

Paradise Lost BOOK 11
John Milton (1667)

THE ARGUMENT

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.

THus they in lowliest plight repentant stood
Praying, for from the Mercie-seat above
Prevenient Grace descending had remov'd
The stonie from thir hearts, & made new flesh
Regenerate grow instead, that sighs now breath'd [5]
Unutterable, which the Spirit of prayer
Inspir'd, and wing'd for Heav'n with speedier flight
Then loudest Oratorie: yet thir port
Not of mean suiters, nor important less
Seem'd thir Petition, then when th' ancient Pair [10]
In Fables old, less ancient yet then these,
Deucalion and chaste *Pyrrha* to restore
The Race of Mankind drownd, before the Shrine
Of *Themis* stood devout. To Heav'n thir prayers
Flew up, nor missd the way, by envious windes [15]
Blow'n vagabond or frustrate: in they passd
Dimentionless through Heav'nly dores; then clad
With incense, where the Golden Altar fum'd,
By thir great Intercessor, came in sight
Before the Fathers Throne: Them the glad Son [20]
Presenting, thus to intercede began.

See Father, what first fruits on Earth are sprung
From thy implanted Grace in Man, these Sighs
And Prayers, which in this Golden Censer, mixt
With Incense, I thy Priest before thee bring, [25]
Fruits of more pleasing savour from thy seed
Sow'n with contrition in his heart, then those
Which his own hand manuring all the Trees
Of Paradise could have produc't, ere fall'n
From innocence. Now therefore bend thine eare [30]
To supplication, heare his sighs though mute;

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Unskilful with what words to pray, let mee
Interpret for him, mee his Advocate
And propitiation, all his works on mee
Good or not good ingraft, my Merit those [35]
Shall perfer, and for these my Death shall pay.
Accept me, and in mee from these receive
The smell of peace toward Mankind, let him live
Before thee reconcil'd, at least his days
Numberd, though sad, till Death, his doom (which I [40]
To mitigate thus plead, not to reverse)
To better life shall yeeld him, where with mee
All my redeemd may dwell in joy and bliss,
Made one with me as I with thee am one.

To whom the Father, without Cloud, serene. [45]
All thy request for Man, accepted Son,
Obtain, all thy request was my Decree:
But longer in that Paradise to dwell,
The Law I gave to Nature him forbids:
Those pure immortal Elements that know [50]
No gross, no unharmonious mixture foule,
Eject him tainted now, and purge him off
As a distemper, gross to aire as gross,
And mortal food, as may dispose him best
For dissolution wrought by Sin, that first [55]
Distemperd all things, and of incorrupt
Corrupted. I at first with two fair gifts
Created him endowd, with Happiness
And Immortalitie: that fondly lost,
This other serv'd but to eternize woe; [60]
Till I provided Death; so Death becomes
His final remedie, and after Life
Tri'd in sharp tribulation, and refin'd
By Faith and faithful works, to second Life,
Wak't in the renovation of the just, [65]
Resignes him up with Heav'n and Earth renewd.
But let us call to Synod all the Blest
Through Heav'ns wide bounds; from them I will not hide
My judgments, how with Mankind I proceed,
As how with peccant Angels late they saw; [70]
And in thir state, though firm, stood more confirmd.

He ended, and the Son gave signal high
To the bright Minister that watchd, hee blew
His Trumpet, heard in *Oreb* since perhaps
When God descended, and perhaps once more [75]
To sound at general Doom. Th' Angelic blast

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Filld all the Regions: from thir blissful Bows
Of *Amarantin* Shade, Fountain or Spring,
By the waters of Life, where ere they sate
In fellowships of joy: the Sons of Light [80]
Hasted, resorting to the Summons high,
And took thir Seats; till from his Throne supream
Th' Almighty thus pronouncd his sovran Will.

O Sons, like one of us Man is become
To know both Good and Evil, since his taste [85]
Of that defended Fruit; but let him boast
His knowledge of Good lost, and Evil got,
Happier, had suffic'd him to have known
Good by it self, and Evil not at all.
He sorrows now, repents, and prayes contrite, [90]
My motions in him, longer then they move,
His heart I know, how variable and vain
Self-left. Least therefore his now bolder hand
Reach also of the Tree of Life, and eat,
And live for ever, dream at least to live [95]
For ever, to remove him I decree,
And send him from the Garden forth to Till
The Ground whence he was taken, fitter soile.

Michael, this my behest have thou in charge,
Take to thee from among the Cherubim [100]
Thy choice of flaming Warriours, least the Fiend
Or in behalf of Man, or to invade
Vacant possession som new trouble raise:
Hast thee, and from the Paradise of God
Without remorse drive out the sinful Pair, [105]
From hallowd ground th' unholie, and denounce
To them and to thir Progenie from thence
Perpetual banishment. Yet least they faint
At the sad Sentence rigorously urg'd,
For I behold them softn'd and with tears [110]
Bewailing thir excess, all terror hide.
If patiently thy bidding they obey,
Dismiss them not disconsolate; reveale
To *Adam* what shall come in future dayes,
As I shall thee enlighten, intermix [115]
My Cov'nant in the womans seed renewd;
So send them forth, though sorrowing, yet in peace:
And on the East side of the Garden place,
Where entrance up from *Eden* easiest climbs,
Cherubic watch, and of a Sword the flame [120]
Wide waving, all approach farr off to fright,

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And guard all passage to the Tree of Life:
Least Paradise a receptacle prove
To Spirits foule, and all my Trees thir prey,
With whose stol'n Fruit Man once more to delude. [125]

He ceas'd; and th' Archangelic Power prepar'd
For swift descent, with him the Cohort bright
Of watchful Cherubim; four faces each
Had, like a double Janus, all thir shape
Spangl'd with eyes more numerous then those [130]
Of Argus, and more wakeful then to drouze,
Charm'd with Arcadian Pipe, the Pastoral Reed
Of Hermes, or his opiate Rod. Mean while
To resalute the World with sacred Light
Leucothea wak'd, and with fresh dews imbalmd [135]
The Earth, when Adam and first Matron Eve
Had ended now thir Orisons, and found,
Strength added from above, new hope to spring
Out of despaire, joy, but with fear yet linkt;
Which thus to Eve his welcome words renewd. [140]

Eve, easily may Faith admit, that all
The good which we enjoy, from Heav'n descends;
But that from us ought should ascend to Heav'n
So prevalent as to concerne the mind
Of God high-blest, or to incline his will, [145]
Hard to belief may seem; yet this will Prayer,
Or one short sigh of humane breath, up-borne
Ev'n to the Seat of God. For since I saught
By Prayer th' offended Deitie to appease,
Kneel'd and before him humbl'd all my heart, [150]
Methought I saw him placable and mild,
Bending his eare; perswasion in me grew
That I was heard with favour; peace returnd
Home to my brest, and to my memorie
His promise, that thy Seed shall bruise our Foe; [155]
Which then not minded in dismay, yet now
Assures me that the bitterness of death
Is past, and we shall live. Whence Haile to thee,
Eve rightly call'd, Mother of all Mankind,
Mother of all things living, since by thee [160]
Man is to live, and all things live for Man.

To whom thus Eve with sad demeanour meek.
Ill worthie I such title should belong
To me transgressour, who for thee ordaind
A help, became thy snare; to mee reproach [165]
Rather belongs, distrust and all dispraise:

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But infinite in pardon was my Judge,
That I who first brought Death on all, am grac't
The source of life; next favourable thou,
Who highly thus to entitle me voutsaf'st, [170]
Farr other name deserving. But the Field
To labour calls us now with sweat impos'd,
Though after sleepless Night; for see the Morn,
All unconcern'd with our unrest, begins
Her rosie progress smiling; let us forth, [175]
I never from thy side henceforth to stray,
Wherere our days work lies, though now enjoind
Laborious, till day droop; while here we dwell,
What can be toilsom in these pleasant Walkes?
Here let us live, though in fall'n state, content. [180]

So spake, so wish'd much-humbl'd *Eve*, but Fate
Subscrib'd not; Nature first gave Signs, imprest
On Bird, Beast, Aire, Aire suddenly eclips'd
After short blush of Morn; nigh in her sight
The Bird of Jove, stoopt from his aerie tour, [185]
Two Birds of gayest plume before him drove:
Down from a Hill the Beast that reigns in Woods,
First hunter then, pursu'd a gentle brace,
Goodliest of all the Forrest, Hart and Hinde;
Direct to th' Eastern Gate was bent thir flight. [190]
Adam observ'd, and with his Eye the chase
Pursuing, not unmov'd to *Eve* thus spake.

O *Eve*, some furdur change awaits us nigh,
Which Heav'n by these mute signs in Nature shews
Forerunners of his purpose, or to warn [195]
Us haply too secure of our discharge
From penaltie, because from death releast
Some days; how long, and what till then our life,
Who knows, or more then this, that we are dust,
And thither must return and be no more. [200]
Why else this double object in our sight
Of flight pursu'd in th' Air and ore the ground
One way the self-same hour? why in the East
Darkness ere Dayes mid-course, and Morning light
More orient in yon Western Cloud that draws [205]
O're the blew Firmament a radiant white,
And slow descends, with something heav'nly fraught.

He err'd not, for by this the heav'nly Bands
Down from a Skie of Jasper lighted now
In Paradise, and on a Hill made alt, [210]
A glorious Apparition, had not doubt

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And carnal fear that day dimm'd *Adams* eye.
Not that more glorious, when the Angels met
Jacob in *Mahanaim*, where he saw
The field *Pavilion'd* with his Guardians bright; [215]
Nor that which on the flaming Mount appeerd
In *Dothan*, cover'd with a Camp of Fire,
Against the *Syrian* King, who to surprize
One man, Assassin-like had levied Warr,
Warr unproclam'd. The Princely Hierarch [220]
In thir bright stand, there left his Powers to seise
Possession of the Garden; hee alone,
To find where *Adam* shelterd, took his way,
Not unperceav'd of *Adam*, who to *Eve*,
While the great Visitant approachd, thus spake. [225]

Eve, now expect great tidings, which perhaps
Of us will soon determin, or impose
New Laws to be observ'd; for I descrie
From yonder blazing Cloud that veils the Hill
One of the heav'nly Host, and by his *Gate* [230]
None of the meanest, some great Potentate
Or of the Thrones above, such Majestie
Invests him coming? yet not terrible,
That I should fear, nor sociably mild,
As *Raphael*, that I should much confide, [235]
But solemn and sublime, whom not to offend,
With reverence I must meet, and thou retire.
He ended; and th' Arch-Angel soon drew nigh,
Not in his shape Celestial, but as Man
Clad to meet Man; over his lucid Armes [240]
A militarie Vest of purple flowd
Livelier then *Melibœan*, or the graine
Of *Sarra*, worn by Kings and Hero's old
In time of Truce; *Iris* had dipt the wooff;
His starrie Helme unbuckl'd shew'd him prime [245]
In Manhood where Youth ended; by his side
As in a glistering *Zodiac* hung the Sword,
Satans dire dread, and in his hand the Spear.
Adam bowd low, hee Kingly from his State
Inclin'd not, but his coming thus declar'd. [250]

Adam, Heav'ns high behest no Preface needs:
Sufficient that thy Prayers are heard, and Death,
Then due by sentence when thou didst transgress,
Defeated of his seisure many dayes
Giv'n thee of Grace, wherein thou may'st repent, [255]
And one bad act with many deeds well done

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Mayst cover: well may then thy Lord appeas'd
Redeem thee quite from Deaths rapacious claime;
But longer in this Paradise to dwell
Permits not; to remove thee I am come, [260]
And send thee from the Garden forth to till
The ground whence thou wast tak'n, fitter Soile.

He added not, for *Adam* at the newes
Heart-strook with chilling gripe of sorrow stood,
That all his senses bound; *Eve*, who unseen [265]
Yet all had heard, with audible lament
Discover'd soon the place of her retire.

O unexpected stroke, worse then of Death!
Must I thus leave thee Paradise? thus leave
Thee Native Soile, these happie Walks and Shades, [270]
Fit haunt of Gods? where I had hope to spend,
Quiet though sad, the respite of that day
That must be mortal to us both. O flours,
That never will in other Climate grow,
My early visitation, and my last [275]
At Eev'n, which I bred up with tender hand
From the first op'ning bud, and gave ye Names,
Who now shall reare ye to the Sun, or ranke
Your Tribes, and water from th' ambrosial Fount?
Thee lastly nuptial Bowre, by mee adornd [280]
With what to sight or smell was sweet; from thee
How shall I part, and whither wander down
Into a lower World, to this obscure
And wilde, how shall we breath in other Aire
Less pure, accustomd to immortal Fruits? [285]

Whom thus the Angel interrupted milde.
Lament not *Eve*, but patiently resigne
What justly thou hast lost; nor set thy heart,
Thus over-fond, on that which is not thine;
Thy going is not lonely, with thee goes [290]
Thy Husband, him to follow thou art bound;
Where he abides, think there thy native soile.

Adam by this from the cold sudden damp
Recovering, and his scatterd spirits returnd,
To *Michael* thus his humble words addressd. [295]

Celestial, whether among the Thrones, or nam'd
Of them the Highest, for such of shape may seem
Prince above Princes, gently hast thou tould
Thy message, which might else in telling wound,
And in performing end us; what besides [300]
Of sorrow and dejection and despair

Our frailtie can sustain, thy tidings bring,
 Departure from this happy place, our sweet
 Recess, and onely consolation left
 Familiar to our eyes, all places else [305]
 Inhospitable appeer and desolate,
 Nor knowing us nor known: and if by prayer
 Incessant I could hope to change the will
 Of him who all things can, I would not cease
 To wearie him with my assiduous cries: [310]
 But prayer against his absolute Decree
 No more availes then breath against the winde,
 Blown stifling back on him that breaths it forth:
 Therefore to his great bidding I submit.
 This most afflicts me, that departing hence, [315]
 As from his face I shall be hid, deprivd
 His blessed count'nance; here I could frequent,
 With worship, place by place where he voutsaf'd
 Presence Divine, and to my Sons relate;
 On this Mount he appeerd, under this Tree [320]
 Stood visible, among these Pines his voice
 I heard, here with him at this Fountain talk'd:
 So many grateful Altars I would reare
 Of grassie Terfe, and pile up every Stone
 Of lustre from the brook, in memorie, [325]
 Or monument to Ages, and thereon
 Offer sweet smelling Gumms and Fruits and Flours:
 In yonder nether World where shall I seek
 His bright appearances, or foot step-trace?
 For though I fled him angrie, yet recall'd [330]
 To life prolongd and promis'd Race, I now
 Gladly behold though but his utmost skirts
 Of glory, and farr off his steps adore.
 To whom thus *Michael* with regard benigne.
Adam, thou know'st Heav'n his, and all the Earth. [335]
 Not this Rock onely; his Omnipresence fills
 Land, Sea, and Aire, and every kinde that lives,
 Fomented by his virtual power and warmd:
 All th' Earth he gave thee to possess and rule,
 No despicable gift; surmise not then [340]
 His presence to these narrow bounds confin'd
 Of Paradise or *Eden*: this had been
 Perhaps thy Capital Seate, from whence had spred
 All generations, and had hither come
 From all the ends of th' Earth, to celebrate [345]
 And reverence thee thir great Progenitor.

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But this præeminence thou hast lost, brought down
 To dwell on eeven ground now with thy Sons:
 Yet doubt not but in Vallie and in Plaine
 God is as here, and will be found alike [350]
 Present, and of his presence many a signe
 Still following thee, still compassing thee round
 With goodness and paternal Love, his Face
 Express, and of his steps the track Divine.
 Which that thou mayst beleeve, and be confirmd [355]
 Ere thou from hence depart, know I am sent
 To shew thee what shall come in future dayes
 To thee and to thy Ofspring; good with bad
 Expect to hear, supernal Grace contending
 With sinfulness of Men; thereby to learn [360]
 True patience, and to temper joy with fear
 And pious sorrow, equally enur'd
 By moderation either state to beare,
 Prosperous or adverse: so shalt thou lead
 Safest thy life, and best prepar'd endure [365]
 Thy mortal passage when it comes. Ascend
 This Hill; let *Eve* (for I have drencht her eyes)
 Here sleep below while thou to foresight wak'st,
 As once thou slepst, while Shee to life was formd.
 To whom thus *Adam* gratefully repli'd. [370]
 Ascend, I follow thee, safe Guide, the path
 Thou lead'st me, and to the hand of Heav'n submit,
 However chast'ning, to the evil turne
 My obvious breast, arming to overcom
 By suffering, and earne rest from labour won, [375]
 If so I may attain. So both ascend
 In the Visions of God: It was a Hill
 Of Paradise the highest, from whose top
 The Hemisphere of Earth in cleerest Ken
 Stretcht out to amplest reach of prospect lay. [380]
 Not higher that Hill nor wider looking round,
 Whereon for different cause the Tempter set
 Our second *Adam* in the Wilderness,
 To shew him all Earths Kingdomes and thir Glory.
 His Eye might there command wherever stood [385]
 City of old or modern Fame, the Seat
 Of mightiest Empire, from the destind Walls
 Of *Cambalu*, seat of *Cathaian Can*
 And *Samarchand* by *Oxus*, *Temirs* Throne,
 To *Paquin* of *Sinæan* Kings, and thence [390]
 To *Agra* and *Lahor* of great *Mogul*

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Down to the golden *Chersonese*, or where
 The *Persian* in *Ecbatan* sate, or since
 In *Hispanan*, or where the *Russian Ksar*
 In *Mosco*, or the Sultan in *Bizance*, [395]
Turchestan-born; nor could his eye not ken
 Th' Empire of *Negus* to his utmost Port
Ercoco and the less *Maritim* Kings
Mombaza, and *Quiloa*, and *Melind*,
 And *Sofala* thought *Ophir*, to the Realme [400]
 Of *Congo*, and *Angola* fardest South;
 Or thence from *Niger* Flood to *Atlas* Mount
 The Kingdoms of *Almansor*, *Fez* and *Sus*,
Marocco and *Algiers*, and *Tremisen*;
 On *Europe* thence, and where *Rome* was to sway [405]
 The World: in Spirit perhaps he also saw
 Rich *Mexico* the seat of *Motezume*,
 And *Cusco* in *Peru*, the richer seat
 Of *Atabalipa*, and yet unspoil'd
Guiana, whose great Citie *Geryons* Sons [410]
 Call *El Dorado*: but to nobler sights
Michael from *Adams* eyes the *Filme remov'd*
 Which that false Fruit that promis'd clearer sight
 Had bred; then purg'd with *Euphrasie* and Rue
 The visual Nerve, for he had much to see; [415]
 And from the Well of Life three drops instill'd.
 So deep the power of these Ingredients pierc'd,
 Eevn to the inmost seat of mental sight,
 That *Adam* now enforc't to close his eyes,
 Sunk down and all his Spirits became intranst: [420]
 But him the gentle Angel by the hand
 Soon rais'd, and his attention thus recall'd.
 Adam, now ope thine eyes, and first behold
 Th' effects which thy original crime hath wrought
 In some to spring from thee, who never touch'd [425]
 Th' excepted Tree, nor with the Snake conspir'd,
 Nor sinn'd thy sin, yet from that sin derive
 Corruption to bring forth more violent deeds.
 His eyes he op'nd, and beheld a field,
 Part arable and tilth, whereon were Sheaves [430]
 New reapt, the other part sheep-walks and foulds;
 Ith' midst an Altar as the Land-mark stood
 Rustic, of grassie sord; thither anon
 A sweatie Reaper from his Tillage brought
 First Fruits, the green Eare, and the yellow Sheaf, [435]
Uncull'd, as came to hand; a Shepherd next

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More meek came with the Firstlings of his Flock
Choicest and best; then sacrificing, laid
The Inwards and thir Fat, with Incense strew'd,
On the cleft Wood, and all due Rites perform'd. [440]
His Offring soon propitious Fire from Heav'n
Consum'd with nimble glance, and grateful steame;
The others not, for his was not sincere;
Whereat hee inlie rag'd, and as they talk'd,
Smote him into the Midriff with a stone [445]
That beat out life; he fell, and deadly pale
Groand out his Soul with gushing bloud effus'd.
Much at that sight was *Adam* in his heart
Dismai'd, and thus in haste to th' Angel cri'd.

O Teacher, some great mischief hath befall'n [450]
To that meek man, who well had sacrific'd;
Is Pietie thus and pure Devotion paid?

T' whom *Michael* thus, hee also mov'd, repli'd.
These two are Brethren, *Adam*, and to come
Out of thy loyns; th' unjust the just hath slain, [455]
For envie that his Brothers Offering found
From Heav'n acceptance; but the bloodie Fact
Will be aveng'd, and th' others Faith approv'd
Loose no reward, though here thou see him die,
Rowling in dust and gore. To which our Sire. [460]

Alas, both for the deed and for the cause!
But have I now seen Death? Is this the way
I must return to native dust? O sight
Of terrour, foul and ugly to behold,
Horrid to think, how horrible to feel! [465]

To whom thus *Michael*. Death thou hast seen
In his first shape on man; but many shapes
Of Death, and many are the wayes that lead
To his grim Cave, all dismal; yet to sense
More terrible at th' entrance then within. [470]
Some, as thou saw'st, by violent stroke shall die,
By Fire, Flood, Famin, by Intemperance more
In Meats and Drinks, which on the Earth shall bring
Diseases dire, of which a monstrous crew
Before thee shall appear; that thou mayst know [475]
What miserie th' inabstinence of *Eve*
Shall bring on men. Immediately a place
Before his eyes appeard, sad, noysom, dark,
A Lazar-house it seemd, wherein were laid
Numbers of all diseases'd, all maladies [480]
Of gastly Spasm, or racking torture, qualmes

Of heart-sick Agonie, all feavorous kinds,
Convulsions, Epilepsies, fierce Catarrhs,
Intestin Stone and Ulcer, Colic pangs,
Dæmoniac Phrenzie, moaping Melancholie [485]
And Moon-struck madness, pining Atrophie
Marasmus and wide-wasting Pestilence,
Dropsies, and Asthma's, and Joint-racking Rheums.
Dire was the tossing, deep the groans, despair
Tended the sick busiest from Couch to Couch; [490]
And over them triumphant Death his Dart
Shook, but delaid to strike, though oft invokt
With vows, as thir chief good, and final hope.
Sight so deform what heart of Rock could long
Drie-ey'd behold? *Adam* could not, but wept, [495]
Though not of Woman born; compassion quell'd
His best of Man, and gave him up to tears
A space, till firmer thoughts restrain'd excess,
And scarce recovering words his plaint renew'd.

O miserable Mankind, to what fall [500]
Degraded, to what wretched state reserv'd!
Better end heer unborn. Why is life giv'n
To be thus wrested from us? rather why
Obtruded on us thus? who if we knew
What we receive, would either not accept [505]
Life offer'd, or soon beg to lay it down,
Glad to be so dismiss in peace. Can thus
Th' Image of God in man created once
So goodly and erect, though faultie since,
To such unsightly sufferings be debas't [510]
Under inhuman pains? Why should not Man,
Retaining still Divine similitude
In part, from such deformities be free,
And for his Makers Image sake exempt?

Thir Makers Image, answerd *Michael*, then [515]
Forsook them, when themselves they villifi'd
To serve ungovern'd appetite, and took
His Image whom they serv'd, a brutish vice,
Inductive mainly to the sin of *Eve*.
Therefore so abject is thir punishment, [520]
Disfiguring not Gods likeness, but thir own,
Or if his likeness, by themselves defac't
While they pervert pure Natures healthful rules
To loathsom sickness, worthily, since they
Gods Image did not reverence in themselves. [525]

I yield it just, said *Adam*, and submit.
 But is there yet no other way, besides
 These painful passages, how we may come
 To Death, and mix with our connatural dust?
 There is, said *Michael*, if thou well observe [530]
 The rule of not too much, by temperance taught
 In what thou eatst and drinkst, seeking from thence
 Due nourishment, not gluttonous delight,
 Till many years over thy head return:
 So maist thou live, till like ripe Fruit thou drop [535]
 Into thy Mothers lap, or be with ease
 Gatherd, not harshly pluckt, for death mature:
 This is old age; but then thou must outlive
 Thy youth, thy strength, thy beauty, which will change
 To witherd weak and gray; thy Senses then [540]
 Obtuse, all taste of pleasure must forgoe,
 To what thou hast, and for the Aire of youth
 Hopeful and cheerful, in thy blood will reigne
 A melancholly damp of cold and dry
 To weigh thy spirits down, and last consume [545]
 The Balme of Life. To whom our Ancestor.

Henceforth I flie not Death, nor would prolong
 Life much, bent rather how I may be quit
 Fairest and easiest of this combrous charge,
 Which I must keep till my appointed day [550]
 Of rendring up, and patiently attend
 My dissolution. *Michael* repli'd,

Nor love thy Life, nor hate; but what thou livst
 Live well, how long or short permit to Heav'n:
 And now prepare thee for another sight. [555]

He lookd and saw a spacious Plaine, whereon
 Were Tents of various hue; by some were herds
 Of Cattel grazing: others, whence the sound
 Of Instruments that made melodious chime
 Was heard, of Harp and Organ; and who moovd [560]
 Thir stops and chords was seen: his volant touch
 Instinct through all proportions low and high
 Fled and pursu'd transverse the resonant fugue.
 In other part stood one who at the Forge
 Labouring, two massie clods of Iron and Brass [565]
 Had melted (whether found where casual fire
 Had wasted woods on Mountain or in Vale,
 Down to the veins of Earth, thence gliding hot
 To som Caves mouth, or whether washt by stream
 From underground) the liquid Ore he dreind [570]

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Into fit moulds prepar'd; from which he form'd
 First his own Tooles; then, what might else be wrought
 Fusil or grav'n in mettle. After these,
 But on the hether side a different sort
 From the high neighbouring Hills, which was thir Seat, [575]
 Down to the Plain descended: by thir guise
 Just men they seemd, and all thir study bent
 To worship God aright, and know his works
 Not hid, nor those things last which might preserve
 Freedom and Peace to men: they on the Plain [580]
 Long had not walkt, when from the Tents behold
 A Beavie of fair Women, richly gay
 In Gems and wanton dress; to the Harp they sung
 Soft amorous Ditties, and in dance came on:
 The Men though grave, ey'd them, and let thir eyes [585]
 Rove without rein, till in the amorous Net
 Fast caught, they lik'd, and each his liking chose;
 And now of love they treat till th'Eevning Star
 Loves Harbinger appeerd; then all in heat
 They light the Nuptial Torch, and bid invoke [590]
Hymen, then first to marriage Rites invok't;
 With Feast and Musick all the Tents resound.
 Such happy interview and fair event
 Of love and youth not lost, Songs, Garlands, Flours,
 And charming Symphonies attach'd the heart [595]
 Of *Adam*, soon enclin'd to admit delight,
 The bent of Nature; which he thus express'd.
 True opener of mine eyes, prime Angel blest,
 Much better seems this Vision, and more hope
 Of peaceful dayes portends, then those two past; [600]
 Those were of hate and death, or pain much worse,
 Here Nature seems fulfilld in all her ends.
 To whom thus *Michael*. Judg not what is best
 By pleasure, though to Nature seeming meet,
 Created, as thou art, to nobler end [605]
 Holie and pure, conformitie divine.
 Those Tents thou sawst so pleasant, were the Tents
 Of wickedness, wherein shall dwell his Race
 Who slew his Brother; studious they appere
 Of Arts that polish Life, Inventers rare, [610]
 Unmindful of thir Maker, though his Spirit
 Taught them, but they his gifts acknowledg'd none.
 Yet they a beauteous ofspring shall beget;
 For that fair femal Troop thou sawst, that seemd
 Of Goddesses, so blithe, so smooth, so gay, [615]

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Yet empty of all good wherein consists
Womans domestic honour and chief praise;
Bred onely and completed to the taste
Of lustful appetence, to sing, to dance,
To dress, and troule the Tongue, and roule the Eye. [620]
To these that sober Race of Men, whose lives
Religious titl'd them the Sons of God,
Shall yield up all thir vertue, all thir fame
Ignobly, to the traines and to the smiles
Of these fair Atheists, and now swim in joy, [625]
(Erelong to swim at large) and laugh; for which
The world erelong a world of tears must weepe.

To whom thus *Adam* of short joy bereft.
O pittie and shame, that they who to live well
Enterd so faire, should turn aside to tread [630]
Paths indirect, or in the mid way faint!
But still I see the tenor of Mans woe
Holds on the same, from Woman to begin.

From Mans effeminate slackness it begins,
Said th' Angel, who should better hold his place [635]
By wisdom, and superiour gifts receav'd.
But now prepare thee for another Scene.

He lookd and saw wide Territorie spred
Before him, Towns, and rural works between,
Cities of Men with lofty Gates and Towrs, [640]
Concours in Arms, fierce Faces threatning Warr,
Giants of mightie Bone, and bould emprise;
Part wield thir Arms, part courb the foaming Steed,
Single or in Array of Battel rang'd
Both Horse and Foot, nor idely mustring stood; [645]
One way a Band select from forage drives
A herd of Beeves, faire Oxen and faire Kine
From a fat Meddow ground; or fleecy Flock,
Ewes and thir bleating Lambs over the Plaine,
Thir Bootie; scarce with Life the Shepherds flye, [650]
But call in aide, which makes a bloody Fray;
With cruel Tournament the Squadrons joine;
Where Cattle pastur'd late, now scatterd lies
With Carcasses and Arms th'ensanguind Field
Deserted: Others to a Citie strong [655]
Lay Seige, encampt; by Batterie, Scale, and Mine,
Assaulting; others from the Wall defend
With Dart and Jav'lin, Stones and sulfurous Fire;
On each hand slaughter and gigantic deeds.
In other part the scepter'd Haralds call [660]

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To Council in the Citie Gates: anon
 Grey-headed men and grave, with Warriours mixt,
 Assemble, and Harangues are heard, but soon
 In factious opposition, till at last
 Of middle Age one rising, eminent [665]
 In wise deport, spake much of Right and Wrong,
 Of Justice, of Religion, Truth and Peace,
 And Judgment from above: him old and young
 Exploded, and had seiz'd with violent hands,
 Had not a Cloud descending snatch'd him thence [670]
 Unseen amid the throng: so violence
 Proceeded, and Oppression, and Sword-Law
 Through all the Plain, and refuge none was found.
Adam was all in tears, and to his guide
 Lamenting turnd full sad; O what are these, [675]
 Deaths Ministers, not Men, who thus deal Death
 Inhumanly to men, and multiply
 Ten thousandfould the sin of him who slew
 His Brother; for of whom such massacher
 Make they but of thir Brethren, men of men? [680]
 But who was that Just Man, whom had not Heav'n
 Rescu'd, had in his Righteousness bin lost?
 To whom thus *Michael*. These are the product
 Of those ill mated Marriages thou saw'st:
 Where good with bad were matcht, who of themselves [685]
 Abhor to joyn; and by imprudence mixt,
 Produce prodigious Births of bodie or mind.
 Such were these Giants, men of high renown;
 For in those dayes Might onely shall be admir'd,
 And Valour and Heroic Vertu call'd; [690]
 To overcome in Battle, and subdue
 Nations, and bring home spoils with infinite
 Man-slaughter, shall be held the highest pitch
 Of human Glorie, and for Glorie done
 Of triumph, to be styl'd great Conquerours, [695]
 Patrons of Mankind, Gods, and Sons of Gods,
 Destroyers rightlier call'd and Plagues of men.
 Thus Fame shall be atchiev'd, renown on Earth,
 And what most merits fame in silence hid.
 But hee the seventh from thee, whom thou beheldst [700]
 The onely righteous in a World perverse,
 And therefore hated, therefore so beset
 With Foes for daring single to be just,
 And utter odious Truth, that God would come
 To judge them with his Saints: Him the most High [705]

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Rapt in a balmie Cloud with winged Steeds
Did, as thou sawst, receive, to walk with God
High in Salvation and the Climes of bliss,
Exempt from Death; to shew thee what reward
Awaits the good, the rest what punishment? [710]
Which now direct thine eyes and soon behold.

He look'd, and saw the face of things quite chang'd;
The brazen Throat of Warr had ceast to roar,
All now was turn'd to jollitie and game,
To luxurie and riot, feast and dance, [715]
Marrying or prostituting, as befell,
Rape or Adulterie, where passing faire
Allurd them; thence from Cups to civil Broiles.
At length a Reverend Sire among them came,
And of thir doings great dislike declar'd, [720]
And testifi'd against thir wayes; hee oft
Frequented thir Assemblies, whereso met,
Triumphs or Festivals, and to them preachd
Conversion and Repentance, as to Souls
In prison under Judgments imminent: [725]
But all in vain: which when he saw, he ceas'd
Contending, and remov'd his Tents farr off;
Then from the Mountain hewing Timber tall,
Began to build a Vessel of huge bulk,
Measur'd by Cubit, length, and breadth, and highth, [730]
Smeard round with Pitch, and in the side a dore
Contriv'd, and of provisions laid in large
For Man and Beast: when loe a wonder strange!
Of every Beast, and Bird, and Insect small
Came seavens, and pairs, and enterd in, as taught [735]
Thir order; last the Sire, and his three Sons
With thir four Wives; and God made fast the dore.
Meanwhile the Southwind rose, and with black wings
Wide hovering, all the Clouds together drove
From under Heav'n; the Hills to their supplie [740]
Vapour, and Exhalation dusk and moist,
Sent up amain; and now the thick'nd Skie
Like a dark Ceeling stood; down rush'd the Rain
Impetuous, and continu'd till the Earth
No more was seen; the floating Vessel swum [745]
Uplifted; and secure with beaked prow
Rode tilting o're the Waves, all dwellings else
Flood overwhelmd, and them with all thir pomp
Deep under water rould; Sea cover'd Sea,
Sea without shoar; and in thir Palaces [750]

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Where luxurie late reign'd, Sea-monsters whelp'd
 And stabl'd; of Mankind, so numerous late,
 All left, in one small bottom swum imbark't.
 How didst thou grieve then, *Adam*, to behold
 The end of all thy Ofspring, end so sad, [755]
 Depopulation; thee another Floud,
 Of tears and sorrow a Floud thee also drown'd,
 And sunk thee as thy Sons; till gently reard
 By th' Angel, on thy feet thou stoodst at last,
 Though comfortless, as when a Father mourns [760]
 His Children, all in view destroyd at once;
 And scarce to th' Angel utterdst thus thy plaint.

O Visions ill foreseen! better had I
 Liv'd ignorant of future, so had borne
 My part of evil onely, each dayes lot [765]
Enough to bear; those now, that were dispenst
 The burd'n of many Ages, on me light
 At once, by my foreknowledge gaining Birth
 Abortive, to torment me ere thir being,
 With thought that they must be. Let no man seek [770]
 Henceforth to be foretold what shall befall
 Him or his Childern, evil he may be sure,
 Which neither his foreknowing can prevent,
 And hee the future evil shall no less
 In apprehension then in substance feel [775]
 Grievous to bear: but that care now is past,
 Man is not whom to warne: those few escapt
 Famin and anguish will at last consume
 Wandring that watrie Desert: I had hope
 When violence was ceas't, and Warr on Earth, [780]
 All would have then gon well, peace would have crownd
 With length of happy dayes the race of man;
 But I was farr deceav'd; for now I see
 Peace to corrupt no less then Warr to waste.
 How comes it thus? unfould, Celestial Guide, [785]
 And whether here the Race of man will end
 To whom thus *Michael*. Those whom last thou sawst
 In triumph and luxurious wealth, are they
 First seen in acts of prowess eminent
 And great exploits, but of true vertu void; [790]
 Who having spilt much blood, and don much waste
 Subduing Nations, and achievd thereby
 Fame in the World, high titles, and rich prey,
 Shall change thir course to pleasure, ease, and sloth,
 Surfet, and lust, till wantonness and pride [795]

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Raise out of friendship hostile deeds in Peace.
 The conquer'd also, and enslav'd by Warr
 Shall with thir freedom lost all vertue loose
 And fear of God, from whom thir pietie feign'd
 In sharp contest of Battel found no aide [800]
 Against invaders; therefore could in zeale
 Thenceforth shall practice how to live secure,
 Worldlie or dissolute, on what thir Lords
 Shall leave them to enjoy; for th' Earth shall bear
 More then anough, that temperance may be tri'd: [805]
 So all shall turn degenerate, all deprav'd,
 Justice and Temperance, Truth and Faith forgot;
 One Man except, the onely Son of light
 In a dark Age, against example good,
 Against allurement, custom, and a World [810]
 Offended; fearless of reproach and scorn,
 Or violence, hee of wicked wayes
 Shall them admonish, and before them set
 The paths of righteousness, how much more safe,
 And full of peace, denouncing wrauth to come [815]
 On thir impenitence; and shall returne
 Of them derided, but of God observd
 The one just Man alive; by his command
 Shall build a wondrous Ark, as thou beheldst,
 To save himself and household from amidst [820]
 A World devote to universal rack.
 No sooner hee with them of Man and Beast
 Select for life shall in the Ark be lodg'd,
 And shelterd round, but all the Cataracts
 Of Heav'n set open on the Earth shall powre [825]
 Raine day and night, all fountains of the Deep
 Broke up, shall heave the Ocean to usurp
 Beyond all bounds, till inundation rise
 Above the highest Hills: then shall this Mount
 Of Paradise by might of Waves be moovd [830]
 Out of his place, pushd by the horned flood,
 With all his verdure spoil'd, and Trees adrift
 Down the great River to the op'ning Gulf,
 And there take root an Iland salt and bare,
 The haunt of Seales and Orcs, and Sea-mews clang. [835]
 To teach thee that God attributes to place
 No sanctitie, if none be thither brought
 By Men who there frequent, or therein dwell.
 And now what further shall ensue, behold.

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He lookd, and saw the Ark hull on the floud, [840]
 Which now abated, for the Clouds were fled,
 Drivn by a keen North-winde, that blowing drie
 Wrinkl'd the face of Deluge, as decal'd;
 And the cleer Sun on his wide watrie Glass
 Gaz'd hot, and of the fresh Wave largely drew, [845]
 As after thirst, which made thir flowing shrink
 From standing lake to tripping ebbe, that stole
 With soft foot towards the deep, who now had stopt
 His Sluces, as the Heav'n his windows shut.
 The Ark no more now flotes, but seems on ground [850]
 Fast on the top of som high mountain fixt.
 And now the tops of Hills as Rocks appeer;
 With clamor thence the rapid Currents drive
 Towards the retreating Sea thir furious tyde.
 Forthwith from out the Arke a Raven flies, [855]
 And after him, the surer messenger,
 A Dove sent forth once and agen to spie
 Green Tree or ground whereon his foot may light;
 The second time returning, in his Bill
 An Olive leafe he brings, pacific signe: [860]
 Anon drie ground appeers, and from his Arke
 The ancient Sire descends with all his Train;
 Then with uplifted hands, and eyes devout,
 Grateful to Heav'n, over his head beholds
 A dewie Cloud, and in the Cloud a Bow [865]
 Conspicuous with three listed colours gay,
 Betok'ning peace from God, and Cov'nant new.
 Whereat the heart of *Adam* erst so sad
 Greatly rejoyc'd, and thus his joy broke forth.

O thou that future things canst represent [870]
 As present, Heav'nly instructor, I revive
 At this last sight, assur'd that Man shall live
 With all the Creatures, and thir seed preserve.
 Farr less I now lament for one whole World
 Of wicked Sons destroyd, then I rejoyce [875]
 For one Man found so perfet and so just,
 That God voutsafes to raise another World
 From him, and all his anger to forget.
 But say, what mean those colourd streaks in Heavn,
 Distended as the Brow of God appeas'd, [880]
 Or serve they as a flourie verge to binde
 The fluid skirts of that same watrie Cloud,
 Least it again dissolve and showr the Earth?

To whom th' Archangel. Dextrously thou aim'st;
So willingly doth God remit his Ire, [885]
Though late repenting him of Man deprav'd,
Griev'd at his heart, when looking down he saw
The whole Earth fill'd with violence, and all flesh
Corrupting each thir way; yet those remoov'd,
Such grace shall one just Man find in his sight, [890]
That he relents, not to blot out mankind,
And makes a Covenant never to destroy
The Earth again by flood, nor let the Sea
Surpass his bounds, nor Rain to drown the World
With Man therein or Beast; but when he brings [895]
Over the Earth a Cloud, will therein set
His triple-colour'd Bow, whereon to look
And call to mind his Cov'nant: Day and Night,
Seed time and Harvest, Heat and hoary Frost
Shall hold thir course, till fire purge all things new, [900]
Both Heav'n and Earth, wherein the just shall dwell.

The End of the Eleventh Book.

Notes:

Introduction. Critics and readers alike have long ignored and undervalued the final two books of Milton's *Paradise Lost*. In his *Preface to Paradise Lost*, C. S. Lewis scathingly referred to the epic's denouement as "an untransmuted lump of futurity" (125). Although not all readers share Lewis' fervent dislike for books 11 and 12, John Rogers notes that the books do "strike most readers as a disappointment" (282). Milton's intricate exploration of human nature and equally ornate description of the physical world seem somewhat absent in this selectively episodic distillation of human history. Critics have speculated that this shift signifies anything from Milton's "loss of poetic power or of interest in the poem on one hand, or, on the other, to an intentional strategy to alter both Adam's perception of reality and our own" (Coiro, "'To repair . . .'" 133).

Despite these criticisms, book 11 does merit and reward close attention from a careful reader. Both the opening scene in Heaven and Michael's presentation of "future" history continue to explore many of the theological issues that Milton features throughout *Paradise Lost*: the relationship between the Son and the Father, the distinction between predestination and foreknowledge, and the nature of divine Providence, to name a few. Rogers discusses two different kinds of Providence that he sees Milton attempting to reconcile in his article "Milton and the Mysterious Terms of History."

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The angel Michael's presentation of a providential view of human history also contains elements of typology, which is "the matching of Old Testament with New Testament figures as types or echoes of each other. It makes of the Bible a coherent and seamless document in which there are no contradictions" (Flannagan 308). According to this supersessionist view, the history of the Hebrews foreshadows Christian history. Michael's presentation of the "One Just Man" heroes, all of whom prefigure Jesus in some way, is one example of typology at work in book 11. Also, Milton's biblical references often come from both the Hebrew scriptures and the Christian scriptures, especially the Epistles, which often strive to present a typological view of history.

Readers should also take note of the educative nature of the discussions Adam and Michael have about the visions. Adam's initial emotional and logical responses to the visions often reveal his newly fallen state of mind. Coiro develops an interesting comparison between Michael's pedagogy and Milton's *Of Education* in her article "'To repair the ruins of our first parents': Of Education and Adam," and Michael Allen also discusses Michael's pedagogy. The book's conclusion lacks a sense of closure, perhaps because books 11 and 12 were originally one book (book 10) in Milton's 1667 edition of *Paradise Lost*. Book 12, however supplies in its opening lines sufficient rationale for the division that separates the story of "the world destroy'd" from that of "the world restor'd" (12.3).

Meg Fuchs & Thomas Luxon

Michael. An archangel mentioned in both the Bible and the Qu'ran. See also Acts 7:38 and Revelation 12:7.

denounces. Proclaims; see OED2.

Mercie-seat. Originally a particular construction placed above the ark of the covenant; see Exodus 25:17-22. Later a specific place in Solomon's temple; see 1 Chronicles 28:11-18. Milton imagines a heavenly version.

Prevenient Grace. According to Calvinist theology, the unasked-for grace that comes before and enables repentance in otherwise totally depraved souls.

new flesh. Milton conflates (in a perfectly orthodox fashion) Ezekiel 11:19 with the Christian doctrine of new birth in 2 Corinthians 5:17.

Unutterable. Romans 8:26 (Geneva) describes how "the Spirit" intercedes for sinners with "groans unutterable." John Bunyan used this passage to argue before Justice Kelynge that the *Book of Common Prayer* cannot teach a man to pray; only the Spirit can (*A Relation of the Imprisonment of Mr. John Bunyan* in Sharrock, ed. *Grace Abounding to the Chief of Sinners* 116).

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Oratorie. Prayer spoken or sung according to a prescribed order of words. Milton subscribes to the Puritan conviction that Spirit-inspired prayer is more truly prayer than prayers recited according to prescribed forms.

port. Deportment, attitude.

th' ancient Pair. For the story of Deucalion and Pyrrha see Ovid's *Metamorphoses* 1.314-449.

less ancient yet than these. Milton reminds his readers that Deucalion and Pyrrha postdate Adam and Eve; Milton often makes classical allusions that both engage and undercut their authority.

envious windes. Compare to the cross winds that blow religious articles and vestments into the Limbo of Vanity in 3.487.

Dimentionless. Without dimension, spiritual. Not, however, as some have suggested, immaterial, since for Milton all things, even spiritual, dimensionless things, come from "one first matter" (5.469-479).

incense. See Ezekiel 20:41.

Priest. Milton may refer to Hebrews 7:25-28, where Paul describes Jesus' unique priesthood.

more pleasing savour. The Son says that these prayers of contrition, grown from the Father's planting in Adam, are sweeter than any gift Adam could have grown and offered, even before he fell from obedience.

his sighs. Not "their" sighs, but "his" sighs, produced by God's "implanted grace in Man." Presumably, Adam will either intercede for Eve as the Son does for him, or his redemption, as the saying goes, covers her as well.

Advocate. Echoes 1 John 2:1-2.

doom. Sentence of judgment. See *OED2*.

Made one with me. Milton imagines that the Son has always, even from Adam's day, been an intercessor between man and God, and that the act of redemption began even before Adam's first sin and repentance; see the Father's speech in 3.216, 274.

without Cloud. In the Hebrew Bible, God is often said to appear in a cloud, as in Exodus 16:10, but the Son, in Milton's poem, sees God directly.

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The Law I gave to Nature. John Rogers observes that this is the first of two methods of expulsion the Father discusses; in this passage, ordinary providence (the law God gave to Nature) will automatically expel Adam and Eve's now-sinful bodies from Paradise.

fondly. Foolishly; see 9.999 and see OED2.

His final remedie. God reveals that Death is not only a punishment; sometimes it is also a blessing.

Faith and faithful works. Milton's formula of faith and works differs significantly from Luther's "faith alone" in his Larger Catechism.

Heav'n and Earth renewd. See 2 Peter 3:13.

Synod. An assembly or council; often refers to an ecclesiastical convention. See OED2.

peccant. Sinful.

When God descended. When Moses is said to have received the law on Sinai (Oreb); see Exodus 20:18. See also 1 Thessalonians 4:16.

Amarantin. Amaranthine, or from the Amaranth, flower of Paradise and symbol of immortality; see 3.353-357.

like one of us. The Father addresses the angels, which offers to account for the use of the plural "us" here and in Genesis 3:22.

defended. Forbidden.

knowledge of Good. In Areopagitica, Milton argues that good can be known only in relation to evil. In this passage, however, he seems to suggest that prelapsarian knowledge of good, independent of knowledge of evil, was superior.

Or . . . or. Either . . . or.

Vacant possession. Under common law, property left vacant could be claimed by a squatter; the Father fears that Satan would try to claim Eden were it left unguarded. See "vacant" in OED2.

drive out. The second method of expulsion: God uses extraordinary providence (direct intervention) to evict Adam and Eve by sending Michael, his

representative, to perform the task. For a further discussion of the function of providence and intervention in the poem, see Rogers.

thir excess. Most commentators gloss this as "their transgression," but see *OED2* where the first sense offered is "the act of going out." Certainly, by strict Aristotelian ethics, Adam's transgression is an "excess," but I think the more immediate sense is simply the enforced leaving of Eden.

Cov'nant in the womans seed. See the Argument for book 10, 10.179-81, and 10.1032.

Sword. See Genesis 3:24.

double Janus. Since a Janus is a two-faced figure often found on Roman gates, a double Janus would be four-faced; perhaps the cherubs' flaming faces would be oriented to the four cardinal compass points, guarding access to Eden and the Tree of Life. See also Ezekiel 10:14.

Argus. For the story of how Hermes outwitted Argos when Argos was guarding Io from Zeus's lust, see Ovid's *Metamorphoses* 1.673-715.

Leucothea. Flannagan writes: "Leucothea or Ino was a minor Roman sea deity invoked by women on behalf of the children of their brothers [fraternal neices and nephews] and called *Mater Matuta*, a name which associated her with Aurora, goddess of the dawn." Also see *A Mask* 867-875.

Orisons. Morning prayers. Recall Hamlet's request to Ophelia (*Hamlet* 3.1.91-92).

with fear. See Proverbs 1:7.

from Heav'n. See James 1:17.

Bending his eare. See Psalm 17:6.

thy Seed shall bruise our Foe. See 10.175-181 and 10.1031-1040.

not minded in dismay. In other words, "We didn't pay attention to the promise when we were upset."

Haile. Echoes Gabriel's address to Mary in Luke 1:28. See also 5.385-387.

Mother of all Mankind. See Genesis 3:20.

all things live for Man. Eve and Mary ("second Eve") epitomize womanhood for Milton in that they are the means by which Man is to live, and by which Man will be redeemed through Jesus Christ. All living things, including women, are "for Man."

snare. See "snare" in *Samson Agonistes* 230 and *A Mask* 164. For Milton's gloss of Genesis 2:18, see *Tetrachordon*.

rosie progress. Milton echoes Homer's favorite epic description of sunrise, the "rosy-fingered Dawn"; see, for example, *Odyssey* 2.

Bird of Jove. The eagle, as in Shakespeare's *Cymbeline* 5.4.185 s.d. For the technical term, "stoopt," see *Cymbeline* 5.4.210 and *OED2*.

tour. Tower.

Birds of gayest plume. Peacocks, sacred to Juno.

the Beast that reigns. Before the fall, as this story would have it, lions did not hunt (4.343-344).

dust. See Genesis 3:19.

sight. Flannagan's note (page 665) to this line claims that his 1674 copy has "fight" here in place of "sight." I cannot detect this in the 1674 copy from *Early English Books Online* (Wing M2144). He also claims that 1667 prints "sight" correctly at 10.201, but *EEBO's* 1667 edition appears to me to have "fight" here instead of "sight."

Skie of Jasper. See Revelation 4:3.

made alt. Halted, alighted.

carnal fear. Unlike the fear of God, carnal fear is rooted in the body. It prevents Adam from seeing the descending angel band.

Jacob in Mahanaim. See Genesis 32:1-2.

Pavilion'd. Mahanaim means tented (or pavilioned) host or army.

In Dothan. See the story in 2 Kings 6, specifically verse 17.

Warr unproclam'd. According to the Geneva glosses on 2 Kings 6:8, the Syrian king laid an ambush (unproclaimed war) for the Israelites.

Princely Hierarch. In other words, Michael, leaving his Cherubic attendants at the gates, proceeds to find Adam and Eve by himself. See line 99 above.

Gate. Gait.

nor sociably mild. Michael is less "sociably mild" than Raphael, Adam's gentle teacher; see 5.221. For a discussion of Milton's angels and their character development throughout the poem, see Nardo's article "The Education of Milton's Good Angels."

thou retire. Adam requires Eve's absence because her presence apparently would offend the angel or mar the reverence due to him. Flannagan's suggestion that Adam's dominion over Eve has been increased by the fall invites debate.

lucid. Bright, dazzling.

Meliboean. A precious antique purple dye made in Meliboea on the coast of Thessaly.

Sarra. Another name for Tyre, famous for its Tyrean purple dye.

Iris. Michael wears a purple rarer than either Meliboean or Tyrian purple and more noble than that worn by any mortal hero: his vest is dyed in the woof by none other than Iris, goddess of the rainbow. See the Attendant Spirit's robes in *A Mask* 83.

glistening Zodiac. The constellation of Orion the hunter.

dread. See 6.320-327.

Inclin'd not. Michael offers no bow, not even a nod, to Adam in return for Adam's low bow. Adam offered similar courtesies to Raphael, and Raphael responded like Michael (5.359-371).

Mayst cover. See 1 Peter 4:8.

Permits not. Here, God, not Nature, forbids Adam and Eve to dwell "longer in this Paradise"; see line 48 above.

send thee. With the exception of "thee," Michael's final sentence exactly duplicates the Father's command in lines 97-8 above.

Yet all had heard. This is not the first time Eve eavesdrops; see 9.276.

Native Soile. Eve was "born" in the garden, unlike Adam, who was made of the soil outside Eden and then taken to the garden.

See 8.295-306. Eve, then, was born, as it were, in the garden, but was made of Adam who was not. See line 292 below.

respit. The remainder of his life, death postponed.

ambrosial Fount. See 4.223-241.

obscure. Dark; see OED2.

not lonely. God created Eve to cure Adam's loneliness (8.364), and here Michael suggests that Eve needs company as well; as they leave Paradise, however, both of them are, in some sense, alone (12.649).

voutsaf'd. Condescended to bestow; see OED2.

Fomented. Nurtured.

Express. See Hebrews 1:3.

supernal. Heavenly; see 7.573.

once thou slepst. See 8.460-478.

obvious. Exposed, vulnerable.

Visions of God. See Ezekiel 40:2.

Ken. View, prospect.

second Adam. That is, Jesus; see Matthew 4:8, Luke 4:5, and Paradise Regain'd 3.251 and following.

Cambalu. Capital city of Mongolian Cathay, ruled by the Khan.

Oxus, Temirs Throne. Samarkand lies near the Oxus River in Uzbekistan and was once ruled by Temir (Marlowe's Tamburlaine the Great).

Paquin. Peking, now Beijing, seat of the Chinese (Sinean) kings.

Agra and Lahor. Moghul capitals in northern India.

Chersonese. Malacca and Thailand.

Ecbatan. Ecbatana, capital of "the Persian" (king).

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Hispanan. Isfahan became the Persian capital around 1600.

Bizance. Byzantium or Istanbul, capital of Turkey; the Sultan was from Turkestan.

ken. View, see.

Negus. Negus was the title bestowed on the ruler of Abyssinia.

Ercoco. Arkiko, an Ethiopian port on the Red Sea.

Melind. Mombaza (Mombassa) and Malindi (Melind) are ports on the coast of Kenya; Kilwa (Quiloa) is on the coast of Tanzania.

Ophir. Sofala, a port city in Mozambique, was once thought to be the biblical land of Ophir from whence Solomon procured gold for the temple. See 1 Kings 9:28.

Almansor, Fez and Sus. Almansor, a title meaning "the victorious"; bestowed on Amir Mohammed of Cordova (939-1002), king of Andalusia. Sus is modern-day Tunis.

Tremisen. Tlemcen in Algeria.

in Spirit. Not physically, since these other places are half-way round the globe.

Atabalipa. Atahualpa, conquered by Pizarro in 1533.

Geryons Sons. The narrator refers to the Spanish. Geryon is a monster of fraud in Dante's *Inferno* 17.99. Spenser uses Geryon to personify Spanish oppression in *The Faerie Queene* 5.10.8.

Filme remov'd. Many epic heroes underwent ritualistic eye-cleaning. See Homer's *Iliad* 5.127, Virgil's *Aeneid* 2.604, Tasso's *Jerusalem Delivered* 18.93 (XCIII). See also Paul in Acts 9:18.

Euphrasie and Rue. Herbs reputed to clear eyesight.

behold. Aeneas and his father, Anchises, also behold a vision of the future in Virgil's *Aeneid* 6:680-686, 756.

sin. Not in the 1674 edition, but it was in the 1667 edition and appears necessary for proper metrics.

His eyes he op'nd. In her article "'To repair the ruins of our first parents,'" Coiro makes an interesting connection between Michael's instruction of Adam and Milton's ideal pedagogy as expressed in *Of Education*.

tilth. Cultivated. See *OED2*.

sord. Sod, turf.

First Fruits. See Exodus 23:19.

Uncull'd. That is, not selected in any way. The story is from Genesis 4. In Genesis 4:3-4, we are told that Abel brought "firstlings" from his flock and Cain brought "an offering of the fruit of the ground"; Milton (and other commentators) inferred that Cain's offering was "uncull'd" and therefore unacceptable to God.

mEEK. Milton views meekness as a positive quality in men. See Raphael in 8.217 and the Son in *Paradise Regain'd* 4.401, 636. See also Matthew 5: 5.

sincere. See 2 Corinthians 9:7.

his grim Cave. In Virgil's *Aeneid* 6.237, Avernus, the underworld river, runs in a deep, deep cave.

Intemperance. Milton probably uses this term in quite a precise Aristotelian fashion; see *Nicomachean Ethics* 1117b.

Lazar-house. Hospital for incurably ill and infectious patients, especially lepers.

Dæmoniac Phrenzie. Physicians in the 17th century still believed that many mental illnesses were caused by demonic or Satanic possession, and exorcisms were common. Mental illness was also thought to be caused by an imbalance of the bodily humors (blood, phlegm, choler, and black bile). Finally, people believed that mental illness, whatever its physical cause, was punishment for sin (both the original sin of Adam and Eve and the sin of the mad individual).

moaping Melancholie. One example of the abundant alliteration in this passage. Melancholy, or depression, was believed to be caused by an overabundance of black bile (one of the four humors).

pinig Atrophie Marasmus. Marantic atrophy, caused by extreme malnutrition and low protein intake. *Marasmus* means "withering" in Greek.

oft invokt. There is a long classical tradition of invoking death; see, for example, Sophocles' *Philoctetes* 797-798, Horace's *Odes* 2.18.38-40, and Pliny's *Natural History* 7.1.167.

best of Man. Shedding tears is proverbially unmanly. Sadness, even being emotionally moved, is not unmanly (see 453 above), but tears are. Adam's tears are unusual: he is so moved that he weeps, even though he was not born of a woman and thus has no "woman" in him.

recovering words. As a man, Adam's proper means of expressing emotion is supposed to be through words and "firmer thoughts," that is, reason and discourse. See 4.489-491.

Better end heer unborn. After seeing Death, Adam perhaps unconsciously echoes Eve's earlier wish to save their descendents from death by never begetting them (10.979-91).

erect. In 4.288-289, Adam and Eve's erect stature shows their physical resemblance to God.

His Image whom they serv'd. After the fall, God's image in Man is lost, and Man instead comes to resemble the images of the various vices he serves. See [A Mask](#) 63-77 for an example of transformation as a result of sin.

connatural. Of the same nature.

temperance. Aristotle's rule of the mean ([Nicomachean Ethics](#) 1117b).

volant. Nimble, flying.

Instinct through all proportions. The use of the word "proportions" suggests that Milton is referring to theories of speculative music (*musica speculativa*) that were in vogue in the 17th century. Speculative music explores the concept that the entire universe is resonating with a chord and that the music created by man on earth (*musica practica*) is, or should be, an attempt to find and join the heavenly harmonies. Apparently this musician can instinctively find the exact proportions (frequencies) of the music of the spheres.

fugue. In the 17th century, fugues were associated with Masses and other worship services. The fugue is a rigidly structured form of music that is essentially an ornamented canon. The word "canon" also refers to church law, a secondary meaning of which Milton was surely aware (see [OED2](#)).

clods. Lumps.

Fusil. Cast. Milton is at some pains to account for how metals like these would have been obtained before mining was known. His notion of how metals and

metallurgy were first discovered comes from Lucretius's *On the Nature of Things* 5.1791.

they seemd. That is, to Adam or any other human observer. Milton's story is from Genesis 6, a passage about the origins of "the nephilim," or giants; see Calvin's *Commentary*.

ey'd them. The story of "The Sons of God" from Genesis 6 has invited a wide variety of interpretations. Some commentators, following the Book of Enoch (Chapter 15), took the "Sons of God" to be angels who had lusted after women, coupled with them, and produced a race of giants. This is the interpretation Milton alludes to in 5.446-448, though he expresses doubts about the veracity of this reading. In book 11, Milton seems to opt for the reading favored by many reformed commentators — that the "Sons of God" were the descendants of Seth and lived in the mountains pursuing a life of piety, learning, and special skills until they descended to the plain, "eyed" the daughters of Cain, and were forever corrupted. The offspring of these unions became the corrupt men who prompted God to flood the world. But in *Paradise Regain'd*, Milton opts for a different reading of Genesis 6's "Sons of God" (*Paradise Regain'd* 2.178-181). See Arnold Williams, *Common Expositor*.

of love they treat. These seemingly "just men" turn their attention from the study of right worship, natural science, and political science (lines 577-580) to the composition of love ditties (584) as soon as they descend from their mountain habitation to the plain below. In *Tetrachordon*, Milton argues that men must sometimes "slack" their intense study and vacation, as it were, in the company of women, but these men appear to have abandoned study altogether.

Evening Star. Venus, the planet of love.

Hymen. Milton says that marriage was instituted in Paradise before the fall, coincident with the creation of Eve; see 8.484-499 and Genesis 2:18-24. But not until after the fall was Hymen, the god of marriage, invoked at weddings.

Symphonies. In the 17th century, a "symphony" was simply a piece for instruments (winds, keyboard, gambas, etc.); the symphony had no strict form. Symphonies were a form of secular music and often served as dance music, especially in France. After these "[j]ust men" interact with the women, their music changes from sacred and structured (fugues) to secular and free (symphonies).

bent of Nature. Adam ascribes his decision to disobey God to the "bent" or "bond" or "link"; see 9.914 and 9.956. Apparently, "bone of my bone and flesh of my flesh" (Genesis 2:23) has both a spiritual sense and a carnal sense. According to Milton, the spiritual sense (see 4.741-743 and Ephesians 5:31-32), existed before the fall, and the carnal sense helps to cause the fall.

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Nature seems fulfilld. See Comus's arguments about Nature's purposes in *A Mask* 710-729. I have always suspected it was this passage of *Paradise Lost* that gave Stanley Fish the idea for *Surprised by Sin*.

By pleasure. For Aristotle's extended discussion of the relationship between pleasure and the good, see *Nicomachean Ethics* 1147b.

Of wickedness. See Psalm 84:10.

chief praise. Michael echoes Adam's statement about "household good" in 9.232-234. Compare this, however, to Adam's confidential talk with Raphael about Eve's beauty in 8.533-559.

appetence. Appetite.

troule. The *OED2*, citing this use of "troule," defines it as moving (the tongue) "volubly."

traines. Traps, wiles; see *OED2*. See also *Samson Agonistes* 533.

Mans effeminate slackness. Michael upbraids Adam for his simplistic misogyny in laying all the blame on Eve. Milton proposes a far more sophisticated, but still misogynistic, account of blame for the fall. Adam was the first to "yield up" his "manly grace/ And wisdom which alone is truly fair" (4.490-491) and to "fondly" subordinate his manliness to "femal charm" (9.999). Adam's disobedience, according to Milton, is also a failure of the self-esteem proper to manliness (8.568-575), and a failure to esteem Eve's beauty for what it is; in a sense, Adam allowed Eve, for a moment at least, to be his "god" (10.145). On "slackness," see also *Tetrachordon*; on "effeminacy," see *Samson* 410.

Concours. Hostile encounter; see *OED2*.

Giants. The offspring of the Sons of God and the "fair Atheists" (see earlier note).

fat Meddow. Fertile meadow.

call in. All one word in the 1674 edition: "callin"; I have taken the liberty of separating the two words.

ensanguind. Bloodied.

one rising, eminent. Enoch, the first of the "One Just Man" (line 681 below) heroes Milton lists. Enoch, according to Genesis 5:21-24 (Geneva), was the father of Methuselah, and he lived a godly life for 365 years; he never died for

"God took him." Hebrews 11:5 says Enoch was "translated" "by faith." See also Enoch Chapter 14:8-9 and Sirach 44:16 and 49:14. Milton's treatment of Enoch and the other heroes from the Hebrew scriptures demonstrates his successionist view of history: these men are all regarded as prefigurations of Jesus, the most important and only fully successful of the "One Just Man" heroes.

Exploded. Hooted and jeered off the stage. See OED2.

Heroic Vertu'call'd. Readers will recall Milton's diatribe about traditional epic heroism in the early lines of book 9.

the seventh from thee. That is, the seventh generation, or Enoch; see Jude 1:14.

balmie Cloud. Elijah was taken up into the clouds in a similar manner (2 Kings 2:11). See also the closing lines of Damon's Epitaph.

Reverend Sire. Noah, the second in Milton's line of solitary Just Men. The story of Noah begins in Genesis 6:9 and ends in chapter 9. Milton also alludes to some details from Josephus's Antiquities 1.80.

seavens, and pairs. See Genesis 7:2.

Southwind. The description of the southwind recalls Ovid's narration of the Deucalion and Pyrrha story in Metamorphoses 1.264-226.

thou. Throughout book 11, Milton's narrator ("the epic voice") has been a passive observer describing the visions Adam has seen, but here, the narrator directly addresses Adam in a brief apostrophe.

Anough to bear. Echoes Matthew 6:34.

Which neither his foreknowing can prevent. See the Father's distinction between foreknowledge and predestination in 3.111-119.

period. The end stop punctuation is supplied.

denouncing. Proclaiming; see OED2.

rack. Destruction, as in "rack and ruin."

Orcs. The orc is a mythical sea monster.

Sea-mews. Seagulls.

hull. Drift or float.

North-winde. Again, echoing *Metamorphoses* 1.328.

Heav'n his windows. See Genesis 8:2.

Bow. The rainbow. See Genesis 8:21 and 9:8-17.

fire. See 2 Peter 3:5-7, 12-14.