

Paradise Lost BOOK 5
John Milton (1667)

THE ARGUMENT

Morning approacht, Eve relates to Adam her troublesome dream; he likes it not, yet comforts her: They come forth to thir day labours: Thir Morning Hymn at the Door of thir Bower. God to render Man inexcusable sends Raphael to admonish him of his obedience, of his free estate, of his enemy near at hand; who he is, and why his enemy, and whatever else may avail Adam to know. Raphael comes down to Paradise, his appearance describ'd, his coming discern'd by Adam afar off sitting at the door of his Bower; he goes out to meet him, brings him to his lodge, entertains him with the choycest fruits of Paradise got together by Eve; thir discourse at Table: Raphael performs his message, minds Adam of his state and of his enemy; relates at Adams request who that enemy is, and how he came to be so, beginning from his first revolt in Heaven, and the occasion thereof; how he drew his Legions after him to the parts of the North, and there incited them to rebel with him, perswading all but only Abdiel a Seraph, who in Argument diswades and opposes him, then forsakes him.

NOw Morn her rosie steps in th' Eastern Clime
Advancing, sow'd the earth with Orient Pearle,
When *Adam* wak't, so customd, for his sleep
Was Aerie light, from pure digestion bred,
And temperat vapors bland, which th' only sound [5]
Of leaves and fuming rills, Aurora's fan,
Lightly dispers'd, and the shrill Matin Song
Of Birds on every bough; so much the more
His wonder was to find unwak'nd *Eve*
With Tresses discompos'd, and glowing Cheek, [10]
As through unquiet rest: he on his side
Leaning half-raised, with looks of cordial Love
Hung over her enamour'd, and beheld
Beautie, which whether waking or asleep,
Shot forth peculiar graces; then with voice [15]
Milde, as when Zephyrus on *Flora* breathes,
Her hand soft touching, whisperd thus. Awake
My fairest, my espous'd, my latest found,
Heav'ns last best gift, my ever new delight,
Awake, the morning shines, and the fresh field [20]
Calls us, we lose the prime, to mark how spring
Our tended Plants, how blows the Citron Grove,
What drops the Myrrhe, and what the balmie Reed,
How Nature paints her colours, how the Bee
Sits on the Bloom extracting liquid sweet. [25]

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Such whispering wak'd her, but with startl'd eye
 On *Adam*, whom imbracing, thus she spake.
 O Sole in whom my thoughts find all repose,
 My Glorie, my Perfection, glad I see
 Thy face, and Morn return'd, for I this Night, [30]
 Such night till this I never pass'd, have dream'd,
 If dream'd, not as I oft am wont, of thee,
 Works of day pass't, or morrows next designe,
 But of offense and trouble, which my mind
 Knew never till this irksom night; methought [35]
 Close at mine ear one call'd me forth to walk
 With gentle voice, I thought it thine; it said,
 Why sleepest thou *Eve*? now is the pleasant time,
 The cool, the silent, save where silence yields
 To the night-warbling Bird, that now awake [40]
 Tunes sweetest his love-labor'd song; now reignes
 Full Orb'd the Moon, and with more pleasing light
 Shadowie sets off the face of things; in vain,
 If none regard; Heav'n wakes with all his eyes,
 Whom to behold but thee, Natures desire, [45]
 In whose sight all things joy, with ravishment
 Attracted by thy beauty still to gaze.
 I rose as at thy call, but found thee not;
 To find thee I directed then my walk;
 And on, methought, alone I pass'd through ways [50]
 That brought me on a sudden to the Tree
 Of interdicted Knowledge: fair it seem'd,
 Much fairer to my Fancie then by day:
 And as I wondring lookt, beside it stood
 One shap'd and wing'd like one of those from Heav'n [55]
 By us oft seen; his dewie locks distill'd
Ambrosia; on that Tree he also gaz'd;
 And O fair Plant, said he, with fruit surcharg'd,
 Deigns none to ease thy load and taste thy sweet,
 Nor God, nor Man; is Knowledge so despis'd? [60]
 Or envie, or what reserve forbids to taste?
 Forbid who will, none shall from me withhold
 Longer thy offerd good, why else set here?
 This said he paus'd not, but with ventrous Arme
 He pluckt, he tasted; mee damp horror chil'd [65]
 At such bold words voucht with a deed so bold:
 But he thus overjoy'd, O Fruit Divine,
 Sweet of thy self, but much more sweet thus cropt,
 Forbidd'n here, it seems, as onely fit
 For God's, yet able to make Gods of Men: [70]

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And why not Gods of Men, since good, the more
 Communicated, more abundant growes,
 The Author not impair'd, but honour'd more?
 Here, happie Creature, fair Angelic *Eve*,
 Partake thou also; happie though thou art, [75]
 Happier thou mayst be, worthier canst not be:
 Taste this, and be henceforth among the Gods
 Thy self a Goddess, not to Earth confin'd,
 But sometimes in the Air, as wee, sometimes
 Ascend to Heav'n, by merit thine, and see [80]
 What life the Gods live there, and such live thou.
 So saying, he drew nigh, and to me held,
 Even to my mouth of that same fruit held part
 Which he had pluckt; the pleasant savourie smell
 So quick'nd appetite, that I, methought, [85]
 Could not but taste. Forthwith up to the Clouds
 With him I flew, and underneath beheld
 The Earth outstretcht immense, a prospect wide
 And various: wondring at my flight and change
 To this high exaltation; suddenly [90]
 My Guide was gon, and I, me thought, sunk down,
 And fell asleep; but O how glad I wak'd
 To find this but a dream! Thus *Eve* her Night
 Related, and thus *Adam* answerd sad.

Best Image of my self and dearer half, [95]
 The trouble of thy thoughts this night in sleep
 Affects me equally; nor can I like
 This uncouth dream, of evil sprung I fear;
 Yet evil whence? in thee can harbour none,
 Created pure. But know that in the Soule [100]
 Are many lesser Faculties that serve
 Reason as chief; among these Fansie next
 Her office holds; of all external things,
 Which the five watchful Senses represent,
 She forms Imaginations, Aerie shapes, [105]
 Which Reason joyning or disjoyning, frames
 All what we affirm or what deny, and call
 Our knowledge or opinion; then retires
 Into her private Cell when Nature rests.
 Oft in her absence mimic Fansie wakes [110]
 To imitate her; but misjoyning shapes,
 Wilde work produces oft, and most in dreams,
 Ill matching words and deeds long past or late.
 Som such resemblances methinks I find
 Of our last Eevnings talk, in this thy dream, [115]

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But with addition strange; yet be not sad.
 Evil into the mind of God or Man
 May come and go, so unapprov'd, and leave
 No spot or blame behind: Which gives me hope
 That what in sleep thou didst abhor to dream, [120]
 Waking thou never wilt consent to do.
 Be not disheart'nd then, nor cloud those looks
 That wont to be more chearful and serene
 Then when fair Morning first smiles on the World,
 And let us to our fresh employments rise [125]
 Among the Groves, the Fountains, and the Flours
 That open now thir choicest bosom'd smells
 Reserv'd from night, and kept for thee in store.
 So cheard he his fair Spouse, and she was cheard,
 But silently a gentle tear let fall [130]
 From either eye, and wip'd them with her haire;
 Two other precious drops that ready stood,
 Each in thir Chrystal sluice, hee ere they fell
 Kiss'd as the gracious signs of sweet remorse
 And pious awe, that feard to have offended. [135]
 So all was cleard, and to the Field they haste.
 But first from under shadie arborous roof,
 Soon as they forth were come to open sight
 Of day-spring, and the Sun, who scarce up risen
 With wheels yet hov'ring o're the Ocean brim, [140]
 Shot paralel to the earth his dewie ray,
 Discovering in wide Lantskip all the East
 Of Paradise and *Edens* happie Plains,
 Lowly they bow'd adoring, and began
 Thir Orisons, each Morning duly paid [145]
 In various style, for neither various style
 Nor holy rapture wanted they to praise
 Thir Maker, in fit strains pronounc't or sung
 Unmeditated, such prompt eloquence
 Flow'd from thir lips, in Prose or numerous Verse, [150]
 More tuneable then needed Lute or Harp
 To add more sweetness, and they thus began.
 These are thy glorious works, Parent of good,
 Almighty, thine this universal Frame,
 Thus wondrous fair; thy self how wondrous then! [155]
 Unspeakable, who sitst above these Heavens
 To us invisible or dimly seen
 In these thy lowest works, yet these declare
 Thy goodness beyond thought, and Power Divine:
 Speak yee who best can tell, ye Sons of Light, [160]

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Angels, for yee behold him, and with songs
 And choral symphonies, Day without Night,
 Circle his Throne rejoicing, yee in Heav'n,
 On Earth joyn all ye Creatures to extoll
 Him first, him last, him midst, and without end. [165]
 Fairest of Starrs, last in the train of Night,
 If better thou belong not to the dawn,
 Sure pledge of day, that crownst the smiling Morn
 With thy bright Circlet, praise him in thy Spheare
 While day arises, that sweet hour of Prime. [170]
 Thou Sun, of this great World both Eye and Soule,
 Acknowledge him thy Greater, sound his praise
 In thy eternal course, both when thou climb'st,
 And when high Noon hast gaind, and when thou fallst.
 Moon, that now meetst the orient Sun, now fli'st [175]
 With the fixt Starrs, fixt in thir Orb that flies,
 And yee five other wandering Fires that move
 In mystic Dance not without Song, resound
 His praise, who out of Darkness call'd up Light.
 Aire, and ye Elements the eldest birth [180]
 Of Natures Womb, that in quaternion run
 Perpetual Circle, multiform; and mix
 And nourish all things, let your ceaseless change
 Varie to our great Maker still new praise.
 Ye Mists and Exhalations that now rise [185]
 From Hill or steaming Lake, duskie or grey,
 Till the Sun paint your fleecie skirts with Gold,
 In honour to the Worlds great Author rise,
 Whether to deck with Clouds th' uncolour'd skie,
 Or wet the thirstie Earth with falling showers, [190]
 Rising or falling still advance his praise.
 His praise ye Winds, that from four Quarters blow,
 Breathe soft or loud; and wave your tops, ye Pines,
 With every Plant, in sign of Worship wave.
 Fountains and yee, that warble, as ye flow, [195]
 Melodious murmurs, warbling tune his praise.
 Joyn voices all ye living Souls; ye Birds,
 That singing up to Heaven Gate ascend,
 Bear on your wings and in your notes his praise;
 Yee that in Waters glide, and yee that walk [200]
 The Earth, and stately tread, or lowly creep;
 Witness if I be silent, Morn or Eeven,
 To Hill, or Valley, Fountain, or fresh shade
 Made vocal by my Song, and taught his praise.
 Hail universal Lord, be bounteous still [205]

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To give us onely good; and if the night
Have gathered aught of evil or conceald,
Disperse it, as now light dispels the dark.

So pray'd they innocent, and to thir thoughts
Firm peace recoverd soon and wonted calm. [210]
On to thir mornings rural work they haste
Among sweet dewes and flours; where any row
Of Fruit-trees overwoodie reachd too farr
Thir pamperd boughes, and needed hands to check
Fruitless imbraces: or they led the Vine [215]
To wed her Elm; she spous'd about him twines
Her marriageable arms, and with her brings
Her dowr th' adopted Clusters, to adorn
His barren leaves. Them thus imploid beheld
With pittie Heav'ns high King, and to him call'd [220]
Raphael, the sociable Spirit, that deign'd
To travel with *Tobias*, and secur'd
His marriage with the seaventimes-wedded Maid.

Raphael, said hee, thou hear'st what stir on Earth
Satan from Hell scap't through the darksom Gulf [225]
Hath raisd in Paradise, and how disturbd
This night the human pair, how he designes
In them at once to ruin all mankind.
Go therefore, half this day as friend with friend
Converse with *Adam*, in what Bowre or shade [230]
Thou find'st him from the heat of Noon retir'd,
To respit his day-labour with repast,
Or with repose; and such discourse bring on,
As may advise him of his happie state,
Happiness in his power left free to will, [235]
Left to his own free Will, his Will though free,
Yet mutable; whence warne him to beware
He swerve not too secure: tell him withall
His danger, and from whom, what enemie
Late falln himself from Heav'n, is plotting now [240]
The fall of others from like state of bliss;
By violence, no, for that shall be withstood,
But by deceit and lies; this let him know,
Lest wilfully transgressing he pretend
Surprisal, unadmonisht, unforewarnd. [245]

So spake th' Eternal Father, and fulfilld
All Justice: nor delaid the winged Saint
After his charge receivd; but from among
Thousand Celestial Ardors, where he stood
Vaild with his gorgeous wings, up springing light [250]

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Page 6 of 31

Flew through the midst of Heav'n; th' angelic Quires
 On each hand parting, to his speed gave way
 Through all th' Empyreal road; till at the Gate
 Of Heav'n arriv'd, the gate self-opend wide
 On golden Hinges turning, as by work [255]
 Divine the sov'ran Architect had fram'd.
 From hence, no cloud, or, to obstruct his sight,
 Starr interpos'd, however small he sees,
 Not unconform to other shining Globes,
 Earth and the Gard'n of God, with Cedars crownd [260]
 Above all Hills. As when by night the Glass
 Of Galileo, less assur'd, observes
 Imagind Lands and Regions in the Moon:
 Or Pilot from amidst the Cyclades
Delos or *Samos* first appeering kenns [265]
 A cloudy spot. Down thither prone in flight
 He speeds, and through the vast Ethereal Skie
 Sailes between worlds and worlds, with steddie wing
 Now on the polar windes, then with quick Fann
 Winnows the buxom Air; till within soare [270]
 Of Towring Eagles, to all the Fowles he seems
 A *Phœnix*, gaz'd by all, as that sole Bird
 When to enshrine his reliques in the Sun's
 Bright Temple, to *Ægyptian Theb's* he flies.
 At once on th' Eastern cliff of Paradise [275]
 He lights, and to his proper shape returns
 A Seraph wingd; six wings he wore, to shade
 His lineaments Divine; the pair that clad
 Each shoulder broad, came mantling o're his brest
 With regal Ornament; the middle pair [280]
 Girt like a Starrie Zone his waste, and round
 Skirted his loines and thighes with downie Gold
 And colours dipt in Heav'n; the third his feet
 Shaddowd from either heele with featherd maile
 Skie-tinctur'd grain. Like Maia's son he stood, [285]
 And shook his Plumes, that Heav'nly fragrance filld
 The circuit wide. Strait knew him all the Bands
 Of Angels under watch; and to his state,
 And to his message high in honour rise;
 For on Som message high they guesd him bound. [290]
 Thir glittering Tents he passd, and now is come
 Into the blissful field, through Groves of Myrrhe,
 And flouring Odours, Cassia, Nard, and Balme;
 A Wilderness of sweets; for Nature here
Wantond as in her prime, and plaid at will [295]

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Her Virgin Fancies, pouring forth more sweet,
Wilde above Rule or Art; enormous bliss.
Him through the spicie Forrest onward com
Adam discern'd, as in the dore he sat
Of his coole Bowre, while now the mounted Sun [300]
Shot down direct his fervid Raies, to warme
Earths inmost womb, more warmth then *Adam* needs;
And *Eve* within, due at her hour prepar'd
For dinner savourie fruits, of taste to please
True appetite, and not disrelish thirst [305]
Of nectarous draughts between, from milkie stream,
Berrie or Grape: to whom thus *Adam* call'd.

Haste hither *Eve*, and worth thy sight behold
Eastward among those Trees, what glorious shape
Comes this way moving; seems another Morn [310]
Ris'n on mid-noon; Som great behest from Heav'n
To us perhaps he brings, and will voutsafe
This day to be our Guest. But goe with speed,
And what thy stores contain, bring forth and poure
Abundance, fit to honour and receive [315]
Our Heav'nly stranger; well we may afford
Our givers thir own gifts, and large bestow
From large bestowd, where Nature multiplies
Her fertil growth, and by disburd'ning grows
More fruitful, which instructs us not to spare. [320]

To whom thus *Eve*. *Adam*, earths hallowd mould,
Of God inspir'd, small store will serve, where store,
All seasons, ripe for use hangs on the stalk;
Save what by frugal storing firmness gains
To nourish, and superfluous moist consumes: [325]
But I will haste and from each bough and break,
Each Plant and juiciest Gourd will pluck such choice
To entertain our Angel guest, as hee
Beholding shall confess that here on Earth
God hath dispenst his bounties as in Heav'n. [330]

So saying, with dispatchful looks in haste
She turns, on hospitable thoughts intent
What choice to chuse for delicacie best,
What order, so contriv'd as not to mix
Tastes, not well joynd, inelegant, but bring [335]
Taste after taste upheld with kindest change,
Bestirs her then, and from each tender stalk
Whatever Earth all-bearing Mother yields
In India East or West, or middle shoare
In *Pontus* or the *Punic* Coast, or where [340]

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Alcinous reign'd, fruit of all kindes, in coate,
 Rough, or smooth rin'd, or bearded husk, or shell
 She gathers, Tribute large, and on the board
 Heaps with unsparing hand; for drink the Grape
 She crushes, inoffensive moust, and meathes [345]
 From many a berrie, and from sweet kernels prest
 She tempers dulcet creams, nor these to hold
 Wants her fit vessels pure, then strews the ground
 With Rose and Odours from the shrub unfum'd.
 Mean while our Primitive great Sire, to meet [350]
 His god-like Guest, walks forth, without more train
 Accompanied then with his own compleat
 Perfections; in himself was all his state,
 More solemn then the tedious pomp that waits
 On Princes, when thir rich Retinue long [355]
 Of Horses led, and Grooms besmeard with Gold
 Dazles the croud, and sets them all agape.
 Neerer his presence *Adam* though not awd,
 Yet with submiss approach and reverence meek,
 As to a superior Nature, bowing low, [360]

Thus said. Native of Heav'n, for other place
 None can then Heav'n such glorious shape contain;
 Since by descending from the Thrones above,
 Those happie places thou hast deign'd a while
 To want, and honour these, voutsafe with us [365]
 Two onely, who yet by sov'ran gift possess
 This spacious ground, in yonder shadie Bowre
 To rest, and what the Garden choicest bears
 To sit and taste, till this meridian heat
 Be over, and the Sun more coole decline. [370]

Whom thus the Angelic Vertue answerd milde.
Adam, I therefore came, nor art thou such
 Created, or such place hast here to dwell,
 As may not oft invite, though Spirits of Heav'n
 To visit thee; lead on then where thy Bowre [375]
 Oreshades; for these mid-hours, till Eevning rise
 I have at will. So to the Silvan Lodge
 They came, that like Pomona's Arbour smil'd
 With flourets deck't and fragrant smells; but *Eve*
Undeck't, save with her self more lovely fair [380]
 Then Wood-Nymph, or the fairest Goddess feign'd
 Of three that in Mount Ida naked strove,
 Stood to entertain her guest from Heav'n; no vaile
 Shee needed, Vertue-proof, no thought infirme
 Alterd her cheek. On whom the Angel Haile [385]

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Bestowd, the holy salutation us'd
Long after to blest *Marie*, second *Eve*.

Haile Mother of Mankind, whose fruitful Womb
Shall fill the World more numerous with thy Sons
Then with these various fruits the Trees of God [390]
Have heap'd this Table. Rais'd of grassie terf
Thir Table was, and mossie seats had round,
And on her ample Square from side to side
All *Autumn* pil'd, though *Spring* and *Autumn* here
Danc'd hand in hand. A while discourse they hold; [395]
No fear lest Dinner coole; when thus began
Our Authour. Heav'nly stranger, please to taste
These bounties which our Nourisher, from whom
All perfet good unmeasur'd out, descends,
To us for food and for delight hath caus'd [400]
The Earth to yeild; unsavourie food perhaps
To spiritual Natures; only this I know,
That one Celestial Father gives to all.

To whom the Angel. Therefore what he gives
(Whose praise be ever sung) to man in part [405]
Spiritual, may of purest Spirits be found
No ingrateful food: and food alike those pure
Intelligential substances require
As doth your Rational; and both contain
Within them every lower facultie [410]
Of sense, whereby they hear, see, smell, touch, taste,
Tasting concoct, digest, assimilate,
And corporeal to incorporeal turn.
For know, whatever was created, needs
To be sustaind and fed; of Elements [415]
The grosser feeds the purer, Earth the Sea,
Earth and the Sea feed Air, the Air those Fires
Ethereal, and as lowest first the Moon;
Whence in her visage round those spots, unpurg'd
Vapours not yet into her substance turnd. [420]
Nor doth the Moon no nourishment exhale
From her moist Continent to higher Orbes.
The Sun that light imparts to all, receives
From all his alimantal recompence
In humid exhalations, and at Even [425]
Sups with the Ocean: though in Heav'n the Trees
Of life ambrosial frutage bear, and vines
Yield Nectar, though from off the boughs each Morn
We brush mellifluous Dewes, and find the ground
Cover'd with pearly grain: yet God hath here [430]

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Varied his bounty so with new delights,
 As may compare with Heaven; and to taste
 Think not I shall be nice. So down they sat,
 And to thir viands fell, nor seemingly
 The Angel, nor in mist, the common gloss [435]
 Of Theologians, but with keen dispatch
 Of real hunger, and concoctive heate
 To transubstantiate; what redounds, transpires
 Through Spirits with ease; nor wonder; if by fire
 Of sooty coal the Empiric Alchemist [440]
 Can turn, or holds it possible to turn
 Metals of drossiest Ore to perfet Gold
 As from the Mine. Mean while at Table *Eve*
Ministerd naked, and thir flowing cups
 With pleasant liquors crown'd: O innocence [445]
 Deserving Paradise! if ever, then,
 Then had the Sons of God excuse to have bin
 Enamour'd at that sight; but in those hearts
 Love unlibidinous reign'd, nor jealousy
 Was understood, the injur'd Lovers Hell.
 Thus when with meats and drinks they had suffic'd [450]
 Not burd'nd Nature, sudden mind arose
 In *Adam*, not to let th' occasion pass
 Given him by this great Conference to know
 Of things above his World, and of thir being [455]
 Who dwell in Heav'n, whose excellence he saw
 Transcend his own so farr, whose radiant forms
 Divine effulgence, whose high Power so far
 Exceeded human, and his wary speech
 Thus to th' Empyrean Minister he fram'd. [460]
 Inhabitant with God, now know I well
 Thy favour, in this honour done to man,
 Under whose lowly roof thou hast voutsaft
 To enter, and these earthly fruits to taste,
 Food not of Angels, yet accepted so, [465]
 As that more willingly thou couldst not seem
 At Heav'n's high feasts to have fed: yet what compare?
 To whom the winged Hierarch repli'd.
 O *Adam*, one Almighty is, from whom
 All things proceed, and up to him return, [470]
 If not deprav'd from good, created all
 Such to perfection, one first matter all,
 Indu'd with various forms, various degrees
 Of substance, and in things that live, of life;
 But more refin'd, more spiritous, and pure, [475]

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As neerer to him plac't or neerer tending
 Each in thir several active Sphears assignd,
 Till body up to spirit work, in bounds
 Proportiond to each kind. So from the root
 Springs lighter the green stalk, from thence the leaves [480]
 More aerie, last the bright consummate floure
 Spirits odorous breathes: flours and thir fruit
 Mans nourishment, by gradual scale sublim'd
 To vital Spirits aspire, to animal,
 To intellectual, give both life and sense, [485]
 Fansie and understanding, whence the Soule
 Reason receives, and reason is her being,
 Discursive, or Intuitive; discourse
 Is ofttest yours, the latter most is ours,
 Differing but in degree, of kind the same. [490]
 Wonder not then, what God for you saw good
 If I refuse not, but convert, as you,
 To proper substance; time may come when men
 With Angels may participate, and find
 No inconvenient Diet, nor too light Fare: [495]
 And from these corporal nutriments perhaps
 Your bodies may at last turn all to Spirit,
 Improv'd by tract of time, and wingd ascend
 Ethereal, as wee, or may at choice
 Here or in Heav'nly Paradises dwell; [500]
 If ye be found obedient, and retain
 Unalterably firm his love entire
 Whose progenie you are. Mean while enjoy
 Your fill what happiness this happie state
 Can comprehend, incapable of more. [505]
 To whom the Patriarch of mankind repli'd,
 O favourable spirit, propitious guest,
 Well hast thou taught the way that might direct
 Our knowledge, and the scale of Nature set
 From center to circumference, whereon [510]
 In contemplation of created things
 By steps we may ascend to God. But say,
 What meant that caution joind, *if ye be found
 Obedient?* can we want obedience then
 To him, or possibly his love desert [515]
 Who formd us from the dust, and plac'd us here
 Full to the utmost measure of what bliss
 Human desires can seek or apprehend?
 To whom the Angel. Son of Heav'n and Earth,
 Attend: That thou art happie, owe to God; [520]

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That thou continu'st such, owe to thy self,
 That is, to thy obedience; therein stand.
 This was that caution giv'n thee; be advis'd.
 God made thee perfet, not immutable;
 And good he made thee, but to persevere [525]
 He left it in thy power, ordaind thy will
 By nature free, not over-rul'd by Fate
 Inextricable, or strict necessity;
 Our voluntarie service he requires,
 Not our necessitated, such with him [530]
 Finds no acceptance, nor can find, for how
 Can hearts, not free, be tri'd whether they serve
 Willing or no, who will but what they must
 By Destinie, and can no other choose?
 Myself and all th' Angelic Host that stand [535]
 In sight of God enthron'd, our happie state
 Hold, as you yours, while our obedience holds;
 On other surety none; freely we serve
 Because we freely love, as in our will
 To love or not; in this we stand or fall: [540]
 And Som are fall'n, to disobedience fall'n,
 And so from Heav'n to deepest Hell; O fall
 From what high state of bliss into what woe!
 To whom our great Progenitor. Thy words
 Attentive, and with more delighted eare [545]
 Divine instructor, I have heard, then when
 Cherubic Songs by night from neighbouring Hills
 Aereal Music send: nor knew I not
 To be both will and deed created free;
 Yet that we never shall forget to love [550]
 Our maker, and obey him whose command
 Single, is yet so just, my constant thoughts
 Assur'd me and still assure: though what thou tellst
 Hath past in Heav'n, Som doubt within me move,
 But more desire to hear, if thou consent, [555]
 The full relation, which must needs be strange,
 Worthy of Sacred silence to be heard;
 And we have yet large day, for scarce the Sun
 Hath finisht half his journey, and scarce begins
 His other half in the great Zone of Heav'n. [560]
 Thus *Adam* made request, and *Raphael*
 After short pause assenting, thus began.
 High matter thou injoinst me, O prime of men,
 Sad task and hard, for how shall I relate
 To human sense th' invisible exploits [565]

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Of warring Spirits; how without remorse
The ruin of so many glorious once
And perfet while they stood; how last unfould
The secrets of another World, perhaps
Not lawful to reveal? yet for thy good [570]
This is dispenc't, and what surmounts the reach
Of human sense, I shall delineate so,
By lik'ning spiritual to corporal forms,
As may express them best, though what if Earth
Be but the shaddow of Heav'n, and things therein [575]
Each to other like, more then on earth is thought?

As yet this World was not, and *Chaos* Wilde
Reignd where these Heav'ns now rowl, where Earth now rests
Upon her Center pois'd, when on a day
(For Time, though in Eternitie, appli'd [580]
To motion, measures all things durable
By present, past, and future) on such day
As Heav'ns great Year brings forth, th' Empyreal Host
Of Angels by Imperial summons call'd,
Innumerable before th' Almightyes Throne [585]
Forthwith from all the ends of Heav'n appeerd
Under thir Hierarchs in orders bright
Ten thousand thousand Ensignes high advanc'd,
Standards and Gonfalons twixt Van and Reare
Streame in the Aire, and for distinction serve [590]
Of Hierarchies, of Orders, and Degrees;
Or in thir glittering Tissues bear imblaz'd
Holy Memorials, acts of Zeale and Love
Recorded eminent. Thus when in Orbes
Of circuit inexpressible they stood, [595]
Orb within Orb, the Father infinite,
By whom in bliss imbosom'd sat the Son,
Amidst as from a flaming Mount, whose top
Brightness had made invisible, thus spake.

Hear all ye Angels, Progenie of Light, [600]
Thrones, Dominations, Princedoms, Vertues, Powers,
Hear my Decree, which unrevok't shall stand.
This day I have begot whom I declare
My onely Son, and on this holy Hill
Him have anointed, whom ye now behold [605]
At my right hand; your Head I him appoint;
And by my Self have sworn to him shall bow
All knees in Heav'n, and shall confess him Lord:
Under his great Vice-gerent Reign abide
United as one individual Soule [610]

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Page 14 of 31

For ever happie: him who disobeyes
 Mee disobeyes, breaks union, and that day
 Cast out from God and blessed vision, falls
 Into utter darkness, deep ingulft, his place
 Ordaind without redemption, without end. [615]
 So spake th' Omnipotent, and with his words
 All seemd well pleas'd, all seem'd, but were not all.
 That day, as other solemn dayes, they spent
 In song and dance about the sacred Hill,
 Mystical dance, which yonder starrie Spheare [620]
 Of Planets and of fixt in all her Wheelles
 Resembles nearest, mazes intricate,
 Eccentric, intervolv'd, yet regular
 Then most, when most irregular they seem,
 And in thir motions harmonie Divine [625]
 So smooths her charming tones, that Gods own ear
 Listens delighted. Eevning now approach'd
 (For wee have also our Eevning and our Morn,
 Wee ours for change delectable, not need)
 Forthwith from dance to sweet repast they turn [630]
 Desirous, all in Circles as they stood,
 Tables are set, and on a sudden pil'd
 With Angels Food, and rubied Nectar flows
 In Pearl, in Diamond, and massie Gold,
 Fruit of delicious Vines, the growth of Heav'n. [635]
 On flours repos'd, and with fresh flourets crownd,
 They eate, they drink, and in communion sweet
 Quaff immortalitie and joy, secure
 Of surfet where full measure onely bounds
 Excess, before th' all bounteous King, who showrd [640]
 With copious hand, rejoycing in thir joy.
 Now when ambrosial Night with Clouds exhal'd
 From that high mount of God, whence light & shade
 Spring both, the face of brightest Heav'n had changd
 To grateful Twilight (for Night comes not there [645]
 In darker veile) and roseat Dews dispos'd
 All but the unsleeping eyes of God to rest,
 Wide over all the Plain, and wider farr
 Then all this globous Earth in Plain out spread,
 (Such are the Courts of God) th' Angelic throng [650]
 Disperst in Bands and Files thir Camp extend
 By living Streams among the Trees of Life,
 Pavilions numberless, and sudden reard,
 Celestial Tabernacles, where they slept
 Fannd with coole Winds, save those who in thir course [655]

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Melodious Hymns about the sovran Throne
Alternate all night long: but not so wak'd
Satan, so call him now, his former name
Is heard no more in Heav'n; he of the first,
If not the first Arch-Angel, great in Power, [660]
In favour and præeminence, yet fraught
With envie against the Son of God, that day
Honour'd by his great Father, and proclaim'd
Messiah King anointed, could not beare
Through pride that sight, & thought himself impair'd. [665]
Deep malice thence conceiving and disdain,
Soon as midnight brought on the duskie houre
Friendliest to sleep and silence, he resolv'd
With all his Legions to dislodge, and leave
Unworshipt, unobey'd the Throne supream [670]
Contemptuous, and his next subordinate
Awak'ning, thus to him in secret spake.

Sleepst thou, Companion dear, what sleep can close
Thy eye-lids? and remembrest what Decree
Of yesterday, so late hath past the lips [675]
Of Heav'ns Almightye. Thou to me thy thoughts
Wast wont, I mine to thee was wont to impart;
Both waking we were one; how then can now
Thy sleep dissent? new Laws thou seest impos'd;
New Laws from him who reigns, new minds may raise [680]
In us who serve, new Counsels, to debate
What doubtful may ensue; more in this place
To utter is not safe. Assemble thou
Of all those Myriads which we lead the chief;
Tell them that by command, ere yet dim Night [685]
Her shadowie Cloud withdraws, I am to haste,
And all who under me thir Banners wave,
Homeward with flying march where we possess
The Quarters of the North, there to prepare
Fit entertainment to receive our King [690]
The great *Messiah*, and his new commands,
Who speedily through all the Hierarchies
Intends to pass triumphant, and give Laws.

So spake the false Arch-Angel, and infus'd
Bad influence into th' unwarie brest [695]
Of his Associate; hee together calls,
Or several one by one, the Regent Powers,
Under him Regent, tells, as he was taught,
That the most High commanding, now ere Night,
Now ere dim Night had disincumberd Heav'n, [700]

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The great Hierarchal Standard was to move;
Tells the suggested cause, and casts between
Ambiguous words and jealousies, to sound
Or taint integritie; but all obey'd
The wonted signal, and superior voice [705]
Of thir great Potentate; for great indeed
His name, and high was his degree in Heav'n;
His count'nance, as the Morning Starr that guides
The starrie flock, allur'd them, and with lyes
Drew after him the third part of Heav'ns Host: [710]
Mean while th' Eternal eye, whose sight discernes
Abstrusest thoughts, from forth his holy Mount
And from within the golden Lamps that burne
Nightly before him, saw without thir light
Rebellion rising, saw in whom, how spread [715]
Among the sons of Morn, what multitudes
Were banded to oppose his high Decree;
And smiling to his onely Son thus said.

Son, thou in whom my glory I behold
In full resplendence, Heir of all my might, [720]
Neerly it now concernes us to be sure
Of our Omnipotence, and with what Arms
We mean to hold what anciently we claim
Of Deitie or Empire, such a foe
Is rising, who intends to erect his Throne [725]
Equal to ours, throughout the spacious North;
Nor so content, hath in his thought to try
In battel, what our Power is, or our right.
Let us advise, and to this hazard draw
With speed what force is left, and all employ [730]
In our defense, lest unawares we lose
This our high place, our Sanctuarie, our Hill.

To whom the Son with calm aspect and cleer
Light'ning Divine, ineffable, serene,
Made answer. Mightie Father, thou thy foes [735]
Justly hast in derision, and secure
Laugh'st at thir vain designs and tumults vain,
Matter to mee of Glory, whom thir hate
Illustrates, when they see all Regal Power
Giv'n me to quell thir pride, and in event [740]
Know whether I be dextrous to subdue
Thy Rebels, or be found the worst in Heav'n.

So spake the Son, but *Satan* with his Powers
Far was advanc't on winged speed, an Host
Innumerable as the Starrs of Night, [745]

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Or Starrs of Morning, Dew-drops, which the Sun
 Impearls on every leaf and every flouer.
 Regions they pass'd, the mightie Regencies
 Of Seraphim and Potentates and Thrones
 In thir triple Degrees, Regions to which [750]
 All thy Dominion, *Adam*, is no more
 Then what this Garden is to all the Earth,
 And all the Sea, from one entire globose
Stretcht into Longitude; which having pass'd
 At length into the limits of the North [755]
 They came, and *Satan* to his Royal seat
 High on a Hill, far blazing, as a Mount
 Rais'd on a Mount, with Pyramids and Towrs
 From Diamond Quarries hew'n, and Rocks of Gold,
 The Palace of great *Lucifer*, (so call [760]
 That Structure in the Dialect of men
 Interpreted) which not long after, he
 Affecting all equality with God,
 In imitation of that Mount whereon
Messiah was declar'd in sight of Heav'n, [765]
 The Mountain of the Congregation call'd;
 For thither he assembl'd all his Train,
 Pretending so commanded to consult
 About the great reception of thir King,
 Thither to come, and with calumnious Art [770]
 Of counterfeted truth thus held thir ears.
 Thrones, Dominations, Princedoms, Vertues, Powers,
 If these magnific Titles yet remain
 Not meerly titular, since by Decree
 Another now hath to himself ingross't [775]
 All Power, and us ecliptst under the name
 Of King anointed, for whom all this haste
 Of midnight march, and hurried meeting here,
 This onely to consult how we may best
 With what may be devis'd of honours new [780]
 Receive him coming to receive from us
 Knee-tribute yet unpaid, prostration vile,
 Too much to one, but double how endur'd,
 To one and to his image now proclaim'd?
 But what if better counsels might erect [785]
 Our minds and teach us to cast off this Yoke?
 Will ye submit your necks, and chuse to bend
 The supple knee? ye will not, if I trust
 To know ye right, or if ye know your selves
 Natives and Sons of Heav'n possest before [790]

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By none, and if not equal all, yet free,
Equally free; for Orders and Degrees
Jarr not with liberty, but well consist.
Who can in reason then or right assume
Monarchie over such as live by right [795]
His equals, if in power and splendor less,
In freedome equal? or can introduce
Law and Edict on us, who without law
Erre not, much less for this to be our Lord,
And look for adoration to th' abuse [800]
Of those Imperial Titles which assert
Our being ordain'd to govern, not to serve?

Thus farr his bold discourse without controule
Had audience, when among the Seraphim
Abdiel, then whom none with more zeale ador'd [805]
The Deitie, and divine commands obeid,
Stood up, and in a flame of zeale severe
The current of his fury thus oppos'd.

O argument blasphemous, false and proud!
Words which no eare ever to hear in Heav'n [810]
Expected, least of all from thee, ingrate
In place thy self so high above thy Peeres.
Canst thou with impious obloquie condemne
The just Decree of God, pronounc't and sworn,
That to his only Son by right endu'd [815]
With Regal Scepter, every Soule in Heav'n
Shall bend the knee, and in that honour due
Confess him rightful King? unjust thou saist
Flatly unjust, to binde with Laws the free,
And equal over equals to let Reigne, [820]
One over all with unsucceeded power.
Shalt thou give Law to God, shalt thou dispute
With him the points of libertie, who made
Thee what thou art, and formd the Pow'rs of Heav'n
Such as he pleasd, and circumscrib'd thir being? [825]
Yet by experience taught we know how good,
And of our good, and of our dignitie
How provident he is, how farr from thought
To make us less, bent rather to exalt
Our happie state under one Head more neer [830]
United. But to grant it thee unjust,
That equal over equals Monarch Reigne:
Thy self though great and glorious dost thou count,
Or all Angelic Nature joind in one,
Equal to him begotten Son, by whom [835]

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As by his Word the mighty Father made
All things, ev'n thee, and all the Spirits of Heav'n
By him created in thir bright degrees,
Crownd them with Glory, and to thir Glory nam'd
Thrones, Dominations, Princedoms, Vertues, Powers, [840]
Essential Powers, nor by his Reign obscur'd,
But more illustrious made, since he the Head
One of our number thus reduc't becomes,
His Laws our Laws, all honour to him done
Returns our own. Cease then this impious rage, [845]
And tempt not these; but hast'n to appease
Th' incensed Father, and th' incensed Son,
While Pardon may be found in time besought.

So spake the fervent Angel, but his zeale
None seconded, as out of season judg'd, [850]
Or singular and rash, whereat rejoic'd
Th' Apostat, and more haughty thus repli'd.
That we were formd then saist thou? and the work
Of secundarie hands, by task transferd
From Father to his Son? strange point and new! [855]
Doctrin which we would know whence learnt: who saw
When this creation was? rememberst thou
Thy making, while the Maker gave thee being?
We know no time when we were not as now;
Know none before us, self-begot, self-rais'd [860]
By our own quick'ning power, when fatal course
Had circl'd his full Orbe, the birth mature
Of this our native Heav'n, Ethereal Sons.
Our puissance is our own, our own right hand
Shall teach us highest deeds, by proof to try [865]
Who is our equal: then thou shalt behold
Whether by supplication we intend
Address, and to begirt th' Almighty Throne
Beseeching or besieging. This report,
These tidings carrie to th' anointed King; [870]
And fly, ere evil intercept thy flight.

He said, and as the sound of waters deep
Hoarce murmur echo'd to his words applause
Through the infinite Host, nor less for that
The flaming Seraph fearless, though alone [875]
Encompass'd round with foes, thus answerd bold.

O alienate from God, O spirit accurst,
Forsak'n of all good; I see thy fall
Determind, and thy hapless crew involv'd
In this perfidious fraud, contagion spread [880]

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Page 20 of 31

Both of thy crime and punishment: henceforth
 No more be troubl'd how to quit the yoke
 Of Gods *Messiah*; those indulgent Laws
 Will not now be voutsaft, other Decrees
 Against thee are gon forth without recall; [885]
 That Golden Scepter which thou didst reject
 Is now an Iron Rod to bruise and breake
 Thy disobedience. Well thou didst advise,
 Yet not for thy advise or threats I fly
 These wicked Tents devoted, least the wrauth [890]
 Impendent, raging into sudden flame
 Distinguish not: for soon expect to feel
 His Thunder on thy head, devouring fire.
 Then who created thee lamenting learne,
 When who can uncreate thee thou shalt know. [895]
 So spake the Seraph *Abdiel* faithful found,
 Among the faithless, faithful only hee;
 Among innumerable false, unmov'd,
 Unshak'n, uneduc'd, unterrifi'd
 His Loyaltie he kept, his Love, his Zeale; [900]
 Nor number, nor example with him wrought
 To swerve from truth, or change his constant mind
 Though single. From amidst them forth he passd,
 Long way through hostile scorn, which he susteind
 Superior, nor of violence fear'd aught; [905]
 And with retorted scorn his back he turn'd
 On those proud Towrs to swift destruction doom'd.

The End of the Fifth Book.

Notes:

Raphael. The archangel Rapahel serves as a messenger between Heaven and Earth. In Hebrew, Raphael means "God has healed." He appears in the Apocryphal *Book of Tobit* where Raphael assumes the form of a man and helps Tobias ward off the demon Asmodeus. The other chief archangels are Michael, Gabriel, and Uriel; each was assigned one quarter of the world in each of the cardinal directions.

rosie steps. Milton echoes Homer's "rosy-fingered dawn" (*Odyssey* 2.1). Does this invite us to compare Homer's Odysseus with Milton's Adam? See other instances at 1.175 and 6.3.

Orient Pearle. This may invoke either the pearl-like quality of eastern (oriental) morning light, or the dew that appears with the dawn.

Aurora. Aurora personifies the dawn and her "fan" stirring the leaves, along with morning birdsong, wakes Adam.

Matin Song. Morning song, with some suggestion of the liturgical sense of morning prayer.

peculiar. In other words, graces belonging exclusively to Eve's beauty. The image of Eve's beauty "shooting" forth graces is repeated in book 8.62-63, when we are asked to imagine that her graces "shot Darts of desire." The significance of Eve's beauty and its relations to Adam's inward beauty are the topic of Eve's discourse in book 4.489-491, and of Adam's and Raphael's chat in book 8.546-575.

Zephyrus. The westwind personified; and Eve personified as Flora, his wife, as in Ovid's *Fasti* 5.5.195.

prime. The very beginning of the day; sunrise.

blows. Blooms.

balmie reed. A balm-producing reed, probably balsam. The balsam tree also makes myrrh, another aromatic resin.

My Glorie, my Perfection. Eve addresses Adam as one who completes (perfects) her, implying she is not complete in herself, though she sometimes seems so to Adam (8.548). Perhaps this is because Adam felt himself incomplete before Eve's creation (8.355-366), but Eve must be taught to think herself incomplete (4.489-491).

dream'd. See William Blake's watercolor illustration of Eve sleeping with Satan close by.

now is the pleasant time. Comus also prefers the night (*A Mask* 93-144).

night-warbling Bird. The nightingale. Mention of the nightingale cannot help but evoke memory of Ovid's story of the rape of Philomela in *Metamorphoses* 6.440.

in vain. The tempting voice contradicts Adam's bedtime response to Eve the night before (4.668-680). Adam had said that the stars shine not in vain even though he and Eve may sleep. Others enjoy the sights. Why, then, does Eve think the voice is Adam's? The tempter's first tactic is to encourage Eve to be unsatisfied with Adam's wisdom.

Whom to behold but thee. The tempting voice suggests, contrary to the voice she heard on her first waking day (4.467-472), that her beauty is admired and desired by all creation.

Ambrosia. In classical legend, ambrosia is not only the food of the gods, but also the healing oil with which they anoint themselves and specially chosen mortals.

reserve. Restriction.

Thy self a Goddess. These words foreshadow the temptation in book 9 (9.705-708).

Ascend to Heav'n. The tempter here promises precisely what Raphael later says will inevitably be theirs one day, if they remain obedient; see below, lines 497-503.

My Guide was gon. Presumably the tempter is broken off in mid-temptation at that moment when Ithuriel and Zephon touch Satan, "squat like a Toad" and return him to his proper (fallen) shape (4.810-814).

Image of myself. Adam refers to Eve as his best image (4.471-72), much as the Son is spoken of as the Father's image in 3.139-142. But the symmetry does not hold when we consider that the Son is not only the best image of the Father, but also the executor of all his power (see below, lines 603-612). Eve may be Adam's "best image," but she is never appointed Adam's exclusive executive.

uncouth. Unfamiliar, as yet unknown.

Fancy. In 8.461, Milton refers to fancy as "internal sight." It can be taken as another word for "imagination" or the power to see things that are not in the physical world.

deeds long past. It is well worth comparing Adam's theory of dreams to Freud's in "On Dreams" part 1: "During the epoch which may be described as pre-scientific, men had no difficulty in finding an explanation of dreams. When they remembered a dream after waking up, they regarded it as either a favourable or a hostile manifestation of higher powers, daemonic and divine. When modes of thought belonging to natural science began to flourish, all this ingenious mythology was transformed into psychology, and to-day only a small minority of educated people doubt that dreams are a product of the dreamer's own mind." Adam's theory is clearly the pre-scientific one Freud describes, but still it is hard for us not to think Eve's unconscious somehow had a part in producing the dream, especially when Adam recognizes "resemblances" from their bedtime discourse.

our last Eevnings talk. Adam refers to their talk in 4.657-688.

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Page 23 of 31

so unapprov'd. Adam invokes much the same principle to defend himself against Raphael's implicit accusation, in book 8. 608-11, that Adam has succumbed in passion to Eve's beauty. Even more to the point, Adam's explanation of how evil thoughts and temptations can come into one's mind and leave no trace of sin resembles quite closely Augustine's meditations on sexy dreams and nocturnal emissions in his *Confessions*_30.41.

bosom'd. Hidden.

with her hair. Wiping tears with hair is bound to evoke the image of Mary Magdalene in Luke 7:38.

sweet remorse. But, we might well ask, remorse for what? fear for what offense? Adam has pronounced Eve offenseless, spotless and blameless (119), or has he only hoped that she is? Augustine describes his feeling of remorse following his wet dreams in much the same way: "And it is by this difference between sleeping and waking that we discover that it was not we who did it, while we still feel sorry that in some way it was done in us" (*Confessions*_30.41)

arborous roof. The "arborous roof" Milton refers to is first mentioned as "their blissful bower" in 4.690.

Lantskip. Landscape.

Orisons. Morning prayers.

various style. Adam and Eve do not pray according to set forms, of course. They pray spontaneously and ardently, though their prayers may at times resemble what later became set forms (see the Matins from the 1559 *Book of Common Prayer*, especially those drawn from scripture.

numerous Verse. Milton equates harmonic or rythmical verse with verse having a numerical structure, suggesting that mathematical considerations played a part in constructing the epic as a whole. He refers to "Harmonious numbers" in 3.38.

invisible. This concept of creation as the visible expression of God's invisible goodness and power is a Christian commonplace. See for example Calvin's *Institutes of the Christian Religion* 1.5.

Sons of Light. The Sons of Light also figure in "Nativity Ode" 119.

Fairest of Starrs. The morning star called Lucifer (light-bringer) by day and Hesperus by night. It is the brightest star in Homer's *Iliad* 22. 315.

when thou fallst. Adam, it appears, certainly assumes a Ptolemaic, geocentric, cosmology.

five other wandring Fires. Here the term "fires" refers to planets. The five planets that they refer to are Venus, Mercury, Mars, Jupiter and Saturn.

Perpetual Circle. Plato's *Timaeus* (49c) proposes the notion that the four elements could reversibly transform into one another. This idea comes up again in this book when Raphael describes the organization of the universe (415-426). Einstein's theory that all matter originally derived from energy, is partly (and oddly) consistent with Raphael's account below.

my Song. The first couple's morning prayers echo, in form, David's psalms of praise, especially Psalm 148. This is also the form of the "Benedicite omnia opera domini domino", a popular part of matins and included in the 1559 *Book of Common Prayer* for Morning Prayers. (Search for "opera.")

wed her Elm. The classical image of the vine wedded to the elm is found in Horace's *Odes* 2.15.4-5 and Virgil's *Georgics* 2.367. Here it also is meant to resemble the relationship between Eve (vine) and Adam (elm) as in 4.307.

secure. With excessive confidence that all is safe.

Celestial Ardors. Other angels.

self-opens. Compare this description of the gate to Heaven with Milton's description of the gates of Hell, "on their hinges grate/ Harsh thunder" 2.881-2.

Glass/ Of Galileo. Galileo was the first to study the moon carefully through a telescope. See also 1.288-289 and the note on Galileo.

Cyclades. The Cyclades are a group of islands in the Aegean with the island of Delos at its center. The island of Samos lies northeast of the Cyclades.

Fann. Wing.

Towring. The "tower" of an eagle is the circular flight it takes upward. At this point in his descent, Raphael has reached the highest altitude of any bird's flight.

sole Bird. There existed one phoenix only. It immolated itself approximately every 500 years at the city of the sun, Heliopolis. Like most people of his day, Milton identified Heliopolis with the Egyptian city, Thebes.

Seraph. In addition to cherubim and thrones, seraphim constituted the loftiest triad of the nine orders of angels. Seraphim are described in Isaiah 6:2.

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www.saylor.org
Page 25 of 31

Zone. Belt. The most famous starry belt is Orion's.

Maia's son. In classical mythology the heavenly messenger was Hermes or Mercury. Maia, daughter of Atlas, bore Hermes to Zeus (see Pseudo-Apollodorus' *Library* 3.10.2). Milton echoes here the visit Hermes makes to Odysseus in *Odyssey* 10.275 to warn him about, and give him herbal protection against, Circe's charms. Virgil's *Aeneid* 4.318-340 tells of Mercury's mission to Aeneas in Carthage to encourage him to abandon Dido and Carthage and resume his destiny as an empire founder. Compare these to Raphael's warnings about Eve's beauty in 8.560-594.

state. Rank.

Cassia. A plant with a fragrance like cinammon.

Nard. Spikenard, a plant from which fragrant ointment was made.

Wantond. Flourished innocently, but the word still sounds ominous.

more warmth than Adam needs. In other words, it got uncomfortably hot at noon in Eden. This, of course, is no imperfection, for Adam was meant to retire to his "coole bowre" each noontide for repast and rest.

Our Heav'nly stranger. Milton's story of entertaining a heavenly guest is modeled partly on the story of Abraham and Sarah entertaining "the Lord" in Genesis 18.

kindest. Most in harmony with nature.

India East or West. India or the West Indies.

middle shoare. The lands surrounding the Mediterranean Sea. Pontus, the shore of the Black Sea, is to the north, and Punic, the African coast, is to the south.

Alcinous. He is the king of Phaiakia in Homer's *Odyssey* 7.115-34. Odysseus visits his paradisaical garden of perpetual harvest.

inoffensive moust. Unfermented (and therefore alcohol-free) grape juice.

unfum'd. Not burned. That is, there is no incense here.

Pomona's. Pomona, the Roman goddess of fruit.

Undeckt. Naked. Milton emphasizes Eve's nakedness here quite a bit. Adam, of course, was naked too, but Milton feels no need to comment frequently on this.

three that in Mount Ida naked strove. When the Trojan prince Paris was selected to judge the beauty contest, held on Mount Ida, in which Juno, Minerva, and Venus competed, he selected Venus. Her prize was a golden apple; his reward was the most beautiful mortal woman, Helen, whom he abducted from her husband, Menelaus, and thus began the Trojan war (Ovid, *Heroides* 5, 16, 17).

Haile. The angel of the annunciation greets Mary with the word "hail" in Luke 1: 28.

with thy Sons. The blessings of female fertility are assumed to be sons, not daughters, and Raphael blesses Eve's fruitful womb without saying anything about Adam's loins.

Spring and Autumn. In Eden, crops which we think of as seasonal were harvested continuously.

lest Dinner coole. Though she prepared food, nowhere does Milton indicate that Eve cooked food, therefore it need not cool.

Authour. Progenitor, Adam.

perfet good unmeasur'd out, descends. These lines echo James 1: 17.

ingrateful. Displeasing.

Intelligential substances. Angels, according to Milton's metaphysics, are purely intelligential beings; humans are rational beings with some mixture of animal substance; see also below lines 469-490.

concoct, digest, assimilate. These are the three stages of digestion. The first stage is literally the digestion of food in the stomach, the second is the transfer to the blood, and the third is the incorporation into the body (Orgel & Goldberg 886).

sup. Milton refers to the classical notion that the sun feeds on the ocean. His cosmology specifies that the Moon feeds on Earth's exhalations, and the Sun on the exhalations of all the other planets, in a grand cosmic pecking order.

nice. Fasitidious.

transubstantiate. Milton refers to the turning of one substance into another, most often to a finer one, but the technical term evokes the Roman Catholic doctrine of transubstantiation which holds that bread, at the moment of sacerdotal consecration, literally becomes the body of Christ (see the *Catholic Encyclopedia*). Milton appears to propose a different, and to his way of thinking less superstitious, notion of transubstantiation.

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www.saylor.org
Page 27 of 31

transpires. Having argued that angels may eat earthly food with real hunger and real digestion, Milton feels bound to account for the waste products of digestion — "what redounds." Apparently these are gotten rid of with ease.

Empiric. Experimental.

Ministerd naked. See William Blake's 1808 watercolor illustration of these lines.

crown'd. Filled to the brim.

the Sons of God. The story of "The Sons of God" from Genesis 6 has occasioned a wide variety of interpretations. Some commentators, following the Book of Enoch (Chapter 7), took the "Sons of God" to be angels who had lusted after women, coupled with them and produced a race of giants. Milton alludes to this reading even as he denies it credence. See John Rumrich's interesting comments on this passage in *Milton Unbound* 110-117. Rumrich ignores the more obvious point that in Aristotelian (and Thomistic) ethics, the bodily pleasures of appetite — sex, food and drink — almost always are linked as a set of pleasures presenting special ethical problems because they are pleasures taken in "necessary" activities (*Nicomachean Ethics* 1147b).

suffic'd/ Not burd'nd Nature. That is, they had eaten just enough to restore their energy and not so much as to make them sleepy or thick-headed. This is precisely the temperance in food and drink recommended by Aristotle in the *Nicomachean Ethics* 1147b.

one first matter all. This phrase is taken as the most explicit pronouncement of Milton's monism. The entire universe including man, beast, earth, and angels all originated from the "one first matter" of God himself. Milton describes a continuum with God, the most spiritous, at one end of the spectrum, and earth, the least spiritous, at the other.

If ye be found obedient. Adam and Eve, says Raphael, will naturally ascend to heaven as ever more spiritous beings as time goes on, provided only they remain obedient.

Whose progenie. This phrase is found in Paul's sermon to the Athenians in Acts 17.28.

perfet, not immutable. Adam is perfect in that he is complete and capable of obedience, but can choose to disobey.

thy will. Milton presents a discussion of predestination versus free will, a subject he touched on in *The Christian Doctrine*: "in assigning the gift of free will, God

suffered both men and angels to stand or fall at their own uncontrolled choice." See also the Father's discourse on the topic in 3.97-134.

Cherubic. Cherubim are the highest order of angels, praising God continually.

to reveal? Classical epics often included large sections of reported action. Here Raphael tells Adam of Satan's original rebellion; in subsequent books he will tell the stories of war in heaven (book 6) and creation (book 7). For classical examples of this mode consider Aeneas' relation to Dido the story of the fall of Troy in books 2 and 3 of the *Aeneid*. Also significant is the reported action in the middle books of Homer's *Odyssey* 9-12.

Each to other like. Raphael here describes the method by which he will relate to Adam matters that "surmount" the reach of human sense. He will speak in similitudes where necessary, a kind of obligatory allegory. But what if, he adds, things on earth are truly but shadows or allegories of things in heaven? This notion is a Christian version of Plato's idea in the *Republic* 514a, though unlike Plato it stresses likenesses over differences, and Milton's monism repudiates the notion of an ontological divide between heavenly and earthly things.

great Year. The great year is time it takes the "fixed stars" to complete one revolution of the heavens. Plato's estimate (*Timaeus* 39c) has sometimes been reckoned to be 36,000 solar years.

Gonfalons. Banners that hang from a crosspiece, gonfalons often are used in liturgical and military processions.

circuit inexpressible. A circumference so large that is indescribable.

a flaming Mount. Milton's heavenly mount resembles Mt. Sinai, upon which Moses received the Law (Exodus 19: 16-20: 20).

This day I have begot. Milton's words echo Psalm 2: 6-7. For Luther's interesting commentary on this passage ("But here, when the eternal Father, who is a Spirit, speaks this word about His own Son, it cannot be understood") and an analysis, see Thomas H. Luxon, *Literal Figures* 70-76. Another important Bible passage having to do with the Son's elevation and begottenness is Hebrews 1.

Vice-gerent. Ruler's representative.

shall confess him Lord. These lines echo Philippians 2: 9-11.

who disobeyes. These lines suggest that the Son's begetting, anointing, and installation as Lord of Heaven is the equivalent in heaven of the forbidden fruit on earth. Praising the Son is the heavenly pledge of obedience.

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not all. Satan, of course, was not pleased, as Raphael soon reveals. The period, missing in 1674, I have restored as in 1667.

Eccentric. Moving in an orbit that circles a point other than the main center earth; this eccentric center itself moves around earth, its planet describing a complicated spiral pattern. Eccentrics were modifications of Ptolemaic cosmology introduced to account for apparent anomalies in celestial motion.

heard no more in Heav'n. The names of the apostate angels are no longer heard in Heaven after their fall. In book 1, Milton lists their "new names" — the names of pagan gods (1.361 and following).

anointed. The literal meaning of "Messiah."

impaired. Lowered in rank.

his next subordinate. Beelzebub. See 1.79.

Quarters of the North. The idea that Satan resides in the North is derived from Isaiah 14: 12, 13.

So spake. Readers may do well to try to imagine Raphael imitating the voice of Satan, the rebel angel, as he recites Satan's blasphemous words.

Morning Starr. Lucifer.

the third part. See book 2. 692.

Abstrusest. Most hidden.

smiling. The tone of the speech that follows requires special attention from readers. The Son hears a tone of justified "derision" (736) in the Father's speech, suggesting that the words of concern about losing their "high place" (731-32) by a surprise attack should probably be read sarcastically.

Illustrates. Glorifies; adds luster to.

thir triple Degrees. Milton alludes to Dionysus the Areopagite's conception of the heirarchy of angels from *The Celestial Hierarchy*.

Stretcht into Longitude. That is, flattened into a map, as in a Mercator projection.

Affecting. Pretending.

double. Tribute now to both the Father and the Son.

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www.saylor.org
Page 30 of 31

liberty. Satan says that although they constitute a hierarchy, they they are all equally free. However, he complains that the anointing of a king (the Son) impairs their liberty.

who without law/ Erre not. Satan questions why there is a need to impose laws on those who do right even in the absence of law; this is similar to some popular antinomian arguments of the 1640s and 50s.

Abdiel. The name Abdiel appears in 1 Chronicles 5: 15. He does not appear in the Bible as an angel, let alone a seraph, one of the two highest ranks of angels. The name most likely comes from the Hebrew word meaning, "Servant of God."

ingrate. Precisely the word the Father uses to describe a disobedient Adam (3.97).

unsucceeded. Eternal.

equal over equals. Adam similarly objects to Nimrod's arrogant usurpation of authority in 12.63 when Michael shows and then explains to him the tyrannies of the future.

by whom/ As by his Word. Abdiel cites the Son as the agent of God, his executive word, in creation of all things, including him.

strange point and new. This is precisely the doctrine taught by Raphael in book 7.

Ethereal Sons. Satan suggests that God did not create the angels, but rather the natural course of things which is marked by one revolution of the great year.

"Fatal" is intended to mean inevitable.

Golden Scepter. God's benevolent rule. In *Of Reformation 2*, Milton writes: "let him advise how he can reject the pastorly rod and shephook of Christ, and those cords of love, and not fear to fall under the iron sceptre of his anger, that will dash him to pieces like a potsherd."

I fly. Abdiel flees the scene not because he has been frightened by Satan's threats but because he does not want to be caught in God's wrath as it descends on the guilty. Abdiel's words echo those of Moses in Numbers 16: 26, when he urges the Israelites to run from the rebels Korah, Dathan, and Abiram, "Depart from the tents of these wicked men, and touch nothing of theirs, lest you be involved in their sins."