

Authority and Resistance



Paradise Lost



Authority and Resistance



Paradise Lost

Part One:

Why?

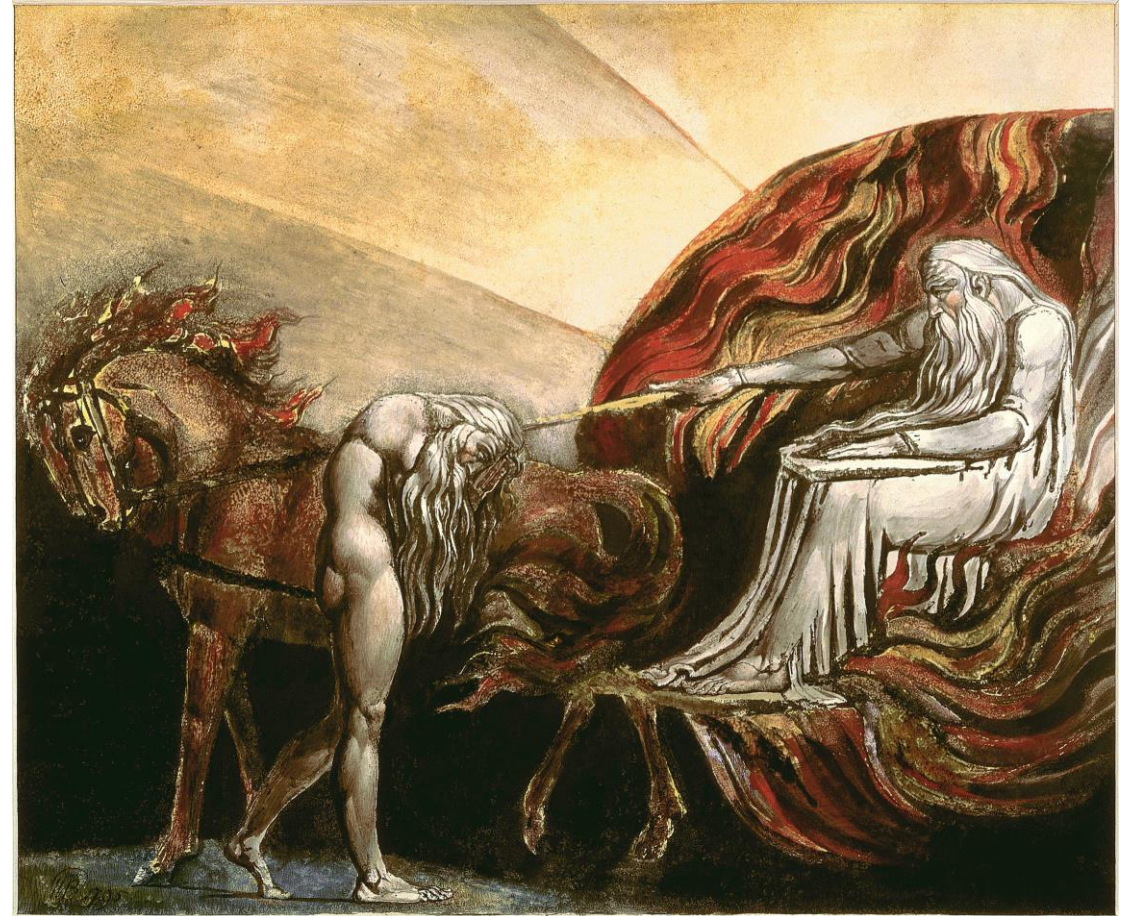
Caveat: Intentional Fallacy

The Death of the Author

In his story *Sarrasine* Balzac, describing a castrato disguised as a woman, writes the following sentence: '*This was woman herself, with her sudden fears, her irrational whims, her instinctive worries, her impetuous boldness, her fussings, and her delicious sensibility.*' Who is speaking thus? Is it the hero of the story bent on remaining ignorant of the castrato hidden beneath the woman? Is it Balzac the

Why?

- **Justify Ways of God**



Book I

That to the height of this great Argument
I may assert Eternal Providence, [25]
And justify the ways of God to men.
(3)

Samson Agonistes

Just are the ways of God,
And justifiable to Men;

Book 3

God sitting on his throne sees Satan flying towards this world, then
newly created; shows him to the Son who sat at his right hand;
foretells the success of Satan in perverting mankind; clears his own
justice and wisdom from all imputation, having created man free and
able enough to have withstood his tempter
(52)

Book 10

God All-seeing, or deceive his Heart
Omniscient, who in all things wise and just,
Hindered not *Satan* to attempt the mind
Of Man, with strength entire, and free will armed,
Complete to have discovered and repulsed [10]
(218)

Why?

- Justify Ways of God
- Political Commentary (?)





Parliamentarians “Roundheads”

- **Puritans**
- **Oliver Cromwell**

Royalists “Cavaliers”

- **Anglican**
- **King Charles I**

1642 Civil War Starts



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Starts

1649
Charles I
Executed



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1653
Cromwell,
Lord
Protector



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1658
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Dies



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1658
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1660
Restoration



1642
Civil War
Starts

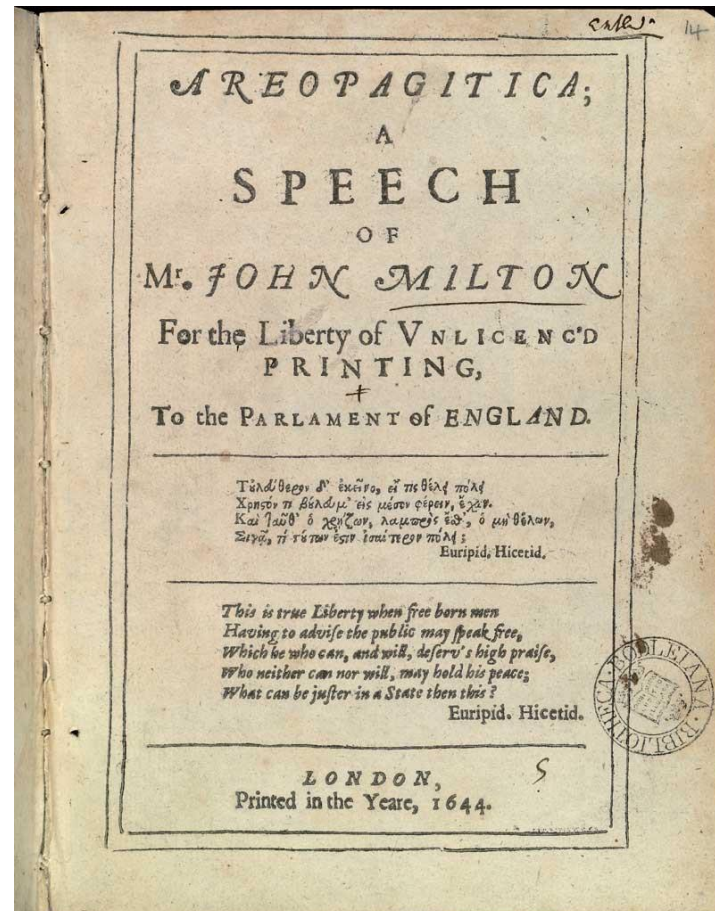
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Milton
Writes
Political
Pamphlets



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**1649
Appointed
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Foreign Tongues**



1642 Civil War Starts	1649 Charles I Executed	1653 Cromwell, Lord Protector	1658 Cromwell Dies	1660 Restoration
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Milton
Writes
Political
Pamphlets

1649
Appointed
Secretary for
Foreign Tongues

1660
Arrested
and
Pardoned





Why?

- **Justify Ways of God**
- **Political Commentary (?)**
- **Career Advancement**



Virgilian Progression

- **Pastoral**
 - **Virgil: Eclogues**
 - **Milton: Lycidas (1638)**
- **Working Man**
 - **Virgil: Georgics**
 - **Milton: Pamphlets? 1645 Collection?**
- **Epic**
 - **Virgil: Aeneid**
 - **Milton: Paradise Lost (1667)**



Characteristics of Epic Poetry

- **Grand Setting**



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- **Serious Subject**



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- **High Language**



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- **Allusions**



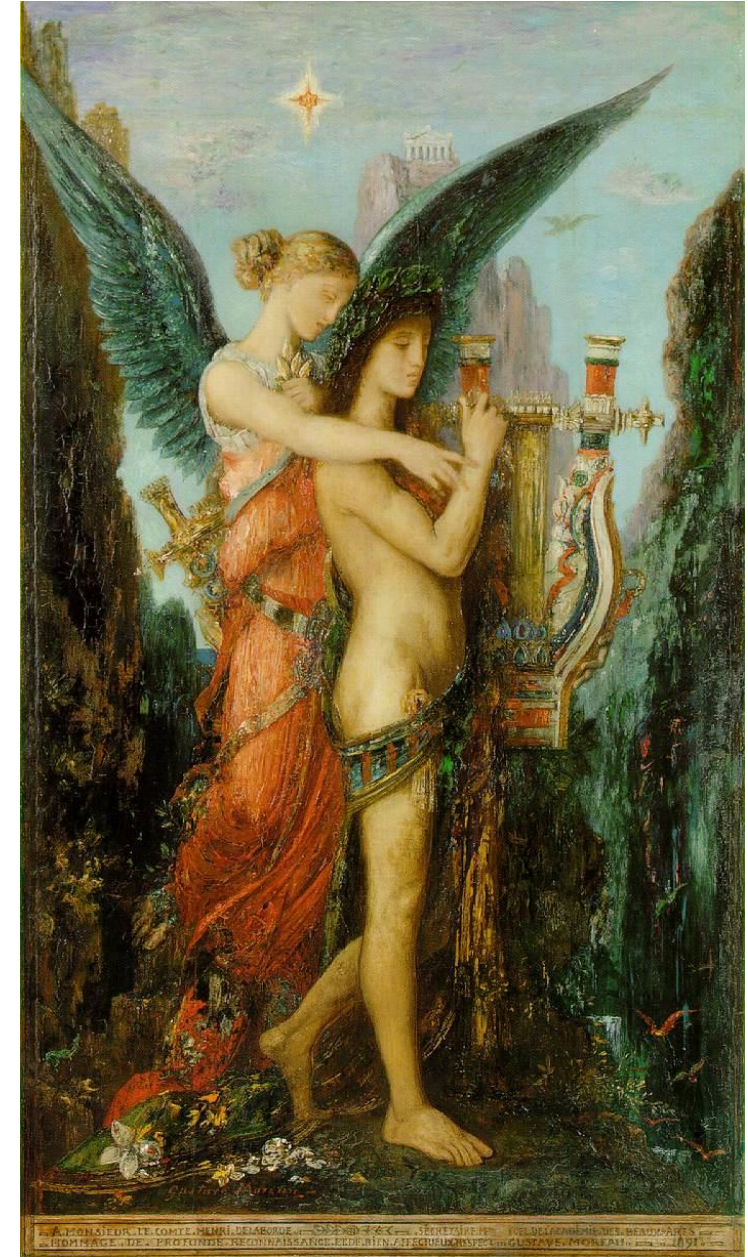
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- **Serious Subject**
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- **Epic Similes**
- **Allusions**
- **Catalogues of Characters**



Characteristics of Epic Poetry

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- **Invoking Muse**



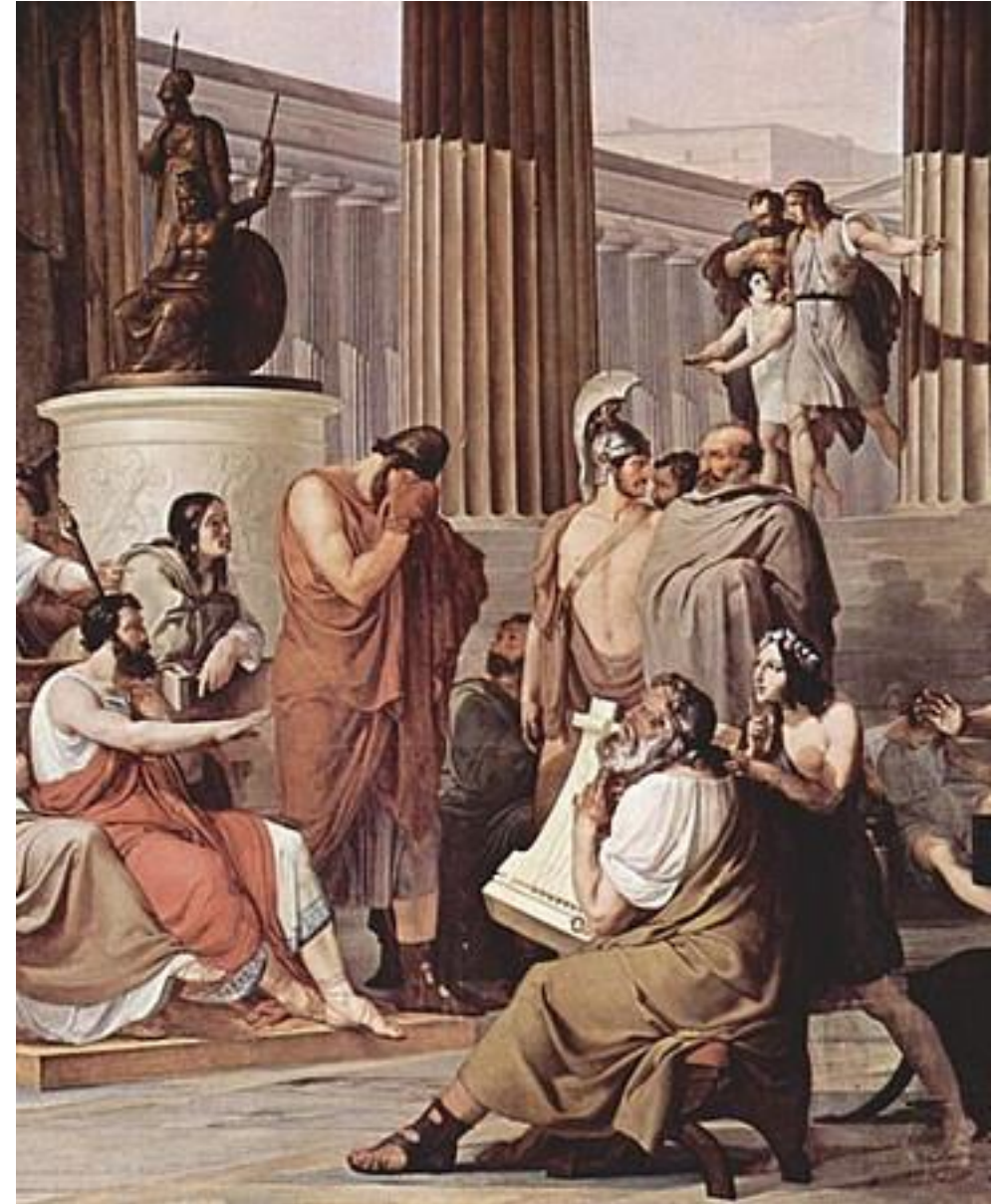
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- **Starts in the Middle**



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- **Starts in the Middle**

- **Protagonist**



Characteristics of Epic Poetry

- **Grand Setting**
- **Serious Subject**
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- **Catalogues of Characters**
- **Invoking Muse**
- **Statement of Purpose**
- **Starts in the Middle**

- **Protagonist**
- **Speeches**



INTERLUDE:

Good Speech



Part Two:

Hail Satan!



Book I

If thou beest he; But O how fall'n! how chang'd
From him, who in the happy Realms of Light [85]
Cloth'd with transcendent brightness didst out-shine
Myriads though bright: If he Whom mutual league,
United thoughts and counsels, equal hope
And hazard in the Glorious Enterprize,
Joynd with me once, now misery hath joynd [90]
In equal ruin: into what Pit thou seest
From what highth fall'n, so much the stronger prov'd
He with his Thunder: and till then who knew
The force of those dire Arms? yet not for those,
Nor what the Potent Victor in his rage [95]
Can else inflict, do I repent or change,
Though chang'd in outward lustre; that fixt mind
And high disdain, from sence of injur'd merit,
That with the mightiest rais'd me to contend,
And to the fierce contention brought along [100]
Innumerable force of Spirits arm'd
That durst dislike his reign, and me preferring,
His utmost power with adverse power oppos'd
In dubious Battel on the Plains of Heav'n,
And shook his throne. What though the field be lost?

All is not lost; the unconquerable Will,
And study of revenge, immortal hate,
And courage never to submit or yield:
And what is else not to be overcome?
That Glory never shall his wrath or might [110]
Extort from me. To bow and sue for grace
With suppliant knee, and deifie his power,
Who from the terrour of this Arm so late
Doubted his Empire, that were low indeed,
That were an ignominy and shame beneath [115]
This downfall; since by Fate the strength of Gods
And this Empyreal substance cannot fail,
Since through experience of this great event
In Arms not worse, in foresight much advanc't,
We may with more successful hope resolve [120]
To wage by force or guile eternal Warr
Irreconcilable, to our grand Foe,
Who now triumphs, and in th' excess of joy
Sole reigning holds the Tyranny of Heav'n.
(5-6)

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Book I

Is this the Region, this the Soil, the Clime,
Said then the lost Arch-Angel, this the seat
That we must change for Heav'n, this mournful gloom
For that celestial light? Be it so, since he [245]
Who now is Sovran can dispose and bid
What shall be right: fardest from him is best
Whom reason hath equald, force hath made supream
Above his equals. Farewel happy Fields
Where Joy for ever dwells: Hail horrors, hail [250]
Infernal world, and thou profoundest Hell
Receive thy new Possessor: One who brings
A mind not to be chang'd by Place or Time.
The mind is its own place, and in it self
Can make a Heav'n of Hell, a Hell of Heav'n. [255]

What matter where, if I be still the same,
And what I should be, all but less then he
Whom Thunder hath made greater? Here at least
We shall be free; th' Almighty hath not built
Here for his envy, will not drive us hence: [260]
Here we may reign secure, and in my choyce
To reign is worth ambition though in Hell:
Better to reign in Hell, then serve in Heav'n.
But wherefore let we then our faithful friends,
Th' associates and copartners of our loss [265]
Lye thus astonisht on th' oblivious Pool,
And call them not to share with us their part
In this unhappy Mansion, or once more
With rallied Arms to try what may be yet
Regaind in Heav'n, or what more lost in Hell? [270]
(9-10)

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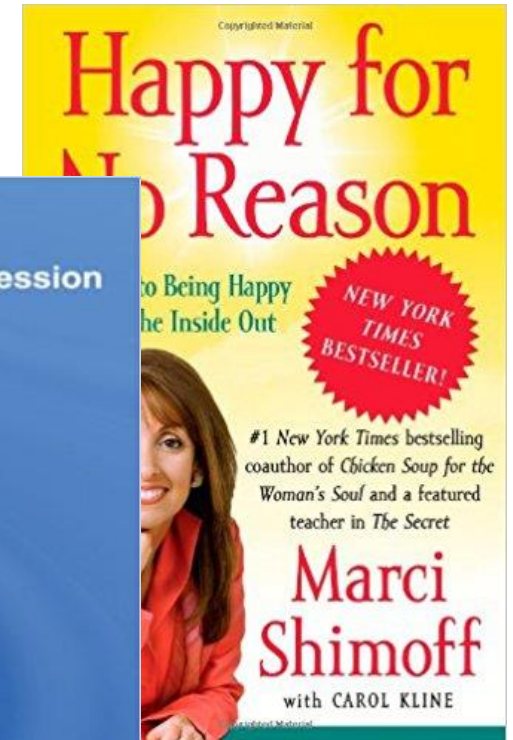
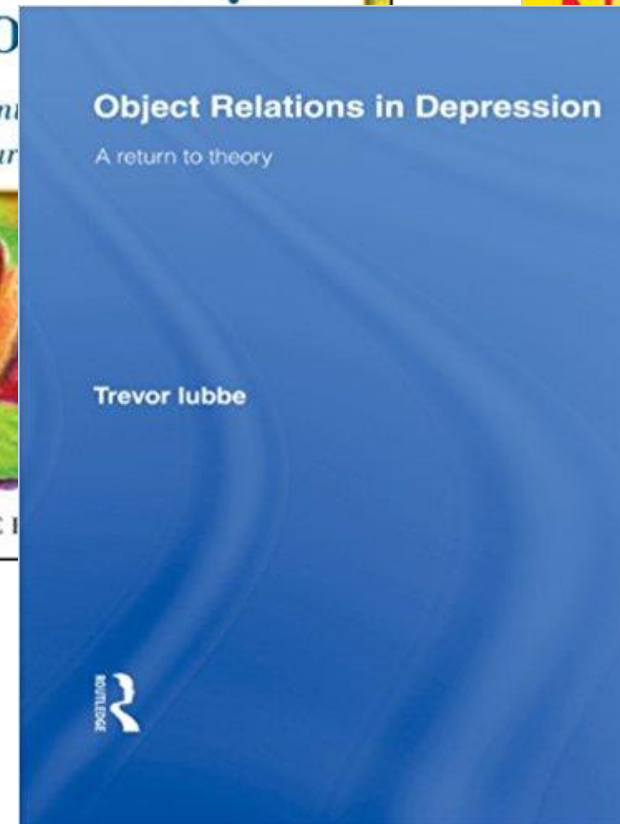
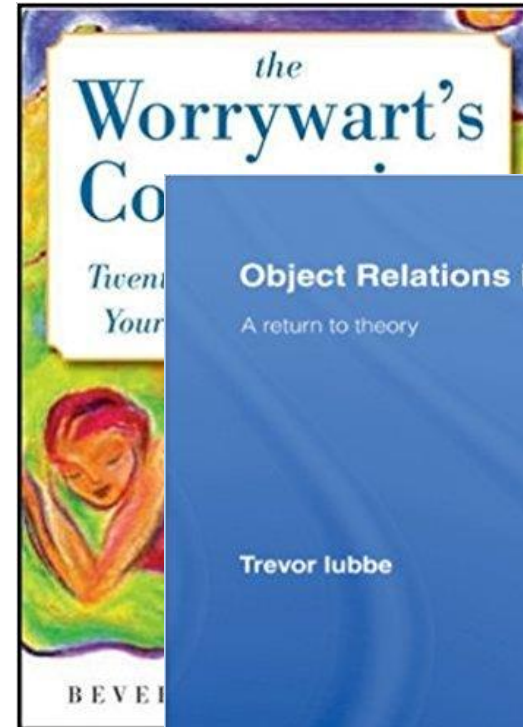
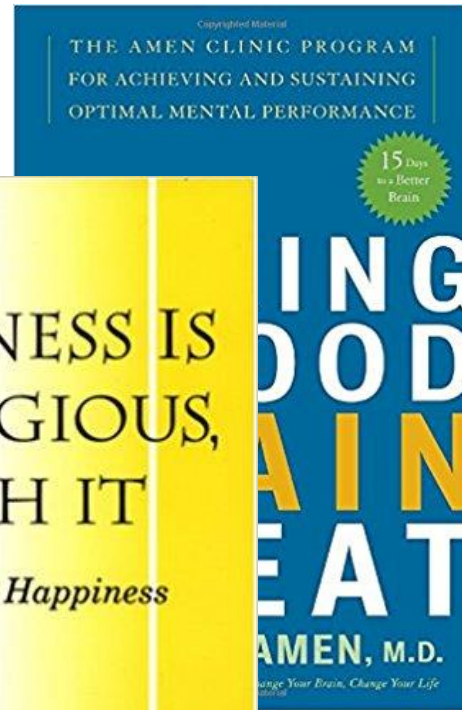
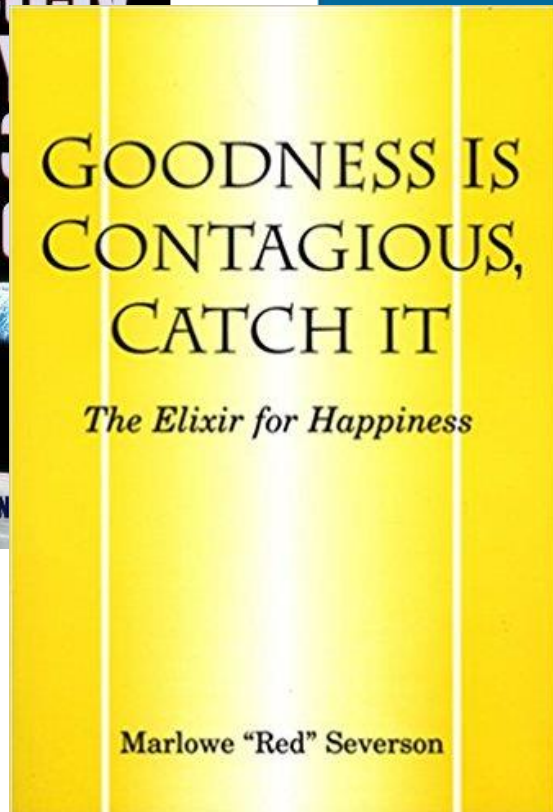
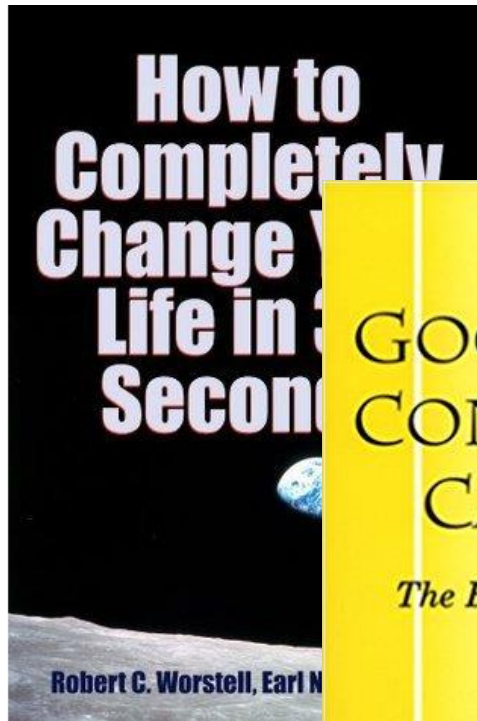
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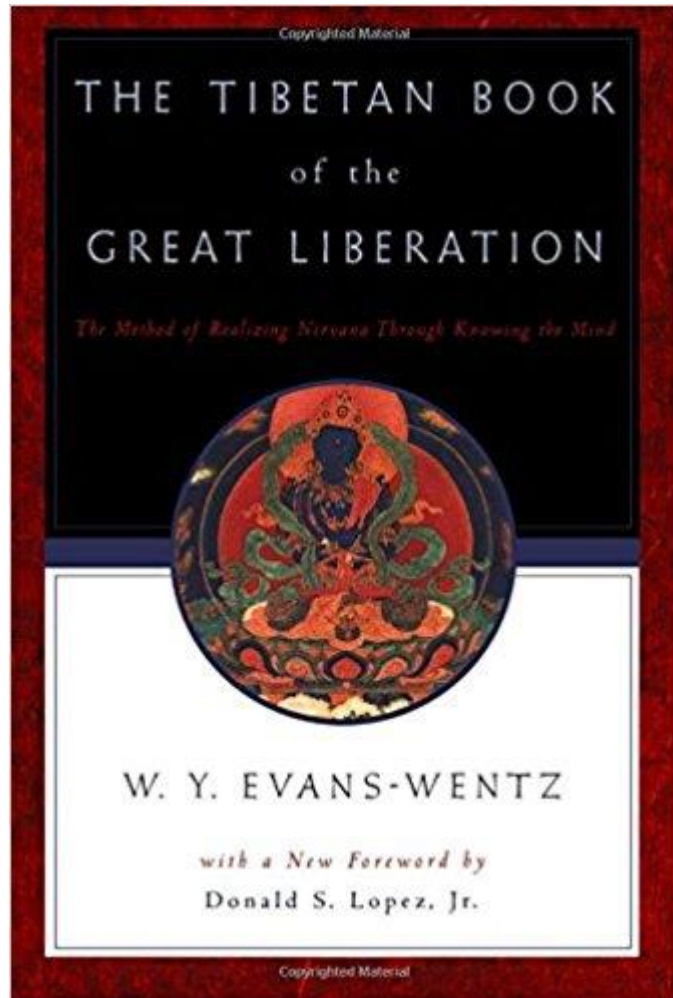
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INTERLUDE:

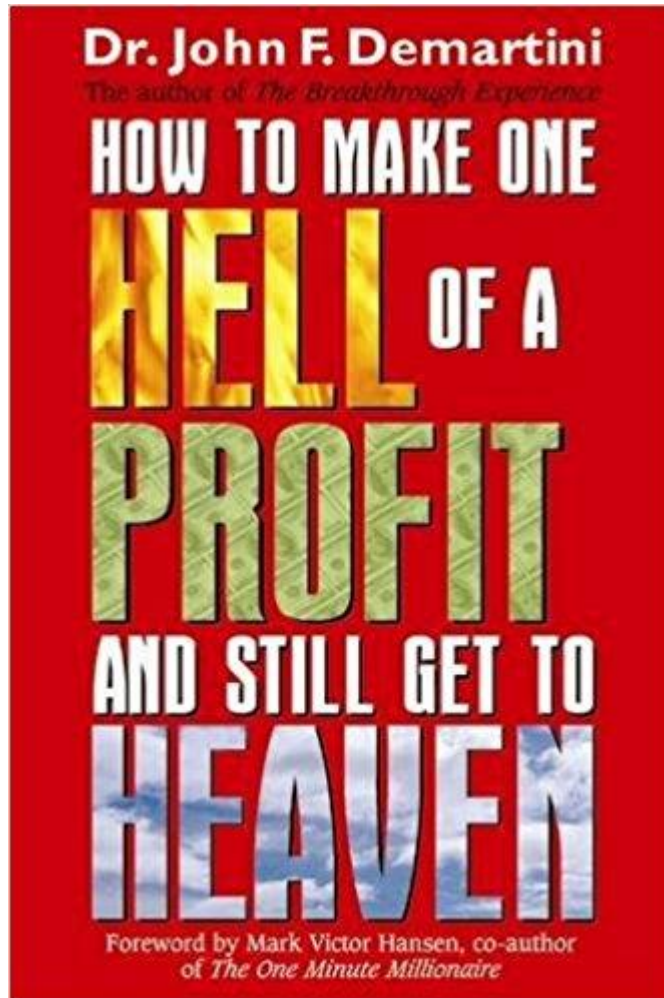
**The mind is NOT
its own place**

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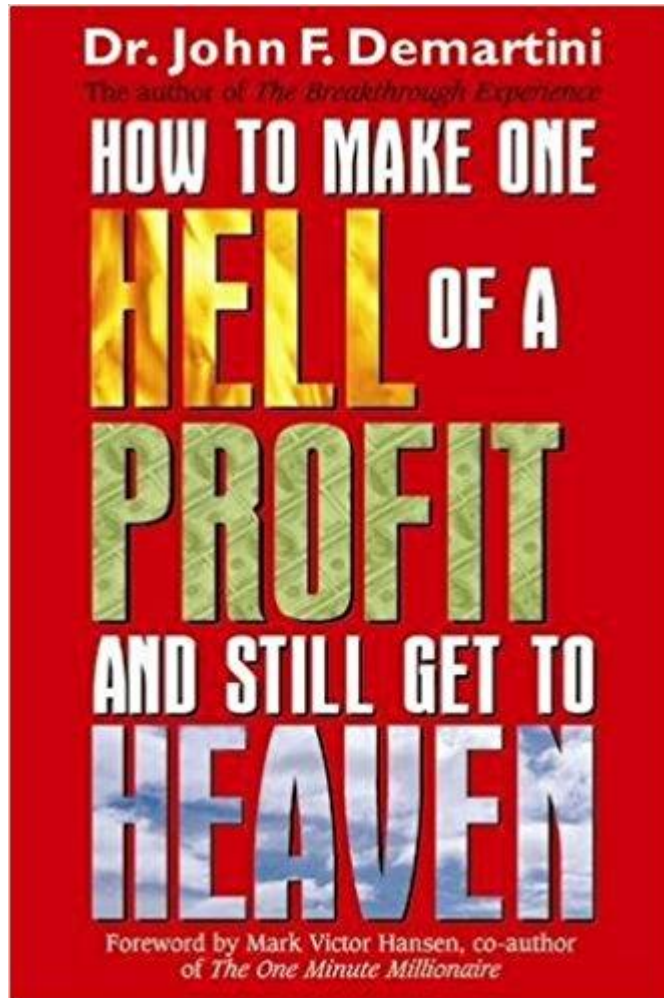




Paraphrasing Milton, one may say that the mind is its own time, and of itself can make the past the present and the future the present. In other words, mind in its pure, primordial, unmodified, natural condition, is transcendent over what sangsaric man calls time.



Money brings both pain and pleasure, and unless you master your emotions, those pleasures and pains can be very intense. Without inner balance, emotions can make great wealth into a hell rather than the heaven you imagine will automatically come with it. Heaven is a state of mind, and you glimpse it every moment you come to the center with gratitude. Emotions come from the mortal self and are located in the head. Love comes from the immortal self and is centred in the heart. The love of heaven, and the power to create and have what you love, comes to you when you're in your heart, in balance.



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Part Two:
Hail Satan!
cont.

Book I

Who first seduced them to that foul revolt?
Th' infernal Serpent; he it was, whose guile
Stirred up with envy and revenge, deceived [35]
The mother of mankind, what time his pride
Had cast him out from Heav'n, with all his host
Of rebel angels, by whose aid aspiring
To set himself in glory above his peers,
He trusted to have equalled the most High, [40]
If he opposed; and with ambitious aim
Against the throne and monarchy of God
Raised impious war in Heav'n and battle proud
With vain attempt.

(3-4)

But his doom
Reserved him to more wrath; for now the thought
Both of lost happiness and lasting pain [55]
Torments him;
(4)

So spake th' apostate angel, though in pain, [125]
Vaunting aloud, but racked with deep despair:

but with looks

Down cast and damp, yet such wherein appeared
Obscure some glimpse of joy, to have found their chief
Not in despair, to have found themselves not lost [525]
In loss it self; which on his countenance cast
Like doubtful hue: but he his wonted pride
Soon recollecting, with high words, that bore
Semblance of worth, not substance, gently raised
Their fainting courage, and dispelled their fears. [530]

Above them all th' Archangel: but his face [600]
Deep scars of Thunder had intrenched, and care
Sat on his faded cheek, but under brows
Of dauntless courage, and considerate pride
Waiting revenge: cruel his eye, but cast
Signs of remorse and passion to behold [605]
The fellows of his crime, the followers rather
(Far other once beheld in bliss) condemned
For ever now to have their lot in pain,
Millions of Spirits for his fault amerced
Of Heav'n, and from eternal splendors flung [610]
For his revolt, yet faithful how they stood,
Their glory withered.

As when Heavens Fire
Hath scathed the forest oaks, or mountain pines,
With singed top their stately growth though bare
Stands on the blasted heath. He now prepared [615]
To speak; whereat their doubled ranks they bend
From wing to wing, and half enclose him round
With all his peers: attention held them mute.
Thrice he assayed, and thrice in spite of scorn,
Tears such as angels weep, burst forth

(18)

INTERLUDE:

Hail Satan! 2



Part Three:

Resisting God

Moloch: Open War	<ul style="list-style-type: none"> • Nothing to lose • If not victory, revenge 	Belial: <ul style="list-style-type: none"> • What revenge? • I don't want to die
Mammon: Seek Forgiveness	<ul style="list-style-type: none"> • Things may change over time • God may forgive, absolve or at least lessen punishment 	Return to being slave in Heaven?
Belial and Mammon: Accept New Home	<ul style="list-style-type: none"> • At least we are free in Hell • Maybe we can get used to it 	Beelzebub: <ul style="list-style-type: none"> • No escape from God • Prisoners in Hell, not free
Beelzebub: Infiltrate Earth	<ul style="list-style-type: none"> • Destroy it • Take it for their own • Make God destroy it • Better revenge 	Hooray!

Part Four:
Satan meets
his match

Book V

I shall delineate so,
By lik'ning spiritual to corporal forms,
As may express them best, though what if Earth
Be but the shadow of Heav'n, and things therein [575]
Each to other like, more than on earth is thought?
(116)

Book V

O argument blasphemous, false and proud!
Words which no ear ever to hear in Heav'n [810]
Expected, least of all from thee, ingrate
In place thy self so high above thy peers.
Canst thou with impious obloquie condemn
The just decree of God, pronounced and sworn,
That to his only Son by right endued [815]
With Regal Scepter, every Soule in Heav'n
Shall bend the knee, and in that honour due
Confess him rightful King? unjust thou say'st
Flatly unjust, to bind with Laws the free,
And equal over equals to let reign, [820]
One over all with unsucceeded power.
Shalt thou give law to God, shalt thou dispute
With him the points of liberty, who made
Thee what thou art, and formed the Powers of Heav'n
Such as he pleased, and circumscribed their being? [825]

Yet by experience taught we know how good,
And of our good, and of our dignity
How provident he is, how far from thought
To make us less, bent rather to exalt
Our happy state under one head more near [830]
United.
(122-23)

Book VI

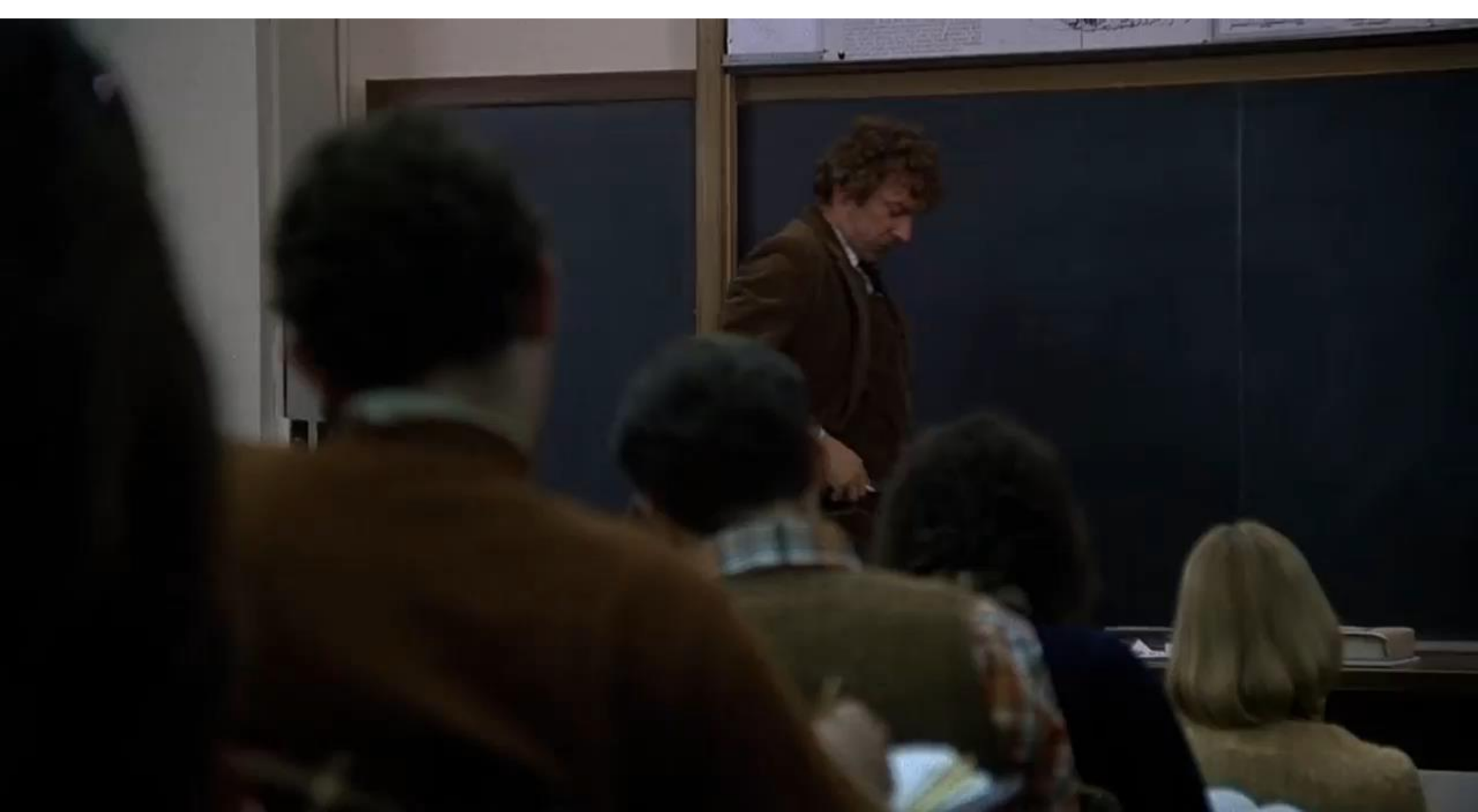
His puissance, trusting in th' Almighty's aide,
I mean to try, whose reason I have tried [120]
Unsound and false; nor is it aught but just,
That he who in debate of Truth hath won,
Should win in arms, in both disputes alike
Victor; though brutish that contest and foul,
When reason hath to deal with force, yet so [125]
Most reason is that reason overcome.

(128)

INTERLUDE:

Teaching

Milton



Part Four:

How to read

Satan

How to Read Satan

- **Milton as pro Satan**



How to Read Satan

- **Milton as pro Satan**
- **Milton as unintentionally pro Satan**



“The reason Milton wrote in fetters when he wrote of Angels & God, and at liberty when of Devils & Hell, is because he was a true Poet and of the Devil's party without knowing it.”

--William Blake

How to Read Satan

- **Milton as pro Satan**
- **Milton as unintentionally pro Satan**
- **Milton as teacher**





How to Read Satan

- **Milton as pro Satan**
- **Milton as unintentionally pro Satan**
- **Milton as teacher**
- **Milton critiquing Milton**





Book I

O Myriads of immortal Spirits, O Powers
Matchless, but with th' Almighty, and that strife
Was not inglorious, though th' event was dire,
As this place testifies, and this dire change [625]
Hateful to utter: but what power of mind
Foreseeing or presaging, from the Depth
Of knowledge past or present, could have fear'd,
How such united force of Gods, how such
As stood like these, could ever know repulse? [630]
For who can yet beleeve, though after loss,
That all these puissant Legions, whose exile
Hath emptied Heav'n, shall fail to re-ascend
Self-rais'd, and repossess thir native seat?
For mee be witness all the Host of Heav'n, [635]
If counsels different, or danger shun'd
By me, have lost our hopes. But he who reigns
Monarch in Heav'n, till then as one secure
Sat on his Throne, upheld by old repute,
Consent or custome, and his Regal State [640]
Put forth at full, but still his strength conceal'd,
Which tempted our attempt, and wrought our fall.

Henceforth his might we know, and know our own
So as not either to provoke, or dread
New warr, provok't; our better part remains [645]
To work in close design, by fraud or guile
What force effected not: that he no less
At length from us may find, who overcomes
By force, hath overcome but half his foe.
Space may produce new Worlds; whereof so rife [650]
There went a fame in Heav'n that he ere long
Intended to create, and therein plant
A generation, whom his choice regard
Should favour equal to the Sons of Heaven:
Thither, if but to pry, shall be perhaps
Our first eruption, thither or elsewhere: [655]
For this Infernal Pit shall never hold
Cælestial Spirits in Bondage, nor th' Abyss
Long under darkness cover. But these thoughts
Full Counsel must mature: Peace is despair'd, [660]
For who can think Submission? Warr then, Warr
Open or understood must be resolv'd.
(18-19)

Book I

O Myriads of immortal Spirits, O Powers
Matchless, but with th' Almighty, and that strife
Was not inglorious, though th' event was dire,
As this place testifies, and this dire change [625]
Hateful to utter: but what power of mind
Foreseeing or presaging, from the Depth
Of knowledge past or present, could have fear'd,
How such united force of Gods, how such
As stood like these, could ever know repulse? [630]
For who can yet beleeve, though after loss,
That all these puissant Legions, whose exile
Hath emptied Heav'n, shall fail to re-ascend
Self-rais'd, and repossess thir native seat?
For mee be witness all the Host of Heav'n, [635]
If counsels different, or danger shun'd
By me, have lost our hopes. But he who reigns
Monarch in Heav'n, till then as one secure
Sat on his Throne, upheld by old repute,
Consent or custome, and his Regal State [640]
Put forth at full, but still his strength conceal'd,
Which tempted our attempt, and wrought our fall.

Henceforth his might we know, and know our own
So as not either to provoke, or dread
New warr, provok't; our better part remains [645]
To work in close design, by fraud or guile
What force effected not: that he no less
At length from us may find, who overcomes
By force, hath overcome but half his foe.
Space may produce new Worlds; whereof so rife [650]
There went a fame in Heav'n that he ere long
Intended to create, and therein plant
A generation, whom his choice regard
Should favour equal to the Sons of Heaven:
Thither, if but to pry, shall be perhaps
Our first eruption, thither or elsewhere: [655]
For this Infernal Pit shall never hold
Cælestial Spirits in Bondage, nor th' Abyss
Long under darkness cover. But these thoughts
Full Counsel must mature: Peace is despair'd, [660]
For who can think Submission? Warr then, Warr
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(18-19)

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Celestial Spirits in Bondage, nor th' Abyss
Long under darkness cover.

But these thoughts
Full counsel must mature:

Peace is despaired, [660]
For who can think Submission? War then, War
Open or understood must be resolved.

Book V

Thrones, Dominations, Princedoms, Virtues, Powers,
If these magnificent Titles yet remain
Not merely titular, since by Decree
Another now hath to himself engrossed [775]
All Power, and us eclipsed under the name
Of King anointed, for whom all this haste
Of midnight march, and hurried meeting here,
This only to consult how we may best
With what may be devised of honours new [780]
Receive him coming to receive from us
Knee-tribute yet unpaid, prostration vile,
Too much to one, but double how endured,
To one and to his image now proclaimed?
But what if better counsels might erect [785]
Our minds and teach us to cast off this Yoke?
Will ye submit your necks, and choose 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 possessed before [790]
By none, and if not equal all, yet free,
Equally free; for Orders and Degrees
Jar not with liberty, but well consist.
Who can in reason then or right assume
Monarchy over such as live by right [795]
His equals, if in power and splendor less,
In freedom equal? or can introduce
Law and Edict on us, who without law
Err 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 ordained to govern, not to serve?
(121-122)

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