

**Paradise Lost Book 3**  
**John Milton (1667)**

THE ARGUMENT

*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 seduc't. 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 God-head, and therefore with all his Progeny devoted to death must dye, unless some one can be found sufficient to answer for his offence, and undergo his Punishment. The Son of God freely offers himself a Ransome for Man: the Father 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 tothir 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 sincecall'd The Lymbo of Vanity; what persons and things fly up thither; thence comes to the Gate of Heaven, describ'd ascending by staires, 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.*

Hail holy light, offspring of Heav'n first-born,  
Or of th' Eternal Coeternal beam  
May I express thee unblam'd? since God is light,  
And never but in unapproach'd light  
Dwelt from Eternitie, dwelt then in thee, [ 5 ]  
Bright effluence of bright essence increate.  
Or hear'st thou rather pure Ethereal stream,  
Whose Fountain who shall tell? before the Sun,  
Before the Heavens thou wert, and at the voice  
Of God, as with a Mantle didst invest [ 10 ]  
The rising world of waters dark and deep,  
Won from the void and formless infinite.  
Thee I re-visit now with bolder wing,  
Escap't the *Stygian* Pool, though long detain'd  
In that obscure sojourn, while in my flight [ 15 ]

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Page 1 of 27

Through utter and through middle darkness borne  
 With other notes then to th' *Orphean* Lyre  
 I sung of *Chaos* and *Eternal Night*,  
 Taught by the heav'nly Muse to venture down  
 The dark descent, and up to reascend, [ 20 ]  
 Though hard and rare: thee I revisit safe,  
 And feel thy sovran vital Lamp; but thou  
 Revisit'st not these eyes, that rowle in vain  
 To find thy piercing ray, and find no dawn;  
 So thick a drop serene hath quencht thir Orbs, [ 25 ]  
 Or dim suffusion veild. Yet not the more  
 Cease I to wander where the Muses haunt  
 Cleer Spring, or shadie Grove, or Sunnie Hill,  
 Smit with the love of sacred Song; but chief  
 Thee *Sion* and the flowrie Brooks beneath [ 30 ]  
 That wash thy hallowd feet, and warbling flow,  
 Nightly I visit: nor sometimes forget  
 Those other two equal'd with me in Fate,  
 So were I equal'd with them in renown,  
 Blind *Thamyris* and blind *Mæonides*, [ 35 ]  
 And *Tiresias* and *Phineus* Prophets old.  
 Then feed on thoughts, that voluntarie move  
 Harmonious numbers; as the wakeful Bird  
 Sings darkling, and in shadiest Covert hid  
 Tunes her nocturnal Note. Thus with the Year [ 40 ]  
 Seasons return, but not to me returns  
 Day, or the sweet approach of Ev'n or Morn,  
 Or sight of vernal bloom, or Summers Rose,  
 Or flocks, or heards, or human face divine;  
 But cloud in stead, and ever-during dark [ 45 ]  
 Surrounds me, from the chearful wayes of men  
 Cut off, and for the Book of knowledg fair  
 Presented with a Universal blanc  
 Of Nature's works to mee expung'd and ras'd,  
 And wisdom at one entrance quite shut out. [ 50 ]  
 So much the rather thou Celestial light  
 Shine inward, and the mind through all her powers  
 Irradiate, there plant eyes, all mist from thence  
 Purge and disperse, that I may see and tell  
 Of things invisible to mortal sight. [ 55 ]  
 Now had the Almighty Father from above,  
 From the pure Empyrean where he sits  
 High Thron'd above all highth, bent down his eye,  
 His own works and their works at once to view:  
 About him all the Sanctities of Heaven [ 60 ]

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Stood thick as Starrs, and from his sight receiv'd  
 Beatitude past utterance; on his right  
 The radiant image of his Glory sat,  
 His onely Son; On Earth he first beheld  
 Our two first Parents, yet the onely two [ 65 ]  
 Of mankind, in the happie Garden plac't,  
 Reaping immortal fruits of joy and love,  
 Uninterrupted joy, unrivald love  
 In blissful solitude; he then survey'd  
 Hell and the Gulf between, and *Satan* there [ 70 ]  
 Coasting the wall of Heav'n on this side Night  
 In the dun Air sublime, and ready now  
 To stoop with wearied wings, and willing feet  
 On the bare outside of this World, that seem'd  
 Firm land imbosom'd without Firmament, [ 75 ]  
 Uncertain which, in Ocean or in Air.  
 Him God beholding from his prospect high,  
 Wherein past, present, future he beholds,  
 Thus to his onely Son foreseeing spake.  
 Onely begotten Son, seest thou what rage [ 80 ]  
 Transports our adversarie, whom no bounds  
 Prescrib'd, no barrs of Hell, nor all the chains  
 Heapt on him there, nor yet the main Abyss  
 Wide interrupt can hold; so bent he seems  
 On desparate reveng, that shall redound [ 85 ]  
 Upon his own rebellious head. And now  
 Through all restraint broke loose he wings his way  
 Not farr off Heav'n, in the Precincts of light,  
 Directly towards the new created World,  
 And Man there plac't, with purpose to assay [ 90 ]  
 If him by force he can destroy, or worse,  
 By some false guile pervert; and shall pervert  
 For man will heark'n to his glozing lyes,  
 And easily transgress the sole Command,  
 Sole pledge of his obedience: So will fall, [ 95 ]  
 Hee and his faithless Progenie: whose fault?  
 Whose but his own? ingrate, he had of mee  
 All he could have; I made him just and right,  
 Sufficient to have stood, though free to fall.  
 Such I created all th' Ethereal Powers [ 100 ]  
 And Spirits, both them who stood and them who faild;  
 Freely they stood who stood, and fell who fell.  
 Not free, what proof could they have givn sincere  
 Of true allegiance, constant Faith or Love,  
 Where onely what they needs must do, appeard, [ 105 ]

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Not what they would? what praise could they receive?  
 What pleasure I from such obedience paid,  
 When Will and Reason (Reason also is choice)  
 Useless and vain, of freedom both despoild,  
 Made passive both, had serv'd necessitie, [ 110 ]  
 Not mee. They therefore as to right belongd,  
 So were created, nor can justly accuse  
 Thir maker, or thir making, or thir Fate,  
 As if predestination over-rul'd  
 Thir will, dispos'd by absolute Decree [ 115 ]  
 Or high foreknowledge; they themselves decreed  
 Thir own revolt, not I: if I foreknew,  
 Foreknowledge had no influence on their fault,  
 Which had no less prov'd certain unforeknown.  
 So without least impulse or shadow of Fate, [ 120 ]  
 Or aught by me immutable foreseen,  
 They trespass, Authors to themselves in all  
 Both what they judge and what they choose; for so  
 I form'd them free, and free they must remain,  
 Till they enthrall themselves: I else must change [ 125 ]  
 Thir nature, and revoke the high Decree  
 Unchangeable, Eternal, which ordain'd  
 Thir freedom, they themselves ordain'd thir fall.  
 The first sort by thir own suggestion fell,  
 Self-tempted, self-deprav'd: Man falls deceiv'd [ 130 ]  
 By the other first: Man therefore shall find grace,  
 The other none: in Mercy and Justice both,  
 Through Heav'n and Earth, so shall my glorie excel,  
 But Mercy first and last shall brightest shine.  
 Thus while God spake, ambrosial fragrance fill'd [ 135 ]  
 All Heav'n, and in the blessed Spirits elect  
 Sense of new joy ineffable diffus'd:  
 Beyond compare the Son of God was seen  
 Most glorious, in him all his Father shon  
 Substantially express'd, and in his face [ 140 ]  
 Divine compassion visibly appeerd,  
 Love without end, and without measure Grace,  
 Which uttering thus he to his Father spake.  
 O Father, gracious was that word which clos'd  
 Thy sovran sentence, that Man should find grace; [ 145 ]  
 For which both Heav'n and Earth shall high extoll  
 Thy praises, with th' innumerable sound  
 Of Hymns and sacred Songs, wherewith thy Throne  
 Encompass'd shall resound thee ever blest.  
 For should Man finally be lost, should Man [ 150 ]

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Thy creature late so lov'd, thy youngest Son  
Fall circumvented thus by fraud, though joynd  
With his own folly? that be from thee farr,  
That farr be from thee, Father, who art Judg  
Of all things made, and judgest onely right. [ 155 ]  
Or shall the Adversarie thus obtain  
His end, and frustrate thine, shall he fulfill  
His malice, and thy goodness bring to naught,  
Or proud return though to his heavier doom,  
Yet with revenge accomplish't and to Hell [ 160 ]  
Draw after him the whole Race of mankind,  
By him corrupted? or wilt thou thy self  
Abolish thy Creation, and unmake,  
For him, what for thy glorie thou hast made?  
So should thy goodness and thy greatness both [ 165 ]  
Be questiond and blasphem'd without defence.

To whom the great Creatour thus reply'd.  
O Son, in whom my Soul hath chief delight,  
Son of my bosom, Son who art alone  
My word, my wisdom, and effectual might, [ 170 ]  
All hast thou spok'n as my thoughts are, all  
As my Eternal purpose hath decreed:  
Man shall not quite be lost, but sav'd who will,  
Yet not of will in him, but grace in me  
Freely voutsaft; once more I will renew [ 175 ]  
His lapsed powers, though forfeit and enthrall'd  
By sin to foul exorbitant desires;  
Upheld by me, yet once more he shall stand  
On even ground against his mortal foe,  
By me upheld, that he may know how frail [ 180 ]  
His fall'n condition is, and to me ow  
All his deliv'rance, and to none but me.  
Some I have chosen of peculiar grace  
Elect above the rest; so is my will:  
The rest shall hear me call, and oft be warnd [ 185 ]  
Thir sinful state, and to appease betimes  
Th' incens'd Deitie while offerd grace  
Invites; for I will cleer thir senses dark,  
What may suffice, and soft'n stonie hearts  
To pray, repent, and bring obedience due. [ 190 ]  
To Prayer, repentance, and obedience due,  
Though but endevord 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, [ 195 ]

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Light after light well us'd they shall attain,  
And to the end persisting, safe arrive.  
This my long sufferance and my day of grace  
They who neglect and scorn, shall never taste;  
But hard be hard'nd, blind be blinded more, [ 200 ]  
That they may stumble on, and deeper fall;  
And none but such from mercy I exclude.  
But yet all is not don; Man disobeying,  
Disloyal breaks his fealtie, and sinns  
Against the high Supremacie of Heav'n, [ 205 ]  
Affecting God-head, and so loosing all,  
To expiate his Treason hath naught left,  
But to destruction sacred and devote,  
He with his whole posteritie must dye,  
Dye hee or Justice must; unless for him [ 210 ]  
Som other able, and as willing, pay  
The rigid satisfaction, death for death.  
Say Heav'nly Powers, where shall we find such love,  
Which of ye will be mortal to redeem  
Mans mortal crime, and just th' unjust to save, [ 215 ]  
Dwels in all Heaven charitie so deare?

He ask'd, but all the Heav'nly Quire stood mute,  
And silence was in Heav'n: on mans behalf  
Patron or Intercessor none appeerd,  
Much less that durst upon his own head draw [ 220 ]  
The deadly forfeiture, and ransom set.  
And now without redemption all mankind  
Must have bin lost, adjudg'd to Death and Hell  
By doom severe, had not the Son of God,  
In whom the fulness dwells of love divine, [ 225 ]  
His dearest mediation thus renewd.

Father, thy word is past, man shall find grace;  
And shall grace not find means, that finds her way,  
The speediest of thy winged messengers,  
To visit all thy creatures, and to all [ 230 ]  
Comes unprevented, unimplor'd, unsought,  
Happie for man, so coming; he her aide  
Can never seek, once dead in sins and lost;  
Attonement for himself or offering meet,  
Indebted and undon, hath none to bring: [ 235 ]  
Behold mee then, mee for him, life for life  
I offer, on mee let thine anger fall;  
Account mee man; I for his sake will leave  
Thy bosom, and this glorie next to thee  
Freely put off, and for him lastly dye [ 240 ]

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Page 6 of 27

Well pleas'd, on me let Death wreck all his rage;  
 Under his gloomie power I shall not long  
 Lie vanquisht; thou hast givn me to possess  
 Life in my self for ever, by thee I live,  
 Though now to Death I yield, and am his due [ 245 ]  
 All that of me can die, yet that debt paid,  
 Thou wilt not leave me in the loathsom grave  
 His prey, nor suffer my unspotted Soule  
 For ever with corruption there to dwell;  
 But I shall rise Victorious, and subdue [ 250 ]  
 My Vanquisher, spoild of his vanted spoile;  
 Death his deaths wound shall then receive, and stoop  
 Inglorious, of his mortal sting disarm'd.  
 I through the ample Air in Triumph high  
 Shall lead Hell Captive maugre Hell, and show [ 255 ]  
 The powers of darkness bound. Thou at the sight  
 Pleas'd, out of Heaven shalt look down and smile,  
 While by thee rais'd I ruin all my Foes,  
 Death last, and with his Carcass glut the Grave:  
 Then with the multitude of my redeemd [ 260 ]  
 Shall enter Heaven long absent, and returne,  
 Father, to see thy face, wherein no cloud  
 Of anger shall remain, but peace assur'd,  
 And reconcilement; wrauth shall be no more  
 Thenceforth, but in thy presence Joy entire. [ 265 ]  
     His words here ended, but his meek aspect  
 Silent yet spake, and breath'd immortal love  
 To mortal men, above which only shon  
 Filial obedience: as a sacrifice  
 Glad to be offer'd, he attends the will [ 270 ]  
 Of his great Father. Admiration seis'd  
 All Heav'n, what this might mean, and whither tend  
 Wondring; but soon th' Almighty thus reply'd:  
     O thou in Heav'n and Earth the only peace  
 Found out for mankind under wrauth, O thou [ 275 ]  
 My sole complacence! well thou know'st how dear,  
 To me are all my works, nor Man the least  
 Though last created, that for him I spare  
 Thee from my bosom and right hand, to save,  
 By loosing thee a while, the whole Race lost. [ 280 ]  
 Thou therefore whom thou only canst redeem,  
 Thir Nature also to thy Nature joyn;  
 And be thy self Man among men on Earth,  
 Made flesh, when time shall be, of Virgin seed,  
 By wondrous birth: Be thou in *Adams* room [ 285 ]

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The Head of all mankind, though *Adams* Son.  
 As in him perish all men, so in thee  
 As from a second root shall be restor'd,  
 As many as are restor'd, without thee none.  
 His crime makes guiltie all his Sons, thy merit [ 290 ]  
 Imputed shall absolve them who renounce  
 Thir own both righteous and unrighteous deeds,  
 And live in thee transplanted, and from thee  
 Receive new life. So Man, as is most just,  
 Shall satisfie for Man, be judg'd and die, [ 295 ]  
 And dying rise, and rising with him raise  
 His Brethren, ransomd with his own dear life.  
 So Heav'nly love shall outdoo Hellish hate,  
 Giving to death, and dying to redeeme,  
 So dearly to redeem what Hellish hate [ 300 ]  
 So easily destroy'd, and still destroyes  
 In those who, when they may, accept not grace.  
 Nor shalt thou by descending to assume  
 Mans Nature, less'n or degrade thine owne.  
 Because thou hast, though Thron'd in highest bliss [ 305 ]  
 Equal to God, and equally enjoying  
 God-like fruition, quitted all to save  
 A World from utter loss, and hast been found  
 By Merit more then Birthright Son of God,  
 Found worthiest to be so by being Good, [ 310 ]  
 Farr more then Great or High; because in thee  
 Love hath abounded more then Glory abounds,  
 Therefore thy Humiliation shall exalt  
 With thee thy Manhood also to this Throne;  
 Here shalt thou sit incarnate, here shalt Reign [ 315 ]  
 Both God and Man, Son both of God and Man,  
 Anointed universal King, all Power  
 I give thee, reign for ever, and assume  
 Thy Merits; under thee as Head Supream  
 Thrones, Princedoms, Powers, Dominions I reduce: [ 320 ]  
 All knees to thee shall bow, of them that bide  
 In Heaven, or Earth, or under Earth in Hell;  
 When thou attended gloriously from Heav'n  
 Shalt in the Sky appeer, and from thee send  
 The summoning Arch-Angels to proclaime [ 325 ]  
 Thy dread Tribunal: forthwith from all Windes  
 The living, and forthwith the cited dead  
 Of all past Ages to the general Doom  
 Shall hast'n, such a peal shall rouse thir sleep.  
 Then all thy Saints assembl'd, thou shalt judge [ 330 ]

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Bad men and Angels, they arraignd shall sink  
Beneath thy Sentence; Hell her numbers full,  
Thenceforth shall be for ever shut. Mean while  
The World shall burn, and from her ashes spring  
New Heav'n and Earth, wherein the just shall dwell [ 335 ]  
And after all thir tribulations long  
See golden days, fruitful of golden deeds,  
With Joy and Love triumphing, and fair Truth.  
Then thou thy regal Scepter shalt lay by,  
For regal Scepter then no more shall need, [ 340 ]  
God shall be All in All. But all ye Gods,  
Adore him, who to compass all this dies,  
Adore the Son, and honour him as mee.

No sooner had th' Almighty ceas't, but all  
The multitude of Angels with a shout [ 345 ]  
Loud as from numbers without number, sweet  
As from blest voices, uttering joy, Heav'n rung  
With Jubilee, and loud Hosanna's filld  
Th' eternal Regions: lowly reverent  
Towards either Throne they bow, and to the ground [ 350 ]  
With solemn adoration down they cast  
Thir Crowns inwove with Amarant and Gold,  
Immortal Amarant, a Flour which once  
In Paradise, fast by the Tree of Life  
Began to bloom, but soon for mans offence [ 355 ]  
To Heav'n remov'd where first it grew, there grows,  
And flours aloft shading the Fount of Life,  
And where the river of Bliss through midst of Heavn  
Rowls o're *Elisian* Flours her Amber stream;  
With these that never fade the Spirits elect [ 360 ]  
Bind thir resplendent locks inwreath'd with beams,  
Now in loose Garlands thick thrown off, the bright  
Pavement that like a Sea of Jasper shon  
Impurpl'd with Celestial Roses smil'd.  
Then Crown'd again thir gold'n Harps they took, [ 365 ]  
Harps ever tun'd, that glittering by thir side  
Like Quivers hung, and with Præamble sweet  
Of charming symphonie they introduce  
Thir sacred Song, and waken raptures high;  
No voice exempt, no voice but well could joine [ 370 ]  
Melodious part, such concord is in Heav'n.

Thee Father first they sung Omnipotent,  
Immutable, Immortal, Infinite,  
Eternal King; thee Author of all being,  
Fountain of Light, thy self invisible [ 375 ]

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Amidst the glorious brightness where thou sit'st  
 Thron'd inaccessible, but when thou shad'st  
 The full blaze of thy beams, and through a cloud  
 Drawn round about thee like a radiant Shrine,  
 Dark with excessive bright thy skirts appeer, [ 380 ]  
 Yet dazle Heav'n, that brightest Seraphim  
 Approach not, but with both wings veil thir eyes,  
 Thee next they sang of all Creation first,  
 Begotten Son, Divine Similitude,  
 In whose conspicuous count'nance, without cloud [ 385 ]  
 Made visible, th' Almighty Father shines,  
 Whom else no Creature can behold; on thee  
 Impresst the effulgence of his Glorie abides,  
 Transfus'd on thee his ample Spirit rests.  
 Hee Heav'n of Heavens and all the Powers therein [ 390 ]  
 By thee created, and by thee threw down  
 Th' Aspiring Dominations: thou that day  
 Thy Fathers dreadful Thunder didst not spare,  
 Nor stop thy flaming Chariot wheels, that shook  
 Heav'ns everlasting Frame, while o're the necks [ 395 ]  
 Thou drov'st of warring Angels disarraid.  
 Back from pursuit thy Powers with loud acclaime  
 Thee only extoll'd, Son of thy Fathers might,  
 To execute fierce vengeance on his foes,  
 Not so on Man; him through their malice fall'n, [ 400 ]  
 Father of Mercie and Grace, thou didst not doome  
 So strictly, but much more to pitie encline:  
 No sooner did thy dear and onely Son  
 Perceive thee purpos'd not to doom frail Man  
 So strictly, but much more to pitie enclin'd, [ 405 ]  
 He to appease thy wrauth, and end the strife  
 Of Mercy and Justice in thy face discern'd,  
 Regardless of the Bliss wherein hee sat  
 Second to thee, offerd himself to die  
 For mans offence. O unexempl'd love, [ 410 ]  
 Love no where to be found less then Divine!  
 Hail Son of God, Saviour of Men, thy Name  
 Shall be the copious matter of my Song  
 Henceforth, and never shall my Harp thy praise  
 Forget, nor from thy Fathers praise disjoine. [ 415 ]  
 Thus they in Heav'n, above the starry Sphear,  
 Thir happie hours in joy and hymning spent.  
 Mean while upon the firm opacous Globe  
 Of this round World, whose first convex divides  
 The luminous inferior Orbs, enclos'd [ 420 ]

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 Page 10 of 27

From *Chaos* and th' inroad of Darkness old,  
*Satan* alighted walks: a Globe farr off  
 It seem'd, now seems a boundless Continent  
 Dark, waste, and wild, under the frown of Night  
 Starless expos'd, and ever-threatening storms [ 425 ]  
 Of *Chaos* blustering round, inclement skie;  
 Save on that side which from the wall of Heav'n  
 Though distant farr some small reflection gains  
 Of glimmering air less vex't with tempest loud:  
 Here walk'd the Fiend at large in spacious field. [ 430 ]  
 As when a Vultur on *Imaus* bred,  
 Whose snowie ridge the roving *Tartar* bounds,  
 Dislodging from a Region scarce of prey  
 To gorge the flesh of Lambs or yeanling Kids  
 On Hills where Flocks are fed, flies toward the Springs [ 435 ]  
 Of *Ganges* or *Hydaspes*, *Indian* streams;  
 But in his way lights on the barren Plaines  
 Of *Sericana*, where *Chineses* drive  
 With Sails and Wind thir canie Waggon light:  
 So on this windie Sea of Land, the Fiend [ 440 ]  
 Walk'd up and down alone bent on his prey,  
 Alone, for other Creature in this place  
 Living or liveless to be found was none,  
 None yet, but store hereafter from the earth  
 Up hither like Aereal vapours flew [ 445 ]  
 Of all things transitorie and vain, when Sin  
 With vanity had filld the works of men:  
 Both all things vain, and all who in vain things  
 Built thir fond hopes of Glorie or lasting fame,  
 Or happiness in this or th' other life; [ 450 ]  
 All who have thir reward on Earth, the fruits  
 Of painful Superstition and blind Zeal,  
 Naught seeking but the praise of men, here find  
 Fit retribution, emptie as thir deeds;  
 All th' unaccomplisht works of Natures hand, [ 455 ]  
 Abortive, monstrous, or unkindly mixt,  
 Dissolv'd on earth, fleet hither, and in vain,  
 Till final dissolution, wander here,  
 Not in the neighbouring Moon, as some have dreamd;  
 Those argent Fields more likely habitants, [ 460 ]  
 Translated Saints, or middle Spirits hold  
 Betwixt th' Angelical and Human kinde:  
 Hither of ill-joynd Sons and Daughters born  
 First from the ancient World those Giants came  
 With many a vain exploit, though then renownd: [ 465 ]

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The builders next of *Babel* on the Plain  
 Of *Sennaar*, and still with vain designe  
 New *Babels*, had they wherewithall, would build:  
 Others came single; he who to be deem'd  
 A God, leap'd fondly into *Ætna* flames [ 470 ]  
*Empedocles*, and hee who to enjoy  
*Plato's Elysium*, leap'd into the Sea,  
*Cleombrotus*, and many more too long,  
 Embryo's and Idiots, Eremites and Friers  
 White, Black and Grey, with all thir trumperie. [ 475 ]  
 Here Pilgrims roam, that stray'd so farr to seek  
 In *Golgotha* him dead, who lives in Heav'n;  
 And they who to be sure of Paradise  
 Dying put on the weeds of *Dominic*,  
 Or in *Franciscan* think to pass disguis'd; [ 480 ]  
 They pass the Planets seven, and pass the fixt,  
 And that Crystalline Sphear whose ballance weighs  
 The Trepidation talkt, and that first mov'd;  
 And now Saint *Peter* at Heav'ns Wicket seems  
 To wait them with his Keys, and now at foot [ 485 ]  
 Of Heav'ns ascent they lift thir Feet, when loe  
 A violent cross wind from either Coast  
 Blows them transverse ten thousand Leagues awry  
 Into the devious Air; then might ye see  
 Cowles, Hoods and Habits with thir wearers tost [ 490 ]  
 And flutterd into Raggs, then Reliques, Beads,  
 Indulgences, Dispenses, Pardons, Bulls,  
 The sport of Winds: all these upwhirld aloft  
 Fly o're the backside of the World farr off  
 Into a *Limbo* large and broad, since calld [ 495 ]  
 The Paradise of Fools, to few unknown  
 Long after, now unpeopl'd, and untrod;  
 All this dark Globe the Fiend found as he pass'd,  
 And long he wanderd, till at last a gleame  
 Of dawning light turnd thither-ward in haste [ 500 ]  
 His travell'd steps; farr distant he descries  
 Ascending by degrees magnificent  
 Up to the wall of Heaven a Structure high,  
 At top whereof, but farr more rich appeer'd  
 The work as of a Kingly Palace Gate [ 505 ]  
 With Frontispice of Diamond and Gold  
 Imbellisht, thick with sparkling orient Gemmes  
 The Portal shon, inimitable on Earth  
 By Model, or by shading Pencil drawn.  
 The Stairs were such as whereon *Jacob* saw [ 510 ]

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Angels ascending and descending, bands  
 Of Guardians bright, when he from *Esau* fled  
 To *Padan-Aram* in the field of *Luz*,  
 Dreaming by night under the open Skie,  
 And waking cri'd, *This is the Gate of Heav'n* [ 515 ]  
 Each Stair mysteriously was meant, nor stood  
 There alwayes, but drawn up to Heav'n somtimes  
 Viewless, and underneath a bright Sea flow'd  
 Of Jasper, or of liquid Pearle, whereon  
 Who after came from Earth, sayling arriv'd, [ 520 ]  
 Wafted by Angels, or flew o're the Lake  
 Rapt in a Chariot drawn by fiery Steeds.  
 The Stairs were then let down, whether to dare  
 The Fiend by easie ascent, or aggravate  
 His sad exclusion from the dores of Bliss. [ 525 ]  
 Direct against which opn'd from beneath,  
 Just o're the blissful seat of Paradise,  
 A passage down to th' Earth, a passage wide,  
 Wider by farr then that of after-times  
 Over Mount *Sion*, and, though that were large, [ 530 ]  
 Over the *Promis'd Land* to God so dear,  
 By which, to visit oft those happy Tribes,  
 On high behests his Angels to and fro  
 Pass'd frequent, and his eye with choice regard  
 From *Paneas* the fount of *Jordans* flood [ 535 ]  
 To *Beersaba*, where the *Holy Land*  
 Borders on *Ægypt* and th' *Arabian* shoare;  
 So wide the op'ning seemd, where bounds were set  
 To darkness, such as bound the Ocean wave.  
*Satan* from hence now on the lower stair [ 540 ]  
 That scal'd by steps of Gold to Heav'n Gate  
 Looks down with wonder at the sudden view  
 Of all this World at once. As when a Scout  
 Through dark and desart wayes with peril gone  
 All night; at last by break of chearful dawne [ 545 ]  
 Obtains the brow of some high-climbing Hill,  
 Which to his eye discovers unaware  
 The goodly prospect of some forein land  
 First-seen, or some renown'd Metropolis  
 With glistening Spires and Pinnacles adorn'd, [ 550 ]  
 Which now the Rising Sun guilds with his beams.  
 Such wonder seis'd, though after Heaven seen,  
 The Spirit maligne, but much more envy seis'd  
 At sight of all this World beheld so faire.  
 Round he surveys, and well might, where he stood [ 555 ]

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So high above the circling Canopie  
 Of Nights extended shade; from Eastern Point  
 Of *Libra* to the fleecie Starr that bears  
*Andromeda* farr off *Atlantic* Seas  
 Beyond th' *Horizon*; then from Pole to Pole [ 560 ]  
 He views in bredth, and without longer pause  
 Down right into the Worlds first Region throws  
 His flight precipitant, and windes with ease  
 Through the pure marble Air his oblique way  
 Amongst innumerable Starrs, that shon [ 565 ]  
 Stars distant, but nigh hand seemd other Worlds,  
 Or other Worlds they seemd, or happy Iles,  
 Like those *Hesperian* Gardens fam'd of old,  
 Fortunate Fields, and Groves and flourie Vales,  
 Thrice happy Iles, but who dwelt happy there [ 570 ]  
 He stayd not to enquire: above them all  
 The golden Sun in splendor likest Heaven  
 Allur'd his eye: Thither his course he bends  
 Through the calm Firmament; but up or downe  
 By center, or eccentric, hard to tell, [ 575 ]  
 Or Longitude, where the great Luminarie  
 Alooff the vulgar Constellations thick,  
 That from his Lordly eye keep distance due,  
 Dispenses Light from farr; they as they move  
 Thir Starry dance in numbers that compute [ 580 ]  
 Days, months, & years, towards his all-chearing Lamp  
 Turn swift thir various motions, or are turnd  
 By his Magnetic beam, that gently warms  
 The Univers, and to each inward part  
 With gentle penetration, though unseen, [ 585 ]  
 Shoots invisible vertue even to the deep:  
 So wondrously was set his Station bright.  
 There lands the Fiend, a spot like which perhaps  
 Astronomer in the Sun's lucent Orbe  
 Through his glaz'd Optic Tube yet never saw. [ 590 ]  
 The place he found beyond expression bright,  
 Compar'd with aught on Earth, Medal or Stone;  
 Not all parts like, but all alike informd  
 With radiant light, as glowing Iron with fire;  
 If mettal, part seemd Gold, part Silver cleer; [ 595 ]  
 If stone, Carbuncle most or Chrysolite,  
 Rubie or Topaz, to the Twelve that shon  
 In *Aarons* Brest-plate, and a stone besides  
 Imagind rather oft then elsewhere seen,  
 That stone, or like to that which here below [ 600 ]

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Philosophers in vain so long have sought,  
 In vain, though by thir powerful Art they binde  
 Volatil *Hermes*, and call up unbound  
 In various shapes old *Proteus* from the Sea,  
 Draind through a Limbec to his Native forme. [ 605 ]  
 What wonder then if fields and region here  
 Breathe forth *Elixir* pure, and Rivers run  
 Potable Gold, when with one vertuous touch  
 Th' Arch-chimic Sun so farr from us remote  
 Produces with Terrestrial Humor mixt [ 610 ]  
 Here in the dark so many precious things  
 Of colour glorious and effect so rare?  
 Here matter new to gaze the Devil met  
 Undazl'd, farr and wide his eye commands,  
 For sight no obstacle found here, nor shade, [ 615 ]  
 But all Sun-shine, as when his Beams at Noon  
 Culminate from th' *Æquator*, as they now  
 Shot upward still direct, whence no way round  
 Shadow from body opaque can fall, and the Aire,  
 No where so cleer, sharp'nd his visual ray [ 620 ]  
 To objects distant farr, whereby he soon  
 Saw within kenn a glorious Angel stand,  
 The same whom *John* saw also in the Sun:  
 His back was turnd, but not his brightness hid;  
 Of beaming sunnie Raies, a golden tiar [ 625 ]  
 Circl'd his Head, nor less his Locks behind  
 Illustrious on his Shoulders fledg with wings  
 Lay waving round; on som great charge imploy'd  
 He seemd, or fixt in cogitation deep.  
 Glad was the Spirit impure as now in hope [ 630 ]  
 To find who might direct his wandring flight  
 To Paradise the happie seat of Man,  
 His journies end and our beginning woe.  
 But first he casts to change his proper shape,  
 Which else might work him danger or delay: [ 635 ]  
 And now a stripling Cherube he appeers,  
 Not of the prime, yet such as in his face  
 Youth smil'd Celestial, and to every Limb  
 Sutable grace diffus'd, so well he feign'd;  
 Under a Coronet his flowing haire [ 640 ]  
 In curles on either cheek plaid, wings he wore  
 Of many a colourd plume sprinkl'd with Gold,  
 His habit fit for speed succinct, and held  
 Before his decent steps a Silver wand.  
 He drew not nigh unheard, the Angel bright, [ 645 ]

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Ere he drew nigh, his radiant visage turnd,  
 Admonisht by his ear, and strait was known  
 Th' Arch-Angel *Uriel*, one of the seav'n  
 Who in God's presence, neerest to his Throne  
 Stand ready at command, and are his Eyes [ 650 ]  
 That run through all the Heav'ns, or down to th' Earth  
 Bear his swift errands over moist and dry,  
 O're Sea and Land; him *Satan* thus accostes;  
     *Uriel*, for thou of those seav'n Spirits that stand  
 In sight of God's high Throne, gloriously bright, [ 655 ]  
 The first art wont his great authentic will  
 Interpreter through highest Heav'n to bring,  
 Where all his Sons thy Embassie attend;  
 And here art likeliest by supream decree  
 Like honor to obtain, and as his Eye [ 660 ]  
 To visit off this new Creation round;  
 Unspeakable desire to see, and know  
 All these his wondrous works, but chiefly Man,  
 His chief delight and favour, him for whom  
 All these his works so wondrous he ordaind, [ 665 ]  
 Hath brought me from the Quires of Cherubim  
 Alone thus wandring. Brightest Seraph tell  
 In which of all these shining Orbes hath Man  
 His fixed seat, or fixed seat hath none,  
 But all these shining Orbes his choice to dwell; [ 670 ]  
 That I may find him, and with secret gaze,  
 Or open admiration him behold  
 On whom the great Creator hath bestowd  
 Worlds, and on whom hath all these graces powrd;  
 That both in him and all things, as is meet, [ 675 ]  
 The Universal Maker we may praise;  
 Who justly hath driv'n out his Rebell Foes  
 To deepest Hell, and to repair that loss  
 Created this new happie Race of Men  
 To serve him better: wise are all his wayes. [ 680 ]  
     So spake the false dissembler unperceivd;  
 For neither Man nor Angel can discern  
 Hypocrisie, the onely evil that walks  
 Invisible, except to God alone,  
 By his permissive will, through Heav'n and Earth: [ 685 ]  
 And off though wisdom wake, suspicion sleeps  
 At wisdoms Gate, and to simplicitie  
 Resigns her charge, while goodness thinks no ill  
 Where no ill seems: Which now for once beguil'd  
*Uriel*, though Regent of the Sun, and held [ 690 ]

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The sharpest sighted Spirit of all in Heav'n;  
 Who to the fraudulent Impostor foule  
 In his uprightness answer thus returnd.  
 Faire Angel, thy desire which tends to know  
 The works of God, thereby to glorifie [ 695 ]  
 The great Work-Maister, leads to no excess  
 That reaches blame, but rather merits praise  
 The more it seems excess, that led thee hither  
 From thy Empyrean Mansion thus alone,  
 To witness with thine eyes what some perhaps [ 700 ]  
 Contented with report hear onely in heav'n:  
 For wonderful indeed are all his works,  
 Pleasant to know, and worthiest to be all  
 Had in remembrance always with delight;  
 But what created mind can comprehend [ 705 ]  
 Thir number, or the wisdom infinite  
 That brought them forth, but hid thir causes deep.  
 I saw when at his Word the formless Mass,  
 This worlds material mould, came to a heap:  
*Confusion* heard his voice, and wilde uproar [ 710 ]  
 Stood rul'd, stood vast infinitude confin'd;  
 Till at his second bidding darkness fled,  
 Light shon, and order from disorder sprung:  
 Swift to thir several Quarters hasted then  
 The cumbrous Elements, Earth, Flood, Aire, Fire, [ 715 ]  
 And this Ethereal quintessence of Heav'n  
 Flew upward, spirited with various forms,  
 That rowld orbicular, and turnd to Starrs  
 Numberless, as thou seest, and how they move;  
 Each had his place appointed, each his course, [ 720 ]  
 The rest in circuit walles this Universe.  
 Look downward on that Globe whose hither side  
 With light from hence, though but reflected, shines;  
 That place is Earth the seat of Man, that light  
 His day, which else as th' other Hemisphere [ 725 ]  
 Night would invade, but there the neighbouring Moon  
 (So call that opposite fair Starr) her aide  
 Timely interposes, and her monthly round  
 Still ending, still renewing through mid Heav'n,  
 With borrowd light her countenance triform [ 730 ]  
 Hence fills and empties to enlighten th' Earth,  
 And in her pale dominion checks the night.  
 That spot to which I point is *Paradise*,  
*Adams* abode, those loftie shades his Bowre.  
 Thy way thou canst not miss, me mine requires. [ 735 ]

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Thus said, he turn'd, and *Satan* bowing low,  
As to superior Spirits is wont in Heaven,  
Where honour due and reverence none neglects,  
Took leave, and toward the coast of Earth beneath,  
Down from th' Ecliptic, sped with hop'd success, [ 740 ]  
Throws his steep flight in many an Aerie wheele,  
Nor staid, till on *Niphates* top he lights.

### *The End of the Third Book.*

#### Notes

*Satan*. The name's literal senses are "enemy" or "adversary."

*Godhead*. In book 9, Satan comes to Eve when she is separated from Adam and tempts her into eating from the forbidden tree of knowledge. Part of his ruse involves promising her eventual Godhead (9.708).

*Uriel*. Literally the "fire" or "light" of God, Uriel is one of the four archangels of the Hebrew tradition. The others were Michael, Gabriel, and Raphael, and each was assigned one quarter of the world in each of the cardinal directions. The name does not originate in the Bible (Uriel never appears in the Bible), but in the Apocrypha.

*Mt. Niphates*. A mountain in the Taurus range, in Armenia. Milton refers to it as being near Assyria in 4.126. It becomes the scene of Satan's temptation of Christ in 11.381 as well as *Paradise Regain'd* 3.252-265. According to Jordanes' *The Origins and Deeds of the Gods*, Niphates is a mountain range in Asia: "The range has different names among various peoples. The Indian calls it Imaus and in another part Paropamisus. The Parthian calls it first Choatras and afterward Niphates; the Syrian and Armenian call it Taurus; the Scythian names it Caucasus and Rhipaeus, and at its end calls it Taurus. Many other tribes have given names to the range."

*holy light*. Dante writes a similar invocation to light in *Paradiso* 13. 55 of the *Divine Comedy*.

*unblam'd*. Milton's narrator expresses some anxiety about getting this address to God as Light just right, anxious not to omit some glory by speaking another, or to misspeak himself at all in addressing one so high, so glorious.

*God is light*. As in 1 John 1: 5.

*effluence*. Pouring or streaming forth.

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Page 18 of 27

*increate*. Not Created.

*Or hear'st thou rather*. "Or wouldst thou rather be addressed as . . ."  
*Ethereal*. Born of or tempered by Heavenly fire, or merely of Heaven.

*Before the Heavens*. See Genesis 1:3, which states that light was the first created thing.

*invest*. Envelop.

*void and formless*. See the description of the "world" before creation in Genesis 1:2.

*Stygian*. Referring to the river Styx, one of the rivers of Hell, found at the entrance to Hades. Also used in general reference to the underworld of classical mythology. Milton's narrator says that he has left the Hell of books 1 and 2, and now ascends to description of heaven, as if he were, as Dante imagines making such a journey himself in *Purgatorio* 1. 1-9.

*utter and through middle darkness*. A reference to Hell and Chaos. See note for Chaos.

*Chaos*. Milton borrows the concept of chaos, or unformed matter, from Hesiod and Platonic philosophy (especially the *Timaeus* 53a-b). See also Schwartz.

*the heav'nly Muse*. Urania, the muse associated with astronomy. Also implies the Holy Spirit. See the earlier invocation to the muse in 1.6 and the later one in 7.1.  
*Orphean*. Relating to the legendary orator and poet Orpheus, who travelled to Hades to plead for the release of his young wife, Eurydice. See Ovid *Metamorphoses* 10.

*Sovran*. Sovereign.

*eyes, that rowle in vain*. Milton had been totally blind since 1652 (see Flannagan's Chronology). The poet and the narrator are thus almost fully identified.

*drop serene*. A reference to gutta serena, the medical term for the variety of cataracts which blinded Milton; it in fact refers to any blindness which has no appearance-altering features. These cataracts gave little or no physical clouding or other sign of blindness, but left Milton virtually sightless.

*Mt. Sion*. A sacred mountain, purported to be the site of Moses's "lore and teaching" from God. Milton apparently prefers its image to that of the usual

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mountain home of the Muses, Mount Parnassus.  
See 1.386 and 1.442 and Deuteronomy 4:48.

*Thamyris*. Homer mentions this blind Thracian in the *Iliad* 2.594.

*Maeonides*. An archaic form of the name Homer, the blind poet and author of the *Iliad* and the *Odyssey*. The name stems from his apparent homeland of Maeonia.

*Tiresias*. A sage and prophet who appears in Sophocles' *Oedipus the King* as well as in *Antigone*. A Theban seer, he prophesied the fall of Oedipus, and spoke of his blindness as the facilitator of his state of illumination.

*Phineus*. A blind Thracian king who enjoyed the gift of prophecy. See Apollodorus' *Library* 1.9.21.

*numbers*. A reference to poetic units and rhythm, namely verses, or when appropriate, used in reference to musical measures.

*the wakeful Bird*. The nightingale.

*darkling*. Intended as an adjective, meaning "in the dark".

*the Book of knowledge fair*. That is, creation as a book of knowledge. See book 1, chapter 5 and Calvin's *Institutes* 1.5.

*Empyrean*. Of or pertaining to the highest Heaven or celestial areas.

*stoop*. To swoop down, as with a bird of prey.

*World*. Here the poem refers not to the Earth alone, but rather the sphere of the created universe, beyond which is Chaos or void.

*assay*. To try.

*glozing*. Flattering, cajoling, or perverting.

*the sole Command*. God's command that Adam and Eve leave the tree of knowledge untouched.

*Sufficient to have stood, though free to fall*. This phrase is the kernel of Milton's sense of free will. The reformation debate about free will and predestination was framed by Erasmus, *On Free Will* (1524), and Luther, *The Bondage of the Will* (1525).

*Reason also is choice*. See *Areopagitica*.

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Page 20 of 27

*Predestination.* Milton's conception of predestination can be usefully compared to Augustine's in *Anti-Pelagian Writings* in the *Nicene and Post-Nicene Fathers*, Series 1, Volume 5

*The first sort.* Satan and his angel followers.

*Man falls deceiv'd.* See Milton's version of Adam's fall in 9. 998.

*Spirits elect.* The "good" angels are spirits elect. Milton intends this to mean those who have not rebelled with Satan. They are referred to in 1 Timothy 5: 21.

*Substantially express'd.* The Son is the substantial expression of the Father's invisible (5. 157) glory. Compare this father-son relation to Adam and Eve's as described in 4.481-491. See also William Blake's 1808 image of the relation of Father to Son.

*Adversarie.* Literal sense of the name Satan.

*Abolish thy Creation.* See Genesis 6:6-7 and *PL* 2. 370.

*My word, my wisdom, and effectual might.* The Son is here defined as the sole agent of God, the outward expression in word, wisdom, and might of an otherwise invisible (see line 375 and 5. 157), ineffable God.

*pray, repent, and bring obedience due.* See the culmination of this in 10.1081-1096. Compare to Calvin's sense of human beings as totally incapable of right action (*Institutes* 3.22.1-3). Perhaps Milton has the father repeat the point to emphasize this departure from the strict Calvinism typical of his republican associates from the 1640s and 50s.

*Heav'nly Quire stood mute.* Compare to the grand consult of devils in book 2.418-20

*man shall find grace.* See William Blake's 1808 watercolor illustration of these lines.

*unprevented.* Here the word retains its Latin root, and should be read as "un-anticipated."

*death.* The child of the incestuous relationship between Satan and his daughter Sin in 2.746.

*maugre.* In spite of.

*complacence.* Pleasure or source of pleasure.

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*right Hand.* Christ sits at the right hand of God. A sign of utmost respect, and simultaneously one of slight inferiority. Milton held the unorthodox view that the Son was not coeternal with the Father, but was begotten by the Father at a particular moment before creation.

*Made flesh.* Echoes John 1: 14: "The Word was made flesh."

*Virgin seed.* Referring to the Virgin Mary and the Son's incarnation as a man.

*room.* In the place of Adam.

*Adams Son.* Milton's bid to reconcile two of Jesus's common titles: Son of Man and Son of God.

*without thee none.* Milton, like most of his contemporaries, believed that belief in Jesus Christ was the only salvation from eternal damnation. On this score, at least, he was absolutely intolerant.

*imputed.* Ascribed by vicarious substitution. This has been read to mean both Christ's taking on man's sin, and man's taking on Christ's virtue to enable salvation.

*new life.* These lines, 290-94, virtually paraphrase Paul's doctrine in Romans 5: 14-21.

*Equal to God.* The phrase here modifies "bliss," implying that the Son in heaven enjoys bliss equal to that enjoyed by God, but not necessarily general equality of the Son to God. Though, Milton might have invited a misreading here from more orthodox readers. We should probably understand the use of the word "unequals" in 8.383 with a similar latitude.

*merit.* Milton presents the Son as Son of God more by virtue of his deeds than by virtue of his begetting. Satan plays a parody of such merit in 2.5.

*thy Manhood also.* That is, by virtue of dying for men as a mortal, the Son's "manhood," his incarnate self, will be advanced to a heavenly throne every bit as much as his godhood already is. The term "manhood" appears gender specific, as if salvation were principally a manly experience, and only by extension intended for women.

*under thee as Head Supreme.* All orders of angels and creatures are now to be placed under the Son as "universal king."

*from all Winds.* From every direction.

*cited.* Called forth.

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Page 22 of 27



*Doom.* Judgement, with the eschatological implications of Judgement Day.  
*Immortal Amarant.* Amaranth, a purple flower which according to legend, could not, as its name implied, ever wither.

*Elisian.* Elysian refers to Elysium, the classical Greek place reserved for the virtuous departed. The term can be extended to any heavenly or divinely joyous place of similar stature to Heaven.

*conspicuous.* Clearly visible, unlike God who is invisible (5. 157) or barely visible. See also the note above.

*effulgence.* Splendid radiance.

*opacous.* Opaque.

*first convex.* The outer edge of the created universe, bordering on Chaos.

*inferior Orbs.* The spheres described by our solar system, sun, planets, moons.

*Imaus.* A mountain in the Himalayan range.

*roving Tartar.* Genghis Khan.

*yea ling.* Newborn.

*Hydaspes.* The Jhelum river in the Punjab. The Ganges is a major river of northern India.

*Sericana.* China, and the Gobi desert, over which people often traveled in sail-powered wagons.

*store.* A multitude.

*Aereal.* Of the air, airy.

*Not in the neighbouring Moon.* Ariosto, in *Orlando Furioso* 34. LXX-LXXIII (1532), imagined such a Limbo of Vanities located on the moon; Milton ridicules this as a "dream."

*argent.* Silver.

*Translated Saints.* Enoch (Genesis 5:24) and Elijah (2 Kings 2: 1-11) were both transported to heaven alive.

*ill-joynd Sons and Daughters.* Genesis 6: 4 tells the story of how a race of giants was born to women who coupled with the "sons of God." Milton retells the story in book 11.573-627.

*Sennaar.* The plain of Shinar from Genesis 10: 10.

*Empedocles.* Sicilian pre-Socratic philosopher from the fifth century, BCE. In his *Ars Poetica* 464-67, Horace tells the story of how Empedocles threw himself into the volcanic Mt. Aetna to prove himself divine; the volcano spewed out his apparently mortal remains.

*Cleombrotus.* A youth said to have drowned himself in an ecstatic fervor after reading the Plato's *Phaedo* (Lactantius, *Divine Institutes* 3.18).

*White, Black and Grey.* The White Friars are the Carmelites, the Black are the Dominicans, and the Grey are the Franciscans. Milton's contempt for these Roman Catholic orders prompts him to place them in this Limbo of Vanities.  
*Golgotha.* The site of the crucifixion. See Matthew 27:33.

*weeds.* Clothing.

*whose ballance weighs.* Libra, symbolized by the balance, was located in one of the 55 crystalline spheres of Ptolemaic cosmology. In Ptolemaic cosmology, this balance was said to measure the trepidation, or irregular motion, in the sphere. Traditional cosmologists, committed to a Ptolemaic model, spoke much about "trepidation" as a way of accounting for otherwise unaccounted for celestial motions. For graphic and animated details of Ptolemaic cosmology, see "The Universe of Aristotle and Ptolemy."

*that first mov'd.* The primum mobile, or prime mover sphere from which the movement of all the other spheres derived. For graphic and animated details of Ptolemaic cosmology, see The Universe of Aristotle and Ptolemy.

*wicket.* Door. As Orgel & Goldberg note (874), this is a diminutive form and doubtless intended to invoke a sense of irony.

*Beads.* Rosaries, or prayers recited with beads as memory aids.

*Indulgences.* Indulgences were special dispensations that could be purchased from Roman Catholic church officials. Luther denounced them in his 95 Theses, especially Thesis 21.

*Bulls.* Certain Papal decrees are called Bulls.

*Paradise of Fools.* An area devoid of boundaries intended to be the abode of transgressors. Regina Schwartz notes its significance as a boundless area is central to the theme of *Paradise Lost*; to violate boundaries, as Satan attempted to, and as man attempted in desiring Godhead, is a great transgression against God (Schwartz, *Remembering and Repeating*, 140).

*Jacob.* According to Genesis 28, Jacob cheats his older brother Esau by deceiving his father Isaac into blessing him in Esau's stead. Jacob then had a dream of angels ascending a ladder, hence the term "Jacob's Ladder."

*Padan-Aram.* Home of Jacob's uncle Laban, who provides him sanctuary from the rage of Esau.

*mysteriously was meant.* That is the steps on the ladder have been interpreted allegorically to signify a graduated set of states of being between earth and heaven.

*Who after came from Earth.* Enoch (Genesis 5: 21-24) and Elijah (2 Kings 2: 11) are two who were said to have sailed from earth to heaven.

*Rapt.* Carried away or transported.

*Paneas.* Also known as the city of Dan, it lies at the source of the Jordan and forms the northern border of Canaan.

*Beersaba.* Also known as Beersheba, it forms the southern border of Canaan.

*Looks down with wonder.* Standing at the foot of the stairway to heaven, Satan finds the prospect below him more wonderful.

*obtains.* Reaches.

*the fleecie Starr.* The Andromeda nebula; Andromeda and Aries.

*other Worlds.* That is, from a distance they looked like stars ("shon/ Stars distant"), but closer ("nigh hand") they appeared to be planets ("other worlds").

*Hesperian Gardens.* As in *A Mask* 981-982, this refers to the Hesperides, a legendary orchard at the edge of the world where golden fruit grew, as told in Ovid's *Metamorphoses* 11. 85. The isles have been associated with both the Canary Islands and British Isles.

*hard to tell.* Hard to tell because it depends upon whether one believes a Copernican or a Ptolemaic account of the universe. Milton remains uncommitted on this score. See excellent graphic explanations of

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the Copernican and Ptolemaic cosmologies. See also Raphael's answer to Adam's questions about cosmology in book 8.70 and following.

*Longitude*. Implying lateral movement. Here, Satan's lateral and vertical movements are both made confusing by the lack of reference to anything else.

*the great Luminarie*. The sun.

*Magnetic beam*. By the time Milton is writing book 3 of *Paradise Lost*, Newton had not yet published his theory of universal gravitation, though he had published early versions of his three laws of motion by 1666. Whether Milton knew of Newton's researches and ideas is a matter of some speculation.

*Astronomer*. Galileo discovered the presence of spots on the sun using his telescope in 1609. Also referred to as the "Tuscan Artist" in 1.288.

*Carbuncle*. Any red gemstone, with implications of Aaron's Breastplate.  
*choice*. Careful or deliberate.

*Chrysolite*. Any green gemstone.

*the Twelve that shon*. Aaron, high priest of Israel and Moses's brother, wore a ceremonial breastplate in which twelve gemstones were set, each one representing a tribe of Israel. See Exodus 28: 17-24.

*That stone*. Often referred to as "the Philosopher's Stone," long sought after as an alchemical agent capable of turning base metals into gold.

*Hermes*. Mercury, an element crucial to many alchemical processes. Hermes is also a Greek deity, Mercury being his Roman equivalent, son of Zeus and Maia, and God of Science.

*Limbec*. Alembic, an apparatus used for distilling. See "Limbeck" in Samuel Norton, *The Key of Alchemy*; see also John Donne's "A Nocturnal upon St. Lucy's Day, being the shortest day," line 21.

*Potable*. Suitable for drinking. Drinkable gold is "a preparation of nitro-muriate of gold deoxydized by some volatile oil, formerly esteemed as a cordial medicine; drinkable gold." See Johannes Agricola's *Treatise on Gold* 4.

*Arch-chimic*. The first alchemist. In this case the sun and its rays create gemstones in the ground. Timeline of famous alchemists.

*Humor*. Moisture.

*Culminate.* reaching its greatest altitude, its meridian. Here the pre-lapsarian sun rises directly over the equator, creating no shadows and providing Satan with a clear view.

*kenn.* Range of sight.

*The same whom John saw.* See Revelation 19: 17.

*tiar.* Tiara; crown.

*Cherube.* Satan displays his shapeshifting abilities by changing into a Cherub to fool Uriel. Cherubim and seraphim are two orders or ranks of angels. Images of Cherubim stood by the sanctuary in the temple at Jerusalem.

*permissive.* According to this logic, the difference between what God permits and what he actively wills absolves him from liability for evil and sin.

*tends.* Intends; wants.

*Light.* Genesis 1:2 names Light as the first creation.

*order from disorder sprung.* For Milton's more elaborate account (narrated by Raphael) of the creation, see book 7.205 and following. For the biblical account, see Genesis 1.

*her countenance triform.* "Countenance Triform" is a reference to the three phases of the moon: crescent, full, and waning crescent. They are associated with the goddesses named Luna (Lucina), Diana, and Hecate.

*th' Ecliptic.* The path of the sun, assuming a Ptolemaic, geocentric cosmos.