



Study Guide on John Milton's *Paradise Lost* (Books I – VI)

What does Milton give as his purpose in the opening lines of the poem? What kind of project is *Paradise Lost*?

- Who is the “Heav’nly Muse” (I.6) whose aid Milton invokes? How does she relate to his poetry? What kind of existence does she have—true, fictional, allegorical?
- What does Milton think has been “unattempted yet in prose or rhyme” (I.16)? Is he right that it has never been attempted, either by pagan writers or Christian ones? Can we tell why Milton thinks that he will be able to accomplish it?
- What Spirit is Milton calling to at line 17? Why does Milton need to invoke a second being? How does the Spirit seem to stand to the Muse, and how to God?
- How will Milton go about his project, to “justify the ways of God to men” (I.26)? From this proem, does it seem this will be a work of theology, or of poetry?

What motivates Satan to make war against God? Consider Book I: 94 ff., 159–162, 254–263. What does Satan mean in saying that “Whom reason hath equaled, force hath made supreme / Above his equals” (I.248–9)? What does this show us about Satan’s perception of God?

Is Satan the hero of *Paradise Lost*? Does he exhibit admirable traits, or manifest nobility (See, for example, I.590–606, and II.1010 ff.)? How does Milton’s portrayal of Satan assist the purpose of the poem?

What motivates Satan to seek the fall of Adam and Eve? Consider Book I: 157–168, 187–91, 660–62, and Book II 380–85. Is this war against God and man “necessary,” or the result of resentment? Do the demons see it as futile or not?

Compare the three accounts of why the angels fell. What possible bias does each teller bring to his perspective? Do the accounts describe the same event without contradiction, or are there discrepancies? What is Milton trying to convey as the true account of why Satan revolted?

- Raphael’s account: consider V.657–665, 679–682, 689–693. What does Raphael see as Satan’s fault? Was there a catalyst to Satan’s turn away from God?
- The account of God the Father: “they themselves ordained their fall. / The first lost by their own suggestion fell, / Self-tempted, self-depraved” (III.128–130). Is this compatible with Raphael’s account? What, if anything, does God the Father’s explanation add to what we already knew?

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