

Mystery of the Forbidden Fruit: *Paradise Lost* and *Paradise Regained*

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Abstract

The dissertation explores the idea of the Forbidden Fruit as found in literature. This is done by analysing the literary texts of John Milton, *Paradise Lost* and *Paradise Regained*. Milton's representation of the theme has been explained by exploring the myth of the Fall and studying the various symbolic interpretation of the idea of the forbidden fruit. As the epics were written during late renaissance, the dissertation interprets Milton's faithful support of the idea of the secular spirit, the importance of the earthly life. The comparisons drawn between the Fruit of the Holy Spirit and the Forbidden Fruit, demonstrate the limitation of liberty both on earth and in paradise. The forbidden fruit caused not the fall of innocence but its growth. In this thesis paper, the forbidden fruit redefines the elements of 'faith', 'obedience', 'free will', 'individual responsibility', 'growth of innocence' etc that have been reflected as a part of unraveling the mystery.

Chapter 1

Introduction

Restraint can only be exercised by self-hood. Otherwise, the necessity of restraint is useless. It is very difficult for a society and its various institutions to accept this truth. In many cases, society and its institutions try to manipulate people's thought and perception. They misinterpret the subjects for their own interest. The history of human existence on earth can be regarded as a subject of great importance. Many religious institutions interpret the story of human existence on earth in their own way. Sometimes they throw men into a state of confusion. The Europeans in the sixteenth and seventeenth century felt that they were burdened by the theocratic system, because the practice of faith at that time was institutionalized and gave no space to individual communion with God. The Catholic Church does not explain the fall of man in the way the Bible does. According to the religious scripture, the fall of man reflects vulnerability and instructs the exercise of self-restraint in faith-practice. The religious scripture also indicates that the fall of man is predetermined and there is a grand intention of God behind the fall of man. According to the explanation of the church, man was responsible for the fall from paradise. The Catholic Church believes that human life has to remain under restriction as man is sinful by nature. The Catholic Church wants people to be bound to its rules and regulations. Rules and regulations cannot prevent people from doing what they want to. Rules and regulations cannot control the inner-self of a person. A person needs his own intention to

stop committing sin. If an individual has the lack of self-restraint, rules and regulations cannot prevent that person from committing sin.

In the 16th and 17th centuries, people tried to explain everything rationally as it was the time of science and logic. People even sought for logical explanation of what they believed. It was the time when people became interested in the history of humankind on earth. Literature, art and philosophy have innovative contributions in solving the mystery of man's existence on earth. Michelangelo, the archetypal Renaissance man, can be exemplified as an artist whose famous fresco painting, *The Creation of Adam* depicts the significant moment when God breathes life into the first man Adam following the creation narrative of the *Book of Genesis*. The artist's brilliant imagination and gifted creativity combined together to represent the moment of creation. Still today, people continue their research in order to solve the conundrum of the creation of man as no one can prove the authenticity of what they offer.

Almost every religion has its own point of view on Creation. Most of them differ from one another. Similarities can be found among the Abrahamic religions; Judaism, Christianity and Islam, about the origin of the Universe and the creation of man. These three major monotheistic religions share similar stories about the creation of men and their journey on earth. According to the religious scriptures, there is only one God who is the Creator of the whole universe and the first couple of the human race, naming them Adam and Eve. Adam and Eve fell from paradise on earth because of their disobedience. They disobeyed God having the fruit of the forbidden tree. As a punishment of disobedience, they required struggling on earth till a certain time.

With the advent of renaissance, people's lifestyle changed drastically. The emergence of secularism in renaissance period made people think in a different way to lead their life. The principles of secularism put forward an idea of free-spirited life, life without the restrictions of

religious framework. Secularism lessened the religious bigotry and criticized the process or the system of institutionalizing faith. Renaissance period inspired people to celebrate life in their own way instead of being restricted in religious ideologies. Gradually, religious institutions started losing importance to people. Renaissance period raised the doubt and uncertainty about what those institutions dictated people to believe.

During the late Renaissance, John Milton's epic poems *Paradise Lost* and *Paradise Regained*, John Donne's metaphysical poems, Francis Bacon's writings etc. all seemed supportive to the protest against the Catholic Church. Renaissance period was the rise of humanism, which considered human lives resisting desires and being controlled by the church. Many people chose the free-spirited way of living life over intensive resistance and strict governance. As a result, they questioned the theocratic system of the Church, and what it offered. The authoritative figures of the Catholic Church interpreted Bible in their own way. They wanted people to unquestionably believe in those interpretations. Many literary figures like Andrew Marvel, John Bunyan, John Dryden raised voice against such demands and dictates of the Catholic Church.

Milton was a believer of Puritanism. The Puritans preferred to obey the Bible more than the Catholic Church. They strongly believe that the Bible contains God's commandment. Milton wrote *Paradise Lost* where he represented man's lack of communion with God. *Paradise Lost* is the story of Adam and Eve, their fall from paradise and their life in paradise before the fall. There were angels in paradise to convey the message of God to man. The communication between man and God was mediated by angels. The fall of man can be interpreted as the result of that mediation. The authoritative figures of the Catholic Church claimed that they were like the messengers of God. According to their perspective, people are bound to obey them more than the

Bible. In *Paradise Regained*, Milton described the journey of Jesus Christ on earth. Jesus Christ was not indoctrinated by church or any religious institution. He defeated Satan repeatedly with his unshakable faith in God. Milton wanted the readers to realize that the connection between God and His creatures needs to be direct. On earth, man's direct communication with God is not possible. Men need to follow the Bible, the commandments of God.

John Milton's epic poems *Paradise Lost* and *Paradise Regained* narrated the story of Adam and Eve. Milton showed that rules and restrictions cannot prevent men from committing sin. It has to be one's willful desire to restrain himself from committing any crime. Milton's representation revealed the presence of God's intention behind the fall of man. The Catholic Church interpreted that man was responsible for the downfall. Milton's epics artistically represented the autocratic system of the Catholic Church particularly in a scathing attack in Book XII. John Milton depicted the Garden of Eden as being bound by rules and regulations. The location of the tree of forbidden fruit within the garden determined the boundary of obedience that was prohibited to cross. Though paradise was described in *Paradise Lost* as "a place chos'n by the sovran Planter, when he fram'd All things to mans delightful use", Milton observed the absence of free-will as an imperfection of it (*Paradise Lost* 4. 690-693).

The word 'forbidden' denotes constraint. The forbidden fruit can be used as a metaphor of an object that is the most desirous because of its inaccessibility. Inaccessibility arouses inquisitiveness, yearning and illusion. Restriction on a certain object only can prevent the body to obtain that, but it cannot stop the mind to desire and dream about that. Someone's faith and loyalty cannot be tested if he or she is not given the right of free-will and kept in complete restriction. The Garden of Eden was a place where Adam and Eve had been instructed about everything. Though God's intention was beyond anyone's knowledge and perception, He might

have allowed Satan to make Adam and Eve fall from heaven in order to test their faith, in order to glorify His creation. Faith is not something that needs to preserve or keep under protection, control and obligation. True faith of man testifies the glory of God's creation. Liberty of faith was replaced by the rule of obligation. In 16th-century, people demanded the reformation of Catholic theology because of its system of institutionalizing faith. Practicing faith depended very much on church. In the Catholic Church, there is a ritual of selling indulgence as a remission of the afterlife punishment due to committing sin. Faith practicing required individual responsibility that was not possible in paradise. The forbidden fruit stimulated man's sense of individual responsibility. That responsibility makes one respond personally to his or her belief. Thus, faith is demonstrated as a complete individual perception of a person. From religious perspective, faith means to be unquestionably and firmly loyal to God. Faith can be interpreted also as not changing the side of goodness in any state, not crossing the line that has been drawn by a person for himself. Jesus Christ's faith in God can be exemplified. It was the strength of Jesus Christ's faith that defeated Satan. He chose worshipping God over everything that had been offered. The forbidden fruit exposed the absence of self-determination or self-restraint in Adam and Eve when they had had the fruit knowing the punishment of disobedience. In that sense, both of them were credulous and vulnerable within protection as they were the threat for themselves.

The forbidden fruit showed that prelapsarian innocence was not enough to stop the invasion of the devils. The necessity of such innocence was questionable, which was fragile and had lack of strength and protection. The Garden of Eden was unprotected. Adam and Eve were vulnerable in the Garden of Eden. The Forbidden fruit intermingled innocence with offense in an inseparable way. It was the strategy of God to test the faithfulness of men. Innocence is being verified by faithfulness. That innocence can be categorized as the postlapsarian innocence. Thus,

faith and innocence are interrelated to each other. The body is sinful and the spirit or the soul is innocent. As the punishment of disobedience, innocence is caged in the prison of sin. The liberty of soul from the body is forbidden till a certain time. It reflects the limitation of earthy freedom. With its innocence and faith, the soul has to protect the body. It is the earthy responsibility of men to protect their mind and body from committing sin. The loss of innocence and faith cause the fragmented interior of a person. As a consequence, he loses himself in never-ending-darkness.

In *Paradise Regained*, Jesus Christ's appearance in the earth and His journey showed how to defeat the evil force and its illusion in order to save the innocence of soul. The fall of man from heaven caused the decline of prelapsarian innocence, which was replaced by the uncompromised postlapsarian innocence. Thus, God sanctified human soul with the growth of innocence using the forbidden fruit. The fall of man from paradise was not the fall of innocence but the growth of innocence that could assure the ultimate divine victory.

The forbidden fruit is known as a fruit of knowledge too. Like other restrictions, acquiring knowledge was limited in paradise. Lack of knowledge might have caused the fall from paradise. It also could be said that Adam and Eve might have fallen before the designated hour of fall as the fall of man was predetermined. Acquiring a certain amount of knowledge in paradise might not be fulfilled. If acquiring knowledge became fulfilled, it could help Adam and Eve in the individual growth or awaken the sense of self-restraint before the fall. That knowledge must not be the same that has been gained after having the forbidden fruit. There is a Biblical term, the Fruit of the Holy Spirit, which provides the knowledge of nine attributes of an ideal Christian life. Jesus Christ's personality and lifestyle epitomized all of those nine attributes. Those nine attributes are enlisted in the message that has been conveyed by Jesus Christ for man

to lead an ideal life. One of the nine attributes is forbearance. In Book 7 of *Paradise Lost*, the archangel Raphael warned Adam to keep his inquisitiveness under control (*Paradise Lost* 7. 119-125). There might be no difference between the knowledge of the Fruit of the Holy Spirit and the knowledge that would be gained in heaven before the fall of man. That knowledge, if acquired completely, could prepare men to fight as the soldier of God. The evil influence on earth seduces man to be away from Jesus Christ's dictation. The forbidden fruit caused the transition of human race from "Edenic" condition to earthly life. Sometimes, men cannot identify the right way because of illusions created by evil force on earth. They choose the wrong direction being trapped and, thus, they lose the way shown by Jesus Christ. The Fruit of Holy Spirit provides only the knowledge of righteousness, where forbidden fruit provides the knowledge of both, goodness and evil.

The forbidden fruit distinguishes goodness from evil comparing free-will with absolute freedom. Absolute freedom cannot be attainable as a worshipper of God. Searching absolute freedom leads to infernal and eternal suffering. John Milton's character Satan and his followers can be exemplified as the victims of such suffering. There is no limitation or restriction, no discipline as nothing is forbidden in absolute freedom. Sin and Death have been given the chance to spread evil influence over the world. They tempt to corrupt the soul of man wakening the seven deadly sins. If man fails to overcome the demonic side in the name of free-will, the loss of innocence is inevitable. Man has been given certain responsibilities on earth. Earthy life is a state in which the spirit of man is caged in the physical form. They cannot escape from those responsibilities before a certain time. Otherwise, they cannot get paradise back. The immortal soul of man has to eternally be the subservient of God after getting back their lost identity. The forbidden fruit made it possible for man to choose freely. It is the intention of God Who uses the

forbidden fruit as the medium and gives man the chance to choose. Man is free to choose between subservience and absolute freedom that exists only in hell. Forbidden fruit disclosed the doorways of heaven and hell for man through resulting the fall on earth.

Chapter II

Milton: *Paradise Lost* and *Paradise Regained*

John Milton was troubled by some miseries of his personal life including the death of his wives and children. By 1652, he became completely blind. He wrote a Petrarchan sonnet on his feeling of blindness naming “When I consider how my light is spent”. His feeling of confinement, which was caused by blindness, had been expressed in that poem as he said “But Patience, to prevent That murmur, soon replies, “God doth not need Either man's work or His own gifts” ”(Milton 97). Physical disabilities like blindness cause the imbalance of the usual order of life. His blindness might have made him realize the pain of oppression and subordination more deeply. Milton’s concern on birth and death motivated him to compose poems like “On His Diseased Wife”, “On the Death of a Fair Infant Dying of a Cough”, “On His Twenty-Third Birthday”, “On the Morning of Christ’s Nativity”. His personal experience, ideology and perception combined together and kept an impact on his writings.

Milton’s famous epic poem *Paradise Lost* had been published in 1667. *Paradise Lost* consists of twelve books. It was the story of Adam and Eve and their fall from paradise. According to the Abrahamic religions, Adam and Eve are the first human couple. God created Adam first and then Eve from the rib of Adam. They were given the authority of the garden of Eden, a place of peace and happiness. God forbid for them nothing but to have the fruit of the forbidden tree. The envy of Satan did not let them live happily. Satan seduced them to have that fruit. Thus, they fell from paradise and got a new journey on earth.

Milton wrote *Paradise Regained* to accomplish the story of humankind, which was published in 1671. It consists of four books. The epic represented the story of Jesus Christ's journey on earth. Jesus Christ appeared on earth to direct men for the betterment. He successfully accomplished his journey because of his self-determined personality. He disappointed Satan breaking all of his trap.

The fall of man was determined. Satan might think that God could be defeated if he became successful to make His creatures commit sin. God prefers subservience, which can be found in Adam and Eve. They sought for forgiveness instead of showing grievance after committing sin. Jesus Christ's appearance in the world was to show how to fight back like the soldiers of God.

John Milton wrote many times against the strict governance of institution. He gave priority to the authority of Bible because he was a follower of Puritan ideals. According to puritan ideology, the connection between man and God needs to be direct and without intervention. That is why; the Bible is significant to the puritan believers. In 1650, Milton wrote *De Doctrina Christiana* in which he put forward his religious views and opinions. To Milton, Bible should be the only ordinance for an ideal Christian life, not the Catholic Church. His epics *Paradise Lost* and *Paradise Regained* were written during the late renaissance when reformation and protests against the Catholic Church became a very serious issue. John T. Shawcross wrote about Milton in his book *John Milton: The Self and the World* "Milton believed in God, and he believed that the Bible was the Word of God. He also believed, however, that the Bible demanded interpretation and was not always literary true" (7). One person's interpretation and perception of a text differ from others. A person selects his or her way of living based on his individual perception and realization. The line of self-restraint is drawn by individual perception

and realization. It is the responsibility of people to interpret the directions of the Bible in their own way and, then, they have to choose their way of living based on that interpretation. The Catholic Church has its own interpretation of the Bible. The Catholic Church dictated people to believe and oblige that interpretation. John Milton reflected ideas he believed and followed through his writings. In the Garden of Eden, the archangel Raphael tried to interpret the commandments of God to Adam and Eve, but they could not exactly realize that. In book VIII, Raphael warned Adam to avoid passion and let love rule over it. Adam did not take that warning as much seriously as it should be. Raphael failed to make him realize the importance of that warning. Consequentially, Satan took the chance and seduced man. It exposed the lack of connection between God and man. Nothing could cover up the lacking.

Milton was against all sorts of oppression and tyranny. He expressed his protests mainly in the areas of politics and religion. In many of his writings, these two areas merged with each other that produced a unique tone or style. In Book I and II of *Paradise Lost*, Satan and its followers had several planning to provoke God. Their speech sounded imperious. Satan spoke as if he was the owner of heaven as “I give not Heav’n for lost. From this descent Celestial virtues rising, will appear More glorious and more dread then from no fall, And trust themselves to fear no second fate:” (*Paradise Lost* 2. 14-17). The style of their discussion in pandemonium over war and peace was designed as a formal debate in an assembly. In book I, Satan and its followers were about to sit for an important discussion. Milton wrote “Forthwith from every Squadron and each Band The Heads and Leaders thither hast where stood thir great Commander;” (*Paradise Lost* 1. 365-357). Milton depicted the plot in a way that made the readers perceive the situation and its solemnity just as he imagined. The line made the readers feel that it was an assemblage of knights or warriors ordered and organized.

It seemed that Milton's writings were influenced by both classical and medieval literature. In medieval age, platonic theology had a great importance. It lost the priority with time. When some writers of early modern period like John Milton started using ideas from platonic philosophy, it created a new term naming "Neo-Platonism". It also could be called Renaissance-Neo-Platonism. In Milton's epics, the fall of man connoted imprisonment of the soul in a physical form or a body. The satisfaction of the body caused the suffering of the soul. Platonic philosophy consists of the notions of eternity, consistency, perfection, transcendence, moderation, spirituality and all the highest forms of goodness and virtue. Soul or spirit is eternal or immortal, but the body lasts for a limited period of time. Human entity consists of both body and soul. Neo-platonic theology dictates to glorify the side of what is eternal or immortal. According to Neo-Platonism, virtue is knowledge. This notion of Neo-Platonism assimilated to the idea of the Fruit of the Holy Spirit. Those attributes of the Fruit of the Holy Spirit also are very much related to soul-enlightenment. The influence of Neo-Platonism in Milton's writings is obvious. He, in many ways, represented the distinction between pre-lapserian and post-lapserian time in his writings. In 1638, Milton wrote a play *Comus* that seemed supportive to the notion of chastity. In *Paradise Regained*, the characteristics of Jesus Christ seemed supportive to the concept of Neo-Platonism as He disdained all sorts of desire. Through His journey in the earth, He conveyed the message of self-restraint in order to glorify what was eternal. As renaissance was the period of scientific revolution, faith, eternity, soul were considered abstract ideas at that time. In the context of renaissance, the concept of Neo-Platonism can be put forward as a conflict between reason and desire.

In *Paradise Lost*, Milton represented many characters with psychoanalysis. Satan seemed the hero of the story from his character-analysis. In the Bible, Jesus Christ said that Satan is the

prince of this world (531). Milton's representation of Satan expressed the same thing. Satan was a personality who was puzzled by himself as he said "my self am Hell" (*Paradise Lost* 4.75). In the soliloquies of Satan, a sense of wandering and desolation could be felt, which Milton made obvious for readers to understand by his creativity and unique narrative technique. As an example, Satan said "O then at last relent: is there no place Left for Repentance, non for Pardon left? None left but by submission; and that word Disdain forbids me," (79-82). Satan searched for a way out of hell. On the other hand, he was not ready to ask for forgiveness to God. Satan knows what is right or what to do, but it is getting no way to fix the problem. During renaissance, psychoanalysis of human nature was widely accepted, because the interpretation of psychoanalysis was based on logic and reasons. In the medieval period, most of the evil characters like Satan were simply ignored. Milton's psycho-analytic elaboration of that evil character reflected his 'genre-conscious' notion. The biblical interpretation showed that Satan's fall from heaven was caused by his disloyalty to God. Satan was affected by egoism, obsession, self-esteem and revenge that spoiled its self-determination. In book IV, Milton told, "His troubl'd thoughts, and from the bottom stirr The Hell within him, for within him Hell He brings, and round about him, nor from Hell One step no more then from himself can fly By change of place:" (*Paradise Lost* 4. 19-22). Satan's ambition and the boundless notion of life made the mind wander and restlessness. Thus, Milton demonstrated why Satan was a troubled soul analyzing its personality and psyche.

Milton indirectly criticized not only the theocracy of Catholic Church, but also the monarchical absolutism. He wrote few numbers of political pamphlets. Some of his political writings were *Areopagitica*, *The Tenure of Kings and Magistrate*, *Second Defence of the People of England* et cetera. Milton involved himself in issues like the governance and politics of

church, Reformation or purification of the church, freedom of thought and the press, parliamentary representations, autocratic power of monarchy. These all issues are interrelated to the civil liberty of humankind, individual awareness of freedom and responsibility, and the growth of conscience of public. In his article, D. M. Rosenberg categorized Milton's style of writing into two tracks; one was anti-monarchical and another was anti-episcopal (43).

Rosenberg also explained Milton's writing style as his understanding of "the Renaissance concept of genre and its influence upon style". Milton was famously renowned as "the most genre-conscious of English poets" (Lewalski 79). He was very much inspired by Aristotelian politics whose prime concern was citizens' direct participation in government. One of the ideals of Aristotelian politics was self-sufficiency of the citizens. Milton's fight against monarchical absolutism assimilated to Aristotelian ideals of politics as he tried to establish the civil liberty of humankind.

John Minton has a great contribution in English literature. He coined 630 words to the English language. The English Renaissance, which covered the 16th and 17th century, was the time of the emergence of English language. English vocabulary became noticeably enriched at that time. Latin language was still prevailing to dominate the culture and education of Europe. The scholars and writers of the 16th and 17th centuries, who were writing in English such as Shakespeare, John Milton started borrowing words from Latin language. Milton had mastery in Greek, Latin, Italian, Dutch, Hebrew and other classical languages. The characteristics of Latin language have an influence on *Paradise Lost*. The word 'omnific' could be exemplified that had been used by Milton in the epic as "Silence, ye troubl'd waves, and thou Deep, peace, Said then th' Omnific Word, your discord end:" (*Paradise Lost* 7. 216-217). 'Omnific' is a latinate word that means all-making in clear English. 'All-making' or 'All-creating' is accepted more than

‘omnific’ in the case of writing in English language. In book IV, Milton described the boundary of paradise as “Yet higher then thir tops The verdurous wall of paradise up sprung:” (*Paradise Lost* 4. 142-143). He borrowed the word ‘verdurous’ from Latin word ‘viridis’ that meant grassy green. Another significant word is ‘pandemonium’ that has been coined by Milton and used many times in the epic. Pandemonium denotes a place full of chaos, confusion and anarchy. ‘Pandemonium’ is a compound word that consists of English word ‘pan’ and Greek word ‘daimōn’.

Milton’s poetic style becomes famous and is well-known as Miltonic verse. He applied certain features that elucidated his mastery in various traditions of literature. In *Paradise Lost*, Milton used unrhymed iambic pentameter, which was called the blank verse. Blank verse was a very famous literary term of renaissance poetry as William Shakespeare, Christopher Marlow, William Wordsworth and many other famous writers used that in writings. The opening lines of *Paradise Lost* gave the examples of blank verse as “Of Man’s First Disobedience, and the Fruit of the Forbidden Tree, whose mortal taste Brought Death into the World,” (1. 1-3). In the epic, Milton used enjambment, which was a remarkable feature in that epic. Enjambment can be defined as lines or continuation of sentence without any punctuation mark. In Book IV, Milton wrote about the state of Satan after arriving in the Garden of Eden

“Now conscience wakes despair
That slumbered, wakes the bitter memorie
Of what he was, what is, and what must be
Worse; of worse deeds worse sufferings must ensue”(*Paradise Lost* 4. 23-

26).

Those lines have no punctuation mark. The lines exemplify the use of enjambment. The usage of enjambment in poetry shifts the thought of readers from one line to another instead of stopping in one. The function of enjambment is to make the readers think continuously while reading the verses.

Milton narrated the Garden of Eden in Book IV in a way as if the place could turn an evil into innocent. He described the Garden of Eden as a place for pastoral romance. He was like transforming his imagination into sensuality and visibility through his description of the Garden of Eden. In Book XI, Milton demonstrated how the grief of falling from paradise possessed the sense of Adam as “for Adam at the newes Heart-strook with chilling gripe of sorrow stood, That all his senses bound;” (*Paradise Lost* 9. 257-262). Milton successfully brought a tone of tragedy describing the fall of man. He brought newness in narrative style or released himself to express ideas in his own way, but followed the pattern of literary structure. Barbara Kiefer Lewalski stated “Within this structure of literary modes Milton incorporates a great many narrative, dramatic, lyric, and discursive genres. The longer narrative and dramatic kinds- epic and romance, tragedy and comedy- are incorporated through what I term generic paradigms, identified by characteristic themes, motifs, conventions, and structural patterns associated with the given genre” (84). Milton’s writing style was an expression of his free-spirited nature. He was like enjoying free-will within obedience. Milton followed the boundary of literary structure, but enjoyed freedom through innovation.

Chapter III

Mythical Representation of the Tree of Forbidden Fruit

God may have intended to make Satan as an example of faithlessness as no creation of God is worthless. The evil force or all sorts of negativity were created to distinguish reality from delusion. In that sense, all the creations of God are mysterious. Some of them even play significant role in the grand intentions of God. Before the fall of man, the tree of forbidden fruit or the tree of knowledge seemed useless and strange. Its location within the Garden of Eden was similarly mysterious. The fruit of that tree was forbidden to eat for Adam and Eve, but it was located almost in the middle of the garden as “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” (*Paradise Lost* 4. 118-121). “The vendurous wall” was not the actual boundary of the garden but the tree of forbidden fruit represented it (4. 143). The boundary of the Garden of Eden was not to surround or enclose the area. God had designed the Garden of Eden in such a way as if its boundary was almost in the middle of the area. In book VIII, God warned Adam

““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,
 ‘And shun the bitter consequence: for know,
 ‘The day thou eatest thereof, my sole command
 ‘Transgressed, inevitably thou shalt die,

‘From that day mortal; and this happy state
 ‘Shalt lose, expelled from hence into a world
 ‘Of woe and sorrow’” (8. 323-333).

God had kept His intention obscure to everyone till the fall of man. In *Paradise Lost*, the edge of the Garden of Eden had been illustrated as a part of the garden intensely attractive. In general sense, the boundary was built to prevent intrusion. A boundary needs to be constructed in a way that can cause the outsiders to feel aversion to intruding. Architecting the edge of the Garden of Eden with attractive landscape was a trap of turning Satan in. Milton may have wanted the readers to understand this twisting fact as well as God’s strategy in designing the garden. Milton described in book IV “So entertaind those odorous sweets the Fiend Who came thir bane, though with them better pleas’d Then Asmodeus with the fishie fume, That drove him,” (*Paradise Lost* 4. 166-169).

God played with the perception of Satan to turn him in the plot He designed. On the other hand, Satan was not capable of distinguishing delusion from reality. He can only sense or sight the vine covered wall surrounding the area of the Garden of Eden, because he had lost the power to feel and realize through his fall from heaven. Satan had lost the capacity to see things through the eye of faith. Having faith in God was inevitable to perceive His every creation and intention. God kept it unknown to everyone that the tree of forbidden fruit represented the real boundary of paradise, because Satan could be aware of that in any way. The forbidden fruit was the only thing in paradise that was inaccessible to Adam and Eve. Satan was determined to cross every limit that was ruled out by God. God might have intentionally made the fruit forbidden, so that Satan could seduce man to have that fruit. As a result, true faith would be defined by the fall of man and thus, the glory of God’s creation would be testified.

Chapter IV

The Forbidden Fruit: A Test of Faith

God may have intended to establish the fact that true faith can remain unchanged even after crossing the boundary of paradise. True faith can be discerned both in the paradise of restriction and in the realm of free-will. Faith in God can be found in anywhere and any situation except hell. The forbidden fruit was like the boundary of paradise. It was the line of restriction and was predetermined to cross by man. Crossing that line of restriction caused drastic change not only in human life, but also in the whole universe. Faith becomes a matter of choice in the post-lapsarian time. There is a dominance of free-will over faith practice. The forbidden fruit transformed the faith of obligation into the faith of liberty. It introduces the term liberty of faith, which is redefining the relation between God and man. The messengers of God continuously instructed, informed and warned Adam and Eve in paradise on behalf of God. The communication between God and man was mediated by angels. In *Paradise Lost*, John Milton mainly focused on two famous archangels, Raphael and Michael. In book V, Raphael praised God's creation saying "Therefore what He gives (Whose praise be ever sung) to man in part Spiritual, may of purest Spirits be found" (*Paradise Lost* 5. 404-406). Raphael hinted at the potentiality God had infused into man. He tried to make Adam perceive the kindness and affection of God for the human race. Adam hardly realized what Raphael implied. In the Garden of Eden, faith-practice was effortless and performed under restriction. Though Adam and Eve had direct communication with God through His messengers, the circumstance was less favorable to know or realize the grace of God. Knowing God and realizing His grace are the significant parts of faith-practice.

The forbidden fruit unlocked the door of possibilities of knowing God causing the fall of man. The Garden of Eden represented the perfection of all sorts. It was restricted by the highest form of all sorts of goodness. One cannot appraise light if he has never confronted darkness. The earth is full of delusion because of Death's and Sin's dark influence on it. When someone will soulfully intend to know God, he will be able to distinguish reality from delusion. One has to differentiate righteousness from wrongness through perception. Satan was successful to make man disobey God or cross the boundary of paradise. Having faith in God can fade that success. Through his true faith, man can get back what he has lost. Raphael explained to Adam "Oh 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;" (*Paradise Lost* 5. 472-477). Jesus Christ's faith in God can be exemplified. His principles and morality troubled Satan as he said "I summon all Rather to be in readiness with hand Or counsel to assist, lest I, who erst Thought none my equal, now be overmatched" (2.143-146).

Having forbidden fruit might have caused losing paradise, but it could not corrupt the spirit of man. It led to the growth of individual responsibility and introduced a journey of faith-practice. After realizing the awfulness of their sin, Adam and Eve turned to God in repentance. That instant repentance testified their reliability in God and God remitted their death sentence. The forbidden fruit demonstrated that faith in God can gain control over unforgivable sin like disobedience.

Chapter V

The Forbidden Fruit: Growth of Innocence

In pre-lapsarian time, Adam and Eve were in an unprotected, weak and fragile state. They became the threat for themselves because of their credulity. The Garden of Eden was a place free from offence before the intrusion of Satan, so they did not need to protect their state of innocence. Innocence without protection and strength is worthless. The forbidden fruit exposed the vulnerability of prelapsarian innocence. It did not cause the fall of innocence but the growth of it. Innocence is a state that can never be impure. True innocence can resist corruptibility through faith. The worldly experience of Jesus Christ could not corrupt his innocence because of his faithfulness. If faith is testified, innocence is free from the menace of corruptibility.

The fall of man, led by the forbidden fruit, was to grow the resistance of innocence to the evil force. A truly innocent man can never be wicked. The state of innocence in the prelapsarian time can be demonstrated as an absurd idea. In the state of innocence, a person cannot commit sin. Adam was not able to control his inquisitiveness before having the forbidden fruit. In book VII, Raphael hinted Adam at controlling his inquisitiveness as “beyond abstain to ask, nor let thine own inventions hope Things not reveal’d” (*Paradise Lost* 7. 120-122). Eve’s mind was vulnerable to be seduced by Satan. Confusion took place in her mind of God’s intention before having the fruit. It could be said that Adam and Eve were not yet innocent in the prelapsarian time. Before having the fruit, both of them were affected and failed to resist to evil trap. The innocence of Jesus Christ resisted to earth, because he was unquestionably faithful to God. The innocence of a faithful mind cannot be degenerated. On the other hand, innocence cannot be found in the absence of faith. Thus, innocence is being verified by faith.

The influence of Death and Sin on earth are continuously trying to seduce the body in order to spoil the innocence of the spirit. Heaven and the Garden of Eden are free from evil

influence. The angels do not need to protect their innocence as men have to. Angels and men both serve God. Angels serve God obeying His orders and men serve directly devoting to Him. That is why; man's state of innocence has to be more firm and sanctified than the angel's. Angels can serve God with the prelapsarian state of innocence, but men cannot. In the Bible, it has been said that men are not equally superior to the angels on earth, but they will be higher in designation and superiority than the angels after getting paradise again. According to the Bible, angels will be ruled by men getting back their lost identity. Men are tested severely in comparison with the angels. The forbidden fruit, in a sense, compares men's innocence to angels'.

Innocence denotes the strength of glorious soul or spirit. On earth, men are not similarly innocent to angels. Man's innocence needs to be tested. The angels defeated the devils in every battle field because of their innocence, the strength of spirit. The devils or the fallen angels also possess huge strength and power, but their strength has the lack of glory as it cannot achieve the divine victory. The rebel angels later on earth possess many human bodies to corrupt their spirits. Evil spirit can possess the body if the body becomes desolated by its soul. As the responsibility of earthy life, one has to protect the innocence of spirit in purpose of gaining control over body. Innocence is the strength of the faithful spirit. In *Paradise Lost*, there were references of evil strength that signified the materialistic affluence and strength of the devils. In book I, Milton wrote about their sharp metallic swords "He spake: and to confirm his words, out-flew Millions of flaming swords, drawn from the thighs Of mighty cherubim; the sudden blaze Far round illumined hell: highly they raged Against the Highest, and fierce with grasped arms Clashed on their sounding shields the din of war" (*Paradise Lost* 1. 663-666). Milton also gave references of

the “Throne of Royal State”, ‘Empire’ of hell to emphasize on their proneness to the physical affluence and strength.

Enlightening the soul is important more than accomplishing the desire of the body. In earthy life, it is hard to realize the essentiality of soul-enlightenment. Platonic philosophy believes in the existence of spirituality and gives priority to spiritual betterment. Irene Samuel wrote in the article “The ‘divine philosophy’ of Plato had begun to ‘charm’ Milton long before” (54). There was a reason behind Milton’s preference and support to platonic philosophy. Milton fought for what he believed. He believed in true freedom or the freedom of spirit. A wounded spirit cannot realize the importance of freedom as well as cannot enjoy freedom. The necessity of earthy life can be divided into two parts- physical and spiritual. People are interested in accomplishing their physical needs more. The spiritual need is suppressed by this materialistic world. Paradise had been turned into earth as a result of disobedience. The condition of earth is adverse in comparison with paradise’s. Earthy life is the state of dismal emptiness of God’s grace. That adverse circumstance of earth causes the sensing range of human body higher than the perception skill that can prevent the mind from contemplation. Worldly experience is continuously trying to suppress spiritual discernment. The illusory world prevents the mind from contemplating. Gradually, the soul becomes disconnected from the body. Imbalance between one’s interior and exterior takes place as a consequence of distraction. Lack of contemplation causes the fragmented interior. A person loses his innocence because of the fragmented interior. Human soul has to be sanctified through restraint. Practicing self-restraint is impossible without self-contemplation. Sanctification of soul will give the certitude of innocence. Sanctification of soul will be accomplished only when a person gains the ability of controlling. If one’s soul gains control over body, the person will not be distracted by earthy delusion. Living with a fragmented

interior causes the decay of spirit. If body is desolated by spirit, it can be possessed by evil force. A person will lose his innocence under evil possession. Lack of self-contemplation can lead to fragmented interior. A person with fragmented interior cannot draw a line for him or cannot practice restraint. Loss of innocence is the obvious manifestation of the loss of self.

Chapter VI

Absolute Freedom and the Power of Free-Will

The fall of man was the punishment of disobedience. At first, God decided to give man the death sentence for disobedience, but He changed the decision. In that sense, the fall of man could be interpreted as the mercy of God. Man deserved the punishment, so it was the responsibility of man to endure hardship of the earth till a certain time. Before that certain time, he should not escape from the responsibility. People who are determined to turn to God repent for their sin enduring hardship. A follower of absolute freedom takes no responsibility to repair the damage he makes. He avoids the responsibility in the name of free-will. He observes everything through the eyes of ignorance, negligence and futility. A person who searches for absolute freedom gives priority to nothing and leads a life without restriction or limitation and discipline. He believes that nothing should be forbidden.

People are free to choose on earth. The unfair and unrestricted practice of free will brings destruction. Absolute freedom is possible only in hell. Absolute freedom can be defined as the unfair and unrestricted practice of free-will. One cannot enjoy absolute freedom even in the realm of free-will, earth. Absolute freedom signifies the release from restraint of any sort and is contrary to self-determination. Willingly breaking the law a person has made for him specifies the absence of consistency and the lack of moral principles. These sorts of behavior of a person reflect the image of his distorted self as well as resemble to the nature of Satan and his followers. The notion of absolute liberty leads only to the destruction of self.

On earth, people are interdependent on each other and on the other creations of the Creator, which signifies the limitation of the earthy freedom. Searching for absolute freedom is like denying the universal equilibrium maintained by God. God creates human soul with the

blessing of eternity. The whole universe is the free creation of God. God is free to create whatever He wants. He is not accountable for any of His action to anyone. He does not have any burden, but He maintains honesty and integrity with His creatures. He gives His creatures the power of free-will, the power to choose freely. He created them freely, so He gave them the power to practice free-will. According to God's foreordination, the forbidden fruit leads to the fall of man in the realm of free-will. Man is free to choose in the earth. The life after death very much depends on the action of free will. The subservience of God is only an option to choose or deny. As the Creator of all human souls, God does not compel them to obey Him. He used the forbidden fruit as the media to eliminate the compulsion of subservience. People who will be willfully obedient to God will return to Him again.

God created man with vulnerability, imperfection and weakness. One of the famous quotes of Alexander Pope is "To err is human; to forgive, divine", which represents man's vulnerability. Diane Kelsey McColley says "Adam and Eve give the impression that man was formed with an inclination for sinning" (106). The power of free-will has been given to men to make them realize their imperfection. Faithful people will be acknowledged with the truth that immortality without the grace of God is equal to curse. The peace of the immortal soul is impossible without the grace of God. Having the forbidden fruit can be interpreted as the first step of self-realization, because it exposes the vulnerability of man. In book III, God tells about faithful men "he may know how frail His fall'n condition is, and to me ow All his deliv'rance, and to none but me" (*Paradise Lost* 3.180-182). Millicent Bell said that the fall is "the beginning of self-discovery by creatures essentially human, which is to say imperfect in a hundred way" (867). The power of free-will is only to make men realize their limit or ability. Men can do anything with the power of free-will, but they cannot be succeeded every time. Life has many

ups and downs that expose people's limited ability to predict the future. They cannot choose every time the right thing to do. People who try to ignore that limitation in the name of free-will bring destruction for them as well as for others. If a person exploits the power of free-will, he is fated to wander like Satan and have a self-destructive life for eternity.

The forbidden fruit replaced the faith of obligation with the faith of free-will. The replacement had been occurred with the intention of God. In book III, God says "Not free, what proof could they have givn sincere Of true allegiance, constant Faith or Love, Where onely what they needs must do, appeard, Not what they would? what praise could they receive?" (*Paradise Lost* 3. 103-106). God's sole intention was to stimulate the sense of self-determination in man. Faithful people must realize the necessity of restraint when they exercise the power of free-will. Many of Milton's writings are to assert this obvious truth. When God Himself unleashes the power of free-will, no person should even think to alter or misinterpret His order.

Milton raised voice against the absolutism of James I and Charles I and the authoritative power of Catholic Church, which clarified his inclination to practice free-will. It had become a tradition both in religion and politics that one person possessed the supreme power. Other had to follow every rule and regulation unquestionably of that powerful man. The autocracy of those powerful persons deprived people of freedom. The tradition of authoritarianism even tried to disrupt individual freedom. William Heller told about Milton "His imagination worked in the language of Biblical myth and protestant theology. His mind worked upon politics and government. He had lived actively through tern times, seeing England ruined now in the name of one cause now of another." (219). Milton wanted people to enjoy free-will but within self-restriction. He represented writing the two epic poems, *Paradise Lost* and *Paradise Regained*, that free-will within restriction was equal to enjoying freedom following the ways of God.

Seizing the power of free-will weakens the sense of self-hood. If any institution tries to spoil the sense of self-hood, it will bring only destruction.

Chapter VII

Free-Will and Self-Restraint

God is omnipotent. The power possessed by God is beyond anyone's realization as well as what He intends to do. Satan proved its ignorance or, it could be said, its lunacy as it schemed to "erect his Throne Equal to" God's and determined to go against God always and forever (*Paradise Lost* 5. 725). No one is able to exactly answer the question of why a glorious archangel like Lucifer has been fated to lose faith in God. God created Lucifer and let him reign over the heaven with power and preeminence giving the next position to Him. The *Book of Ezekiel* described that God created Satan as the epitome of perfection and designated him as the leader of the angels, the hierarchy of angels (Ezek. 28: 11-15). The power Lucifer possessed was unrestricted. God might have given Lucifer such power and position in order to test his loyalty. Lucifer chose power over faith and turned himself into Satan. Satan's degrading state did not decline his unrestricted power. Thus, he found faith and freedom in power.

God's creation of man is full of wonders. After creating Adam, God provided him with knowledge. Adam had been given the authority of the Garden of Eden as "This Paradise I give thee, count it thine To Till and keep," (*Paradise Lost* 8. 319). Man even had been created in the image of God, which signified God's unique preference for man. In book VII, Raphael told Adam "in his own Image hee Created thee, in the Image of God" (*Paradise Lost* 7. 526-527). The lack of self-restraint in man brought destructive change even after being highly blessed by God with wisdom and dominance. God might want man to evolve the sense of self by his own ability. The word 'self' can be defined as a person's very perception of his or her existence and individuality or a person's enjoyment in the state of being. When one perceives the necessity of restraint or considers it a part of enjoyment in his or her state of being, the person can exercise

self-restraint without any struggle. An individual who will be successful to evolve self-restraint into him will glorify God's creation. God had blessed men with power and wisdom, but did not make them the self-controlling creatures. God has left it to men whether they want to control themselves or not instead of endowing with. Self-restraint stimulates the sense of individual responsibility, which is required by willful faith-practice. Thus, self-restraint is interrelated to faith-practice. John Milton supported to the liberty of faith. He tried to establish that faith should be a part of self, and faith needed to be individualized instead of institutionalized. It will be one's own responsibility to draw the line for him and not to cross it anyway. God Himself told about the punishment and Raphael warned repeatedly, but Eve and Adam could not prevent themselves from having that fruit. Eve had been affected by greed and Adam by his blind emotion. They did not have such effort to incorporate God's commandment. They realized the significance of God's prohibition, but did not accept His command as their own responsibility to obey. The forbidden fruit was the restriction made by God for Adam and Eve. Adam and Eve did not feel any necessity in the Garden of Eden to draw a line of restriction for them before the fall from God's grace. Having the forbidden fruit proved the absence of their individual responsibility in obeying God and detached them from the grace of God. Consequentially, the fall from divine servitude let them think and learn independently. They started learning things, taking decisions by themselves and gradually felt the necessity of self-responsibility as well as self-determination. Adam and Eve decided to face consequence as their responsibilities for committing sin. They also determined without instruction and warning to seek the mercy of God and take revenge on their 'grand Foe'. The forbidden fruit infused self-restraint into Adam and Eve. Self-restraint prioritized the process of individualizing faith. A person can be governed by himself or herself better than other or an institution. John Milton wanted to demonstrate that fact through writing

the epics. He emphasized on individualizing faith instead of institutionalizing and has fought for establishing the fact in every sphere of human life. He narrated the story in a way as it represented God's intention and strategy behind the fall of man. God did not seal hell's "thrice threefold the Gates" for eternity after Satan's first time escape or inform instantly Adam and Eve about Satan's intrusion or enhance the resistance of "the vendurous wall" of the Garden of Eden. If God was intended to keep faith-practice under protection and obligation, He would never let Satan intrude in the Garden of Eden and persuade Eve and Adam.

God placed the tree of the forbidden fruit within the garden to disclose the absence of self-restraint in Adam and Eve. Generally, making an object forbidden arouses inquisitiveness and desire. At the same time, inaccessibility to a certain object creates delusion. Delusion causes distraction or estrangement from determination. Eve was the first victim of delusion. In the Garden of Eden, Adam and Eve were under the grace of God. If they had unshakable faith in God, they would need nothing to acquire in a place like paradise. Eve had been seduced and desired for knowledge. She was wondered watching a snake in the garden that could speak like human being. She confronted with something unfamiliar that was beyond her knowledge and imagination. That unexpected experience created suspicion of God's commandments. She expressed doubt about God's intention as "what forbids he but to know. Forbids us good, forbids us to be wise? (*Paradise Lost* 9. 758-759). Eve ate the fruit of the forbidden tree thinking that something could be better than God's grace and there might be many things left to achieve. She desired for more than what she was given. Adam proved his disloyalty to God in the same way. He gave priority to the faith in love more than to the faith in God and, thus, the forbidden fruit resulted the fall. Both of them were credulous, mentally and spiritually immature and had the lack of emotional stability that led together to their downfall. One common thing that was absent

in both of them was the ability of controlling. Though it caused plenty of loss, Adam and Eve intuited the sense of controlling after having the forbidden fruit. The mysterious forbidden fruit could be seen as the prime reason for falling from paradise, but it taught man to enjoy the existence or what had been blessed by God. The power of self-restraint can overpower the sense of desire and control the zeal of inquisitiveness. When desire of an object requires crossing the boundary a person has determined not to cross, that self-determination will stop desiring the object. Self-determination testifies one's faith. Imposing restriction on a certain thing only can prevent one's body to obtain that for a certain time, it cannot stop the mind to desire and dream about that. The Catholic Church might try to indoctrinate people imposing rules and regulations on them. Those rules and regulations were hardly accepted by people to follow. Rules and regulations cannot make a person determinate or obedient to the authority as well as faithful to God. That is why; Milton wrote *Paradise Regained* to exemplify Jesus Christ's way of life who successfully accomplished his journey without anyone's instruction or indoctrination. Jesus Christ was an epitome of faithfulness. He descended from heaven for the sake of mankind and appeared as a perfection of human being. He not only glorified God's creation, but demonstrated the proper direction in the journey of faith. Faith assures the salvation of the soul and makes the eternal spirit powerful. Jesus Christ's resurrection testified the power of his true faith. Unlike Satan, he found power and liberty in faith. He foiled every trap of Satan, because he was determined by himself to be unshakably faithful to God. Thus, his self-determination let him to success.

Chapter VIII

The Forbidden Fruit: Providing the Knowledge of Good and Evil

God created man with inquisitiveness. In book VIII, Adam explained his feeling after the first awakening. When Adam woke up, he tried to know who he was (*Paradise Lost* 8. 270). It was inquisitiveness that led Adam and Eve to have the forbidden fruit. The transcending power of inquisitiveness occurred the significant shift in man's life. It is a challenge for man to control inquisitiveness. God may want man to realize the fact that thirsts for knowledge is insatiable. Raphael told Adam in book VII, "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 Surfet, and soon turns Wisdom to Folly, as Nourishment to Winde" (*Paradise Lost* 7.126-30). Knowledge is like the food of soul. No one can deny the necessity of knowledge, but the necessity has a limit that has to be defined and is not to cross. Unnecessary knowledge creates confusion and doubt. The thirst for knowledge cannot bring satisfaction. Dissatisfaction destroys peace and causes infernal and eternal suffering. The protagonist of *The Tragical History of the Life and Death of Doctor Faustus*, written by Christopher Marlow, could be exemplified as a character who failed to control his thirst for knowledge. He was puzzled by his own thought. It degraded his morality and caused the downfall. His unlimited thirst for knowledge directed him to hell. One group of people wanders in search of God, to know Him and another to satisfy the thirst for knowledge. Knowing God is knowledge too, but it teaches controlling or restraint. The people of the first group become successful in their journey when they learn controlling. It also can be said that there are two types of knowledge: good and evil. In the Garden of Eden, there was only one tree whose fruits provided the knowledge of both good and evil. The fruit was forbidden to eat and it was known as the forbidden fruit.

The foreknowledge and the knowledge of goodness that had been given to Adam and Eve were incomplete or not sufficient to prevent their downfall. As the pre-lapsarian time was free from all sorts of negativity, the knowledge that would be given to the first human couple might resemble to the knowledge of the Fruit of the Holy Spirit. The Fruit of the Holy Spirit includes the attributes of love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness and self-control. If the knowledge of goodness would be acquired completely, the evil influence could not make men suffer on earth.

The forbidden fruit provided certain sensory knowledge. Having the forbidden fruit, Adam and Eve could sense their nakedness. Before having the forbidden fruit, Adam was attracted to Eve (*Paradise Lost* 8. 510-529). That attraction did not make him sexually involve with her, because he could not feel such desire. That knowledge provided by the forbidden fruit was sense stimulating and aroused the sexual desire that led to procreation. People who follow the idea of free-love and avoid restraint in sexuality cannot realize the necessity of spiritual attachment as well as the bliss of spiritual love. Spiritual love makes the lovers realize the kindness and blessing of God. It also makes them eternally thankful to God for the peace of mind they get loving each other. In book VIII, Adam could not hide his happiness and thankfulness to God watching Eve. He explained his feeling to Raphael as “I overjoyd could not forbear aloud. This turn hath made amends; thou hast fulfill’d Thy words, Creator bounteous and benigne, Giver of all things faire, but fairest this Of all thy gifts, nor enviest” (*Paradise Lost* 8. 490-494). God intends that the earth will be dominated by good people. Having children and making the earth enrich with good people can be interpreted as the earthy responsibility of men. Lack of restrain in sexuality causes wickedness. The archangel Raphael told Adam that considering sexual intercourse the highest pleasure is ignorance (*Paradise Lost* 8. 577-582). He might imply

that people should prioritize the peace of soul more than the pleasure of body. It was God's intention that men had acquired the sensory knowledge of sexual intercourse, but they had to keep their desire under control. Knowledge of any sort can be good if the acquirer of knowledge can control himself to use it in a proper way or for evil intention.

Men deserved struggling to get back paradise because of their disobedience. It could be said that the fall of man occurred before the predetermined time. That is why, Adam and Eve could not stop their downfall. They fell from paradise before acquiring the foreknowledge. Jesus Christ possessed all the attributes of the Fruit of the Holy Spirit that foiled evil possession. The appearance of Jesus Christ in the earth is to represent the power of goodness. He dictated people through his journey in the earth to gain all the attributes.

The importance of goodness is not possible to be perceived without the presence of evil. It was the intention of God that Adam and Eve had that fruit. There is a reason behind God's every intention. God may want man to acquire the knowledge of both good and evil. Their future will depend on what type of knowledge they acquire more. The forbidden fruit disclosed both the doorways of goodness and evil. Man is free to choose one between those two. The influence of Death and Sin on earth tries to distract people from goodness. The worldly experience or the worldly knowledge creates obstacles for men to acquire the spiritual knowledge. The illusion of worldly knowledge bewitches men and they fail to realize the importance of soul-discernment.

Chapter IX

Conclusion

Without restriction, freedom is weak and devastating. Freedom can easily preoccupy one's mind and create a distraction from reality. That is why, freedom without restriction causes destruction. On the other hand, one cannot progress or develop under imposed restrictions. It has to be one's own aptitude or eagerness to control the self. As freedom is the birthright of every human being, it can never be kept under control without willful intent. God has given men the power of free-will to enjoy it and use in a proper way, not to be the slave of freedom. Self-restraint can prevent man from being the slave of freedom.

People who believe in God know that God prefers subservience. God will take those back in paradise who are willfully obedient to God. God made men fall in the realm of free-will to test their willful obedience. Paradise had been lost by man due to disobedience. The sufferings of the earthy life continuously remind men of their disobedience. Men are free to choose between willful subservience and absolute freedom. The sufferings of the earthy life will not last forever. Earthy life will last till a certain time. Hence the sufferings of earthy life also indicate the hope for the ultimate victory and symbolize redemption and salvation.

Jesus Christ was the epitome of goodness. Satan was the lowest of the lowliest. Jesus Christ represented goodness and Satan represented evil. On earth, men occupy a moderate position between these two extremes. They are neither angels nor devils. They are creatures with their particular strengths and weaknesses. Adam and Eve's partaking of the forbidden fruit, the fruit of goodness and evil, propelled man to earth where he is to eke out a living by toil and struggle till death comes to him and he can return to God. God did not want to compel men to

obey Him. So He gave men the right to choose. Thus, the forbidden fruit in a way became responsible for opening both the doorway to heaven and to hell. This was the result God desired.

God prefers man more than His other creatures. That is why man is made in the image of God. God wanted men to be His best creation. He intended to teach them how to control themselves. Satan seduced men into committing the unforgivable sin as he saw this as a way to take revenge on God. God allowed Satan to seduce men, because He planned something bigger for men.

A person who will be faithful to God will never cross the line he has drawn for him. Faith-practice is impossible without self-determination or self-restraint. The forbidden fruit stimulated the sense of self-determination in man. Faith testifies the innocence of a person. The forbidden fruit provides the knowledge of goodness and evil. It can be said that the forbidden fruit intermingled the goodness with evil in an inseparable way. On earth, human soul has been caged in the body. Man needs to be self-determined to protect the innocence of the soul. Innocence can be protected only when the soul will gain control over the body. A powerful and glorified spirit will assure the growth of innocence, so it is the responsibility of men to glorify their spirit. The fall of man was predetermined. It was the intention of God who let Adam and Eve fall from paradise. The forbidden fruit caused the fall of man on earth to sanctify the soul. It was the intention of God who wanted human soul to sanctify. The growth of innocence will sanctify the human soul. A faithful person with an innocent spirit will testify the glory of God.

God had given men the power of free-will. On earth, men are free to choose one between the eternal subservience of God and the absolute freedom. A faithful person with innocent spirit will realize that absolute freedom causes only the infernal and eternal suffering. Earth can be defined as a realm of free-will. The scarcity of an object makes people realize its importance. On

earth, the realm of free-will, faithful men realize the necessity of restraint. Having the forbidden fruit marked a new journey for men on earth that could make them superior to angels if only they could exercise their free-will within certain bounds.

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