

John Milton — The Man of Truthfulness :

Eve's Eyes in *Paradise Lost*

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Introduction

John Milton, an isolated genius, has been rated very highly by many great poets in England, since he was “the Man of truthfulness” whom God used as one of His witnesses. A spectacular poem, *Paradise Lost* is certainly one of the greatest treasures of the classical works, attracting a great number of people even today.

Light and darkness are noticed to perform the primary function in the poem when we read *Paradise Lost*. Milton refers to God as “the eternal existence and the eternal light, which the ordinary people do not appreciate easily.” (III. 3-5) His inner light remarkably increases in brightness although he lost his eyesight. He does not admire the light that depends on the eyesight but praises the light that comes from the bottom of the soul. Moreover, the darkness is also significant in his poem.

Masataka Siratori states in his thesis, “Milton values not the outer light but the inner light due to his blindness. The light is a virtue, while the darkness is an evil. When man enters into the darkness, it might be difficult for him to get out of it. However, it would be much more meaningful if and when he overcomes that darkness. Milton wants to place a great emphasis on this point.”¹ I do not want to polarize light and darkness by saying that the former is a virtue and the latter is an evil, but want to show how the movement of the sun, the moon, and the stars is subdivided, and how their light and darkness affect Eve through analyzing the movement of Eve's eyes.

Yumiko Hirono writes, “The eyes disclose the secret of human mind, tie one person to another, or seclude them, threaten, or even cause one to make a mistake, and finally take his or her life. It can be said that the eye is a powerful non-language medium that influences the human mutual relations.”² In a word, the eyes show the very basis of human principles.

Then, I investigate the process in which Eve recognizes God through her eyes, analyzing the movement of her eyes, notably different when she was created and when she was exiled from the Paradise. The human eyes clearly show the personality, psychological condition, action, and reaction. When Eve's eyes change, her psychological condition at that time is comprehended. Moreover, the object seen by her eyes change. Tears are also significant. Although Eve keeps crying in this poem, tears are different as time passes by.

In a word, this paper emphasizes Eve's eyes, and states the truth of Milton.

1. Eve's innocence

This chapter states Eve's innocence and the darkness in the bottom of her heart.

Eve created by God is surrounded in the glory, is naked but does not know shame. Her face appears like the Creator, overflowing from her face are the truth, wisdom, and purity. She is a beautiful and a loveable woman who has obedience and tenderness.

God sees Adam and Eve in the Paradise, and describes anticipation of the person's temptation and sin to the angels. God has created a person who is the most loveable being. People do not lose everything if they wish to be saved although a person has a weakness to fall into temptation easily. It does not depend on the person's inner will but it is salvaged by God's grace. Salvation is completed by believing in the grace to the end. However, the one who neglects this grace and becomes lazy falls into an abyss. God describes to the angels that the endurance is significant.

The shining Paradise extends grandly when Eve opens her "innocent eyes" for the first time. Heaven inhabits in her eyes at this time, we realize that she is surrounded in the glory of the Heaven. She is able to feel God and angels who are praising God in the Heaven throughout the Paradise in her eyes. If one looks through Eve's eyes, she does not appear unclean but innocent.

on she came,
Led by her heav'nly Maker, though unseen,
And guided by his voice, nor uninformed
Of nuptial sanctity and marriage rites :
Grace was in all her steps, Heav'n in her eye,
In every gesture dignity and love (VIII. 484-489)³

Although Eve is clean, gradually she faces the original sin. Human beings have the weakness from the birth. The human weakness is to forget to love God and others because human beings love themselves. There is darkness in the depth of Eve's mind because she is a human being. Bernard J. Paris states Eve before the original sin as follows.

She is created to fulfill Adam's desire for fellowship and to be the "Mother of human race", but the first object of her affection is her image in the lake. She is pining with "vain desire" when a voice (presumably God's) warns her⁴

Eve prides herself on her beauty, and she understands that her beauty becomes a weapon. Satan thinks that there is a chance of winning weak Eve, and enters the depth

of her mind. It is Satan who intrigues and tries to take revenge on person whom God loves. He received the punishment and fell to the Hell and it is necessary for him to live forever in the endless fire of Hell. Satan feels indicted, envy, and desperation by watching the spectator of Hell, and determines to take revenge. Satan reflects that Eve should be dragged from God to the evil world by making use of wisdom and a plot because Satan understands that he would not be able to conquer Eve by fighting.

Satan finds Eve sleeping, and makes her dream. Satan takes her to the forbidden tree, tempts her and makes her eat the forbidden fruit in her dream. She has been obedient but betrays God although it is in the dream. The time when Eve betrays God is at night. However, "the full moon" in the sky illuminates the Paradise. At the time of the full moon people can know God well by looking at the moon. In a word, the Providence remarkably appears in the Paradise.

Eve sees the forbidden fruit, and has a strong desire and eats it with her eyes. Her body flies up to the cloud and she sees various worlds below. When she wakes up, in retrospect her body dives and she feels like a corrupted person after seeing the worlds below. It can be said that one's eyes extend to the world below and corrupt if one betrays God. Moreover, God shows that the corruption happens in an instant by entering the evil's world although she looked up at God in the Heaven.

the pleasant savoury smell
 So quickened appetite, that I, methought,
 Could not but taste. Forthwith up to the clouds
 With him I flew, and underneath beheld
The earth outstretched immense, a prospect wide
And various : wond'ring at my flight and change
 To this high exaltation ; suddenly
 My guide was gone, and I, methought, sunk down,
 And fell asleep (V.84-92)³

We understand that there is darkness in the depth of Eve's mind. As for it, Milton's intention can be read from the symbol of "the dream" and "the full moon." *Sekai Sinbol Jiten* states about the moon, "The moon is mostly interpreted as 'woman' because the cycle of the phase of the moon resembles the woman's physiological cycle. Moreover, it became a symbol that shows strongly the various notions of 'death and regeneration.'"⁵ It is a full moon, in a word, it indicates that Eve is violated by Satan, and probably connected with Satan. The moon shows that her desire is fulfilled, and she reaches the highest point of desire. It seems that she is too much degenerated.

Eve who wakes up from her dream thinks whether she has done bad things, and a tear of regret falls. Her eyes are clear like a crystal, and are not unclean at all. The beautiful

Paradise has extended like always when she woke up from her dream although she came to see the world below in her dream. She feels God's grace through the beautiful Paradise and comes to have regard for the Heaven again.

Eve's tear that falls at this time is "a gentle tear," and this beautiful tear has the shine like a pearl. Eve tries to eject the evil by shedding this tear. Tears fall when one fears of making a mistake, admits and regrets own sin. In a word, it has a kind of purification function to try to eject the evil outside by admitting that evil has entered the body. Eve has elegance at this time because she fears in her inner vice and regrets it. Although Eve had an evil dream, Eve's "innocent eyes" does not color the evil. Surely, there is a desire in the depth of Eve's mind.

and she was cheered,
 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 sluice, he ere they fell
 Kissed as the gracious signs of sweet remorse
 And pious awe, that feared to have offended (V.129-135)³

It is morning and living things wake up. Eve feels her sadness healing, is impressed by the beauty of the light by seeing various pleasant things with her "innocent eyes." Eve admires God's grace, and prays to God.

By looking at the sun people can get to know God. The living thing's life depends on light, absorb nourishment, and grow. When the night comes, the sunlight is shared by the moon and the stars, and the light pours into the Paradise. God says "Let there be light" on the first day of Creation. It can be said that light is significant for all living things because God creates light on the first day of Creation.

It becomes "noon" and when angel Raphael is given God's word adverts in the Paradise. Eve is gratified by seeing a heavenly guest, thinks how to entertain and please the angel. In addition, she tries to not make shameful situation for Adam even if he is seen by an angel. The time now is "noon" and virtue is clearest at this time. In other words, the way Eve treats a heavenly guest sincerely, also, sympathizes with others is one of the woman's virtues.

Raphael states "orally," "It is necessary for you to keep a grip on yourself because Satan's scheme is to drag you into the evil world. A person is given 'free will' by God, and rising or falling depends on you. Do not ask for help from the outside, 'but become perfect on the inside.' You must exclude every temptation that may make you fall," (VIII. 640-643) and Raphael leaves Adam and Eve.

2. Eve's temptation by Satan

This chapter states Eve's degeneration and her death. Also, the human sin is considered.

Eve suggests to Adam that they should divide the task and do things separately because of efficiency. Eve's eyes part from Adam who has always looked after her, and she moves toward the evil steadily. While the sun of holy light rises, the devil incarnate Satan enters the snake. He approaches Eve, and he finds her taking care of Nature alone.

The snake flatters Eve about her beauty, and tempts her. She disobeys God by eating the forbidden fruit. She does not care about Adam and Nature, devours the forbidden fruit. She wants to transcend everything Godlike, and becomes greedy. She betrays God, and the taste of evil that she eats seems as if she has not eaten anything delicious before. However, this greed is death, and Eve keeps eating death. The time is "the noon", and it is the time when sun gives grace in the Paradise from the highest position. It is at "the noon" when Eve approached death, and this temptation of snake shows God's grace the most. Then, why does Eve degenerate before God? Bernard J. Paris states Eve's sin as follows.

Although she is in love with her own beauty, which is her chief source of pride, she is not only narcissistic but is also insecure. She has been cast in the role of weaker and feels inwardly inferior to her mate. Confronting their enemy on her own is a means of establishing her worthiness in her own eyes as well as in those of others.⁶

Eve is tempted by evil named Satan. She should have known Satan's existence before the temptation. Eve, however, is defeated by her weakness. There is also a possibility that she was connected with Satan in her dream on previous night. In addition, her beauty is praised by male Satan and she believes him. Human beings are weak. One is indeed weak even when one looks very strong. Everyone has similar experience as long as they are alive. In a word, the original sin was not an accident, but the inevitable.

She reflects that she has ruined the relationship with Adam so she is terrified to die alone. Adam realizes that she broke God's only prohibition and he is indignant. Eve tempts Adam with an excuse and a pretense of love. She transforms from "innocent eyes" to "lascivious eyes" by separating from God. She thrusts Adam into death by using these "lascivious eyes" when she tempts Adam. Then, she burns with desire, thinks neither about God nor Adam. Eve quarrels with Adam for the first time, and they blame the sin on each other. They are ashamed of their nakedness. They feel the wrath for the first time by having "lascivious eyes" although they have never quarreled before.

but that false fruit
 Far other operation first displayed,
 Carnal desire inflaming ; he on Eve
 Began to cast lascivious eyes, she him
 As wantonly repaid ; in lust they burn (IX. 1011-1015)³

So said he, and forbore not glance or toy
 Of amorous intent, well understood
 Of Eve, whose eye darted contagious fire (IX. 1034-1036)³

It becomes night and the conflict begins in Eve. She keeps crying from fear that she has done a bad thing. She had shed a tear before. Tears do not stop at this time although she had shed “a gentle tear” before. She does not wipe the tears but let them fall. Eve’s mind does not have pleasure and happiness but is afflicted with sorrow and suffering.

Her conflict becomes intense with time, and her suffering has just increased. It is “the night,” and her inside and outside are covered with darkness. God’s grace from the moon and the stars are not seen now. Eve’s mind has God’s faint light, she doesn’t look toward Adam and animals, and enters in her own world.

They sat them down to weep, nor only tears
Rained 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 tossed and turbulent (IX. 1121-1126)³

Eve’s eyes color the evil as her darkness increases. We can realize that abhorrence, shame, despair, indignation, deceit, and fear are in her eyes. Satan’s strategy to color Eve evil and separate from God is accomplished. However, by crying continuously her mind gradually becomes clean. The storm of her conflict becomes slightly calm, and she confesses her sin and vice, clings to Adam’s foot and begs forgiveness. She shows “great repentance” for her sin as of now.

She stares at her fault with “inner eyes,” and shows great repentance through her inner conflict. To stare at own fault with “inner eyes,” it is necessary to overcome darkness and conflict on the inside. One must grasp evil through “experience” to learn about evil. “Innocent eyes” are beautiful but fragile and breakable. They are deceived and destroyed by the temptation of evil. Although the angel warned “orally” before, a person is not an excellent being and it is not possible for a person to sincerely understand even if warned orally. That is to say, Eve knows the evil by her “inner eyes,” and has grown up to be a woman who does not yield to the temptation.

but Eve

Not so repulsed, with tears that ceased not flowing,
 And tresses all disordered, at his feet
 Fell humble, and embracing them, besought
 His peach (X. 909-913)³

Daybreak has approached although the sun has not appeared above the ground. Eve still keeps crying in her sadness. However, the former tenderness returns to her. She says to Adam that all God's anger should be on her only because she tempted him. Eve begins to have the sacrificial spirit for Adam.

This sacrificial spirit reminds Eve that she had "innocent eyes." She has gradually returned to obedience, tenderness. In addition, she now has strength not to judge things from "physical eyes" but to ascertain things by "inner eyes." To become a sacrifice for a person, intense spirit and noble mind are needed. Her strength is reminiscent of the Crucifixion of Jesus. It is the maximum human strength which makes possible for a person to die for others.

Eve's eyes turn to God and Adam again. She regrets to have committed the crime, grovels before God, and confesses her sin. The confession is not a lie, comes out from her modest mind, and she is sincerely regretting. Eve's recent tears are beautiful and clean because of regretting sincerely while she keeps crying. The vicinity of the Paradise kept getting dark after Eve committed the sin, and she kept crying because conflict ruined her. She ejects the evil from herself, and her mind becomes clean because tears have purification function that ejects the evil which lives in oneself. Then, she fills the surrounding air with "a sigh." Breath is "Life," and Eve's surroundings are filled with her "Life."

nor Eve

Felt less remorse : they forthwith to the place
 Repairing where he judged them prostrate fell
 Before him reverent, and both confessed
 Humbly their faults, and pardon begged, with tears
Watering the ground, and with their sighs the air
 Frequenting, sent from hearts contrite, in sign
 Of sorrow unfeigned, and humiliation meek (X. 1097-1104)³

Eve's eyes became "lascivious" by leaving God, and Eve burnt with the desire of this world. Eve is able to hold onto God, Adam, and Nature by "inner eyes" by showing great repentance. On the day of the Original sin, Eve's behavior was strange from the morning, and she fell from God's grace. In brief, God puts her in conflict and opens her "inner

eyes”, changes Eve into a strong person.

Human beings are living things who love themselves. Therefore, the idea of self-regard is given priority, and to see the inside of others is forgotten. And, the egotism stops them to praise God. It is sin to stop praising God. Human beings often commit this sin because God’s view is too sublime. Eve’s original sin is the rites of passage for everyone.

3. Eve’s awakening

This chapter states the resurrection from the death, and considers awakening.

The darkness vanishes from Eve’s inside and outside. New hope arises in Eve from among despair. Her prayer reaches the Heaven. Eve experienced darkness through her inner eyes, and suffered. She emerges from darkness, and seeks light by “eyes of soul”. Her soul is united with God through her sincere prayer. God’s light surrounds Eve’s inside and outside, and she grows to be a holy woman by uniting with God’s light. She realizes the truth by “eyes of soul.” I have used the expression “holy eyes” for Eve’s eyes because she wears holiness as she returns to peace. Paul Hammond and Blair Worden state the awakening in Milton as follows.

Milton also exhibits a peculiar admiration for the heroism of such virtue as is achieved in the arduous, trailing environment of the fallen condition, and this too influences when God’s ethic of rational choosing will assume its greatest value⁷

Adam seen by Eve’s “holy eyes” feels peace visiting his mind. Adam determines to live from this time although he has been dead. In addition, Adam is praising Eve that she is a splendid woman who becomes a human mother. Then, what happens when seen from “holy eyes” to “lascivious eyes?”

Adam is dead, and becomes a greedy and irresponsible man seen by Eve’s “lascivious eyes.” Then, he also enters “the Hell” and suffers. However, man’s vigor, sympathy, and dedication return in him when seen by Eve’s “holy eyes.” In a ward, Adam begins to get mad and is destroyed when seen by “lascivious eyes.” On the other hand, “holy eyes” sincerely please other people, can heal and give Life to the suffering people.

Which then not minded in dismay, yet now
Assures me that bitterness of death
Is past, and we shall live. Whence hail to thee,
Eve rightly called, mother of all mankind,
Mother of all things living, since by thee

Man is to live, and all things live for man (XI. 156-161)

Eve is united with God in her soul, and her eyes become “holy eyes.” However, her “holy eyes” come to see the spectacle that was not there before. Animals romped innocently before the change happened to her. The world among animals expands where the strong survive. In the animal world where the strong prey upon the weak, this evil later spreads to the human society.

God says that it is impossible to keep them in Paradise any more, and sends angels to Paradise. Eve’s “holy eyes” see ominous spectacles of the Paradise and the angel who received God’s word. Angels hang God’s sword high, and they seemed to have filled with anger. The burning appearance of the angels is like a comet. In a word, it shows sadness, desire, and suffering of the human race which happens later by using symbols such as the comet.

Nature first gave signs, impressed
 On bird, beast, air, air suddenly eclipsed
 After short blush of morn ; nigh in her sight
 The bird of Jove, stooped from his airy tow’r,
 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 ; (XI. 182-189)³

Eve feels sad to pay for the punishment by being banished from the Paradise. However, God declares atonement for human sin through Jesus’ flesh and death. The death of Jesus on the Cross is God’s greatest blessing. The eyes of Jesus healed the human pain and suffering.

Time comes when Adam and Eve are banished from the Paradise. The number of offspring increases on the ground, and the human race extends to various places. The history is constructed from this time. Eve must go to the wilderness. However Eve on expulsion from the Paradise is united with God in her soul. Her eyes have changed to “holy,” and she has come to the inner Paradise.

The inner Paradise is a more blissful Paradise than the outer Paradise, and Eve can feel peace even though there is wilderness on the outside. God had to train human mother for always seeing the truth through eyes of soul, even when Eve went to the wilderness, and encountered various sufferings and temptation. Eve is led to the Providence, grasps Adam’s hand, enters the inner Paradise, and wipes “some natural tears,” feels confident to become a human mother, and leaves Eden.

They looking back, all th' eastern side beheld
Of Paradise, so late their happy seat,
 Waved over by that flaming brand, the gate
 With dreadful faces thronged and fiery arms :
Some natural tears they dropped, but wiped them soon ;
 The world was all before them, where to choose
 Their place of rest, and Providence their guide :
 They hand in hand with wand'ring steps and slow,
 Through Eden took their solitary way (XII. 641-649)³

Eve puts God's greatness, strictness, elegance in her mind through her experience. She grows up to be a strong woman on the inside having been trained by the flame of Hell. Her eyes become "holy eyes," and she decides to live. Eve turns to the East, goes to the wilderness through the gate when she leaves the Paradise.

Going out of the East is still the first stage of life for her. She enters the world and faces a lot of trials at this time. She will be dead and turn back to God repeatedly. Eve, however, has realized the truth. God prepares the holy road for human beings, and reveals the truth to a seeking person. Human beings can overcome own death if they have a strong mental power and a soul that is seeking God. The awakening is that human beings know the death, overcome it by God, praise God again, and live strongly along God's truth.

God made her experience the evil, and understand it. To obtain the Life, Eve overcame death. A person can get over darkness by endurance when the darkness ruins the inside. This is a human joy. God does not allow a person to suffer more than he can take it. Human beings become "new one" by repeating death and resurrection of their soul. This is a miracle.

4. The truthful person

God trains Eve as a human mother to become the human imitation, and the number of her descendants increase and expand on the ground. God creates Eve as a holy person because God wants to show the descendants what kind of creature a person is. Eve knows the existence of evil and suffers. She endures pain, believes in God's saving power, and emerges from darkness. Although Eve was clean and an ideal woman on the outside when she was created, she becomes beautiful and a holy woman on the inside afterwards. Paul Hammond and Blair Waden quote Milton's view on woman as follows.

Wittreich argues that women reading *Paradise Lost* in the seventeenth and eighteenth centuries found in Milton an ally against patriarchal readings of Scripture and concludes

'Milton was of Eve's party and knew it full well' and moreover that Milton 'is at the forefront of an English tradition of male feminism'⁸

Milton is drawing Eve not as a historically-created image but as a living creature. In a word, Milton praises not the vulgar woman but the woman who lives with the truth.

Then, the wandering of Eve whom Milton outlined can be seen. The Providence starts to create human mother Eve as a sublime woman. God leads Eve by using light to change her eyes from "innocent eyes," to "lascivious eyes," then to "holy eyes." Eve realizes the truth by the light of the Paradise, the light of the Hell, and finally God's light.

To prayer, repentance, and obedience due,
 Though but endeavoured with sincere intent,
 Mine ear shall not be slow, mine eye not shut.
 And I will place within them as a guide
 My umpire conscience, whom if they will hear,
 Light after light well-used they shall attain,
 And to the end persisting, sage arrive. (III.191-197)³

Eve in the Paradise is united with God, Adam and Nature by the light of the sun, the moon, and the stars. Her "innocent eyes" are like a crystal. Adam grasps her hand happily by seeing her "innocent eyes." Even Satan has conflict in himself by seeing her eyes that he may be wrong. It is understood from her eyes that she is innocent and beautiful, and filled with happiness. She encounters the temptation, and degenerates. So, her eyes become "lascivious eyes."

She tempts Adam by turning "lascivious eyes" on him. Eve and Adam blame sin on each other and quarrel for the first time. Her eyes become the same as those of Satan, and her inner eyes see the Hell. The Hell is a prison where evil settles, and tortures people forever. Eve keeps crying from suffering because the Hell has neither peace nor hope.

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 (I. 60-69)³

Eve goes to the Hell because of Satan's claws. She keeps crying in the Hell and begins to wander for the light. Finally her eyes of soul catch God's light. She realizes God through eyes of her soul, and finds hope.

She grows up to be a holy woman, and has not only sublime wisdom but also truth. "Holy eyes" become sublime eyes when soul is united with God. God's light stays in these eyes, the truth of all things is ascertained as God's thinking, and the Universe is filled with the Agape. Eve is able to have "holy eyes" led by God's light.

Hail holy light, offspring of Heav'n first-born,
Or of th' Eternal co-eternal beam
May I express thee unblamed? Since God is light,
And never but in unapproched light
Dwelt from eternity, dwelt then in thee,
Bright effluence of bright essence increate. (III. 1-12)

The person of truthfulness is the light of the world and is God's witness. It is not easy to become a truthful person, because it needs the patience and the concentration of his mind for a long period of time. Ordinary people first think about their own profit because their primary concern is to love themselves. This egotism easily brings about anger, envy and fear, etc. Human beings, however, can go to a higher plane by endurance and concentration. There is a great possibility in human beings. This possibility is sharpened each time human beings are reborn. God gives both the finite and the infinite to human beings. This is nothing but God's miracle, and we cannot but praise God's power. The person of truthfulness praises God and has the responsibility to witness the power of God to the world, as stated by De Sourmont Abbaye as follows.

Where we speak of our "identity with Christ", that identity should not be understood in a static manner, simply in the sense of becoming more and more "Christ-like" by imitating him everything we do... Especially in Maker's Gospel, Jesus does not teach about himself; he does not proclaim himself. He proclaims the Reign of God and he speaks about God.⁹

Therefore, the responsibility of the person who has the truth is heavy because his work is too difficult. Milton devoted his life to God as His witness. Therefore, he kept emphasizing patience and diligence, and preaching God's Providence through his life. Milton is the person who looks like Apostle Paul. Paul did not fear death, and was a missionary to the world because he wanted to tell the truth of the Gospel. He was not defeated by sickness

and life in prison. He was God's witness because of his courage and energy. Before Paul, Eve in the *Paradise Lost* also did the same. As Eve was the mother of human beings, she had to show the human imitation to the descendant. Mother Teresa of India is the person who resembles Eve. She is also the person of truthfulness, and kept loving and working throughout her life. She kept living the life of Jesus Christ who was the poorest person in history. Mother Teresa's soul is not dead even after she passed away, and the spirit of the Missionaries of Charity is living actively even today. It can be said, therefore, that the truthful person is God's witness, and lives eternally.

Conclusion

This paper focuses on Eve's eyes, and describes by what kind of eyes she holds onto God, and becomes a genuine woman. The process of Eve's expulsion from the Paradise has been observed while emphasizing that the eyes are the root of human beings. Eve's eyes that united with holy Paradise are "innocent eyes," and she pleases Adam and Nature. However, Eve's desire reaches the highest point when connected with Satan, and her eyes become "lascivious eyes," and they destroy Adam and Nature. Eve learns about God's light and reaches at the truth by suffering in the Hell. Peace enters her, and her eyes become "holy eyes." Eve who has holiness wipes "some natural tears," gains confidence to be human mother and leaves the Paradise.

When the process of Eve's expulsion is seen deeply, the ideal woman image perceived by Milton comes to view. Every woman is tempted by Satan, and experience darkness and the Hell. So to speak, the darkness is "the rite of passage." Catching the light of God, however, becomes possible by overcoming darkness. God sees all of Eve's behavior and leads her by using the light although to emerge from darkness requires serious endurance. Because God's Agape pours on Eve's whole body, Eve becomes a holy woman. God's Agape is universal and eternal.

Milton describes Eve as not a despised but a sublime woman. Milton describes woman's strength and depth, and appeals "for woman to be real" by entering deeply in the soul of a woman. Milton proves to people by entering Eve's depth that God loves the woman vastly and woman has infinite "creativity."

Human beings have the strength that overcomes an outward pressure. However, a human being becomes small when he leaves God. Human beings tend to forget God as the civilization develops. As a result, human spirit collapses and stops loving others. What is needed here is to have a person of truthfulness and becomes God's witness as Eve becomes an imitation of human beings. And, we thank God for giving us the Life. In conclusion, we must "Praise God," "be Patient," "have Courage," "Love others," embody Milton's truthful soul, and help build God's kingdom on earth, because God is Love and is Forever.

Notes

- (1) 白鳥正孝 1999 「ミルトンの光 - 失楽園 3 卷 poem における - 」『独協大学英語研究編』35. 168
- (2) 廣野由美子.『視線は人を殺すか』ミネルヴァ書房. 2008. 191
- (3) Underline is mine
- (4) Bernard, J. Paris. *Heaven and It's Discontents Milton's Characters in Paradise Lost.*, New Jersey : Transaction Publishers, 2010. 67
- (5) シュヴァリエーエ、ジャン.『世界シンボル大辞典』大修館書店. 1996. 644
- (6) Bernard, J. Paris. *Heaven and It's Discontents Milton's Characters in Paradise Lost.*, New Jersey : Transaction Publishers, 2010. 83
- (7) Hammond, Paul. Worden, Blair. *John Milton life, writing, Reputation.* New York : The British Academy by Oxford university press. 2010. 56
- (8) Hammond, Paul. Worden, Blair. *John Milton life, writing, Reputation.* New York : The British Academy by Oxford university press. 2010. 129
- (9) De Scourmont, Abbaye. "Identity with Christ." *Christian Studies Quarterly.* 2010. 14

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