

Paradise Lost

Book 5th

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(How morn her rosy steps") This is the morning of the day after Satan's coming to the earth. The morn is first frag, then rosy upon the beaver approach of the sun. ("which th' only sound") which refers to helen, and not to vapours. only here signifies alone, or that there was none other sound. "Aurora's fan" the fanning wind among the leaves may be properly called the fan of the morning. ("Mild, as when Zephyrus on Flora breathes") as when the softer gales breathe on the flowers! ("we love the prime") The prime of the day ("Evil into the mind of God or man") God here must signify Angel, as it often does in this poem! For "God cannot be tempted with evil". ("So cheared he his fair spouse, and she was cheared") A

manner of speaking that occurs some-
times in Scripture, as in Jeremiah
20th chap: 7th ver: "Thou hast deceived
me, and I was deceived". ("Speak ye
who best can tell") He is unspeakable,
no creature can speak worthily
of him as he is; but speak ye who
are best able ye Angels, ye in Hea-
ven; on Earth join all ye creatures.
("day without night") According
to Milton there was "grateful vi-
cissitude like day and night in
Heaven", and we presume he took
the notion from Scripture. Revela-
tions 7th chap: 15 ver: "They are be-
fore the throne of God, and serve him
day and night in his temple". But
still it was "day without night, that
is, without such night as ours, for
the darkness there is no more than

"grateful twilight" "Night comes not
there in darker veil". ("Fairer of
stars") Milton seems here to have com-
mitted a mistake. The planet Venus,
when she rises before the Sun, is called
phosphorus, Lucifer, and the Morning
Star; when she sets after the Sun
is called Hesperus, Vesper, and the
Evening Star, but she cannot rise
before him, and set after him at
the same time; and yet it may
be objected that Milton makes
her do so, for describing the last
evening he mentions, "Hesperus the
led the starry host," and the very
next morning she is addressed as
last in the train of night: ("moon
that now meet'st the orient Sun, how
fly'st") The construction is, "Thou moon,
that now meet'st, and now fly'st"

The orient Sun, together with the
fixed Stars, and ye five other wan-
dering fires: He had before called
upon the Sun who governs the day,
and now he invokes the Moon, and
the fixed Stars, and the planets who
govern the night, to praise their
Maker. The Moon sometimes meets
and sometimes flies the Sun, ap-
proaches to, and recedes from him
in her monthly course. "with the
fixed Stars, fixed in their orb that
lies" they are fixed in their orb,
but their orb flies, that is, moves
round with the utmost rapidity;
for Adam is made to speak ac-
cording to appearance, and he men-
tions in another place, "their rolling
spaces incomprehensible," and "their

Swift return diurnal": "And ye five
other wandering fires" Some authors
read four, Venus and the Sun & Moon
being mentioned before, and only four
more remaining, Mercury & Mars,
and Jupiter, & Saturn. And we must
either suppose that Milton did not
consider the morning Star, as the
planet Venus, or he must be sup-
posed to include the earth, to make
up the other five, besides those he
had mentioned; and he calls it, else-
where the planet earth; ~~though~~
"wandering fires" in opposition to
fixed Stars. ("That move in mystic
dance not without song") alluding
to the doctrine of the Ancients, and
particularly to the notion of Py-
thagoras of the music of the Spheres,

by which no doubt he understood
the proportion, regularity, and
harmony of their motions.

("That in quaternion run") That in
a four fold mixture and combina-
tion, run a perpetuae circle, one
element continually changing into
another, according to the doctrine of
Heracitus: ("ye living souls") Soul
is here used as it sometimes is
in Scripture for other creatures
besides man. 1st chap: Genesis
2^d ver: "the moving creature
that hath life": that is, Soul in the
Hebrew, and in the margin of
the Bible, and ver: 3rd "every thing
that creepeth upon the earth, where-
in there is life, that is, a living
Soul": ("witness if I be silent") It

is said by some that Milton had
forgot that both Adam and Eve
shared in this hymn, and that it
sh^d therefore be read "if we be silent"
But Milton rather imitates here
the ancient chorus, where sometimes
the plural I sometimes the sin-
gular number is used. The hymn
has been divided by some between
Adam and Eve; The most probable
and judicious division is that
by Doctor Pearce, who supposes
the first seven lines to be said by
Adam & Eve together; those of the
Angels to Adam; those of the Mor-
ning star to Eve; those of the
Sun to Adam; those of the Moon
to Eve; of the Air and Elements
to Adam; of the mists & exhalations

tions to Eve; of the winds & Pines
to Adam; of the Mountains & Hills
to Eve; of the creatures and birds
to Adam; of the Fishes and Beasts
to Eve; and the four last lines
to them both. ("To travel with Tobias")
In the book of Tobit, the Angel Ra-
phael, travels with Tobias into Me-
dia, and back again, and instructs
him how to marry Sara, the daugh-
ter of Raguel, and how to drive
away the wicked Spirit who had
destroyed her former seven husbands
~~in her other husbands~~. So "sociable a
Spirit" as this, is very powerfully
sent to converse with Adam upon
this occasion. ("Thou and celestials
anvrs") By the word anvrs here
Milton only means Seraphim, which
signifies just the same in Hebrew

being derived from Zaraph to burn, as
anvrs does in English." (At the gate
of heaven") The gates of Heaven is
in the eastern manner, where they
said the gates of Heaven or Earth
for the entrance or extremities of
Heaven or Earth; a phrase usual
in the Scriptures. ("As when by night
the glass of Galileo") The telescope first
used in celestial observations by Ga-
lileo, a native of Florence. ("Or pilot
~~from amidst the Cyclades~~") a parcel
of islands in the Archipelago ("Delos
or Samos first appearing") two of the
largest of these ^{Cyclades} islands, and therefore
first appearing ("kens a cloudy spot")
for islands seem to be such at their
first appearance. But the Angel
sees with greater certainty and clear

Feathers be one third of another, re-
sembling the plates of metal of which
coats of mail are composed. Sky-co-
lored, dyed in grain, to express beauty
and durability. ("like Maia's son
he stood") The comparing the Angel to
Maia's son, Mercury, shows that Milton
had here in view those passages of Ho-
mer and Virgil, which describes the
flight and descent of Mercury. So
also in Shakespeare, "A station, like
the herald, Mercury, new lighted on
a heaven-kissing hill". ("pouring forth,
more sweet") There sh^d be a comma
only after art; which "bliss was the
more sweet, as it was wild above
rule or art". ("as in the door he sat")
So Abraham Genesis 18th chap: 1 ver:
'sat in the tent door in the heat of the
day" when he was visited by three
Angels. ("seems another morn") The nomi-

-native case is here understood, the glo-
rious shape, before mentioned. ("or middle
shore") or on the borders of the Medi-
terranean, "in Pontus" part of Asia;
"or the Punic coast" part of Africa;
"or where Alcinous reigned" in a He-
-rian island in the Ionian Sea (now
the gulf of Venice) anciently called
Phaeacia, then Corcyra, (now Corfu,
~~under the~~ The soil is fruitful in oil
wine, and most excellent fruits, and
its owner is made famous for his
gardens celebrated by Homer. Alci-
-nous was king of Phaeacia, and is
praised for his love of agriculture.
He kindly entertained Ulysses, who had
been shipwrecked on his coast, and heard
the recital of his adventures; whence
arose the proverb of the stories of
Alcinous to denote improbability ("in-
offensive must") Must, new wine, new
work.

("and meads") Sweet drinks like meads
A word used by Chaucer. ("her fit
vessels pure") We may suppose the trees
of nuts, and kinds of fruits, as was
said before, "and, in the wind, thū, as
they thirsted scoop the brimming
stream". ("th' Angelic virtue") the
Angel - Thus Homer uses the strength
of Priam, for Priam himself ("Pomo-
na's arbor") Pomona, the goddess
of fruit trees, she was a nymph at
Rome; supposed to preside over gar-
dens, and to be the goddess of all
sorts of fruit trees; she had a tem-
ple at Rome - and a regular priest,
called Flamen Pomonalis - who offe-
red sacrifices to her divinity, for the
preservation of fruit - she was gene-
rally represented as sitting on a basket
full of flowers and fruit, and hol-

ding a bough in one hand, and apples
in the other. Pomona was particu-
larly delighted with the cultivation
of the earth - she disdained the toils
of the field, and the fatigues of har-
rowing - Many of the gods endeavoured
to gain her affections, but she recei-
ved their addresses with coldness.
Vertumnus, was the only one, who
by assuming different shapes, and
introducing himself into her company,
under the form of an old woman,
prevailed upon her to break her vow
of celibacy, and to marry him. This
deity was unknown among the Greeks.
Vertumnus, was a deity among the
Romans, who presided over the spring
and over orchards. ("of three that
in Mount Ida naked stood") The
judgment of Paris, is very well known

in preferring Venus to Juno & Minerva, that is, beauty, to power & wisdom. ("virtue proof") Proof is used in the old poets for armour ("Mary, second Eve") she is called second Eve as ^{Jesus} Christ is sometimes called second Adam. ("No magnificent food") There is mention made in Scripture of Angels food - Psalm 50. 25 ver. ("Though in Heaven, the trees") In mentioning "trees of life" and "vines" in Heaven he is justified by Scripture. 22^d chap. Rev. 2. ver. Matthew 26th chap. 29 ver. As in speaking afterwards of manna, "showing dew, and pearly grain, he manifestly alludes to manna, which is called, "the bread of Heaven" 105 Psalm 40 ver. - Exodus 16th chap. 14 ver. "And when the dew that lay was gone up, behold upon the face of the wilderness there lay a small

round thing, as small as the hoar frost on the ground" - ver. 31. - and it was like coriander seed, white, and the taste of it, was like waters made with honey." ("the common gloss") The usual comment and exposition of divines. For several of the Fathers, and ancient Doctors were of opinion, that the Angels did not really eat, but only seemed to do so; and they ground that opinion principally upon what the Angel Raphael says in the book of Tobit 12th chap. 19 ver. "At these days did I appear unto you, but I did neither eat nor drink, but you did see a vision" But our author was of the contrary opinion, that the Angel did not eat in appearance only, but in reality "with real dispatch of real hunger", as he says, and this opinion is confirmed by

The accounts in the Canonical Scrip-
ture of Abraham's entertaining three
Angels at one time, and Lot's enter-
taining two Angels at another. 18
th Chap: Genesis & 19 chap: There it
is said plainly, that meat was
set before them, "and they did eat"
and there is no reason for not un-
derstanding this, as well as the rest
of the relation, literally. ("The em-
piric alchemist") is one who makes
bold trials and experiments without
much skill and knowledge in the
art, like a quack in physic. ("with
pleasant liquors crowned") "To crown
their cups was a phrase among the
Greeks and Romans for filling them
above the brim, but yet not so as
to run over. ("whose excellency") Ex-
cellency is a general word; and he

branches the excellency of Angels into
two particulars, their radiant forms,
which were the effulgence of the Deity
and their high power: ("created all
such to perfection") That is, created
all good, good to perfection, not ab-
solutely so, but perfect in their dif-
ferent kinds & degrees; and all con-
sisting of "one first matter" which
first matter is "indued", clothed upon,
with various forms. ("and winged as eagles
& herseae") It is the doctrine of the ancient
Divines, and primitive Fathers of the
Catholic Church, that if Adam had
not sinned, he would never have died,
but would have been translated from
Earth to Heaven. Admitting the notion,
what Milton here says, is poetical
at least. ("whose progeny you are")
Acts 17.th 28. "For we also are his off-
spring." ("and the scale of nature set,

from center to circumference") The
scale or ladder of nature ascends
by steps from a point, a center, to the
whole circumference of what man-
kind can see or comprehend. "Hath
one first matter" is this center na-
-ture infinitely diversified is the scale
which reaches to the utmost of our
conceptions, all round. We are thus
led to God, whose circumference who
can tell. "Incircumscribed he fills
Infinite": ("By steps we may as-
cend to God") There is a real visible
ladder (besides that visionary one
of Jacob) whose foot, tho' placed on
the earth, among the lowest of the
creation, yet leads us, "by steps in
contemplation of created things" up
to God, the invisible creator of all

things. Milton here alludes to the
Platonic philosophy, of rising gradually
from the consideration of particular
created beauty, to that which is
universal and uncreated. ("whose
command single is yet so just.")
That is the command not to eat
of the forbidden tree, the only com-
mand given to man. ("worthy
of sacred Silence") worthy of religious
Silence, such as was required at
the sacrifices, and other religious cere-
monies of the of the Ancients. ("As
Heavens great year") Milton seems to
have had Plato's great year in his
thoughts. Plato's great year of the
Heavens is the revolution of all the
Spheres. Every thing returns to where
it set out when their motion first
began.

(The 'empyreal host') we read of
Such a divine assembly in 1st chap.
Job. 6. ver: "Now there was a day
when the sons of God came to pre-
sent themselves before the Lord".

And again, 1st Kings. 22^d. chap: 19.
I saw the Lord sitting on his throne
and all the host of Heaven standing
by him on his right hand, and on
his left - ^{God's} Standards and gonfalons.
A gonfalon is some kind of streamer
or banner, about which authors
do not agree, neither is it very ma-
terial to know. ("Hear my decree")
Milton is very cautious what sen-
timents and language he ascribes
to the Almighty, and generally con-
fines himself to the expressions
and phrases of Scripture, and in

this particular speech much is co-
rried from Holy writ. 2^d. Psalm. 6th
v. ver: "I have set my anointed upon
my holy hill of Zion; I will declare
the decree, The Lord hath said unto
me, Thou art my son, this day have
I begotten thee." ^{God's} (22^d. chap. Genesis.
16. ver: "By myself have I sworn
saith the Lord." ^{God's} 2^d. Philipians
10. 11 ver: ^(all under shall own) "At the name of Jesus
every knee shall bow, of things in
Heaven, and every tongue shall con-
fess that Jesus Christ is Lord, to
the glory of God the Father." ("Mys-
tical dance") Strange mysterious mo-
tions, which the shining sphere of the
planets and fixed stars in their various
revolutions imitates, winds
and turnings intrangled and obscure,

involving and surrounding one another
altho' not moving on the same center
yet then most regular and orderly,
when to our weak and distant un-
derstanding they seem most irregu-
lar and disturbed. And in their
motions such divine perfection ap-
pears, and their harmonious propor-
tions so tunes her charming notes,
that God himself pleased and de-
lighted, pronounced them good. ("Im-
bued nectar") Nectar the color of
rubes: ("To quaff immortality and
joy") to drink largely and plenti-
fully of immortal joy, plainly
alludes to 36th Psalm. 8. 9. ver-
"Thou shalt make them drink of
the river of thy pleasures, for with
thee is the fountain of life, and
in thy light, shall we see light.

("Ambrosial night") The night is called
Ambrosial, and Sleep Ambrosial
because it refreshes and strengthens
as much as food, as much as am-
brosia. ("Ah but th' unsleeping eyes
of Gods to rest") 121st Psalm. 4 ver:
He that keepeth Israel shall nei-
ther slumber nor sleep: ("his next
subordinate") Beelzebub, who is al-
ways represented second to Satan.
Satan addresses him first here, as
he does likewise on the burning
lake: ("and rememberest") That is, when
Thou rememberest. ("Let them that
by command") He begins his revolt
with a lie. So we do Milton
preserve the character given of
him in Scripture. 8th John. 44.
The Devil is a liar, and the father
of lies.

("The quarters of the north") Milton had authority for fixing Satan's rebellion in the "quarters of the north": The words of Isaiah tho' applied to the king of Babylon, yet allude to this rebellion of Satan. 14th chap: 12. 13. ver: "How art thou fallen from Heaven, O Lucifer, son of the morning: For thou hast said in thine heart, I will ascend into Heaven, I will exalt my throne above the stars of God, I will sit also upon the mount of the congregation in the sides of the north": Shakespeare calls Satan, "The monarch of the north". ("Ichs the suggested cause") The cause that Satan had suggested, namely, to prepare entertainments for their new king, and receive his laws. (as the morning

star that guides) Milton compares Satan to the morning star, as he is often spoken of under the name of Lucifer, as well as denominated in scripture, "Lucifer son of the morning". Isaiah 14th chap: 12th ver: ("I saw after him the third part of Heaven's host") 12th chap: Revel: 3. 4. "Behold a great dragon, and his tail drew the third part of the stars of Heaven, and did cast them to the earth": ("And from within the golden lamps") Alluding to the lamps before the throne of God, which St. John saw in his vision Revel: 4th chap. 5th ver: "And there were seven lamps of fire burning before the throne": ("Among the sons of morn") The angels are here called sons of the morning

~~The~~ Colossians. 1st chap: 16. 17. ver:
"For by him were all things created
that are in Heaven, and that are
in Earth, visible and invisible, whe-
-ther they be Thrones, or dominions,

~~6. The young man who had been for a
 12 years in the army, and who had
 been for 12 years in the army.~~

Book 5th 2^d Todd.

of the Heavens, is the revolution
of all the Spheres. Every thing
returns to where it set out when
their motion first began. ("confa-
lous") Ensigns or banners, Milton
introduced this word from the Italian,
it is the name of the Pope's stan-
dard, and used by Ariosto. ("Holy
memorials") Suggested from what
he had seen in Italy, where the
banners of Saints, representing
their greater miracles, are car-
ried in religious processions on
great festivals. ("Hear my decree")
Heb. 1c. 5. v. ("And by myself")
14c. Isaiah. 23. v. ("Shall thou
give law") 9. c. Rom. 20. v. ("Wher-
e pardon may be found") 55. c. Isaiah
6. v. ("who saw when this crea-

tion was") like the sublime question
in Job. 38 c. 4. v. ("Our punishment
is our own") 12th Psalm 4. v.
("servant of God") 25 c. Matthew
21. v. 1c. Rom. 1. v. 1st Tim. 6. c.
11. v. ("The better fight") 1 Tim. 6
c. 12. v. ("to stand approved &c")
2^d Tim. 2^d c. 15 v. "nor from
the Holy One") 2^d Kings 19. c. 22
v. ("Raphael") Hebrew "one that
exalts himself against God"
("sad resolution") fixed steady
revolution - the word is so used
by Chancer & Spenser. ("Barbed
with fire") bearded or headed
with fire. ("light as the lightning
glimper") 1c. Ezek. 14. v. ("By
sacred unction") 14 Psalm. 7. v.
("my almighty arm") 45. Psalm

3. 4 v. ("To chains of dark net")
2^d Pet. 2 c. 4 v. ("undying
worm") 9 c. Mark. 44 v.
("North mch'd with white wine
bound") 1 c. Eze. 4. v. 46 c Isaiah
15. v ("His sign") 24 c. Matthew
30. v. ("Under their Head") 12
c. Rom. 9. v. 10. Coloss. 10 v.
("Stand still") as in Exodus
14 c. 13. 14 v. ("vengeance is his")
32 c. Deut. 35. v. 12 c. Rom 19
v. ("Under his burning wheels")
26 c. Job. 11. v. This sublime passage
owes part of its magnificence
to another sacred description
1. c Dan. 9. v. of the An cest
of Days. ("Hell at last yawn-
ing") a fine imitation of 5 c
Isaiah. 14 v. ("To meet him")

12. c Revel. 10 v. ("Who into glory
him received") 1 Tim. 3. c.
16. v. 1 c. Hebr. 3. v. ("Ihy
weaker") as St Peter calls the
wife 1 Pet. 3 c. 7. v.

Book 7. 1. Odd.

("Thine own inventions") 5 c
Job. 9. v. ("have kept I see them
Nation") 6. v. Jude. ("By thee
this I perform") 1 c. Coloss. 16 v.
("within appointed bounds")
The bounds of the sea is a
Scripture phrase 5. c Jerem.
22 v 104 Psalm 9. v
("That ~~underneath~~ underneath")
24 Psalm. 119 ("That sudden
flowered") Compare the ac
count of the Creation 2^d 8 c
6 c. 44 v.)

(*Reverie*) Milton is supported
by 104 Psalm. 25. v. ("white
wings mantling") a term in fal-
conry: her wings are then a
little detached from her sides
raised & spread as a mantle.
("He brought thee") by this
he might allude to 2 Esdras,
3. c. 6. v. where the writer
is addressing God on the sub-
ject of Adams creation.
("And in reward to rule") Oth
Psalm. 6. 7. & v.

Book 8th l. 1. Todd.

("this goodly frame") so in Ham-
let "This goodly frame the earth"
("A pomp of winning") An at-
tendance, a train of winning

graces, in the true sense of pomp
from the Greek. ("fruit of palm
tree") the date; a great restora-
tive to dry & exhausted bodies
by augmenting the radicle mois-
ture. ("From whom I have
that thus I move.") 17. c. Acts
20 v. ("And to the Heavenly
Vision") St. Paul speaking
of the appearance of the twine
being to him, uses the same ex-
pression 26 c. Acts. 19. v.
("abstract as in a frame")
2 c. Gene. 21. v. ("absolute
he seems") Absolute was in
Milton's time the common term
for perfect.