, whose eye darted contagious fire.
Her hand he seized; and to a shady bank
Whick overhead with verdant roof imbower’d,
Led her nothing loath; flowers were the couch,
PARADISE LOST.

Pansies, and violets, and asphodel,
And hyacinth; Earth's freshest, softest lap.
There they their fill of love and love's disport
Took largely, of their mutual guilt the seal,
The solace of their sin; till dewy sleep
Oppress'd them, wearied with their amorous play.
Soon as the force of that fallacious fruit,
That with exhilarating vapour bland
About their spirits had play'd, and inmost powers
Made err, was now exhaled; and grosser sleep,
Bred of unkindly fumes, with conscious dreams
Incumber'd, now had left them: up they rose
As from unrest; and, each the other viewing,
Soon found their eyes how open'd, and their minds
How darken'd; innocence, that as a veil
Had shadow'd them from knowing ill, was gone:
Just confidence, and native righteousness;
And honour, from about them, naked left
To guilty Shame; he cover'd, but his robe
Uncover'd more. So rose the Danite strong,
Herculean Samson, from the harlot lap
Of Philistéan Delilah, and waked
Shorn of his strength, They destitute and bare
Of all their virtue: Silent, and in face
Confounded, long they sat, as stricken mute:
Till Adam, though not less than Eve abash'd,
At length gave utterance to these words constrain'd:
O Eve, in evil hour thou didst give ear
To that false worm, of whomsoever taught
To counterfeit Man's voice; true in our fall,
False in our promised rising; since our eyes
Open'd we find indeed, and find we know
Both good and evil: good lost, and evil got;
Bad fruit of knowledge, if this be to know;
Which leaves us naked thus, of honour void,
Of innocence, of faith, of purity,
Our wonted ornaments now soil'd and stain'd,
And in our faces evident the signs
PARADISE LOST.

Or foul concupiscence; whence evil store;
Even shame, the last of evils; of the first
Be sure then.—How shall I behold the face
Henceforth of God or Angel, erst with joy
And rapture so oft beheld? Those heavenly shapes
Will dazzle now this earthy with their blaze
Insufferably bright. O! might I here
In solitude live savage; in some glade
Obscured, where highest woods, impenetrable
To star or sunlight, spread their umbrage broad
And brown as evening: Cover me, ye Pines!
Ye Cedars, with innumerable boughs
Hide me, where I may never see them more!—
But let us now, as in bad plight, devise
What best may for the present serve to hide
The parts of each from other, that seem most
To shame obnoxious, and unseenliest seen;
Some tree, whose broad smooth leaves together sew’d,
And girded on our loins, may cover round
Those middle parts; that this new comer, Shame,
There sit not, and reproach us as unclean.

So counsel’d he, and both together went
Into the thickest wood; there soon they chose
The fig tree; not that kind for fruit renown’d,
But such as at this day, to Indians known,
In Malabar or Decan spreads her arms
Branching so broad and long, that in the ground
The bended twigs take root, and daughters grow
About the mother tree, a pillar’d shade
High overarch’d, and echoing walks between:
There oft the Indian herdsmen, shunning heat,
Shelters in cool, and tends his pasturing herds
At loopholes cut through thickest shade: Those leaves
They gather’d, broad as Amazonian targe;
And, with what skill they had, together sew’d,
To gird their waist; vain covering, if to hide
Their guilt and dreaded shame! O, how unlike
To that first naked glory! Such of late
Columbus found the American, so girt
With feather'd cincture; naked else, and wild
Among the trees on isles and woody shores.
Thus fenced, and, as they thought, their shame in part
Cover'd, but not at rest or ease of mind,
They sat them down to weep; nor only tears
Rain'd at their eyes, but high winds worse within
Began to rise, high passions, anger, hate,
Mistrust, suspicion, discord; and shook sore
Their inward state of mind, calm region once
And full of peace, now toss'd and turbulent:
For Understanding ruled not, and the Will
Heard not her lore; both in subjection now
To sensual appetite, who from beneath
Usurping over sov'reign Reason claim'd
Superior sway: From thus distemper'd breast,
Adam, estranged in look and alter'd style,
Speech intermitted thus to Eve renew'd:
Would thou hadst hearken'd to my words, and stay'd
With me, as I besought thee, when that strange
Desire of wandering, this unhappy morn,
I know not whence posses'sd thee; we had then
Remain'd still happy; not as now, despoil'd
Of all our good; shamed, naked, miserable!
Let none henceforth seek needless cause to approve
The faith they owe; when earnestly they seek
Such proof, conclude, they then begin to fail. [Eve:
To whom, soon moved with touch of blame, thus
What words have pass'd thy lips, Adam, severe!
Imputest thou that to my default, or will
Of wandering as thou call'st it, which who knows
But might as ill have happen'd thou, being by,
Or to thyself perhaps? Hadst thou been there,
Or here the attempt, thou couldst not have discern'd
Fraud in the Serpent, speaking as he spake;
No ground of enmity between us known,
Why he should mean me ill, or seek to harm.
Was I to have never parted from thy side?
PARADISE LOST.

As good have grown there still a lifeless rib.
Being as I am, why didst not thou, the head,
Command me absolutely not to go,
Going into such danger, as thou saidst?
Too facile then, thou didst not much gainsay;
Nay, didst permit, approve, and fair dismiss.
Hadst thou been firm and fix'd in thy dissent,
Neither had I transgress'd, nor thou with me.

To whom, then first incensed, Adam replied:
Is this the love, is this the recompense
Of mine to thee, ingratitude Eve! express'd
Immutable, when thou wert lost, not I;
Who might have lived, and joy'd immortal bliss,
Yet willingly chose rather death with thee?
And am I now upbraided, as the cause
Of thy transgressing? Not enough severe;
It seems, in thy restraint; What could I more?
I warn'd thee, I admonish'd thee, foretold
The danger, and the lurking enemy
That lay in wait; beyond this had been force;
And force upon free will hath here no place.
But confidence then bore thee on; secure.
Either to meet no danger, or to find
Matter of glorious trial; and perhaps
I also err'd, in overmuch admiring;
What seem'd in thee so perfect, that I thought
No evil durst attempt thee; but I rue
The error now, which is become my crime.

And thou the accuser. Thus it shall be by
His, who, to worth in women overtrusting,
Let's her will rule: restraint she will not brook;
And, left to herself, if evil thence ensue,
She first his weak indulgence will accuse.

Thus they in mutual accusation spent
The fruitless hours, but neither self-accusation
And of their vain contest appear'd no end.
PARADISE LOST.

BOOK X.

Man's transgression known, the guardian Angels forsake Paradise, and return up to Heaven to approve their vigilance, and are approved; God declaring that the entrance of Satan could not be by them prevented. He sends his Son to judge the transgressors, who descends and gives sentence accordingly; then in pity clothes them both, and reasons. Sin and Death, sitting till then at the gates of Hell, by wondrous sympathy feeling the success of Satan in this new world, and the sin by Man there committed, resolve to sit no longer confessed in Hell, but to follow Satan their sire up to the place of Man: 'To make the way easier from Hell to this world to and fro, they pave a broad highway or bridge over Chaos, according to the tract that Satan first made; then, preparing for Earth, they meet him, proud of his success, returning to Hell; their mutual gratulation. Satan arrives at Pandemonium, in full assembly relates with boasting his success against Man; instead of applause is entertained with a general hiss by all his audience, transformed with himself also suddenly into serpents, according to his doom given in Paradise; then, deigned with a show of the forbidden tree springing up before them, they, greedily reaching to take of the fruit, chew dust and bitter ashes. The proceedings of Sin and Death: God foretells the final victory of his Son over them, and the renewing of all things; but, for the present, commands his Angels to make several alterations in the Heavens and elements. Adam, more and more perceiving his fallen condition, heavily bewails, rejects the condolence of Eve; she persists, and at length appears him; then, to evade the curse likely to fall on their offspring, proposes to Adam violent ways, which he approves not; but, conceiving better hope, puts her in mind of the late promise made them, that her seed should be revenged on the Serpent; and exHORTS her with him to seek peace of the offended Deity, by repentance and supplication.

Meanwhile the heinous and despiteful act
Of Satan, done in Paradise; and how
He, in the Serpent, had perverted Eve,
Her husband she, to taste the fatal fruit,
Was known in Heaven; for what can escape the eye
Of God all-seeing, or deceive his heart
Omniscient? who, in all things wise and just,
PARADISE LOST.

Hinder’d not Satan to attempt the mind
Of Man, with strength entire and free will arm’d,
Complete to have discover’d and repulsed
Whatever wiles of foe or seeming friend.
For still they knew, and ought to have still remember’d
The high injunction, not to taste that fruit,
Whoever tempted; which they not obeying,
Incurr’d (what could they less?) the penalty;
And, manifold in sin, deserved to fall.
Up into Heaven from Paradise in haste
The Angelic guards ascend’d, mute and sad,
For Man; for of his state by this they knew,
Much wondering how the subtle Fiend had stolen
Entrance unseen. Soon as the unwelcome news
From Earth arrived at Heaven-gate, displeased
All were who heard; dim Sadness did not spare
That time celestial visages, yet, mix’d
With pity, violated not their bliss.
About the new-arrived, in multitudes
The ethereal people ran, to hear and know
How all befel: They towards the throne supreme,
Accountable, made haste, to make appear,
With righteous plea, their utmost vigilance,
And easily approved: when the Most High
Eternal Father, from his secret cloud,
Amidst in thunder utter’d thus his voice:

Assembled Angels, and ye Powers return’d
From unsuccessful charge, be not dismay’d,
Nor troubled at these tidings from the earth,
Which your sincerest care could not prevent;
Foretold so lately what would come to pass,
When first this Tempter cross’d the gulf from Hell.
I told ye then he should prevail, and speed
On his bad errand; Man should be seduced,

Not his Maker; no decree of mine
Urring to necessitate his fall,
With lightest moment of impulse.
PARADISE LOST.

His free will, to her own inclining left
In even scale. But fallen he is; and now
What rests, but that the mortal sentence pass
On his transgression, death denounced that day?
Which he presumes already vain and void,
Because not yet inflicted, as he fear'd,
By some immediate stroke; but soon shall find
Forbearance no acquittance, ere day end.
Justice shall not return as bounty scorn'd.
But whom send I to judge them? whom but thee, 55
Vicegerent Son? To thee I have transferr'd
All judgment, whether in Heaven, or Earth, or Hell.
Easy it may be seen that I intend
Mercy colleague with Justice, sending thee,
Man's friend, his Mediator, his design'd
Both ransom and Redeemer voluntary,
And destined Man himself to judge Man fallen.
So spake the Father; and, unfolding bright
Toward the right hand his glory, on the Son
Blazed forth unclouded Deity: He full
Resplendent all his Father manifest
Express'd, and thus divinely answer'd mild:
Father Eternal, thine is to decree;
Mine, both in Heaven and Earth, to do thy will
Supreme; that thou in me, thy Son beloved,
Mayst ever rest well pleased. I go to judge
On earth these thy transgressors; but thou know'st,
Whoever judged, the worst on me must light,
When time shall be; for so I undertook
Before thee; and, not repenting, this obtain
Of right, that I may mitigate their doom
On me derived; yet I shall temper so
Justice with mercy as may illustrate most
Them fully satisfied, and thee appease.
Attendance none shall need, nor train, where none
Are to behold the judgment, but the judged,
These two; the third best absent is condemn'd,
So having said, he thus to Eve in few:

Say, Woman, what is this which thou hast done?

To whom sad Eve, with shame nigh overwhelm'd,
Confessing soon, yet not before her Judge
Bold or loquacious, thus abash'd replied:
The Serpent me beguiled, and I did eat.

Which when the Lord God heard, without delay
To judgment he proceeded on the accused
Serpent, though brute; unable to transfer
The guilt on him who made him instrument
Of mischief, and polluted from the end
Of his creation; justly then accursed,
As vitiated in nature: More to know
Concern'd not man (since he no further knew,)
Nor alter'd his offence; yet God at last
To Satan first in sin his doom applied,
Though in mysterious terms, judged as then best:
And on the Serpent thus his curse let fall:

Because thou hast done this thou art accursed
Above all cattle, each beast of the field;
Upon thy belly grovelling thou shalt go,
And dust shalt eat all the days of thy life.
Between thee and the woman I will put
Enmity, and between thine and her seed;
Her seed shall bruise thy head, thou bruise his heel.

So spake this oracle, then verified
When Jesus, Son of Mary, second Eve,
Saw Satan fall like lightning down from Heaven,
Prince of the air, then, rising from his grave,
Spoil'd Principalities and Powers, triumph'd
In open show; and, with ascension bright,
Captivity led captive through the air,
The realm itself of Satan, long usurp'd;
Whom he shall tread at last under our feet;
Even he, who now foretold his fatal bruise;
Ad to the woman thus his sentence turn'd!

Thy sorrow I will greatly multiply
PARADISE LOST.

By thy conception; children thou shalt bring
In sorrow forth; and to thy husband's will
Thine shall submit; he over thee shall rule.
On Adam last thus judgment he pronounced:
Because thou hast hearken'd to the voice of thy wife,
And eaten of the tree, concerning which
I charged thee, saying, Thou shalt not eat thereof:
Cursed is the ground for thy sake; thou in sorrow
Shalt eat thereof, all the days of thy life;
Thorns also and thistles it shall bring thee forth
Unbid; and thou shalt eat the herb of the field;
In the sweat of thy face shalt thou eat bread,
Till thou return unto the ground; for thou
Out of the ground wast taken, know thy birth,
For dust thou art, and shalt to dust return.
So judged he Man, both Judge and Saviour sent;
And the instant stroke of death, denounced that day,
Removed far off; then, pitying how they stood
Before him naked to the air, that now
Must suffer change, disdain'd not to begin
Thenceforth the form of servant to assume;
As when he wash'd his servants' feet; so now
As father of his family, he clad
Their nakedness with skins of beasts, or slain,
Or as the snake with youthful coat repaid;
And thought not much to clothe his enemies:
Nor he their outward only with the skins
Of beasts, but inward nakedness much more
Opprobrious, with his robe of righteousness
Arraying, cover'd from his Father's sight.
To him with swift ascent he up return'd,
Into his blissful bosom reassuming
In glory, as of old; to him appeased
All, though all-knowing, what had pass'd with Man
Recounted, mixing intercession sweet.
Meanwhile, ere thus was sinn'd and judged on Earth,
Within the gates of Holl sat Sin and Death,
In counterview within the gates, that now
PARADISE LOST.

Stood open wide, belching outrageous flame
Far into Chaos, since the Fiend pass'd through,
Sin opening; who thus now to Death began:
O Son, why sit we here each other viewing
Idly, while Satan, our great author, thrives
In other worlds, and happier seat provides
For us, his offspring dear? It cannot be
But that success attends him; if mishap,
Ere this he had return'd, with fury driven
By his avengers; since no place like this
Can fit his punishment, or their revenge.
Methinks I feel new strength within me rise,
Wings growing, and dominion given me large
Beyond this deep; whatever draws me on,
Or sympathy, or some connatural force,
Powerful at greatest distance to unite,
With secret amity things of like kind,
By secretest conveyance. Thou, my shade
Inseparable, must with me along:
For Death from Sin no power can separate.
But, lest the difficulty of passing back
Stay his return perhaps over this gulf
Impassable, impervious; let us try
Adventurous work, yet to thy power and mine
Not unagreeable, to found a path
Over this main from Hell to that new world,
Where Satan now prevails: a monument
Of merit high to all the infernal host,
Easing their passage hence, for intercourse,
Or transmigration, as their lot shall lead.
Nor can I miss the way, so strongly drawn
By this new-felt attraction and instinct.
Whom thus the meagre shadow answer'd soon:
Go, whither Fate and inclination strong
Leads thee; I shall not lag behind, nor err
The way, thou leading; such a scent I draw
Of carnage, prey innumerable, and taste
The savour of death from all things there that live.
PARADISE LOST.
Nor shall I to the work thou enterest
Be wanting, but afford thee equal aid.
So saying, with delight he snuff'd the smell
Of mortal change on earth As when a flock
Of ravenous fowl, though many a league remote,
Against the day of battle, to a field,
Where armies lie encamp'd, come flying, lured
With scent of living carcasses design'd
For death, the following day, in bloody fight:
So scented the grim Feature, and upturn'd
His nostril wide into the murky air;
Sagacious of his quarry from so far.
Them both from out Hell gates, into the waste
Wide anarchy of Chaos, damp and dark,
Flew diverse; and with power (their power was great)
Hovering upon the waters, what they met
Solid or slimy, as in raging sea
Toss'd up and down, together crowded drove,
From each side shoaling towards the mouth of Hell:
As when two polar winds, blowing adverse
Upon the Cronian sea, together drive
Mountains of ice, that stop the imagined way
Beyond Ptsora eastward, to the rich
Cathaian coast. The aggregated soil
Death with his mace petrific, cold and dry,
As with a trident, smote; and fix'd as firm
As Delos, floating once; the rest his look
Bound with Gorgonian rigour not to move;
And with Asphalitic slime, broad as the gate,
Deep to the roots of Hell the gather'd beach
They fasten'd, and the mole immense wrought on
Over the foaming deep high-arch'd, a bridge
Of length prodigious, joining to the wall
Immovable of this now fenceless world,
Forfeit to Death; from hence a passage broad,
Smooth, easy, inoffensive, down to Hell.
So, if great things to small may be compared,
Xenex, the liberty of Greece to yoke,
From Susa, his Memnonian palace high,
Came to the sea; and, over Hellespont
Bridging his way, Europe with Asia join'd,
Apt scourged with many a stroke the indignant waves.
Now had they brought the work by wondrous art
Pontifical, a ridge of pendent rock,
Over the vex'd abyss, following the track
Of Satan to the selfsame place where he
First lighted from his wing, and landed safe
From out of Chaos to the outside bare
Of this round world: with pins of adamant
And chains they made all fast, too fast they made
And durable: and now in little space
The confines met of empyræan Heaven,
And of this World; and, on the left hand, Hell
With long reach interposed; three several ways
In sight, to each of these three places led.
And now their way to Earth they had descried,
To Paradise first tending; when, behold!
Satan, in likeness of an Angel bright,
Betwixt the Centaur and the Scorpion steering
His zenith, while the sun in Aries rose:
Disguised he came; but those his children dear
Their parent soon discern'd, though in disguise.
He after Eve seduced, unminded slunk
Into the wood fast by; and, changing shape,
To observe the sequel, saw his guileful act
By Eve, though all unweeting, seconded
Upon her husband; saw their shame that sought
Vain covertures; but when he saw descend
The Son of God to judge them, terrified
He fled; not hoping to escape, but shun
The present; fearing, guilty, what his wrath
Might suddenly inflict; that pass'd, return'd
By night, and listening where the hapless pair
Sat in their sad discourse, and various plaint,
Thence gather'd his own doom; which understood
Not instant, but of future time, with joy
PARADISE LOST.

And tidings fraught, to Hell he now return'd;
And at the brink of Chaos, near the foot
Of this new wondrous pontifice, unhoped
Met, who to meet him came, his offspring dear.
Great joy was at their meeting, and at sight
Of that stupendous bridge his joy increased.
Long he admiring stood, till Sin, his fair
Enchanting daughter, thus the silence broke:

O Parent, these are thy magnific deeds,
Thy trophies! which thou view'st as not thine own;
Thou art their author, and prime architect:
For I no sooner in my heart divined,
My heart, which by a secret harmony
Still moves with thine, join'd in connexion sweet,
That thou on earth hast prosper'd, which thy looks
Now also evidence, but straight I felt,
Though distant from thee worlds between, yet felt.
That I must after thee, with this thy son;
Such fatal consequence unites us three!
Hell could no longer hold us in our bounds,
Nor this unvoyageable gulf obscure
Detain from following thy illustrious track.
Thou hast achieved our liberty, confined
Within Hell-gates till now; thou us impower'd
To fortify thus far, and overlay,
With this portentous bridge, the dark abyss,
Thine now is all this world; thy virtue hath won
What thy hands builded not; thy wisdom gain'd
With odds what war hath lost, and fully avenged
Our foil in Heaven; here thou shalt monarch reign,
There didst not; there let him still victor sway,
As battle hath adjudged; from this new world
Retiring, by his own doom alienated;
And henceforth monarchy with thee divide
Of all things, parted by the empyreal bounds,
His quadrature, from thy orbicular world;
Or try thee now more dangerous to his throne.
Whom thus the Prince of darkness answer'd glad:
Fair Daughter, and thou Son and Grandchild both;
High proof ye now have given to be the race
Of Satan (for I glory in the name,
Antagonist of Heaven's Almighty King,)
Amply have merited of me, of all
The infernal empire, that so near Heaven's door
Triumphant with triumphal act have met,
Mine, with this glorious work; and made one realm,
Hell and this world, one realm, one continent
Of easy thoroughfare. Therefore, while I
Descend through darkness, on your road with ease,
To my associate Powers, them to acquaint
With these successes, and with them rejoice;
You too this way, among these numerous orbs,
All yours, right down to Paradise descend;
There dwell, and reign in bliss; thence on the earth
Dominion exercise and in the air,
Chiefly on Man, sole lord of all declared;
Him first make sure your thrall, and lastly kill.
My substitutes I send ye, and create
Plenipotent on earth, of matchless might
Issuing from me; on your joint vigour now
My hold of this new kingdom all depends,
Through Sin to Death exposed by my exploit.
If your joint power prevail, the affairs of Hell
No detriment need fear; go, and be strong!

So saying he dismiss'd them; they with speed
Their course through thickest constellations held,
Spreading their bane; the blasted stars look'd wan,
And planets, planet-struck, real eclipse
Then suffer'd. The other way Satan went down
The causey to Hell gate: On either side
Disparted Chaos overbuilt exclaim'd,
And with rebounding surge the bars assail'd,
That scorn'd his indignation: through the gate,
Wide open and unguarded, Satan pass'd,
And all about found desolate; for them.
PARADISE LOST.

Appointed to sit there, had left their charge,
Flown to the upper world; the rest were all
Far to the inland retired, about the walls
Of Pandemonium; city and proud seat
Of Lucifer, so by allusion call'd
Of that bright star to Satan paragon'd;
There kept their watch the legions, while the Grand
In council sat, solicitous what chance
Might intercept their emperor sent; so he
Departing gave command, and they observed.
As when the Tartar from his Russian foe,
By Astracan, over the snowy plains,
Retires; or Bactrian Sophi, from the horns
Of Turkish crescent, leaves all waste beyond
The realm of Aladule, in his retreat
To Tauris or Casbeen: So these, the late
Heaven-banish'd host, left desert utmost Hell
Many a dark league, reduced in careful watch
Round their metropolis; and now expecting
Each hour their great adventurer, from the search
Of foreign worlds: He through the midst unmark'd
In show plebeian Angel militant
Of lowest order pass'd; and from the door
Of that Plutonian hall, invisible
Ascended his high throne, which, under state
Of richest texture spread, at the upper end
Was placed in regal lustre. Down awhile
He sat, and round about him saw unseen;
At last, as from a cloud, his fulgent head
And shape star-bright appear'd, or brighter; clad
With what permissive glory since his fall
Was left him, or false glitter: All amazed
At that so sudden blaze the Stygian throng
Bent their aspect, and whom they wish'd beheld,
Their mighty Chie. return'd: loud was the acclaim:
Forth rush'd in haste the great consulting peers;
Raise... from their dark Divan, and with like joy
PARADISE LOST

Congratulants approach'd him; who with hand
Silence, and with these words attention, won.

Thrones, Dominations, Princedoms, Virtues, Powers;
For in possession such, not only of right,
I call ye, and declare ye now; return'd
Successful beyond hope, to lead ye forth
Triumphant out of this infernal pit
Abominable, accursed, the house of woe,
And dungeon of our tyrant: Now possess,
As Lords, a spacious world, to our native Heaven
Little inferior, by my adventure hard
With peril great achieved. Long were to tell
What I have done, what suffer'd; with what pain
Voyaged the' unreal, vast, unbounded deep
Of horrible confusion; over which
By Sin and Death a broad way now is paved,
To expedite your glorious march; but I
Toil'd out my uncouth passage, forced to ride
The untractable abys, plunged in the womb
Of unoriginal Night, and Chaos wild;
That, jealous of their secrets, fiercely opposed
My journey strange, with clamorous uproar
Protesting Fate supreme; thence how I found
The new created world, which fame in Heaven
Long had foretold, a fabric wonderful
Of absolute perfection! therein Man
Placed in a Paradise, by our exile
Made happy; Him by fraud I have seduced
From his Creator; and, the more to increase
Your wonder, with an apple; he, thereof
Offended, worth your laughter! hath given up
Both his beloved Man, and all his world,
To Sin and Death a prey, and so to us,
Without our hazard, labour, or alarm,
To range in, and to dwell, and over Man
To rule, as over all he should have ruled.
True is, me also he hath judged, or rather
PARADISE LOST.

Me not, but the brute serpent in whose shape
Man I deceived: that which to me belongs,
Is enmity which he will put between
Me and mankind; I am to bruise his heel;
His seed (when is not set) shall bruise my head:
A world who would not purchase with a bruise,
Or much more grievous pain?—Ye have the account
Of my performance: What remains, ye Gods;
But up, and enter now into full bliss?

So having said, awhile he stood, expecting
Their universal shout and high applause
To fill his ear; when, contrary, he hears
On all sides, from innumerable tongues,
A dismal universal hiss, the sound
Of public scorn; he wonder’d, but not long
Of leisure, wondering at himself now more;
His visage drawn he felt to sharp and spare;
His arms clung to his ribs; his legs entwining
Each other, till supplanted down he fell
A monstrous serpent on his belly prone,
Reluctant, but in vain; a greater power
Now ruled him, punish’d in the shape he shin’d;
According to his doom: he would have spoke,
But hiss for his return’d with forked tongue
To forked tongue; for now were all transform’d
Alike, to serpents all, as accessories
To his bold riot: Dreadful was the din
Of hissing through the hall, thick swarming now
With complicated monsters head and tail,
Scorpion, and Asp, and Amphisbaena dire,
Cerastes horn’d, Hydrus, and Elops drear,
And Dipsas (not a thick swarm’d once the soil
Bedropp’d with blood of Gorgon, or the late
Ophiusa;) but still greatest he the midst,
Now Dragon grown, larger than whom the sun
Engender’d in the Pythian vale or aline,
Huge Python, and his power no less he seemed’d
Above the rest still to retain; they all.
PARADISE LOST.

Him follow'd, issuing forth to the open field,
Where all yet left of that revolted rout,
Heaven-fallen, in station stood or just array;
Sublime with expectation when to see
In triumph issuing forth their glorious Chief;
They saw, but other sight instead! a crowd
Of ugly serpents: horror on them fell,
And horrid sympathy; for, what they saw,
They felt themselves, now changing; down their arms,
Down fell both spear and shield; down they as fast;
And the dire hiss renew'd. and the dire form
CATCH'd by contagion; like in punishment,
In their crime. Thus was the applause they meant
Turn'd to exploding hiss, triumph to shame
Cast on themselves from their own mouths. There stood,
A grove hard by, sprung up with this their change,
His will who reigns above, to aggravate
Their penance, laden with fair fruit, like that
Which grew in Paradise, the bait of Eve
Used by the Tempter: on that prospect strange
Their earnest eyes they fix'd. imagining
For one forbidden tree a multitude
Now risen, to work them further woe or shame;
Yet, parch'd with scalding thirst and hunger fierce,
Though to delude them sent, could not abstain;
But on they roll'd in heaps, and, up the trees
Climbing, sat thicker than the snaky locks
That curl'd Megera; greedily they pluck'd
The fruitage fair to sight, like that which grew
Near that bituminous lake where Sodom flamed;
This, more delusive, not the touch, but taste
Deceived; they, fondly thinking to allay
Their appetite with gust, instead of fruit
Chew'd bitter ashes, which the offended taste
With spattering noise rejected; oft they essay'd,
Hunger and thirst constraining; drugg'd as oft,
With hatesfulest disrelish writhed their jaws,
With soot and cinders fill'd; so oft they fell
PARADISE LOST.

Into the same illusion, not as Man plagued
Whom they triumph'd once lapsed. Thus were they
And worn with famine, long and ceaseless hiss,
Till their lost shape, permitted, they resumed;
Yearly enjoin'd, some say, to undergo
This annual humbling certain number'd days,
To dash their pride and joy, for Man seduced.
However, some tradition they dispersed
Among the Heathen of their purchase got,
And fabled how the Serpent, whom they call'd
Ophion, with Erynome, the wide
Encroaching Eve perhaps, had first the rule
Of high Olympus; thence by Saturn driven
And Orps, ere yet Dictaeon Jove was born.
Meanwhile in Paradise the hellish pair
Too soon arrived; Sin, there in power before,
Once actual; now in body, and to dwell
Habitual habitant; behind her Death,
Close following pace for pace, not mounted yet
On his pale horse; to whom Sin thus began:
Second of Satan sprung, all conquering Death!
What thinkst thou of our empire now, though ear'd
With travel difficult, not better far
Than still at Hell's dark threshold to have set watch,
Unnamed, undreaded, and thyself half starved?
Whom thus the Sin-born monster answer'd soon:
To me, who with eternal famine pine,
Alike is Hell, or Paradise, or Heaven;
There best, where most with ravine I may meet;
Which there, though plenteous, all too little seems
To stuff this maw, this vast unhide-bound corpse.
To whom the incestuous mother thus replied:
Thou therefore on these herbs, and fruits, and flowers
Feed first; on each beast next, and fish, and fowl;
No homely morsels! and, whatever thing
The scythe of Time mows down, devour unspared.
Till I, in Man residing, through the race,
His thoughts, his looks, words, actions, all infect;
And season him thy last and sweetest prey.
This said, they both betook them several ways,
Both to destroy, or unimmortal make
All kinds, and for destruction to mature
Sooner or later; which the Almighty seeing,
From his transcendent seat the Saints among,
To those bright Orders utter'd thus his voice:

See with what heat these dogs of Hell advance
To waste and havoc yonder world, which I
So fair and good created; and had still
Kept in that state, had not the folly of Man
Let in those wasteful furies, who impute

Folly to me; so doth the Prince of Hell
And his adherents, that with so much ease
I suffer them to enter and possess
A place so heavenly; and, conniving, seem
To gratify my scornful enemies,
That laugh, as if, transported with some fit
Of passion, I to them had quitted all,
At random yielded up to their misrule;
And know not that I call'd, and drew them thither,
My Hell-hounds, to lick up the draf[f and filth
Which Man's polluting sin with taint hath shed
On what was pure; till. cram'n'd and gorged, nig[t
With suck'd and glutted offflul. at one sling

Of thy victorious arm, well pleasing Son,
Both Sin. and Death. and vawning Grave, at last,
Through Chaos hurl'd, obstruct the mouth of Hell
For ever, and seal up his ravenous jaws.
Then Heaven and Earth renew'd shall be made pure
To sanctity, that shall receive no stain:
Till then, the curse pronounced on both precedes.

He ended, and the heavenly audience loud
Sung Hallelujah as the sound of seas,
Through multitude that sung; Just are thy ways,
Righteous are thy decrees on all thy works;
Who can extenuate thee? Next to the Son

Destined restorer of mankind, by whom
PARADISE LOST.

Heaven and Earth shall to the ages rise, from Heaven descend.—Such was their song; the Creator, calling forth by name mighty Angels, gave them several charge, best with present things. The sun rest his precept so to move, so shine, ght affect the earth with cold and heat tolerable; and from the north to call pit winter; from the south to bring aial summer's heat. To the blanc moon office they prescribed; to the other five planetary motions, and aspects, tile, square, and trine, and opposite, xious efficacy, and when to join od unbenign; and taught the fix'd influence malignant when to shower, of them rising with the sun, or falling, d prove tempestuous: To the winds they set corners, when with bluster to confound ir, and shore; the thunder when to roll terror through the dark arial hall. say, he bid his Angels turn askance oles of earth, twice ten degrees and more, the sun's axle; they with labour push'd se the centric globe: Some say, the sun id turn reins from the equinoctial road distant breadth to Taurus with the seven icy Sisters, and the Spartan Twins, the Tropic Crab; thence down amain io, and the Virgin, and the Scales, ep as Capricorn; to bring in change sons to each clime; else had the spring tual smiled on earth with verdant flowers in days and nights, except to those id the polar circles; to them day unbenighted shone, while the low sun, compense his distance, in their sight censed still the horizon, and not known
Paradise Lost

Or east or west; which had forbid the snow
From cold Estotiland, and south as far
Beneath Magellan. At that ta ¾ fruit
The sun, as from Thyeste's banquet, turn'd
His course intended; else how had the world
Inhabited, though sinless, more than now
Avoided pinching cold and scorching heat?
These changes in the Heavens, though slow, produced
Like change on sea and land; sideral blast,
Vapour, and mist, and exhalation hot,
Corrupt and pestilent; Now from the north
Of Norumbega, and the Sameod shore,
Bursting their brazen dungeon, arm'd with ice,
And snow, and hail, and stormy gust and flaw,
Boreas, and Cecias, and Argestes loud,
And Thrascias, rend the woods, and seas upturn;
With adverse blast upturns them from the south
Notus, and Afer black with thunderous clouds
From Serraliona; thwart of these, as fierce,
Forth rush the Lévant and the Ponent winds,
Eurus and Zephyr, with their lateral noise,
Sirocco and Libeccio. Thus began
Outrage from lifeless things; but Discord first,
Daughter of Sin, among the irrational
Death introduced, through fierce antipathy:
Beast now with beast 'gan war, and fowl with fowl,
And fish with fish; to graze the herb all leaving,
Devour'd each other; nor stood much in awe
Of Man, but fled him; or, with countenance grim,
Glared on him passing. These were from without
The growing miseries, which Adam saw
Already in part, though hid in gloomiest shade,
To sorrow abandon'd, but worse felt within;
And, in a troubled sea of passion toss'd,
Thus to disburden sought with sad complaint:
O miserable of happy! Is this the end
Of this new glorious world, and me so late
The glory of that glory, who now become
PARADISE LOST.

Accursed of blessed? hide me from the face
Of God, whom to behold was then my height
Of happiness!—Yet well, if here would end
The misery; I deserved it, and would bear
My own deservings; but this will not serve:
All that I eat or drink, or shall beget,
Is propagated curse. O voice, once heard
Delightfully, Increase and multiply:
Now death to hear! for what can I increase,
Or multiply, but curses on my head?
Who of all ages to succeed, but, feeling
The evil on him brought by me, will curse
My head? Ill fare our ancestor impure,
For this we may thank Adam! but his thanks
Shall be the execration: so, besides
Mine own that bide upon me, all from me
Shall with a fierce reflux on me rebound;
On me, as on their natural centre, light
Heavy, though in their place. O fleeting joys
Of Paradise, dear bought with lasting woes!
Did I request thee, Maker, from my clay
To mould me Man? did I solicit thee
From darkness to promote me, or here place
In this delicious garden? As my will
Concur'd not to my being, it were but right
And equal to reduce me to my dust:
Desirous to resign and render back
All I received; unable to perform
Thy terms too hard, by which I was to hold
The good I sought not. To the loss of that,
Sufficient penalty, why hast thou added
The sense of endless woes? Inexplicable
Thy justice seems; yet, to say truth, too late
I thus contest; then should have been refused
Those terms, whatever, when they were proposed:
Thou didst accept them: wilt thou enjoy the good,
Then caviat the conditions? and, though God
Made thee without thy leave, what if thy son.
PARADISE LOST.

Prove disobedient; and, reproved, retort,
Wherefore didst thou beget me? I sought it not:
Wouldst thou admit for his contempt of thee:
That proud excuse? yet him not thy election,
But natural necessity begot.

God made thee of choice his own, and of his own
To serve him; thy reward was of his grace;
Thy punishment then justly is at his will.
Be it so, for I submit; his doom is fair,
That dust I am, and shall to dust return:
O welcome hour whenever! Why delays
His hand to execute what his decree
Fix'd on this day? Why do I overlive?
Why am I mock'd with death, and lengthen'd out
To deathless pain? How gladly would I meet
Mortality my sentence, and be earth
Insensible! How glad would lay me down
As in my mother's lap! There I should rest,
And sleep secure; his dreadful voice no more
Would thunder in my ears; no fear of worse
To me and to my offspring would torment me
With cruel expectation. Yet one doubt
Pursues me still, lest all I cannot die;
Lest that pure breath of life, the spirit of Man
Which God inspired, cannot together perish
With this corporeal clod; then, in the grave
Or in some other dismal place, who knows
But I shall die a living death? O thought
Horrid, if true! Yet why? It was but breath
Of life that sinn'd; what dies but what had life
And sin? The body properly had neither.
All of me then shall die: let this appease
The doubt, since human reach no further knows.
For though the Lord of all be infinite,
Is his wrath also? Be it, Man is not so,
But mortal doom'd. How can he exercise
Wrath without end on Man, whom death must end?
He make deathless death? That was to make
PARADISE LOST.

Strange contradiction, which to God himself
Impossible is held; as argument 800
Of weakness, not of power. Will he draw out
For anger’s sake, finite to infinite,
In punish’d Man, to satisfy his rigour,
Satisfied never? That were to extend
His sentence beyond dust and Nature’s law;
By which all causes else, according still
To the reception of their matter, act;
Not to the extent of their own sphere. But say
That death be not one stroke, as I supposed,
Bereaving sense, but endless misery 810
From this day onward; which I feel begun
Both in me, and without me; and so last
To perpetuity;—Ah me! that fear
Comes thundering back with dreadful revolution
On my defenceless head; both Death and I
Are found eternal, and incorporate both;
Nor I on my part single; in me all
Posterity stands cursed; fair patrimony
That I must leave ye, Sons! O, were I able
To waste it all myself, and leave ye none! 820
So disinherited, how would you bless
Me, now your curse! Ah, why should all mankind,
For one man’s fault, thus guiltless be condemn’d,
If guiltless? But from me what can proceed,
But all corrupt; both mind and will depraved 825
Not to do only, but to will the same
With me? How can they then acquitted stand
In sight of God? Him, after all disputes,
Forced I absolve: all my evasions vain,
And reasonings, though through mazes, lead me still
But to my own conviction: first and last
On me, me only, as the source and spring
Of all corruption, all the blame lights due;
So might the wrath! Fond wish! couldst thou support.
That burden, heavier than the earth to bear;
Than all the world much heavier, though divided.
PARADISE LOST.

With that bad Woman? Thus, what thou desirest,
And what thou fear'st, alike destroys all hope
Of refuge, and concludes thee miserable
Beyond all past example and future;
To Satan only like both crime and doom.
O Conscience! into what abyss of fears
And horrors hast thou driven me: out of which
I find no way, from deep to deeper plunged!

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
Outstretch'd he lay, on the cold ground; and oft
Cursed his creation; Death as oft accused
Of tardy execution, since denounced
The day of his offence. 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; Justice Divine
Mends not her slowest pace for prayers or cries.
O woods, O fountains, hillocks, dales, and bowers!
With other echo late I taught your shades
To answer, and resound for other song.—
Whom thus afflicted when sad Eve beheld,
Desolate where she sat, approaching nigh,
Soft words to his fierce passion she essay'd:
But her with stern regard he thus repell'd:

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,
> hellish falsehood snare them! But for thee
And persisted happy; had not thy pride.
PARADISE LOST.

And wandering vanity, whom least was safe,
Rejected my forewarning, and disdain'd
Not to be trusted; longing to be seen,
Though by the Devil himself; him overweening
To overreach; but, with the serpent meeting,
Fool'd and beguiled; by him thou, I by thee,
To trust thee from my side; imagined wise,
Constant, mature, proof against all assaults;
And understood not all was but a show,
Rather than solid virtue; all but a rib
Crooked by nature, bent, as now appears,
More to the part sinister, from me drawn;
Well if thrown out, as supernumerary
To my just number found. O! why did God,
Creator wise, that peopled highest Heaven
With Spirits masculine, create at last
This novelty on earth, this fair defect
Of nature, and not fill the world at once
With Men, as Angels, without feminine;
Or find some other way to generate
Mankind? This mischief had not then befallen,
And more that shall befall; innumerable
Disturbances on earth, through female snares,
And strait conjunction with this sex: for either
He never shall find out fit mate, but such
As some misfortune brings him, or mistake;
Or whom he wishes most shall seldom gain
Through her perverseness, but shall see her gain'd
By a far worse; or, if she love, withheld
By parents; or his happiest choice too late
Shall meet, already link'd and wedlock bound
To a fell adversary, his hate or shame:
Which infinite calamity shall cause
To human life, and household peace confound.
He added not, and from her turn'd: but Eve,
Not so repulsed, with tears that ceased not flowing,
And tremes all disorder'd, at his feet.
PARADISE LOST.

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Fell humble; and, embracing them, besought
His peace, and thus proceeded in her plaint:
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,
Thy counsel, in this uttermost distress,
My only strength and stay: forlorn of thee,
Whither shall I betake me, where subsist?
While yet we live, scarce one short hour perhaps,
Between us two let there be peace; both joining,
As join'd in injuries, one enmity
Against a foe by doom express assign'd us,
That cruel Serpent: on me exercise not
Thy hatred for this misery befallen;
On me already lost, me than thyself
More miserable! Both have sinn'd; but thou
Against God only; I against God and thee;
And to the place of judgment will return,
There with my cries importune Heaven, that all
The sentence, from thy head removed, may light
On me, sole cause to thee of all this woe;
Me, me only, just object of his ire!

She ended weeping; and her lowly plight,
Immovable, till peace obtain'd from fault
Acknowledged and deplored, in Adam wrought
Commiseration: soon his heart relented
Towards her, his life so late, and sole delight,
Now at his feet submissive in distress;
Creature so fair his reconcilement seeking,
His counsel, whom she had displeased, his aid:
As one disarm'd, his anger all he lost,
And thus with peaceful words upraised her soon:
Unwary, and too desirous, as before,
So now of what thou know'st not, who desires.
PARADISE LOST.

Punishment all on thyself; alas!
hine own first, ill able to sustain
ill wrath, whose thou feel’st as yet least part,
y displeasure bear’st so ill. If prayers
alter high decrees, I to that place
speed before thee, and be louder heard,
on my head all might be visited;
nailty and infirmer sex forgiven,
committed, and by me exposed.
see;—let us no more contend, nor blame
other, blamed enough elsewhere; but strive
sees of love, how we may lighten
other’s burden, in our share of woe;
this day’s death denounced, if aught I see,
rove no sudden, but a slow-paced evil;
; day’s dying, to augment our pain;
our seed (O hapless seed!) derived.
whom thus Eve, recovering heart, replied:
; by sad experiment I know
little weight my words with thee can find,
so erroneous; thence by just event
so unfortunate: nevertheless,
ved by thee, vile as I am, to place
w acceptance, hopeful to regain
ve, the sole contentment of my heart
; or dying, from thee I will not hide
thoughts in my unquiet breast are risen,
ng to some relief of our extremes,
; though sharp and sad, yet tolerable,
our evils, and of easier choice.
; of our descent perplex us most,
must be born to certain woe, devour’d
ath at last; and miserable it is
to others cause of misery,
wn begotten, and of our loins to bring
his cursed world a woful race,
after wretched life must be at last
so foul a monster; in thy power
PARADISE LOST.

It lies, yet ere conception to prevent
The race unbless'd, to being yet unbegot.
Childless thou art, childless remain: so Death
Shall be deceived his glut, and with us two
Be forced to satisfy his ravenous maw.
But if thou judge it hard and difficult,
Conversing, looking, loving, to abstain
From love's due rights, nuptial embraces sweet;
And with desire to languish without hope,
Before the present object languishing
With like desire; which would be misery
And torment less than none of what we dread;
Then, both ourselves and seed at once to free
From what we fear for both, let us make short,
Let us seek Death;—or, he not found, supply
With our own hands his office on ourselves:
Why stand we longer shivering under fears,
That show no end but death, and have the power,
Of many ways to die the shortest choosing,
Destruction with destruction to destroy?
She ended here, or vehement despair
Broke off the rest; so much of death her thoughts
Had entertain'd, as dyed her cheeks with pale.
But Adam, with such counsel nothing stay'd,
To better hopes his more attentive mind
Labouring had raised; and thus to Eve replied:
Eve, thy contempt of life and pleasure seems
To argue in thee something more sublime
And excellent, than what thy mind contemns;
But self-destruction therefore sought refutes
That excellent thought in thee; and implies,
Not thy contempt, but anguish and regret
For loss of life and pleasure overloved.
Or if thou covet death, as utmost end
Of misery, so thinking to evade
The penalty pronounced; doubt not but God
Hath wiselier arm'd his vengeful eye than so
To be forestall'd; much more I fear lest death,
PARADISE LOST.

atch'd, will not exempt us from the paine by doom to pay; rather, such acts intumacy will provoke the Highest ake death in us live: then let us seek safer resolution, which methinks in view, calling to mind with heed of our sentence, that thy seed shall bruise serpent's head; piteous amends! unless tent, whom I conjecture, our grand foe, who, in the serpent, hath contrived ust us this deceit: to crush his head be revenge indeed! which will be lostath brought on ourselves, or childless-days ved, as thou proposest; so our foescape his punishment ordain'd, and we shall double ours upon our heads. ore be mention'd then of violence ost ourselves; and wilful barrenness, cuts us off from hope; and savours only our and pride, impatience and despite, stance against God and his just yoke on our necks. Remember with what mild gracious temper he both heard, and judged, out wrath or reviling; we expected diate dissolution, which we thought meant by death that day: when lo! to thee only in childbearing were foretold, bringing forth; soon recompened with joy, of thy womb: on me the curse aslope ed on the ground; with labour I must earn read; what harm? Idleness had been worse. labour will sustain me; and, lest cold that should injure us, his timely care, unsought, provided; and his minds ed us unworthy, pitying while he judged; much more, if we pray him, will his car sen, and his heart to pity incline, eak us further by what means to shun.
PARADISE LOST.

The inclement seasons, rain, ice, hail, and snow!
Which now the sky, with various face, begins
To show us in this mountain; while the winds
Blow moist and keen, shattering the graceful locks
Of these fair spreading trees; which bids us seek
Some better shroud; some better warmth to cherish
Our limbs benumb'd, ere this diurnal star
Leave cold the night, how we his gather'd beams;
Reflected may with matter sere foment;
Or, by collision of two bodies, grind
The air attrite to fire; as late the clouds
Justling, or push'd with winds, rude in their shock,
Tine the slant lightning; whose thwart flame, driven
down,
Kindles the gummy bark of fir or pine;
And sends a comfortable heat from far,
Which might supply the sun: such fire to use,
And what may else be remedy or cure
To evils which our own misdeeds have wrought,
He will instruct us praying, and of grace
Beseeching him; so as we need not fear
To pass commodiously this life, sustain'd
By him with many comforts, till we end
In dust, our final rest and native home.
What better can we do than, to the place
Repairing where he judged us, prostrate fall
Before him reverent; and there confess
Humbly our faults, and pardon beg; with tears
Wasting the ground, and with our sighs the air
Frequenting, sent from hearts contrite, in sign
Of sorrow unsign'd, and humiliation meek?
Undoubtedly he will relent, and turn
From his displeasure; in whose look serene,
When angry most he seem'd and most severe,
What else but favour, grace, and mercy, shown?
So spake our father penitent; nor Eve
Felt less remorse: they, forthwith to the place
Repairing where he judged them, prostrate fell.
more him reverent; and both confessed 11163
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PARADISE LOST.

BOOK XI.

The Son of God presents to his Father the prayers of our first parents now repenting, and intercedes for them: God accepts them, but declares that they must no longer abide in Paradise; sends Michael with a band of Cherubim to dispossess them: but first to reveal to Adam future things: Michael's coming down. Adam shows to Eve certain ominous signs; he discerns Michael's approach; goes out to meet him; the Angel denounces their departure. Eve's Lamentation. Adam pleads, but submits: The Angel leads him up to a high hill; sets before him in vision what shall happen till the Flood.

Thus they, in lowliest plight, repentant stood
Praying; for from the mercy-seat above
Provenient grace descending had removed
The stony from their hearts, and made new flesh
Regenerate grow instead; that sighs now breathed 5
Unutterable; which the Spirit of prayer
Inspired, and wing'd for Heaven with speedier flight
Than loudest oratory: yet their port
Not of mean suitors; nor important less
Seem'd their petition, than when the ancient pair 10
In fables old, less ancient yet than these,
Deucalion and chaste Pyrrha, to restore
The race of mankind drown'd, before the shrine
Of Themis stood devout. To Heaven their prayers
Flew up, nor miss'd the way, by envious winds 15
Blown vagabond or frustrate: in they pass'd
Dimensionless through heavenly doors; then clad
With incense, where the golden altar fumed
By their great Intercessor, came in sight
Before the Father's throne: them the glad Son 20
Presenting, thus to intercede began:
PARADISE LOST.

O, Father, what first-fruits on earth are sprung
With thy implanted grace in Man; these sighs of more pleasing savour, from thy seed
With contrition in his heart, than those
H, his own hand manuring; all the trees
Paradise could have produced, ere fallen
Innocence. Now, therefore, bend thine ear
Application; hear his sighs, though mute;
Helpful with what words to pray, let me
Pret for him; me, his advocate
Propitiation; all his works on me,
Or not good, ingraft; my merit those
Perfect, and for these my death shall pay.
Not me; and, in me, from these receive
Smell of peace toward mankind: let him live
Thee reconciled, at least his days
Per'd, though sad; till death, his doom (which I
Litigate thus plaud, not to reverse,
Better life shall yield him: where with me
Y redeem'd may dwell in joy and bliss;
One with me, as I with thee am one.
Whom the Father, without cloud, serene;
My request for Man, accepted Son,
N; all thy request was my decree:
Longer in that Paradise to dwell,
Aw I gave to nature him forbids:
Of pure immortal elements, that know
Cross, no unharmonious mixture foul,
Him, tainted now; and purge him off,
Distemper, gross, to air as gross,
Mortal food; as may dispose him best
Issolution womght by sin, that first
Mper'd all things; and of incorrupt
Ipted. I, at first, with too fair gifts
Cd him en-low'd; with happiness

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And immortality: that fondly lost,
This other served but to eternize woe;
Till I provided death: no death becomes
His final remedy; and, after life,
Tried in sharp tribulation, and refined
By faith and faithful works, to second life,
Waked in the renovation of the just,
Resigns him up with Heaven and Earth renew'd.
But let us call to synod all the Bless'd
Through Heaven's wide bounds: from them I will:
My judgments; how with mankind I proceed,
As how with peccant Angels late they saw,
And in their state, though firm, stood more confirm
He ended, and the Son gave signal high
To the bright minister that watch'd; he blew
His trumpet, heard in Oreb since perhaps
When God descended, and perhaps once more
To sound at general doom. The angelic blast
Fill'd all the regions: from their blissful bowers
Of amaranthine shade, fountain or spring,
By the waters of life, where'er they sat
In fellowships of joy, the sons of light
Hasted, resorting to the summons high;
And took their seats: till from his throne supreme
The Almighty thus pronounced his sov'reign will:
O Sons, like one of us Man is become
To know both good and evil, since his taste
Of that defended fruit; but let him boast
His knowledge of good lost, and evil got;
Happier, had it sufficed him to have known
Good by itself, and evil not at all.
He sorrows now, repents, and prays contrite,
My motions in him; longer than they move,
His heart I know, how variable and vain,
Self-left. Lest therefore his now bolder hand
Reach also of the tree of life, and eat,
And live for ever, dream at least to live.
PARADISE LOST.

For ever, to remove him I decree,
And send him from the garden forth to till
The ground whence he was taken, fitter soil,
Michael, this my behest have thou in charge;
Take to thee from among the Cherubim
Thy choice of flaming warriors, lest the Fiend,
Or in behalf of Man, or to invade
Vacant possession, some new trouble raise:
Haste thee, and from the Paradise of God
Without remorse drive out the sinful pair;
From hallow'd ground the unholy; and denounce
To them, and to their progeny, from thence
Perpetual banishment. Yet, lest they faint
At the sad sentence rigorously urged
(For I behold them soften'd, and with tears
Bewailing their excess,) all terror hide.
If patiently thy bidding they obey,
Dismiss them not disconsolate; reveal
To Adam what shall come in future days,
As I shall thee enlighten; intermix
My covenant in the Woman's seed renew'd;
So send them forth, though sorrowing, yet in peace:
And on the cast side of the garden place,
Where entrance up from Eden easiest climbs,
Cherubic watch; and of a sword the flame
Wide-waving; all approach far off to fright,
And guard all pre-sage to the tree of life:
Lest Paradise a receptacle prove
To Spirits foul, and all my trees their prey:
With whose stolen fruit Man once more to delude.

He ceased; and the archangelic Power prepared
For swift descent; with him the cohort bright
Of watchful Cherubim: four faces each
Had, like a double Janus; all their shape
Spangled with eyes more numerous than those
Of Argus, and more wakeful than to drowse,
Charm'd with Arcadian pipe, the pastoral reed
Of Hermes, or his opiate reed. Meanwhile,
To resalute the world with sacred light,
Leucothea waked; and with fresh dews embalm'd
The earth; when Adam and first matron Eve
Had ended now their orisons, and found
Strength added from above; new hope to spring
Out of despair; joy, but with fear yet link'd;
Which thus to Eve his welcome words renew'd:
Eve, easily may faith admit, that all
The good which we enjoy from Heaven descends;
But, that from us aught should ascend to Heaven
So prevalent as to concern the mind
Of God high-bless'd, or to incline his will,
Hard to belief may seem; yet this will prayer
Or one short sight of human breath, upborne
Even to the seat of God. For since I sought
By prayer the offended Deity to appease;
Kneel'd, and before him humbled all my heart;
Methought I saw him placable and mild,
Bending his ear; persuasion in me grew
That I was heard with favour; peace return'd
Home to my breast, and to my memory
His promise, that thy seed shall bruise our foe;
Which, then not minded in dismay, yet now
Assures me that the bitterness of death
Is pass'd, and we shall live. Whence hail to thee,
Eve rightly call'd, mother of all mankind,
Mother of all things living, since by 'sce
Man is to live; and all things live for Man.
To whom thus Eve with sad demeanour meek:
Ill worthy I such title should belong
To me transgressor; who, for thee ordain'd
A help, became thy snare; to me reproach
Rather belongs, distrust, and all dispraise;
But infinite in pardon was my Judge,
That I, who first brought death on all, am graced
The source of life; next favourable thou,
Who highly thus to entitle me vouchsafest,
For other name deserving. But the field
PARADISE LOST.

I'o labour calls us, now with sweat imposed,
Though after sleepless night; for see! the morn,
All unconcern'd with our unrest, begins
Her rosy progress smiling: let us forth;
I never from thy side henceforth to stray,
Where'er our day's work lies, though now enjoin'd
Laborious, till day droop; while here we dwell,
What can be toilsome in these pleasant walks?
Here let us live, though in fallen state, content. 180

So spake, so wish'd much humbled Eve; but Fate
Subscribed not: Nature first gave signs, impress'd
On bird, beast, air; air suddenly eclipsed,
After short blush of morn; nigh in her sight
The bird of Jove, stoop'd from his aery tour,
Two birds of gayest plume before him drove;
Down from a hill the beast that reigns in woods;
First hunter then, pursued a gentle brace,
Goodliest of all the forest, hart and hind;
Direct to the eastern gate was bent their flight: 190
Adam observed, and with his eye the chase
Pursuing, not unmoved, to Eve thus spake:

O Eve, some further change awaits us nigh,
Which Heaven, by these mute signs in Nature, shows
Forerunners of his purpose; or to warn
Us, haply too secure of our discharge
From penalty, because from death released
Some days: how long, and what till then our life,
Who knows? or more than this, that we are dust,
And thither must return, and be no more? 200
Why else this double object in our sight
Of flight pursued in the air, and o'er the ground,
One way the selfsame hour? why in the east
Darkness ere day's mid-course, and morning-light
More orient in yon western cloud, that draws
O'er the blue firmament a radiant white,
And slow descends with something heavenly fraught?

Ho err'd not; for by this the heavenly bands
Down from a sky of Jasper lighted now
PARADISE LOST: B. XI.

In Paradise, and on a hill made halt;
A glorious apparition, had not doubt
And carnal fear that day dimm'd Adam's eye.
Not that more glorious, when the Angels met
Jacob in Mahanaim, where he saw
The field pavilion'd with his guardians bright:
Nor that, which on the flaming mount appear'd
In Dothan, cover'd with a camp of fire,
Against the Syrian king, who to surprise
One man, assassin-like, had levied war,
War unproclaim'd. The princely Hierarch
In their bright stand there left his Powers, to seize
Possession of the garden; he alone,
To find where Adam shelter'd, took his way,
Not unperceived of Adam: who to Eve,
While the great visitant approach'd, thus spake:
Eve, now expect great tidings, which perhaps
Of us will soon determine, or impose
New laws to be observed; for I descry,
From yonder blazing cloud that veils the hill,
One of the heavenly host! and, by his gait,
None of the meanest; some great Potentate
Or of the Thrones above; such majesty
Invests him coming! yet not terrible,
That I should fear; nor sociably mild,
As Raphael, that I should much confide;
But solemn and sublime; whom not to offend,
With reverence I must meet, and thou retire.

He ended: and the Archangel soon drew nigh,
Not in his shape celestial, but as man
Clad to meet man; over his lucid arms
A military vest of purple flow'd,
Livelier than Melibee, or the grain
Of Sarrac, worn by kings and heroes old
In time of truce; Iris had dipp'd the woof;
His starry helm unbuckled show'd him prime
In manhood where youth ended; by his side,
As in a glistening Zodiac, hung the sword,
PARADISE LOST.

Satan's dire dread; and in his hand the spear.
Adam bow'd low; he, kingly, from his state
Inclined not, but his coming thus declared:
Adam! Heaven's high behest no preface needs.
Sufficient that thy prayers are heard; and Death,
Then due by sentence when thou didst transgress,
Defeated of his seizure many days
Given thee of grace; wherein thou mayst repent,
And one bad act with many deeds well done
Mayst cover: well may then thy Lord, appeased,
Redeem thee quite from Death's rapacious claim;
But longer in this Paradise to dwell
Permits not: to remove thee I am come,
And send thee from the garden forth to till
The ground whence thou wast taken, fitter soil.

He added not; for Adam at the news
Heart-struck with chilling gripe of sorrow stood,
That all his senses bound; Eve, who unseen
Yet all had heard, with audible lament
Discover'd soon the place of her retire.
O unexpected stroke, worse than of Death!
Must I thus leave thee, Paradise? thus leave
Thee, native soil! these happy walks and shades,
Fit haunt of Gods? where I had hope to spend,
Quiet though sad, the respite of that day
That must be mortal to us both. O flowers,
That never will in other climate grow,
My early visitation, and my last
At even, which I bred up with tender hand
From the first opening bud, and gave ye names!
Who now shall rear ye to the sun, or rank
Your tribes, and water from the ambrosial fount?
Thee last, nuptial bower! by me adorn'd
With what to sight or smell was sweet! from thee
How shall I part, and whither wander down
Into a lower world; to this obscure
And wild? how shall we breathe in other air
Less pure, accustom'd to immortal fruits?
Whom thus the Angel interrupted mild:
Lament not, Eve, but patiently resign
What justly thou hast lost, nor set thy heart,
Thus overfond, on that which is not thine:
Thy going is not lonely; with thee goes
Thy husband; him to follow thou art bound;
Where he abides, think there thy native soil.

Adam, by this from the cold sudden damp
Recovering, and his scatter'd spirits return'd,
To Michael thus his humble words address'd:

Celestial, whether among the Thrones, or named
Of them the highest; for such of shape may seem
Prince above princes: gently hast thou told
Thy message, which might else in telling wound,
And in performing end us; what besides
Of sorrow, and dejection, and despair,
Our frailty can sustain, thy tidings bring,
Departure from this happy place, our sweet
Recess, and only consolation left
Familiar to our eyes! all places else
In hospitable appear, and desolate;
Nor knowing us, nor known: and, if by prayer
Incessant I could hope to change the will
Of Him who all things can, I would not cease
To weary him with my assiduous cries:
But prayer against his absolute decree
No more avails than breath against the wind,
Blown stifling back on him that breathes it forth:
Therefore to his great bidding I submit.

This most afflicts me, that, departing hence,
As from his face I shall be hid, deprived
His blessed countenance: here I could frequent
With worship place by place where he vouchsafed
Presence Divine; and to my sons relate,
On this mount he appear'd; under this tree
Stood visible; among these pines his voice
I heard; here with him at this fountain talk'd:
So many grateful altars I would rear
PARADISE LOST.

Of grassy turf, and pile up every stone
Of lustre from the brook, in memory,
Or monument to ages; and thereon
Offer sweet-smelling gums, and fruits, and flowers:
In yonder nether world where shall I seek
His bright appearances, or footstep trace?
For though I fled him angry, yet, recall'd
To life prolong'd and promised race, I now
Gladly behold though but his utmost skirts
Of glory; and far off his steps adore.

To whom thus Michael with regard benign:
Adam, thou know'st Heaven his, and all the Earth;
Not this rock only; his Omnipresence fills
Land, sea, and air, and every kind that lives,
Fomented by his virtual power and warm'd:
All the earth he gave thee to possess and rule,
No despicable gift; surmise not then
His presence to these narrow bounds confined
Of Paradise, or Eden; this had been
Perhaps thy capital seat, from whence had spread
All generations; and had hither come
From all the ends of the earth, to celebrate
And reverence thee, their great progenitor.
But this preeminence thou hast lost, brought down
To dwell on even ground now with thy sons:
Yet doubt not but in valley and on plain
God is, as here; and will be found alike
Present; and of his presence many a sign
Still following thee, still compassing thee round
With goodness and paternal love, his face
Express, and of his steps the track divine.
Which that thou mayst believe, and be confirm'd
Ere thou from hence depart; know, I am sent
To show thee what shall come in future days
To thee and to thy offspring; good with bad
Expect to hear; supernal grace contending
With sinfulness of men; thereby to learn
True patience, and to temper joy with fear.
PARADISE LOST.

And pious sorrow; equally inured
By moderation either state to bear,
Prosperous or adverse: so shalt thou lead
Safest thy life, and best prepared endure
Thy mortal passage when it comes.—Ascend
This hill; let Eve (for I have drench'd her eyes)
Here sleep below; while thou to foresight wakest;
As once thou slep'st, while she to life was form'd.

To whom thus Adam gratefully replied:
Ascend; I follow thee, safe Guide, the path
Thou lead'st me; and to the hand of Heaven submit,
However chastening; to the evil turn
My obvious breast; arming to overcome
By suffering, and earn rest from labour won,
If so I may attain.—So both ascend
In the visions of God. It was a hill,
Of Paradise the highest; from whose top
The hemisphere of earth, in clearest ken,
Stretch'd out to the amplest reach of prospect lay.
Not higher that hill, nor wider looking round,
Whereon, for different cause, the Tempter set
Our second Adam, in the wilderness;
To show him all Earth's kingdoms and their glory.
His eye might there command wherever stood
City of old or modern fame, the seat
Of mightiest empire, from the destined wall
Of Cambalu, seat of Cathaian Can,
And Samarchand by Oxus, Temir's throne,
To Paquin of Sinæan kings; and thence
To Agra and Lahor of great Mogul,
Down to the golden Chersonese; or where
The Persian in Ecbatan sat, or since
In Hispahan; or where the Russian Ksar
In Mosco; or the Sultan in Bizance,
Turkesthan-born; nor could his eye not ken
The empire of Negus to his utmost port
Erccoco, and the less maritime kings
Mombaza, and Quiloa, and Melind.
PARADISE LOST.

And Sofala, thought Ophir, to the realm
Of Congo, and Angola furthest south;
Or thence from Niger flood to Atlas mount
The kingdoms of Almansor, Fez and Sus,
Morocco, and Algiers, and Tremisen:
On Europe thence, and where Rome was to sway
The world: in spirit perhaps he also saw
Rich Mexico, the seat of Montezume,
And Cusco in Peru, the richer seat
Of Atabalipa; and yet unspoil'd
Guiana, whose great city Ceryon's sons
Call El Dorado. But to nobler sights
Michael from Adam's eyes the film removed,
Which that false fruit that promised clearer sight
Had bred; then purged with euphrasy and rue
The visual nerve, for he had much to see;
And from the well of life three drops instill'd.
So deep the power of these ingredients pierced,
Even to the inmost seat of mental sight,
That Adam, now enforced to close his eyes,
Sunk down, and all his spirits became entranced;
But him the gentle Angel by the hand
Soon raised, and his attention thus recall'd:
Adam, now ope thine eyes; and first behold
The effects which thy original crime hath wrought
In some to spring from thee; who never touched
The excepted tree; nor with the snake conspired;
Nor sinned thy sin; yet from that sin derive
Corruption, to bring forth more violent deeds.
His eyes he opened, and beheld a field,
Part arable and tilth, whereon were sheaves
New reap'd; the other part sheep-walks and folds;
I' the midst an altar as the landmark stood,
Rustic, of grassy sord: thither anon
A sweaty reaper from his tillage brought
First fruits, the green ear, and the yellow sheaf,
Uncull'd, as came to hand: a shepherd next,
PARADISE LOST.

More meek, came with the firstlings of his flock,
Choicest and best: then, sacrificing, laid
The inwards and their fat, with incense strow'd,
On the cleft wood, and all due rites performed.

His offering soon propitious fire from Heaven
Consumed with nimble glance and grateful steam;
The other's not, for his was not sincere;
Whereat he inly raged, and, as they talk'd,
Smote him into the midriff with a stone
That beat out life; he fell; and, deadly pale,
Groan'd out his soul with gushing blood effused.
Much at that sight was Adam in his heart
Dismay'd, and thus in haste to the Angel cried:

O Teacher! some great mischief hath befallen
To that meek man, who well had sacrificed;
Is piety thus and pure devotion paid?
To whom Michael thus, he also moved, replied:
These two are brethren, Adam, and to come
Out of thy loins; the unjust the just hath slain,
For envy that his brother's offering found
From Heaven acceptance; but the bloody fact
Will be avenged; and the other's faith, approved,
Lose no reward; though here thou see him die,
Rolling in dust and gore. To which our sire:

Alas! both for the deed and for the cause;
But have I now seen Death? Is this the way
I must return to native dust? O sight
Of terror, foul and ugly to behold,
Horrid to think, how horrible to feel!

To whom thus Michael: Death thou hast seen
In his first shape on man; but many shapes
Of Death, and many are the ways that lead
To his grim cave, all dismal: yet to sense
More terrible at the entrance, than within,
Some, as thou saw'st, by violent stroke shall die;
By fire, flood, famine, by intemperance more
In meats and drinks, which on the earth shall bring
PARADISE LOST.

Eases dire, of which a monstrous crew
Ere thee shall appear; that thou may'st know at misery the inabstinence of Eve
All bring on Men. Immediately a place ere his eyes appear'd, sad, noisome, dark;
Zar-house it seem'd; wherein were laid
Sicksmaster spasm, or racking torture, qualms
Heartsick agony, all feverous kinds,
Epsions, epilipsies, fierce catarrhs,
Stone stone and ulcer, colic-pangs,
Moniac frenzy; moping melancholy,
Moon-struck madness, pining atrophy,
Tasmus, and wide-wasting pestilence,
Sies, and astmas, and joint-racking rheums.
It was the tossing, deep the groans; Despair
Ted the sick busiest from couch to couch;
Over them triumphant Death his dart
ook, but delay'd to strike, though oft invoked
Vows, as their chief good and final hope.
ht so deform what heart of rock could long
Eyed behold? Adam could not, but wept,
ough not of woman born; compassion quell'd
best of man, and gave him up to tears
pace, till firmer thoughts restrain'd excess;
, scarce recovering words, his plaint renew'd:
Miserable mankind, to what fall
grad'd, to what wretched state reserved!
Ter end here unborn. Why is life given
be thus wrested from us? rather, why
truded on us thus? who, if we knew
at we receive, would either not accept
offer'd, or soon beg to lay it down;
ld to be so dismiss'd in peace. Can thus
image of God in Man, created once
goodly and erect, though faulty since,
such unsightly sufferings be debased
or inhuman using? Why should not Man,
Retaining still divine similitude
In part, from such deformities be free,
And, for his Maker's image sake, exempt?
Their Maker's image, answer'd Michael, then
Forsook them, when themselves they vilified
To serve ungovern'd Appetite; and took
His image whom they served, a brutish vice,
Inductive mainly to the sin of Eve.
Therefore so abject is their punishment,
Disfiguring not God's likeness, but their own;
Or if his likeness, by themselves defaced;
While they pervert pure Nature's healthful rules
To loathsome sickness; worthily since they
God's image did not reverence in themselves.
I yield it just, said Adam, and submit.
But is there yet no other way, besides
These painful passages, how we may come
To death, and mix with our conatural dust?

There is, said Michael, if thou well observe
The rule of Not too much; by temperance taught,
In what thou eat'st and drink'st; seeking from thence
Due nourishment, not gluttonous delight,
Till many years over thy head return:
So mayst thou live; till, like ripe fruit, thou drop
Into thy mother's lap; or be with ease
Gather'd, not harshly pluck'd; for death mature:
This is Old Age; but then thou must outlive [change
Thy youth, thy strength, thy beauty; which will
To wither'd, weak, and gray; thy senses then,
Obtuse, all taste of pleasure must forego,
To what thou hast; and, for the air of youth,
Hopeful and cheerful, in thy blood will reign
A melancholy damp of cold and dry
To weigh thy spirits down. and last consumo
The balm of life. To whom our ancestor:
Henceforth I fly not death, nor would prolong
Life much; bent rather, how I may be quit,
Fairest and easiest, of this cumbrous charge:
PARADISE LOST.

Which I must keep till my appointed day
Of rendering up, and patiently attend
My dissolution. Michaël replied:
Nor love thy life, nor hate; but what thou livest
Live well; how long, or short, permit to Heaven:
And now prepare thee for another sight.

He look'd, and saw a spacious plain, whereon
Were tents of various hue; by some were herds
Of cattle grazing; others, whence the sound
Of instruments, that made melodious chime,
Was heard, of harp and organ; and, who moved
Their stops and chords, was seen; his volant touch,
Instinct through all proportions, low and high,
Fled and pursued transverse the resonant fugue.
In other part stood one who, at the forge,
Labouring, two massy clods of iron and brass
Had melted (whether found where casual fire
Had wasted woods on mountain or in vale,
Down to the veins of earth; thence gliding hot
To some cave's mouth; or whether wash'd by stream
From underground;) the liquid ore he drain'd
Into fit moulds prepared; from which he form'd
First his own tools; then, what might else be wrought
Fusil or graven in metal. After these,
But on the hither side, a different sort [seat
From the high neighbouring hills, which was their
Down to the plain descended; by their guise
Just men they seem'd, and all their study bent
To worship God aright, and know his works
Not hid; nor those things last, which might preserve
Freedom and peace to Men; they on the plain
Long had not walk'd. when from the tents, behold!
A bevy of fair women, richly gay,
In gems and wanton dress; to the harp they sung
Soft amorous ditties, and in dance came on:
The men, though grave, eyed them; and let their eyes
Rove without rein; till, in the amorous net
Fast caught, they liked; and each his liking chose;
And now of love they treat, till the evening's star;
Love's harbinger, appear'd; then, all in heat
They light the nuptial torch, and bid invoke
Hymen, then first to marriage rites invoked:
With feast and music all the tents resound.
Such happy interview, and fair event
Of love and youth not lost, songs, garlands, flowers,
And charming symphonies, attach'd the heart
Of Adam, soon inclined to admit delight,
The bent of nature; which he thus express'd:
True opener of mine eyes, prime Angel bless'd;
Much better seems this vision, and more hope
Of peaceful days portends, than those two pass'd;
Those were of hate and death, or pain much worse;
Here Nature seems fulfill'd in all her ends.
To whom thus Michael: Judge not what is best
By pleasure, though to nature seeming meet;
Created, as thou art, to nobler end
Holy and pure, conformity divine.
Those tents thou saw'st so pleasant were the tents
Of wickedness, wherein shall dwell his race
Who slew his brother; studious they appear
Of arts that polish life, inventors rare;
Unmindful of their Maker, though his Spirit
Taught them; but they his gifts acknowledged none.
Yet they a beauteous offspring shall beget;
For that fair female troop thou saw'st, that seem'd
Of Goddesses so blithe, so smooth, so gay,
Yet empty of all good wherein consists
Woman's domestic honour and chief praise;
Bred only and completed to the taste
Of lustful appetite, to sing, to dance,
To dress, and troll the tongue, and roll the eye:
To these that sober race of men, whose lives
Religious titled them the sons of God,
Shall yield up all their virtue, all their fame
Ignobly, to the trains and to the smiles
Of these fair atheists; and now swim in joy,
PARADISE LOST.

Ere long to swim at large; and laugh for which
The world ere long a world of tears must weep.

To whom thus Adam, of short joy bereft:
O pity and shame, that they, who to live well
Enter'd so fair, should turn aside to tread
Paths indirect, or in the mid way faint!
But still I see the tenor of Man's woe
Holds on the same, from Woman to begin

From Man's effeminate slackness it begins,
Said the Angel, who should better hold his place
By wisdom, and superior gifts received.
But now prepare thee for another scene.

He look'd, and saw wide territory spread
Before him, towns, and rural works between;
Cities of Men with lofty gates and towers,
Concourse in arms, fierce faces threatening war,
Giants of mighty bone and bold emprise;
Part wield their arms, part curb the foaming steed,
Single or in array of battle ranged
Both horse and foot, nor idly mustering stood;

One way a band select from forage drives
A herd of beeves, fair oxen and fair kine,
From a fat meadow ground; or fleecy flock,
Ewes and their bleating lambs over the plain,
Their booty; scarce with life the shepherds fly,
But call in aid, which makes a bloody fray;
With cruel tournament the squadrons join;
Where cattle pastured late, now scatter'd lies
With carcasses and arms the ensanguined field,

Deserted: Others to a city strong
Lay siege, encamp'd; by batter'y, scale, and mine,
Assaulting: others from the wall defend
With dart and javelin, stones, and sulphurous fire;
On each hand slaughter and gigantic deeds.
In other part the sceptred heralds call
To council, in the city-gates; anon
Gray-headed men and grave, with warriors mix'd
Assemble, and harangues are heard; but soon,
In factious opposition; till at last,
Of middle age one rising, eminent.
In wise deport, spake much of right and wrong,
Of justice, of religion, truth, and peace,
And judgment from above: him old and young
Exploded, and had seized with violent hands;
Had not a cloud descending snatch'd him thence
Unseen amid the throng; so violence
Proceeded, and oppression, and sword-law,
Through all the plain, and refuge none was found.
Adam was all in tears, and to his guide
Lamenting turn'd full sad: O! what are these,
Death's ministers, not men? who thus deal death
Inhumanly to men, and multiply
Ten thousand fold the sin of him who slew
His brother; for of whom such massacre
Make they, but of their brethren; men of men?
But who was that just man, whom had not Heaven
Rescued, had in his righteousness been lost?
To whom thus Michael: These are the product
Of those ill mated marriages thou saw'st;
Where good with bad were match'd, who of them
Abhor to join; and, by imprudence mix'd,
Produce prodigious births of body or mind.
Such were those giants, men of high renown;
For in those days might only shall be admired,
And valour and heroic virtue call'd;
To overcome in battle, and subdue
Nations, and bring home spoils with infinite
Man-slaughter, shall be held the highest pitch
Of human glory; and for glory done
Of triumph, to be styled great conquerors,
Patrons of mankind, Gods, and sons of Gods;
Destroyers rightlier call'd, and plagues of men.
Thus fame shall be achieved, renown on Earth;
And what most merits fame. in silence hid.

Paradise Lost
PARADISE LOST.

And therefore hated, therefore so beset
With foes, for daring single to be just,
And utter odious truth, that God would come
To judge them with his Saints; him the Most High
Wrapp'd in a balmy cloud with winged steeds
Did, as thou saw'st, receive, to walk with God
High in salvation and the climes of bliss,
Exempt from death; to show thee what reward
Awaits the good; the rest what punishment;
Which now direct thine eyes and soon behold.
He look'd, and saw the face of things quite changed;
The brazen throat of war had ceased to roar;
All now was turn'd to jollity and game,
To luxury and riot, feast and dance;
Marrying or prostituting, as befell,
Rape or adultery, where passing fair
Allured them; thence from cups to civil broils.
At length a reverend sire among them came,
And of their doings great dislike declared,
And testified against their ways; he oft
Frequented their assemblies, whereas met,
Triumphs or festivals; and to them preach'd
Conversion and repentance, as to souls
In prison, under judgments imminent:
But all in vain: which when he saw, he ceased
Contending, and removed his tents far off;
Then, from the mountain hewing timber tall,
Began to build a vessel of huge bulk;
Measured by cubit, length, and breadth, and height,
Smear'd round with pitch; and in the side a door
Contrived; and of provisions laid in large,
For man and beast: when lo, a wonder strange!
Of every beast, and bird, and insect small
Came sevens, and pairs: and enter'd in as taught
Their order: last the sire and his three sons,
With their four wives; and God made fast the door.
Meanwhile the south-wind rose; and, with black wings
Wide-hovering, all the clouds together drove...
From under Heaven; the hills to their supply
Vapour, and exhalation dusk and moist,
Sent up amain; and now the thick'ned sky
Like a dark ceiling stood; down rush'd the rain
Impetuous; and continued, till the earth
No more was seen; the floating vessel swim
Uplifted, and secure with beaked prow
Rode tilting o'er the waves; all dwellings else
Flood overwhelm'd, and them with all their pomp
Deep under water roll'd; sea cover'd sea,
Sea without shore; and in their palaces,
Where luxury late reign'd, sea-monsters whelp'd
And stabled; of mankind, so numerous late,
All left in one small bottom swim embark'd.
How didst thou grieve then, Adam, to behold
The end of all thy offspring; end so sad,
Depopulation! Thee another flood,
Of tears and sorrow a flood, thee also drown'd,
And sunk thee as thy sons; till, gently rear'd
By the Angel, on thy feet thou stood'st at last,
Though comfortless; as when a father mourns
His children, all in view destroy'd at once;
And scarce to the Angel utter'dst thus thy plaint.
O visions ill foreseen! Better had I
Lived ignorant of future! so had borne
My part of evil only, each day's lot
Enough to bear: those now, that were dispensed
The burden of many ages, on me light
At once, by my foreknowledge gaining birth
Abortive, to torment me ere their being,
With thought that they must be. Let no man seek
Henceforth to be foretold what shall befal
Him or his children; evil he may be sure,
Which neither his foreknowing can prevent;
And he the future evil shall no less
In apprehension than in substance feel,
Grievous to bear: but that care now is pass'd,
Man is not whom to warn; those few escaped.
PARADISE LOST.

Famine and anguish will at last consume,
Wandering that watery desert: I had hope,
When violence was ceased, and war on earth,
All would have then gone well; peace would have
crown’d
With length of happy days the race of man;
But I was far deceived; for now I see
Peace to corrupt no less than war to waste.
How comes it thus? unfold, celestial Guide,
And whether here the race of Man will end.

To whom thus Michael: Those, whom last thou
saw’st
In triumph and luxurious wealth, are they
First seen in acts of prowess eminent
And great exploits, but of true virtue void;
Who, having spilt much blood, and done much waste,
Subduing nations, and achieved thereby
Fame in the world, high titles, and rich prey;
Shall change their course to pleasure, ease, and sloth,
Surfeit, and lust; till wantonness and pride
Raise out of friendship hostile deeds in peace.
The conquer’d also, and enslaved by war,
Shall, with their freedom lost, all virtue lose
And fear of God; from whom their piety feign’d
In sharp contest of battle found no aid
Against invaders; therefore, cool’d in zeal,
Thenceforth shall practise how to live secure,
Worldly or dissolute, on what their lords
Shall leave them to enjoy; for the earth shall bear
More than enough, that temperance may be tried:
So all shall turn degenerate, all depraved;
Justice and temperance, truth and faith, forgot;
One man except, the only son of light
In a dark age, against example good,
Against allurement, custom, and a world
Offended: fearless of reproof, and scorn,
Or violence, he of their wicked ways
Shall them admonish; and before them set.
The paths of righteousness, how much more safe
And full of peace; denouncing wrath to come
On their impenitence; and shall return
Of them derided, but of God observed
The one just man alive; by his command
Shall build a wondrous ark, as thou beheldst,
To save himself and household from amidst
A world devote to universal wrack.
No sooner he, with them of man and beast
Select for life, shall in the ark be lodged,
And shelter'd round, but all the cataracts
Of Heaven set open on the Earth shall pour
Rain, day and night; all fountains of the deep,
Broke up, shall heave the ocean to usurp
Beyond all bounds; till inundation rise
Above the highest hills: then shall this mount
Of Paradise by might of waves be moved
Out of his place, push'd by the horned flood,
With all his verdure spoil'd, and trees adrift,
Down the great river to the opening gulf,
And there take root an island salt and bare,
The haunt of seals, and orcs, and seamews' clang:
To teach thee that God attributes to place
No sanctity, if none be thither brought
By men who there frequent or therein dwell.
And now, what further should ensue, behold.
He look'd, and saw the ark hull on the flood,
Which now abated; for the clouds were fled,
Driven by a keen north wind, that, blowing dry,
Wrinkled the face of deluge, as decay'd;
And the clear sun on his wide watery glass
Gazed hot, and of the fresh wave largely drew,
As after thirst; which made their flowing shrink
From standing lake to tripping ebb, that stole
With soft foot towards the deep; who now had stopp'd
His sluices, as the Heaven his windows shut.
The ark no more now floats, but seems on ground,
Fast on the top of some high mountain fix'd.
PARADISE LOST.

And now the tops of hills, as rocks, appear;
With clamour thence the rapid currents drive,
Towards the retreating sea, their furious tide.
Forthwith from out the ark a raven flies,
And after him, their true messenger,
A dove sent forth once and again to spy
Green tree or ground, whereon his foot may light:
The second time returning, in his bill
An olive-leaf he brings, peacefull sign:
Anon dry ground appears, and from his ark
The ancient sire descends, with all his train:
Then with upliffted hands, and eyes devout,
Grateful to Heaven over his head beholds
A dewy cloud, and in the cloud a bow
Conspicuous with three listed colours gay,
Betokening peace from God, and covenant new.
Whereat the heart of Adam, erst so sad,
Greatly rejoiced; and thus his joy broke forth:
O thou, who future things canst represent
As present, heavenly instructor! I revive
At this last sight; assured that Man shall live,
With all the creatures, and their seed preserve.
Far less I now lament for one whole world
Of wicked sons destroy'd, than I rejoice
For one man found so perfect and adjust
That God vouchsafes to raise another world
From him, and all his ainger to forget.
Not say, what mean those colour'd streaks in Heaven
Distended, as the brow of God appeared?
Or serve they, as a flowery verge, to bind
The fluid skirts of that same watery cloud,
Lest it again dissolve, and shower the earth?
To whom the Archangel: Dexterously thou aim'st;
So willingly doth God remit his ire,
Though late repenting him of Man depreved;
Grieved at his heart, when looking down he saw
The whole earth fill'd with violence, and all flesh
Corrupting each their way; yet, those removed.
Such grace shall one just man find in his sight,
That he relents, not to blot out mankind;
And makes a covenant never to destroy
The earth again by flood; nor let the sea
Surpass his bounds; nor rain to drown the world,
With man therein or beast; but, when he brings
Over the earth a cloud, will therein set
His triple-colour'd bow, whereon to look,
And call to mind his covenant: day and night,
Seed-time and harvest, heat and hoary frost,
Shall hold their course; till fire purge all things new
Both Heaven and Earth, wherein the just shall dwell
PARADISE LOST.

BOOK XII.

As one who in his journey bates at noon,
Though bent on speed; so here the Archangel paused
Betwixt the world destroy'd and world restored,
If Adam aught perhaps might interpose;
Then, with transition sweet, new speech resumes:

Thus thou hast seen one world begin and end;
And Man, as from a second stock, proceed.
Much thou hast yet to see; but I perceive
Thy mortal sight to fail; objects divine
Must needs impair and weary human sense:
Henceforth what is to come I will relate;
I thou therefore give due audience, and attend.

This second source of Man, while yet but few,
And while the dread of judgment past remains
Fresh in their minds, fearing the Deity,
With some regard to what is just and right
Shall lead their lives, and multiply apace;
Labouring the soil, and reaping plenteous crop,
Corn, wine, and oil; and, from the herd or flock,
Of sacrificing bullock, lamb, or kid,
With large wine-offerings pour'd, and sacred feast,
Shall spend their days in joy unblamed; and dwell
Long time in peace, by families and tribes,
Under paternal rule: till one shall rise
Of proud ambitious heart; who, not content
With fair equality, fraternal state,
Will arrogate dominion undeserved
Over his brethren, and quite disposess'd
Concord and law of nature from the earth;
Hunting (and men not beasts shall be his game)
With war and hostile snare such as refuse
Subjection to his empire tyrannous:
A mighty hunter thence he shall be styled
Before the Lord; as in despite of Heaven,
Or from Heaven claiming second sovereignty;
And from rebellion shall derive his name,
Though of rebellion others he accuse.
He with a crew, whom like ambition joins
With him or under him to tyrannize,
Marching from Eden towards the west, shall find
The plain, wherein a black bituminous gurges
Boils out from under ground, the mouth of Hell:
Of brick, and of that stuff, they cast to build
A city and tower, whose top may reach to Heaven
And get themselves a name; lest, far dispersed
In foreign lands, their memory be lost;
Regardless whether good or evil fame.
But God, who oft descends to visit men
Unseen, and through their habitations walks
To mark their doings, them beholding soon,
Comes down to see their city, ere the tower
Obstruct Heaven-towers; and in derision sets
Upon their tongues a various spirit, to rase
Quite out their native language; and, instead,
To sow a jangling noise of words unknown:
Forth with a hideous gabble rises loud,
Among the builders; each to other calls
Not understood, till hearse, and all in rage,
PARADISE LOST.

As mock'd they storm: great laughter was in Heaven,
And looking down, to see the hubbub strange,
And hear the din: thus was the building left
Ridiculous, and the work Confusion named.

Whereeto thus Adam, fatherly displeased:
O execrable son! so to aspire
Above his brethren; to himself assuming
Authority usurp'd, from God not given:
He gave us only over beast, fish, fowl,
Dominion absolute; that right we hold
By his donation; but man over men
He made not lord; such title to himself
Reserving, human left from human free.
But this usurper his encroachment proud
Stays not on Man; to God his tower intends
Siege and defiance: wretched man! what food
Will he convey up thither, to sustain
Himself and his rash army; where thin air
Above the clouds will pine his entrails gross,
And famish him of breath, if not of bread?

To whom thus Michael: Justly thou abhorr'st
That son, who on the quiet state of men
Such trouble brought, affecting to subdue
Rational liberty; yet know withal,
Since thy original lapse, true liberty
Is lost, which always with right reason dwells
Twinn'd, and from her hath no dividual being:
Reason in man obscured or not obey'd,
Immediately inordinate desires
And upstart passions catch the government
From reason; and to servitude reduce
Man, till then free. Therefore, since he permits
Within himself unworthy powers to reign
Over free reason, God, in judgment just,
Subjects him from without to violent lords;
Who oft as undeservedly enthrall
His outward freedom: tyranny must be;
Though to the tyrant thereby no excuse.
Yet sometimes nations will decline so low
From virtue, which is reason, that no wrong,
But justice and some fatal curse annex'd,
Deprives them of their outward liberty;
Their inward lost: witness the irreverent son
Of him who built the ark; who, for the shame
Done to his father, heard this heavy curse,
\textit{Servant of servants}, on his vicious race.
Thus will this latter, as the former world,
Still tend from bad to worse; till God at last,
Wearied with their iniquities, withdraw
His presence from among them, and avert
His holy eyes; resolving from thenceforth
To leave them to their own polluted ways;
And one peculiar nation to select
From all the rest, of whom to be invoked,
A nation from one faithful man to spring:
Him on this side Euphrates yet residing,
Bred up in idol-worship: O, that men
(Canst thou believe?) should be so stupid grown;
While yet the patriarch lived who scaped the flood,
As to forsake the living God, and fall
To worship their own work in wood and stone
For Gods! Yet him God the Most High vouchsafes
To call by vision, from his father's house;
His kindred, and false Gods, into a land
Which he will show him; and from him will raise
A mighty nation; and upon him shower
His benediction so that in his seed
All nations shall be bless'd: he straight obeys;
Not knowing to what land, yet firm believes:
I see him, but thou canst not, with what faith
He leaves his Gods, his friends, and native soil,
Ur of Chaldea, passing now the ford
To Haran; after him a cumbersome train
Of herds and flocks, and numerous servitude;
Not wandering poor, but trusting all his wealth
With God, who call'd him, in a land unknown.
PARADISE LOST.

he now attains; I see his tents
about Sechem, and the neighbouring plain
h; there by promise he receives
his progeny of all that land,
meth northward to the Desert south
by their names I call, thou yet unnamed;)
vermon east to the great western Sea;
ermon, yonder sea; each place behold
set, as I point them; on the shore
armel; here, the double-founted stream,
rue limit eastward; but his sons
to Serin, that long ridge of hills.
der, that all nations of the earth
his seed be blessed: by that seed
thy great Deliverer, who shall bruise
sent's head; whereof to thee anon
shall be reveal'd. This patriarch bless'd,
thiful Abraham due time shall call,
and of his son a grandchild, leaves;
in faith, in wisdom, and renown:
child, with twelve sons increased, departs
naan, to a land hereafter call'd
ivied by the river Nile;
re it flows, disgorging at seven mouths
sea: to sojourn in that land
s, invited by a younger son
of death; a son, whose worthy deeds
n to be the second in that realm
oh: there he dies, and leaves his race
into a nation, and now grown
r to a sequent king, who seeks
their overgrowth, as inmate guests
erous; whence of guests he makes them slaves
ably, and kills their infant males:
brothren (these two brethren call'd
Aaron) sent from God to claim
le from enthrallment, they return,
ry and spoil, back to their promised land.
But first, the lawless tyrant, who denies
To know their God, or message to regard,
Must be compell'd by signs and judgments dire; 171
To blood ushed the rivers must be turn'd;
Frogs, lice, and flies must all his palace fill
With loathed intrusion, and fill all the land;
His cattle must of rot and murrain die;
Botches and blains must all his flesh emboss,
And all his people; thunder mix'd with hail,
Hail mix'd with fire, must rend the Egyptian sky,
And wheel on the earth, devouring where it rolls;
What it devours not, herb, or fruit, or grain,
A darksome cloud of locusts swarming down 188
Must eat, and on the ground leave nothing green;
Darkness must overshadow all his bounds,
Palpable darkness, and blot out three days;
Last, with one midnight stroke, all the first-born
Of Egypt must lie dead. Thus with ten wounds 196
The river-dragon tamed at length submits
To let his sojourners depart, and oft
Humbles his stubborn heart; but still, as ice
More harden'd after thaw; till, in his rage
Pursuing whom he late dismiss'd, the sea 195
Swallows him with his host; but them lets pass,
As on dry land, between two crystal walls;
Awed by the rod of Moses so to stand
Divided, till his rescued gain their shores:
Such wondrous power God to his saint will lend, 203
Though present in his Angel; who shall go
Before them in a cloud, and pillar of fire;
By day a cloud, by night a pillar of fire;
To guide them in their journey, and remove
Behind them, while the obdurate king pursues: 210
All night he will pursue; but his approach
Darkness defends between till morning watch;
Then through the fiery pillar, and the cloud,
God looking forth will trouble all his host,
And graze their chariot-wheels: when by command
PARADISE LOST.

Moses once more his potent rod extends
Over the sea; the sea his rod obeys;
On their embattled ranks the waves return,
And overwhelm their war: the race elect
Safe towards Canaan from the shore advance
Through the wild Desert, not the readiest way;
Last, entering on the Canaanite alarm'd,
War terrify them inexpert, and fear
Return them back to Egypt, choosing rather
Inglorious life with servitude; for life
To noble and ignoble is more sweet
Untrain'd in arms, where rashness leads not on.
This also shall they gain by their delay
In the wide wilderness; there they shall find
Their government, and their great senate choose
Through the twelve tribes, to rule by laws ordain'd:
God from the mount of Sinai, whose gray top
Shall tremble, he descending, will himself
In thunder, lightning, and loud trumpets' sound,
Ordain them laws; part, such as appertain
To civil justice; part, religious rites
Of sacrifice; informing them, by types
And shadows, of that destined Seed to bruise
The Serpent, by what means he shall achieve
Mankind's deliverance. But the voice of God
To mortal ear is dreadful: they beseech
That Moses might report to them his will,
And terror cease; he grants what they besought,
Instructed that to God is no access
Without Mediator, whose high office now
Moses in figure bears; to introduce
One greater, of whose day he shall foretel,
And all the Prophets in their age the times
Of great Messiah shall sing. Thus, laws and rites
Establish'd, such delight hath God in men
Obedient to his will, that he vouchsafes
Among them to set up his tabernacle;
The Holy One with mortal men to dwell.
By his precept a sanctuary is framed
Of cedar, overlaid with gold; therein
An ark, and in the ark his testimony,
The records of his covenant; over these
A mercy-seat of gold, between the wings
Of two bright Cherubim; before him burn
Seven lamps as in a zodiac representing
The heavenly fires; over the tent a cloud
Shall rest by day, a fiery gleam by night;
Save when they journey, and at length they come,
Conducted by his Angel, to the land
Promised to Abraham and his seed:—the rest
Were long to tell; how many battles fought;
How many kings destroy'd; and kingdoms won;
Or how the sun shall in mid Heaven stand still
A day entire, and night's due course adjourn,
Man's voice commanding, Sun, in Gibbon stand,
And thou, moon, in the vale of Ailalon,
Till Israel overcome! so call the third
From Abraham, son of Isaac; and from him
His whole descent, who thus shall Canaan win.

Here Adam interposed: O send from Heaven,
Enlightener of my darkness, gracious things
Thou hast reveal'd; those chiefly which concern
Just Abraham and his seed; now first I find
Mine eyes true-opening, and my heart much eased;
Erewhile perplex'd with thoughts, what would becom
Of me and all mankind: but now I see
His day, in whom all nations shall be bless'd;
Favour unmerited by me, who sought
Forbidden knowledge by forbidden means.

This yet I apprehend not, why to those
Among whom God will deign to dwell on earth
So many and so various laws are given;
So many laws argue so many sins
Among them; how can God with such reside?

To whom thus Michael: Doubt not but that sin
Who reign among them, as of thee begot;
PARADISE LOST.

therefore was law given them, to evince natural pravity, by stirring up last law to fight: that when they next discover sin, but not remove;
their shadowy expiations weak,

red of bulls and goats, they may conclude food more precious must be paid for Man;

unjust; that in such righteousness

by faith imputed, they may find ation towards God, and peace science; which the law by ceremonies appease; nor Man the mortal part

and, not performing, cannot live. appears imperfect; and but given

purpose to resign them, in full time, a better covenant; disciplined shadowy types to truth; from flesh to spirit;

position of strict laws to free promise of large grace; from servile fear

l; works of law to works of faith.

erefore shall not Moses, though of God beloved, being but the minister, his people into Canaan lead;

hua, whom the Gentiles Jesus call,

ne and office bearing, who shall quellversary Serpent, and bring back th the world’s wilderness long-wander’d Man eternal Paradise of rest.

while they, in their earthly Canaan placed, amo shall dwell and prosper; but when sins al interrupt their public peace,

ing God to raise them enemies;

whom as oft he saves them penitent ges first, then under kings; of whom cond, both for pious renown’d

issant deeds, a promise shall receive table, that his regal throne

shall endure: the like shall wing.
PARADISE LOST

All Prophecy, that of the royal stock
Of David (so I name this king) shall rise
A Son, the Woman’s seed to thee foretold,
Foretold to Abraham, as in whom shall trust
All nations; and to kings foretold of kings
The last; for of his reign shall be no end.
But first, a long succession must ensue;
And his next son, for wealth and wisdom famed,
The clouded ark of God, till then in tents
Wandering, shall in a glorious temple enshrine.
Such follow him, as shall be register’d
Part good, part bad; of bad the longer scroll;
Whose foul idolatries, and other faults
Heap’d to the popular sum, will so incense
God, as to leave them, and expose their land,
Their city, his temple, and his holy ark,
With all his sacred things, a scorn and pray
To that proud city, whose high walls thou saw’st
Lost in confusion; Babylon thence call’d.
There in captivity he lets them dwell
The space of seventy years; then brings them back,
Remembering mercy, and his covenant sworn
To David, establish’d as the days of Heaven.
Return’d from Babylon by leave of kings
Their lords, whom God disposed, the house of God
They first reedify; and for awhile
In mean estate live moderate, till, grown
In wealth and multitude, factious they grow;
But first among the priests dissension springs,
Men who attend the altar, and should most
Endeavour peace: their strife pollution brings
Upon the temple itself: at last they seize
The sceptre, and regard not David’s sons;
Then lose it to a stranger, that the true
Anointed King Messiah might be born
Barr’d of his right: yet at his birth a star,
Unseen before in Heaven, proclaims him come;
And guides the eastern sages, who inquire
PARADISE LOST.

His place, to offer incense, myrrh, and gold:
His place of birth a solemn Angel tells
To simple shepherds, keeping watch by night;
They gladly thither haste, and by a choir
Of squadron'd Angels hear his carol sung.
A virgin is his mother, but his sire
The power of the Most High: He shall ascend
The throne hereditary, and bound his reign
With Earth's wide bounds, his glory with the Heavens.
He ceased, discerning Adam with such joy
Surcharged, as had like grief been dew'd in tears,
Without the vent of words; which these he breathed.
O prophet of glad tidings, finisher
Of utmost hope! now clear I understand
What oft my steadiest thoughts have search'd in vain:
Why our great Expectation should be call'd
The seed of Woman: Virgin Mother, hail,
High in the love of Heaven; yet from my loins
Thou shalt proceed, and from thy womb the Son
Of God Most High: so God with Man unites!
Needs must the Serpent now his capital bruise
Expect with mortal pain: say where and when
Their fight, what stroke shall bruise the victor's heel.

To whom thus Michael: Dream not of their fight,
As of a duel, or the local wounds
Of head or heel: not therefore joins the Son
Manhood to Godhead, with more strength to foil
Thy enemy; nor so is overcome
Satan, whose fall from Heaven, a deadlier bruise,
Disabled, not to give thee thy death's wound:
Which he, who comes thy Saviour, shall recure,
Not by destroying Satan, but his works
In thee and in thy seed: nor can this be,
But by fulfilling that which thou didst want,
Obedience to the law of God, imposed
On penalty of death, and suffering death;
The penalty to thy transgression due,
And due to theirs which out of thine will grow.
PARADISE LOST

So only can high Justice rest appaid.
The law of God exact he shall fulfil
Both by obedience and by love, though love
Alone fulfil the law; thy punishment
He shall endure, by coming in the flesh.
To a reproachful life and cursed death;
Proclaiming life to all who shall believe
In his redemption; and that his obedience,
Imputed, becomes theirs by faith; his merits
To save them, not their own, though legal, works.

For this he shall live hated, be blasphemed,
Seized on by force, judged, and to death condemn’d
A shameful and accursed, nail’d to the cross
By his own nation; slain for bringing life:
But to the cross he nails thy enemies,

The law that is against thee, and the sins
Of all mankind, with him there crucified,
Never to hurt them more who rightly trust
In this his satisfaction; so he dies,
But soon revives: Death over him no power
Shall long usurp; ere the third dawning light
Return, the stars of morn shall see him rise
Out of his grave, fresh as the dawning light,
Thy ransom paid, which Man from death redeems;
His death for Man, as many as offer’d life

Neglect not, and the benefit embrace
By faith not void of works: this godlike act
Annuls thy doom, the death thou shouldst have died,
In sin for ever lost from life; this act
Shall bruise the head of Satan, crush his strength,
Defeating Sin and Death, his two main arms;
And fix far deeper in his head their stings
Than temporal death shall bruise the victor’s heel,
Or theirs whom he redeems; a death, like sleep,
A gentle wafting to immortal life.

Nor after resurrection shall he stay
Longer on earth than certain times to appear
To his disciples, men who in his life
PARADISE LOST.

follow'd him; to them shall leave in charge each all nations what of him they learn'd his salvation; them who shall believe 440
izing in the plentiful stream, the sign washing them from guilt of sin to life, and in mind-prepared, if so befall, death, like that which the Redeemer died 445
ations they shall teach; for, from that day only to the sons of Abraham's loins nation shall be preach'd, but to the sons Abraham's faith wherever through the world; in his seed all nations shall be bless'd. 450
 to the Heaven of Heavens he shall ascend a victory, triumphant through the air; his foes and thine; there shall surprise Serpent, prince of air, and drag in chains through all his realm, and there confounded leave; a enter into glory, and resume 456
seat at God's right hand, exalted high are all names in Heaven; and thence shall come, in this world's dissolution shall be ripe, a glory and power to judge both quick and dead; judge the unfaithful dead, but to reward 461 faithful, and receive them into bliss, ther in Heaven or Earth; for then the Earth all be Paradise, far happier place in this of Eden, and far happier days. 465
spake the Archangel Michael; then paused,
 the world's great period; and our sire, nate with joy and wonder, thus replied: Goodness infinite, Goodness immense! all this good of evil shall produce, 470 evil turn to good; more wonderful th' that which by creation first brought forth it out of darkness! Full of doubt I stand, ther I should repent me now of sin be done and occasion'd; or rejoice 475 more, that much more good thereof shall spring.
To God more glory, more good-will to Men
From God, and over wrath grace shall abound.
But say, if our Deliverer up to Heaven
Must reascend, what will betide the few
His faithful, left among the unfaithful herd,
The enemies of truth? Who then shall guide
His people, who defend? Will they not deal
Worse with his followers than with him they dealt?
Be sure they will, said the Angel; but from Heaven
He to his own a Comforter will send,
The promise of the Father, who shall dwell
His Spirit within them; and the law of faith,
Working through love, upon their hearts shall write,
To guide them in all truth; and also arm
With spiritual armour, able to resist
Satan's assaults, and quench his fiery darts;
What man can do against them, not afraid,
Though to the death; against such cruelties
With inward consolations recompensed,
And oft supported so as shall amaze
Their proudest persecutors: for the Spirit,
Pour'd first on his Apostles, whom he sends
To evangelize the nations; then on all
Baptized, shall them with wondrous gifts endue
To speak all tongues, and do all miracles,
As did their Lord before them. Thus they win
Great numbers of each nation to receive
With joy the tidings brought from Heaven: at length
Their ministry perform'd, and race well run,
Their doctrine and their story written left,
They die; but in their room, as they forewarn,
Wolves shall succeed for teachers, grievous wolves,
Who all the sacred mysteries of Heaven
To their own vile advantages shall turn
Of lucre and ambition; and the truth
With superstitions and traditions taint,
Left only in those written records pure,
Though not but by the Spirit understood.
PARADISE LOST.

Any shall seek to avail themselves of names, and titles, and with these to join power; though feigning still to actual, to themselves appropriating it of God, promised alike and given believers; and, from that pretence, laws by carnal power shall force conscience; laws which none shall find in roll'd, or what the Spirit within the heart engrave. What will they then: the Spirit of Grace itself, and bind for liberty? What, but unbuild g temples, built by faith to stand, in faith, not another's? For, on earth, inst faith and conscience can be heard ? yet many will presume: heavy persecution shall arise who in the worship persevere and truth; the rest, far greater part, in outward rites and specious forms satisfied; truth shall retire with slanderous darts, and works of faith e found: so shall the world go on, malignant, to bad men benign; or own weight groaning; till the day of respiration to the just, geance to the wicked, at return so lately promised to thy aid, man's Seed; obscurely then foretold, ther known thy Saviour and thy Lord; the clouds, from Heaven to be reveal'd of the Father, to dissolve th his perverted world; then raise a conflagrant mass, purged and refined, avens, new Earth, ages of endless date, in righteousness, and peace, and love; forth fruits, joy and eternal bliss...
PARADISE LOST.

How soon hath thy prediction, Seer bless'd,
Measured this transient world, the race of time,
Till time stand fix'd! Beyond is all abyss,
Eternity, whose end no eye can reach.
Greatly instructed I shall hence depart;
Greatly in peace of thought; and have my fill
Of knowledge, what this vessel can contain;
Beyond which was my folly to aspire.
Henceforth I learn, that to obey is best,
And love with fear the only God; to walk
As in his presence; ever to observe
His providence; and on him sole depend,
Merciful over all his works, with good
Still overcoming evil, and by small
Accomplishing great things, by things deem'd weak
Subverting worldly strong, and worldly wise
By simply meek: that suffering for truth's sake
Is fortitude to highest victory,
And, to the faithful, death the gate of life;
Taught this by his example, whom I now
Acknowledge my Redeemer ever bless'd.

To whom thus also the Angel last replied:
This having learn'd, thou hast attain'd the sum
Of wisdom; hope no higher, though all the stars
Thou knew'st by name, and all the ethereal powers,
All secrets of the deep, all Nature's works,
Or works of God in Heaven, air, earth, or sea,
And all the riches of this world enjoy'dst,
And all the rule, one empire; only add
Deeds to thy knowledge answerable; add faith,
Add virtue, patience, temperance; add love,
By name to come call'd charity, the soul
Of all the rest: then wilt thou not be loath
To leave this Paradise, but shalt possess
A Paradise within thee, happier far.—
Let us descend now therefore from this top
Of speculation; for the hour precise
Exacts our parting hence; and see! the guards.
PARADISE LOST

camp'd on yonder hill, expectation; at whose front a flaming sword, of remove, waves fiercely round: no longer stay: go, waken Eve; I with gentle dreams have calm'd the good, and all her spirits composed submission: thou, at season fit, with thee partake what thou hast heard; that may concern her faith to know, i deliverance by her seed to come he Woman's seed) on all mankind: may live, which will be many days, no faith unanimous, though sad, se, for evils past; yet much more cheer'd litation on the happy end.

ed, and they both descend the hill; d, Adam to the bower, where Eve sing, ran before; but found her waked; with words not sad she him received: a thou return'st, and whither went'st, I know; is also in sleep; and dreams advise, hath sent propitious, some great good \\
; since with sorrow and heart's distress I fell asleep: but now lead on; no delay; with thee to go, here; without thee here to stay ence unwilling; thou to me ings under Heaven, all places thou, my wilful crime art banish'd hence. her consolation yet secure ence; though all by me is lost, our I unworthy am vouchsafed, e Promised Seed shall all restore. ke our mother Eve; and Adam heard used, but answer'd not: for now too nigh 625 nangel stood; and, from the other hill fix'd station, all in bright array ubim descended; on the ground 25
Gliding meteorous, as evening mist
Risen from a river o'er the marsh glides,
And gathers ground fast at the labourer's heel
Homeward returning. High in front advanced,
The brandish'd sword of God before them blaz'd,
Fierce as a comet; which with torrid heat
And vapour, as the Libyan air adust,
Began to parch that temperate clime; whereat
In either hand the hastening Angel caught
Our lingering parents, and to the eastern gate
Led them direct, and down the cliffs first
To the subject'd plain; then disappeared.

They, looking back, all the eastern side beheld
Of Paradise, so late their happy seat,
Waved over by that flaming brand; the gate
With dreadful faces throng'd, and fiery arms:
Some natural tears they dropp'd, but wiped them soon
The world was all before them, where to chuse
Their place of rest, and Providence their guide:
They, hand in hand, with wandering steps and slow,
Through Eden took their solitary way.

THE END.
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