

Paradise Lost

Book. 10th

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Paradise Lost Book 8th

("5th Flood fixed to hear") stood from
the Italian Stava, remained, continued.
Not that Adam was in a standing
posture, probably he sat as at din-
ner. It is not his attitude which
is here described, but his great at-
tention. ("when I behold this goodly
frame") Milton here takes occasion
to show the two great systems ush-
-ally called the Ptolemaic, and the
Copernican, one making the earth,
the other the Sun to be the centre;
and this he does by introducing A-
dam proposing the difficulties that
occur in the first, and which was
the system most obvious to him. The
reply of the Angel touches on the
expedients the Ptolemaics inven-

ted to solve those difficulties, &
then intimates that perhaps the
Sun is the centre, and so opens that
System, And the noble improvements
of the new philosophy; not however
determining for one or the other;
on the contrary he exhorts Adam
to apply his thoughts rather to what
more nearly concerns him, and is
within his reach. ("And as he
numbered stars") Numbered by their
Creator 147.th Psalm 4.th v. "He
taketh the number of the stars, he
calleth them all by their names"
("This punctual spot") A spot no
bigger than a point, compared with
the firmaments & fixed stars. punc-
tual, from punctum a point.

("with centric and eccentric") Centric
or concentric are such Spheres whose
centres are the same with the earth
and eccentric such whose centres
are different. Cycle is a circle, Epi-
cycle is a circle upon another cir-
cle. Expedients of the Ptolemaics
to solve the apparent difficulties
in their system. ("and his line stretch-
ed out so far") A Scripture expres-
sion 30.th chap: Job. 5.th v. "who
hath stretched the line upon it"
as if God had measured the Heavens
and the Earth with a line: ("In
six thou seest") In the moon, and
the five other wand'ring fires, as they
are called in 5.th Book. Their motions
are evident, & what if the earth
shd. be a seventh planet, & move

three different motions tho' to thee
insensible? The three different mo-
tions which the Copernicans at-
tribute to the earth are the diur-
nal, round her own axis, the an-
nual round the Sun, and the mo-
tion of libration as it is called, where-
by the earth so proceeds in her or-
bit, as that her axis is constantly
parallel to the axis of the world.^{Sun}
(Which else to several Spheres thou
must ascribe) You must either
ascribe these motions to several
Spheres crossing and thwarting one
another with crooked and indirect
turnings and windings; Or you must
attribute them to the earth, and
save the Sun his labor, and ~~that~~
twice nocturnal & diurnal thomb

when Milton uses a Greek word, he
frequently subjoins the English of
it, as he does here, "the wheel of
day & night" So he calls the pri-
mum mobile, And this primum
mobile in the ancient astronomy
was an imaginary Sphere above
those of the planets and fixed stars
& said therefore by Milton to
be supposed, and "invisible above
all stars" This was conceived to be
the first mover, and to carry all the
lower Spheres round along with it;
by its rapidity communicating to
them a motion whereby they revol-
ved in 24 hours. ("which needs not
thy belief, if earth") But there is
no need to believe this, if the earth
by revolving round on her own axis

from west to east in 24 hours,
"travelling east," enjoys day in that
half of her globe which is turned
towards the sun, and is covered with
night in the other half which is
turned away from the sun. ("Com-
municating male & female lights")
The suns communicate male, &
the moons female lights. Pliny men-
tions it as a tradition, that the sun
is a masculine star, drying all
things; on the contrary the moon is
a soft and feminine star, dissolving
humors, and so the balance of nature
is preserved, some of the stars binding
the elements, and others loosing them.
("But whether thus these things or
whether not") The Angel is now reca-
pitulating the whole. He had ar-

-gued upon the supposition of the truth
of the Ptolemaic system; then he
proposed the Copernican system, &
argues upon that supposition. Now
he sums up the whole, whether the
one system be true or the other
whether Heaven move, or Earth
solicit not thyself about these
matters, fear God and do thy duty.
("That spinning Reels, on her soft
axle") Metaphors taken from a top.
It is an objection to the Copernican
system, that if the earth moved
round on her axle in 24 hours, we
sh^d. be sensible of the rapidity &
violence of the motion; and there-
fore to obviate this objection it is
not only said, that "she advances
her silent course with inoffensive

pace that spinning fleers on her
soft axle; but it is farther added
to explain it still more, "while the
paces even, and bears thee soft with
the smooth air along;" for the air,
the atmosphere moves as well as
the earth. ("fruits of palm tree")

The palm tree bears a fruit called
a date, full of sweet juice, a
great restorative to dry & exhaus-
ted bodies by augmenting the
radical moisture. ("how are thy
lips ungraceful") Rhyming to 4, 5th
Psalm. 2^d. v. "Full of grace are
thy lips" ("than of our fellow ser-
vant") So the Angel says unto St.
John 22^d. chap. Revel: 9th. v. "I
am thy fellow servant." ("so say-
ing by the hand he took me raised")

2^d. chap: Gene: 15th. v. "the Lord
God took the man, and put him
into the garden of Eden to dress it,
and to keep it" ("inevitably thou
shalt die") 2^d. chap Gene: 17. v. ("in
the day that thou eatest thereof
thou shalt surely die", that is,
from that day thou shalt become
mortal, ("but in these, I found not")
Gene: 2^d. chap: 19. 20. "And out of
the ground the Lord God formed eve-
ry beast of the field, and every fowl
of the air, and brought them unto
Adam, to see what he w^d. call them;
and whatsoever Adam called every
living creature, that was the name
thereof. And Adam gave names to
all cattle, and to the fowl of the
air, and to every beast of the field

but for Adam there was not found
an help meet for him: from this
short account Milton has raised
a noble episode. ("The highth and
depth of thy eternal ways") 11th
chap: Romans 33^d. v. "O the depths
of the riches both of the wisdom &
knowledge of God: how unsearchable
are his judgments, and his ways past
finding out." ("I, ore thou spak'st,
knew it not good for man to be alone")
2^d. chap: Gene: 18th. v. "And the Lord
God said, It is not good that the man
sh^d. be alone, I will make him an
help meet for him") ("my earthly
by his heavenly overpowered") The
Scripture says only 2^d. chap: Gene:
21st. v. that "the Lord God caused
a deep sleep to fall upon Adam"

and Milton endeavours to give some
account how it was effected. ("He
red my left side, and took from
thence a rib - wide was the wound,
But suddenly with flesh filled up &
healed") 2^d. chap: Gene: 21st. v. "And
he took one of his ribs, and closed
up the flesh instead thereof." ("Led
by her heavenly Maker") Gene: 2^d.
chap: 22^d. v. "The Lord God brought
her unto the man: ("And bid hante
the evening star for his light to,
to light the bridee lamp") The evening
star is said to light the bridee
lamp" as it was the signal among
the ancients to light their lamps &
& torches in order to conduct the
bride home to the bridegroom.

("On his link ton") for when this
Star appeared eastward in the
morning, it was said to rise on
Mount Ida; when it appeared
westward in the evening it was
said to be seen on Mount Beta.

("But I can now no more; the
parting Sun Beyond the earth's green
cape") beyond Cape de Verd the
north western point of Africa, "and
verdant isles" the islands of Cape
de verd, a knot of small islands
lying off Cape de verd, "Hesperian
Isles" sets westward, from Hesperus
the evening Star appearing there my
signal to depart; for he uses tra-
dy to stay till the evening ("Him
whom to love is to obey") / John

5th chap: 3^d v. "this is the love of
God, that we keep his commandments,
("Followed with benediction") Bene-
diction here is not blessing, as
his' usually understood, but weh
speaking thanks.