

# Eve's seduction in chapter 09, paradise lost



**ASSIGN  
BUSTER**

There are various factors that contributed toward the vulnerability of Eve to be seduced by Satan to taste the forbidden fruit. The foremost among them is her separation from Adam as Adam was source of support for her. Satan was hankering after such a moment but he had no hope of that. He sought them both, but wish'd his hap might find Eve separate, he wish'd, but not with hope (IX).

421-22) Like the vine supported by the elm (V. 215-17), Eve was usually propped up by the superior wisdom and physical strength of Adam. And Satan always tried to turn away from Adam, as he was well aware of his higher intellect and heroic strength. [480-85] 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 hautie, and of limb Heroic built, though of terrestrial mould, And recognizes the fact that in presence of Adam, it is difficult to instigate them/her to eat the forbidden fruit.

So finding Eve in solitude is the ripe time for him to attack. So when he finds Eve alone, he tries to seduce her by attacking the feminine vanity. As She is buried in a "Flourie Plat," her "sweet recess" (456). So Satan fails to get her attention at first and adopted various ways to captivate her attention. Finally he mesmerizes her and begins his fraudulent temptation" (531). Satan tries every subtle way to seduce Eve.

His prime tool is a plea to feminine vanity that craves for admiration and appreciation evoking Eve's potential for vanity discovered in the lake-image episode (Chapter 4). In this regard, he invents a dialogue of ninety-nine lines

to yield an innocent but faithful Eve to deception and seduction. Fairest resemblance of thy Maker faire, Thee all things living gaze on, all things thine By gift, and thy Celestial Beautie adore With ravishment beheld, there best beheld Where universally admir'd; (IX. 538-42) The Satan delicate eulogy to Eve as "Celestial Beautie" (IX.

540) particularly summons up to her mind her esteem of the image in "the deer / Smooth Lake, that to me seemd another Skie" (IV. 458-59). But Satan beautiful tribute is a step ahead of Eve's own estimation of self as he also calls her the "Fairest resemblance" of her Architect (IX. 538) and the "sole Wonder" of creation (IX. 533).

But Eve is not an easy prey to this "fraudulent temptation" as her first experience had disproved of such vanities. "How beauty is excelld by manly grace / And wisdom, which alone is truly fair" (IV. 490-91). But regardless of her past lessons, "Into the Heart of Eve [the serpent's] words made way" (IX. 550).

There is another factor involved that handed over the Eve in the hands of seduction. Although the episode where Eve met Adam for the first time, equipped her to defy such enticements of vanity but the debate with Adam over the parting issue and Adam's mentions of her limitations has capacitated her to feel her self-image damaged or undervalued. So it is natural to yield to the tribute tunes of Stan as "she is in just the frame of mind to listen sympathetically to tributes to her dignity". Although deep in the heart, Eve does not respond to the sycophancy by any means but she

also seems to be mesmerized by the serpent's eloquence and ability to talk with "human sense" (IX. 554).

Though at the voice much marveling; at length / Not unamaz'd she thus in answer spake./ What may this mean? Language of Man pronounc't / By Tongue of Brute, and human sense exprest? (IX. 551-554). This amazement and enquiry on the part of Eve about the serpent's linguistic ability provides Satan the appropriate chance to hit the target and he moulds the dialogue to the forbidden fruit. He further proceeds with the assertion that eating the fruit of a specific tree has enabled him to this human eloquence and sagacity. He again tries plea the vanity by saying that his greater wisdom has disclosed him the supreme worth of Eve.

(IX. 567-612). These line produce a subtle and fine argument on the part of Satan. The net result is that Eve responds to Satan's sycophant appeals: Serpent, thy overpraising leaves in doubtThe vertue of that Fruit, in thee first prov'd. (IX. 615-16)These above-mentioned suggest that Eve's temptation is due to her inquisitive nature and increased curiosity and she does not fell a prey to exaggerated flattery.

To remove the skepticism of Eve and to further instigate her to taste the fruit, the serpent illustrates his newly acquired wisdom. He presents himself as the epitome of fruit's characteristics. At this point, Eve give way to full temptations and consider the forbidden fruit as a source of human reason and intellect and a transition from human nature to godlikeness. In order to further stress his point that eating the fruit of forbidden tree does not cost death, serpent argues that God is just and it is also just to know good, so a

just God cannot condemn one to death for attaining reason to distinguish between vile and virtue. God therefore cannot hurt ye, and be just; Not just, not God; not feared then, nor obeyd.(IX.

700-01; see 698-99)He further relies on the argument that Creator does not refute any of his creation to enjoy the benefits of his other creations. So he says; If they all things, who enclos'd / Knowledge of Good and Evil in this Tree, / ' Mat whoso eats therof, forthwith attains / Wisdom without their leave? and wherein lies / Th' offence, that Man should thus attain to know? / What can your knowledge hurt him, or this Tree / Impart against his will if all be his? (IX. 722-28)So all these tempting measures i. e. appeals to vanity, miracles of forbidden fruit and Eve hurt self-image and craving to be godlike, are used by Satan that yielded its results and seduced Eve to taste the forbidden fruit.