

Paradise lost.
A
P O E M
IN
T E N B O O K S.

The Author
JOHN MILTON.

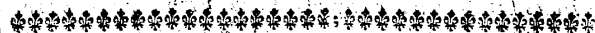


L O N D O N,
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the *Turky-Head* in *Bishopsgate street*, 1668.

The Printer to the Reader.

Courteous Reader, There was no Argument at first intended to the Book, but for the satisfaction of many that have desired it, I have procur'd it, and withall a reason of that which stumbled many others, why the Poem Rimes not.

S. Simmons.



THE
ARGUMENT:

Of the
FIRST BOOK.

THe first Book proposes first in brief the whole Subject, *Mans disobedience, and the loss thereupon of Paradise wherein he was plac't: Then touches the prime cause of his fall, the Serpent, or rather Satan in the Serpent; who revolting from God, and drawing to his side many Legions of Angels, was by the command of God driven out of Heaven with all his Crew into the great Deep. Which action past over; the Poem halts into the midst of things, presenting Satan with his Angels new fallen into Hell, describ'd here, not in the Center (for Heaven and Earth may be suppos'd as yet not made, certainly not yet accurst) but in a place of utter darkness, filiest call'd Chaos: Here Satan with his Angels lying on the burning Lake, thunder struck and astonish'd; after a certain space recovers, as from confusion, calls up*

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him who next in Order and Dignity lay by him; they confer of their miserable fall. Satan awakens all his Legions, who lay till then in the same manner confounded; They rise, their Numbers, array of Battel, their chief Leaders nam'd, according to the Idols known afterwards in Canaan and the Countries adjoyning. To these Satan directs his Speech, comforts them with hope yet of regaining Heaven, but tells them lastly of a new World and new kind of Creature to be created, according to an ancient Prophecie or report in Heaven; for that Angels were long before this visible Creation, was the opinion of many ancient Fathers. To find out the truth of this Prophecie, and what to determin thereon he refers to a full Councell. What his Associates thence attempt. Pandemonium the Palace of Satan rises, suddenly built out of the Deep: The infernal-Peers there sit in Councel.

Of the

SECOND BOOK.

The Consultation begun, Satan debates whether another Battel he to be hazardd for the recovery of Heaven: some advise it, others dissuade: A third proposal is prefer'd, mention'd before by Satan, to search the truth of that Prophecie or Tradition in Heaven concerning another world and another kind of creature equall or not much inferiour to themselves about this time to be created: Their doubt who shall be sent on this difficult search: Satan their chief undertakes alone the voyage,

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is honour'd and applauded. The Councel thus ended, the rest betake them severall wayes & to severall employments, as their inclinations lead them, to entertain the time till Satan return. He passes on his Journey to Hell Gates, finds them shut, and who sat there to guard them, by whom at length they are op'nd, and discover to him the great Gulf between Hell and Heaven; with what difficulty he passes through, directed by Chaos, the Power of that place, to the sight of this new World which he sought.

Of the

THIRD BOOK

God sitting on his Throne sees Satan flying towards this world, then newly created; shews him to the Son who sat at his right hand; foretells the success of Satan in perverting mankind; clears his own Justice and Wisdom from all imputation, having created Man free and able enough to have withstood his Tempter; yet declares his purpose of grace towards him, in regard he fell not of his own malice; as did Satan, but by him seduct. The Son of God renders praises to his Father for the manifestation of his gracious purpose towards Man; but God again declares, that Grace cannot be extended towards Man without the satisfaction of divine Justice; Man hath offended the majesty of God by aspiring to Godhead, and therefore with all his Progeny devoted to death must dye, unless some one can be found sufficient to answer for his offence, and undergoe his Punishment. The Son of God freely offers himself a Ransome for Man: the Fa-
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ther accepts him, ordains his incarnation, pronounces his exaltation above all Names in Heaven and Earth; commands all the Angels to adore him; they obey, and hymning to thir Harps in full Quire, celebrate the Father and the Son. Mean while Satan alights upon the bare convex of this Worlds outermost Orb; where wandring he first finds a place since call'd The Lybbo of Vanity; what persons and things fly up thither; thence comes to the Gate of Heaven, describ'd ascending by stairs, and the waters above the Firmament that flow about it: His passage thence to the Orb of the Sun; he finds there Uriel the Regent of that Orb, but first changes himself into the shape of a meaner Angel? and pretending a zealous desire to behold the new Creation and Man whom God had plac't here, inquires of him the place of his habitation, and is directed; alights first on Mount Niphates.

Of the

FOURTH BOOK.

Satan now in prospect of Eden, and nigh the place where he must now attempt the bold enterprize which he undertook alone against God and Man, falls into many doubts with himself, and many passions, fear, envy, and despaire; but at length confirms himself in evil, journeyes on to Paradise, whose outward prospect and situation is described, overleaps the bounds, sits in the shape of a Cormorant on the Tree of life, as highest in the Garden to look about him: The Garden describ'd; Satans first sight

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sight of Adam and Eve; his wonder at thir excellent form and happy state, but with resolution to work thir fall; overhears thir discourse, thence gathers that the Tree of knowledge was forbidden them to eat of, under penalty of death; and thereon intends to found his temptation, by seducing them to transgress: then leaves them a while, to know further of thir state by some other means. Mean while Uriel descending on a Sun-beam warns Gabriel, who had in charge the Gate of Paradise, that some evil spirit had escap'd the Deep, and past at Noon by his Sphere in the shape of a good Angel down to Paradise, discovered after by his furious gestures in the Mount. Gabriel promises to find him out ere morning. Night coming on, Adam and Eve discourse of going to thir rest; thir Bower describ'd; thir Evening worship. Gabriel drawing forth his Bands of Night-watch to walk the round of Paradise, appoints two strong Angels to Adams Bower, lest the evil spirit should be there doing some harm to Adam or Eve sleeping; there they find him at the ear of Eve, tempting her in a dream, and bring him, though unwilling, to Gabriel; by whom question'd, he scornfully answers, prepares resistance, but hinder'd by a Sign from Heaven, flies out of Paradise.

Of the

FIFTH BOOK.

Morning approach't, Eve relates to Adam her troublesome dream; he likes it not, yet comforts her: They come forth to thir day labours: Thir Morning

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112g Hymn at the Door of thir Bower. God to render Man inexcusable sends Raphael to admonish him of his obedience, of his free estate, of his enemy near at hand; who he is, and why his enemy, and whatever else may avail Adam to know. Raphael comes down to Paradise, his appearance describ'd, his coming discern'd by Adam afar off sitting at the door of his Bower; he goes out to meet him, brings him to his lodge, entertains him with the choicest fruits of Paradise got together by Eve; thir discourse at Table: Raphael performs his message, winds Adam of his state and of his enemy; relates at Adams request who that enemy is, and how he came to be so, beginning from his first revolt in Heaven, and the occasion thereof; how he drew his Legions after him to the parts of the North, and there incited them to rebel with him, perswading all but only Abdiel a Seraph, who in Argument dissuades and opposes him, then forsakes him.

Of the SIXTH BOOK.

Raphael continues to relate how Michael and Gabriel were sent forth to Battel against Satan and his Angels. The first Fight describ'd: Satan and his Powers retire under Night: He calls a Councel, invents devilish Engines, which in the second dayes Fight put Michael and his Angels to some disorder; but they at length pulling up Mountains overwhelm'd both the force and Machins of Satan: Yet the Tumult not so ending, God on the third day sends Messiah his Son, for whom he had

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had reserv'd the glory of that Victory: Hee in the Power of his Father coming to the place, and causing all his Legions to stand still on either side, with his Chariot and Thunder driving into the midst of his Enemies, pursues them unable to resist towards the wall of Heaven; which opening, they leap down with horrou and confusion into the place of punishment prepar'd for them in the Deep: Messiah returns with triumph to his Father.

Of the SEAVENTH BOOK.

Raphael at the request of Adam relates how and wherefore this World was first created; that God, after the expelling of Satan and his Angels out of Heaven, declar'd his pleasure to create another World and other Creatures to dwell therein; sends his Son with Glory and attendance of Angels to perform the work of Creation in six dayes: the Angels celebrate with Hymns the performance thereof, and his reascension into Heaven. Adam then inquires concerning celestial Motions, is doubtfully answer'd, and exhorted to search rather things more worthy of knowledg: Adam assents, and still desirous to detain Raphael, relates to him what he remember'd since his own Creation, his placing in Paradise, his talk with God concerning solitude and fit society, his first meeting and Nuptials with Eve, his discourse with the Angel thereupon; who after admonitions repeated departs.

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EIGHTH BOOK.

Satan having compass'd the Earth, with meditated guile returns as a mist by Night into Paradise, enters into the Serpent sleeping. Adam and Eve in the Morning go forth to thir labours, which Eve proposes to divide in several places, each labouring apart: Adam consents not, alledging the danger; lest that Enemy, of whom they were forewarn'd, should attempt her found alone: Eve loath to be thought not circumspect or firm enough, urges her going apart, the rather desirous to make trial of her strength; Adam at last yields: The Serpent finds her alone; his subtle approach, first gazing, then speaking, with much flattery extolling Eve above all other Creatures. Eve wondring to hear the Serpent speak, asks how he attain'd to human speech and such understanding not till now; the Serpent answers, that by tasting of a certain Tree in the Garden he attain'd both to Speech and Reason, till then void of both: Eve requires him to bring her to that Tree, and finds it to be the Tree of Knowledge forbidden: The Serpent now grown bolder, with many wiles and arguments induces her at length to eat: She pleas'd with the taste deliberates a while whether to impart thereof to Adam or not, at last brings him of the Fruit, relates what persuaded her to eat thereof: Adam at first amaz'd, but perceiving her lost, resolves through debemence of love to perish with her; and extenuating the trespass, eats also of the Fruit: The Effects thereof

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thereof in them both; they seek to cover thir nakedness; then fall to variance and accusation of one another.

Of the

NINTH BOOK.

Mans transgression known, the Guardian Angels forsake Paradise, and return up to Heaven to approve thir vigilance, and are approv'd, God declaring that the entrance of Satan could not be by them prevented. He sends his Son to judge the Transgressors, who descends and gives Sentence accordingly; then in pity cloaths them both, and reascends. Sin and Death sitting till then at the Gates of Hell, by wondrous sympathie feeling the success of Satan in this new World, and the sin by Man there committed, resolve to sit no longer confin'd in Hell, but to follow Satan thir Sire up to the place of Man: To make the way easier from Hell to this World to and fro, they pave a broad Highway or Bridge over Chaos, according to the Track that Satan first made; then preparing for Earth, they meet him proud of his success returning to Hell; thir mutual gratulation. Satan arrives at Pandemonium, in full assembly relates with boasting his success against Man; instead of applause is entertained with a general hiss by all his audience, transform'd with himself also suddenly into Serpents, according to his doom giv'n in Paradise; then deluded with a shew of the forbidden Tree springing up before them, they greedily reaching to taste of the Fruit,

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chew dust and bitter ashes. The proceedings of Sin and Death; God foretels the final Victory of his Son over them, and the renewing of all things; but for the present commands his Angels to make several alterations in the Heavens and Elements. Adam more and more perceiving his fall'n condition heavily bewails, rejects the condolment of Eve; she persists and at length appeases him: Then to evade the Curse likely to fall on thir Offspring, proposes to Adam violent wayes which he approves not, but conceiving better hope, puts her in mind of the late Promise made them, that her Seed should be reveng'd on the Serpent, and exhorts her with him to seek Peace of the offended Deity, by repentance and supplication.

Of the TENTH BOOK

THe Son of God presents to his Father the Prayers of our first Parents now repenting, and intercedes for them: God accepts them, but declares that they must no longer abide in Paradise; sends Michael with a Band of Cherubim to dispossess them; but first to reveal to Adam future things: Michaels coming down. Adam shews to Eve certain ominous signs; he discerns Michaels approach, goes out to meet him: the Angel denounces thir departure. Eve's Lamentation. Adam pleads, but submits: The Angel leads him up to a high Hill, sets before him in vision what shall happ'n till the Flood; thence from the Flood relates,
and

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and by degrees explains, who that Seed of the Woman shall be; his Incarnation, Death, Resurrection, and Ascension; the state of the Church till his second Coming. Adam greatly satisfied and recomforted by these Relations and Promises descends the Hill with Michael; wakens Eve, who all this while had slept, but with gentle dreams compos'd to quietness of mind and submission. Michael in either hand leads them out of Paradise, the fiery sword waving behind them, and the Cherubim taking thir Stations to guard the Place.

THE

THE VERSE.

THe Measure is *English* Heroic Verse without Rime, as that of *Homer* in *Greek*, and of *Virgil* in *Latin*; Rime being no necessary Adjunct or true Ornament of Poem or good Verse, in longer Works especially, but the Invention of a barbarous Age, to set off wretched matter and lame Meeter; grac't indeed since by the use of some famous modern Poets, carried away by Custom, but much to thir own vexation, hindrance, and constraint to express many things otherwise, and for the most part worse then else they would have exprest them. Not without cause therefore some both *Italian* and *Spanish* Poets of prime note have rejected Rime both
in

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in longer and shorter Works, as have also long since our best *English* Tragedies, as a thing of it self, to all judicious ears, trivial and of no true musical delight; which consists only in apt Numbers, fit quantity of Syllables, and the sense variously drawn out from one Verse into another, not in the jingling sound of like endings, a fault avoyded by the learned Ancients both in Poetry and all good Oratory. This neglect then of Rime so little is to be taken for a defect, though it may seem so perhaps to vulgar Readers, that it rather is to be esteem'd an example set, the first in *English*, of ancient liberty recover'd to Heroic Poem from the troublesome and modern bondage of Rimeing.

ERRA-

ERRATA.

- Lib. 1. Vers. 25. for *th' Eternal*, Read *Eternal*.
Lib. 1. V. 409. for *Heronaim*, r. *Horonaim*.
Lib. 1. V. 758. for *and Band* r. *Band and*.
Lib. 1. V. 760. for *hundreds* r. *hunderds*.
Lib. 2. V. 414. for *we* r. *wee*.
Lib. 2. V. 881. for *great* r. *grate*.
Lib. 3. V. 760. for *with* r. *in*.
Lib. 5. V. 193. for *breath* r. *breathe*.
Lib. 5. V. 598. for *whoseop* r. *whose top*.
Lib. 5. V. 656. for *more Heaven* r. *more in Heaven*.
Lib. 6. V. 184. for *blessed* r. *blest*.
Lib. 6. V. 215. for *founder* r. *fo under*.
Lib. 10. V. 575. for *loft* r. *last*.

Other literal faults the Reader of himself may Correct.



PARADISE
LOST.

BOOK I.



OF Mans First Disobedience, and
the Fruit
Of that Forbidden Tree, whose
mortal tast
Brought Death into the World,
and all our woe,
With loss of *Eden*, till one greater Man
Restore us, and regain the blissful Seat,
Sing Heav'nly Muse, that on the secret top
Of *Oreb*, or of *Sinai*, didst inspire
That Shepherd, who first taught the chosen Seed,
In the Beginning how the Heav'ns and Earth
Rose out of *Chaos*: Or if *Sion* Hill
Delight thee more, and *Silva's* Brook that flow'd
Fast by the Oracle of God; I thence
Invoke thy aid to my advent'rous Song,
That with no middle flight intends to soar

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