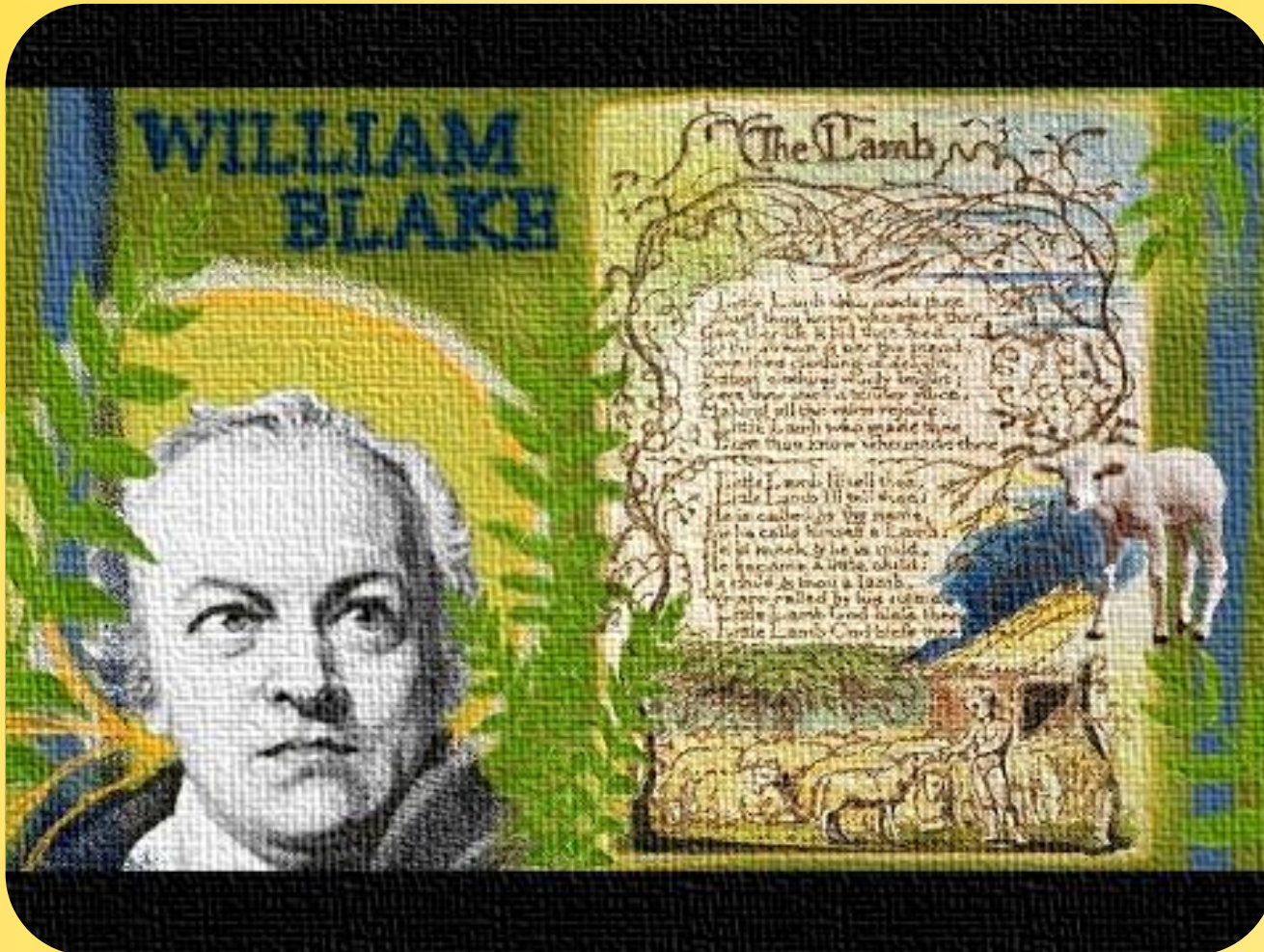
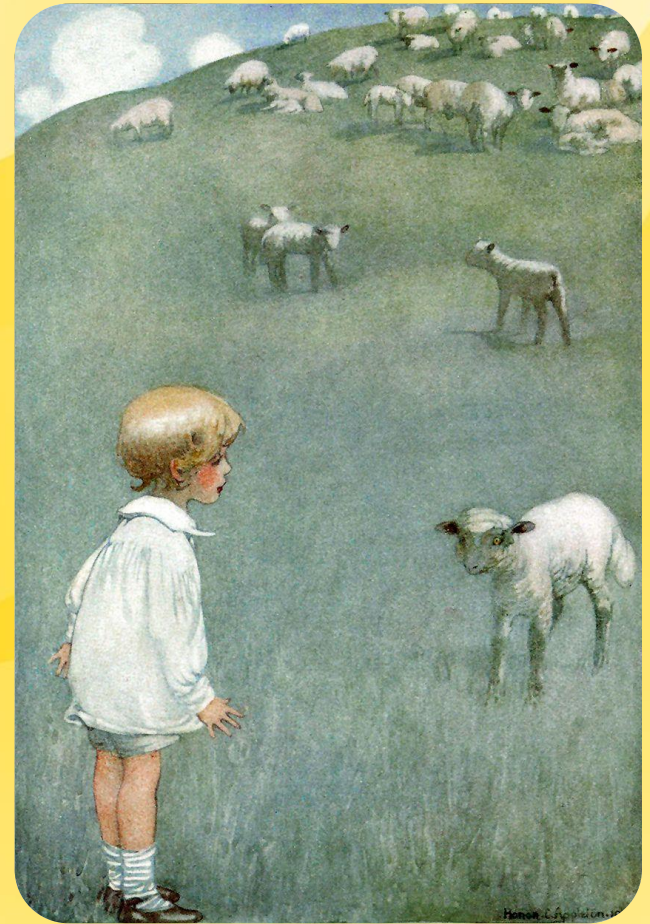


# The Lamb, The Tyger



# THE LAMB

- Little Lamb who made thee
- Dost thou know who made thee
- Gave thee life & bid thee feed.
- By the stream & o'er the mead;
- Gave thee clothing of delight,
- Softest clothing wooly bright;
- Gave thee such a tender voice,
- Making all the vales rejoice!
- Little Lamb who made thee
- Dost thou know who made thee





# Asking Questions

The poet pays a tribute to **Lord Christ** who was innocent:

1. **pure** like a child
2. **meek** and **mild** like a lamb.

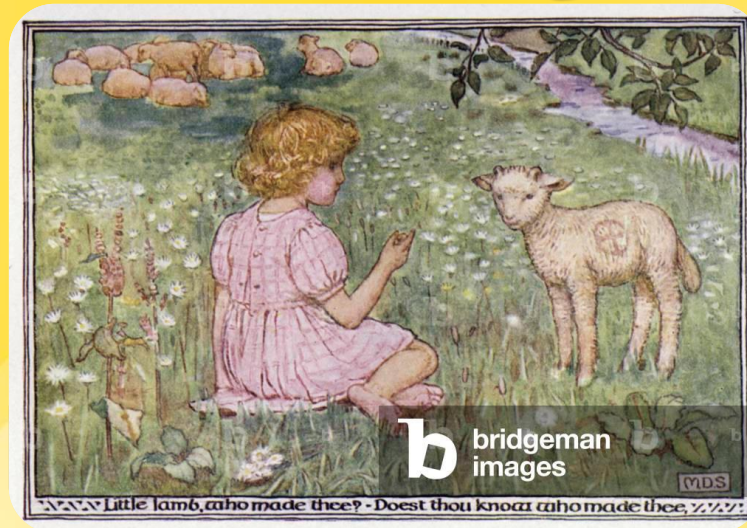
A little child while playing with a lamb asks him whether he knows who gave him:

1. **Life** and the capacity to feed by the stream
2. **Shape** and its bright and soft wool, which serves as its clothing
3. **Voice** which is tender and fills the valley with joy

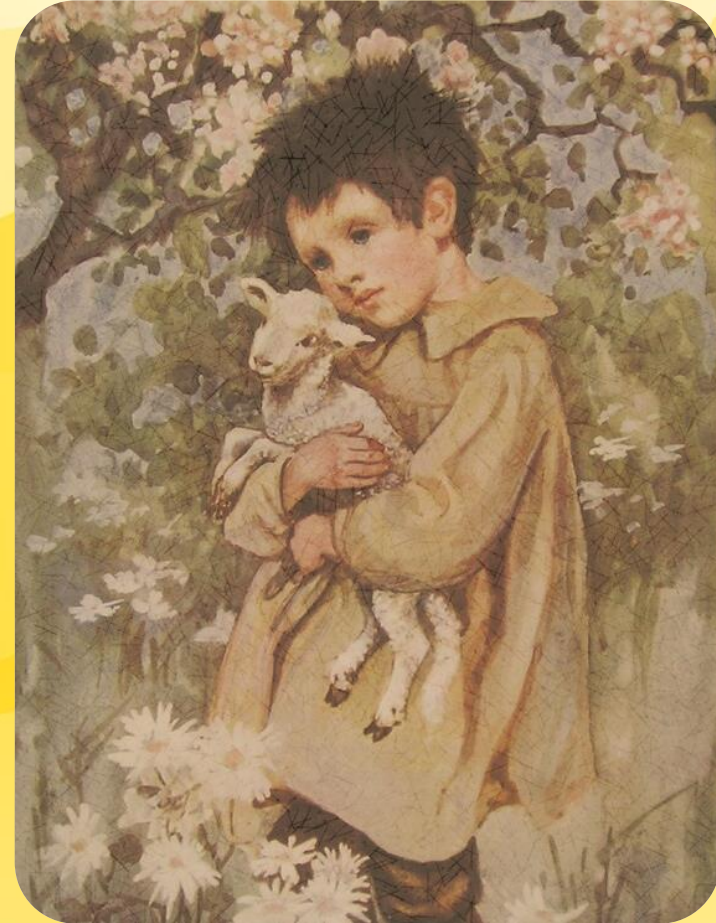
Of course the Lamb cannot reply, but it's the child who will provide answers to the questions.



- The stanza is marked by the child's innocence which is the first stage in Blake's journey to the truth.
- “*The Child of Innocence lives by **intuition** enjoys a **spontaneous communion** with nature and **sees the divine in all things.**”*”



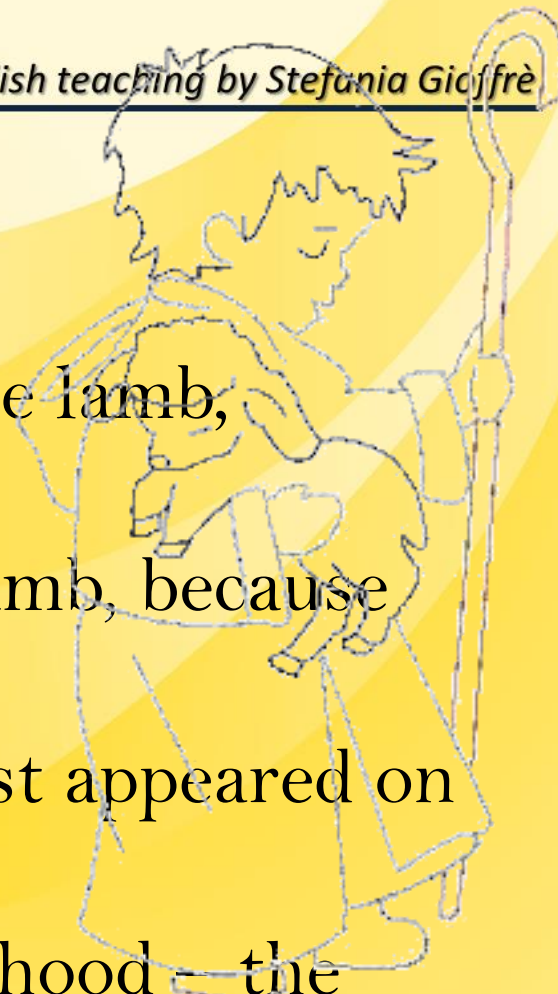
- Little Lamb I'll tell thee,
- Little Lamb I'll tell thee!
- He is called by thy name,
- For he calls himself a Lamb:
- He is meek & he is mild,
- He became a little child:
- I a child & thou a lamb,
- We are called by his name.
- Little Lamb God bless thee.
- Little Lamb God bless thee.



# Giving Answers

- Here there is an identification of the lamb, Christ, and the child.
- Christ has another name, that is, Lamb, because Christ is meek and mild like lamb.
- Christ was also a child when he first appeared on this earth as the Son of God.

The poem conveys the spirit of childhood – the purity, the innocence, the tenderness of childhood, and the affection that a child feels for little creatures.



- Where its first stanza is descriptive and rural, the second concentrates on abstract spiritual matters and consists of analogy and explanation.
- The question of the child is both profound and naïve.
- Still, by giving answers to his own question, the child succeeds in converting it into a rhetorical one.
- The answer is depicted as a riddle or a puzzle.
- However, the child's answer discloses his **self-reliance** in his simple Christian faith and his innocent acceptance of its teaching
- In the world of innocence there are mostly **certainties**



# The Tyger

- Tyger Tyger, burning bright,  
In the forests of the night;  
What immortal hand or eye,  
Could frame thy fearful symmetry?
- In what distant deeps or skies.  
Burnt the fire of thine eyes?  
On what wings dare he aspire?  
What the hand, dare seize the fire







- And what shoulder, & what art,
- Could twist the sinews of thy heart?
- And when thy heart began to beat.
- What dread hand? & what dread feet?
- What the hammer? what the chain,
- In what furnace was thy brain?
- What the anvil? what dread grasp.
- Dare its deadly terrors clasp?



- When the stars threw down their spears
- And water'd heaven with their tears:
- Did he smile his work to see?
- Did he who made the Lamb make thee?
- Tyger Tyger burning bright,
- In the forests of the night:
- What immortal hand or eye,
- Dare frame thy fearful symmetry?



# Living in doubt

- The perfect, " *fearful symmetry*" of **Blake's "Tiger"** tells us of the vigor and superiority of this creator, who forged the frightening beast.
- Prometheus or the Greek God Hephaestus, who could be the hand that "*seized the fire*"?
- If the Tiger stands for fear, destructive power, evil, why did this God make it?
- To make us suffer? These thoughts pervade Blake's mind, in a crucial moment of his life, that is when you find yourself in "*the forest of the night*": the age of doubt or, to use Blake's words, the age of experience. Blake borrowed that image from **Dante's** first Canto of **Inferno**, a poet that he knew well as he had illustrated the ***Divine Comedy***, when the artist says that in the middle of the path of his life, he found himself in a "*selva oscura*", the dark forest of uncertainty and doubt.



- This state of psychological frailty is pointed out by the numerous **unanswered questions** that make the structure of Blake's poem and the last one, in particular, displays all the poet's bewilderment
- How can it be that the same God who created the meek, loving **Lamb** (good), forged the fearful tiger (evil) as well?
- All his sense of uneasiness is in the missing rhyme of the refrain, that "*symmetry*" that can't fit in the rhyming scheme of the stanza, stands for the **poet's doubt** who feels unfit to understand the divine scheme of creation, he is part of something without knowing why.



