Chapter-I

Introduction

Since the beginning of the time when human race came to its form or its existence there has been many things which have achieved, during the course of the time, the form of evolution from matter to life and from life to mind. Human race has explored so many different fields of knowledge with help of his reason and logic. We were successfully answered the most rigid and intricate questions and predicament of the physical world.

Mankind has developed a lot, invented a lot and discovered new continents, law of physics, has developed institutions to train its upcoming generation. It seems as if not only the mankind but the entire nature is travelling of the cycle of the evolution. In this greater voyage man has surmounted many levels and gradations of the consciousness but there are some questions which are still unanswered. Mankind has been trying to know the answer of these questions from the very beginning of his existence.

The question which has been constantly being asked from every corner of the world is related to make human life perfect. If we study the history of the world different culture and civilizations, politics, economics, sociology, philosophies, thoughts, aphorism, religion, science, art and literature tried to find the answer regarding making human life perfect.

Why there is predicament in the human life? Does fate or destiny control the human life? Why there is death? In the present time of the world when man believes that he has got total victory or command over all material and physical things, has failed to get victory over death, fate, destiny and predicament. It is
difficult to understand for an ordinary man when he tries to find out the answer of this question with his ordinary mind because it is the nature of the mind to create and present thousands a number of convincing reasons and arguments.

It is very much interesting to know that why there is predicament and death in human life? When it comes? What will be mental condition of the man when he encounters such situation? What will be action and reaction of the man in such situation? Will he fight for solution or keen down to the predicament?

Research plays a very fundamental role in the growth and development of an idea. Whatever we see around, is only reality that we believe in. But that is not so because through our limited senses we look at the life and world. So one require some another tool which can hold and justify these issues. There is field which can be used as an effective tool because it has tremendous capacity to conceive all the actions, feelings, thoughts and everything that are related with the world and human life-and that is, Literature.

As we have seen earlier that, different cultures, civilizations, philosophies, religion, art and literature tried in best possible way in every age to find out the proper answer to this question and in comparison with all others literature has more potential to fulfill this human quest, Because nature of literature itself become effective here.

Now let’s see why literature becomes more effective in our study? As we know the very nature of literature is to give pleasure, along with, it also educates human mind because it is only literature through which it becomes easy to understand human mind, nature and life. Another thing which is connected with literature is reader’s identification with the characters and emotions. And this way
it creates a deep impact on the individual’s mind and it can change the direction and attitude towards life of an individual.

If we reverse the pages of the history, many examples will be come across when people were against literature. There were ages when people said no to poetry in the imagination for an ideal state. But in the same history we have seen that people have accepted the importance of literature. Literature is the stream which constantly springs from the heart of the civilization. It has its own way to find its aim. By this way it flaws from heart to heart, time to time and space to space. In India Poet is known as a *Drashta* – a seer, who can see beyond, who can feel deep and think wide. And so the outcome of such poet will enlighten and enrich the time and space.

As discussed above that complicated issue of predicament in human life the objective here is to see and examine how such issues have been presented in the form of Literature. When we use the term Literature different forms of literature come in our mind like Novel, Short Story, Poetry, Drama, essay etc. So here one needs to select one literary form which can present the entire human life. In comparison with other forms Epic is the very appropriate literary form which presents the entire human life and diverse chapters of human life. Epic covers the major period of the protagonist’s life. So by the help of this form one can take advance stapes in our investigation. One necessarily selects well-known epics for this study the first one is John Milton’s Paradise Lost a representative epic of the west or English literature and the second one is Sri Aurobindo’s magnum opus Savitri. A very straight forward comparative research study can open the way of the human quest to make life perfect.
An overview of life and works of two poets will be supportive if we start with it through which one can get an idea about their nature as a poet and how their life experience made influence on their poetic works.

**Life and Work of Sri Aurobindo:**

There are people who read Sri Aurobindo seeking an answer to the seeming riddle of his extraordinary career: there are many who see in him the promise of the Superman; the propounder of Integral Yoga, the prophet of the life divine: there are others who feel attracted to the patriot, the fiery evangelist of Nationalism: there are still others who are drawn to the teacher, the scholar, the interpreter of the Veda, the critic of life and literature and there are many more to whom he is a man of letters in the highest, a master of prose art, and a dramatist and a poet of great power and versatility. Sri Aurobindo wrote once: “I see that you have persisted in giving a biography -- is it really necessary or useful? The attempt is bound to be a failure, because neither you nor anyone else knows anything at all of my life; it has not been on the surface for men to see.”

Sri Aurobindo was born in colcutta on 15 August, 1872. His father Krishnadhan Ghose, was a popular civil surgeon, while his mother, Swornalata Devi, was a daughter of Rishi Rajnarayan Bose, one of the great men of Indian renaissance in the nineteenth century who embodied the new composite culture of the country that was once Vedantic, Islamic, and European. On the other hand, Krishnadhan Ghose had a partiality for the western way of life. Having himself had his education at Aberdeen, he desired that his children should, if possible, go one better even and be wholly insulated from the contamination of Indian ways; he intended to bring up his children in the perfect style and manner of the English
society adopting its ways of life and thinking. Hence five year old Sri Aurobindo was put in Loreto Convent School in Darjeeling which was otherwise exclusively meant for English children. In 1879, at the age of seven he, along with his brother, was taken to England where he mostly stayed for the next fourteen years with an English family. In September 1884 Sri Aurobindo was admitted to St Paul’s school in London and had his education there until July 1890. Later in the same year, in October, he joined King’s college at Cambridge. He studied the classics, doing brilliantly and passed with high grades in the first part of the Tripos. The famous Oscar Browning happened to correct his papers and told Sri Aurobindo:

"I suppose you know you passed an extraordinarily high examination. I have examined papers at thirteen examinations and I have never during that time seen such excellent papers as yours (meaning my Classical papers at the scholarship examination). As for your essay, it was wonderful." 2

Never during the entire period had young Sri Aurobindo come in contact with traditional Indian life and culture. It was thus that Sri Aurobindo grew, away from his family, away from his motherland, away from his roots and his culture. He knew seven foreign languages, but could not speak his own mother tongue, Bengali. He would not have been able to speak fluently with his own mother tongue. At the same time in England he never was taught English as a separate subject but picked it up like a native in daily conversation. Before long he was spending much of his time reading. He had an excellent command of English, Greek, Latin and French, and knew enough German and Italian to enjoy Goethe and Dante in the original. Sri Aurobindo was immersed in his books and was feasting on the thoughts of the great. He received the Butterworth Prize for literature, the Bedford Prize for history, as well as a scholarship to Cambridge. Almost from the start he devoted himself to serious literature. “As a ten year old he
read the James Bible.” soon the attentive and wakeful student mastered half a
dozen European languages including Greek and Latin in which he scored the
highest marks ever obtained in the school examination. Not only languages; he
knew intimately and incomparably well the literature and culture that dominated
European life and history for centuries.

To comply with the wish of his father, Sri Aurobindo also applied for the
Indian Civil Service (ICS) while at Cambridge. Here too he did brilliantly. But Sri
Aurobindo knew he was not meant to be an ICS officer, serving Her Majesty's
Government as one more part in a giant bureaucratic machine.

Dr K. D. Ghose had by now become aware of the atrocities being committed
by the British on Indians and began to send paper clippings of these to Sri
Aurobindo. Sri Aurobindo also felt that a period of great upheaval for his
motherland was coming in which he was destined to play a leading role. He began
to learn Bengali and joined a secret society, romantically named 'Lotus and
Dagger', where the members took an oath to work for India's freedom.

Sri Aurobindo now looked for a way to disqualify himself from the ICS. He
found his opportunity soon and did not appear for the horse-riding test. In normal
circumstances this would have been a very minor lapse, but the British
Government had become aware of his political views and activities, and found this
a good opportunity to reject him. Lord Kimberly, the Secretary of State for India,
wrote on his file:

"I should much doubt whether Mr. Ghose would be a desirable addition to the
Service."

After his returning to India in 1893 Sri Aurobindo straight away
joined the state services of Baroda accepting the invitation of Sayajirao Gaekawar.
Gaekawar boasted to his friends that he had got an ICS man for Rs. 200 per month. He was employed in various departments, but he finally gravitated towards the Baroda College. He taught French for a time and ultimately became professor of English and Vice-Principal. But more importantly he plunged into main stream of Indian life and literature even as he learnt several native languages including classical Sanskrit. Not only did he study the Ramayana, the Mahabharata, the Puranas, works of Kalidasa and other authors; he also mastered Vedic, Upnishadic and other Spiritual writings to the extent that he wrote extensively on these subjects and issues concerned with them. In fact we see on them the indelible mark of an intuitive thinker disclosing their deeper and truer sense. He offered very independent and penetrating interpretations in the spirit they were actually revealed. The political scene in India depressed him, and he contributed a series of articles to the columns of *Indu Prakash* under the heading ‘New Lamps for Old’. The Baroda period was the significant seed-time for Sri Aurobindo’s life, for he seems to have pursued his varied interests – teaching, poetry, even political- simultaneously. *Song of Myrilla* appeared in 1895, and was followed next year by the narrative poem, *Urvasie*. He completed also *Love and Death*, another long poem, besides the first draft of *Savitri*. Some of blank verse plays too- notably *Perseus the Deliverer*- belongs to this period.

During this period Sri Aurobindo was drawn more and more into the current of the national life. He gave new direction to the nationalist movement and gave his own life by pushing into the thick of the political life. He left his secure life of the princely Baroda state and went to Calcutta in 1906, where he soon became one of the most outspoken leaders of the political movement for Indian independence. His writings brought him in frequent conflict with the British authorities but he carefully chose his language and repeatedly managed to escape conviction. There
he initiated a comprehensive program of building the nation founded on its values, on its ancient wisdom and culture, nationalism, in the nourishing soil of its rich past, firmly established in its worthy tradition, with own natural temperament and governing character. True nationalism for Sri Aurobindo was sanatan dharma itself, the eternal religion based on spiritual knowledge and experience. During a visit to Baroda in 1907, Sri Aurobindo took some private lessons from a Maharashtrian yogi, Bhaskar Lele. Sri Aurobindo had no interest in personal liberation, but he knew from experience that prāṇāyāma could increase one’s mental energy and clarity, and he hoped that yoga could develop other psychological powers, which he intended to use for his political work. Within three days he managed under Lele’s guidance to completely, and permanently, silences his mind. Soon after, he had the realisation of the silent, impersonal Brahman in which the whole world assumed the appearance of empty forms, materialised shadows without true substance.

In this dynamic pursuit and accepting its dangers without a second thought, he attempted all and achieved all. In the words of Narendrakumar Guharay: ‘Sri Aurobindo was always fearless nothing deterred him from action.’ He was charged for sedition activities and imprisoned for one year from may 1908. But during this period a new and glorious transformation came upon him. ‘That one year in Alipore jail was perhaps the most eventful for his future. The nationalist and political leader was now changed wholly into a mystic and a yogi.’ Another world opened out in front of Sri Aurobindo. A mighty hand was all the while guiding him, perhaps even without his knowledge.

Barrister C R Das triumphantly defended Sri Aurobindo in Alipore bomb conspiracy and in his concluding argument made an inspired appeal in the following words:
“My appeal to you therefore is that man like this who is being charged with the offence imputed to him stands not only before the bar in this court but stands before the bar of the High Court of History. And my appeal to you is this: that long after this controversy is hushed in silence, long after this turmoil, this agitation ceases, long after he is dead and gone, he will be looked upon as the part of patriotism, as the prophet of nationalism and the lover of humanity. Long after he is dead and gone his words will be echoed and re-echoed not only in India, but across distance seas and lands.”

Prophetic words, indeed! We may say that this makes the completion of Sri Aurobindo’s Jivan Yoga.

After his release on 6th May 1909, Sri Aurobindo addressed a large gathering at Uttarpara:

“When I went to jail the whole country was alive with the cry of Bande Mataram, alive with the hope of a nation, the hope of million men who had newly risen out of degradation. When I came out of jail I listened for the cry, but there was instead a silence.”

He felt a deep concern for the country no doubt, but there was no stress of worry in him; he knew someone else had defiantly taken the wheel in his hand to guide the career and speed of events. In the course of the speech he gave a hint of what he had experienced in the jail. He was given the central truth of the Hindu religion and he knew that in it alone is the destiny of the nation, as if marked out for the fulfillment of a higher purpose. Personally he had the experience of being surrounded by Vasudeva from all the sides. He looked around and
“It was not the Magistate whom I saw, it was Vasudeva, it was Narayana who was sitting there on the bench. I looked at the prosecuting counsel and it was not counsel for the prosecution that I saw; it was Sri Krishna who sat there, it was my lover and friend who sat there and smiled.”

All is Vasudeva, Vasudeva sarvam Iti, because the basis for everything in life.

A new chapter had opened and soon Sri Aurobindo was to find his cave of tapasya, Pondicherry in south India. There he was to carry out the task give to him as a Divine command. With it Diksha Yoga stepped into the luminous Jnana Yoga of the protagonist. In a letter dated 12 July, 1911, a little after one year of his coming to Pondicherry, he tells us what he was busy with.

“I am developing the necessary powers for bringing down the spiritual on the material plane… What I perceive most clearly, is that the principal object of my yoga is to remove absolutely and entirely every possible source of error and ineffectiveness…It is for this reason that I have been going through so long a discipline and the more brilliant and mighty results of Yoga have been so long withheld. I have been kept busy laying down the foundation, a work severe and painful. It is only now that the edifice is beginning to rise upon the sure and perfect foundation that has been laid.”

During his first year at Pondicherry- the year of ‘silent yoga’-he was associated with the Tamil revolutionaries, V.V.S.Aiyar and Subramania Bhart. Disciples slowly gathered round Sri Aurobindo, and so an Ashram came into existence. On 29th March 1914, Madame mira Richard (now known as The
Mother), who was herself on a spiritual quest, met Sri Aurobindo and made the following note:

“It matters not if there are hundreds of beings plunged in the densest ignorance. He whom we sow yesterday is on earth. His presence is enough to prove that a day will come when darkness shall be transformed into light, when thy reign shall be indeed established on earth”\(^8\)

The Richards and Sri Aurobindo launched on 15\(^{th}\) August 1914 the *Arya*, the monthly philosophical journal devoted to the exposition of an integral view of life and existence. As the Richards left for France soon afterwards, on Sri Aurobindo fell the burden of running the journal, and it was his contributions that mainly filled its pages till its discontinuance in 1921. Most of these periodical contributions have since revised and reissued in book form, and works like *The Life Divine, Synthesis of Yoga, Essays on the Gita, The Secret of Vedas, The ideal of Human Unity, The Human Cycle, The Future Poetry, The Foundation of Indian Culture and Renaissance in India*. Have already taken place in general and philosophical literature. We must remember that Sri Aurobindo had written between 1914 and 1920, within just six years and a half, almost all of his major works, now occupying about 25 volumes of the 36 volumes of his collected works an achievement unheard in the world’s literary history.

With Madame Mira’s return to Pondicherry in April 1920, the Ashram began to acquire a clear definition, after 24\(^{th}\) November 1926 (When it is said Sri Aurobindo experienced the descent of Krishna in the physical.), she took full charge of the Ashram and came to known as the Mother. For a period of about twelve years (1926-1938), Sri Aurobindo was in complete retirement, seeing
hardly anybody, but keeping in contact with his disciples through written replies—often detail replies—to their queries regarding their spiritual problems. There was some relaxation regarding the rules relating to his retirement during the later years, and on certain days in the year called the ‘Darshan Days’—his disciples and other visitors to the Ashram were allowed to have Darshan of the master. During 1916 to 1918, in the midst of his multi-dimensional Arya-writing Sri Aurobindo also made a preliminary draft of his magnum opus (नपुत्र सृविद्य) Savitri. Eventually it became poetic chronicle of his yoga. We have similarly the records of his later yogic realization in his poetic compositions of the 30s. But what stand out as the double autobiography, his and Mother’s spiritual realization in the transformative yoga of the earth consciousness, in his supreme creation—in the mother’s phrase, supreme revelation—Savitri. That indeed marks Divya Yoga of the supreme himself.

Sri Aurobindo’s seventy-fifth birthday coincided with the dawn of independence in India. “I take this identification”, he said in his message to the nation, “not as a coincidence or fortuitous accident, but as a sanction and seal of the Divine Power which guides my steps on the work with which I began life.”

Less than three years later, however came the event of Sri Aurobindo’s own passing away on the morning of 5th December 1950. For several days more the body reposed “in grandeur of victorious quest, with thousands upon thousands having darshan of it. “Being charged as it seemed with a concentration of supramental light. At last, on 9th December 1950, the body was buried in the premises of the Ashram under the most blessed service tree amply fulfils its name by offering the Samadhi day and night, a cool shade and sweet scented flowers.

Works of Sri Aurobindo
Bande Mataram: Early Political Writings I (1893-1908)
Karmayogin: Early Political Writings II (1909-1910)
The Harmony of Virtue: Early Cultural Writings
Writings in Bengali
Collected Poems
Collected Plays and Short Stories, Part One
Collected Plays and Short Stories, Part Two
Translations: From Sanskrit and Other Languages
The Secret of the Veda
Hymns to the Mystic Fire
The Upanishads
Essays on the Gita
The Foundations of Indian Culture and the Renaissance in India
Social and Political Thought
The Supramental Manifestation and Other Writings
The Hour of God and Other Writings
The Life Divine Part One
The Life Divine Part Two.
The Synthesis of Yoga Parts One and Two
The Synthesis of Yoga Parts Three and Four.
Letters on Yoga Part One
Letters on Yoga Parts Two and Three
Letters on Yoga
The Mother
On Himself
• Supplement
• Savitri Part One
• Savitri Parts Two and Three.
• Index and Glossary

List of References

1. On Himself SABCL Volume-26 p.378
2. Mother’s chronicles book IV by Sujata Nahar
3. Life of Sri Aurobindo (Appendix V) p.346 by A.B. Purani
4. Sri Aurobindo for all ages by Nirod Baran
5. The poetry of Sri Aurobindo p.11 by Shishirkumar Ghosh
6. Call to the youth of India compiled by Vijay
8. The Uttarpara Speech
10. CWM(collected work of The Mother) Volume-1
11. On Himself SABCL Volume-26 p.400
Life and Work of John Milton

Thy soul was like a star and dwelt apart;
Thou hadst a voice whose sound was like the sea-
Pure as the naked heavens, majestic, free;
So didst thou travel on life’s common way
In cheerful godliness: and yet thy heart
The lowliest duties on herself did lay.

(From Wordsworth’s “Sonnet on Milton)

John Milton was born on December 9, 1608, in London, as the second child of John and Sara (née Jeffrey). The family lived on Bread Street in Cheapside, near St. Paul's Cathedral. John Milton Sr. worked as a scrivener, a legal secretary whose duties included preparation and notarization of documents, as well as real estate transactions and money lending. Milton's father was also a composer of church music, and Milton himself experienced a lifelong delight in music. The family's financial prosperity afforded Milton to be taught classical languages, first by private tutors at home, followed by entrance to St. Paul's School at age twelve, in 1620.
In 1625, Milton was admitted to Christ's College, Cambridge. While Milton was a hardworking student, he was also argumentative to the extent that only a year later, in 1626, he got suspended after a dispute with his tutor, William Chappell. During his temporary return to London, Milton attended plays, and perhaps began his first forays into poetry. At his return to Cambridge, Milton was assigned a new tutor, Nathaniel Tovey. Life at Cambridge was still not easy on Milton; he felt he was disliked by many of his fellow students and he was dissatisfied with the curriculum. It was at Cambridge that he composed "On the Morning of Christ's Nativity" on December 25, 1629.

In 1632, Milton took his M.A. at Cambridge, after which he retired to the family homes in London and Horton, Buckinghamshire, for six years to solitary reading, study of Greek, Latin, Hebrew, Spanish, French, Italian, English literature along with these he studying hard at mathematics, science, theology, and music- a curious combination. To his love of music we owe the melody of all his poetry and we note in it the rhythm and balance which make even his mighty prose harmonious for years of private study and literary composition. His poem, "On Shakespeare", was published in the same year in the Second Folio. From this period hail also his "L'Allegro" and "Il Penseroso." Milton's Comus, a masque, was performed at Ludlow Castle in 1634, to be first published anonymously in 1637, music by the famed court composer Henry Lawes. In April 1637, Milton was nearing the end of his studies when his mother died and was buried at Horton. Only a few months later, in August, Milton's friend Edward King died as well, by drowning. In November, upon his memory, Milton composed the beautiful elegy, Lycidas. It was published in a memorial volume at Cambridge in 1638.

Out of solitude, where his talent was perfected, Milton entered the busy world where his character was to be proved to the utmost. As customary for young
gentlemen of means, Milton set out for a tour of Europe in the spring of 1638. From Harton he traveled abroad, through France, Switzerland and Italy everywhere received with admiration for his learning and courtesy. He met renowned scholar Hugo Grotius in Paris, where he stayed briefly before continuing on to Italy. Milton arrived in Florence in the autumn, where he probably met with Galileo, who was then under house arrest by order of the investigation. In Rome, he was a guest of Cardinal Barberini, the Pope's nephew, and visited the Vatican Library. In Naples, Milton met Giovanni Batista, biographer of Torquato Tasso. Milton wrote *Mansus* in his honor. Upon reaching Geneva to visit Calvinist theologian Giovanni Diodati, Milton found out about the death of his childhood friend, Charles Diodati in London. Milton's tour of Europe was cut short with rumors of impending civil war in England, and he returned home in July 1639. Shortly after, Milton composed Epitaphium Damonis, a Latin poem to the memory of his dearest friend.

Milton settled down in London. The Civil War was developed — King Charles I invaded Scotland in 1639, and the Long Parliament was convened in 1640. Milton began writing pamphlets on political and religious matters; of Reformation.

In the spring of 1642, Milton married Mary Powell, 17 years old to his 34, but the relationship was an unhappy one, and Mary left him to visit the family home briefly thereafter, and did not return. Matters were not improved when the Powells declared for the King in the Civil War which broke out in August. This prompted Milton to write his so-called 'Divorce Tracts' speaking for divorce on the grounds of incompatibility. In 1643, Milton published the *Doctrine and Discipline of Divorce*, which had its second, longer edition in early 1644. In 1644, Milton also published The Judgement of Martin Bucer Concerning Divorce. The 'Divorce Tracts' caused an uproar both in parliament and amidst the clergy, as well as with
the general populace, which earned him the nickname "Milton the Divorcer." It is in reference to the attempted censorship of the same by the Stationers' Company that Milton published his eloquent Areopagitica, an oration advocating freedom of the press, in late 1644 Milton had also had time to write a treatise Of Education, which prescribed a rigorous course of study for English youth. In 1645, Milton published *Tetrachordon* and *Colasterion*, and registered Poems of Mr. John Milton, Both English and Latin.

Milton had made plans to remarry, when Mary Powell returned. The two seem to have reconciled, since their daughter Anne was born in 1646. The whole Powell family moved in with the Miltons, because Royalists had been ousted from Oxford. The situation was not acceptable. The year 1647 saw the death of both Milton's father and his father-in-law. The Powells eventually moved out and the Miltons moved to the neighborhood of High Holborn, where their daughter Mary was born in 1648.

It is probable that Milton witnessed the public execution of Charles I on January 30, 1649. Tenure of Kings and Magistrates was published two weeks later. He had steadily to his purpose of using his pen in the service of his country. In March, the Cromwellian government appointed Milton Secretary for Foreign Tongues and ordered him to write an answer to Charles I's purported Eikon Basilike ("Royal Image") giving a rosy picture of the king’s piety and critical puritans. The book speedily become famous and was the source of all Royalist arguments against the commonwealth. After publishing Observations on the Articles of Peace, Milton published Eikonoklastes ("Image Breaker") in October, 1649 which demolished the flimsy arguments of Eikon Basilike. In 1650, the Council of State ordered Milton to write a response to Salmasius' Defensio Regia — the Continental outcry against the English action ("Defense of Kingship").
Defensio pro populo Anglicano was published in February, 1651 one of the most controversial work in literature. Milton's first son, John, was born in March and the Miltons moved to Westminster.

The year 1652 was one of many personal losses for Milton. In February, Milton lost his sight. This prompted him to write the sonnet "When I Consider How My Light is spent." In May, 1652, Mary gave birth to a daughter, Deborah, and died a few days later. In June, one year-old John died. Andrew Marvell had become his assistant, and he had aides to take dictation, to facilitate the carrying out of his duties as secretary.

The last part of Milton’s life is a picture of solitary greatness unequaled in literary history. In 1654; Milton published Defensio Secunda, the response he had been ordered to write for Pierre du Moulin's Regii sanguinis clamor ("Clamor of the King's Blood"). Andrew Marvell had become his assistant, and he had aides to take dictation, to facilitate the carrying out of his duties as Secretary. In 1655, Defensio Pro Se ("Defense of Himself") was published. In 1656, Milton married Katherine Woodcock, but the happiness was short-lived. Milton's daughter Katherine was born in late 1657, but by early 1658, both mother and daughter had passed away. It is to the memory of Katherine Woodcock that Milton wrote the sonnet "Methought I saw my late espousèd saint."

Lord Protector Oliver Cromwell died in October, 1658, and the days of the Commonwealth were coming to a close. In early 1659, Milton published A Treatise of Civil Power and Ready and Easy Way to Establish a Free Commonwealth. For his propaganda writings, Milton had to go into hiding, for fear of retribution from the followers of King Charles II. In June, 1659, both Defensio pro populo Anglicano and Eikonoklastes were publicly burned. In early
autumn, Milton was arrested and thrown in prison, to be released by order of Parliament before Christmas. King Charles II was restored to the throne on May 30, 1660.

In 1663, Milton remarried to Elizabeth Minshull, a match his daughters opposed. He spent his time tutoring students and finishing his life's work, the epic, *Paradise Lost*. Among the greatest works ever to be written in English, the feat is all the more remarkable for Milton's blindness — he would compose verse upon verse at night in his head and then dictate them from memory to his aides in the morning. After several years’ labor in darkness with great difficulty he found a publisher, and for the English literature. *Paradise Lost* finally saw publication in 1667, in ten books. It was reissued in 1668 with a new title-page and additional materials. The book was met with instant success and amazement; even Dryden is reported to have said, "This man cuts us all out, and the ancients too." There after a bit of sunshine came into his darkened home, for the work stamped him as one of the world’s great works.

History of Britain was published in 1670; *Paradise Regained* and *Samson Agonistes* were published together in 1671. The most powerful dramatic poem on the Greek model which English language posses. In summer 1674, the second edition of *Paradise Lost* was published, in twelve books.

Milton died peacefully of gout in November, 1674, and was buried in the church of St. Giles, Cripple gate. His funeral was attended by "his learned and great Friends in London, a monument to Milton rest in Poets' Corner at Westminster Abbey."
Poetic and Dramatic works of John Milton:

- 1631: *L'Allegro*
- 1631: *Il Penseroso*
- 1634: *A Mask Presented at Ludlow Castle, 1634* commonly known as *Comus* (a masque)
- 1638: *Lycidas*
- 1645: *Poems of Mr John Milton, Both English and Latin*
- 1655: *On the Late Massacre in Piedmont*
- 1667: *Paradise Lost*
- 1671: *Paradise Regained*
- 1671: *Samson Agonistes*
- 1673: *Poems, &c, Upon Several Occasions*

Political, philosophical and religious prose:

- *Of Reformation* (1641)
- *Of Prelatical Episcopacy* (1641)
- *Animadversions* (1641)
- *The Reason of Church-Government Urged against Prelaty* (1642)
- *Apology for Smectymnuus* (1642)
- *Doctrine and Discipline of Divorce* (1643)
- *Judgement of Martin Bucer Concerning Divorce* (1644)
- *Of Education* (1644)
- *Areopagitica* (1644)
- *Tetrachordon* (1645)
- *Colasterion* (1645)
- *The Tenure of Kings and Magistrates* (1649)
•  *Eikonoklastes* (1649)
•  *Defensio pro Populo Anglicano* [First Defence] (1651)
•  *Defensio Secunda* [Second Defence] (1654)
•  *A Treatise of Civil Power* (1659)
•  *The Likeliest Means to Remove Hirelings from the Church* (1659)
•  *The Ready and Easy Way to Establish a Free Commonwealth* (1660)
•  *Brief Notes Upon a Late Sermon* (1660)
•  *Accedence Commenced Grammar* (1669)
•  *History of Britain* (1670)
•  *Artis logicae plenior institutio* [Art of Logic] (1672)
•  *Of True Religion* (1673)
•  *Epistolae Familiares* (1674)
•  *Prolusiones* (1674)
•  *A brief History of Moscovia, and other less known Countries lying Eastward of Russia as far as Cathay, gathered from the writings of several Eye-witnesses* (1682)
•  *De Doctrina Christiana* (1823)