



After Botticelli

Paradiso III 49-53.

THE

PARADISO

OF

DANTE

ALIGHIERI

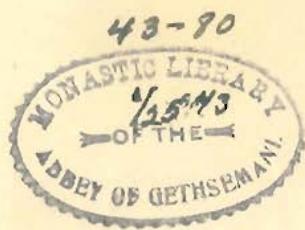
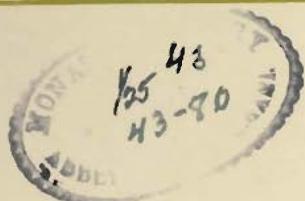
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PARADISO
OF
DANTE
ALIGHIERI

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THE
PARADISO
OF
DANTE ALIGHIERI



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Paradiso III 19-33

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PARADISO

partaketh him supremely in the absolute sense, but supremely with respect to himself. For each one partaketh him so largely, not that he may not be partaken more, but that he may not more partake him, because he may not advance beyond, and is utterly content with that state which he hath.

BONAVENTURA.

- Salita Molto è licito là, che qui non lece
alle nostre virtù, mercè del loco
fatto per proprio dell' umana spece. 55
- Io nol soffersi molto, nè sì poco
ch' io nol vedessi sfavillar dintorno,
qual ferro che bogliente esce del foco. 58
- E di subito parve giorno a giorno
essere aggiunto, come quei che puote
avesse il ciel d' un altro sole adorno. 61
- Beatrice tutta nell' eterne rote
fissa con gli occhi stava : ed io in lei
le luci fissi, di lassù remote. 64
- Nel suo aspetto tal dentro mi sei,
qual si fe' Glauco nel gustar dell' erba,
che il se' consorto in mar degli altri dei. 67
- Trasumanar significar per verba
non si poria ; però l' esempio basti
a cui esperienza grazia serba. 70
- S' io era sol di me quel che creasti
novellamente, Amor che il ciel governi,
tu il sai, che col tuo lume mi levasti. 73
- Quando la rota, che tu sempiterni
desiderato, a sè mi fece atteso,
con l' armonia che temperi e discerni,
parvemi tanto allor del cielo acceso 76
dalla fiamma del sol, che pioggia o fiume
lago non fece mai tanto disteso.
- La novità del suono e il grande lume
di lor cagion m' accesero un disio
mai non sentito di cotanto acume. 79
- Ond' ella, che vedea me, sì com' io,
a quietarmi l' animo commosso,
pria ch' io a domandar, la bocca aprio ; 82
- 85

Much is granted there which is not granted here **Beatrice**
to our powers, in virtue of the place made as
proper to the human race. **and Dante**

I not long endured him, nor yet so little but
that I saw him sparkle all around, like iron
issuing molten from the furnace.

And, of a sudden, meseemed that day was added
unto day, as though he who hath the power,
had adorned heaven with a second sun.

Beatrice was standing with her eyes all fixed
upon the eternal wheels, and I fixed my sight,
removed from there above, on her.

Gazing on her such I became within, as was **Glaucus**
Glaucus, tasting of the grass that made him
the sea-fellow of the other gods.

To pass beyond humanity may not be told in
words, wherefore let the example satisfy him
for whom grace reserveth the experience.

If I was only that of me which thou didst new-
create, O Love who rulest heaven, thou
knowest, who with thy light didst lift me up.

When the wheel which thou, by being longed **Harmony**
for, makest eternal, drew unto itself my mind
with the harmony which thou dost temper and
distinguish,

so much of heaven then seemed to me enkindled
with the sun's flame, that rain nor river ever
made a lake so wide distended.

The newness of the sound and the great light
kindled in me a longing for their cause, ne'er
felt before so keenly.

Whence she who saw me even as I saw myself,
to still my agitated mind, opened her lips, ere
I mine to ask ;

Salita e cominciò : " Tu stesso ti fai grosso
col falso imaginar, sì che non vedi
ciò che vedresti, se l' avessi scosso. 88

Tu non se' in terra, sì come tu credi ;
ma folgore, fuggendo il proprio sito,
non corse, come tu ch' ad esso riedi." 91

S' io fui del primo dubbio disvestito
per le sorrisse parolette brevi,
dentro ad un novo più fui irretito ;
e dissi : " Già contento requievi 94
di grande ammirazion ; ma ora ammiro
com' io trascenda questi corpi lievi."

Ond' ella, appresso d' un pio sospiro, 100
gli occhi drizzò ver me con quel sembiante
che madre fa sopra figliuol deliro ;
e cominciò : " Le cose tutte e quante
hann' ordine tra loro ; e questo è forma
che l' universo a Dio fa simigliante. 103

Qui veggion l' alte creature l' orma
dell' eterno valore, il quale è fine,
al quale è fatta la toccata norma. 106

Nell' ordine ch' io dico sono acclive
tutte nature, per diverse sorti,
più al principio lorò e men vicine ; 109
onde si movono a diversi porti
per lo gran mar dell' essere, e ciascuna
con istinto a lei dato che la porti. 112

Questi ne porta il foco in ver la luna,
questi nei cor mortali è permotore,
questi la terra in sè stringe ed aduna. 115

Nè pur le creature, che son fuore
d' intelligenza, quest' arco saetta,
ma quelle ch' hanno intelletto ed amore. 118

and she began : " Thou thyself makest thyself dense Earthly
with false imagining, and so thou seest not what and heavenly
thou wouldest see, if thou hadst cast it off. law

Thou art not upon earth, as thou believest ; but
lightning, fleeing its proper site, ne'er darted
as dost thou who art returning thither."

If I was stripped of my first perplexity by the
brief smile-enwrapped discourse, I was the
more enmeshed within another ;

and I said : " Content already and at rest from
a great marvelling, now am I in amaze how I
transcend these lightsome bodies."

Whereon she, after a sigh of pity, turned her
eyes toward me with that look a mother casts
on her delirious child ;

and began : " All things whatsoever observe a Order the
mutual order ; and this the form that maketh Supreme
the universe like unto God. law

Herein the exalted creatures trace the impress of
the Eternal Worth, which is the goal whereto
was made the ordinance now spoken of.

In the order of which I speak all things incline,
by diverse lots, more near and less unto their
principle ;

wherefore they move to diverse ports o'er the
great sea of being, and each one with instinct
given it to bear it on.

This beareth the fire toward the moon ; this is
the mover in the hearts of things that die ; this
doth draw the earth together and unite it.

Nor only the creatures that lack intelligence doth
this bow shoot, but those that have both in-
tellect and love.

- Salita La provvidenza, che cotanto assetta, 121
 del suo lume fa il ciel sempre quieto,
 nel qual si volge quel ch' ha maggior fretta ;
 ed ora ll., com' a sito decreto, 124
 cen porta la virtù di quella corda,
 che ciò che scocca drizza in segno lieto.
- Ver' è che come forma non s' accorda 127
 molte fiate alla intenzion dell' arte,
 perch' a risponder la materia è sorda ;
 così da questo corso si diparte 130
 talor la creatura, ch' ha potere
 di piegar, così pinta, in altra parte
 (e sì come veder si può cadere 133
 foco di nube), se l' impeto primo
 a terra è torto da falso piacere.
- Non dei più ammirar, se bene estimo, 136
 lo tuo salir, se non come d' un rivo
 se d' alto monte scende giuso ad imo.
- Maraviglia sarebbe in te, se privo 139
 d' impedimento giù ti fossi assiso,
 come a terra quiete in foco vivo."
- Quinci rivolse in ver lo cielo il viso. 142

∴ See "Dante's Paradise" at the close of this volume (p. 410), and the editorial note giving the full titles of the books to which reference is here made (p. 417).

1-3. God, as the unmoved source of movement, is the central conception of the Aristotelian theology. Wallace, 39, 46.

God penetrates into the essential nature of a thing, and is reflected ("regloweth"), more or less, in its concrete being. *Epist. ad Can. Grand.*, § 23; *Conv.* iii. 14: 29-50.

13. Apollo=the Sun=God. *Conv.* iii. 12: 52-54, and *passim*.

16. One peak. Hitherto the inspiration of the Muses has sufficed (cf. *Inf.* ii. 7, *Purg.* i. 8), but now the

The Providence that doth assort all this, doth with Order
 its light make ever still the heaven wherein
 whirleth that one that hath the greatest speed ;
 and thither now, as to the appointed site, the power
 of that bowstring beareth us which directeth
 to a joyful mark whatso it doth discharge.

True is it, that as the form often accordeth not ^{How} with the intention of the art, because that the ^{disturbed} material is dull to answer ;

so from this course sometimes departeth the creature that hath power, thus thrust, to swerve toward some other part,

(even as fire may be seen to dart down from the cloud) if its first rush be wrenched aside to earth by false seeming pleasure.

Thou shouldest no more wonder, if I deem aright, at thine uprising, than at a river dropping down from a lofty mountain to the base.

Marvel were it in thee if, bereft of all impediment, thou hadst settled down below ; even as were stillness on the earth in a living flame." Thereon toward Heaven she turned back her gaze.

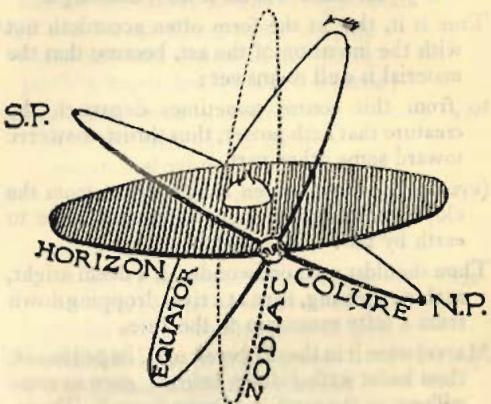
diviner aid of "Apollo" must be invoked as well. It is not easy to trace the origin of Dante's (erroneous) belief that one peak of Parnassus was sacred to the Muses as distinct from Apollo.

19-21. Compare *Purg.* i. 7-12. The underlying motive seems to be an appeal to the deities to proclaim their glory through their willing instrument as zealously as they vindicated their honour against presumptuous rivals. Marsyas was flayed by Apollo for his presumption in challenging him to a contest in playing the pipe. Hence the allusion to the "sheath of his limbs."

32-33. Daphne, the daughter of Peneus, loved by Apollo, was changed into a laurel.

36. *Cirrho*. Apollo's peak of Parnassus.

37-39. The circles of the Equator, the Zodiac and the Equinoctial colure, make each a cross with the circle of the horizon. At the equinox, at sunrise, they all meet the horizon and make their crosses with it at the same spot.



43. *Had made*, viz. when he rose. It was now noon-day (44, 45).

49-54. The point of analogy appears to consist simply in the derivative character of Dante's act.

57. The Earthly Paradise or Garden of Eden (*Purg.* xxviii. 91-93).

61-63. Owing to their rapid approach to the sun. Compare also *Purg.* xxvii. 89, 90.

64. *Wheel* or *wheels*, here and throughout the *Paradiso* used for the revolving heavens.

68. Ovid tells the tale of the fisherman Glaucus tasting the grass that had revivified the fish he had caught, and thereon being seized with yearning for the deep, into which he plunged and became a sea god.

73. Compare 2 *Corinthians* xii. 2. The soul is

embreathed by God when the animal body is perfected (*Purg.* xxv. 67-75), and is therefore that part of a man which is to be regarded as a new creation by God, not generated by nature. Compare iii. 87, note, and Wallace, 56, note 3.

76. It is by inspiring the universe with love and longing (not by any physical means, for he is immaterial) that God, according to Aristotle, causes the never-ending cosmic movements. Wallace, 39.

79-81. Because they were passing through the "sphere of fire" which girt the "sphere of air" as with a second atmosphere.

82. The conception that the seven planetary heavens, like the seven strings of a lyre, uttered divine harmonies as they moved, is expressly rejected by Aristotle. This is one of the few instances in which Dante departs from his authority.

90. *It*, i.e. the *false imagining*, the fixed idea which prevented his comprehending what was before his eyes.

92. Cf. xxiii. 41-42.

99. *Air*, which Aristotle regarded as relatively, and *fire* which he regarded as absolutely light.

106. *Exalted creatures*=angels [and men?].

107-114. God is the goal as well as the source of all. The orderly trend of all things to their true places is therefore their guide to God. But all things do not reach God in the same sense and in the same measure.

119. Cf. xxix. 24.

122-123. The Empyrean, which is not spatial at all, does not move and "hath not poles." It girds with light and love the *Primum Mobile*, the outmost and swiftest of the material heavens. Compare *Paradiso*, xxii. 67, xxvii. 106-120, xxx. 38-42, 52, etc. Also *Conv.* ii. 4: 13-43.

127-135. 'As the medium in which an artist works sometimes appears to resist the impulse and direction which he would give it, so beings endowed with free-will ("the creature that hath power . . . to swerve aside") may resist the impulse towards himself impressed upon them by God, if they allow themselves to be seduced by false delights.'

PARADISO

WARNING and promise to the reader, who shall see a stranger tilth than when Jason sowed the dragon's teeth (1-18). They reach the moon and inconceivably penetrate into her substance without cleaving it, even as deity penetrated into humanity in Christ; which mystery shall in heaven be seen as axiomatic truth (19-45). Dante, dimly aware of the inadequacy of his science, questions Beatrice as to the dark patches on the moon which he had thought were due to rarity of substance (46-60). She explains that if such rarity pierced right through the moon in the dark parts, the sun would shine through them when eclipsed; and if not, the dense matter behind the rare would cast back the sun's light (61-92); and describes

Salita O voi, che siete in piccioletta barca,
desiderosi d' ascoltar, seguiti
retro al mio legno che cantando varca,
tornate a riveder li vostri liti :
non vi mettete in pelago ; chè forse,
perdendo me, rimarreste smarriti.

L' acqua ch' io prendo giammai non si corse :
Minerva spir'a, e condusci me Apollo,
e nove Muse mi dimostran l' Órse.

Voi altri pochi, che drizzaste il collo
per tempo al pan degli angeli, del quale
vivesi qui, ma non sen vien satollo,
metter potete ben per l' alto sale
vostro navigio, servando mio solco
dinanzi all' acqua che ritorna equale.

Quici gloriosi che passaro a Colco
non s' ammiraron, come voi farete,
quando Jason vider fatto bifolco.

14

15

16

CANTO II

to him an experiment by which he may satisfy himself that in that case the light reflected from the dense matter at the surface and from that in the interior of the moon would be equally bright (91-105). She then explains that Dante has gone wrong and accepted a scientifically inadequate explanation, because he has not understood that all heavenly phenomena are direct utterances of God and of his Angels. The undivided power of God, differentiated through the various heavenly bodies and agencies, shines in the diverse quality and brightness of the fixed stars, of the planets and of the parts of the moon, as the vital principle manifests itself diversely in the several members of the body, and as joy beams through the pupil of the eye (106-148).

O ye who in your little skiff, longing to hear, Warning
have followed on my keel that singeth on its
way,

turn to revisit your own shores ; commit you not
to the open sea ; for perchance, losing me, ye
would be left astray.

The water which I take was never coursed be-
fore ; Minerva bloweth, Apollo guideth me,
and the nine Muses point me to the Bears.

Ye other few, who timely have lift up your necks ^{and} for bread of angels whereby life is here sustained ^{Promise}
but wherefrom none cometh away sated,
ye may indeed commit your vessel to the deep,
keeping my furrow, in advance of the water
that is falling back to the level.

The glorious ones who fared to Colchis not so
marvelled as shall ye, when Jason turned ox-
ploughman in their sight.

17

- Salita La concrata e perpetua sete
del deiforme regno cen portava
veloci, quasi come il ciel vedete. 19
- Beatrice in suso, ed io in lei guardava ;
e forse in tanto, in quanto un quadrel posa
e vola e dalla noce si dischiava, 22
- Luna giunto mi vidi ove mirabil cosa
mi torse il viso a sè ; e però quella,
cui non potea mia opra essere ascosa,
volta ver me si lieta come bella : 25
- “ Drizza la mente in Dio grata,” mi disse,
“ che n’ ha congiunti con la prima stella.”
- Pareva a me che nube ne coprisse
lucida, spessa, solida e polita,
quasi adamante che lo sol ferisse. 31
- Per entro sè l’ eterna margarita
ne recepette, com’ acqua recepe
raggio di luce, permanendo unita. 34
- S’ io era corpo, e qui non si concepe
com’ una dimension altra patio,
ch’ esser convien se corpo in corpo repe,
accender ne dovria più il disio
di veder quella essenza, in che si vede
come nostra natura e Dio s’ unio. 37
- Lì si vedrà ciò che tenem per fede,
non dimostrato, ma fia per sè noto,
a guisa del ver primo che l’ uom crede. 43
- Io risposi : “ Madonna, sì devoto,
quant’ esser posso più, ringrazio lui
lo qual dal mortal mondo m’ ha remoto. 46
- Ma ditemi, che son li segni bui
di questo corpo, che laggioso in terra
fan di Cain favoleggiare altri ? ” 49

The thirst, born with us and ne’er failing, for The
the god-like realm bore us swift almost as ^{inconstant}
ye see the heaven.

Beatrice was gazing upward, and I on her ; and
perchance in such space as an arrow stays and
flies and is discharged from the nocking point

I saw me arrived where a wondrous thing drew ^{Entering}
my sight to it ; and therefore she from whom ^{the first}
my doing might not be hidden,

turning to me as much in joy as beauty, “ Di-
rect thy mind to God in gratitude,” she said,
“ who hath united us with the first star.”

Meseeme a cloud enveloped us, shining, dense,
firm and polished, like diamond smitten by
the sun.

Within itself the eternal pearl received us, as
water doth receive a ray of light, though still
itself uncleft.

If I was body,—and if here we conceive not how
one dimension could support another, which
must be, if body into body creep,—

the more should longing enkindle us to see that ^{The In-}
Essence wherein we behold how our own ^{carnation}
nature and God unified themselves.

There what we hold by faith shall be beheld,
not demonstrated, but self-known in fashion
of the initial truth which man believeth.

I answered : “ Lady, devoutly as I most may,
do I thank him who hath removed me from
the mortal world.

But tell me what are those dusky marks upon
this body, which down there on earth make
folk to tell the tale of Cain ? ”

Luna S' egli è che questo raro non trapassi,
esser conviene un termine, da onde
lo suo contrario più passar non lassi ;
ed indi l' altri raggio si rifonde
così, come color torna per vetro,
lo qual di retro a sè piombo nasconde.
Or dirai tu ch' ei si dimostra tetro
quivi lo raggio più che in altre parti,
per esser lì rifratto più a retro.
Da questa instanzia può diliberarti
esperienza, se giammai la provi,
ch' esser suol fonte ai rivi di vostr' arti.
Tre specchi prenderai ; e due rimovi
da te d' un modo, e l' altro più rimosso
tr' ambo li primi gli occhi tuoi ritrovi.
Rivolto ad essi fa che dopo il dosso
ti stea un lume che i tre specchi accenda,
e torni a te da tutti ripercosso.
Benchè, nel quanto, tanto non si stenda
la vista più lontana, lì vedrai
come convien ch' egualmente risplenda.
Or, come ai colpi delli caldi rai
della neve riman nudo il suggetto
e dal colore e dal freddo primai ;
così rimaso te nello intelletto
voglio informar di luce sì vivace,
che ti tremolerà nel suo aspetto.
Dentro dal ciel della divina pace
si gira un corpo, nella cui virtute
l' esser di tutto suo contento giace.
Lo ciel seguente, ch' ha tante vedute,
quell' esser parte per diverse essenze
da lui distinte e da lui contenute ;

85

88

91

94

97

100

103

106

109

112

115

If it be that this rare matter goeth not through- The
out, needs must there be a limit, from which inconstant
its contrary doth intercept its passing on ;
and thence that other's ray were so cast back, as
colour doth return from glass which hideth
lead behind it.

Now thou wilt urge that the ray here is darkened
rather than in other parts, because here it is
reflected from farther back.

From this plea experiment may disentangle thee,
(if thou wilt make the proof) which ever is
the spring of the rivers of your science.

Three mirrors thou shalt take, and set two equally
remote from thee ; and let the third farther re-
moved strike on thine eyes between the other two.

Turning to them, have a light set behind thy shadows
back, enkindling the three mirrors, and, back- on the
smitten by them all, coming again to thee.

Whereas in size the more distant show shall not
have so great stretch, yet thou there shalt see
it needs must shine as brightly as the others.

Now,—as at the stroke of the warm rays the
substrate of the snow is stripped both of the
colour and the coldness which it had,—

thee, so left stripped in thine intellect, would I
inform with light so living, it shall tremble as
thou lookest on it.

Within the heaven of the divine peace whirleth
a body, in whose virtue lieth the being of all
that it containeth.

The heaven next following, which hath so many
things to show, parteth this being amid diverse
essences, which it distinguisheth and doth
contain ;

PARADISO

AS Dante is about to speak he sees the faint outlines of human features and taking them for reflections looks behind him but sees nothing (1-24). Beatrice smiles at his taking the most real existences he has ever yet beheld for mere semblances, tells him why they are there and bids him address them (25-33). Dante learns from Piccarda that each soul in heaven rejoices in the whole order of which it is part, and therefore

Luna Quel sol, che pria d' amor mi scaldò il petto,
di bella verità m' avea scoperto,

provando e riprovando, il dolce aspetto ;
ed io, per confessar corretto e certo
me stesso, tanto quanto si convenne,
levai lo capo a proferer più erto.

Ma visione apparve, che ritenne
a sè me tanto stretto per vedersi,
che di mia confession non mi sovvenne.

Quali per vetri trasparenti e tersi,
o ver per acque nitide e tranquille,
non sì profonde che i fondi sien persi,
tornan dei nostri visi le postille
debili sì che perla in bianca fronte
non vien men tosto alle nostre pupille ;
tali vid' io più facce a parlar pronte,
perch' io dentro all' error contrario corsi
a quel ch' accese amor tra l' uomo e il fonte.

Subito, sì com' io di lor m' accorsi,
quelle stimando specchiati sembianti,
per veder di cui fosser gli occhi torsi ;
e nulla vidi, e ritorsili avanti
dritti nel lume della dolce guida,
che sorridendo ardea negli occhi santi.

26

CANTO III

desires no higher place than is assigned to it, for such desire would violate the law of love, and therefore the harmony of heaven, and with it the joy of the unduly aspiring soul itself (34-90). He further learns Piccarda's history and that of Constance (91-120). After which the souls disappear and Dante's eyes return to Beatrice (121-130).

The sun which first warmed my bosom with *The inconstant*
love had thus unveiled for me, by proof and refutation, fair truth's sweet aspect ;
and I, to confess me corrected and assured, in measure as was meet, lifted up my head to speak.

But there appeared to me a sight which so straitly held me to itself, to look upon it, that I bethought me not of my confession.

In such guise as, from glasses transparent and polished, or from waters clear and tranquil, not so deep that the bottom is darkened, come back the notes of our faces, so faint that a pearl on a white brow cometh not slowlier upon our pupils :

so did I behold many a countenance, eager to *Spirits in the moon*
speak ; wherefore I fell into the counter error of that which kindled love between the man and the fountain.

No sooner was I aware of them, than, thinking them reflected images, I turned round my eyes to see of whom they were ; and I saw naught, and turned them forward again straight on the light of my sweet guide, whose sacred eyes glowed as she smiled.

27

- Luna " Non ti maravigliar perch' io sorrida,"
 mi disse, " appresso il tuo pueril coto,
 poi sopra il vero ancor lo piè non fida,
 ma ti rivolve, come suole, a vòto.
 Vere sustanzie son ciò che tu vedi,
 qui rilegate per manco di voto.
 Però parla con esse, ed odi, e credi ;
 chè la verace luce che le appaga
 da sè non lascia lor torcer li piedi."
 Ed io all' ombra, che parea più vaga
 di ragionar, drizza' mi, e cominciai,
 quasi com' uom cui troppa voglia smaga :
 " O ben creato spirito, che ai rai
 di vita eterna la dolcezza senti,
 che non gustata non s' intende mai,
 grazioso mi sia, se mi contenti
 del nome tuo e della vostra sorte."
 Ond' ella pronta e con occhi ridenti :
 " La nostra carità non serra porte
 a giusta voglia, se non come quella
 che vuol simile a sè tutta sua corte.
 Io fui nel mondo vergine sorella ;
 e se la mente tua ben si riguarda,
 non mi ti celerà l' esser più bella,
 ma riconoscerai ch' io son Piccarda,
 che, posta qui con questi altri beatî,
 beata sono in la spera più tarda.
 Li nostri affetti, che solo infiammati
 son nel piacer dello Spirito Santo,
 letizian del su' ordine informati.
 E questa sorte, che par giù cotanto,
 però n' è data, perchè fur negletti
 li nostri voti, e vòti in alcun canto."

25 28 31 34 37 40 43 46 49 52 55

- " Wonder not that I smile," she said, " in The presence of thy child-like thought, since it ^{inconstant}
 trusts not its foot upon the truth,
 but turneth thee after its wont, to vacancy.
 True substances are they which thou be-
 holdest, relegated here for failure of their vows.
 Wherefore speak with them, and listen and be-
 lieve ; for the true light which satisfieth them,
 suffereth them not to turn their feet aside from it."
 And I to the shade who seemed most to long for
 converse turned me and began, as one whom
 too great longing doth confound :
 " O well created spirit, who in the rays of
 eternal life dost feel the sweetness which, save
 tasted, may ne'er be understood ;
 it were acceptable to me, wouldst thou content
 me with thy name and with your lot."
 Whereat she, eager and with smiling eyes :
 " Our love doth no more bar the gate to a just Piccarda
 wish, than doth that love which would have
 all its court like to itself.
 In the world I was a virgin sister, and if thy
 memory be rightly searched, my greater
 beauty will not hide me from thee,
 but thou wilt know me again for Piccarda, who,
 placed here with these other blessed ones, am
 blessed in the sphere that moveth slowest.
 Our affections, which are afame only in the
 pleasure of the Holy Spirit, rejoice to be in-
 formed after his order.
 And this lot, which seemeth so far down, there-
 fore is given us because our vows were slighted,
 and on some certain side were not filled in."

- Luna Ond' io a lei : " Nei mirabili aspetti
vostri risplende non so che divino,
che vi trasmuta dai primi concetti. 58
- Però non fui a rimembrar festino ;
ma or m' aiuta ciò che tu mi dici,
sì che raffigurar m' è più latino. 61
- Ma dimmi : voi, che siete qui felici,
desiderate voi più alto loco
per più vedere, o per più farvi amici ? " 64
- Con quelle altr' ombre pria sorrisse un poco ; 67
da indi mi rispose tanto lieta,
ch' arder parea d' amor nel primo foco :
- " Frate, la nostra volontà quieta
virtù di carità, che fa volerne
sol quel ch' avemo, e d' altro non ci asseta. 70
- Se disiassimo esser più superne,
foran discordi gli nostri disiri
dal voler di colui che qui ne cerne,
che vedrai non capere in questi giri,
s' essere in caritate è qui *necessè*,
e se la sua natura ben rimiri. 73
- Anzi è formale ad esto beato *esse*
tenersi dentro alla divina voglia,
per ch' una fansi nostre voglie stesse. 76
- Sì che, come noi sem di soglia in soglia
per questo regno, a tutto il regno piace,
come allo re ch' a suo voler ne invoglia ;
e la sua volontate è nostra pace : 82
- ella è quel mare, al qual tutto si move
ciò ch' ella crea e che natura face." 85
- Chiaro mi fu allor com' ogni dove
in cielo è Paradiso, e sì la grazia
del sommo ben d' un modo non vi piove. 88

Whereon I to her : " In your wondrous aspects The
a divine somewhat regloweth that doth trans-
mute you from conceits of former times. inconstant

Wherefore I lagged in calling thee to mind ;
now what thou tellest me giveth such help
that more articulately I recall thee.

But tell me, ye whose blessedness is here, do ye
desire a more lofty place, to see more, or to
make yourselves more dear ? "

With those other shades first she smiled a little,
then answered me so joyous that she seemed
to burn in love's first flame :

" Brother, the quality of love stilleth our will, Piccarda
and maketh us long only for what we have,
and giveth us no other thirst. answereth

Did we desire to be more aloft, our longings
were discordant from his will who here
assorteth us,

and for that, thou wilt see, there is no room
within these circles, if of necessity we have
our being here in love, and if thou think again
what is love's nature.

Nay, 'tis the essence of this blessed being to
hold ourselves within the divine will, whereby
our own wills are themselves made one.

So that our being thus, from threshold unto The will
threshold throughout the realm, is a joy to all of God
the realm as to the king, who draweth our
wills to what he willeth ;

and his will is our peace ; it is that sea to
which all moves that it createth and that
nature maketh."

Clear was it then to me how every where in heaven
is Paradise, e'en though the grace of the chief
Good doth not rain there after one only fashion.

- Luna Ma sì com' egli avvien, se un cibo sazia, 91
 e d' un altro rimane ancor la gola,
 che quel si chiede, e di quel si ringrazia ;
 così fec' io con atto e con parola, 94
 per apprender da lei qual fu la tela,
 onde non trasse insino a co' la spola.
- " Perfetta vita ed alto merto inciela 97
 donna più su," mi disse, " alla cui norma
 nel vostro mondo giù si veste e vela,
 perchè in fino al morir si vegghi e dorma 100
 con quello sposo ch' ogni voto accetta,
 che caritate a suo piacer conforma.
- Dal mondo, per seguirla, giovinetta 103
 fuggi' mi, e nel suo abito mi chiusi,
 e promisi la via della sua setta.
- Uomini poi, a mal più ch' al bene usi, 106
 fuor mi rapiron della dolce chiostra ;
 e Dio si sa qual poi mia vita fusi.
- E quest' altro splendor, che ti si mostra 109
 dalla mia destra parte, e che s' accende
 di tutto il lume della spera nostra,
 ciò ch' io dico di me di sè intende. 112
 Sorella fu, e così le fu tolta
 di capo l' ombra delle sacre bende.
- Ma poi che pur al mondo fu rivolta 115
 contra suo grado e contra buona usanza,
 non fu dal vel del cor giammai disciolta.
- Quest' è la luce della gran Costanza, 118
 che del secondo vento di Suave
 generò il terzo, e l' ultima possanza."
- Così parlommi, e poi cominciò "*Ave,*
Maria," cantando ; e cantando vanio
 come per acqua cupa cosa grave.

But even as it chanceth, should one food sate us ^{The} ~~inconstant~~
 while for another the appetite remaineth, that
 returning thanks for that, we ask for this ;
 so with gesture and with word did I, to learn
 from her what was that web through which
 she had not drawn the shuttle to the end.
 " Perfected life and high desert enheaveneth a lady *S. Clara*
 more aloft," she said, " by whose rule down in
 your world there are who clothe and veil them-
 selves,
 that they, even till death, may wake and sleep with
 that Spouse who accepteth every vow that love
 hath made conform with his good pleasure.
 From the world, to follow her, I fled while yet
 a girl, and in her habit I enclosed myself, and
 promised the way of her company.
 Thereafter men more used to ill than good tore
 me away from the sweet cloister ; and God
 doth know what my life then became.
 And this other splendour who revealeth herself ^{Constance}
 to thee on my right side, and who kindleth
 herself with all the light of our sphere,
 doth apply to herself what I tell of myself. She
 was a sister, and from her head was taken in
 like manner the shadow of the sacred veil.
 Yet, turned back as she was into the world, against
 her pleasure and against good usage, from her
 heart's veil never was she loosened.
 This is the light of the great Constance, who,
 from the second blast of Suabia, conceived the
 third and final might."
 Thus did she speak to me, and then began to
 sing *Ave Maria*, and vanished as she sang,
 like to a heavy thing through the deep water.

PARADISO

PICCARDA has left Dante entangled in two perplexities. Why are the nuns shorn of what had else been the full measure of their glory because they were torn *against their will* from the cloister? And if the inconstant moon is the abode of such as have left their vows unfulfilled was Plato right after all in saying that men's souls come down from the planets connatural with them, and return thereto? (1-24). This latter speculation might lead to dangerous heresy, and Beatrice hastens to explain that the souls who come to meet Dante in the several spheres all have their permanent abiding place with God and the Angels in the Empyrean. Their meeting places with Dante are but symbolical of their spiritual state (25-48). But Plato may have had in mind the divine influences that, through the agency of the planets, act upon men's dispositions and produce good or ill effects which should be credited to

Luna Intra due cibi, distanti e moventi
d' un modo, prima si morria di fame,
che liber uomo l' un recasse ai denti.

Sì si starebbe un agno intra due brame
di fieri lupi, egualmente temendo ;
sì si starebbe un cane intra due dame.

Per che, s' io mi tacea, me non riprendo,
dalli miei dubbi d' un modo sospinto,
poich' era necessario, nè commendo.

Io mi tacea ; ma il mio disir dipinto
m' era nel viso, e il domandar con ello
più caldo assai, che per parlar distinto.

Fe' sì Beatrice, qual se' Daniello,
Nabuccodonosor levando d' ira,
che l' avea fatto ingiustamente fello ;

36

CANTO IV

them rather than to the human will. And indeed it was a confused perception of these divine influences that led men into idolatry (49-63). The other difficulty is removed by a distinction between what we wish to do and what, under pressure, we consent to do; for if we consent we cannot plead violence in excuse, although we have done what we did not wish to do (64-114). More questions are started in Dante's mind, for only in the all-embracing truth of God can the human mind find that restful possession which its nature promises it. Short of that each newly acquired truth leads on to further questions (115-135). Beatrice, who had sighed at Dante's previous bewildered questions, smiles approval now, for he asks her a question as to vows which has some spiritual import (136-142).

Between two foods, distant and appetising in like The
inconstant,
Dante's
perplexities
measure, death by starvation would ensue ere
a free man put either to his teeth.

So would a lamb stand still between two cravings
of fierce wolves, in equipoise of dread ; so
would a dog stand still between two hinds.

Wherefore, if I held my peace I blame me not
(thrust in like measure either way by my
perplexities), since 'twas necessity, nor yet
commend me.

I held my peace, but my desire was painted on
my face, and my questioning with it, in warmer
colours far than if set out by speech.

And Beatrice took the part that Daniel took Read by
when he listed Nebuchadnezzar out of the
Beatrice
wrath that had made him unjustly cruel,

37

- Luna e disse : " Io veggio ben come ti tira
uno ed altro disio, sì che tua cura
sè stessa lega sì che fuor non spirà.
Tu argomenti : ' Se il buon voler dura,
la violenza altrui per qual ragione
di meritar mi scema la misura ?'
Ancor di dubitar ti dà cagione,
parer tornarsi l' anime alle stelle,
secondo la sentenza di Platone.
Queste son le question che nel tuo velle
pontano egualmente ; e perd pria
tratterò quella che più ha di felle.
Dei serafin colui che più s' india,
Moisè, Samuel, e quel Giovanni,
qual prender vuoli, io dico, non Maria,
non hanno in altro cielo i loro scanni,
che quegli spiriti che mo t' apparirò,
nè hanno all' esser lor più o meno anni.
Ma tutti fanno bello il primo giro,
e differentemente han dolce vita,
per sentir più e men l' eterno spiro.
Qui si mostraron, non perchè sortita
sia questa spera lor ; ma per far segno
della celestial ch' ha men salita.
Così parlar conviensi al vostro ingegno,
però che solo da sensato apprende
ciò che fa poscia d' intelletto degno.
Per questo la Scrittura condiscende
a vostra facultate, e piedi e mano
attribuise a Dio, ed altro intende ;
e santa Chiesa con aspetto umano
Gabriel e Michel vi rappresenta,
e l' altro che Tobia rifece sano.

16 19 22 25 28 31 34 37 40 43 46

- and she said : " Yea, but I see how this desire ^{The} _{Inconstant}
and that so draweth thee, that thy eagerness
entangleth its own self, and therefore breathes
not forth.
Thou arguest : *If the right will endureth, by
what justice can another's violence lessen for me
the measure of desert ?*
And further matter of perplexity is given thee
by the semblance of the souls returning to the
stars, as Plato's doctrine hath it.
These are the questions which weigh equally
upon thy will ; and therefore I will first treat
that which hath the most of gall.
He of the Seraphim who most doth sink himself ^{All spirits} _{abide in the}
in God, Moses, Samuel, and that John whichso _{Empyrean}
thou choose to take, not Mary's self,
in any other heaven hold their seats than these
spirits who but now appeared to thee, nor have
they to their being more nor fewer years.
But all make beauteous the first circle, and share
sweet life, with difference, by feeling more
and less the eternal breath.
They have here revealed themselves, not that this
sphere is given them, but to make sign of the
celestial one that hath the least ascent.
Needs must such speech address your faculty,
which only from the sense-reported thing
doth apprehend what it then proceedeth to
make fit matter for the intellect.
And therefore doth the Scripture condescend ^{Language} _{of accom-}
to your capacity, assigning foot and hand to _{modation}
God, with other meaning ;
and Holy Church doth represent to you with
human aspect Gabriel and Michael, and him
too who made Tobit sound again.

- Luna Quel che Timeo dell' anime argomenta
non è simile a ciò che qui si vede,
però che, come dice, par che senta.
Dice che l' alma alla sua stella riede,
crendendo quella quindì esser decisa,
quando natura per forma la diede.
E forse sua sentenza è d' altra guisa
che la voce non suona ; ed esser puote
con intenzion da non esser derisa.
S' eg'l intende tornare a queste rote
l' onor dell' influenza e il biasmo, forse
in alcun vero suo arco percote.
Questo principio male inteso torse
già tutto il mondo quasi, sì che Giove,
Mercurio e Marte a nominar trascorse.
L' altra dubitazion che ti commove
ha men velen, però che sua malizia
non ti poria menar da me altrove.
Parere ingiusta la nostra giustizia
negli occhi dei mortali, è argomento
di fede, e non d' eretica nequizia.
Ma, perchè puote vostro accorgimento
ben penetrare a questa veritate,
come disiri, ti farò contento.
Se violenza è quando quel che pate,
niente conferisce a quel che isforza,
non fur quest' alme per essa scusate ;
chè volontà, se non vuol, non s' ammorza,
ma fa come natura face in foco,
se mille volte violenza il torza.
Perchè, s' ella si piega assai o poco,
segue la forza ; e così queste fero,
possendo ritornare al santo loco.

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That which Timæus argueth of the souls is not The
the like of what may here be seen, for seem-
ingly he thinketh as he saith. Inconstant error

He saith the soul returneth to its star, believing Plato's
it cleft thence when nature gave it as a form. error
Although perchance his meaning is of other
guise than the word soundeth, and may have
a not-to-be-derided purport.

If he meaneth that the honour and the blame
of their influence return unto these wheels,
perchance his bow smiteth a certain truth.

This principle misunderstood erst wrenched aside Idolatry
the whole world almost, so that it rushed
astray to call upon the names of Jove and
Mercury and Mars.

The other perplexity which troubleth thee hath
less of poison, because its malice could not
lead thee away from me elsewhere.

For our justice to appear unjust in mortal eyes
is argument of faith, and not of heretic ini-
quity.

But since your wit hath power to pierce unto
this truth, e'en as thou wishest I will satisfy
thee.

If violence is when he who suffereth doth naught violence
contribute to what forceth him, then these
souls had not the excuse of it ;

for if the will willett not, it cannot be crushed,
but doth as nature doeth in the flame, though
violence wrench it aside a thousand times.

For should it bend itself, or much or little, it
doth abet the force ; and so did these, since
they had power to return to the sacred place.

- Luna Se fosse stato lor volere intero,
come tenne Lorenzo in su la grada,
e fece Muzio alla sua man severo,
così le avria ripinte per la strada
ond' eran tratte, come furo sciolte ;
ma così salda voglia è troppo rada.
- E per queste parole, se ricolte
l' hai come devi, è l' argomento casso,
che t' avria fatto noia ancor più volte.
- Ma or ti s' attraversa un altro passo
dinanzi agli occhi tal, che per te stesso
non usciresti, pria saresti lasso.
- Io t' ho per certo nella mente messo,
ch' alma beata non poria mentire
però ch' è sempre al primo vero appresso :
- e poi potesti da Piccarda udire
che l' affezion del vel Costanza tenne,
sì ch' ella par qui meco contraddirie.
- Molte fiate già, frate, addivenne
che per fuggir periglio, contro a grato
sì se' di quel che far non si convenne ;
come Almeone, che, di ciò pregato
dal padre suo, la propria madre spense,
per non perder pietà sì se' spietato.
- A questo punto voglio che tu pense
che la forza al voler si mischia, e fanno
sì che scusar non si posson l'offense.
- Voglia assoluta non consente al danno,
ma consentevi in tanto in quanto teme,
se si ritrae, cadere in più affanno.
- Però, quando Piccarda quello espreme,
della voglia assoluta intende, ed io
dell' altra, sì che ver diciamo insieme."

82

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112

If their will had remained intact, like that which The
held Lawrence upon the grid, and made ^{inconstant}
Mucius stern against his own right hand, ^{The absolute}
it would have thrust them back upon the path
whence they were drawn, so soon as they were
loose ; but such sound will is all too rare.
Now by these words, if thou hast gleaned them
as thou shouldst, the argument which would
have troubled thee more times than this, is
rendered void.
But now across thy path another strait confronts
thine eyes, through which ere thou shouldst
win thy way alone, thou shouldst be weary.
I have set it in thy mind for sure, that no
blessed soul may lie because hard by the
Primal Truth it ever doth abide ;
and then thou mightest hear from Piccarda that
her devotion to the veil Constance still held,
so that here she seemeth me to contradict.
Many a time ere now, my brother, hath it come ^{And the practical}
to pass that to flee peril things were done,
against the grain, that were unmeet to do ;
so did Alcmaeon, moved by his father's prayer,
slay his own mother, and not to sacrifice
his filial piety became an impious son.
At this point, I would have thee think, violence
receiveth suggestion from the will, and they so
work that the offences may not plead excuse.
The absolute will consenteth not to the ill, but
yet consenteth in so far as it doth fear, should
it draw back, to fall into a worse annoy.
Wherefore, when Piccarda expresteth this, she
meaneth it of the absolute will, and I of the
other ; so that we both speak truth together."

PARADISO

BEATRICE, rejoicing in Dante's progress, explains the supreme gift of Free Will, shared by angels and men and by no other creature (1-24). Hence may be deduced the supreme significance of vows, wherein this Free Will, by its own act, sacrifices itself. Wherefore there can be nothing so august as to form a fitting substitute, nor any use of the once consecrated thing so hallowed as to excuse the breaking of the vow (25-33). And yet Holy Church grants dispensations (34-39). The explanation lies in the distinction between the content of the vow (the specific thing consecrated) and the act of vowing (40-45). The vow must in every case be kept, but he who has made it, may, under due authority, sometimes substitute for the specific content of the vow some other, worth half as much again; which last condition precludes any substitute for

Luna " S' io ti fiammeggi nel caldo d' amore
di là dal modo che in terra si vede
sì che degli occhi tuoi vinco il valore,
non ti maravigliar ; chè ciò procede
da perfetto veder, che come apprende,
così nel bene appreso move il piede.

Io veggio ben sì come già risplende
nello intelletto tuo l' eterna 'uce,
che, vista sola, sempre amore accende ;
e s' altra cosa vostro amor seduce,
non è se non di quella alcun vestigio
mal conosciuto, che qui vi traluce.

Tu vuoi saper, se con altro servizio,
per manco voto, si può render tanto,
che l' anima sicuri di litigio."

Sì cominciò Beatrice questo canto ;
e sì com' uom che suo parlar non spezza,
continuò così il processo santo :

48

CANTO V

the complete self-dedication of monastic vows (46-63). And he who makes a vow such as God can not sanction, has in that act already done evil; to keep such a vow is only to deepen his guilt; and, kept or broken, it brings his religion into contempt (64-84). Dante's further questioning is cut short by their ascent to Mercury, which grows brighter at their presence. Here, in the star that scarce asserts itself, but is lost to mortals in the sun's rays, are the once ambitious souls, that now rejoice in the access of fresh objects of love. They approach Dante, and one of them, with lofty gratulations, offers himself as the vehicle of divine enlightenment. Dante questions him as to his history and the place assigned to him in heaven; whereon the spirit (Justinian) so glows with joy that his outward form is lost in light (85-139).

" If I flame on thee in the warmth of love, ^{The}
beyond the measure witnessed upon earth, and ^{inconstant}
so vanquish the power of thine eyes,
marvel not; for this proceedeth from perfect
vision, which, as it apprehendeth, so doth
advance its foot in the apprehended good.
Well do I note how in thine intellect already
doth reglow the eternal light, which only
seen doth ever kindle love;
and if aught else seduce your love, naught is it
save some vestige of this light, ill understood,
that shineth through therein.

Thou wouldest know whether with other service ^{Broken}
reckoning may be paid for broken vow, so ^{vows}
great as to secure the soul from dispute."

So Beatrice began this chant, and, as one who interrupteth not his speech, continued thus the sacred progress :

D

49

Luna " Lo maggior don, che Dio per sua larghezza
fesse creando, ed alla sua bontate
più conformato, e quel ch' ei più apprezza,
fu della volontà la libertate,
di che le creature intelligenti,
e tutte e sole furo e son dotate.
Or ti parrà, se tu quinci argomenti,
l' alto valor del voto, s' è sì fatto,
che Dio consenta quando tu consenti ;
chè, nel fermar tra Dio e l' uomo il patto,
vittima fassi di questo tesoro,
tal qual io dico, e fassi col suo atto.
Dunque che render puossi per ristoro ?
Se credi bene usar quel ch' hai offerto,
di mal tolletto vuoi far buon lavoro.
Tu se' omai del maggior punto certo ;
ma, perchè santa Chiesa in ciò dispensa,
che par contra lo ver ch' io t' ho scoperto,
convienti ancor sedere un poco a mensa,
però che il cibo rigido ch' hai preso
richiede ancora aiuto a tua dispensa.
Apri la mente a quel ch' io ti paleso,
e fermalvi entro ; chè non fa scienza,
senza lo ritenere, avere inteso.
Due cose si convengono all' essenza
di questo sacrificio : l' una è quella
di che si fa, l' altra è la convenenza.
Quest' ultima giammai non si cancella,
se non servata, ed intorno di lei
sì preciso di sopra si favella ;
però necessità fu agli Ebrei
pur l' offerere, ancor che alcuna offerta
si permutasse, come saper dei.

" The greatest gift God of his largess made at ^{The} creation, and the most conformed to his ^{inconstant} own excellency, and which he most prizeth, was the will's liberty, wherewith creatures intelligent, both all and each, were and are endowed. Now will appear to thee (if thence thou draw due inference) the high worth of the vow, if so made that God consent when thou consentest ; for in establishing the compact between God and ^{And vows} man, the victim is made from out this treasure, such as I pronounce it, and made by its own act. What may be rendered, then, as restoration ? If thou think to make good use of that which thou hadst consecrated, thou wouldest do good works from evil gains. Thou art now assured as to the greater point ; but since holy Church granteth herein dispensations, which seemeth counter to the truth I have unfolded to thee, it behoves thee still to sit awhile at table, because the stubborn food which thou hast taken demandeth further aid for thy digestion. Open thy mind to that which I unfold to thee, and fix it there within ; for to have understood without retaining maketh not knowledge. Two things pertain to the essence of this sacrifice : first, that whereof it is composed, and then the compact's self. This last can ne'er be cancelled save by being kept ; and concerning this it is that the discourse above is so precise ; therefore it was imperative upon the Hebrews ^{Dispensations} to offer sacrifice in any case, though the thing offered might sometimes be changed, as thou shouidst know.

Luna L' altra, che per materia t' è aperta,
puote bene esser tal, che non si falla,
se con altra materia si converta.
52

Ma non trasmuti carco alla sua spalla
per suo arbitrio alcun, senza la volta
e della chiave bianca e della gialla ;
53

ed ogni permutanza creda stolta,
se la cosa dimessa in la sorpresa,
come il quattro nel sei, non è raccolta.
58

Però qualunque cosa tanto pesa
per suo valor, che traggia ogni bilancia,
satisfar non si può con altra spesa.
61

Non prendan li mortali il voto a ciancia :
state fedeli, ed a ciò far non bieci ;
come Jeptè alla sua prima mancia,
cui più si convenia dicer : *Mal feci,*
che, servando, far peggio ; e così stolto
ritrovar puoi lo gran duca dei Greci,
onde pianse Ifigenia il suo bel volto,
e fe' pianger di sì li folli e i savi,
ch' udir parlar di così fatto colto.
70

Siate, Cristiani, a movervi più gravi,
non siate come penna ad ogni vento,
e non crediate ch' ogni acqua vi lavi.
73

Avete il vecchio e il nuovo testamento,
e il pastor della Chiesa che vi guida :
questo vi basti a vostro salvamento.
76

Se mala cupidigia altro vi grida,
uomini siate, e non pecore matte,
sì che il Giudeo di voi tra voi non rida.
79

Non fate come agnel che lascia il latte
della sua madre, e semplice e lascivo
seco medesmo a suo piacer combatte.
82

The other thing, which hath been unfolded to ^{The} ~~inconstant~~
thee as the matter, may in sooth be such that
there is no offence if it be interchanged with
other matter.

But let none shift the load upon his shoulder at
his own judgment, without the turn both of
the white and of the yellow key ;
and let him hold all changing to be folly, unless
the thing remitted bear to that assumed a four
to six proportion.

Wherefore what thing soe'er weigheth so heavy
in virtue of its worth as to turn every scale,
can never be made good by any other outlay.

Let mortals never take the vow in sport ; be ^{Evil vows}
loyal, and in doing this not squint-eyed ; like
as was Jephthah in his firstling vow ;

whom it had more become to say : *I did amiss,*
than keep it and do worse ; and in like folly
mayst thou track the great chief of the Greeks,
wherefore Iphigenia wept that her face was fair,
and made simple and sage to weep for her,
hearing of such a rite.

Ye Christians, be more sedate in moving, not
like a feather unto every wind ; nor think that
every water cleanseth you.

Ye have the Old and the New Testament and
the shepherd of the Church to guide you ; let
this suffice you, unto your salvation.

If sorry greed proclaim aught else to you, be ^{And evil}
men, not senseless sheep, lest the Jew in your pardoners
midst should scoff at you.

Do not ye as the lamb who leaves his mother's
milk, silly and wanton, fighting with himself
for his disport."

- Salita Così Beatrice a me, com' io scrivo ;
poi si rivolse tutta disiante
a quella parte ove il mondo è più vivo. 85
- Lo suo tacere e il trasmutar sembiante
poser silenzio al mio cupido ingegno,
che già nuove questioni avea davante. 88
- E sì come saetta, che nel segno
percote pria che sia la corda queta,
così corremmo nel secondo regno. 91
- Mercurio** Quivi la donna mia vid' io sì lieta,
come nel lume di quel ciel si mise,
che più lucente se ne fe' il pianeta. 94
- E se la stella si cambiò e rise,
qual mi fec' io, che pur di mia natura
trasmutabile son per tutte guise ! 97
- Come in peschiera, ch' è tranquilla e pura,
traggonsi i pesci a ciò che vien di fuori
per modo che lo stimin lor pastura ; 100
- sì vid' io ben più di mille splendori
trarsi ver noi, ed in ciascun s' udia :
Ecco chi crescerà li nostri amori. 103
- E sì come ciascuno a noi venia,
vedeasi l' ombra piena di letizia
nel fulgor chiaro che da lei uscia. 106
- Pensa, lettore, se quel che qui s' inizia
non procedesse, come tu avresti
di più sapere angosciosa carizia ; 109
- e per te vederai, come da questi
m' era in disio d' udir lor condizioni,
sì come agli occhi mi fur manifesti. 112
- " O bene nato, a cui veder li Troni
del trionfo eternal concede grazia,
prima che la milizia s' abbandoni, 115

Thus Beatrice to me, as I write ; then turned ^{The} her all in longing to that part where the world ^{honour-seeking} quickeneth most.

Her ceasing and her transmuted semblance enjoined silence on my eager wit, which already had new questionings before it.

And even as an arrow which smiteth the targe
ere the cord be still, so fled we to the second realm.

There I beheld my Lady so glad, when to the light of this heaven she committed her, that the planet's self became the brighter for it.

And if the star was changed and laughed, what then did I, who of my very nature am subjected unto change through every guise !

As in a fish-pool still and clear, the fishes draw to ^{Approach} aught that so droppeth from without as to make them deem it somewhat they may feed on, so did I see more than a thousand splendours draw towards us, and in each one was heard : *Lo ! one who shall increase our loves.*

And as each one came up to us, the shade appeared full filled with joy, by the bright glow that issued forth of it.

Think, reader, if what I now begin proceeded not, how thou wouldest feel an anguished dearth of knowing more,

and by thyself thou shalt perceive how it was in my longing to hear from these concerning their estate, soon as they were revealed unto my eyes.

" O happy-born, to whom grace concedeth to ^{Justinian} look upon the Thrones of the eternal triumph ere thou abandonest thy time of warfare,

Mercurio del lume che per tutto il ciel si spazia	118
noi semo accesi : e però, se disii di noi chiarirti, a tuo piacer ti sazia."	121
Così da un di quelli spiriti pii detto mi fu ; e da Beatrice : " Di', di', sicuramente, e credi come a dici."	121
" Io veggio ben sì come tu t' annidi nel proprio lume, e che dagli occhi il traggi, perch' ei corruscan, sì come tu ridi ;	124
ma non so chi tu sei, nè perchè aggi, anima degna, il grado della spera, che si vela ai mortal con altri raggi."	127
Questo diss' io diritto alla lumiera che pria m' avea parlato, ond' ella fessi lucente più assai di quel ch' ell' era.	130
Sì come il sol, che si cela egli stessi per troppa luce, come il caldo ha rose le temperanze dei vapori spessi ;	133
per più letizia sì mi si nascose dentro al suo raggio la figura santa, e così chiusa chiusa mi rispose nel modo che il seguente canto canta.	136
	139

23-4. Angels and men.

26-7. Compare iii. 101-102.

32, 33. 'To apply to some other good purpose what has been vowed, would only be like giving the proceeds of oppression or plunder in charity.'

34. See lines 13-15.

51. Regulations as to substitution or "redemption" are found in *Exodus* xiii. 13, xxxiv. 20, and *Numbers* xviii. 15-18. But the subject is most fully treated in the last chapter of *Leviticus*.

57. In popular estimate, 'the silver key of knowledge and the golden key of authority.' But Aquinas says more accurately: "For either of these [i.e. to decide

by the light that rangeth through all heaven are we The
 enkindled ; and therefore if thou desire to draw honour-
 light from us, sate thee at thine own will."

Thus by one of those devout spirits was said to me, and by Beatrice : " Speak, speak securely, and believe as thou wouldest deities."

" Verily, I see how thou dost nestle in thine own *Dante* light, and that thou dost draw it through thine eyes, because they sparkle as thou smilest ;

but I know nor who thou art, nor why, O worthy soul, thou art graded in this sphere, which veileth it to mortals in another's rays."

This I said, turned towards the light which first had spoken to me ; whereat it glowed far brighter yet than what it was before.

Like as the sun which hideth him by excess of light when the heat hath gnawed away the tempering of the thick vapours,

so by access of joy the sacred figure hid him in his own rays, and thus enclosed, enclosed, answered me in such fashion as chanteth the following chant.

that the penitent is fit to be absolved, and actually to absolve him] a certain power or authority is needed ; and so we distinguish between two keys, one pertaining to the judgment as to the fitness of him to be absolved, the other pertaining to the absolution itself." Compare *Purg.* ix. 118-126.

66-72. Both Jephthah (*Judges xi.*) and Agamemnon sacrificed their daughters.

79-84. 'If ignorant and unauthorised "pardoners" and others tempt you to light-hearted vows and offer you easy terms of remission, do not be so senseless as to be misled by them. The blessing of the Christian dispensation is turned into a curse by such as do the

PARADISO

NOTE that Justinian, the Lawgiver, is the spokesman of the Roman Empire, whereby is indicated that the true significance of the Empire lies in its imposing and fostering the arts of peace. Justinian tells how Constantine removed the seat of Empire east from Rome to Byzantium, reversing the progress of Æneas who went from Troy to Rome, and how he, Justinian, came to the throne two hundred years later (1-9). He was a believer in the divine but not in the human nature of Christ, till converted by Agapetus to the truth which he now sees as clearly as logicians see the axiomatic law of contradictions. After his conversion God inspired him with the project of codifying the Roman Law, and he resigned the conduct of war to Belisarius (10-27). He goes on to rebuke the Guelf and Ghibelline factions by showing the august nature of the Roman Empire (28-33). In his exposition we note that the key of self-sacrifice is at once struck in the name of Pallas, the Etruscan-Greek volunteer who died for the Trojan cause, and is maintained till it leads up to the great

Mercurio "Poscia che Costantin l' aquila volse
contra il corso del ciel, ch' ella seguiò
dietro all' antico, che Lavina tolse,
cento e cent' anni e più l' uccel di Dio
nell' estremo d' Europa si ritenne,
vicino ai monti de' quai prima uscìo ;
e sotto l' ombra delle sacre penne
governò il mondo lì di mano in mano,
e sì cangiando in su la mia pervenne.

Cesare fui, e son Giustiniano,
che, per voler del primo amor ch' io sento,
d' entro le leggi trassi il troppo e il vano ;

CANTO VI

struggles with Carthage and the East, and against internal factiousness (34-54); the founding of the Empire under Julius and Augustus and the establishment of universal peace (55-81); the great act of Redemption for which all was a preparation, and the subsequent fall of Jerusalem (82-93); and the Empire's championship of the Church which had been born under its protection (94-96). It is equally wicked, therefore, to think of opposing the Empire or of turning it to factious purposes (97-111). The story of Rome has been told in the star adorned by those souls whose virtuous deeds had in them some taint of worldly ambition or anxiety for good repute (112-117), but who are now free from all envious desire to have a greater reward, and rejoice rather in the harmony of which their estate is part (118-126). Here too is the lowly Romeo who was so disinterested but so sensitive concerning his reputation (127-142).

"After Constantine had wheeled back the eagle, The
counter to the course of heaven which it had honour-seeking
followed in train of the ancient wight who
took Lavinia,
a hundred and a hundred years and more the bird
of God abode on Europe's limit, neighbouring
the mountains whence he first had issued ;
and there he governed the world beneath the
shadow of his sacred wings from hand to hand
till by succeeding change he came to mine.
Cæsar I was, and am Justinian, who, by will of the Justinian
Primal Love which now I feel, withdrew from
out the Laws excess and inefficiency ;

Mercurio e prima ch' io all' opra fossi attento,
una natura in Cristo esser, non più,
credeva, e di tal fede era contento ;
ma il benedetto Agapito, che fue
sommo pastore, alla fede sincera
mi dirizzò con le parole sue.
Io gli credetti, e ciò che in sua fede era
veggio ora chiaro, sì come tu vedi
ogni contraddizion è falsa e vera.
Tosto che con la Chiesa mossi i piedi,
a Dio per grazia piacque d' inspirarmi
l' alto lavoro, e tutto a lui mi diedi ;
ed al mio Bellisar commendaī l' armi,
cui la destra del ciel fu sì congiunta,
che segno su ch' io dovessi posarmi.
Or qui alla question prima s' appunta
la mia risposta ; ma sua condizione
mi stringe a seguirta alcuna giunta.
Perchè tu veggi con quanta ragione
si move contra il sacrosanto segno,
e chi l' s' appropria, e chi a lui s' oppone,
vedi quanta virtù l' ha fatto degno
di reverenza, e cominciò dall' ora
che Pallante morì per dargli regno.
Tu sai che fece in Alba sua dimora
per trecent' anni ed oltre, infino al fine
che i tre ai tre pugnar per lui ancora.
E sai ch' ei fe' dal mal delle Sabine
al dolor di Lucrezia in sette regi,
vincendo intorno le genti vicine.
Sai quel ch' ei fe', portato dagli egregi
Romani incontro a Brenno, incontro a Pirro,
e contra gli altri principi e collegi :

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and ere I fixed my mind upon the work, one *The honour-seeking*
nature, and no more, I held to be in Christ, *honour-seeking*
and with such faith was I content ;
but the blessed Agapetus, who was high pastor,
to the faith without alloy directed me by his
discourse.

Him I believed, and now the content of his faith
I see as clear as thou dost see that every con-
tradiction is both false and true.

So soon as with the Church I moved my feet, *The Code*
God of his grace it pleased to inspire me with
the high task, and all to it I gave me ;
and to my Belisarius committed arms ; to whom
heaven's right-hand was so conjoined it was a
signal I should rest me from them.

Now here already is my answer's close to thy
first question ; but its conditions force me to
go on to some addition.

That thou mayst see with how good right against
the sacred standard doth proceed both he who
doth annex it to himself and he who doth
oppose him to it,

see how great virtue hath made it worthy of re- *Rome*
verence, beginning from the hour when Pallas
died to give it sway.

Thou knowest that it made its sojourn in Alba
for three hundred years and more, until the
close, when three with three yet fought for it.

And thou knowest what it wrought from the *The Kings*
Sabine women's wrong unto Lucretia's woe,
through seven kings, conquering around the
neighbour folk.

Thou knowest what it wrought, borne by the *The Republic*
chosen Romans against Brennus, against
Pyrrhus and against the rest, princes and
governments ;

Mercurio onde Torquato, e Quinzio che dal cirro
negletto fu nomato, i Deci, e' Fabi
ebber la fama che volontier mirro.

Esso atterrò l'orgoglio degli Arabi,
che di retro ad Annibale passaro
l'alpestre rocce, di che, Po, tu labi.

Sott'esso giovinetti trionfaro
Scipione e Pompeo, ed a quel colle,
sotto il qual tu nascesti, parve amaro.

Poi, presso al tempo che tutto il ciel volle
ridur lo mondo a suo modo sereno,
Cesare, per voler di Roma, il tolle :
e quel che fe' da Varo infino al Reno,
Isara vide ed Era e vide Senna,
ed ogni valle onde Rodano è pieno.

Quel che fe' poi ch' egli usci di Ravenna,
e saltò Rubicon, fu di tal volo
che nol seguiteria lingua né penna.

In ver la Spagna rivolse lo stuolo ;
poi ver Durazzo, e Farsalia percosse
sl ch' al Nil caldo si sentì del duolo.

Antandro e Simoenta, onde si mosse,
rivede, e là dov' Ettore si cuba,
e mal per Tolommeo poi si riscosse :
da indi scese folgorando a Juba ;
poscia si volse nel vostro occidente,
dove sentia la Pompeiana tuba.

Di quel ch' ei fe' col baiulo seguente,
Bruto con Cassio nello inferno latra,
e Modena e Perugia fe' dolente.

Piagene ancor la trista Cleopatra,
che, fuggendogli innanzi, dal colubro
la morte prese subitana ed atra.

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76

whence 'Torquatus and Quintcius, named from his The
neglected locks, the Decii and the Fabii, drew honour-
seeking the fame which I rejoice in thus embalming.

It cast down the pride of the Arabs that followed
Hannibal across the Alpine rocks, whence,
Po, thou glidest.

Under it, Scipio and Pompey triumphed, yet in
their youth, and bitter did it seem unto those
hills beneath which thou wast born.

Then, nigh the time when all heaven willed to Cesar
bring the world to its own serene mood,
Cesar, at Rome's behest, laid hold of it ;
and what it wrought from Var to Rhine knoweth
Isère and Arar, knoweth Seine and every valley
by which Rhone is filled.

What it then wrought when he issued forth of
Ravenna and sprang the Rubicon, was of such
flight that neither tongue nor pen might follow it.

Towards Spain it wheeled the host, then to-
wards Durazzo, and so smote Pharsalia that
to hot Nile was felt the woe.

Antandros and Simois, whence it first came, it
saw once more, and saw the spot where
Hector lieth couched ; and then (alas for
Ptolemy !) ruffled itself again ;

thereafter swooped in lightning upon Juba, then
wheeled towards your west, where it heard
the Pompeian trumpet.

For what it wrought with the succeeding mar- Augustine
shal Brutus and Cassius howl in hell ; and
Modena and Perugia it made doleful.

Yet doth wail for it the wretched Cleopatra,
who, as she fled before it, caught from the
viper sudden and black death.

- Mercurio Con costui corse infino al lito rubro ;
con costui pose il mondo in tanta pace,
che fu serrato a Jano il suo delubro. 79
- Ma ciò che il segno che parlar mi face
fatto avea prima, e poi era fatturo,
per lo regno mortal, ch' a lui soggiace, 82
- diventa in apparenza poco e scuro,
se in mano al terzo Cesare si mira
con occhio chiaro e con affetto puro ; 83
- chè la viva giustizia che mi spir'a
gli concedette, in mano a quel ch' io dico, 88
- gloria di far vendetta alla sua ira.
- Or qui t' ammira in ciò ch' io ti replica ! 91
- Poscia con Tito a far vendetta corse
della vendetta del peccato antico.
- E quando il dente Longobardo morse 94
- la santa Chiesa, sotto alle sue ali
Carlo Magno, vincendo, la soccorse.
- Omai puoi giudicar di quei cotali
ch' io accusai di sopra, e di lor falli, 97
- che son cagion di tutti vostri mali.
- L' uno al pubblico segno i gigli gialli 100
- oppone, e l' altro appropria quello a parte,
sì che forte a veder è chi più falli.
- Faccian li Ghibellin, faccian lor arte
sott' altro segno ; chè mal segue quello 103
- sempre chi la giustizia e lui diparte :
- e non l' abbatta esto Carlo novello
coi Guelfi suoi, ma tema degli artigli 106
- ch' a più alto leon trassero lo vello.
- Molte fiate già pianser li figli
per la colpa del padre ; e non si creda 109
- che Dio trasmuti l' arme per suoi figli.

With him it coursed unto the Red-Sea shore, ^{The}
with him it set the world in so deep peace ^{honour-}
that Janus saw his temple barred upon him. ^{seeking}

But what the ensign that doth make me speak
had done before, what it was yet to do through-
out the mortal realm subject unto it,
becometh small and dusky to behold, if it be Tiberius
looked upon in the third Cæsar's hand with
clear eye and pure heart ;
for the living justice that inspirereth me, granted it,
in his hand of whom I speak, the glory of
wreaking vengeance for his wrath.

Now find a marvel in the double thing I tell thee ! Titus
Thereafter, under Titus, to wreak vengeance
on the vengeance on the ancient sin it rushed.

And when the Lombard tooth bit into Holy Charle-
Church, under its wings did Charlemagne ^{magne}
victorious succour her.

Now mayst thou judge of such as I accused but
now, and of their sins, which are the cause of
all your ills.

The one opposeth to the public standard the yellow
lilies, and the other doth annex it to a faction,
so that 'tis hard to see which most offendeth.

Ply, ply the Ghibellines their arts under some Ghibellines
other standard ! for this he ever followeth ill ^{and Guelfs}
who cleaveth justice from it ;

and let not that new Charles down beat it with
his Guelfs, but let him fear talons that have
ripped its fell from mightier lion.

Many a time ere now have children wailed for
father's fault, and let him not suppose God
will change arms for those his lilies.

Mercurio ma quella riverenza che s' indonna
di tutto me, pur per BE e per ICE,
mi richinava come l'uom ch' assonna.

13

Poco soffrse me cotal Beatrice,
e cominciò, raggiandomi d' un riso
tal, che nel foco faria l'uom felice :

16

" Secondo mio infallibile avviso,
come giusta vendetta giustamente
vengiata fosse, t' ha in pensier miso ;
ma io ti solverò tosto la mente :
e tu ascolta, chè le mie parole
di gran sentenza ti faran presente.

19

Per non soffrire alla virtù che vuole
freno a suo prode, quell' uom che non nacque,
dannando sè, dannò tutta sua prole ;

22

onde l' umana specie inferma giacque
giù per secoli molti in grande errore,
fin ch' al Verbo di Dio di scender piacque,
a' la natura, che dal suo Fattore
s' era allungata, unio a sè in persona
con l' atto sol del suo eterno amore.

25

Or drizza il viso a quel ch' or sì ragiona :
Questa natura al suo Fattore unita,
qual fu creata, fu sincera e buona ;

34

ma per sè stessa fu ella sbandita
di Paradiso, però che si torse
da via di verità e da sua vita.

37

La pena dunque che la croce porse,
s' alla natura assunta sì misura,
nulla giammai si giustamente morse ;
e così nulla fu di tanta ingiuria,
guardando alla persona che soffrse,
in che era contratta tal natura.

40

43

but that reverence which all o'ermastereth me, The honour-seeking
though but by Be or Ice, again down-bowed
me, as a man who slumbers.

Short time Beatrice left me thus ; and began,
casting the ray upon me of a smile such as
would make one blessed though in the flame :
“ According to my thought that cannot err, how
just vengeance justly was avenged, hath set
thee pondering :

but I will speedily release thy mind ; and do
thou hearken, for my words shall make thee
gift of an august pronouncement.

Because he endured not for his own good The fall
upon the power that wills, that man who ne'er
was born, as he condemned himself, condemned
his total offspring :

wherefore the human race lay sick down there
for many an age, in great error, till it pleased
the Word of God to descend

where he joined that nature which had gone astray
from its Creator to himself, in person, by sole
act of his eternal Love.

Now turn thy sight to what I now discourse :
This nature, so united to its Maker, as it was
when created was unalloyed and good ;

but by its own self had it been exiled from
Paradise, because it swerved from the way of
truth, and from its proper life.

As for the penalty, then, inflicted by the cross,— The crucifixion
if it be measured by the Nature taken on,
never did any other bite as justly ;
and, in like manner, ne'er was any so outrageous
if we look to the Person who endured it, in
whom this nature was contracted.

- Mercurio.** Però d' un atto uscir cose diverse ;
chè a Dio ed ai Giudei piacque una morte :
per lei tremò la terra e il ciel s' aperse.
Non ti dee oramai parer più forte,
quando si dice che giusta vendetta
poscia vengiata fu da giusta corte.
Ma io veggi' or la tua mente ristretta
di pensier in pensier dentro ad un nodo,
del qual con gran disio solver s' aspetta.
Tu dici : ' Ben discerno ciò ch' i' odo ;
ma, perchè Dio volesse, m' è occulto,
a nostra redenzion pur questo modo.'
Questo decreto, frate, sta sepulto
agli occhi di ciascuno, il cui ingegno
nella fiamma d' amor non è adulto.
Veramente, però ch' a questo segno
molto si mira, e poco si discerne,
dirò perchè tal modo fu più degno.
La divina bontà, che da sè sperne
ogni livore, ardendo in sè scintilla
sì, che dispiega le bellezze eterne.
Ciò che da lei senza mezzo distilla
non ha poi fine, perchè non si move
la sua imprenta, quand' ella sigilla.
Ciò che da essa senza mezzo piove
libero è tutto, perchè non soggiace
alla virtute delle cose nuove.
Più l' è conforme, e però più le piace ;
chè l' ardor santo, ch' ogni cosa raggia,
nella più simigliante è più vivace.
Di tutte queste cose s' avvantaggia
l' umana creatura, e, s' una manca,
di sua nobilità convien che caggia.

46 49 52 55 58 61 64 67 70 73 76

- So from one act issued effects apart ; God and The
the Jews rejoiced in one same death ; thereat honour-
shuddered the earth and heaven opened.
honour-seeking
- No more, now, should it seem hard saying to
thee that just vengeance was afterward
avenged by a just court.
But now I see thy mind from thought to thought
entangled in a knot, from which, with great
desire, it release awaiteth.
Thou sayest, *Yea, what I hear I understand ; but The
why God willed for our redemption this only
mode, is hidden from me.*
The redemption
- This decree, my brother, is buried from the eyes
of everyone whose wit is not matured within
love's flame.
But since this target much is aimed at, and dis-
cerned but little, I will declare why such mode
was more worthy.
The divine excellence, which spurns all envy
from it, burning within itself shooteth such
sparkles out as to display the eternal beauties.
That which distilleth from it without mean, *Unfallen*
thereafter hath no end ; because its imprint may *man*
not be removed when it hath stamped the seal.
That which down raineth from it without mean,
is all free, because not subject to the power of
changing things.
It is more close conformed to it, therefore more
pleasing to it ; for the sacred glow that rayeth
over everything, in what is most like itself is
the most living.
All these points of vantage hath the human crea-
ture, and should one fail, needs must it fall
from its nobility.

Mercurio Solo il peccato è quel che la disfranca,
e falla dissimile al sommo bene,
per che del lume suo poco s' imbianca ;
ed in sua dignità mai non riviene,
se non riempie dove colpa vota,
contra mal dilettar, con giuste pene.

Vostra natura, quando peccò tota
nel seme suo, da queste dignitadi,
come da Paradiso fu remota ;
nè ricovrar poteansi, se tu badi
ben sottilmente, per alcuna via,
senza passar per l' un di questi guadi :
o che Dio, solo per sua cortesia,
dimesso avesse, o che l' uom per sè issò
avesse satisfatto a sua follia.

Ficca mo l' occhio per entro l' abisso
dell' eterno consiglio, quanto puoi
al mio parlar distrettamente fisso.

Non potea l' uomo nei termini suoi
mai satisfar, per non poter ir giuso
con umiltate, ubbidendo poi,
quanto disubbidiendo intese ir suso ;
e questa è la cagion perchè l' uom fue
da poter satisfar per sè dischiuso.

Dunque a Dio convenia con le vie sue
riparar l' uomo a sua intera vita,
dico con l' una, o ver con ambo e due.

Ma perchè l' opra è tanto più gradita
dell' operante, quanto più appresenta
della bontà del core ond' è uscita ;
la divina bontà, che il mondo imprenta,
di proceder per tutte le sue vie
a rilevarvi suso fu contenta ;

79

Sin only is the thing that doth disfranchise it, and ^{The} maketh it unlike to the highest good, so that ^{honour-} seeking its light the less doth brighten it ;

84

and to its dignity it ne'er may come again,
except it fall again where fault hath made a void, against the ill delight setting just penalty.

85

Your nature, when it sinned in its totality in its ^{Paradise} first seed, from these dignities, even as from ^{Lost} Paradise, was parted ;

88

nor might they be recovered, if thou look right keenly, by any way save passing one or the other of these fords :

91

either that God, of his sole beneficence, should have remitted ; or that man should of himself have given satisfaction for his folly.

94

Fix now thine eye within the abyss of the eternal counsel, as close attached as e'er thou mayest to my discourse.

97

Man had not power, within his own boundaries, ever to render satisfaction ; since he might not go in humbleness by after-obedience so deep down as in disobedience he had framed to exalt himself on high ; and this the cause why from the power to render satisfaction by himself man was shut off.

100

Wherefore needs must God with his own ways Justice and reinstate man in his unmaimed life, I mean ^{mercy} with one way or with both the two.

103

But because the doer's deed is the more gracious the more it doth present us of the heart's goodness whence it issued,

106

the divine Goodness, which doth stamp the world, deigned to proceed on all his ways to lift you up again ;

Mercurio nè tra l' ultima notte e il primo die
 sì alto e sì magnifico processo,
 o per l' una o per l' altra fu o sic :
 chè più largo fu Dio a dar sè stesso,
 a far l' uom sufficiente a rilevarsi,
 che s' egli avesse sol da sè dimesso ;
 e tutti gli altri modi erano scarsi
 alla giustizia, se il Figliuol di Dio
 non fosse umiliato ad incarnarsi.

Or, per empierti bene ogni disio,
 ritorno a dichiarare in alcun loco,
 perchè tu veggi lì così com' io.

Tu dici: 'Io veggio l' acqua, io veggio il foco, 124
 l' aer e la terra, e tutte lor misture
 venire a corruzione, e durar poco' ;
 e queste cose pur fur creature ; 127
 perchè, se ciò ch' ho detto è stato vero,
 esser dovrien da corrucion sicure.

Gli angeli, frate, e il paese sincero
 nel qual tu sei, dir si posson creati,
 si come sono, in loro essere intero ;
 ma gli elementi che tu hai nomati
 e quelle cose che di lor si fanno,
 da creata virtù sono informati.

Creata fu la materia ch' egli hanno, 136
 creata fu la virtù informante
 in queste stelle, che intorno a lor vanno.

L' anima d' ogni bruto e delle piante
 di complession potenziata tira
 lo raggio e il moto delle luci sante.

Ma vostra vita senza mezzo spira
 la somma beninanza, e la innamora
 di sè, sì che poi sempre la disira.

122

125

128

131

127

130

133

136

139

142

nor between the last night and the first day was, The
 nor shall be, so lofty and august a progress honour-seeking
 made on one or on the other ;
 for more generous was God in giving of himself
 to make man able to uplift himself again, than
 had he only of himself granted remission ;
 and all other modes fell short of justice, except The
 the Son of God had humbled him to become incarnation
 flesh.

Now, to fulfil for thee every desire, I go back
 to explain a certain passage, that thou mayst
 there discern e'en as do I.

Thou sayest : *I see the water, I see the fire, the
 air, the earth, and all their combinations meet
 their dissolution and endure but little;*

and yet these things were creatures, so that if
 that which I have said to thee be true, they
 ought to be secure against corruption.

The Angels, brother, and the unsullied country Creation
 in which thou art, may be declared to be created,
 even as they are, in their entire being ;

but the elements which thou hast named and
 all the things compounded of them, have by
 created virtue been informed.

Created was the matter which they hold, created
 was the informing virtue in these stars which
 sweep around them.

The life of every brute and of the plants is
 drawn from compounds having potency, by
 the ray and movement of the sacred lights.

But your life is breathed without mean by the su- Resurrec-
 preme beneficence who maketh it enamoured of tion of the
 itself, so that thereafter it doth ever long for it. body

Mercurio E quinci puoi argomentare ancora
vostra resurrezion, se tu ripensi
come l' umana carne fessi allora
che li primi parenti intrambo fensi."

145

148

5. 6. Justinian, on whom the glory of Lawgiver and the glory of Emperor combine their lights, each one making the other its twin.

14. He is awed by anything that is so much as a fragment of Beatrice's name.

15. Compare iii. 6.

19-21. See vi. 91-93.

25. Compare xxvi. 115-117, note.

30-33. Note the reference to the Three Persons of the Trinity in *Word, Creator, Love*. The like references abound throughout the poem. Further, compare line 31 with xxxiii. 4-9.

40-42. Compare *De Monarchia*, ii. 13. This doctrine of Dante's that human nature, in its totality, was judicially executed on the Cross seems to be peculiar to himself.

64-66. The connection is close, though not obvious. Beatrice goes back to the creation in order to explain the state from which man fell; and begins by declaring that the Divine Goodness was moved to utter itself in creation by an impulse of love, and had no jealous reserve in communicating its own august attributes. Compare xxix. 13-18, note.

67. For the distinction between mediate and immediate creation, see lines 130-144 of this Canto.

71. True freedom consists in being subject only to the eternal truth of things, not to the dominion of changing appearances. Compare *Purg.* xvi. 79-81. But there is a difficulty here, for amongst the primal group of direct creations are the material heavens and the *prima materia*, or undifferentiated material potentiality, which is the possibility of everything but the actuality of nothing. Compare xxix. 22-36. The heavens can only be called free in the sense that they follow out their nature unimpeded, not in the higher sense of having free choice. Compare v. 19-24. And the *prima materia* can scarcely claim freedom in any

And hence thou further mayst infer your resur- The
rection, if thou think again how was the mak- honour-
ing of the human flesh then when the first
parents both of them were formed."

sense, nor exemption from the dominion of changing things. Still less has it any special conformity of nature to the Divine (line 73). No solution of this difficulty suggests itself. It would appear as though Dante had not the full range of "direct creations" under his view at the moment, and was thinking only of angels and men, and possibly the material heavens.

79-120. It is in this section of the discourse that the influence (direct or indirect) of Anselm's *Cur Deus homo* is most conspicuous. Anselm teaches that actually (though not in intention) Adam's disobedience was an injury to himself, not at all to God (*cf.* line 80 of this Canto), and that what was demanded, therefore, was not a propitiation or a ransom, but a restoration (*cf.* 82); which must be brought about by man giving what he did not owe in measure equal to that in which he had seized what he did not own (compare 83, 84), which is impossible, since he owes everything and owns nothing (compare 97, 98). Hence the being who alone owns that which he does not owe must become the being who alone stands in need of making such an un- owed offering, *i.e.* God must become man (compare 115-117). See the *Cur Deus homo* passim, and (to avoid misconception) especially Bk. i. cap. 15.

103-105. Compare *Psalm xxv. 10*.

115-120. It will appear from a comparison of the *De Monarchia*, ii. 13, that Beatrice means 'God determined to be merciful, but did better than remit the fault, for he made man capable of redeeming it.' And he determined to be just, and therefore he assumed the whole of human nature into one person (his own) in order that it might collectively pay the penalty of its sin.'

124-129. See lines 67-69. 'Why, then, do these creations of God (the elements and things compounded of them) perish?'

132. Not only in their essential or ideal quality, but

PARADISO

THE planet Venus and ancient idolatry (1-15). All angels, heavens and blessed spirits, from the Seraphim nearest God outwards, are twined in one concerted cosmic dance; this dance the spirits in Venus leave to minister to Dante, singing *Hosannah* as they come; and one of them declares their kinship of movement and of love with the celestial Beings to whom he had once addressed his love hymn (16-39). Dante, with Beatrice's sanction, asks who the spirit is, and he with a flash of joy reveals himself as Dante's friend, Carlo Martello, once heir to the lordship of Provence and the kingdom of Naples, and actual king of Hungary, though Sicily had revolted from his house in consequence of that ill government against which his brother, Robert of Naples, mean offspring of a generous sire, would do well to take warning (40-84). Dante's joy in meeting his friend is increased by the knowledge that it is seen as clearly by that friend

Venere Solea creder lo mondo in suo pericolo
 che la bella Ciprina il folle amore
 raggiasse, volta nel terzo epicolo :
 per che non pure a lei facean onore
 di sacrificio e di votivo grido
 le genti antiche nell' antico errore,
 ma Dione onoravano e Cupido,
 quella per madre sua, questo per figlio,
 e dicean ch' ei sedette in grembo a Dido ;
 e da costei, ond' io principio piglio,
 pigliavan il vocabol della stella
 che il sol vagheggia or da coppa, or da ciglio.
Io non m' accorsi del salire in ella ;
ma d' esservi entro mi fece assai fede
la donna mia, ch' io vidi far più bella.

CANTO VIII

as by himself, and further, by the thought that it is in God that it is thus discerned (85-90). He asks him how it is that degenerate children can spring from noble parents (91-93). Carlo explains that for every natural attribute of any being there is provision of a corresponding good, and that since God is perfect and has made his ministers perfect for their offices, it follows that there is a fit place for everything and everyone, for which place it is designed and at which it is aimed (94-114). The social relations of man demand diversity of gift, which diversity is provided for by the action of the heavens on human natures, but without regard to descent, so that natural heredity is overruled by celestial influences (115-135). Whereas we in assigning a man's place to him give heed only to hereditary position or such-like irrelevancies instead of studying his natural gift. Hence general confusion and incompetency (136-148).

The world was wont to think in its peril that the The
 fair Cyprian rayed down mad love, rolled in amorous
 the third epicole ;
 wherefore not only to her did they do honour of
 sacrifice and votive cry, those ancient folk in
 the ancient error,
 but Dione did they honour, and Cupid, the one Idolatry
 as her mother, the other as her son, and told
 how he had sat in Dido's lap ;
 and from her from whom I take my start, they
 took the name of the star which courts the sun,
 now from the nape, now from the brow.
 I had no sense of rising into her, but my lady
 gave me full faith that I was there, because I
 saw her grow more beautiful.

- Venere E come in fiamma favilla si vede,
e come in voce voce si discerne,
quando una è ferma e l'altra va e riede ;
vid' io in essa luce altre lucerne
moversi in giro più e men correnti,
al modo, credo, di lor viste eterne. 16
- Di fredda nube non disceser venti,
o visibili o no, tanto festini,
che non paresser impediti e lenti
a chi avesse quel lumi divini 22
veduti a noi venir, lasciando il giro
pria cominciato in gli alti Serafini. 25
- E dentro a quei che più innanzi apparirò,
sonava *Osanna* sì che unque poi
di riudir non fui senza disirò. 28
- Indi si fece l'un più presso a noi,
e solo incominciò : " Tutti sem presti
al tuo piacer, perchè di noi ti gioi. 31
- Noi ci volgiam coi Principi celesti
d'un giro, e d'un girare, e d'una sete,
ai quali tu del mondo già dicesti : 34
- Voi che intendendo il terzo ciel moveste;*
e sem sì pien d'amor che per piacerti
non fia men dolce un poco di quiete." 37
- Poscia che gli occhi miei si furo offerti
alla mia donna riverenti, ed essa
fatti gli avea di sè contenti e certi,
rivolgersi alla luce, che promessa 40
tanto s'avea, e : " Di' chi siete ? " fue
la voce mia di grande affetto impressa. 43
- E quanta e quale vid' io lei far più
per allegrezza nuova che s'accrebbe,
quand' io parlai, all'allegrezze sue ! 46

And as we see a spark within a flame, and as a The
voice within a voice may be distinguished, if one amorous
stayeth firm, and the other cometh and goeth ;
so in that light itself I perceived other torches
moving in a circle more and less swift, after
the measure, I suppose, of their eternal vision.
From a chill cloud there ne'er descended blasts,
or visible or no, so rapidly as not to seem
hindered and lagging
to whoso should have seen those lights divine
advance towards us, quitting the circling that
hath its first beginning in the exalted Seraphim.
And within those who most in front appeared,
Hosannah sounded in such wise that never since
have I been free from longing to re-hear it.
Then one drew himself more nigh to us, and
alone began : " All we are ready at thy will,
that thou mayst have thy joy of us.
We roll with those celestial Princes in one circle Carlo
and in one circling and in one thirst, to whom Martello
thou from the world didst sometime say :
Ye who by understanding give the third heaven motion,
and so full of love are we that, to
pleasure thee, a space of quiet shall be no less
sweet to us."
When mine eyes had been raised in reverence to
my Lady, and she had satisfied them with her
self and given them assurance,
they turned them back to the light which so Dante
largely had made proffer of itself, and, " Say
who ye be," was my word, with great affec-
tion stamped.
Ah ! how I saw it wax in quantity and kind at
the new joy which, when I spoke, was added
to its joys !

Venere Così fatta mi disse : " Il mondo m' ebbe
giù poco tempo ; e, se più fosse stato,
molto sarà di mal, che non sarebbe.

49

La mia letizia mi ti tien celato,
che mi raggià dintorno, e mi nasconde
quasi animal di sua seta fasciato.

52

Assai m' amasti, ed avesti bene onde ;
chè, s' io fossi giù stato, io ti mostrava
di mio amor più oltre che le fronde.

55

Quella sinistra riva che si lava
di Rodano, poi ch' è misto con Sorga,
per suo signore a tempo m' aspettava ;
e quel corno d' Ausonia, che s' imborga
di Bari, di Gaeta e di Catona,
da ove Tronto e Verde in mare sgorga.

58

Fulgeami già in fronte la corona
di quella terra che il Danubio riga
poi che le ripe tedesche abbandona ;

61

e la bella Trinacria, che caliga
tra Pachino e Peloro, sopra il golfo
che riceve da Euro maggior briga,
non per Tifeo, ma per nascente solfo,
attesi avrebbe li suoi regi ancora,
nati per me di Carlo e di Ridolfo,
se mala signoria, che sempre accora
li popoli suggetti, non avesse
mosso Palermo a gridar : *Mora, mora.*

64

E se mio frate questo antivedesse,
l' avara povertà di Catalogna
già fuggiria, perchè non gli offendesse ;
chè veramente provveder bisogna
per lui, o per altri, sì ch' a sua barca
carcata più di carco non si pogna.

67

70

73

76

79

Thus changed, it said to me : " The world held ^{The}
me below but little space ; had it been more ^{amorous}
much ill shall be that had not been.

My joy holdeth me concealed from thee, raying Carlo
around me, and hideth me like to a creature
swathed in its own silk.

Much didst thou love me, and thou hadst good
cause ; for had I stayed below I had shown thee
a further growth of love than the mere leaves.

That left bank which is bathed by Rhone after Provence
it hath mingled with Sorgue, me for its timely
lord awaited ;

so did that corner of Ausonia, down from where Apulia
Tronto and Verde discharge into the sea,
cited by Bari, Gaeta and Catona.

Upon my brow already glowed the crown of the Hungary
land the Danube watereth after it hath left its
German banks ;

and fair Trinacria which darkeneth between Sicily
Pachynus and Pelorus, o'er the gulf tormented
most by Eurus,

(not for Typhoeus, but for sulphur that ariseth
there) would yet have looked to have its kings,
sprung through me from Charles and Rudolf,
had not ill lordship, which doth ever cut the
heart of subject peoples, moved Palermo to
shriek out : *Die ! die !*

And had my brother seen it in good time, he Robert of
would already flee the greedy poverty of
Sicily Catalonia, lest it should work him ill ;

and of a truth provision needs be made by him
or by another, lest on his barque already laden
heavier load be laid.

- Venere La sua natura, che di larga parca
discese, avria mestier di tal milizia
che non curasse di mettere in arca." 82
- " Però ch' io credo che l' alta letizia
che il tuo parlar m' infonde, signor mio,
là 've ogni ben si termina e s' inizia,
per te si veggia, come la vegg' io, 88
grata m' è più, e anco questo ho caro,
perchè il discerni rimirando in Dio.
- Fatto m' hai lieto, e così mi fa chiaro, 91
poichè, parlando, a dubitar m' hai mosso,
come uscir può di dolce seme amaro."
- Questo io a lui; ed egli a me: " S' io posso 94
mostrarti un vero, a quel che tu domandi
terrai il viso come tieni il dosso.
- Lo ben che tutto il regno che tu scandi 97
volge e contenta, fa esser virtute
sua provvidenza in questi corpi grandi;
e non pur le nature provvedute 100
son nella mente ch' è da sè perfetta,
ma esse insieme con la lor salute.
- Per che quantunque questo arco saetta 103
disposto cade a provveduto fine,
si come cosa in suo segno diretta.
- Se ciò non fosse, il ciel che tu cammine 106
producerebbe sì li suoi effetti,
che non sarebbero arti, ma ruine;
- e ciò esser non può, se g' intelletti 109
che movon queste stelle non son manchi,
e manco il primo che non gli ha perfetti.
- Vuoi tu che questo ver più tis' imbianchi?" 112
Ed io: " Non già, perche impossibil veggio
che la natura, in quel ch' è uopo, stanchi."

His nature,—mean descendant from a generous The
forebear,—had need of soldiery who should amorous

not give their care to storing in the chest."

" Sire, in that I believe the lofty joy which Dante
thy discourse poureth into me, there where
every good hath end and hath beginning
is seen by thee even as I see it, 'tis more grate-
ful to me; and this too I hold dear, that thou
discernest it looking on God.

Thou hast rejoiced me, now enlighten me; for
in speaking thou hast moved me to question
how from sweet seed may come forth bitter."

'Thus I to him; and he to me: " If I can show Carlo
a certain truth to thee, thou wilt get before
thine eyes the thing thou askest just as thou
hast it now behind thy back.

The Good which doth revolve and satisfy the
whole realm thou art climbing, maketh its
providence become a virtuous power in these
great bodies;

and not only is provision made for the diverse-
natured creatures, by the mind that is perfection
in itself, but for their weal too, co-related with
them.

Wherefore whate'er this bow dischargeth doth
alight disposed to a provided end, even as a
thing directed to its mark.

Were this not so, the heaven thou art traversing
would so bring its effects to being, that they
would be not works of art, but ruins;

and this may not be, if the intellects which move
these stars be not defective, and defective, too,
that primal one which failed to perfect them.

Wouldst thou that this truth be more illuminated?"
And I: " Not so, for I see 'tis impossible that
nature, in what is needful, should fall short."

Venero Ond' egli ancora : " Or di', sarebbe il peggio 115
 per l' uomo in terra se non fosse cive ? "
 " Sì," rispos' io, " e qui ragion non cheggio." 116
 " E può egli esser, se giù non si vive 118
 diversamente per diversi offici ?
 No, se il maestro vostro ben vi scrive." 119
 Si venne deducendo insino a quici ; 122
 poscia conchiuse : " Dunque esser diverse
 convien dei vostri effetti le radici :
 per che un nasce Solone, ed altro Serse, 124
 altro Melchisedech, ed altro quello
 che volando per l' aere il figlio perse. 125
 La circular natura, ch' è suggello 127
 alla cera mortal, fa ben sua arte,
 ma non distingue l' un dall' altro ostello.
 Quinci addivien ch' Esau si diparte 130
 per seme da Iacob, e vien Quirino
 da sì vil padre che si rende a Marte.
 Natura generata il suo cammino 133
 simil farebbe sempre ai generanti,
 se non vincesse il provveder divino.
 Or quel che t' era retro t' è davanti ; 136
 ma perchè sappi che di te mi giova,
 un corollario voglio che t' ammantti.
 Sempre natura, se fortuna trova 139
 discorde a sè, come ogni altra semente
 fuor di sua region, fa mala prova.
 E se il mondo laggjù ponesse mente 142
 al fondamento che natura pone,
 seguendo lui, avria buona la gente.
 Ma voi torcete alla religione 145
 tal che fia nato a cingersi la spada,
 e fate re di tal ch' è da sermone ;
 onde la traccia vostra è fuor di strada." 148

Whence he again : " Now, say, would it be ^{amorous} The
 worse for man on earth were he no citizen ? " 126
 " Yea," I replied, " and here I ask no reason." 127
 " And may that be, except men live below
 diversely and with diverse offices ? No, if
 your master write the truth for you." 128
 Up to this point he came deduction-wise ; then
 the conclusion : " Therefore must needs the
 roots of your effects be diverse ;
 wherefore is one born Solon and one Xerxes, Heredity
 one Melchizedek, and one the man who, ^{and}
 soaring through the welkin, lost his son. ^{influence of the Heavens}
 That which in circling hath its nature, and is
 the seal upon the mortal wax, plieth aright its
 art, but maketh not distinction between one
 or other tenement.
 Wherefore it cometh that Esau severeth himself
 in seed from Jacob, and Quirinus cometh of
 so base father that he is assigned to Mars.
 The begotten nature would ever take a course
 like its begetters, did not divine provision
 overrule.
 Now that which was behind thee is before ; but
 that thou mayst know that I delight in thee,
 I will have a corollary wrap thee round.
 Ever doth nature, if she find fortune inher- Capacity
 monious with herself, like any other seed out and office
 of its proper region, make an ill essay.
 And if the world down there took heed to the
 foundation nature layeth, and followed it, it
 would have satisfaction in its folk.
 But ye wrench to a religious order him born to
 gird the sword, and make a king of him who
 should be for discourse ; wherefore your track
 runneth outside the road."

PARADISO

CHARLES, after a note of warning, turns again to God, whom we so impiously neglect (1-12). Cunizza approaches; she describes the site of Romano whence she and the tyrant Ezzelin, her brother, sprang. She tells how her past sins no longer trouble her (13-36). She speaks of the fair fame on earth of the troubadour Folco, and laments that no such fame is now sought by her countrymen of Venetia; whose woes she predicts and whose crimes she denounces; and then seeming no longer to heed Dante drops again into her place in the cosmic dance (37-66). Folco now flashes brighter in Dante's sight, and at his entreaty diverts his voice from its place in the universal song (which, like the universal dance, takes its note from the Seraphim) to minister to his special need (67-81). He indicates his birth-place of Marseilles (82-93). He tells of his amorous youth (94-102),

Venere Da poi che Carlo tuo, bella Clemenza,
m' ebbe chiarito, mi narrò gl' inganni
che ricever dovea la sua semenza;
ma disse: "Taci, e lascia volger gli anni";
sì ch' io non posso dir, se non che pianto
giusto verrà di retro ai vostri danni.
E già la vita di quel lume santo
rivolta s' era al sol che la riempie,
come quel ben ch' ad ogni cosa è tanto.
Ahí, anime ingannate, e fatture empie,
che da sì fatto ben torcete i cori,
drizzando in vanità le vostre tempie!
Ed ecco un altro di quelli splendori
ver me si fece, e il suo voler piacerini
significava nel chiarir di fuori.

CANTO IX

but shows how in heaven there is no repentance, because the sin is only seen or remembered as the occasion of the act of God by which the fallen one was uplifted again into his true element: and it is on this divine power and grace that the soul's whole thought and love are centred (103-108). He points out to Dante the light of Rahab, speaks of this heaven as just within the range of the cone of the earth's shadow, thereby indicating that the place of these souls in heaven is, in part, determined by the earthly sin that is now no longer in their minds; refers to Rahab's help given to Joshua in conquering the Holy Land, and denounces the Pope for his indifference to its recovery (109-126). It is devil-planted Florence that corrupts the world, both shepherd and flock, by her *florins* (127-138). But vengeance shall not lag (139-142).

When thy Charles, fair Clemence, had en-
lightened me, he told me of the frauds his amorous
seed was destined to encounter;
but added: "Hold thy peace, and let the years
revolve"; so that I can say naught, save that
wailing well-deserved shall track your wrongs.
And already the life of that sacred light had
turned to the sun that filleth it, as to the good
ample for all things.
Ah! souls deceived, ah! creatures impious, who
from such good wry-twist your hearts,
inclining your minds unto vanity!
And lo, another of those splendours drew him
towards me, and signified his will to pleasure
me, by brightening outwardly.

- Venere** Gli occhi di Beatrice, ch' eran fermi
sopra me, come pria, di caro assenso
al mio disio certificato fermi. 16
- " Deh metti al mio voler tosto compenso,
beato spirto," dissì, " e fammi prova
ch' io possa in te rifletter quel ch' io penso." 19
- Onde la luce che m' era ancor nuova,
del suo profondo, ond' ella pria cantava,
seguette, come a cui di ben far giova : 22
- " In quella parte della terra prava
Italica, che siede tra Rialto
e le fontane di Brenta e di Piava,
si leva un colle, e non surge molt' alte,
là donde scese già una facella,
che fece alla contrada un grande assalto. 25
- D' una radice nacqui ed io ed ella ;
Cunizza fui chiamata, e qui resulgo,
perchè mi vinse il lume d' esta stella. 28
- Ma lietamente a me medesma indulgo
la cagion di mia sorte, e non mi noia,
che parria forse forte al vostro vulgo. 31
- Di questa luculenta e cara gioia
del nostro cielo, che più m' è propinquua,
grande fama rimase, e, pria che moia,
questo centesim' anno ancor s' incinqua. 34
- Vedi se far si dee l' uomo eccellente,
sì ch' altra vita la prima relinquia ! 37
- E ciò non pensa la turba presente,
che Tagliamento ed Adice richiude,
nè per esser battuta ancor si pente. 40
- Ma tosto sia che Padova al palude
cangerà l' acqua che Vicenza bagna,
per esser al dover le genti crude. 43

Beatrice's eyes, fixed on me as before, of dear *The amorous*
assent to my desire assured me.

" Nay ! give swift satisfaction unto my will," I
said, " thou blessed spirit, and give proof that I
can cast reflection upon thee of what I think."

Whereat the light which was yet new to me, from
out its depth, wherein it first was singing, went
on as one rejoicing to do well :

" In that region of the depraved Italian land *Cunizza*
which sitteth 'twixt Rialto and the springs of
Brenta and Piave,
riseth a hill, lifted to no great height, whence erst
came down a firebrand that made a dire
assault upon the country.

Out of one root spring I with it ; *Cunizza was Ezzelino*
I called, and here I glow because the light of *Romano*
this star overcame me.

But joyously I grant myself indulgence for the
occasion of my lot, nor doth it grieve me,
which would seem, mayhap, hard saying to
your common herd.

Of this shining and dear gem of our heaven, *Folco*
which most doth neighbour me, great fame
remaineth, and ere it shall perish
this centenary year shall be five times repeated.

See if a man should make himself excel, so
that another life should follow the first !

And of this thinketh not the present crowd that
Tagliamento and Adige enclose ; the which,
though smitten, yet repenteth not.

But soon shall come to pass that Padua at the pool
shall change the water that doth bathe Vicenza,
because the folk are stubborn against duty.

- Venore E dove Sile e Cagnan s' accompagna, 49
 tal signoreggia e va con la testa alta,
 che già per lui carpir si fa la ragna.
- Piangerà Feltro ancora la diffalta 52
 dell' empio suo pastor, che sarà sconcia
 si che per simil non s' entrò in Malta.
- Troppa sarebbe larga la bigoncia 55
 che ricevesse il sangue Ferrarese,
 e stanco chi il pesasse ad oncia ad oncia,
 che donerà questo prete cortese, 58
 per mostrarsi di parte ; e cotai doni
 conformi fieno al viver del paese.
- Su sono specchi, voi dicete Troni, 61
 onde rifulge a noi Dio giudicante,
 si che questi parlar ne paion buoni."
- Qui si tacette, e fecemi sembiante 64
 che fosse ad altro volta, per la rota
 in che si mise, com' era davante.
- L' altra letizia, che m' era già nota 67
 preclara cosa, mi si fece in vista
 qual fin balascio in che lo sol percota.
- Per letiziar lassù folgor s' acquista, 70
 sì come riso qui ; ma giù s' abbua
 l' ombra di fuor, come la mente è trista.
- " Dio vede tutto, e tuo veder s' inluia," 73
 diss' io, " beato spirto, sì che nulla
 voglia di sè a te puote esser fuia.
- Dunque la voce tua, che il ciel trastulla 76
 sempre, col canto di quei fochi pii
 che di sei ali fannosi cuculla,
 perchè non satisface ai miei disii ?
- Già non attenderei io tua domanda,
 s' io m' intuassi, come tu t' immii."

And where Sile meets Cagnano, one holdeth The
 sway and goeth with uplifted head to catch amorous
 him for whom now the net is being woven.
 A wail shall yet arise from Feltro for the trespass Richard
 of its impious pastor, which shall be so foul and Alexander
 that for the like none ever entered Malta.
 Too ample were the charger which should re-
 ceive Ferrara's blood, and weary him who
 should weigh it ounce by ounce,
 which this obliging priest shall give to prove
 himself a partisan ; and such-like gifts shall
 suit the country's way of life.
 Aloft are mirrors,—ye name them Thrones,—
 whence God in judgment shineth upon us so
 that these words approve themselves to us."
 Here she was silent, and to me her semblance
 was of one who turneth him to other heeding,
 judging as by the wheel whereto she gave
 herself, like as she was before.
 The other joy, noted already to me as a thing Folco
 illustrious, shone in my sight like a fine ruby
 that the sun should strike.
 By joy up there brightness is won, just as a smile
 on earth ; but down below darkeneth the shade
 externally as the mind saddeneth.
 " God seeth all, and into him thy seeing sinketh," Dante
 said I, " blessed spirit, so that no wish may
 steal itself from thee.
 Then wherefore doth thy voice, which gladdeneth
 Heaven ceaselessly,—together with the singing
 of those Flames devout, which make themselves
 a cowl with the six wings,—
 not satisfy my longings ? Not till now had I
 awaited thy demand, were I in thee even as
 thou art in me."

- Venere " La maggior valle in che l' acqua si spanda," 82
 incominciaro allor le sue parole,
 " fuor di quel mar che la terra inghirlanda,
 tra i discordanti liti, contra il sole 85
 tanto sen va che fa meridiano
 là dove l' orizzonte pria far suole.
- Di quella valle fu' io littorano 88
 tra Ebro e Macra, che, per cammin corto,
 lo Genovese parte dal Toscano.
- Ad un occaso quasi e ad un orto 91
 Buggea siede e la terra ond' io fui,
 che fe' del sangue suo già caldo il porto.
- Folco mi disse quella gente, a cui 94
 fu noto il nome mio, e questo cielo
 di me s' imprenta, com' io sei di lui ;
 chè più non arse la figlia di Belo, 97
 noiando ed a Sicheo ed a Creusa,
 di me, in fin che si convenne al pelo ;
- nè quella Rodopeia, che delusa 100
 fu da Demofoonte, nè Alcide
 quando Iole nel cor ebbe richiusa.
- Non però qui si pente, ma si ride, 103
 non della colpa, ch' a mente non torna,
 ma del valor ch' ordinò e provide.
- Qui si rimira nell' arte che adorna 106
 cotanto effetto, e discernesi il bene
 per che al mondo di su quel di giù torna.
- Ma perchè le tue voglie tutte piene 109
 ten porti, che son nate in questa spera,
 procedere ancor oltre mi conviene.
- Tu vuoi saper chi è in questa lumiera, 112
 che qui appresso me così scintilla,
 come raggio di sole in acqua mera.

" The greatest valley in which water stretcheth," The amorous then began his words, " forth from that sea which garlandeth the earth, betwixt opposing shores, against the sun, goeth so far that it meridian maketh of what was first horizon. Of this valley was I a shoresman, midway 'twixt Marseilles the Ebro and the Macra, which, with short course, parteth the Genoese and Tuscan. Almost alike for sunset and for sunrise the site of Bougiah and of the place I spring from, which with its blood once made the harbour warm. Folco they called me to whom my name was known, and this heaven is stamped by me, as I was stamped by it; for Belus' daughter, wronging alike Sichæus and Creusa, did not more burn than I, so long as it consorted with my youthful locks; nor yet the Rhodopeian maid who was deluded by Demophoön, neither Alcides when he had shut Iole in his heart. Yet here we not repent, but smile; not at the No sin, which cometh not again to mind, but at ^{No} _{repentance} in Heaven the Worth that ordered and provided. Here gaze we on the Art that beautifieth its so great effect, and here discern the Good which bringeth back the world below unto the world above. But that thou mayst bear away full satisfied all the desires born within this sphere, needs must I yet proceed. Thou wouldest know who is within that light which here by me so sparkleth as the sun's ray in pure water.

- Venero Or sappi che là entro si tranquilla 115
Raab, ed a nostr' ordine congiunta,
di lei nel sommo grado si sigilla.
- Da questo cielo, in cui l' ombra s' appunta 118
che il vostro mondo face, pria ch' altr' alma
del trionfo di Cristo fu assunta.
- Ben si convenne lei lasciar per palma 121
in alcun cielo dell' alta vittoria,
che s' acquistò con l' una e l' altra palma ;
perch' ella favorò la prima gloria 124
di Iosuè in su la Terrasanta,
che poco tocca al papa la memoria.
- La tua città, che di colui è pianta 127
che pria volse le spalle al suo Fattore,
e di cui è la invidia tanto pianta,
produce e spande il maledetto fiore 130
ch' ha disviate le pecore e gli agni,
però che fatto ha lupo del pastore.
- Per questo l' Evangelio e i dottor magni 133
son derelitti, e solo ai Decretali
si studia sì che pare ai lor vivagni.
- A questo intende il papa e i cardinali : 136
non vanno i lor pensieri a Nazzarette,
là dove Gabriello aperse l' ali.
- Ma Vaticano e l' altre parti elette 139
di Roma, che son state cimiterio
alla milizia che Pietro seguette,
tosto libere fien dell' adulterio." 142

1-6. Charles of Anjou, brother of St. Louis, conquered Naples and Sicily from Manfred, son of Frederick II., and became Charles I. Towards the end of his life his misgovernment of Sicily caused the massacre known as the " Sicilian Vespers " (A.D. 1282) and the loss of

Now know that there within hath Rahab peace ; The
and when she joined our order, it stamped amorous.
Rahab itself with her in the highest grade.

By this heaven,—touched by the shadow's point
which your world casteth,—ere other soul
was she uptaken from Christ's triumph.

And soothly it beseemed to leave her as a trophy,
in some heaven, of the lofty victory which was
achieved with the one and the other palm ;
because she favoured Joshua's first glory in the
Holy Land, which little toucheth the Papal
memory.

Thy city,—of his planting who first turned his Florence
shoulders on his Maker, and from whose envy
hath such wailing sprung,—

maketh and spreadeth that accursed flower which
hath set sheep and lambs astray, for it hath
turned the shepherd to a wolf.

Therefore it is the Gospel and great Doctors are
deserted, and only the Decretals are so studied,
as may be seen upon their margins.

Thereon the Pope and Cardinals are intent ;
ne'er wend their thoughts to Nazareth, where
Gabriel spread his wings.

But Vatican, and the other parts elect of Rome,
the cemetery of the soldiery that followed
Peter, shall soon be freed from the adultery."

Sicily (viii. 73-75). Villani, vii. 61. His son Charles II. (see vi. 106-108 and note. Dante nowhere else allows him the generosity ascribed to him in viii. 82) was the father of a numerous family, including Dante's friend, Charles Martel, who died before his father (1295);

PARADISO

GOD as self-existent contemplating himself as manifested, in that love which in either aspect he breathes forth, made all objects of intelligence or sense with that order which speaks of him to all beholders (1-6). Let the reader, then, look upon the equinoctial point, which so clearly displays that art of God which he himself ever contemplates, in love (7-12). Let him reflect how the influences of the sun and planets—the seasons and other alternations—would be effective over a smaller part of the earth if the inclination of the ecliptic were less, and would be too violent in their contrasts if it were greater (13-21). If the reader will not give himself time to work out these and other such hints, weary listlessness instead of enjoyment will be the fruit of his study, for the author cannot pause to elaborate them for him (22-27). The sun is in the spring equinoctial point and Dante is with him (28-39). Standing out against the sun by their very brightness are spirits rejoicing in the vision of the relation of the Father to the Son and

Sole Guardando nel suo figlio con l' amore
 che l' uno e l' altro eternalmente spirà,
 lo primo ed ineffabile valore
 quanto per mente o per loco si gira 4
 con tanto ordine fe', ch' esser non puote
 senza gustar di lui chi ciò rimira.
 Leva dunque, lettore, all' alte rote
 meco la vista dritto a quella parte
 dove l' un moto e l' altro si percote;
 e ll comincia a vagheggiar nell' arte 7
 di quel maestro, che dentro a sè l' ama
 tanto che mai da lei l' occhio non parte.

CANTO X

to the Holy Spirit (40-51). Beatrice calls on Dante to thank the sun of the angels; and he thereon so concentrates his thoughts on God as to forget Beatrice (52-60); in pleasure whereat she smiles so beatifully as to shatter the undivided unity of his mind; which thus broken up distributes itself amongst the wondrous objects that claim it (61-63). Twelve spirits surround Dante and Beatrice, as with a crown, and thrice circle them, uttering music that may not be conceived on earth (64-78); then pause, while one of them, Thomas Aquinas, declares that since the divine grace has kindled in Dante such true love as must ever increase itself by the mere act of loving, and has revealed to him that heavenly bliss to which he who has once known it must ever return, it follows that every blessed soul must freely love to do him pleasure (79-90); whereon he tells him who are the other flames (91-138); whereon the wheel of lights again begins to revolve with ineffable music (139-148).

Gazing upon his Son with the Love which the ^{The} one and the other eternally breathes forth, the ^{prudent} primal and ineffable Worth,
 made whatsoever circleth through mind or space ^{Creation} with so great order that whoso looketh on it may not be without some taste of him.

Then, reader, raise with me thy sight to the exalted wheels, directed to that part where the one movement crosseth the other; and amorously there begin to gaze upon that Master's art, who within himself so loveth it, that never doth he part his eye from it.

Sole Vedi come da indi si dirama

l' obblquo cerchio che i pianeti porta,
per satisfare al mondo che li chiama ;
e se la strada lor non fosse torta,
molta virtù nel ciel sarebbe in vano,
e quasi ogni potenza quaggiù morta :
e se da dritto più o men lontano
fosse il partire, assai sarebbe manco
e giù e su dell' ordine mondano.

Or ti riman, lettore, sopra il tuo banco,
retro pensando a ciò che si preliba,
s' esser vuoi lieto assai prima che stanco.

Messo t' ho innanzi : omai per te ti ciba ;
chè a sè torce tutta la mia cura
quella materia ond' io son fatto scriba.

Lo ministro maggior della natura,
che del valor del cielo il mondo imprena
e col suo lume il tempo ne misura,
con quella parte che su si rammenta
congiunto, si girava per le spire
in che più tosto ognora s' appresenta.

Ed io era con lui ; ma del salire
non m' accors' io, se non com' uom s' accorge,
anzi il primo pensier, del suo venire.

È Beatrice quella che si scorge
di bene in meglio, si subitamente
che l' atto suo per tempo non si sporge.

Quant' esser convenia da sè lucente
quel ch' era dentro al sol dov' io entra' mi,
non per color, ma per lume parvente !

Perch' io lo ingegno, l' arte e l' uso chiami,
sì nol direi che mai s' imaginasse,
ma creder puossi, e di veder si brami.

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See how thence offbrancheth the oblique circle The prudent
that beareth the planets, to satisfy the world
that calleth on them ;
and were their pathway not inclined, much virtue
in the heaven were in vain, and dead were
almost every potency on earth ;
and if, from the straight course, or more or less The ecliptic
remote were the departure, much were lacking
to the cosmic order below and eke above.

Now stay thee, reader, on thy bench, back
thinking on this foretaste, wouldest thou have
good joyance ere that thou be weary.

I have set before thee ; now feed thou thyself,
for that matter whereof I have made me
scribe, now wresteth to itself my total care.

The greatest minister of Nature, who with the Sun in
worth of heaven stampeth the world, and with equinox
his light measureth the time for us,
united with that part now called to mind, was
circling on the spirals whereon he doth present
him ever earlier.

And I was with him ; but of my ascent I was
no more aware than is a man, ere his first
thought, aware that it is coming.

'Tis Beatrice who leadeth thus from good to
better, so instantly that her act doth not
occupy time.

How shining in itself must that needs be which
in the sun, whereinto I had entered, itself re-
vealeth not by hue, but light !

Though I should summon genius, art, tradition,
ne'er could I so express it as to make it
imaged ; but it may be believed—and let
men long to see it.

- Sole E se le fantasie nostre son basse
a tanta altezza, non è maraviglia,
chè sopra il sol non fu occhio ch' andasse. 46
- Tal era quivi la quarta famiglia
dell' alto padre che sempre la sazia,
mostrando come spirà e come figlia. 49
- E Beatrice cominciò : " Ringrazia,
ringrazia il sol degli angeli, ch' a questo
sensibil' t' ha levato per sua grazia." 52
- Cor di mortal non fu mai sì digesto
a divozione ed a rendersi a Dio
con tutto il suo gradir cotanto presto,
com' a quelle parole mi fe' io ;
e sì tutto il mio amore in lui si mise,
che Beatrice eclissò nell' obblio. 55
- Non le dispiacque ; ma sì se ne rise,
che lo splendor degli occhi suoi ridenti
mia mente unita in più cose divise. 58
- Io vidi più fulgor vivi e vincenti
far di noi centro e di sè far corona,
più dolci in voce che in vista lucenti. 61
- Così cinger la figlia di Latona
vedem talvolta, quando l' acre è pregno
sì che ritenga il fil che fa la zona. 64
- Nella corte del ciel, ond' io rivegno,
si trovan molte gioie care e belle
tanto che non si posson trar del regno,
e il canto di quei lumi era di quelle ;
chi non s' impenna sì che lassu voli,
dal muto aspetti quindi le novelle. 67
- Poi, sì cantando, quegli ardenti soli
si fur girati intorno a noi tre volte,
come stelle vicine ai fermi poli, 70
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And if our fantasies are low for such an exalta- The
tion, it is no marvel, for never was there eye prudent
that could transcend the sun.

Such, there, was the fourth household of the Doctors
exalted Father who ever satisfieth it, show- and Sages
ing how he doth breathe, and how beget.

And Beatrice began : " Give thanks, give thanks
to the sun of the Angels, who of his grace
hath to this sun of sense exalted thee."

Never was heart of mortal so disposed unto
devotion, and so keen to give itself to God
with all its will,

as at those words was I ; and so wholly was
my love committed unto him, it eclipsed
Beatrice in oblivion.

Her it displeased not ; but she so smiled thereat,
the splendour of her laughing eyes parted my
erst united mind amongst things multiform.

Then saw I many a glow, living and conquering,
make of us a centre, and of themselves a crown ;
sweeter in voice than shining in appearance.

Thus girt we sometimes see Latona's daughter, Halo
when the air is so impregnated as to retain
the thread that makes her zone.

In the court of heaven, whence I have returned,
are many gems so dear and beauteous that
from that realm they may not be withdrawn,
and the song of these lights was of such ; he
who doth not so wing himself that he may
fly up there, must look for news thence from
the dum.

When, so singing, those burning suns had circled
round us thrice, like stars neighbouring the
fixed poles,

Sole donne mi parver, non da ballo sciolte,
 ma che s' arrestin tacite ascoltando
 fin che le nuove note hanno ricolte.
 E dentro all' un senti' cominciar : " Quando
 lo raggio della grazia, onde s' accende
 verace amore, e che poi cresce amando
 multiplicato, in te tanto risplende,
 che ti conduce su per quella scala,
 u' senza risalir nessun discende,
 qual ti negasse il vin della sua fiala
 per la tua sete, in libertà non fora,
 se non com' acqua ch' al mar non si cala.
 Tu vuoi saper di quai piante s' infiora
 questa ghirlanda, che intorno vagheggia
 la bella donna ch' al ciel t' avvalorà.
 Io fui degli agni della santa greggia,
 che Domenico mena per cammino,
 u' ben s' impingua, se non si vaneggia.
 Questi, che m' è a destra più vicino,
 frate e maestro fummi, ed esso Alberto
 fu di Colonia, ed io Thomas d' Aquino.
 Se sì di tutti gli altri esser vuoi certo,
 di retro al mio parlar ten vien col viso
 girando su per lo beato serto.
 Quell' altro fiammeggiare esce del riso
 di Grazian, che l' uno e l' altro foro
 aiutò sì che piace in Paradiso.
 L' altro, ch' appresso adorna il nostro coro,
 quel Pietro fu, che con la poverella
 offrèse a santa Chiesa suo tesoro.
 La quinta luce, ch' è tra noi più bella,
 spirà di tale amor, che tutto il mondo
 laggiù ne gola di saper novella :

they seemed as ladies, not from the dance ^{The}
 released, but pausing, silent, listening till they ^{prudent}
 catch the notes renewed.
 And within one I heard begin : " Since the ^{Thomas}
 ray of grace,—whereat true love is kindled, ^{Aquinas}
 and then doth grow, by loving,
 multifold—doth so glow in thee as to conduct
 thee up upon that stairway, which, save to
 reascend, no one descendeth,
 whoso refused his vial's wine to quench thy
 thirst, were no more free than water that
 should flow not to the sea.
 Thou wouldest know with what plants this
 garland is enflowered, which amorously doth
 circle round the beauteous lady who strength-
 eneth thee for heaven.
 I was of the lambs of the sacred flock that
 Dominic leadeth upon the way where is good
 fattening if there be no straying.
 This, who most neighboureth me upon the right, ^{Albertus}
 brother and master was to me, and he was ^{Magnus}
 Albert of Cologne, I Thomas of Aquino.
 If in like manner thou wouldest be assured of
 all the rest, direct thy sight according to my
 words, circling above along the blessed wreath.
 This next flaming issueth from the smile of
 Gratian, who gave such aid to the one and
 the other forum, as is acceptable in Paradise.
 The other who doth next adorn our choir, was
 that Peter who, with the poor widow, offered
 his treasure unto Holy Church.
 The fifth light, which amongst us is most fair, ^{Solomon}
 doth breathe from such a love that all the world
 down there thirsteth to know the news of it ;

Sole entro v' è l' alta mente u' si profondo
saper fu messo, che, se il vero è vero,
a veder tanto non surse il secondo.
Appresso vedi il lume di quel cero
che, giuso in carne, più addentro vide
l' angelica natura e il ministero.
Nell' altra piccioletta luce ride
quell' avvocato dei tempi cristiani,
del cui latino Augustin si provvide.
Or, se tu l' occhio della mente trani
di luce in luce, retro alle mie lode,
già dell' ottava con sete rimani.
Per vedere ogni ben dentro vi gode
l' anima santa, che il mondo fallace
fa manifesto a chi di lei ben ode.
Lo corpo ond' ella fu cacciata giace
giuso in Cieldauro, ed essa da martiro
e da esilio venne a questa pace.
Vedi oltre fiammeggiar l' ardente spiro
d' Isidoro, di Beda e di Riccardo
che a considerar fu più che viro.
Questi, onde a me ritorna il tuo riguardo,
è il lume d' uno spirto, che in pensieri
gravi a morir gli parve venir tardo :
essa è la luce eterna di Sigieri,
che, leggendo nel vico degli strami,
sillogizzò invidiosi veri."

Indi come orologio, che ne chiami
nell' ora che la sposa di Dio surge
a mattinar lo sposo perchè l' ami,
che l' una parte l' altra tira ed urge,
tin tin sonando con sì dolce nota,
che il ben disposto spirto d' amor turge ;

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within there is the lofty mind, to which a wisdom ^{The} prudent
so profound was granted, that, if the truth be true,
no second ever rose to such full vision.
Next look upon that taper's light, which, in Dionysius
the flesh below, saw deepest into the angelic
nature and its ministry.
In the next little light laugheth that pleader for
the Christian times, with whose discourse
Augustine fortified him.
Now if thou drawest thy mind's eye from light
to light, following my praises, already for the
eighth thou art athirst.
In seeing every good therein rejoiceth the Boethius
sainted soul, which unmaketh the deceitful
world to whose giveth it good hearing.
The body whence it was chased forth, lieth
down below in Cieldauro and itself from
martyrdom and exile came unto this peace.
See flaming next the glowing breath of Isidore,
of Bede, and of Richard, who, in contem-
plating, was more than man.
The one from which thy glance returneth unto
me, is the light of a spirit who, in weighty
thoughts, him seemed went all too slowly to
his death ;
it is the light eternal of Sigier who, lecturing
in the *Vicus Straminis*, syllogised truths that
brought him into hate."
Then as the horologe, that calleth us, what hour
the spouse of God riseth to sing her matins to
her spouse that he may love her,
wherein one part drawing and thrusting other,
giveth a chiming sound of so sweet note, that
the well-ordered spirit with love swelleth ;

Matin
Chimes
of the
Church

PARADISO

CONTRAST between earth and heaven (1-12). Thomas, reading Dante's thoughts, renews his discourse in order to remove certain difficulties (13-27). Providence raised up Francis and Dominic to succour the Church (28-42). From Assisi Francis rose sun-like, even as the sun in which Doctor and Poet are now discoursing rises to mortals from Ganges or elsewhere according to the place of their abode (43-54). His

- Sole O insensata cura dei mortali,
quanto son difettivi sillogismi
quei che ti fanno in basso batter l' ali !
- Chi retro a iura, e chi ad aforismi
sen giva, e chi seguendo sacerdozio,
e chi regnar per forza o per sofismi,
e chi rubare, e chi civil negozio,
chi nel diletto della carne involto
s' affaticava, e chi si dava all' ozio ;
- quando, da tutte queste cose sciolto,
con Beatrice m' era suso in cielo
cotanto gloriosamente accolto.
- Poi che ciascuno fu tornato ne lo
punto del cerchio, in che avanti s' era,
fermossi come a candelier candelo.
- Ed io senti' dentro a quella lumiera,
che pria m' avea parlato, sorridendo
incominciar, facendosi più mera :
- " Così com' io del suo raggio risplendo,
sì, riguardando nella luce eterna,
li tuoi pensieri, onde cagioni, apprendo.
- Tu dubbi, ed hai voler che si discerna
in sì aperta e in sì distesa lingua
lo dicer mio, ch' al tuo sentir si sterna,

130

CANTO XI

marriage with poverty (55-75). The founding and confirming of his order (76-99). He preaches to the Soldan, receives the stigmata, and dies commanding his bride to his disciples (100-117). If he was such, what must Dominic have been, seeing that he was worthy to be his colleague (118-123). But almost all his followers are degenerate (124-139).

Insensate care of mortals ! Oh how false the ^{The} arguments which make thee downward beat ^{prudent} thy wings !

One was following after law, and one aphorisms, one was pursuing priesthood, and one dominion by violence or by quibbles, and another plunder, and another civil business, and one, tangled in the pleasures of the flesh, was moiling, and one abandoned him to ease ; the whilst, from all these things released, with ^{Earth and} Beatrice up in heaven thus gloriously was I ^{Heaven} received.

When each had come again to that point of the circle whereat he was before, he stayed him, as the taper in its stand.

And within that light which first had spoken to me I perceived smiling begin, as it grew brighter :

" Even as I glow with its rays, so, gazing into ^{Thomas} the Eternal Light, I apprehend whence thou dost take occasion for thy thoughts.

Thou questionest and wouldst fain discern, in such open and extended discourse as may be level to thine understanding, my utterance

131

- Sole ove dinanzi dissi : *u' ben s' impingua,* 25
 e là u' dissi : *non surse il secondo;*
 e qui è uopo che ben si distingua.
- La provvidenza, che governa il mondo 28
 con quel consiglio nel quale ogni aspetto
 creato è vinto pria che vada al fondo,
 però che andasse ver lo suo diletto 31
 la sposa di colui, ch' ad alte grida
 disposò lei col sangue benedetto,
 in sè sicura ed anco a lui più fida, 34
 due principi ordinò in suo favore,
 che quinci e quindi le fosser per guida.
- L' un fu tutto serafico in ardore, 37
 l' altro per sapienza in terra fue
 di cherubica luce uno splendore.
- Dell' un dirò, però che d' ambedue 40
 si dice l' un pregiando, qual ch' uom prende,
 perchè ad un fine fur l' opere sue.
- Intra Tupino e l' acqua che discende 43
 del colle eletto del beato Ubaldo,
 fertile costa d' alto monte pende,
 onde Perugia sente freddo e caldo 46
 da Porta Sole, e di retro le piange
 per grave giogo Nocera con Gualdo.
- Di questa costa, là dov' ella frange 49
 più sua rattezza, nacque al mondo un sole,
 come fa questo talvolta di Gange.
- Però chi d' esso loco fa parole 52
 non dica Ascesi, che direbbe corto,
 ma Oriente, se proprio dir vuole.
- Non era ancor molto lontan dall' orto, 55
 ch' ei cominciò a far sentir la terra
 della sua gran virtute alcun conforto :

wherein I said but now : *Where is good fattening,* The
 and wherein I said : *No second ever rose;* and prudent
 here we need to make precise distinction.

The providence which governeth the world,—
 with counsel wherein every creature's gaze must
 stay, defeated, ere it reach the bottom,—
 in order that the spouse of him, who with loud
 cries espoused her with the blessed blood,
 might go toward her delight,
 secure within herself and faithfuller to him, two
 Princes did ordain on her behalf, who on this
 side and that should be for guides.

The one was all seraphic in his ardour, the Francis and
 other by his wisdom was on earth a splendour Dominic
 of cherubic light.

Of one will I discourse, because of both the two
 he speaketh who doth either praise, which so
 he will ; for to one end were their works.

Between Tupino and the stream that drops from Assisi
 the hill chosen by the blessed Ubaldo, a fer-
 tile slope hangs from a lofty mount,
 wherefrom Perugia feeleth cold and heat through
 Porta Sole, and behind it waileth Nocera, for
 the heavy yoke, and Gualdo.

From this slope, where most it breaks the steep- Francis
 ness of decline, was born into the world a sun,
 even as ours doth at times rise from the Ganges.

Wherefore who speaketh of that place, let him
 not say Assisi, 'twere to speak short, but
 Orient, would he name it right.

Not yet was he far distant from his rising when
 he began to make the earth to feel from his
 great power a certain strengthening ;

Sole chè per tal donna giovinetto in guerra 58
 del padre corse, a cui, com' alla morte,
 la porta del piacer nessun disserra ;
 ed innanzi alla sua spirital corte, 61
 et coram patre le si fece unito ;
 sposcia di dì in dì l' amò più forte.
 Questa, privata del primo marito, 64
 mille e cent' anni e più dispetta e scura
 fino a costui si stette senza invito.
Nè valse udir che la trovò sicura 67
 con Amiolate, al suon della sua voce,
 colui ch' a tutto il mondo fe' paura ;
Nè valse esser costante nè feroce, 70
 sì che, dove Maria rimase giuso,
 ella con Cristo salse in sulla croce.
 Ma perch' io non proceda troppo chiuso, 73
 Francesco e Povertà per questi amanti
 prendi oramai nel mio parlar diffuso.
 La lor concordia e i lor lieti sembianti 76
 amore e maraviglia e dolce sguardo
 faceano esser cagion di pensier santi ;
 tanto che il venerabile Bernardo 79
 si scalzò prima, e retro a tanta pace
 corse, e correndo gli parv' esser tardo.
 O ignota ricchezza, o ben ferace ! 82
 Scalzasi Egidio, scalzasi Silvestro,
 retro allo sposo, sì la sposa piace.
 Indi sen va quel padre e quel maestro 85
 con la sua donna, e con quella famiglia
 che già legava l' umile capestro ;
nè gli gravò viltà di cor le ciglia, 88
 per esser fi' di Pietro Bernardone,
 nè per parer dispetto a maraviglia.

for in his youth for such a lady did he rush into The prudent
 war against his father, to whom, as unto death,
 not one unbars the gate of his good pleasure ;
 and in the spiritual court that had rule over him, My lady Poverty
 and in his father's presence he was united to Poverty
 her, and then from day to day loved her more
 strongly.

She, left of her first husband, a thousand and
 a hundred years and more, despised, obscure,
 even till he stood before her without invitation.
 And naught availed her the report that she was
 found unterrified together with Amyclas, when
 sounded that man's voice, who struck all the
 world with terror ;
 and naught availed her to have been so constant
 and undaunted, that she, when Mary stayed
 below, mounted the Cross with Christ.
 But, lest I should proceed too covertly, Francis Francis and
 and Poverty as these two lovers do thou now poverty
 accept in speech made plain.
 Their harmony and joyous semblance made love
 and wonder and tender looks the cause of
 sacred thoughts ;
 so that the venerable Bernard first cast off his The first
 sandals and ran to follow so great peace, and disciples
 as he ran thought himself all too slow.
 Oh wealth unrecognised, oh fertile good ! Un-
 sandals him Egidius, unsandals him Sylvester,
 following the spouse, so doth the bride delight.
 Thence took his way, this father and this master,
 together with his lady, and with the household
 already binding on the humble cord ;
 nor abjectness of heart weighed down his brow,
 that he was Pietro Bernardone's son, nor that
 he seemed so marvellous despised.

- Sole Ma regalmente sua dura intenzione
ad Innocenzo aperse, e da lui ebbe
primo sigillo a sua religione. 91
- Poi che la gente poverella crebbe
retro a costui, la cui mirabil vita
meglio in gloria del ciel si canterebbe,
di seconda corona redimita 94
fu per Onorio dall' eterno spiro
la santa voglia d' esto archimandrita.
- E poi che, per la sete del martiro,
nella presenza del Soldan superba
predicò Cristo e gli altri che il seguirono,
e per trovare a conversione acerba 100
troppo la gente, per non stare indarno,
reddissi al frutto dell' italica erba,
nel crudo sasso, intra Tevero ed Arno,
da Cristo prese l' ultimo sigillo,
che le sue membra due anni portarno. 103
- Quando a colui ch' a tanto ben sortillo
piacque di trarlo suso alla mercede,
ch' ei meritò nel suo farsi pusillo,
ai frati suoi, si com' a giuste rede, 109
raccomandò la sua donna più cara,
e comandò che l' amassero a fede ;
e del suo grembo l' anima preclaro
mover si volle, tornando al suo regno,
ed al suo corpo non volle altra bara. 112
- Pensa oramai qual fu colui, che degno
collega fu a mantener la barca
di Pietro in alto mar per diritto segno ! 115
- E questi fu il nostro patriarca ; 118
per che qual segue lui, com' ei comanda,
discerner puoi che buone merce carca.

But royally his stern intent to Innocent revealed The
he, and from him had the first imprint upon prudent
his Order.

When the poor folk increased, after his track
whose marvellous life were better sung in
heaven's glory,

then was the holy will of this chief shepherd The order
circled with a second crown by Honorius at founded
the eternal inspiration. and confirmed

And when, in thirst of martyrdom, in the proud
presence of the Soldan, he preached Christ
and his followers ;

and because he found the folk too crude against
conversion,—not to stay in vain,—returned to
gather fruit from the Italian herbage ;

then on the harsh rock between Tiber and Arno, The
from Christ did he receive that final imprint stigmata
which his limbs two years carried.

When it pleased him who for such good ordained
him, to draw him up to his reward which he
had earned in making himself lowly,

to his brethren, as to his right heirs, his dearest
lady he commanded, and bade that they should
love her faithfully ;

and from her bosom the illustrious soul willed to
depart, turning to its own realm, and for its
body would no other bier.

Think now what he was, who was a worthy Dominic
colleague to maintain the barque of Peter in
deep sea towards the right sign !

And such was our patriarch ; wherefore who
followeth him as he commandeth, thou must
perceive, loadeth him with good wares.

- Sole Ma il suo peculio dì nuova vivanda
è fatto ghiotto sì ch' esser non puote
che per diversi salti non si spanda ; 124
- e quanto le sue pecore remote
e vagabonde più da esso vanno,
più tornano all' ovin di latte vote. 127
- Ben son di quelle che temono il danno,
e stringonsi al pastor ; ma son sì poche,
che le cappe fornisce poco panno. 130
- Or, se le mie parole non son fioche,
se la tua audienza è stata attenta,
se ciò ch' ho detto alla mente rivoche, 133
- in parte sia la tua voglia contenta,
perchè vedrai la pianta onde si scheggia,
e vedrai il coregger che argomenta,
U' ben s' impingua, se non si vaneggia." 136

4. *Aphorisms.* The name of a celebrated work of Hippocrates (460-357 B.C.). Hence equivalent to *medicine*.

25, 26. See x. 96, 114.

27. Compare xiii. 115-116. To "distinguish" is a technical term of logic. It consists in showing that the inference is not correct though the premises are true, because there is a difference between the sense in which a word is used in the true premise and the sense in which alone it would justify the false conclusion. If an argument is refuted by denying one of the premises the process is called *interemption*—"destruction." Compare *De Monarchia*, iii. 4: 39-44.

37-39. The Seraphs, in popular estimate, are symbolic of love, and the Cherubs of knowledge. Hence Francis (1182-1226), known as the Seraphic Father, and Dominic (1170-1221) are respectively akin to them. But see xxviii. 109-111, and note.

43. The Chiascio.

44. Ubaldo (bishop of Gubbio, † 1160) selected this

124

127

130

133

136

139

But his flock hath grown so greedy for new The
viands, it may not be but that through divers prudent
glades it strayeth ;

and the more his sheep distant and wandering
depart from him, the emptier of milk they
return foldwards.

There are of them, indeed, who fear the loss The
and cleave close to the shepherd, but they Dominicans
are so few that little cloth doth furnish forth
their cowls.

Now if my words have not been faint, if thy
listening hath been attent, if thou call back to
mind what I have said,

in part thy will must now be satisfied, for thou
shalt see the plant from which they whittle, and
thou shalt see the rebuke that is intended in :
Where is good fattening if there be no straying."

hill for his hermitage, but (according to Scartazzini)
was never able to carry out his intention of retiring to
it. Hence the term *chosen*.

47. *Porta Sole*, the Eastern gate of Perugia.

48. They were under the Angevin dynasty so hated
by Dante. Compare vi. 106, note, etc., etc. But others
(with less probability) interpret *greve giogo* as referring
to the barren eastern slope of Monte Subasio.

53. *Ascesi*, an old form of Assisi, may be translated
"I have ascended." A play upon the word, in connection
with *Oriente*, is found by some commentators.
The comparison of Francis to the rising Sun is ancient
and wide spread. "Glowing as the light-bearer
and as the morning star, yea, even as the rising Sun, illumi-
nating, cleansing and fertilising the world like some
new luminary, was Francis seen to arise," says the
Prologue of one of the earliest Lives.

58. He was about twenty-four when he began to
woo Poverty.

58-117. In the early biographies of Francis (includ-

PARADISO

A SECOND circle of lights encloses the first and—
with music whereof our sweetest strains are but
as the reflection—the two, like the parallels of a double
rainbow, circle Dante and Beatrice, first moving and then
at rest (1-27). Like the needle of the compass to the
north star so Dante is swept round to one of the new-come
lights at the sound of its voice (28-30). It is Bonaven-
tura, the Franciscan, who undertakes the encomium of

Sole Si tosto come l' ultima parola
la benedetta fiamma per dir tolse,
a rotar cominciò la santa mola ;
e nel suo giro tutta non si volse
prima ch' un' altra di cerchio la chiuse,
e moto a moto, e canto a canto colse :
canto che tanto vince nostre muse,
nostre sirene, in quelle dolci tube,
quanto primo splendor quel ch' ei refuse.
Come si volgon per tenera nube
due archi paralleli e concolori,
quando Giunone a sua ancella iube,
nascendo di quel d' entro quel di fuori,
a guisa del parlar di quella vaga,
ch' amor consunse come sol vapori ;
e fanno qui la gente esser presaga,
per lo patto che Dio con Noè pose,
del mondo che giammai più non si allaga :
così di quelle sempiterne rose
volgansi circa noi le due ghirlande,
e si l' estrema all' ultima rispose.
Poichè il tripudio e l' alta festa grande,
si del cantare e sì del fiammeggiarsi
luce con luce gaudiose e blande,

147

CANTO XII

Dominic, just as Thomas, the Dominican, had pro-
nounced that of Francis (31-78). Dominic's zeal for
true learning and against heresy (79-105). If he was
such, what must his colleague have been? But his
disciples are ruined by the extremes of the strict
and lax schools of observance (106-126). Bonaventura
names himself and the other lights that circle with
him (127-145).

Soon as the blessed flame had taken up the final ^{The} word to speak, began the sacred millstone to ^{prudent} revolve,
and in its rolling had not turned full round ere
a second, circling, embraced it and struck
motion to its motion and song to its song ;
song which so far surpasseth our Muses, our
Sirens, in those sweet tubes, as the first splen-
dour that which it back throweth.
As sweep o'er the thin mist two bows, parallel
and like in colour, when Juno maketh behest
to her handmaiden,
the one without born from the one within—in
fashion of the speech of that wandering nymph
whom love consumed as the sun doth the
vapours,—
making folk here on earth foreknow, in virtue of
the compact that God made with Noah, that
the world never shall be drowned again ;
so of those sempiternal roses revolved around us ^{Double}
the two garlands, and so the outmost answered ^{crown of} flames
to the other.
Soon as the dance and high great festival,—alike
of song and flashing light with light, gladsome
and benign,—

143

Sole insieme a punto ed a voler quetarsi, 25
 pur come gli occhi ch' al piacer che i move
 conviene insieme chiudere e levarsi,
 del cor dell' una delle luci nuove 28
 si mosse voce, che l' ago alla stella
 parer mi fece in volgermi al suo dove ;
 e cominciò : " L' amor che mi fa bella 31
 mi trage a ragionar dell' altro duca,
 per cui del mio si ben ci si favella.
 Degno è che dov' è l' un l' altro s' induca, 34
 si che com' elli ad una militaro,
 così la gloria loro insieme luca.
 L' esercito di Cristo, che sì caro 37
 costò a riarmar, retro all' insegn'a
 sì movea tardo, suspicchio e raro,
 quando lo imperador, che sempre regna, 40
 provvide alla milizia ch' era in forse,
 per sola grazia, non per esser degna ;
 e, com' è detto, a sua sposa soccorse 43
 con due campioni, al cui fare, al cui dire
 lo popol disviato si raccorse.
 In quella parte, ove surge ad aprire 46
 Zefiro dolce le novelle fronde,
 di che si vede Europa rivestire,
 non molto lunghi al percoter dell' onde, 49
 retro alle quali, per la lunga foga,
 lo sol talvoita ad ogni uom si nasconde,
 siede la fortunata Calaroga 52
 sotto la protezion del grande scudo,
 in che soggiace il leone, e soggioga.
 Dentro vi nacque l' amoroso drudo 55
 della fede cristiana, il santo atleta,
 benigno ai suoi, ed ai nemici crudo ;

accordant at a point of time and act of will had ^{The} prudent
 stilled them, like to the eyes which at the pleasure
 that moveth them must needs be closed and listed in accord,
 from out the heart of one of the new lights there
 moved a voice which made me seem the needle
 to the star in turning me to where it was ;
 and it began : " The love which maketh me ^{Bona-}
 beautiful draweth me to discourse of the other ^{Ventura}
 chief, on whose account such fair utterance is
 made to us concerning mine.
 Meet is it that wherever is the one the other be
 led in, that, as they warred together, so may
 their glory shine in union.
 Christ's army, which it cost so dear to re-equip, ^{Dominic}
 was following the standard, laggard, fearsome ^{and Francis}
 and thin-ranked ;
 when the Emperor who ever reigneth took
 counsel for his soldiery that was in peril, of
 his grace only, not that it was worthy ;
 and, as hath been said, came to the succour of his
 spouse with two champions, at whose doing, at
 whose saying, the straggling squadron gathered
 itself again.
 Towards that part where sweet Zephyr riseth to ^{Calaborra}
 open the new leaves, wherewith Europe seeth
 herself reclad,
 not far off from the smiting of the waves, behind
 the which, because of their long stretch, the
 sun sometimes hideth himself from all,
 the fortune-favoured Calaborra sitteth under pro-
 tection of the mighty shield, whereon submits
 the lion, and subdueth.
 Therewithin was born the ardent friar of the ^{Dominic}
 Christian faith, the sacred athlete, benignant to
 his own followers and cruel to his foes ;

Sole e come fu creata, fu repleta
sì la sua mente di viva virtute,
che nella madre lei fece profeta. 58

Poichè le sponsalizie fur compiute
al sacro fonte intra lui c' la fede,
u' si dotar di mutua salute ; 61

la donna, che per lui l' assenso diede,
vide nel sonno il mirabile frutto
ch' uscir dovea di lui e delle rede ; 64

e perchè fosse, quale era, in costrutto,
quinci si mosse spirto a nomarlo
del possessivo di cui era tutto. 67

Dominico fu detto ; ed io ne parlo
sì come dell' agricola, che Cristo
elesse all' orto suo per aiutarlo. 70

Ben parve messo e famigliar di Cristo ;
chè il primo amor che in lui fu manifesto
fu al primo consiglio che diè Cristo. 73

Spesse fiate fu tacito e desto
trovato in terra dalla sua nutrice
come dicesse : *Io son venuto a questo.* 76

O padre suo veramente Felice !
o madre sua veramente Giovanna,
se interpretata val come si dice ! 79

Non per lo mondo, per cui mo' s' affanna
di retro ad Ostiense ed a Taddeo,
ma per amor della verace manna, 82

in picciol tempo gran dottor si seo,
tal che si mise a circuir la vigna,
che tosto imbianca, se il vignaio è reo ; 85

ed alla sedia, che fu già benigna
più ai poveri giusti, non per lei,
ma per colui che siede, che traligna, 88

and, so soon as created, his mind was so replete The
with living virtue, that in his mother's womb prudent
he made her prophetess.

When the espousals were complete at the sacred
font, betwixt him and the faith, where they
gave dower of mutual salvation,
the lady who for him gave the assent saw in her
sleep the marvellous fruit destined to issue from
him and from his heirs :

and that he might in very construing be what he was,
a spirit from up here moved them to call him by
the possessive adjective of him whose he all was.
Dominic was he named ; and I speak of him as
of the husbandman whom Christ chose for his
orchard, to bring aid to it.

Well did he show himself a messenger and a Dominic's poverty and devotion
familiar of Christ, for the first love made manifest in him was to the first counsel that
Christ gave.

Many a time, silent and awake, was he found on
the floor, by her who nursed him, as who
should say, *It was for this I came.*

Oh father his, Felice in good sooth ! Oh
mother his, Giovanna in good sooth, if the
word means, translated, what they say !

Not for the world for whose sake now men toil
after him of Ostia and Thaddeus, but for love
of the true manna,
in short season he became a mighty teacher,
such that he set him to go round the vineyard,
which soon turneth gray if the vine-dresser
be to blame ;

and from the seat which erst was more benign
to the just poor—not in itself, but in him
who sitteth on it, and degenerateth—

- Sole non dispensare o due o tre per sei,
non la fortuna di prima vacante,
non *decimas quae sunt pauperum Dei* 93
addomandò; ma contro al mondo errante
licenza di combatter per lo seme,
del qual ti fascian ventiquattro piante.
- Poi con dottrina e con volere insieme 97
con l' ufficio apostolico si mosse,
quasi torrente ch' alta vena preme;
e negli sterpi eretici percosse 100
l' impeto suo, più vivamente quivi
dove le resistenze eran più grosse.
- Di lui si fecer poi diversi rivi, 103
onde l' orto cattolico si riga,
sì che i suoi arbucelli stan più vivi.
- Se tal fu l' una rota della biga, 106
in che la santa Chiesa si difese,
e vinse in campo la sua civil briga,
ben ti dovrebbe assai esser palese 109
l' eccellenza dell' altra, di cui Tomma
dinanzi al mio venir fu sì cortese.
- Ma l' orbita, che fe' la parte somma 112
di sua circonferenza, è derelitta,
sì ch' è la mufsa dov' era la gromma.
- La sua famiglia, che sì mosse dritta 115
coi piedi alle sue orme, è tanto volta,
che quel dinanzi a quel di retro gitta;
e tosto si vedrà della ricolta 118
della mala coltura, quando il loglio
si lagnerà che l' arca gli sia tolta.
- Ben dico, chi cercasse a foglio a foglio 121
nostro volume, ancor troveria carta
u' leggerebbe: *Io mi son quel ch' io soglio;*

not to dispense or two or three for six, not for The
the fortune of the next vacancy, not for the prudent
tithes belonging to God's poor,

he made demand; but for leave against the Order
erring world to fight for that seed wherefrom founded
these four and twenty plants ensheat thee.

Then with teaching and with will together,
with the apostolic office he moved forth, like
a torrent that a deep vein out-preseth,
and his rush smote amongst the stumps of heresy
most livingly where the resistances were
grossest.

From him then diverse streamlets sprung,
whereby the Catholic orchard is so watered
that its shrubs have the fuller life.

If such was the one wheel of the chariot wherein Francis
Holy Church defended her, and won in open
field her civil strife,
clear enough should be to thee the excellence of
that other, concerning whom, ere my coming,
Thomas was so courteous.

But the track which the highest part of its The
circumference took hath been so abandoned, Francis-
cans
that there now is mould where once was crust.

His household, who marched straight with feet
in his footprints, hath turned so round, that
the toe striketh on the heel's imprint;
and soon shall sight be had of the harvest of the
ill-culture, when the tare shall wail that the
chest is rest from it.

I well allow that whoso should search leaf after
leaf through our volume, might yet find a
page where he might read: *I am as I was wont;*

- Sole ma non fia da Casal, nè d' Acquasparta,
là onde vegnon tali alla scrittura,
che l' un la fugge e l' altro la coarta. 124
- Io son la vita di Bonaventura
da Bagnoregio, che nei grandi offici
sempre posposi la sinistra cura. 127
- Illuminato ed Augustin son quici,
che fur dei primi scalzi poverelli,
che nel capestro a Dio si fero amici. 130
- Ugo da San Vittore è qui con elli,
e Pietro Mangiadore, e Pietro Ispano
lo qual giù luce in dodici libelli ; 133
- Natan profeta, e il metropolitan
Crisostomo, ed Anselmo, e quel Donato
ch' alla prim' arte degnò por la mano ; 136
- Rabano è qui, e lucemi da lato
il Calabrese abate Gioachino,
di spirto profetico dotato. 139
- Ad inveggiar cotanto paladino
mi mosse la infiammata cortesia
di fra Tommaso, e il discreto latino ; 142
- e mosse ineco questa compagnia." 145

3. The horizontal sweep of a mill-stone is contrasted with the vertical motion of a wheel in *Conv.* iii. 5 : 176. The Apostles are frequently represented in art as working the Divine mill, and it may be under the influence of this association, as well as the direct fascination of the sight of a mill at work, that Dante compares the circling of these lights of the Church to the sweep of a mill-stone.

7-9. The reference is general. 'Every song and every note produced in the throat or in the tubes of musical instruments is but a faint reflection of the heavenly music.'

10-18. This passage is often cited to illustrate

but not from Casale, nor from Acquasparta shall he be, whence come such to our Scripture that the one shirketh, the other draweth it yet tighter. I am the life of Bonaventura of Bagnoregio, who in the great offices did ever place the left-hand care behind.

Illuminato and Augustine are here who were of the spirits named the first unshod poor brethren, that with the cord made themselves friends to God.

Hugh of St. Victor is here with them, and Pietro Mangiadore, and Pietro Ispano, who giveth light below in twelve booklets ;

Nathan the prophet, the metropolitan Chrysostom, and Anselm, and that Donatus who designed to set his hand to the first art ;

Rabanus is here, and there shineth at my side the Calabrian abbot Joachim, endowed with prophetic spirit.

To emulous speech of so great paladin moved me the enkindled courtesy of brother Thomas and his well-judged discourse, and moved this company with me."

Dante's love of packing one simile within another. The two circles of lights were like a double rainbow (*Juno's handmaid=Iris=Rainbow*), and one rainbow is like the echo of another, and the nymph Echo was consumed by love as vapours are consumed by the Sun. Note the characteristic combination of Pagan mythology and Hebrew legend. Compare *Gen.* ix. 8-17.

21. The Italian presents a difficulty; *ultima*=the "last" (counting from outside inwards), being used for *intima*=the "innmost."

28-30. The speaker is Bonaventura (1221-1274), known as the Seraphic Doctor. He became General of the Franciscans in 1256.

33. Compare lines 126-126 of this Canto, note.

PARADISO

THE four and twenty brightest stars of heaven, ranged in two crowns, will give a feeble image of the two circles that swept round Dante and his guide (1-24). They sing of the Three Persons in the one nature of God and of the two natures in the one Person of Christ (25-27). Then they pause again, and Thomas once more speaks (28-33). He reads Dante's perplexity: "Did not both Adam and Christ possess all human knowledge in perfection? How then can it be that *none ever rose* to equal Solomon's wisdom?" (34-48). Behold the answer: All mortal and immortal things are but a reflection of the divine Idea—*i.e.* of the loving self-utterance of the divine power—which remains one in itself while it is broken into countless manifestations (49-66). But the imprinting influences of heaven and the imprinted matter of earth are not always in equally propitious habit, and hence individual diversities of excellence (67-72). But matter was perfectly disposed

Sole Imagini chi bene intender cupe
 quel ch' io or vidi (e ritenga l' image,
 mentre ch' io dico, come ferma rupe)
 quindici stelle che in diverse plage
 lo cielo avvivan di tanto sereno,
 che soperchia dell' aere ogni compage;
 imagini quel Carro, a cui il seno
 basta del nostro cielo e notte e giorno,
 sì ch' al volger del temo non vien meno;
 imagini la bocca di quel corno,
 che si comincia in punta dello stelo
 a cui la prima rota va dintorno,

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CANTO XIII

and the heaven was in supreme excellence of power when Adam was created and when the Virgin conceived (73-84). Therefore Dante's initial supposition is true (85-87). But there is no contradiction; for Solomon desired not astronomical, nor logical, nor metaphysical, nor geometrical, but regal wisdom (88-105). Of all who ever *rose* to kingly rule (which Adam and Christ did not) none had such wisdom as Solomon (106-111). Let Dante take warning from this discussion and observe extremest caution in making unqualified deductions however obvious they may appear; for when once we are committed our own vanity prevents us from retreating and we had better not have thought about a problem than so thought as to fortify ourselves against the truth. Philosophy and Theology alike furnish sad examples (112-129). And seeming-obvious moral judgments may be as hasty and false as intellectual ones (130-142).

Let him imagine, who would grasp rightly what *The*
 I now beheld (and let him hold the image *prudent*
 while I speak, like a firm rock),
 fifteen of those stars that, in sundry regions,
 quicken the heaven with such brightness as to
 pierce all the knitted air,
 let him imagine that wain for which the bosom
 of our heaven sufficeth night and day, so that
 it faileth not to the wain-pole's sweep,
 let him imagine the mouth of that horn which
 starteth from the axle round which the primal
 circling goeth,

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Sole aver fatto di sè due segni in cielo,
 qual fece la figliuola di Minoi
 allora che senti di morte il gelo ;
 e l' un nell' altro aver li raggi suoi,
 ed ambedue girarsi per maniera,
 ch l' uno andasse al prima e l' altro al poi :
 ed avrà quasi l' ombra della vera
 costellazion e della doppia danza,
 che circulava il punto dov' io era ;
 poich' è tanto di là da nostra usanza,
 quanto di là dal mover della Chiana
 si move il ciel che tutti gli altri avanza.
 Lì si cantò non Bacco, non Peana,
 ma tre persone in divina natura,
 ed in una persona essa e l' umana.
 Compiè il cantare e il volger sua misura,
 ed attesersi a noi quei santi lumi,
 felicitando sè di cura in cura.
 Ruppe il silenzio nei concordi numi
 poscia la luce, in che mirabil vita
 del poverel di Dio narrata fumi,
 e disse : " Quando l' una paglia è trita,
 quando la sua semenza è già riposta,
 a batter l' altra dolce amor m' invita.
 Tu credi che nel petto, onde la costa
 si trasse per formar la bella guancia,
 il cui palato a tutto il mondo costa,
 ed in quel che, forato dalla lancia,
 e poscia e prima tanto satisfece,
 che d' ogni colpa vince la bilancia,
 quantunque alla natura umana lece
 aver di lume, tutto fosse infuso
 da quel valor che l' uno e l' altro fece.

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all to have made of themselves two signs in ^{The} heaven, such as Minos' daughter made when ^{prudent} she felt the chill of death ; and one to have its rays within the other, and both the two to turn them in such fashion that one should take the lead, and the other follow ; and he shall have as though the shade of the real constellation and the twofold dance which circled round the point whereat I was ; for it as far transcendeth our use as doth transcend the movement of Chiana the motion of that heaven which all the rest surpasseth. There did they sing, not Bacchus, and not Pean, ^{The hymn} but three Persons in the divine nature, and it and the human nature in one Person. The song and wheeling had fulfilled their measure, and to us turned their heed those sacred torches, rejoicing as they passed from charge to charge. Then 'mid the harmonious divinities silence was broken by the light wherein the wondrous life of the poor man of God had been rehearsed to me, which said : " Since the one sheaf is thrashed, ^{Thomas} and its seed stored already, to beat out the other sweet love inviteth me. Thou holdest that into the breast wherefrom the Adam rib was drawn to form the beauteous cheek for whose palate all the world doth pay, and into that which, thrust by the lance, made Christ satisfaction both for past and future, such as to turn the scale against all trespass, such light as human nature may receive was all infused by that same Worth which made the one and the other.

- Sole Però se il caldo amor, la chiara vista
della prima virtù dispone e segna,
tutta la perfezion qui vi s'acquista. 79
- Così fu fatta già la terra degna
di tutta l' animal perfezione ;
così fu fatta la Vergine prega. 82
- Si ch' io commendo tua opinione :
chè l' umana natura mai non fue,
nè sia, qual fu in quelle due persone. 85
- Or, s' io non procedessi avanti più,
' Dunque, come costui fu senza pare ? '
comincerebber le parole tue. 88
- Ma, perchè paia ben quel che non pare,
pensa chi era, e la cagion che il mosse,
quando fu detto : ' Chiedi,' a domandare. 91
- Non ho parlato sì che tu non posse
ben veder ch' ei fu re, che chiese senno,
acciocchè re sufficiente fosse ; 94
- non per saper lo numero in che enno
li motor di quassù, o se *necesse*
con contingente mai *necesse* fanno ; 97
- non, *si est dare primum motum esse*,
o se del mezzo cerchio far si puote
triangol sì ch' un retto non avesse. 100
- Onde, se ciò ch' io dissi e questo note,
regal prudenza è quel vedere impari,
in che lo stral di mia intenzion percote. 103
- E se al *surse* drizzi gli occhi chiari,
vedrai aver solamente rispetto
ai regi, che son molti, e i buon son rari. 106
- Con questa distinzion prendi il mio detto,
e così puote star con quel che credi
del primo padre e del nostro dileotto. 109

Wherefore if the warm Love, if the clear Vision, The
of the primal Power dispose and stamp, entire prudent
perfection is acquired there.

Thus was the clay made worthy once of the full
animal perfection ; and thus the Virgin was
impregnated.

Wherefore I sanction thine opinion that human
nature never was, nor shall be, such as in
those two persons.

Now, should I proceed no further, ' How then
was he without a peer ? ' were the beginning
of thy words.

But, that what now appeareth not may be ap- Solomon's
parent, think who he was, and what the choice
cause which moved him—when he was
bidden : ' Choose,'—to make demand.

I have spoken so that thou mayst perceive he
was a king, who chose such wit that as a king
he might be adequate ;

not to know the number in which exist the
mover spirits here above, nor if a necessary
and a contingent premise can ever give a
necessary conclusion ;

nor whether we must grant a *primum motum* ; nor
whether in a semicircle can be constructed a
triangle that shall have no right angle.

Wherefore (if this and all that I have said thou His wisdom
note) that insight without peer whereon the
arrow of my intention smiteth, is regal
prudence.

And if to *rose* thou turn discerning eyes, thou
shalt see that it hath respect only to kings, the
which are many and the good ones few.

Thus instructed do thou accept my saying ; and
so it may accord with what thou holdest of
the first father and of our delight.

Sole E questo ti sia sempre piombo ai piedi,
per farti mover lento, com' uom lasso,
ed al sì ed al no, che tu non vedi :
chè quegli è tra gli stolti bene abbasso,
che senza distinzion afferma o nega,
nell' un cosl come nell' altro passo ;
perch' egli incontra che più volte piega
l' opinion corrente in falsa parte,
e poi l' affetto lo intelletto lega.
Vie più che indarno da riva si parte,
perchè non torna tal qual ei si move,
chi pesca per lo vero e non ha l' arte :
e di ciò sono al mondo aperte prove
Parmenide, Melisso, Brisso e molti
i quali andavano, e non sapean dove.
Si fe' Sabellio ed Arrio, e quegli stolti
che furon come spade alle scritture
in render torti li diritti volti.
Non sien le genti ancor troppo sicure
a giudicar, sì come quei che stima
le biade in campo pria che sien mature :
ch' io ho veduto tutto il verno prima
il prun mostrarsi rigido e feroce,
poscia portar la rosa in su la cima;
e legno vidi già dritto e veloce
correr lo mar per tutto suo cammino,
perire al fine all' entrar della foce.
Non creda donna Berta o ser Martino
per vedere un furare, altro offrere,
vedergli dentro al consiglio divino ;
chè quel può surgere, e quel può cadere." 142

1-15. The seven bright stars of the Great Bear (which in our latitude never sets), the two brightest of the Little Bear (to which constellation the pole-

And let this ever be lead to thy feet, to make The
thee move slow, like a weary man ; both to prudent
the yea and nay thou seest not ;
for he is right low down amongst the fools who
maketh affirmation or negation without dis-
tinction between case and case ;
wherefore it chanceth many times swift-formed Rash
opinion leaneth the wrong way, and then con- judgment
ceit bindeth the intellect.

Far worse than vainly doth he leave the shore,
since he returneth not as he puts forth, who
fisheth for the truth and hath not the art ;
and of this to the world are open proofs, Par-
menides, Melissus, Bryson, and the host who
still were going, but they knew not whither.
So did Sabellius and Arius, and those fools who
were as polished swords unto the Scripture, in
making the straight countenances crooked.
Let not folk yet be too secure in judgment, as Unfulfilled
who should count the ears upon the field ere expecta-
tions

they be ripe ;
for I have seen first all the winter through the
thorn display itself hard and forbidding and
then upon its summit bear the rose ;
and I have seen ere now a ship fare straight and
swift over the sea through her entire course, and
perish at the last, entering the harbour mouth.
Let not Dame Bertha or Squire Martin think,
if they perceive one steal and one make offer-
ing, they therefore see them as in the divine
counsel ; for the one yet may rise and the
other fall."

star belongs), and fifteen others, not specified, make up the twenty-four required ; and the reader is to imagine them all arranged in a double Ariadne's crown.

PARADISO

AS vibrations pass outward and inward in a vessel filled with water, when disturbed by a blow, so the speech of the blessed spirits passed from Thomas in the circumference to Beatrice in the centre, and then back from her to the circumference (1-9). Dante has now become accustomed to the spirit world freed from those limitations of corporeal sense-organs of which he is himself still conscious, and the perplexity is diffusing itself within him, though not yet precipitated into definite thought, as to how it can be that the resurrection of the body shall not reimpose limitations and weariness upon the now emancipated souls, making the very glory of heaven painful. Or will that glory be then tempered? Beatrice requests an answer for this yet unspoken and even unthought demand; and when all have sung a hymn of praise, Solomon tells how human nature includes body and soul, and therefore the disembodied soul is less complete than the whole person when the soul shall be reclad with the glorified body. When more complete it will be more pleasing to God, and will so receive more of his grace (above its merit,

Sole Dal centro al cerchio, e si dal cerchio al centro,
movesi l'acqua in un ritondo vaso,
secondo ch' è percossa fuori o dentro.

Nella mia mente se' subito caso
questo ch' io dico, si come si tacque
la gloriosa vita di Tommaso,
per la similitudine che nacque
del suo parlare e di quel di Beatrice,
a cui si cominciar dopo lui piacque:
"A costui fa mestieri, e nol vi dice
né con la voce né pensando ancora,
d'un altro vero andare alla radice.

CANTO XIV

though not given without relation thereto), and will thus see him more adequately and therefore love him more warmly and therein have greater joy, expressed in more dazzling brightness. But the organs of sense will be incapable of pain or weariness; no excess of delight will be beyond their joyous grasp (10-60). The souls quiver in response to the reference to the resurrection (61-66). A third circle shows itself, first in dubious faintness then with a sudden flash (67-78), at the very moment when Dante and his guide pass into the red-glowing Mars (79-87). A cross gleams white athwart the red planet (88-102), whereon Christ flashes in such fashion as tongue may not tell (103-108). Souls in light move and pass upon the limbs of the cross, uttering divine melody and singing hymns of victory but half comprehended by Dante, yet more entrancing than aught that he had hitherto experienced (109-129); experienced *bitberio*, but he had not yet looked upon the beloved eyes of his guide in this fifth heaven, and therefore he must not be taken, by implication, to place the heavenly song above the ever deepening beauty of Beatrice's eyes (130-139).

From centre to circumference and again from ^{The} circumference to centre vibrates the water in ^{Prudent} a rounded vessel according as 'tis smitten from without or from within.

Into my mind this thought dropped sudden, just as the glorious spirit of Thomas held its peace, because of the resemblance that sprang from his discourse, and then from Beatrice's, whom to begin thus after him it pleased:

"This man hath need, and telleth it you not, neither with voice, nor as yet with his thought, to track another truth unto its root.

Sole Ditegli se la luce, onde s' infiora 13
 vostra sustanzia, rimarrà con voi
 eternamente sì com' ella è ora ; 15
 e, se rimane, dite come, poi 16
 che sarete visibili rifatti,
 esser potrà ch' al veder non vi noi." 18
 Come da più letizia panti e tratti 19
 alla fiata quei che vanno a rota
 levan la voce e rallegrano gli atti,
 cosl all' orazion pronta e devota 22
 li santi cerchi mostrar nuova gioia
 nel tornear e nella mira nota. 24
 Qual si lamenta perchè qui si moia,
 per viver colassù, non vide quive 25
 lo refrigerio dell' eterna ploia. 27
 Quell' uno e due e tre che sempre vive, 28
 e regna sempre in tre e due e uno,
 non circonscritto, e tutto circonscrive,
 tre volte era cantato da ciascuno 31
 di quegli spiriti con tal melodia,
 ch' ad ogni merto saria giusto munò. 33
 Ed io udi' nella luce più dia 34
 del minor cerchio una voce modesta,
 forse qual fu dall' angelo a Maria,
 risponder : " Quanto fia lunga la festa 37
 di Paradiso, tanto il nostro amore
 si raggerà dintorno cotal vesta. 39
 La sua chiarezza seguirà l' ardore,
 l' ardor la visione, e quella è tanta,
 quanta ha di grazia sopra il suo valore. 41
 Come la carne gloriosa e santa 43
 fia rivestita, la nostra persona
 più grata fia per esser tutta quanta.

Tell if the light wherewith your being blossometh, The
 eternally will cleave to you as now, prudent
 and if it doth remain, tell how, when ye grow
 visible again, it may not grieve your vision."
 As by access of gladness thrust and drawn, at
 once all they who circle in the dance uplift
 their voice and gladden their gestures,
 so at the eager and devoted prayer the sacred
 circles showed new joy in their revolving and
 their wondrous note.
 Whoso lamenteth that we here must die to live
 up yonder seeth not here the refreshment of
 the eternal shower.
 That One and Two and Three who ever liveth
 and reigneth ever in Three and Two and One,
 not circumscribed, but all circumscribing,
 three times was hymned by each one of those
 spirits with such melody as were a fit reward
 to any merit.
 And I heard in the divinest light of the smaller Solomon
 circle an unassuming voice, perchance such as
 the Angel's unto Mary,
 answering : " As long as the festival of Paradise
 shall be, so long our love shall cast round us
 the rays of such a garment.
 Its brightness shall keep pace with our ardour,
 our ardour with our vision, and that shall be as
 great as it hath grace beyond its proper worth.
 Whenas the garment of the glorified and sainted
 flesh shall be resumed, our person shall be
 more acceptable by being all complete.

Solo Per che s' accrescerà ciò che ne dona
di gratuito lume il sommo bene ;
lume ch' a lui veder ne condiziona ;
onde la vision crescer conviene,
crescer l' ardor che di quella s' accende,
crescer lo raggio che da esso viene.

 Ma sì come carbon che fiamma rende,
e per vivo candor quella soperchia
sì che la sua parvenza si difende,
così questo fulgor, che già ne cerchia,
fia vinto in apparenza dalla carne
che tutto di la terra ricoperchia ;
nè potrà tanta luce affaticarne,
chè gli organi del corpo saran forti
a tutto ciò che potrà diletтарne.”

 Tanto mi parver subiti ed accorti
e l' uno e l' altro coro a dicer : *Amme,*
che ben mostrar disio dei corpi morti ;
forse non pur per lor, ma per le mamme,
per li padri, e per gli altri che fur cari,
anzi che fosser sempiterne fiamme.

 Ed ecco intorno, di chiarezza pari,
nascere un lustro sopra quel che v' era,
a guisa d' orizzonte che rischiarì.

 E sì come al salir di prima sera
comincian per lo ciel nuove parvenze,
sì che la vista pare e non par vera ;
parvemi li novelle sussistenze
cominciar a vedere, e fare un giro
di fuor dall' altre due circonferenze.

 O vero isfavillar del santo spiro,
come si fece subito e candente
agli occhi miei che vinti non soffriro !

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Whereby shall grow that which the highest The
Good giveth to us of unearned light, light prudent
which enableth us him to see ;
wherefore the vision must needs wax, and wax
the ardour which is kindled by it, and wax the
ray which goeth forth from it.
But like the coal which giveth forth the flame, Future
and by its living glow o'ercometh it, so that glory
its own appearance is maintained,
so shall this glow which doth already swathe us,
be conquered in appearance by the flesh which
yet and yet the earth o'ercovereth ;
nor shall such light have power to baffle us, for
the organs of the body shall be strong to all
that may delight us.”
So swift and eager to cry *Amen*, meseemed, was Resurrec-
the one and the other chorus, that verily they tion of the
showed desire for their dead bodies ;
not only, as I take it, for themselves, but for
their mothers and their fathers and the others
who were dear, ere they became eternal
flames.
And lo ! around, of lustre equable, upsprings a The third
shining beyond what was there, in fashion of circle
a brightening horizon.
And as, at the first rise of evening, new things-
to-see begin to show in heaven, so that the
sight doth, yet doth not, seem real ;
I there began perceive new-come existences
making a circle out beyond the other two
circumferences.
Oh very sparkling of the Holy Breath ! how
sudden and how glowing it became before my
eyes, which, vanquished, might not bear it !

- Salita Ma Beatrice sì bella e ridente
mi si mostrò, che tra quelle vedute
si vuol lasciar che non seguir la mente. 79
- Quindi ripreser gli occhi miei virtute
a rilevarsi, e vidimi translato
sol con mia donna in più alta salute. 82
- Marte Ben in' accors' io ch' io era più levato,
per l' affocato riso della stella,
che mi parea più roggio che l' usato. 85
- Con tutto il core, e con quella favella
ch' è una in tutti, a Dio feci olocausto,
qual convenias alla grazia novella ; 88
- e non er' anco del mio petto esausto
l' ardor del sacrificio, ch' io conobbi
esso litare stato accetto e fausto ; 91
- chè con tanto lucore e tanto robbi
m' apparvero splendor dentro a due raggi
ch' io dissi : " O Elios che sì gli addobbi ! " 94
- Come, distinta da minori e maggi
lumi, biancheggia tra i poli del mondo
Galassia sì che fa dubbiar ben saggi, 97
- sì costellati facean nel profondo 100
- Marte quei rai il venerabil segno,
che fan giunture di quadranti in tondo. 103
- Qui vince la memoria mia lo ingegno :
chè quella croce lampeggiava Cristo,
sì ch' io non so trovare esempio degno. 106
- Ma chi prende sua croce e segue Cristo,
ancor mi scuserà di quel ch' io lasso,
vedendo in quell' albor balenar Cristo. 109
- Di corno in corno, e tra la cima e il basso,
sì movean lumi, scintillando forte
nel congiungersi insieme e nel trapasso.

But Beatrice showed herself to me so beauteous ^{The} courageous
and smiling, it must be left amongst those sights that followed not my memory.
Therefrom my eyes regained their power to uplift them, and I saw me transported, only with my Lady, to more exalted weal.
Surely did I perceive that I was more uplifted ^{The glow of} by the enkindled smile of the star which ^{the planet} seemed to me more ruddy than his wont.
With all the heart, and in that tongue which is one unto all, to God I made burnt sacrifice such as befitted this new-given grace ; and not yet from my bosom was drawn out the ardour of the sacrifice before I knew the prayer had been accepted and propitious ; for with such shining, and so ruddy, within two rays, splendours appeared to me, that I exclaimed : " O God ! who thus dost glorify them ! "
As, pricked out with less and greater lights, between the poles of the universe the Milky Way so gleameth white as to set very sages questioning, so did those rays, star-decked, make in the depth ^{The Cross} of Mars the venerable sign which crossing quadrant lines make in a circle.
Here my memory doth outrun my wit, for that cross so flashed forth Christ that I may not find example worthy.
But whose taketh his cross and followeth Christ shall yet forgive me what I leave unsaid, when he shall see Christ lighten in that glow. From horn to horn, from summit unto base, were moving lights that sparkled mightily in meeting one another and in passing.

Marte Così si veggion qui diritte e torte,
veloci e tarde, rinnovando vista,
le minuzie dei corpi, lunghe e corte,
moversi per lo raggio, onde si lista
talvolta l' ombra, che per sua difesa
la gente con ingegno ed arte acquista. 113

E come giga ed arpa, in tempra tesa
di molte corde, fa dolce tintinno
a tal da cui la nota non è intesa,
così dai lumi che il m' apparirno
s' accogliea per la croce una melode,
che mi rapiva senza intender l' inno. 118

Ben m' accors' io ch' ell' era d' alte lode,
però che a me venia : " Risurgi e vinci,"
com' a colui che non intende ed ode. 124

Io m' innamorava tanto quinci,
che infino a lì non fu alcuna cosa
che mi legasse con sì dolci vinci. 127

Forse la mia parola par tropp' osa,
posponendo il piacer degli occhi belli,
nei quai mirando mio disio ha posa. 130

Ma chi s' avvede che i vivi suggelli
d' ogni bellezza più fanno più suso,
e ch' io non m' era lì rivolto a quelli,
escusar puommi di quel ch' io m' accuso
per escusarmi, e vedermi dir vero :
chè il piacer santo non è qui dischiuso,
perchè si fa, montando, più sincero. 133

136

34. Solomon. Compare x. 109.

45. Compare Inf. vi. 103-111. Aquinas says: "The soul without the body hath not the perfection of its nature."

46-51. Compare xxviii. 106-111.

So we see here, straight, twisted, swift, or slow, The
changing appearance, long or short, the motes courageous
of bodies

moving through the ray which doth sometimes
streak the shade, which folk with skill and art
contrive for their defence.

And as viol and harp tuned in harmony of many
cords, make sweet chiming to one by whom
the notes are not apprehended,
so from the lights that there appeared to me
was gathered on the cross a strain that rapt
me albeit I followed not the hymn.

Well I discerned it was of lofty praise, for there ^{Song of}
came to me "Rise thou up and conquer," as to ^{victory}
who understandeth not, but heareth.

And so was I enamoured there, that up till then
there had been naught that me had bound
with so sweet chains.

Perchance my saying may appear too bold, as Beatrice
slighting the delight of those fair eyes, gazing
in which my longing hath repose.

But he who doth advise him how the living
signets of all beauty have ever more effect in
higher region, and that I there had not yet
turned to them,

may find excuse from my own accusation, brought
that I may excuse it ; and may see that I speak
truth ; for the sacred joy is not excluded here,
which as it mounteth groweth more unalloyed.

64-66. Bernard writes on the resurrection of the
body in his treatise *On loving God*. It is his consistent
doctrine that the blessedness of heaven is found in the
complete absorption of the soul in God, self-conscious-
ness being, as it were, replaced not by unconsciousness

PARADISO

THE souls of the warriors of God upon the cross of Mars cease their hymn, that Dante may converse with one of their number, who shoots like a falling star from his place and, approaching Dante with such joy as Anchises showed to Aeneas in the Elysian fields, greets him as his offspring and as the recipient of unique grace, the twice-received (now and at his death) of heaven (1-30). Dante, giving heed to him and (now first in this higher sphere) looking on Beatrice, is smitten with two-fold marvel (31-36). The spirit, after rapturous words beyond the scope of the poet's comprehension, gives thanks to God, tells Dante how eager yet how sweet has been his longing for his arrival, fore-read in the heavens; confirms his thought that the spirits see all things in God, as the true mathematician

Marte Benigna volontade, in cui si liqua
 sempre l'amor che drittamente spirà,
 come cupidità fa nell'iniqua,
 silenzio pose a quella dolce lira,
 e fece quietar le sante corde,
 che la destra del cielo allenta e tira.
 Come saranno ai giusti preghi sordi
 quelle sustanzie, che, per darmi voglia
 ch'io le pregassi, a tacer fur concorde?
 Ben è che senza termine si doglia
 chi, per amor di cosa che non duri,
 eternamente quell'amor si spoglia.
 Quale per li seren tranquilli e puri
 discorre ad ora ad or subito foco,
 movendo gli occhi che stavan sicuri,
 e pare stella che tramuti loco,
 se non che dalla parte ond'ei s'accende
 nulla sen perde, ed esso dura poco;

180

CANTO XV

sees all number in the conception of unity; but bids him none the less speak out his questions, though already known to him, in God, with their appointed answers (37-69). Dante, unlike the souls in glory, has no utterance adequate to show forth his thanks (70-84). The spirit, in answer to his question, reveals himself as his great-great-grandfather, the father of Alighieri from whom the poet's family name is derived (85-96). He describes the ancient Florence, confined within the walls to which the Badia was adjacent, and dwells upon the simple ways of her citizens (97-129). In such a city was he born, baptised and married (130-138). Thence he followed Conrad in his crusade, was knighted, was slain, and arose to the peace of heaven (139-148).

The benign will—wherein distilleth ever the love The courageous
 that hath the right perfume, as doth, in the courageous
 grudging will, cupidity—

imposed silence on that sweet lyre and stilled the Silence in
 sacred strings, which the right hand of heaven Heaven
 looseneth and stretcheth.

How shall those beings unto righteous prayers be
 deaf, who, to excite in me the will to make
 my prayer to them, agreed in silence?

Right is it he should grieve without a limit, who,
 for the love of what endureth not, eternally
 doth strip him of this love.

As through the tranquil and pure skies darteth,
 from time to time, a sudden flame setting a-
 moving eyes that erst were steady,
 seeming a star that changeth place, save that
 from where it kindleth no star is lost, and
 that itself endureth but a little;

181

Marte tale, dal corno che in destro si stende,
al piè di quella croce corse un astro
della costellazion che li risplende :
nè si partì la gemma dal suo nastro,
ma per la lista radial trascorse,
che parve foco retro ad alabastro.
Sì pia l' ombra d' Anchise si porse,
se fede merta nostra maggior musa,
quando in Elisio del figlio s' accorse.
“ O sanguis meus, o superinfusa
gratia Dei, sicut tibi, cui
bis unquam coeli ianua reclusa ? ”
Così quel lume ; ond' io m' attesi a lui,
poscia rivolsi alla mia donna il viso,
e quinci e quindi stupefatto fui :
chè dentro agli occhi suoi ardeva un riso
tal ch' io pensai co' miei toccar lo fondo
della mia grazia e del mio Paradiso.
Indi, a udire ed a veder giocondo,
giunse lo spirto al suo principio cose
ch' io non intesi, sì parlò profondo :
nè per elezion mi si nascose,
ma per necessità, chè il suo concetto
al segno dei mortal si soprapose.
E quando l' arco dell' ardente affetto
fu sì sfocato, che il parlar discese
in ver lo segno del nostro intelletto ;
la prima cosa che per me s' intese,
“ Benedetto sie tu,” fu, “ trino ed uno,
che nel mio seme sei tanto cortese.”
E seguitò : “ Grato e lontan digiuno,
tratto leggendo nel magno volume
u' non si muta mai bianco nè bruno,

19

22

25

28

31

34

37

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43

46

49

such from the horn that stretcheth to the right The courageous
unto that cross's foot, darted a star of the con-
stellation that is there a-glow ;
nor did the gem depart from off its riband, but
coursed along the radial line, like fire burning
behind alabaster.
With such-like tenderness Anchises' shade pro-
ferred itself, if our greatest Muse deserveth
credit, when in Elysium he perceived his son.
“ Oh blood of mine ! Oh grace of God poured
o'er thee ! to whom was ever twice, as unto
thee, heaven's gate thrown open ? ”
So spake that light ; wherefore I gave my heed Dante and Beatrice
to him. Then I turned back my sight unto
my Lady, and on this side and that I was
bewildered ;
for in her eyes was blazing such a smile, I
thought with mine I had touched the bottom
both of my grace and of my Paradise.
Then—joyous both to hearing and to sight—Caccia-
the spirit added things to his beginning I sui
understood not, so profound his speech ;
neither of choice hid he himself from me, but of
necessity, for above the target of mortals his
thought took its place.
And when the bow of ardent love was so
tempered that his discourse descended to-
wards the target of our intellect ;
the first I understood was, “ Blessed be thou,
thou Three and One, who art so greatly
courteous in my seed.”
And followed on : “ A dear long-cherished
hunger, drawn from the reading of the mighty
volume wherein neither white nor black ever
changeth,

Marte soluto hai, figlio, dentro a questo lume
in ch' io ti parlo, mercè di colei
ch' all' alto volo ti vesti le piume. 52

Tu credi che a me tuo pensier mei
da quel ch' è primo, così come raià
dall' un, se si conosce, il cinque e il sei ;
e però chi io mi sia, e perch' io paia
più gaudioso a te, non mi domandi,
che alcun altro in questa turba gaia. 55

Tu credi il vero ; chè minori e grandi
di questa vita miran nello spieglio,
in che, prima che pensi, il pensier pandi. 61

Ma perchè il sacro amore, in che io veglio
con perpetua vista e che m' assetta
di dolce disiar, s' adempia meglio,
la voce tua sicura, balda e lieta
suoni la volontà, suoni il disio,
a che la mia risposta è già decreta." 64

Io mi volsi a Beatrice, e quella udio
pria ch' io parlassi, ed arrosemi un cenno
che fece crescer l' ali al voler mio. 70

Poi cominciai così : " L' affetto e il senno,
come la prima equalità v' apparse,
d' un peso per ciascun di voi si fanno ;
però che il sol, che v' allumò ed arse.
col caldo e con la luce, è sì iguali,
che tutte simiglianze sono scarse. 73

Ma voglia ed argomento nei mortali,
per la cagion ch' a voi è manifesta,
diversamente son pennuti in ali. 76

Ond' io che son mortal, mi sento in questa
disagguglianza, e però non ringrazio
se non col core alla paterna festa. 82

thou hast assuaged, my son, within this light, The
wherein I speak to thee ; thanks unto her courageous
who for the lofty flight clad thee with wings.
Thou deemest that to me thy thought hath way
e'en from the primal Thought, as ray forth
from the monad, rightly known, the pentad
and the hexad ;
and therefore, who I be, or why I seem to thee
more gladsome than another in this festive
throng thou makest not demand.
Rightly thou deemest ; for less and great in this
life gaze on the mirror whereon, or ere thou
thinkest, thou dost outspread thy thought.
But that the sacred love, wherein I watch with
sight uninterrupted, and which setteth me
athirst with a sweet longing, may be fulfilled
the better,
secure and bold and joyous let thy voice sound
forth the will, sound forth the longing, whereto
my answer already is decreed."
I turned to Beatrice, and she heard ere that I
spoke, and granted me a signal that made the
wings of my desire increase.
Then I thus began : " Love and intelligence, Dante
soon as the prime equality appeared to you,
became of equal poise to each of you,
because the sun which lightened you and warmed
with heat and brightness hath such equality
that all similes fall short of it.
But unto mortals, will and instrument, for reason
manifest to you, unequally are feathered in
their wings.
Wherefore I, a mortal, feel the stress of this
unequalness, and therefore only with my heart
give thanks for the paternal greeting.

Marte Ben supplico io a te, vivo topazio,
che questa gioia preziosa ingemmi,
perchè mi facci del tuo nome sazio." 85

" O fronda mia, in cu' io compiacemmi
pure aspettando, io fui la tua radice";
cotal principio, rispondendo, femmi.

Poscia mi disse : " Quel da cui si dice
tua cognazion, e che cent' anni e piùe
girato ha il monte in la prima cornice,
mio figlio fu, e tuo bisavo fue : 91
ben si convien che la lunga fatica
tu gli raccorci con l' opere tue.

Fiorenza, dentro dalla cerchia antica,
ond' ella toglie ancora e terza e nona,
si stava in pace, sobria e pudica.

Non avea catenella, non corona, 100
non donne contigiate, non cintura
che fosse a veder più che la persona.

Non faceva, nascendo, ancor paura
la figlia al padre, chè il tempo e la dote
non fuggian quinci e quindi la misura.

Non avea case di famiglia vote ; 106
non v' era giunto ancor Sardanapalo
a mostrar ciò che in camera si puote.

Non era vinto ancora Montemalo
dal vostro Uccellatoio, che com' è vinto
nel montar su, così sarà nel calo.

Bellincion Berti vid' io andar cinto 112
di cuoio e d' osso, e venir dallo specchio
la donna sua senza il volto dipinto;

e vidi quel del Nerlo e quel del Vecchio
esser contenti alla pelle scoperta,
e le sue donne al fuso ed al pennecchio.

But I may and do entreat thee, living topaz, who The
dost be-gem this precious jewel, that thou courageous
assuage me with thy name."

" Oh leaf of mine, in whom I took delight, only Caccia-
expecting thee, I was thy taproot," such guida
opening in his answer made he me.

Then said : " He from whom thy kindred hath
its name, and who a hundred years and more
hath circled round the Mount on the first
terrace,

was son to me, and thy grandfather's father;
meet it is, that with thy works thou shouldest
abate his long-stretched toil for him.

Florence, within the ancient circling wherefrom Florence
she still receiveth tierce and nones, abode in olden
time peace, sober and chaste.

There was no chain or coronet, nor dames
decked out, nor girdle that should set folk
more a-gaze than she who wore it.

As yet the daughter's birth struck not the father
with dismay; for wedding day and dowry
eaved not the measure on this side and on that.

There were no mansions empty of the house-
hold; Sardanapalus had not yet arrived to
show what may be done within the chamber.

Not yet was Montemalo overpassed by your
Uccellatoio, which, as it hath been passed in
the uprising, shall be in the fall.

Bellincion Berti have I seen go girt with leather
and bone, and his dame come from her mirror
with unpainted face;

I have seen him of the Nerlo, and him of the
Vecchio, content with the skin jerkin and naught
over it, and their dames at the spindle and the flax.

Marte O fortunate ! ciascuna era certa della sua sepoltura, ed ancor nulla era per Francia nel letto deserta.	118
L' una vegghiava a studio della culla, e consolando usava l' idioma che pria li padri e le madri trastulla ;	121
l' altra traendo alla rocca la chioma, favoleggiava con la sua famiglia dei Troiani, di Fiesole e di Roma.	124
Saria tenuta allor tal maraviglia, una Cianghella, un Lapo Salterello, qual or saria Cincinnato o Corniglia.	127
A così riposo, a così bello viver di cittadini, a così fida cittadinanza, a così dolce ostello,	130
Maria mi diò, chiamata in alte grida, e nell' antico vostro Batisteo insieme fui Cristiano e Cacciaguida.	133
Moronto fu mio frate ed Eliseo ; mia donna venne a me di val di Pado, e quindi il soprannome tuo si feo.	136
Poi seguitai lo imperador Currado, ed ei mi cinse della sua milizia, tanto per bene oprar gli venni in grado.	139
Retro gli andai incontro alla nequizia di quella legge, il cui popolo usurpa, per colpa dei pastori, vostra giustizia.	142
Quivi fu' io da quella gente turpa disvilitto dal mondo fallace, il cui amor molte anime deturpa, e venni dal martiro a questa pace."	145
	148

25-27. For the meeting of Anchises and Æneas, see *Aeneid*, vi. 679, sqq. For family tree, see p. 373.

Oh happy they, each one of them secure of her ^{The} burial-place, and none yet deserted in her courageous couch because of France.

The one kept watch in minding of the cradle,
and soothing spake that speech which first delighteth fathers and mothers :

another, as she drew its threads from the distaff,
would tell her household about the Trojans,
and Fiesole, and Rome.

Then a Cianghella, or a Lapo Salterello, would ^{Changed} have been as great a marvel as now would ^{manners} Cincinnatus or Cornelia.

To so reposeful and so fair a life among the citizens, to so faithful cityhood, to so sweet abode,

Mary—with deep wailings summoned—gave me ; and, in your ancient Baptistry, at once a Christian I became and Cacciaguida.

Moronto was my brother and Eliseo ; my wife came to me from Po valley, and from her was thy surname derived.

Then followed I the Emperor Conrad, who girt ^{Cacciaguada's} me with his knighthood, so much by valiant ^{death} work did I advance me in his grace.

In his train I marched against the infamy of that Law whose people doth usurp, shame to the pastores, what is yours by right.

There by that foul folk was I unswathed of the deceitful world, whose love besouleth many a soul, and came from martyrdom unto this peace."

62. God.

73-81. God who is the supreme "equality," i.e., in

PARADISO

In profound reverence for his ancestor, and not without a sense of his own derived dignity, Dante addresses the spirit with the ceremonious plural *ye*, said to have originated in Rome, though no longer in use there; and hereon Beatrice (only moderately interested in Florentine antiquities, and so standing a little apart, but keenly alert to all that may affect the moral or spiritual weal of her charge) checks his rising vanity with a warning smile (1-15). Dante, full of such lofty joy as would on earth strain the mind to bursting, questions Cacciaguida as to ancient Florence (16-27), whereon he, in the speech of an earlier day, tells the date of his birth and the place where his forebears dwelt, declining, in enigmatical terms, to say more of them (28-45). The population of military age was then but a fifth of what it had since become, and the narrow limits of the territory of Florence kept the blood of her citizens pure. Would that it were so yet! But lust of power, the confusion resulting from Papal ambition, and the fatal quarrel between the Buondel-

Marte O poca nostra nobiltà di sangue !
se gloriar di te la gente fai
quaggiù, dove l' affetto nostro langue,
mirabil cosa non mi sarà mai ;
chè là, dove appetito non si torce,
dico nel cielo, io me ne gloriai.

Ben sei tu manto che tosto raccorce,
si che, se non s' appon di dì in dì,
lo tempo va dintorno con le force.

Dal *voi* che prima Roma sofferie,
in che la sua famiglia men perseveria,
ricominciaron le parole mie ;

CANTO XVI

monti and Amidei, have ruined all, and have given unwieldy bulk to Florence while polluting her blood (46-72). Then follows a dirge on the great families of ancient Florence, introduced by tragic reflections on the tide-like instability of all earthly things. Many of these families are mentioned by name, others are indicated by their characteristics or their blazon (73-126). Count Hugo ennobled the six families that bear his coat of arms, with various differences, though Giano della Bella had since joined the people (127-132). The Gualterotti and Importuni were already in Florence, but the Buondelmonti were not yet—would that they had never been!—their neighbours. The Amidei and their associates were held in honour. Alas that Buondelmonte broke his marriage word with them, and gave rise to all the internal strife of Florence. How much ill had been avoided if God had plunged him into the Ema as he rode into Florence. But it was fated that she should make her sacrifice to that torso of Mars, at whose feet he was slain (133-154).

Ah puny blood-nobility of ours ! If thou makest *The*
folk glory in thee here below, where our affec- courageous
tions sicken,
it shall be marvel to me never more ; for there, *Pride of*
where appetite is unwarped, I mean in heaven, *Birth*
I gloried me therein.
Yet verily thou art a mantle that soon shrinketh,
so that, if day by day there be naught added,
time goeth round with the shears.
With that *ye* that Rome was first to allow,
wherein her household doth least persevere,
my words began again ;

- Marte onde Beatrice, ch' era un poco scèvra,
ridendo, parve quella che tossio
al primo fallo scritto di Ginevra. 13
- Io cominciai : " Voi siete il padre mio,
voi mi date a parlar tutta baldezza,
voi mi levate sì ch' io son più ch' io. 16
- Per tanti rivi s' empie d' allegrezza
la mente mia, che di sè fa letizia,
perchè può sostener che non si spezza. 19
- Ditemi dunque, cara mia primizia,
quai fur li vostri antichi, e quai fur gli anni
che si segnarò in vostra puerizia. 22
- Ditemi dell' ovil di San Giovanni
quanto era allora, e chi eran le genti
tra esso degne di più alti scanni." 25
- Come s' avviva allo spirar dei venti
carbone in fiamma, così vidi quella
luce risplendere ai miei blandimenti ; 28
- e come agli occhi miei si fe' più bella,
così con voce più dolce e soave,
ma non con questa moderna favella,
dissemi : " Da quel dì che fu detto Ave 31
al parto in che mia madre, ch' è or santa,
s' alleviò di me ond' era grave,
al suo Leon cinquecento cinquanta 34
e trenta fiate venne questo foco
a rinfiammarsi sotto la sua pianta.
- Gli antichi miei ed io nacqui nel loco,
dove si trova pria l' ultimo sesto
da quel che corre il vostro annual gioco. 37
- Basti dei miei maggiori udirne questo ;
chi ei si furo, ed onde venner quihi,
più è tacer, che ragionare, onesto. 40

whereon Beatrice, who was a little sundered from us, smiled, and seemed to me like her who coughed at the first trespass writ of Guinivere. The courageous I began : " Ye are my father, ye give me full boldness to speak, ye so uplift me, that I am more than myself. By so many streams my mind is filled with gladness, it giveth itself joy that it can bear it and yet not be rent. Tell me, then, dear stock from which I spring, what was your ancestry, and what the years recorded in your boyhood. Tell me of the sheepfold of St John, how great it then was, and who were the folk worthy of loftiest seats in it." As a coal quickeneth into flame at the wind's breathing, so did I see that light glow forth at my caressing words ; and even as to my sight it grew more beauteous, so with a voice more sweet and gentle, but not in this our modern dialect, he said : " From the day on which Ave was uttered, to the birth wherein my mother, now sainted, unburdened her of me with whom she was laden, five hundred, fifty, and thirty times did this flame return to his own Lion to rekindle him beneath his feet. My forebears and myself were born in the spot where he who runneth in your annual games doth first encounter the last sesto. About my ancestors let it suffice so much to hear ; of who they were and whence they hither came silence were comelier than discourse.

- Marte Tutti color ch' a quel tempo eran ivi
da poter arme, tra Marte e il Batista,
erano il quinto di quei che son vivi. 46
- Ma la cittadinanza, ch' è or mista
di Campi, di Certaldo e di Fighine,
pura vedeasi nell' ultimo artista. 49
- O quanto fora meglio esser vicine
quelle genti ch' io dico, ed al Galluzzo
ed a Trespiano aver vostro confine,
che averle dentro, e sostener lo puzzo
del villan d' Aguglion, di quel da Signa,
che già per barattare ha l' occhio aguzzo ! 52
- Se la gente, ch' al mondo più traligna,
non fosse stata a Cesare neverca,
ma, come madre a suo figliuol, benigna,
tal fatto è Fiorentino, e cambia e merca,
che si sarebbe volto a Simifonti,
là dove andava l' avolo alla cerca. 55
- Sariasi Montemurlo ancor dei Conti,
sariansi i Cerchi nel pivier d' Acone,
e forse in Val di Greve i Buondelmonti. 58
- Sempre la confusion delle persone
principio fu del mal della cittade,
come del corpo il cibo che s' appone. 61
- E cieco toro più avaccio cade
che l' cieco agnello, e molte volte taglia
più e meglio una che le cinque spade. 64
- Se tu riguardi Luni ed Urbisaglia
come son ite, e come se ne vanno
di retro ad esse Chiusi e Sinigaglia ; 67
- udir come le schiatte si disfanno,
non ti parrà nuova cosa nè forte,
poscia che le cittadi termine hanno. 70

At that time all who were there, between Mars *The*
and the Baptist, capable of arms, were but the *courageous*
fifth of the now living ones.

But the citizenship, contaminated now from
Campi, from Certaldo and from Fighine,
saw itself pure down to the humblest artizan.

Oh, how much better were it for these folk of
whom I speak to be your neighbours, and to
have your boundary at Galluzzo and at Tres-
piano,

than to have them within, and bear the stench of *Undue*
the hind of Aguglion, and of him of Signa, *Growth of*
Florence
who still for jobbery hath his eye alert !

Had the race, which goeth most degenerate on
earth, not been to Cæsar as a step-mother,
but, as a mother to her son, benign,

one who is now a Florentine and changeth coin and
wares, had been dispatched to Simifonte, where
his own grandfather went round a-begging.

Still would Montemurlo pertain unto the Conti,
still were the Cerchi in Acone parish, and per-
chance in Valdigreve were still the Buondel-
monti.

Ever was mingling of persons the source of the
city's woes, as piled-on food is of the body's.

And a blind bull falleth more presently than a *Unwieldy*
blind lamb, and many a time cutteth one *bulk*
sword better and more than five.

If thou regard Luni and Urbisaglia, how they
have perished, and how are following them
Chiusi and Sinigaglia ;

it shall not seem a novel or hard thing to hear
how families undo themselves, since even
cities have their term.

Marte Le vostre cose tutte hanno lor morte,
sì come voi ; ma celasi in alcuna
che dura molto, e le vite son corte.
E come il volger del ciel della luna
copre ed iscopre i liti senza posa,
così fa di Fiorenza la fortuna ;
per che non dee parer mirabil cosa
ciò ch' io dirò degli alti Fiorentini,
onde la fama nel tempo è nascosa.
Io vidi gli Ughi, e vidi i Catellini,
Filippi, Greci, Ormanni ed Alberichi,
già nel calare, illustri cittadini ;
e vidi così grandi come antichi,
con quel della Sannella, quel dell' Arca,
e Soldanieri, ed Ardinghi, e Bostichi.
Sopra la porta, che al presente è carca
di nuova fellonia di tanto peso
che tosto fia jattura della barca,
erano i Ravignani, ond' è disceso
il conte Guido, e qualunque del nome
dell' alto Bellincion ha poscia preso.
Quel della Pressa sapeva già come
regger si vuole, ed avea Galigaio
dorata in casa sua già l' elsa e il pome.
Grande era già la colonna del Vaio,
Sacchetti, Giuochi, Fifanti e Barucci,
e Galli, e quei che arrossan per lo staio.
Lo ceppo, di che nacquero i Calfucci,
era già grande, e già erano tratti
alle curule Sizii ed Arrigucci.
O quali io vidi quei che son disfatti
per lor superbia ! e le palle dell' oro
forian Fiorenza in tutti suoi gran fatti.

79

82

85

88

91

94

97

100

103

106

109

Your affairs all have their death, even as have ~~The~~
ye ; but in such an one as long endureth, it courageous
escapeth note because your lives are short.

And as the rolling of the lunar heaven covereth
and layeth bare the shores incessantly, so
fortune doth to Florence ;

wherefore it should appear no wondrous thing
which I shall tell of the exalted Florentines
whose fame lieth concealed by time.

I have seen the Ughi, seen the Catellini, Filippi, ^{Florentine}
Greci, Ormanni, and Alberichi, illustrious families
citizens, already in decline ;

I have seen, even as great as ancient, with him of
the Sannella, him of the Arca, and Soldanieri
and Ardinghi and Bostichi.

Over the gate which is now laden with new
felony of so great weight, that soon 'twill be
the wrecking of the barque,

were the Ravignani, whence descendeth the
County Guy, and whoso since hath taken
lofty Bellincione's name.

The Della Pressa knew already how to govern,
and Galigaio in his mansion already had the
hilt and pommel gilt.

Great already were the Vair column, Sacchetti, Pigli
Giuochi, Fifanti, and Barucci ; and Galli,
and they who blush red for the bushel.

The stock whence the Calfucci sprang was Donati
great already, and already drawn to curule
office were Sizii and Arrigucci.

Oh, how great have I seen those now undone by ^{Uberti and}
their pride ! And the balls of gold adorned ^{Lamberti}
Florence in all her mighty seats.

Marte Così faccan li padri di coloro 112
 che, sempre che la vostra chiesa vaca,
 si fanno grassi stando a consistoro.
 L' oltracotata schiatta, che s' indracia 113
 retro a chi fugge, ed a chi mostra il dente
 o ver la borsa, com' agnel si placa,
 già venia su, ma di picciola gente, 118
 si che non piacque ad Ubertin Donato
 che poi il suocero il fe' lor parente.
 Già era il Caponsacco nel mercato 121
 disceso giù da Fiesole, e già era
 buon cittadino Giuda ed Infangato.
 Io dirò cosa incredibile e vera ; 124
 nel picciol cerchio s' entrava per porta,
 che si nomava da quei della Pera.
 Ciascun che della bella inseagna porta 127
 del gran barone, il cui nome e il cui pregio
 la festa di Tommaso riconsonta,
 da esso ebbe milizia e privilegio ; 130
 avvenga che col popol si raduni
 oggi colui che la fascia col fregio.
 Già eran Gualterotti ed Importuni ; 133
 ed ancor saria Borgo più quieto,
 se di nuovi vicini fosser digiuni.
 La casa di che nacque il vostro fletto, 136
 per lo giusto disdegno che v' ha morti
 e posto fine al vostro viver lieto,
 era onorata ed essa e suoi consorti. 139
 O Buondelmonte, quanto mal fuggisti
 le nozze sue per gli altri conforti !
 Molti sarebber lieti, che son tristi,
 se Dio t' avesse conceduto ad Ema 142
 la prima volta che a città venisti.

So did their fathers who, whene'er your church ^{The}
 is vacant, stand guzzling in consistory. ^{courageous}
 The outrageous tribe that playeth dragon after ^{Admiral}
 whoso fleeth, and to whoso sheweth tooth—
 or purse—is quiet as a lamb,
 was coming up already, but from humble folk, so
 that it pleased not Ubertin Donato when his
 father-in-law made him their relative.
 Already Caponsacco had come down from
 Fiesole into the market-place; and good
 citizens already were Giuda and Infangato.
 I will tell a thing incredible but true : the little ^{The Pera}
 circuit was entered by a gate named after them ^{gate}
 of Pera.
 Each one who beareth aught of the fair arms of ^{Count}
 the great baron whose name and worth the ^{Hugo}
 festival of Thomas keepeth living,
 from him derived knighthood and privilege ; ^{Della}
 though he who fringeth it around hath joined ^{Bella}
 him now unto the people.
 Already there were Gualterotti and Importuni ;
 and still were Borgo a more quiet spot, if
 from new neighbours they were still a-fasting.
 The house from which your wailing sprang, ^{Amidst}
 because of the just anger which hath slain you
 and placed a term upon your joyous life,
 was honoured, it and its associates. Oh
 Buondelmonte, how ill didst thou flee its
 nuptials at the prompting of another !
 Joyous had many been who now are sad, had
 God committed thee unto the Ema the first
 time that thou camest to the city.

PARADISO

AS Phaeton came to Clymene to have his doubts resolved, so, encouraged by Beatrice, did Dante turn to Cacciaguida to learn from him the meaning of all the dark hints as to his future lot which he had heard in the three realms (1-27). Cacciaguida, not in oracular ambiguities but in plain speech, tells how contingency is but relative to material and human limitations (though free will is an absolute reality), and therefore he already sees, as a harmonious part of the blessed whole, the future that as a fragment of Dante's experience shall be so bitter (28-45). Florence shall accuse him of that treachery of which herself is guilty, and shall do it at the instigation of the Pope. Slandered,

Marte Qual venne a Climenè, per accertarsi
di ciò ch' avea incontro a sè udito,
quei ch' ancor fa li padri ai figli scarsi ;
tale era io, e tale era sentito 4
e da Beatrice e dalla santa lampa,
che pria per me avea mutato sito.

Per che mia donna : " Manda fuor la vampa 7
del tuo disio," mi disse, " sì ch' ell' esca
segnata bene della interna stampa ;
non perchè nostra conoscenza cresca 10
per tuo parlare, ma perchè t' ausi
a dir la sete, sì che l' uom ti mesca." 13

" O cara piota mia, che sì t' insusi
che, come veggion le terrene menti
non capere in triangolo due ottusi,
così vedi le cose contingenti 16
anzi che sieno in sè, mirando il punto
a cui tutti li tempi son presenti ;

CANTO XVII

exiled, and in penury, he must go his way, in evil company, till he isolates himself from all, and is justified in so doing by the event (46-69). His first refuge shall be in the court of the Scaliger who will anticipate all his requests by granting them, and with whom he shall find the now youthful hero who shall give proof of his worth before Henry VII.'s mission, and shall at last do deeds which even they who see them shall not credit (70-93). He further bids Dante not envy the wrong-doers, whose downfall he shall long outlive (94-99), and in answer to the timid suggestions of prudence urges him to reveal to the world the whole content of his vision (100-142).

As came to Clymene, to have assurance as to The
that which he had heard uttered against courageous
himself, he who still maketh fathers grudging
to their sons ;
such was I ; and such was I felt both by Beatrice
and by the sacred lamp which had already,
for my sake, changed its position.

Wherefore my Lady : " Let forth the heat of Beatrice
thy desire," she said, " that it may issue,
struck aright with the internal stamp ;
not that our knowledge may increase by thy
discourse, but that thou mayst learn to tell
thy thirst, that men may mix for thee."

" Dear turf, wherein I root me, who art so high Dante
uplifted that even as earthly minds perceive
that two obtuse angles may not find room in
one triangle,
so thou dost see contingent things, or ere them-
selves exist, gazing upon the point whereto all
times are present ;

Marte mentre ch' io era a Virgilio congiunto 19
 su per lo monte che l'anime cura,
 e discendendo nel mondo defunto,
 dette mi fur di mia vita futura 22
 parole gravi; avvenga ch' io mi senta
 ben tetragono ai colpi di ventura:
 per che la voglia mia saria contenta 25
 d'intender qual fortuna mi s'appressa;
 chè saetta previsa vien più lenta."
 Così diss' io a quella luce stessa,
 che pria m' avea parlato, e come volle
 Beatrice, fu la mia voglia confessata. 28
 Nè per ambage, in che la gente folle 31
 già s' inviscava pria che fosse anciso
 l' agnel di Dio che le peccata tolle,
 ma per chiare parole, e con preciso 34
 latin, rispose quell'amor paterno,
 chiuso e parvente del suo proprio riso:
 "La contingenza, che fuor del quaderno 37
 della vostra materia non si stende,
 tutta è dipinta nel cospetto eterno;
 necessità però quindi non prende, 40
 se non come dal viso, in che si specchia,
 nave che per corrente giù discende.
 Da indi, sì come viene ad orecchia 43
 dolce armonia da organo, mi viene
 a vista il tempo che ti s'apparecchia.
 Qual si parti Ippolito d' Atene 46
 per la spietata e perfida noverca,
 tal di Fiorenza partir ti conviene.
 Questo si vuole, questo già si cerca, 49
 e tosto verrà fatto a chi ciò pensa
 là dove Cristo tutto dì si merca.

whilst I was companioned by Virgil along the ^{The} ~~courageous~~
 mount which cureth souls, and down-going
 through the world defunct,
 heavy words were said to me anent my future
 life; albeit I feel me squarely set against the
 blows of fortune;
 wherefore my will were well content to hear
 what the disaster drawing nigh to me; for the
 arrow seen before cometh less rudely."
 So spake I unto that same light which had
 before addressed me, and, as Beatrice willed,
 was my wish confessed.
 In no dark sayings, such as misled the foolish
 folk of old, before the Lamb of God who
 taketh sins away, was slain,
 but in clear words, and with precise discourse,
 answered that love paternal, hidden and re-
 vealed by his own smile:
 "Contingency, which beyond the sheet of your ^{Caccia-}
 material stretcheth not, is all limned in the ^{guida}
 eternal aspect;
 albeit it deriveth not necessity from this, no more
 than doth the ship that droppeth down the stream
 from the sight wherein she doth reflect herself.
 Thence, as cometh to the ear sweet harmony
 from an organ, cometh to my sight the time
 that is in store for thee.
 As Hippolytus was severed from Athens by mach-
 ination of his cruel and perfidious stepmother,
 so must thou needs sever thee from Florence.
 So it is willed, so already plotted, and so shall ^{Exile}
 be accomplished soon, by him who pondereth
 upon it in the place where Christ, day in day
 out, is put to sale.

- Marte La colpa seguirà la parte offensia
in grido, come suol ; ma la vendetta
fia testimonio al ver che la dispensa. 52
- Tu lascerai ogni cosa diletta
più caramente, e questo è quello strale
che l' arco dello esilio pria saetta. 55
- Tu proverai sì come sa di sale
lo pane altri, e com' è duro calle
lo scendere e il salir per l' altri scale. 58
- E quel che più ti graverà le spalle
sarà la compagnia malvagia e scempia,
con la qual tu cadrai in questa valle,
che tutta ingrata, tutta matta ed empia
si farà contro a te ; ma poco appresso
ella, non tu, n' avrà rossa la tempia. 61
- Di sua bestialitate il suo processo
farà la prova, sì che a te fia bello
l' averti fatta parte per te stesso. 64
- Lo primo tuo rifugio e il primo ostello
sarà la cortesia del gran Lombardo,
che in su la scala porta il santo uccello,
che in te avrà sì benigno riguardo
che del fare e del chieder, tra voi due,
fia primo quel che tra gli altri è più tardo. 70
- Con lui vedrai colui che impresso fue
nascendo sì da questa stella forte,
che notabili fien l' opere sue. 73
- Non se ne son le genti ancora accorte,
per la novella età ; chè pur nove anni
son queste rote intorno di lui torte. 76
- Ma pria che il Guasco l' alto Enrico inganni,
parran faville della sua virtute
in non curar d' argento, nè d' affanni. 82

- The blame shall cleave unto the injured side in ^{courageous} The
same, as is the wont ; but vengeance shall
bear witness to the truth which doth dispense it.
- Thou shalt abandon everything beloved most
dearly ; this is the arrow which the bow of
exile shall first shoot.
- Thou shalt make trial of how salt doth taste
another's bread, and how hard the path to
descend and mount upon another's stair.
- And that which most shall weigh thy shoulders
down, shall be the vicious and ill company
with which thou shalt fall down into this vale,
for all ungrateful, all mad and impious shall they
become against thee ; but, soon after, their
cheeks, and not thine, shall redden for it.
- Of their brutishness their progress shall make
proof, so that it shall be for thy fair fame to
have made a party for thyself.
- Thy first refuge and first hostelry shall be the ^{Bartolomeo}
_{della Scala} courtesy of the great Lombard, who on the
ladder beareth the sacred bird,
- for he shall cast so benign regard on thee that of
doing and demanding, that shall be first betwixt
you two, which betwixt others most doth lag.
- With him shalt thou see the one who so at his ^{Casa}
_{Grande} birth was stamped by this strong star, that
notable shall be his deeds.
- Not yet have folk taken due note of him, because
of his young age, for only nine years have these
wheels rolled round him.
- But ere the Gascon have deceived the lofty ^{Clement}
_{and Henry} Henry, sparkles of his virtue shall appear in
carelessness of silver and of toils.

- Marte Le sue magnificenze conosciute
saranno ancora, sì che i suoi nemici
non ne potran tener le lingue mute. 85
- A lui t' aspetta ed ai suoi benefici ;
per lui fa trasmutata molta gente,
cambiando condizion, ricchi e mendici ;
e porteraïne scritto nella mente 91
di lui, ma nol dirai " : e disse cose
incredibili a quei che fien presente.
- Poi giunse : " Figlio, queste son le chiose
di quel che ti fu detto ; ecco le insidie
che retro a pochi giri son nascose. 94
- Non vo' però ch' a' tuoi vicini invidie,
poscia che s' infutura la tua vita
vie più là che il punir di lor perfidie." 97
- Poi che tacendo si mostrò spedita
l'anima santa di metter la trama 100
in quella tela ch' io le porsi ordita,
io cominciai, come colui che brama,
dubitando, consiglio da persona 103
che vede e vuol dirittamente, ed ama :
- " Ben veggio, padre mio, sì come sprona 106
lo tempo verso me, per colpo darmi
tal ch' è più grave a chi più s' abbandona ;
per che di provedenza è buon ch' io m' armi 109
sì che, se loco m' è tolto più caro,
io non perdessi gli altri per miei carmi.
- Giù per lo mondo senza fine amaro, 112
e per lo monte del cui bel cacume
gli occhi della mia donna mi levaro,
e poscia per lo ciel di lume in lume 115
ho io appreso quel che, s' io il ridico,
a molti fia sapor di forte agrume ;

His deeds munificent shall yet be known so that ^{The}
concerning them his very foes shall not be able ^{courageous}
to keep silent tongues.

Look to him and to his benefits ; by him shall
many folk be changed, altering state, the
wealthy and the beggars ;

and thou shalt bear it written in thy mind of
him, but shalt not tell it " ;—and he told me
things past the belief even of who shall see them.

Then he added : " Son, these are the notes on
what hath been said to thee ; behold the snares
that behind but few circlings are hidden.

Yet would I not have thee envious of thy neighbours,
since thy life shall be prolonged far beyond
falling of the penalty upon their perfidies."

When by his silence the sacred soul showed he
had finished setting of the woof across the
warp I had held out in readiness to him,

I began, as he who longeth in doubt for counsel
from one who seeth and willeth straight, and
loveth :

" Well do I see, my father, how time cometh
spurring toward me to give me such a buffet as ^{Dante}
^{deniandeth} counseleth
is heaviest to whoso most abandoneth himself ;
wherefore with foresight it were well to arm me,
that if the dearest place be left from me, I
lose not all the rest by reason of my songs.

Down in the world endlessly bitter, and along
the mount from whose fair summit my Lady's
eyes uplifted me,

and after, through the heaven from light to light,
I have learnt that which if I tell again, will
have strong-bitter flavour unto many ;

Marte e s' io al vero son timido amico,
temo di perder vita tra coloro
che questo tempo chiameranno antico." 118

La luce in che rideva il mio tesoro,
ch' io trovai lì, si fe' prima corrusca,
quale a raggio di sole specchio d' oro ;
indi rispose : " Coscienza fusca 122
o della propria o dell' altri vergogna
pur sentirà la tua parola brusca.

Ma nondimen, rimossa ogni menzogna,
tutta tua vision fa manifesta, 126
e lascia pur grattar, dov' è la rogna ;
chè, se la voce tua sarà molesta
nel primo gusto, vital nutrimento
laserà poi quando sarà digesta.

Questo tuo grido farà come il vento, 130
che le più alte cime più percate ;
e ciò non fia d' onor poco argomento.

Però ti son mostrate in queste rote,
nel monte e nella valle dolorosa, 134
pur l' anime che son di fama note ;
chè l' animo di quel ch' ode non posa,
nè ferma sede per esempio ch' haia 138
la sua radice incognita e nascosta,
né per altro argomento che non pain." 142

13-15. Phaeton. The fatal consequences of his father giving him leave to drive the chariot of the Sun still act as a warning to fathers. What he "had heard uttered against himself" was that he was not really Apollo's son.

13-18. Compare vi. 19-21, ii. 43-45; also xxix. 12.

22-24. Compare Inf. x. 79-81, 121-123; xv. 61-78, 88-99; xxiv. 142-151; and Purg. xi. 140, 141; and more vaguely Purg. viii. 133-139; xxiv. 43-47.

40-42. See x. 124-129, *note*.

43. "Thence" = from the "eternal aspect" of line 39.

47. Phædra accused Hippolytus of the sin of which she herself was really guilty. So Florence.

and if to truth I am a shrinking friend, I fear to ^{The} lose life amongst those who shall call this time courageous ancient."

The light wherein was smiling my treasure which I there had found, first coruscated as at the sun's rays doth a golden mirror ;

then answered : " Conscience darkened, or by ^{Caecilia-} ^{guida} its own or by another's shame, will in truth ^{answereth} feel thy utterance grating.

But none the less, every lie set aside, make thy entire vision manifest, and let them scratch wherever is the scab ;

for if thy voice be grievous at first taste, yet vital nutriment shall it leave thereafter when digested.

This cry of thine shall do as doth the wind, which smiteth most upon the loftiest summits ; and this shall be no little argument of honour.

Therefore have been displayed to thee, in these wheels, upon the mount, and in the dolorous vale, only souls known to fame ;

for the soul of him who heareth resteth not, nor fixeth faith by an example which hath its root unknown and hidden, nor other inconspicuous argument."

49-51. Gardner, i. 4, "The Jubilee," etc.

65, 66. Apparently implying that Dante had broken with the Whites before the "affair of Lastra." Gardner, i. 5, "Benedict XI." ; and Villani, viii. 72.

70-72. Bartolomeo della Scala, Lord of Verona, brother of Can Grande. Gardner, i. 5, "Verona," etc. His arms were an Eagle on a ladder (*scala*).

76-81. Can Grande. Compare Inf. i. 100-111.

82-84. Clement V. encouraged Henry VII.'s expedition to Italy, but he was not loyal to him. See xxx. 142-144, and *note*. Also Gardner, i. 6.

PARADISO

DANTE, pondering Cacciaguida's revelation, is roused from his reverie by the consoling words and by the beauty of Beatrice who directs him once again to the spirit of his ancestor (1-21); who names to him some of the warrior saints that shoot, as he speake, along the cross; and who then himself joins in their hymn (22-51). Dante turns again to Beatrice and sees, by her yet greater beauty, that they have risen into a higher heaven. Then as he looks again upon the star he sees that the white glowing Jupiter has replaced the ruddy Mars (52-69). The spirits here form themselves into successive letters and spell out the opening words of the book of *Wisdom*: "Love righteousness, ye that be judges of the earth" (70-93).

Marte Già si godeva solo del suo verbo
 quello specchio beato, ed io gustava
 lo mio, temprando col dolce l' acerbo ;
 e quella donna, ch' a Dio mi menava,
 disse : " Muta pensier, pensa ch' io sono
 presso a colui ch' ogni torto disgrava."
 Io mi rivolsi all' amoroso suono
 del mio conforto, e quale io allor vidi
 nelgi occhi santi amor, qui l' abbandono ;
 non perch' io pur del mio parlar diffidi,
 ma per la mente che non può reddire
 sopra sè tanto, s' altri non la guidi.
 Tanto poss' io di quel punto ridire
 che, rimirando lei, lo mio affetto
 libero fu da ogni altro disire,
 fin che il piacere eterno, che diretto
 raggiava in Beatrice, dal bel viso
 mi contentava col secondo aspetto.

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CANTO XVIII

Then other spirits gather upon the crest of the last letter, twine round its limbs and insensibly form it into an eagle, the symbol of Roman law and justice (94-114). From this star, then, proceeds our justice. Oh that the divine mind whence it draws its power would once more, in wrath, cleanse the mercenary temple which pollutes its rays ! Oh that the chivalry of heaven would pray for the misled world ! As for the Pope who makes a traffic of his awful power to grant or withhold Communion, let him think of Peter and Paul ! But he will plead that John Baptist, whose image is stamped upon the golden florins, has absorbed all his thoughts (115-136).

Already was that blessed mirror rejoicing only ^{The}
 in his own discourse, and I was tasting mine, courageous
 tempering with the sweet the bitter ;
 and that Lady, who was leading me to God, said :
 " Change thy thought ; think that I am nigh
 to him who every wrong unloadeth."

I turned me to the lovesome sound of my com- ^{Dante and}
 fort, and what love I then beheld within the ^{Beatrice}
 sacred eyes, I here attempt not ;

not because merely I distrust my speech, but for
 my memory which may not re-ascend so far
 above itself unless another guide it.

So much anent this point may I retell, that as I
 gazed upon her my affection was freed from
 every other longing,

whilst the eternal joy which rayed direct on
 Beatrice was satisfying me with its reflected
 aspect from the fair face.

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Marte Vincendo me col lume d' un sorriso,
ella mi disse : " Volgiti ed ascolta,
chè non pur nei miei occhi è Paradiso." 19

Come si vede qui alcuna volta
l' affetto nella vista, s' ello è tanto
che da lui sia tutta l' anima tolta,
così nel fiammeggiar del fulgor santo, 22
a ch' io mi volsi, conobbi la voglia
in lui di ragionarmi ancora alquanto.

Ei cominciò : " In questa quinta soglia
dell' arbore, che vive della cima
e frutta sempre e mai non perde foglia,
spiriti son beati, che giù, prima 25
che venissero al ciel, fur di gran voce,
sì ch' ognī Musa ne sarebbe opima.

Però mira nei corni della croce :
quello ch'io nomerò, lì farà l' atto
che fa in nube il suo foco veloce." 28

Io vidi per la croce un lume tratto
dal nomar Josuè, com' ei si feo,
nè mi fu noto il dir prima che il fatto. 31

Ed al nome dell' alto Maccabeo 40
vidi moversi un altro roteando,
e letizia era ferza del paleo.

Così per Carlo Magno e per Orlando
due ne segul lo mio attento sguardo,
com' occhio segue suo falcon volando. 43

Poscia trasse Guglielmo, e Rinoardo,
e il duca Gottifredi la mia vista
per quella croce, e Roberto Guiscardo. 46

Indi, tra l' altre luci mota e mista,
mostrommi l' alma che m' avea parlato,
qual era tra i cantor del cielo artista. 49

O'ercoming me with the light of a smile, she The
said to me : " Turn thee, and hearken, for courageous
not only in my eyes is Paradise."

As here sometimes we read the affection in the
countenance, if it be so great that all the mind
is taken up by it,

so in the flaming of the sacred glow to which
I turned me, I recognised the will in him yet
further somewhat to discourse with me.

He began : " In this fifth range of the tree Caccia-
which liveth from the summit, and ever bear-
eth fruit, and never sheddeth leaf,
are spirits blessed, who below, ere they came
unto heaven, were of a great name, so that
every Muse would be enriched by them.

Wherefore gaze upon the horns of the cross ; he
whom I shall name shall there do the act which
in a cloud its swift flame doth."

I saw a light drawn along the cross at the naming Warriors
of Joshua, as it was done ; nor was the word of God
known to me ere the fact.

And at the name of the lofty Maccabee I saw
another move, wheeling, and gladness was as
the lash unto the whipping-top.

Thus for Charlemagne and for Orlando two
more were followed by my keen regard, as
the eye followeth its falcon flying.

Then drew my sight along that cross William
and Rinoardo and the duke Godfrey, and
Robert Guiscard.

Thereon amongst the other lights, moving and Caccia-
mingling, the soul which had discoursed to guida
me showed me his artist quality among
heaven's singers.

- Salita Io mi rivolsi dal mio destro lato
per vedere in Beatrice il mio dovere,
o per parole o per atto segnato ;
e vidi le sue luci tanto mere,
tanto gioconde, che la sua sembianza
vinceva gli altri e l' ultimo solere.
E come, per sentir più diletanza
bene operando, l' uom di giorno in giorno
s' accorge che la sua virtute avanza ;
si m' accors' io che il mio girare intorno
col cielo insieme avea cresciuto l' arco,
veggendo quel miracol più adorno.
Giove E quale è il trasmutare in picciol varco
d' tempo in bianca donna, quando il volto
suo si discarca di vergogna il carco ;
tal su negli occhi miei, quando fui volto,
per lo candor della temprata stella
sesta, che dentro a sè m' avea ricolto.
Io vidi in quella giovial facella
lo sfavillar dell' amor che lì era,
segnare agli occhi miei nostra favella.
E come augelli surti di riviera,
quasi congratulando a lor pasture,
fanno di sè or tonda or lunga schiera,
si dentro ai lumi sante creature
volitando cantavano, e faciens
or *di*, or *i*, or *elle* in sue figure.
Prima cantando a sua nota moviensi ;
poi diventando l' un di questi segni,
un poco s' arrestavano e tacensi.
O diva Pegasea, che gl' ingegni
fai gloriosi, e rendili longevi,
ed essi teco le cittadi e i regni,

I turned to my right side to see in Beatrice my The just duty, whether by speech or gesture indicated, and I saw her eyes so clear, so joyous, that her semblance surpassed all former usage and the latest too.

And as by feeling more delight in doing well, man from day to day perceiveth that his virtue gaineth ground ;

so did I perceive that my circling round together Wider with the heaven had increased its arc, seeing sweep this miracle yet more adorned.

And such change as cometh in short passage of time over a fair dame, when her countenance unburdeneth shame's burden,

was presented to my eyes, when I turned me, because of the white glow of the temperate . sixth star which had received me into it.

I saw in that torch of Jove the sparkling of the The writing love which was therein signalling to my eyes in heaven our speech.

And as birds, risen from the bank, as though rejoicing together o'er their pasture, make themselves now a round, now a long, flock, so within the lights the sacred creatures flying sang, and in their shapings made themselves now D, now I, now L.

First singing to their note they moved, then as they made themselves one of these signs, a little space would stay and hold their peace.

O goddess Pegasean, who givest glory unto genius, and renderest it long life, as with thy aid doth it to cities and to realms,

Giove illustrami di te, sì ch' io rilevi le lor figure com' io l' ho concette : paia tua possa in questi versi brevi.	85
Mostrarsi dunque in cinque volte sette vocali e consonanti ; ed io notai le parti sì come mi parver dette.	88
<i>Diligite justitiam</i> , primai fur verbo e nome di tutto il dipinto ; <i>qui judicatis terram</i> , fur sezzaï.	91
Poscia nell' emme del vocabol quinto rimasero ordinate, sì che Giove pareva argento Il d' oro distinto.	94
E vidi scendere altre luci dove era il colmo dell' emme, e lì quetarsi, cantando, credo, il ben ch' a sè le move.	97
Poi, come nel percorter dei ciocchi arsi surgono innumerabili faville, onde gli stolti sogliono augurarsi,	100
risurger parve quindi più di mille luci, e salir quali assai e quai poco, sì come il sol, che l' accende, sortille ;	103
e quietata ciascuna in suo loco, la testa e il collo d' un' aquila vidi rappresentare a quel distinto foco.	106
Quei che dipinge il non ha chi il guidi, ma esso guida, e da lui si rammenta quella virtù ch' è forma per li nidi ;	109
l' altra beatitudo, che contenta pareva in prima d' ingigliarsi all' emme, con poco moto seguitò la impresa.	112
O dolce stella, quali e quante gemme mi dimostrarò che nostra giustizia effetto sia del ciel che tu ingemme !	115

make me bright with thyself, that I may throw The just
into relief their figures as I have them in con-
ception; let thy might show in these brief verses.
They displayed them then in fivetimesseven vowels
and consonants, and I took note of the members,
even as they appeared in utterance to me.

Diligite justitiam, were the first verb and sub- The writing
stantive of all the picturing; *qui judicatis*
terram were the last.

Then ordered in the M of the fifth word they
stayed, so that Jove seemed silver in that
place, pricked out with gold;

and I saw descending other lights where was the Spirits
M's peak, and there rest them; singing, I take gathering
it, the good that moveth them unto himself.

Then, as at the smiting of burnt brands there
rise innumerable sparks, wherfrom the foolish
ones draw augury,

mesecmed there rose thence more than a thousand
lights, and some mounted much, some little, even
as the sun which kindleth them, ordained them;
and when each one had rested in its place, an The eagle
eagle's head and neck I saw presented by that
pricked-out fire.

He who there painteth hath not one to guide him,
but he himself doth guide, and from him
cometh to the mind that power which directs
the building of nests;

the other blessedness, which at first seemed
content to twine the M with lilies, by a
slight motion followed the imprint.

O sweet star, what quality and magnitude of
gems made plain to me that our justice is the
effect of the heaven thou dost engem !

Giove Per ch' io prego la mente, in che s' inizia 118
 tuo moto e tua virtute, che rimiri
 ond' esce il fummo che il tuo raggio vizia ;
 sì ch' un' altra fiata omai s' adiri 121
 del comperare e vender dentro al templo,
 che si muro di segni e di martiri.
 O milizia del ciel, cu' io contemplo, 124
 adora per color che sono in terra
 tutti svianti retro al malo esempio.
 Già si solea con le spade far guerra ; 127
 ma or si fa togliendo or qui or quivi
 lo pan che il pio padre a nessun serra :
 ma tu, che sol per cancellare scrivi, 130
 pensa che Pietro e Paolo, che moriro
 per la vigna che guasti, ancor son vivi.
 Ben puoi tu dire : " I' ho fermo il disiro 133
 sì a colui che volle viver solo,
 e che per salti fu tratto al martiro,
 ch' io non conosco il Pescator nè Polo." 136

16-19. A disputed passage. We take it : 'I was, all satisfied, gazing upon the reflection of the light of God which shone from Beatrice's face. But she said, smiling,' etc.

46. William of Orange, like Rinoardo and Orlando, is a hero of romance, whereas Godfrey de Bouillon († 1100), conqueror of Jerusalem, and Robert Guiscard († 1085) of the house of Tancred (compare iii. 118, note), are entirely historical.

61, 62. Because they had ascended higher.

68. Jupiter is temperate or equable, between cold Saturn and hot Mars. Compare xxii. 145, 146.

82. Pegasus, the winged horse, struck out the fountain Hippocrænæ from the earth with his hoof, which fountain was sacred to the Muses. Hence the Muse is 'goddess of the spring of Pegasus.'

91-93. *Wisdom of Solomon*, i. 1 (see Argument).

94-114. Note that M is the central letter of the Latin and Italian alphabet, which has no W. An M

Wherefore I pray the mind wherein thy motion and ^{The just}
 thy power hath beginning, to look upon the place
 whence issueth the smoke that vitiates thy ray ;
 so that once more the wrath be kindled against
 the buying and the selling in the temple which
 made its walls of miracles and martyrdoms.

O soldiery of heaven, whom I look upon, pray ^{Appeal to}
 for them who have all gone astray on earth, ^{heavenly}
 justice following the ill example.

Erst' twas the wont to make war with swords; now
 it is made by withholding, now here, now there,
 the bread the tender father bars from none;
 but thou, who but to cancel, dost record, reflect
 that Peter and Paul who died for the vine-
 yard thou layest waste, are living yet.

Though thou indeed mayst urge: "I have so fixed
 my longing on him who lived a solitary life, and
 by tripping steps was drawn to martyrdom,
 that I know not the fisherman nor Paul."

of the old fashion (**M**) may with a little ingenuity be
 transformed into the body and wings of a bird, the
 head gathering above the centre.

102. The method being to ask, "How many lambs,
 florins, or what not, shall I get?" then strike a brand
 and count the sparks for answer.

109-111. Dante is describing the work of God, whom
 no one can instruct (*Isaiah* xl. 13, 14; *Job* xxxviii. 4
 sqq.), and from whom all knowledge comes into every
 mind. But why nests? Are the nests the heavens, nestling
 one within another? Or is the instinct of birds selected
 as the symbol of all intelligence save the divine?

112. The spirits that had formed neither the limbs of
 the M nor the head, but had twined round the former,
 now moulded themselves into the eagle's body and wings.

120-123. The papal court. Cf. *Purg.* xvi. 58-120;
 and *De Mon.*, bk. i.

130. The cancelling of excommunication being a source
 of revenue.

PARADISO

THE just Kings, who compose the eagle of Jupiter,
speak as one person, just as many brands give out
one warmth, so indicating that the work of all righteous
governors is one and the same, the voice of all of
them being the one voice of justice (1-21). In the
heaven of justice, there rises in Dante's mind a passion of
hope that he may find the solution of the problem,
which so long has tortured him, as to the exclusion of the
virtuous heathen from heaven, so contrary in seeming
to God's justice. The divine eagle first responds with
a burst of triumphant joy, then tells how God's wisdom
is in excess of all that the whole creation expresses ;
and since Lucifer himself, the highest of created things,
could not see all (and fell because he would not wait for
the full measure of light God would have given him) it
follows far more that lesser minds cannot so see but that
God sees unutterably deeper. Wherefore our sight must
needs be lost in the depths of divine justice, which God's
eye alone can pierce. But our very idea of justice is from

Globo Parea dinanzi a me con l' ali aperte
la bella image, che, nel dolce frui
liete, facevan l' anime conserte.

Parea ciascuna rubinetto, in cui
raggio di sole ardesse sì acceso,
che nei miei occhi rifrangesse lui.

E quel che mi convien ritrar testeso,
non portò voce mai, nè scrisse inchiostro,
nè fu per fantasia giammai compreso ;
ch' io vidi, ed anche udii parlar lo rostro,
e sonar nella voce ed *io e mio*,
quand' era nel concetto *noi e nostro*.

E cominciò : " Per esser giusto e pio
son io qui esaltato a quella gloria,
che non si lascia vincere a disio ;

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CANTO XIX

God, and this thought must quiet Dante's protest as to
the exclusion of the virtuous heathen. Who is he that
he should judge ? There were matter enough for the
human mind to boggle at, had we not the authority of
Scripture for our guidance and did we not know that
the Will of God is itself the perfect standard of
goodness and of justice, not to be called to account by
any other standard (22-90). As the little stork (the
symbol of obedient docility) looks up, when fed, to the
parent bird that wheels over the nest, so Dante gazes
on the eagle ; which sings a hymn as far above our understand-
ing as God's judgments are (91-99) ; and then, while reasserting without qualification that belief in Christ is
the sole means of access to heaven, yet declares that
many heathen will be far nearer Christ on the judg-
ment day than many who call upon his name ; whereon
follows a long denunciation, in detail, of contemporary
Christian monarchs (100-148).

With outstretched wings appeared before me the *The just*
fair image which those enwoven souls, rejoic-
ing in their sweet fruition, made.

Each one appeared as a ruby whereon the sun's
ray should burn, enkindled so as to re-cast it
on mine eyes.

And that which I must now retrace, nor ever
voice conveyed, nor ink did write, nor e'er
by fantasy was comprehended ;
for I saw and eke I heard the beak discourse and
utter in its voice both *I* and *Mine*, when in
conception it was *We* and *Our*.

And it began : " In that I was just and duteous
am I here exalted to this glory which suffereth
not itself to be surpassed by longing ;

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Giove ed in terra lasciai la mia memoria 16
 sì fatta, che le genti lì malvage
 commendan lei, ma non seguon la storia.”

Così un sol calor di molte brage 19
 si fa sentir, come di molti amori
 usciva solo un suon di quella image;

ond’ io appresso : “ O perpetui fiori 22
 dell’ eterna letizia, che pur uno
 parer mi fate tutti i vostri odori,
 solvetemi, spirando, il gran digiuno 25
 che lungamente m’ ha tenuto in fame,
 non trovandogli in terra cibo alcuno.

Ben so io che, se in cielo altro reame 28
 la divina giustizia fa suo specchio,
 che ’l vostro non l’ apprende con velame.

Sapete come attento io m’ apparecchio 31
 ad ascoltar; sapete quale è quello
 dubbio, che m’ è digiun cotanto vecchio.”

Qual il falcon, ch’ uscendo del cappello 34
move la testa e coll’ ali si plaudet,
voglia mostrando e facendosi bello,
 vid’ io farsi quel segno, che di laude 37
 della divina grazia era contesto,
 con canti quai si sa chi lassù gaude.

Poi cominciò : “ Colui che volse il sesto 40
 all’ estremo del mondo, e dentro ad esso
 distinse tanto occulto e manifesto,
 non potè suo valor sì fare impresso 43
 in tutto l’ universo, che il suo verbo
 non rimanesse in infinito eccesso.

E ciò fa certo che il primo superbo, 46
 che fu la somma d’ ogni creatura,
 per non aspettar lume, cadde acerbo :

and upon earth have I left a memory, so ^{The just} fashioned that there the evil folk command it, though they follow not the tale.”

So do we feel one glow from many coals as from those many loves there issued forth one only sound out of that image.

Whereon straightway I : “ O perpetual flowers ^{Dante} of the eternal gladness, ye who make all your odours seem to me but one,

assuage, as ye breathe, the great fast which long hath held me hungering, because on earth I found no food for it.

Well do I know that if the divine justice maketh any other realm of heaven its mirror, yours apprehendeth it without a veil.

Ye know how eager I prepare me to hearken ; ye know what is that question which hath been to me a fast of so long date.”

As the falcon issuing from the hood shaketh head and clappeth wings, showing his will and making himself beauteous,

such did I see that ensign which was woven of the praises of divine grace, with songs such as be known to whoso up there rejoiceth.

Then it began : “ He who rolled the compass ^{Creation} round the limit of the universe, and within it marked out so much both hidden and revealed, could not so stamp his worth on all the universe but that his word remained in infinite excess.

And this is certified by that first proud being, who was the summit of all creation, because he would not wait for light, falling unripe ;

- Giove e quinci appar ch' ogni minor natura
 è corto recettacolo a quel bene
 che non ha fine, e sè con sè misura. 49
- Dunque nostra veduta, che conviene
 essere alcun dei raggi della mente
 di che tutte le cose son ripiene, 52
- non può da sua natura esser possente
 tanto che suo principio non discerna
 molto di là, da quel che l' è parvente. 55
- Però nella giustizia sempiterna
 la vista che riceve il vostro mondo,
 com' occhio per lo mar, dentro s' interna ; 58
- chè, benchè dalla proda veggia il fondo,
 in pelago nol vede, e non di meno
 è lì, ma cela lui l' esser profondo. 61
- Lume non è, se non vien dal sereno
 che non si turba mai, anzi è tenebra,
 od ombra della carne, o suo veleno. 64
- Assai t' è mo aperta la latebra,
 che t' ascondeva la giustizia viva,
 di che facei question cotanto crebra ; 67
- chè tu dicevi : ' Un uom nasce alla riva
 dell' Indo, e qui non è chi ragioni
 di Cristo, nè chi legga, nè chi scriva ; 70
- e tutti i suoi voleri ed atti buoni
 sono, quanto ragione umana vede,
 senza peccato in vita o in sermoni. 73
- More non battezzato e senza fede ;
 ov' è questa giustizia che il condanna ?
 ov' è la colpa sua, s' egli non crede ?' 76
- Or tu chi sei, che vuoi sedere a scranna
 per giudicar da lungi mille miglia
 con la veduta corta d' una spanna ? 79

and hence it is apparent that each lesser nature The just
 is a receptacle too scant for that good which
 hath not end, and itself measureth with itself.
 Wherefore our sight, which needs must be one
 of the rays of that mind whereby all things
 are filled,
 cannot of its nature have so great power but that
 its principle should discern far beyond that
 which unto it appeareth.
 Wherefore in the eternal justice such sight as Divine
 your world doth receive, like the eye in the Justice
 ocean, is absorbed ;
 for, albeit it can see the bottom by the shore, in
 the open sea it seeth it not, and none the less
 'tis there, but the depth it hath concealeth it.
 There is no light unless from that serene which
 never is disturbed, else is it darkness or shadow
 of the flesh or else its poison.
 Enough is opened to thee now the labyrinth
 which hid from thee the living justice of
 which thou hast made question so incessantly ;
 for thou didst say : ' A man is born upon the The
 bank of Indus and there is none to tell of Problem
 Christ, nor none to read, nor none to write ;
 and all his volitions and his deeds are good so far
 as human reason seeth, sinless in life or in
 discourse.
 He dieth unbaptised and without faith ; where is
 that justice which condemneth him ? where is
 his fault, in that he believes not ?'
 Now who art thou who wouldest sit upon the seat
 to judge at a thousand miles away with the
 short sight that carries but a span ?

Giove Certo a colui che meco s' assottiglia, 82
 se la scrittura sopra voi non fosse,
 da dubitar sarebbe a maraviglia.
 O terreni animali, o menti grosse ! 85
 la prima volontà, ch' è per sè buona,
 da sè, che è sommo ben, mai non si mosse.
 Cotanto è giusto, quanto a lei consuona ; 88
 nullo creato bene a sè la tira,
 ma essa, radiando, lui cagiona.”
 Quale sopr' esso il nido si rigira 91
 poi che ha pasciuto la cicogna i figli,
 e come quei ch' è pasto la rimira ;
 cotal si fece, e si levai li cigli, 94
 la benedetta imagine, che l' ali
 moveva sospinta da tanti consigli.
 Roteando cantava, e dicea : “ Quali 97
 son le mie note a te, che non le intendi,
 tal è il giudizio eterno a voi mortali.”
 Poi si quetaron quei lucenti incendi 100
 dello Spirito Santo ancor nel segno,
 che fe' i Romani al mondo reverendi,
 esso ricominciò : “ A questo regno 103
 non sali mai chi non credette in Cristo,
 nè pria, nè poi ch' ei si chiavasse al legno.
 Ma vedi, molti gridan ‘ Cristo, Cristo,’ 106
 che saranno in giudizio assai men prope
 a lui, che tal che non conosce Cristo ;
 e tai Cristiani dannerà l' Etiope, 109
 quando si partiranno i due collegi,
 l' uno in eterno ricco, e l' altro inope.
 Che potran dir li Persi ai vostri regi, 112
 come vedranno quel volume aperto,
 nel qual si scrivon tutti i suoi dispregi ?

Truly to him who goeth subtly to work with ^{The just} me, were not the Scripture over you, there were marvellous ground for questioning.

O animals of earth, minds gross ! the primal Will, good in itself, never departed from its own self which is the highest good.

All is just which doth harmonise with it; no ^{The} created good draweth it to itself, but it by ^{standard of} raying forth giveth rise to it.” ^{Justico}

As right above her nest the stork sweepeth when she hath fed her brood, and as the one which she hath fed looketh up to her ; so did (and so did I uplift my brow) the blessed image, which plied its wings driven by so many counsels.

Wheeling it sang, and said : “ As are my notes ^{The eagle} to thee who understandest them not, such is the eternal judgment to you mortals.”

When those glowing flames of the Holy Spirit were stilled, yet in the ensign which gained the Romans reverence from all the world, it began again : “ To this realm ne'er rose one who believed not in Christ, neither before nor after he was nailed unto the tree.

But see, many cry ‘ Christ, Christ,’ who at the judgment shall be far less near to him than such as know not Christ ;

and such Christians the Ethiop shall condemn when the two colleges shall dispart, the one for ever rich, the other stripped.

What may the Persians say unto your kings when they shall see that volume opened wherein are their dispraises all recorded ?

- Glovo Lì si vedrà tra l' opere d' Alberto 115
 quella che tosto moverà la penna,
 per che il regno di Praga fia deserto.
- Lì si vedrà il duol che sopra Senna 118
 induce, falseggiando la moneta,
 quei che morrà di colpo di cotenna.
- Lì si vedrà la superbia ch' asseta, 121
 che fa lo Scotto e l' Inghilrese folle,
 sì che non può soffrir dentro a sua metà.
- Vedrassi la lussuria e il viver molle 124
 di quel di Spagna, e di quel di Buemme,
 che mai valor non conobbe, nè volle.
- Vedrassi al Ciotto di Jerusalemme
 segnata con un *i* la sua bontate,
 quando il contrario segnerà un *emme*. 127
- Vedrassi l' avarizia e la viltate 130
 di quel che guarda l' isola del foco,
 dove Anchise finì la lunga estate ;
 ed a dare ad intender quanto è poco,
 la sua scrittura fien lettere mozzate,
 che noteranno molto in parvo loco. 133
- E parranno a ciascun l' opere sozze
 del barba e del fratel, che tanto egregia
 nazione e due corone han fatte bozze. 136
- E quel di Portogallo e di Norvegia 139
 lì si conosceranno, e quel di Rascia
 che mal ha visto il conio di Vinegia.
- O beata Ungheria, se non si lascia
 più malmenare ! E beata Navarra,
 se s' armasse del monte che la fascia ! 142
- E creder dee ciascun che già, per arra
 di questo, Nicosia e Famagosta
 per la lor bestia si lamenti e garra,
 che dal fianco dell' altre non si scosta." 145
- 148

- There shall be seen amidst the deeds of Albert The just
 that one which soon shall move its wing to
 make the realm of Prague a desert.
- There shall be seen the woe which he is bringing
 on the Scine by making false the coinage,
 who by the wild boar's stroke shall die.
- There shall be seen the pride which maketh athirst
 and doth the Scot and Englishman so madden
 they may not abide within their proper bound.
- The lechery shall be seen and life effeminate of
 him of Spain, and him of Bohemia, who knew
 not ever worthiness, nor willed it.
- For the Cripple of Jerusalem shall be seen
 marked with an *I*, his excellence, whereas an
 M shall mark the countercharge.
- The avarice and baseness shall be seen of him Kings of
 who hath in ward the Isle of Fire where Christen-
 dom Anchises ended his long life ;
- and to give to understand how great his paltriness,
 his record shall be kept in stunted letters which
 shall note much in little space.
- And plain to all shall be revealed the foul deeds
 of his uncle and his brother which have made
 so choice a family, and two crowns, cuckold.
- And he of Portugal and he of Norway there
 shall be known, and he of Rascia, who in ill
 hour saw the coin of Venice.
- O happy Hungary, if she suffereth herself to be
 mauled no more ! And happy Navarre, were she
 to arm herself with the mount that fringeth her !
- And all should hold that 'tis in pledge of this
 that Nicosia and Famagosta already wail and
 shriek by reason of their beast, who doth not
 part him from beside the others."

PARADISO

AS when the one light of the sun disappears, the heaven is straightway rekindled by many stars, so when the one voice of the eagle ceased the many beings that composed it, shining yet more brightly, burst into an angelic chime of many notes, which was followed by a murmuring as of falling waters, gathering once more in the neck of the eagle into a single voice (1-30). The eagle declares that the six lights which form its pupil and eyebrow are the greatest of all, and goes on to enumerate them, using, in most cases, rich and pregnant circumlocution, but expressly naming Ripheus the Trojan, that there may be no room to misconceive a statement so incredible as that he (as well as Trajan, the heathen emperor, already indicated by a paraphrase not to be misunderstood) is in heaven (31-72). Then once more the eagle bursts into rapturous song, and when it pauses, Dante, though he knows that the spirits read his inmost thoughts as we on earth see colour through a sheet of glass, yet can-

Giove Quando colui che tutto il mondo alluma
dell' emisperio nostro sì discende,
che il giorno d' ogni parte si consuma,
lo ciel, che sol di lui prima s' accende, 4
subitamente si rifà parvente
per molte luci, in che una risplende.

E quest' atto del ciel mi venne a mente, 7
come il segno del mondo e dei suoi duci
nel benedetto rostro fu tacente ;
però che tutte quelle vive luci, 10
vie più lucenti, cominciaron canti
da mia memoria labili e caduci.

O dolce amor, che di riso t' ammanti,
quanto parevi ardente in quei flailli 13
ch' avieno spirto sol di pensier santi !

CANTO XX

not restrain the utterance of his amazement at the presence of these two heathen (73-84); whereon the eagle declares that both of them died in the true faith, Ripheus in Christ to come and Trajan in Christ come; and so explains the former case as to suggest that revelations may have been vouchsafed to other righteous pagans (85-129). So little do men fathom the divine counsels ! Nay, the redeemed souls, as they look on God, know not yet who shall be the saved ; and in this very limitation of their knowledge they rejoice, for it is a point of conscious contact with the will of God (130-138). Thus, as the souls of Trajan and Ripheus glint responsive to the eagle's discourse, Dante receives sweet solace partly from the thought that he knows not, after all, how many of the supposed heathen are in truth saved, and partly from the spectacle of the souls in bliss rejoicing in the limitations of their knowledge no less than in its conquests (139-148).

When he who doth illumine all the world de- The just
scendeth so from our hemisphere that day on
every side is done away,
the heaven which before is kindled by him
only, now straightway maketh itself reappear
by many lights wherein the one regloweth.
And this act of heaven came to my mind when
the ensign of the world and of its leaders
within its blessed beak was silent ;
because all those living lights, far brightlier shin-
ing, began songs which from my memory must
slip and fall.
O sweet love, smile-bemantled, how glowing
didst thou seem in those flute-holes breathed
on only by sacred ponderings !

Giove Poscia che i cari e lucidi lapilli,
ond' io vidi ingemmato il sesto lume,
poser silenzio agli angelici squilli,
udir mi parve un mormorar di fiume,
che scende chiaro giù di pietra in pietra,
mostrando l' ubertà del suo cacume.
E come suono al collo della cетra
prende sua forma, e si come al pertugio
della sampogna vento che penetra,
così, rimosso d' aspettare indugio,
quel mormorar dell' aquila salissi
su per lo collo, come fosse bugio.
Fecesi voce quivi, e quindi uscissi
per lo suo becco in forma di parole,
quali aspettava il core, ov' io le scrissi.
"La parte in me che vede, e pate il sole
nell' aquile mortali," incominciommi,
"or fisamente riguardar si vuole,
perchè dei fochi, ond' io figura sommi,
quelli, onde l' occhio in testa mi scintilla,
e' di tutti i lor gradi son li sommi.
Colui che luce in mezzo per pupilla,
fu il cantor dello Spirito Santo,
che l' arca traslatò di villa in villa :
ora conosce il merto del suo canto,
in quanto effetto fu del suo consiglio,
per lo remunerar ch' è altrettanto.
Dei cinque, che mi fan cerchio per ciglio,
colui, che più al becco mi s' accosta,
la vedovella consolò del figlio :
ora conosce quanto caro costa
non seguir Cristo, per l' esperienza
di questa dolce vita e dell' opposta.

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When the dear and shining stones, whereby I ^{The just}
saw the sixth heaven gemmed, had imposed
silence on the angelic chimes,
meseemed to hear the murmuring of a river
which droppeth clear from rock to rock and
showeth the abundance of its source.
And as the sound taketh its form in the lute-
neck, or at the opening of the pipes the wind
that entereth,
so, delay of expectation done away, that mur-
muring of the eagle rose up through its neck
as it were hollow ;
there it became a voice and issued thence, out ^{The eagle}
from its beak, in form of words, such as the
heart awaited, whereon I wrote them.
"That part in me which seeth and which doth
endure the sun in mortal eagles," it began to
me, "must now fixedly be gazed upon,
for of the fires wherfromout I make my figure,
those with which the eye sparkleth in my
head, of all their ranks are chief.
He who shineth midmost, as in the eye the pupil, David
was the singer of the Holy Spirit who bore
the ark from city unto city ;
now knoweth he the merit of his song, in so far
as 'twas the effect of his own counsel, by the
remuneration like unto it.
Of the five who make the eyebrow's arch, he ^{Trajan}
who doth neighbour closest on the beak con-
soled the widow for her son ;
now knoweth he how dear it costs not to follow
Christ, by his experience of this sweet life and
of the opposite.

- Giove E quel che segue in la circonferenza,
di che ragiono, per l' arco superno,
morte indugò per vera penitenza :
ora conosce che il giudizio eterno
non si trasmuta, perchè degno prego
fa crastino laggiù dell' odierno.
L' altro che segue, con le leggi e meco,
sotto buona intenzion che fe' mal frutto,
per cedere al pastor si fece Greco :
ora conosce come il mal, dedutto
dal suo bene operar, non gli è nocivo,
avvegna che sia il mondo indi distrutto.
E quel che vedi nell' arco declivo
Guglielmo fu, cui quella terra plora
che piange Carlo e Federico vivo :
ora conosce come s' innamora
lo ciel del giusto rege, ed al sembiante
del suo fulgore il fa vedere ancora.
Chi crederebbe giù nel mondo errante,
che Rifeo Troiano in questo tondo
fosse la quinta delle luci sante ?
ora conosce assai di quel che il mondo
veder non può della divina grazia,
benchè sua vista non discerna il fondo."
Quale allodetta che in aere si spazia
prima cantando, e poi tace contenta
dell' ultima dolcezza che la sazia,
tal mi sembiò l' imago della imprenta
dell' eterno piacere, al cui disio
ciascuna cosa, quale ell' è, diventa.
Ed avvegna ch' io fossi al dubbiar mio
il quasi vetro allo color che il veste,
tempo aspettar tacendo non patio ;

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And he who followeth on the circumference ^{The just.}
whereof I tell, upon the upper arch, death did ^{Hezekiah}
delay by his true penitence ;

now knoweth he that the eternal judgment is
not transmuted when a worthy prayer giveth
unto to-morrow upon earth what was to-day's.

The next who followeth, with the laws and me, ^{Constantine}
with good intention that bore evil fruit, to
give place to the pastor, made himself a Greek ;
now knoweth he that the ill deduced from his
good deed hurteth not him though the world
be destroyed thereby.

And him thou seest on the down-sloping arch ^{William of}
^{Sicily} was William, whom that land deploreh which
weepeth for that Charles and Frederick live ;

now knoweth he how heaven is enamoured of the
righteous king, and by the semblance of his
glow he maketh it yet seen.

Who would believe, down in the erring world, ^{Ripheus}
the Trojan Ripheus in this circle to be the
fifth of the holy lights ?

now knoweth he right much of the divine grace
that the world hath no power to see, albeit his
sight discerneth not the bottom."

Like to the lark who soareth in the air, first
singing and then silent, content with the last
sweetness that doth sate her,

so seemed to me the image of the imprint of the
eternal pleasure, by longing for whom each
thing becometh what it is.

And albeit there I was to my questioning like
glass unto the colour which it clothes, yet would
it not endure to bide its time in silence ;

- Giove ma della bocca : " Che cose son queste ? " 82
 mi pinse con la forza del suo peso ;
per ch' io di corruscar vidi gran feste.
- Poi appresso con l' occhio più acceso 85
 lo benedetto segno mi rispose,
 per non tenermi in ammirar sospeso :
 " Io veggio che tu credi queste cose,
 perch' io le dico, ma non vedi come ;
 sì che, se son credute, sono ascole.
- Fai come quei, che la cosa per nome
 apprende ben ; ma la sua quiditate
 veder non può, se altri non la prome. 91
- Regnum coelorum* violenza pate 94
 da caldo amore e da viva speranza,
 che vince la divina volontate ;
 non a guisa che l' uomo all' uom sopranza,
 ma vince lei, perchè vuole esser vinta,
 e vinta vince con sua beninanza. 97
- La prima vita del ciglio e la quinta
 ti fa maravigliar, perchè ne vedi
 la region degli angeli dipinta. 100
- Dei corpi suoi non uscir, come credi,
 Gentili, ma Cristiani, in ferma fede,
 quel dei passuri, e quel dei passi piedi. 103
- Chè l' una dello inferno, u' non si riede
 giammai a buon voler, tornò all' ossa,
 e ciò di viva sperme fu mercede ; 106
- di viva sperme, che mise la possa
 nei preghi fatti a Dio per suscitarla,
 sì che potesse sua voglia esser mossa. 109
- L' anima gloriosa, onde si parla, 112
 tornata nella carne, in che fu poco,
 credette in lui che poteva aiutarla :

but from my mouth : " What things are these ? " The just.
Dante
 it thrust by force of its own weight, whereat
 I saw great glee of coruscation.

Then straightway, with its eye more kindled,
 the blessed ensign answered me, that it might
 not hold me in suspense of wonder :

" I see that thou believest these things because *Eagle*
 I tell them thee, but the *how* thou seest not ;
 so that, although believed, yet are they hidden.

Thou art as he who doth apprehend the thing
 by name, but may not see its quiddity unless
 another bring it forth to light.

The kingdom of heaven suffereth violence from
 warm love and living hope which conquereth
 the divine will ;

not in fashion wherein man subdueth man, but
 conquereth it because it willett to be con-
 quered, and, conquered, with its own benignity
 doth conquer.

The first life of the eyebrow and the fifth set Trajan and
Ripheus
 thee a-marvelling, because thou seest the region
 of the angels painted with them.

From their bodies they issued not, as thou sup-
 posest, Gentiles, but Christians in established
 faith, in the feet that—to the one—should
 suffer, and—to the other—had already suffered.

For the one from hell,—where none returneth
 ever to right will,—came back unto its bones,
 and this was the reward of living hope ;

the living hope which put might into the prayers Gregory
 made unto God to raise him up, that his will
 might have power to be moved.

The glorious soul, whereof is the discourse, re-
 turning to the flesh where it abode short space,
 believed in him who had the power to aid it ;

Giove è credendo s' accese in tanto foco
di vero amor, ch' alla morte seconda 115
fu degna di venire a questo gioco.
L' altra, per grazia, che da sì profonda 118
fontana stilla che mai creatura
non pinse l' occhio infino alla prim' onda,
tutto suo amor laggiù pose a drittura ; 121
per che, di grazia in grazia, Dio gli aperse
l' occhio alla nostra redenzion futura :
onde credette in quella, e non soffrse 124
da indi il puzzo più del paganesmo,
e riprendiene le genti perverse.
Quelle tre donne gli fur per battesmo, 127
che tu vedesti dalla destra rota,
dinanzi al battezzar più d' un millesmo.
O predestinazion, quanto remota 130
è la radice tua da quegli aspetti
che la prima cagion non veggion *tota* !
E voi, mortali, tenetevi stretti 133
a giudicar, chè noi, che Dio vedemo,
non conosciamo ancor tutti gli eletti ;
ed enne dolce così fatto scemo, 136
perchè il ben nostro in questo ben s' affina,
chè quel che vuole Iddio e noi volemo.”
Così da quella imagine divina, 139
per farmi chiara la mia corta vista,
data mi fu soave medicina.
E come a buon cantor buon citarista 142
fa seguir lo guizzo della corda,
in che più di piacer lo canto acquista ;
sì, mentre che parlò, sì mi ricorda
ch' io vidi le due luci benedette,
pur come batter d' occhi si concorda,
con le parole mover le fiammette. 148

and believing kindled into so great flame of very *The just*
love, that at the second death it was worthy
to come unto this mirth.

The other, by that grace which welleth from
so deep a fountain that never creature thrust
eye down to its first wave,

set all his love below on righteousness, wherefore
from grace to grace God opened his eye to
our redemption yet to come ;

whereat he believed therein, and thenceforth
endured not the mire of paganism, and re-
proved the folk perverse concerning it.

Those three dames stood as baptism for him,
whom thou didst see at the right wheel, more
than a thousand years before baptising.

O predestination, how far withdrawn is thy root *Predestin-*
from such vision as sees not the first cause *ation*
entire !

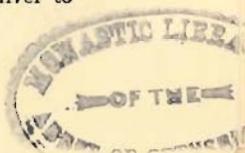
And ye mortals, hold yourselves straitly back
from judging ; for we who see God, know
not as yet all the elect ;

and sweet to us is such defect because our good
in this good is refined, that what God willett
we too will.”

So by this divine image to clear my curtailed
vision was given me sweet medicine.

And as on a good singer a good harpist maketh
the quivering of the chord attend, wherein the
song gaineth more pleasantness,

so whilst he spake I mind me that I saw the two
blessed lights, just as the winking of the eyes
concordeth, making their flames to quiver to
the words.



PARADISO

B EATRICE and Dante have risen to Saturn, now in the constellation of Leo, and there Beatrice smiles not (lest her beauty should shatter Dante's mortal senses as Jove's undisguised presence burned Semele to ashes) but bids him gaze upon that which shall be revealed to him (1-18). The joy it gives him to obey her behests is compensation even for the withdrawal of his eyes from her countenance, whereon they feasted; and he sees the golden Jacob's ladder stretch up from Saturn; while a throng of splendours descends, as though all heaven had been emptied, and splashes in light upon a certain step of the ladder (19-42). Dante addresses the light that arrests itself nearest to him, first with silent thought, then, when Beatrice gives him leave, with open speech; and asks why he more than others has approached him, and why the harmony of heaven is no longer heard (43-60). The spirit answers that Dante's senses are not yet sufficiently inured to bear the divine music in this higher sphere; and that he has approached to welcome him not because he has greater love than others, but because the divine love, to which all eagerly respond, has assigned that office to him (61-72). Dante, though satisfied by the answer

Salita Già eran gli occhi miei rifissi al volto
della mia donna, e l'animo con essi,
e da ogni altro intento s'era tolto;

Saturno e quella non ridea, ma : "S' io ridessi,"
mi cominciò, "tu ti faresti quale
fu Semelè, quando di cener fessi;
chè la bellezza mia, che per le scale
dell'eterno palazzo più s'accende,
com'hai veduto, quanto più si sale,

CANTO XXI

within its limits, yet pushes his demand further and asks why God assigned this office just to his interlocutor and no other (73-78). Hereon the spirit whirls and glows, rapt into such immediate and intense communion with God as to see his very essence, and yet declares that neither he nor the highest of the Seraphim sees the answer to this question, which lies unfathomably deep in the being of God. Let Dante warn the world, with its smoke-dimmed faculties, not to presume henceforth to attempt a problem which even in heaven is insoluble (79-102). Appalled by this reply, Dante now bashfully requests to know who it is that has thus checked his presumptuous enquiry, and he learns that it is Peter Damiani, who called himself Peter the Sinner, and who had dwelt in the now degenerate convent of Fonte Avellana, and in that of S. Maria in Pomposa (103-123). In connection with his reception, shortly before his death, of the Cardinal's hat he denounces the pomp and obesity of the Church dignitaries, whereupon there comes whirling down a throng of flames that group themselves round him and raise a cry which so stuns Dante that he understands not what it says (124-142).

Already were mine eyes fixed on my Lady's ^{The con-}
countenance again, and my mind with them, ^{temperate}
from all other intent removed;
and she smiled not, but : "Were I to smile,"
she began, "thou wouldst be such as was
Semele, when she turned to ashes;
for my beauty, which, along the steps of the
eternal palace kindleth more, as thou hast
seen, the higher the ascent,

Saturno se non si temperasse, tanto splende,
che il tuo mortal potere, al suo fulgore,
sarebbe fronda che tuono scoscende.
10

Noi sem levati al settimo splendore,
che sotto il petto del Leone ardente
raggia mo misto giù del suo valore.
13

Ficca di retro agli occhi tuoi la mente,
e fa di quelli specchi alla figura,
che in questo specchio ti sarà parvente."
16

Chi sapesse qual era la pastura
del viso mio nell' aspetto beato,
quand' io mi trasmutai ad altra cura,
conoscerebbe quanto m' era a grato
ubbidire alla mia celeste scorta,
contrappesando l' un con l' altro lato.
19

Dentro al cristallo, che il vocabol porta,
cerchiando il mondo, del suo chiaro duce,
sotto cui giacque ogni malizia morta,
di color d' oro, in che raggio traluce,
vid' io uno scaleo eretto in suso
tanto, che nol seguiva la mia luce.
25

Vidi anche per li gradi scender giuso
tanti splendor, ch' io pensai ch' ogni lume
che par nel ciel quindi fosse diffuso.
31

E come, per lo natural costume,
le pole insieme, al cominciar del giorno,
si movono a scaldar le fredde piume ;
34

poi altre vanno via senza ritorno,
altre rivolgono sè, onde son mosse,
ed altre roteando san soggiorno :
37

tal modo parve a me che qui vi fosse
in quello sfavillar che insieme venne,
sì come in certo grado si percossè ;
40

were it not tempered, so doth glow as that thy ^{The con-}
mortal power, at its flash, would be like ^{templative}
foliage that the thunder shattereth.

We have arisen to the seventh splendour, which,
underneath the bosom of the glowing Lion,
downrayeth now mingling with its power.

Fix thy mind after thine eyes, and make of
them mirrors to the figure which in this
mirror shall be shown unto thee."

Whoso should know what was the pasture of
my sight in the blessed aspect when I changed
me to another care,
would recognise how much it was my joy to be
obedient to my heavenly guide, weighing the
one against the other side.

Within the crystal which doth bear the name, ^{Jacob's} circling the world, of its illustrious leader, ^{ladder}
beneath whom every wickedness lay dead,
coloured like gold which doth recast the ray,
I saw a ladder erected upward so far that
my sight might not follow it.

I saw, moreover, descend upon the steps so
many splendours that methought every light
which shineth in the heaven had been thence
poured down.

And as, after their nature's way, the daws at the
beginning of the day set out in company to
warm their chilled feathers ;

then some go off without return, others come
again to whence they started, and others make
a wheeling sojourn ;

such fashion, meseemed, was in that sparkling
which came in company, soon as it smote upon
a certain step,

Saturno e quel che presso più ci si ritenne, 43
 si fe' sì chiaro, ch' io dicea pensando :
 " Io veggio ben l' amor che tu m' accenne.
 Ma quella, ond' io aspetto il come e il quando 46
del dire e del tacer, si sta, ond' io
contra il disio so ben ch' io non domando."
 Perch' ella, che vedeva il tacer mio 49
 nel veder di colui che tutto vede,
 mi disse : " Solvi il tuo caldo disio."
 Ed io incominciai : " La mia mercede 52
 non mi fa degno della tua risposta,
 ma per colei che il chieder mi concede,
 vita beata, che ti stai nascosta 55
 dentro alla tua letizia, fammi nota
 la cagion che sì presso mi t' ha posta ;
 e dì perchè sì tace in questa rota 58
 la dolce sinfonia di paradiso,
 che giù per l' altre sona sì devota."
 " Tu hai l' udir mortal, sì come il viso," 61
 rispose a me ; " onde qui non si canta
 per quel che Beatrice non ha riso.
 Giù per li gradi della scala santa 64
 discesi tanto, sol per farti festa
 col dire e con la luce che m' ammanta :
 nè più amor mi fece esser più presta, 67
 chè più e tanto amor quinci su ferse,
 sì come il fiammeggiar ti manifesta ;
 ma l' alta carità, che ci fa serve 70
 pronte al consiglio che il mondo governa,
 sorteggia qui, sì come tu osserve." 73
 " Io veggio ben," diss' io, " sacra lucerna,
 come libero amore in questa corte
 basta a seguir la provvidenza eterna :

and the one which abode nighest to us became so ^{The con-}
bright that in my thought I said : " I do per-
ceive the love which thou art signalling unto me.
 But she from whom I wait the how and when
 of speech and silence, pauses, and therefore I,
 counter to my desire, do well not to demand." ^{temptive}
 Whereat she, who saw my silence in his sight
 who seeth all, said to me : " Loose thy warm
 desire."
 And I began : " My merit maketh me not worthy ^{Dante}
 of thy response, but for her sake who granteth
 me to make request,
 O blessed life, who abidest hidden in thy glad-
 ness, make known to me the cause which so
 nigh to me hath placed thee ;
 and say, wherefore in this wheel the sweet sym-
 phony of Paradise keepeth silence, which below
 throughout the others soundeth so devoutly."
 " Thou hast the hearing, as the sight, of mortals," ^{Peter}
 he answered me ; " wherefore here is no song ^{Damian}
 for that same reason for which Beatrice hath
 not smiled.
 Down by the steps of the sacred ladder I so far
 descended only to do thee joyance with speech
 and with the light which mantleth me ;
 nor was it greater love that made me swifter ; for
 more and so much love up there doth burn, as
 the flashing maketh plain to thee ; ^{endo lamp}
 but the deep love which holdeth us prompt ser-
 vants of the counsel which governeth the world,
 maketh assignment here as thou observest."
 " Yea, I perceive, O sacred lamp," said I, " how ^{Dante}
 free love in this court sufficeth to make follow
 the eternal providence ; ^{endo lamp}

Saturno ma quest' è quel ch' a cerner mi par forte, 76
 perchè predestinata fosti sola
 a questo ufficio tra le tue consorte." 77
 Nè venni prima all' ultima parola, 79
 che del suo mezzo fece il lume centro,
 girando sè, come veloce mola.
 Poi rispose l' amor che v' era dentro : 81
 " Luce divina sopra me s' appunta,
 penetrando per questa ond' io m' inventro ;
 la cui virtù, col mio veder congiunta, 85
 mi leva sopra me tanto, ch' io veggio
 la somma essenza della quale è munta.
 Quinci vien l' allegrezza, ond' io fiammeggio; 88
 perchè alla vista mia, quant' ella è chiara,
 la chiarità della fiamma pareggio.
 Ma quell' alma nel ciel che più si schiara, 91
 quel Serafin che in Dio più l' occhio ha fisso,
 alla domanda tua non satisfara ;
 però che sì s' inoltra nell' abisso 94
 dell' eterno statuto quel che chiedi,
 che da ogni creatura vista è scisso.
 Ed al mondo mortal, quando tu riedi, 97
 questo rapporta, sì che non presuma
 a tanto segno più mover li piedi.
 La mente che qui luce, in terra fuma ; 100
 onde riguarda come può laggìu
 quel che non puote, perchè il ciel l' assuma."
 Sì mi prescrisser le parole sue, 103
 ch' io lasciai la questione, e mi ritrassi
 a domandarla umilmente chi sue.
 " Tra due liti d' Italia surgon sassi, 106
 e non molto distanti alla tua patria,
 tanto che i tuoni assai suonan più bassi,

but this it is, which seemeth me hard to discern : The contemplative
 wherefore thou alone amongst thy consorts wast predestined to this office."

Nor had I come to the last word, ere the light made his mid point a centre, and whirled himself like to a swift millstone.

Then answered the love that was therein : " The Peter divine light doth focus it on me, piercing into Damian that wherein I am embowelled ; the power whereof, conjoined unto my sight, uplifteth me above myself so far that I perceive the supreme essence whence it is milked.

Thence cometh the joy wherewith I flame ; for to my sight, even as it is clear, the brightness of the flame do I equate.

But that soul in heaven which is most illuminated, that Seraph who hath his eye most fixed on God, had given no satisfaction to thy question ; because so far within the abyss of the eternal statute lieth the thing thou askest, that from all created vision it is cut off.

And to the mortal world, when thou returnest, take this report, that it presume not more to move its feet toward so great a goal.

The mind which shineth here, on earth doth smoke, and therefore think how it should have power there below, which it hath not even though heaven take it to itself."

Such limits did his words impose on me, I left the question, and restrained me to demanding humbly who himself was.

" Twixt the two shores of Italy crags arise, and not far distant from thy fatherland, so high the thunders sound far lower down,

The abyssal mystery

- Saturno e fanno un gibbo, che si chiama Catria,
di sotto al quale è consecrato un ermo,
che suol esser disposto a sola latria." 120
Così ricominciommi il terzo sermo,
e poi, continuando, disse : " Quivi
al servizio di Dio mi sei si ferivo,
che pur con cibi di liquor d' ulivi,
lievemente passava caldi e gieli,
contento nei pensier contemplativi.
Render solea quel chiostro a questi cieli
fertilemente, ed ora è fatto vano,
sì che tosto convien che si rivelvi.
In quel loco fu' io Pier Damiano ;
e Pietro peccator fui nella casa
di Nostra Donna in sul lito Adriano.
Poca vita mortal m' era rimasa,
quando fui chiesto e tratto a quel cappello,
che pur di male in peggio si travasa.
Venne Cephas, e venne il gran vasello
dello Spirito Santo, magri e scalzi,
prendendo il cibo di qualunque ostello.
Or voglion quinci e quindi chi rincalzi
li moderni pastori, e chi li meni,
tanto son gravi, e chi di retro gli alzi.
Copron dei manti loro i palafreni,
sì che due bestie van sott' una pelle :
o pazienza, che tanto sostieni !"
A questa voce vid' io più fiammelle
di grado in grado scendere e girarsi,
ed ogni giro le facea più belle.
Dintorno a questa vennero, e fermarsi,
e fero un grido di sì alto suono,
che non potrebbe qui assimigliarsi ;
né io lo intesi, sì mi vinse il tuono. 142

- and make a hump whose name is Catria, 'neath ^{The con-}
which a hermitage is consecrate, which erst ^{templative}
was given only unto prayer."
So he began to me again the third discourse,
and then continuing, said : " There in God's
service I became so rooted
that only with olive-juice viands I lightly
traversed heat and cold, satisfied in thoughts
contemplative.
That cloister erst bore ample fruit unto these ^{Fonte} _{Avellana}
heavens, and is now become so futile, that ere
long needs must it be revealed.
I, Peter of Damian, was in that same place ;
and I, Peter the Sinner, was in the house of
Our Lady on the Adriatic shore.
Little of mortal life was left to me when I was
called and drawn unto the hat which doth but
pass from bad receptacle to worse.
Cephas came, and the great vessel of the Holy
Spirit came, lean and unshod, taking their
food from every hostelry.
Now the modern pastors must needs be but-
^{Modern} _{prelates}
tressed on this side and on that, and have one
to lead them on, so heavy are they, and one
to hoist behind.
With their mantles they o'erspread their pal-
freys, so that two beasts travel beneath one
hide ; O patience, that so much endureth !"
At this voice I saw more flames from step to
step descend and whirl, and every whirl made
them more beauteous.
Around this one they came and stayed them-
selves and raised a cry of so deep sound that
here it may not find similitude ; nor did I
understand it, so vanquished me the thunder.

PARADISO

BEATRICE soothes and reassures Dante in his terror, and tells him of the divine vengeance, invoked in the cry he has heard (1-18). She bids him look again upon the lights of Saturn; and the brightest amongst them then advances to him, encourages him to trust in the affection of the spirits that surround him, and answers his question without awaiting its utterance (19-36). He is Benedict, of Monte Cassino fame, and he is surrounded by other contemplative saints (37-51). Encouraged by his words to fling all restraint aside, Dante asks if he may see him in his undisguised form of glory (52-60); and he replies that this lofty desire shall be fulfilled in the Empyrean where all desires have their perfect fulfilment, because there is no temporal succession there but eternal fulness. Contemplation alone can lead to this timeless and spaceless life, whence the Jacob's ladder, that Dante's human eye cannot follow to its summit, is planted upon the star of abstinence and contemplation, and reaches to the heaven which Jacob saw it touch (61-72). But now

Saturno Oppreso di stupore alla mia guida
 mi volsi, come parvol che ricorre
 sempre colà dove più si confida;
 e quella, come madre che soccorre
 subito al figlio pallido ed anelo
 con la sua voce che il suol ben disporre,
 mi disse: "Non sai tu che tu sei in cielo?
 e non sai tu che il cielo è tutto santo,
 e ciò che ci si fa vien da buon zelo?"
 Come t' avrebbe trasmutato il canto,
 ed io ridendo, mo pensar lo puoi,
 poscia che il grido t' ha mosso cotanto;

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CANTO XXII

none mounts this ladder, for all the monastic orders are degenerate. Yet God has ere now wrought greater wonders than the renewal of their spirit would be. Therefore there is yet hope (73-90). Hereon Benedict returns to his company, and they all are swept whirling back to the highest heaven, while Beatrice by her glance raises Dante instantaneously into his natal sign of Gemini, to the influences of which the poet now appeals for aid in his recording task (97-123). Beatrice bids him, as he draws near to the final glory, and ere he meets the triumphant hosts in this eighth sphere, to strengthen and rejoice his heart by gathering together his heavenly experiences up to this point and realising how far he has left earth behind (124-132). He looks down through all the seven spheres, sees the clear side of the moon and all the related movements and positions of the heavenly bodies, sees the little earth for which we fight so fiercely stretched out before him so that he can trace the rivers right down from the water-sheds to the seashore. Then he turns again to Beatrice's eyes (133-154).

Oppressed with stupor to my guide I turned, as
 doth a little child who hath recourse ever
 where most he hath his confidence;
 and she, like a mother who succoureth quick her
 pale and gasping child, with her own voice
 which still disposeth him aright,
 said to me: "Knowst thou not thou art in
 heaven? and knowst thou not heaven is all
 holy, and that which here is done cometh of
 righteous zeal?"

How the song had transmuted thee, and I in
 smiling, now mayst thou understand since the
 cry hath so moved thee;

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- Saturno nel qual, se inteso avessi i preghi suoi,
già ti sarebbe nota la vendetta,
che tu vedrai innanzi che tu muoi.
13
- La spada di quassù non taglia in fretta,
nè tardo, ma che al parer di colui
che disiendo o temendo l' aspetta.
16
- Ma rivolgiti omai inverso altri,
ch' assai illustri spiriti vedrai,
se com' io dico l' aspetto ridui."
19
- Com' a lei piacque gli occhi dirizzai,
e vidi cento sperule, che insieme
più s' abbellivan coi mutui rai.
22
- Io stava come quei che in sè repreme
la punta del disio, e non s' attenta
del domandar, sì del troppo si teme.
25
- E la maggiore e la più luculenta
di quelle margherite innanzi fessi,
per far di sè la mia voglia contenta.
28
- Poi dentro a lei udi': " Se tu vedessi,
com' io, la carità che tra noi arde,
li tuoi concetti sarebbero espressi ;
31
- ma perchè tu, aspettando, non tarde
all' alto fine, io ti farò risposta
pure al pensier di che sì ti riguarda.
34
- Quel monte, a cui Cassino è nella costa,
fu frequentato già in sulla cima
dalla gente ingannata e mal disposta.
37
- E quel son io che su vi portai prima
lo nome di colui, che in terra addusse
la verità che tanto ci sublima ;
40
- e tanta grazia sopra me rilusse,
ch' io ritrassi le ville circostanti
dall' empio culto che il mondo sedusse.
43

wherein, hadst thou understood their prayers, al- The con-
ready would be known to thee the vengeance ^{templative}
which thou shalt see ere that thou die.

The sword from here above cleaveth not in
haste nor tardily, save to his deeming who in
longing or in fear awaiteth it.

But turn thee now to others ; for many illustrious
spirits shalt thou see, if thou again dost lead
thy look accordant to my speaking."

As was her pleasure directed I mine eyes, and
saw an hundred spherelets, which together were
made more beauteous by their mutual rays.

I stood as one repressing in himself the prick of
his desire, who doth not presume to ask, so
feareth he to exceed.

And the greatest and most shining of these pearls Benedict
came forward to make my will content con-
cerning him.

Then there within I heard : " Didst thou see, as
I, the love which burneth amongst us, thy
thoughts had been expressed ;

but, lest thou by waiting lag from the lofty goal,
I will make answer only to the thought of
which thou art thus circumspect,

That mount, upon whose slope Cassino lieth,
was erst thronged on its summit by the folk
deceived and ill-disposed.

And I am he who first bore up there his name,
who brought to earth that truth which doth
lift us so high ;

and so great grace shone o'er me, that I drew
the places round about back from the impious
cult which did seduce the world.

- Saturno Questi altri sochi tutti contemplanti
uomini furo, accesi di quel caldo
che fa nascere i fiori e i frutti santi. 45
- Qui è Maccario, qui è Romoaldo,
qui son li fratii miei, che dentro ai chiostri
fermar li piedi et tennero il cor saldo." 49
- Ed io a lui: "L' affetto, che dimostrai
meco parlando, e la buona sembianza,
ch' io veggio e noto in tutti gli ardor vostri,
così m' ha dilatata mia fidanza,
come il sol fa la rosa, quando aperta
tanto divien quant' ell' ha di possanza; 55
- però ti prego, e tu, padre, m' accerta
s' io posso prender tanta grazia, ch' io
ti veggia con imagine scoperta." 58
- Ond' egli: "Frate, il tuo alto disio
s' adempierà in sull' ultima spera,
dove s' adempion tutti gli altri e il mio. 61
- Ivi è perfetta, matura ed intera
ciascuna disianza; in quella sola
è ogni parte là dove sempr' era,
perchè non è in loco, e non s' impola,
e nostra scala infino ad essa varca,
onde così dal viso ti s' invola. 64
- Insin lassù la vide il patriarca
Jacob porgere la superna parte,
quando gli apparve d' angeli si carca. 67
- Ma per salirla mo nessun diparte
da terra i piedi, e la regola mia
rimasa è giù per danno delle carte. 73
- Le mura, che soleano esser badia,
fatte sono spelonche, e le cocolle
sacca son piene di farina ria. 76

These other flames were all contemplatives The con-
kindled by that warmth which giveth birth templatative
to the holy flowers and fruits.

Here is Maccarius, here is Romoaldus, here are
my brothers who within the cloisters stayed
their feet and kept sound their heart."

And I to him: "The love thou shovest, speak- Dante
ing with me, and the propitious semblance
which I perceive and note in all your glows,
hath so outstretched my confidence as the sun
doth the rose when it openeth to its utmost
power;

wherefore, I pray thee, and do thou, father, give
me assurance whether I may receive so great
grace as to behold thee with uncovered image."

Whereat he: "Brother, thy high desire shall be Benedict
fulfilled in the last sphere, where all the rest
have their fulfilment, and mine too.

There perfect, ripe, and whole is each desire;
in it alone is every part there where it ever
was,

for it is not in space, nor hath it poles; and our
ladder even to it goeth, wherefore it thus doth
steal from thy sight.

Right up to there the patriarch Jacob saw it
stretch its upper part, when it was seen by
him so with angels laden.

But to ascend it now none severeth his feet from
earth, and my rule abideth there for wasting
of the parchments.

The walls which were wont to be a house of
prayer, have become dens, and the hoods are
sacks full of foul meal.

- Saturno Ma grave usura tanto non si tolle
contra il piacer di Dio, quanto quel frutto 79
che fa il cor dei monaci sì folle.
- Chè, quantunque la Chiesa guarda, tutto 82
è della gente che per Dio domanda,
non di parenti, nè d' altro più brutto.
- La carne dei mortali è tanto blanda, 85
che giù non basta buon cominciamento
dal nascer della quercia al far la ghianda.
- Pier cominciò senz' oro e senza argento, 88
ed io con orazioni e con digiuno,
e Francesco umilmente il suo convento.
- E se guardi al principio di ciascuno,
poscia riguardi là dov' è trascorso, 91
tu vederai del bianco fatto bruno.
- Veramente Giordan volto retrorso
più fu, e il mar fuggir, quando Dio volse,
mirabile a veder, che qui il soccorso." 94
- Così mi disse, ed indi si ricolse
al suo collegio, e il collegio si strinse ; 97
poi, come turbo, tutto in su s' accolse.
- Salita La dolce donna retro a lor mi pinse
con un sol cenno su per quella scala, 100
sì sua virtù la mia natura vinse ;
- nè mai quaggiù, dove si monta e cala
naturalmente, fu sì ratto moto, 103
ch' aggugliai sì potesse alla mia ala.
- S' io torni mai, lettore, a quel devoto
trionfo, per lo quale io piango spesso
le mie peccata, e il petto mi percoto,
tu non avresti in tanto tratto e messo. 106
- nel foco il dito, in quanto io vidi il segno
che segue il Tauro, e fui dentro da esso. 109

But heavy usury is not exacted so counter to The con-
God's pleasure as that fruit which doth so temptative
madden the monks' hearts.

For what the Church holdeth in her keeping, all
pertaineth to the folk that make petition in God's
name; not unto kindred, or other filthier thing.
The flesh of mortals is so blandishing that
down on earth good beginning sufficeth not
for all the space from the upspringing of the
oak to acorn-bearing.

Peter began his gathering without gold or silver, Degener-
and I mine with prayers and fast, and Francis acy of the
his in humbleness. Religious

And if thou scan the beginning of each one, and
scan again whither it hath gone astray, thou
shalt see the white turned dusky.

But Jordan back returning, and the sea fleeing
when God willed, are more wondrous sights
than were the rescue here."

So spake he to me, and then gathered him to his
assembly ; and the assembly drew close ; then
like a whirlwind was all gathered upward.

The sweet Lady thrust me after them, only with Beatrice
a sign, up by that ladder, so did her power
overcome my nature ;

nor ever here below, where we mount and de-
scend by nature's law, was so swift motion as
might compare unto my wing.

O reader, by my hopes of turning back to that
devout triumph, for the which I many a time
bewail my sins, and smite upon my breast,
thou hadst not drawn back and plunged thy
finger in the flame in so short space as that
wherein I saw the sign that followeth the
Bull, and was within it.

- Cielo O gloriose stelle, o lume pregno
di gran virtù, dal quale io riconosco
tutto, qual che si sia, lo mio ingegno,
con voi nasceva e s' ascondeva vosco
quegli ch' è padre d' ogni mortal vita,
quand' io senti' da prima l' aer Tosco ;
e poi, quando mi fu grazia largita
d' entrar nell' alta rota che vi gira,
la vostra region mi fu sortita.
A voi devotamente ora sospira
l' anima mia per acquistar virtute
al passo forte, che a sè la tira.
" Tu sei si presso all' ultima salute,"
cominciò Beatrice, " che tu dei
aver le luci tue chiare ed acute.
E però, prima che tu più t' inlei,
rimira in giù, e vedi quanto mondo
sotto li piedi già esser ti sei ;
sì che il tuo cor, quantunque può, giocando
s' appresenti alla turba trionfante,
che lieta vien per questo etera tondo."
Col viso ritornai per tutte e quante
le sette spere, e vidi questo globo
tal ch' io sorrisi del suo vil sembiante ;
e quel consiglio per migliore approvo
che l' ha per meno ; e chi ad altro pensa
chiamar si può veracemente probo.
Vidi la figlia di Latona incensa
senza quell' ombra, che mi fu cagione
per che già la credetti rara e densa.
L' aspetto del tuo nato, Iperione,
quivi sostenni, e vidi com' si move
circa e vicino a lui Maia e Dione.

O stars of glory, O light impregnated with the
mighty power, from which I derive all, ^{redeemed}
whatsoe'er it be, my genius ;
with you was rising, and hiding him with you,
he who is father of each mortal life, when
I first felt the air of Tuscany ;
and then when grace was bestowed on me to
enter the lofty wheel that rolleth you, your
region was assigned to me.
To you devoutly now my soul doth breathe, to
gain the power for the hard passage that doth
draw her to it.
" Thou art so nigh to the supreme weal," began Beatrice
Beatrice, " that thou shouldst have thine eyes
clear and keen.
And therefore, ere thou further wend thereinto,
look down and see how great a universe I
have already put beneath thy feet ;
so that thy heart, rejoicing to its utmost, may
be presented to the throng triumphant which
cometh glad through this sphered ether."
With my sight I turned back through all and Retrospect
each of the seven spheres, and saw this globe
such that I smiled at its sorry semblance ;
and that counsel I approve as best which holdeth
it for least ; and he whose thoughts are turned
elwhither may be called truly upright.
I saw the daughter of Latona kindled without
that shade which erst gave me cause to deem
her rare and dense.
The aspect of thy son, Hyperion, I there en-
dured, and saw how Maia and Dione move
about and near him.

- Cielo Quindi m' appare il temperar di Giove 145
 Stellato tra il padre e il figlio ; e qui mi fu chiaro
 il variar che fanno di lor dove.
- E tutti e sette mi si dimostrarò 148
 quanto son grandi, e quanto son veloci,
 e come sono in distante riparo.
- L' aiuola che ci fa tanto feroci, 151
 volgandom' io con gli eterni Gemelli,
 tutta m' apparse dai colli alle foci :
- poscia rivolsi gli occhi agli occhi belli. 154

28. Benedict (480-543), the founder of the Benedictines, is frequently represented in paintings as the type of monastic discipline.

33. 'You would not have held back, timidly repressing your questions.'

37-39. Monte Cassino "is situated on the spur of Monte Cairo, a few miles from Aquino, in the N. of Campania, almost exactly half-way between Rome and Naples." It was "crowned by a temple of Apollo, and a grove sacred to Venus."—Toynbee.

49. Probably Macarius the Egyptian (301-391), one of the monks of the Sinaitic desert, a disciple of Anthony.

Romualdus "saw in a vision a ladder stretching from earth to heaven after the similitude of the patriarch Jacob; whereon men in white vesture ascended and descended; whereby he perceived that the monks of Camaldoli, of whose institution he was the author, were wondrously set forth. Finally, when he had lived 120 years, and during 100 of them had served God in the utmost austerity of life, he took his way to him in the year of salvation 1027."—*Breviarium Romanum*. He was of the Ravennese family of Onesti. Camaldoli is in the Casentino district, and is the hermitage referred to in *Purg.* v. 96.

61-69. i.e. 'Therein is no temporal succession, but eternal co-existence, and therefore completeness.' (Compare xxix. 10-12; xxx. 61-99, *Argument.*)

74, 75. 'My "Rule" serves no purpose except to spoil the parchments on which it is written.'

Next appeared to me the tempering of Jove be- The
 tween his father and hisson ; and there was clear
 to me the varying they make in their position.
 And all the seven were displayed to me, how
 great they are and swift, and how distant each
 from other in location.

The threshing-floor which maketh us wax so
 fierce, as I rolled with the eternal Twins, was
 all revealed to me from ridge to river-mouth ;
 then to the beauteous eyes mine eyes again I
 turned.

79-84. *Interest* is regarded as the "increase" of the capital. Hence Dante speaks of it by implication as "fruit," and says that the illicit increase or gain of usury is not so hateful to God as those illicit gains in frenzied greed for which the monks rob the poor, whose guardians they are, and enrich their relatives, or even their paramours.

85. The Italian *blanda* is variously taken as "seducing" or as "easily seduced."

115-117. This fixes Dante's birthday as somewhere between the 18th May and the 17th June (both inclusive), the time during which the sun was in Gemini.

139-141. Compare ii. 60. Dante conceived that the other side of the moon, which is always turned away from us and toward the higher heavens, had no dark patches.

142. Apollo=the sun.

144. *Maia* and *Dione*, somewhat strangely put for the son of Maia (Mercury) and the daughter of Dione (Venus).

145. The temperate Jove between the hot Mars and the chill Saturn. Compare xviii. 68.

147. The nature of their orbits.

151. A threshing-floor was a round flat area. Hence the comparison.

153. Not to be understood as implying that the whole inhabited area of the earth was visible to him. Compare xxvii. 76-87, *Argument, note*, and *map* (p. 397).

PARADISO

BEATRICE turns towards Cancer, the region of the summer Solstice, eastward from Gemini where the poet and his guide are placed; and her intent look wakes the eagerness of expectancy in him (1-15). Ere long he sees heaven lighted by the approach of the triumphant hosts of Christ, the whole harvest of the heavenly husbandry; and outshining all is Christ, whose person pierces the swathings of his glory with blinding light; whereupon, as lightning dilating in the womb of a cloud bursts forth, having no space within, so Dante's mind bursts its own limits and loses itself (16-45). . . . Beatrice recalls him as from a forgotten dream, and his sight, strengthened by the vision of Christ, is now able to endure her smile (46-54). What he then saw he needs must leave untold, albeit what he is forcing himself, line by line,

Cielo Come l' augello, intra l' amate fronde,
 Stellato posato al nido dei suoi dolci nati
 la notte che le cose ci nasconde,
 che, per veder gli aspetti disiati,
 e per trovar lo cibo onde li pasca,
 in che i gravi labor gli sono aggrati,
 previene il tempo in su l' aperta frasca,
 e con ardente affetto il sole aspetta,
 fiso guardando pur che l' alba nasca;
 così la donna mia si stava eretta
 ed attenta, rivolta in ver la plaga,
 sotto la quale il sol mostra men fretta,
 sì che veggendola io sospesa e vaga,
 fecimi quale è quel, che disiando
 altro vorria e sperando s' appaga.

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CANTO XXIII

to record proclaims that he yields to no shrinking desire to spare himself (55-69). At Beatrice's bidding he mans himself again to look upon the garden of Christ, the Virgin rose and the Apostolic lilies; but Christ himself, in tenderness to the pilgrim's powers, has withdrawn above and shines down upon his chosen ones, himself unseen (70-87). Gabriel descends and crowns the virgin who then rises through the *Primum Mobile* far out of sight, while the saints reach up tenderly after her with their flames (88-129). Oh, what wealth of glory is in these sainted souls who on earth chose and spread the true riches that wax not old. There Peter triumphs in the victory of Christ, with the ancient and the modern assembly for whom his key has unlocked heaven (130-139).

As the bird amidst the loved foliage who hath ^{the} brooded on the nest of her sweet offspring ^{redeemed} through the night which hideth things from us, who, to look upon their longed-for aspect and to find the food wherewith to feed them, wherein her heavy toils are pleasant to her, foreruns the time, upon the open spray, and with glowing love awaiteth the sun, fixedly gazing for the dawn to rise ; so was my Lady standing, erect and eager, Beatrice turned toward the region beneath which the sun sheweth least speed ; so that, as I looked on her in her suspense and longing, I became like him who, desiring, would fain have other than he hath, and payeth him with hope.

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Cielo Ma poco fu tra uno ed altro quando,
Stellato del mio attender, dico, e del vedere
lo ciel venir più e più rischiarando.

E Beatrice disse : " Ecco le schiere
del trionfo di Cristo, e tutto il frutto
ricolto del girar di queste spere."

Pareami che il suo viso ardesse tutto,
e gli occhi avea di letizia sì pieni
che passar mi convien senza costrutto.

Quale nei plenilunii sereni
Trivia ride tra le ninfe eterne,
che dipingono il ciel per tutti i seni,
vid' io, sopra migliaia di lucerne,
un sol che tutte quante l' accendea,
come fa il nostro le viste superne ;
e per la viva luce trasparea
la lucente sostanza tanto chiara
nel viso mio, che non la sostenea.

O Beatrice, dolce guida e cara !
Ella mi disse : " Quel che ti sopranza
è virtù, da cui nulla si ripara.

Quivi è la sapienza e la possanza
ch' aprì le strade intra il cielo e la terra,
onde fu già sì lunga disianza."

Come foco di nube si disserra
per dilatarsi sì che non vi cape,
e fuor di sua natura in giù s' atterra ;
la mente mia così, tra quelle dape
fatta più grande, di sè stessa uscio,
e, che si fesse, rimembrar non sape.

" Apri gli occhi e riguarda qual son io ;
tu hai vedute cose, che possente
sei fatto a sostener lo riso mio."

16

19

22

25

28

31

34

37

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43

46

But short the space 'twixt one and the other The
when, of fixing my attent I mean, and of see-
ing the heaven grow brilliant more and more.

And Beatrice said : " Behold the hosts of
Christ's triumph, and all the fruit gathered
by the circling of these spheres."

Meseemed her countenance was all aglow, and
her eyes so full of gladness, that I must needs
pass it by, undescribed.

As in the calm full moons Trivia smileth amongst
the eternal nymphs who paint the heaven in
each recess,

I saw, thousands of lamps surmounting, one sun Christ
which all and each enkindled, as doth our
own the things we see above ;

and through the living light outglowed the
shining substance so bright upon my vision
that it endured it not.

Oh Beatrice, sweet guide and dear ! She said
to me : " That which o'ercometh thee is
power against which naught hath defence.

Therein are the wisdom and the might which
oped the pathways betwixt heaven and earth,
for which there erst had been so long desire."

Even as fire is unbarred from the cloud, because
it so dilateth that it hath not space within, and
counter to its nature dasheth down to earth,
so my mind, grown greater 'mid these feasts, forth
issued from itself, and what it then became
knoweth not to recall.

" Open thine eyes and look on what I am ; thou Beatrice
hast seen things by which thou art made
mighty to sustain my smile."

Cielo Io era come quei, che si risente
Stellato di vision obblita, e che s' ingegna
indarno di ridurlasi alla mente,
quando io udi' questa profferta, degna
di tanto grado, che mai non si estingue
del libro che il preterito rassegna.
Se mo sonasser tutte quelle lingue,
che Polinnia con le suore fero
del latte lor dolcissimo più pingue,
per aiutarmi, al millesimo del vero
non si verria, cantando il santo riso,
e quanto il santo aspetto facea mero.
E così, figurando il Paradiso,
convien saltar lo sacroto poema,
come chi trova suo cammin reciso.
Ma chi pensasse il ponderoso tema,
e l' omero mortal che se ne carca,
nol biasmerebbe, se sott' esso trema.
Non è pileggio da picciola barca
quel che fendendo va l' ardita prora,
né da nocchier ch' a sè medesmo parca.
" Perchè la faccia mia sì t' innamora,
che tu non ti rivolgi al bel giardino
che sotto i raggi di Cristo s' infiora ?
Quivi è la Rosa, in che il Verbo divino
carne si fece ; quivi son li Gigli,
al cui odor si prese il buon cammino."
Così Beatrice ; ed io, ch' a' suoi consigli
tutto era pronto, ancora mi rendei
alla battaglia dei debili cigli.
Come a raggio di sol, che puro mei
per fratta nube, già prato di fiori
vider, coperti d' ombra, gli occhi miei ;

49

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I was as one who cometh to himself from a for-
gotten vision, and doth strive in vain to bring ^{The}
it back unto his mind,
when I heard this proffer, worthy of so great
gratitude, as never to be blotted from the
book that doth record the past.
If now there were to sound all of those tongues ^{redeemed} Beatrice
which Polyhymnia with her sisters made rich-
est with their sweetest milk,
it would not mount, in aiding me, unto the thou-
sandth of the truth, hymning the sacred smile,
and how deep-clear it made the sacred aspect.
And therefore, figuring Paradise, needs must the
sacred poem make a leap, as who should find
his pathway intercepted.
But whoso thinketh of the weighty theme and of
the mortal shoulder which hath charged itself
therewith, will think no blame if under it it
trembleth.
It is no voyage for a little barque, that which my
daring keel cleaveth as it goeth, nor for a
helmsman who doth spare himself.
" Wherefore doth my face so enamour thee that
thou turnest thee not to the fair garden which
flowereth beneath the rays of Christ ?
There is the Rose wherein the Word Divine ^{The Virgin}
made itself flesh ; there are the Lilies at whose ^{and} Apostles
odour the good path was taken."
So Beatrice : and I, who to her counsels was
all eager, again surrendered me to the conflict
of my feeble vision.
As under the sun's ray, which issueth pure
through a broken cloud, ere now mine eyes
have seen a meadow full of flowers, when
themselves covered by the shade ;

Cielo vid' io così più turbe di splendori Stellato folgorati di su da raggi ardenti, senza veder principio dei fulgori.	81
O benigna virtù che sì gl' imprenti, su t' esaltasti per largirmi foco agli occhi lì, che non eran possenti.	85
Il nome del bel fior, ch' io sempre invoco e mane e sera, tutto mi ristrinse l' animo ad avvisar lo maggior foco.	88
E come ambo le luci mi dipinse il quale e il quanto della viva stella, che lassù vince, come quaggiù vinse, per entro il cielo scese una facella,	91
formata in cerchio a guisa di corona, e cinsela, e girossi intorno ad ella.	94
Qualunque melodia più dolce suona quaggiù, e più a sè l' anima tira, parrebbe nube che squarcia tuona, comparata al sonar di quella lira,	97
onde si coronava il bel zaffiro, del quale il ciel più chiaro s' inzaffira.	100
" Io sono amore angelico, che giro l' alta letizia che spirà del ventre, che fu albergo del nostro disiro ; e girerommi, donna del ciel, mentre	103
che seguirai tuo figlio, e farai dia più la spera suprema, perchè gli entre."	106
Così la circulata melodia si sigillava, e tutti gli altri lumi facean sonar lo nome di Maria.	109
Lo real manto di tutti i volumi del mondo, che più serve e più s' avviva nell' alito di Dio e nei costumi,	112

so beheld I many a throng of splendours, glowed ^{The} on from above by ardent rays, beholding not ^{redeemed} the source whence came the glowings.
 O benign power which dost so imprint them ! thou hadst thyself uplifted to yield place there for mine eyes that lacked in power.
 The name of the beauteous flower which I ever ^{The Virgin} invoke, morning and evening, drew all my mind together to look upon the greatest flame. And when on both mine eyes had been depicted the quality and greatness of the living star which conquereth up there, e'en as down here it conquered, from within the heaven descended a torch circle- Gabriel formed, in fashion of a crown, and girt her and wheeled round her. Whatever melody soundeth sweetest here below, and most doth draw the soul unto itself, would seem a rent cloud thundering, compared unto the sound of that lyre whereby was crowned the beauteous sapphire by which the brightest heaven is ensapphired.
 " I am the angelic love who circle the losty gladness that doth breathe from out the womb which was the hostelry of our desire ; and I will circle, Lady of heaven, until thou followest thy son, and dost make yet more divine the supreme sphere in that thou enterest it." Thus the circling melody impressed itselv, and all the other lights made sound the name of Mary.
 The royal mantle of all the swathings of the ^{Primum Mobile} universe which most doth burn and most is quickened in the breath and in the ways of God,

Cielo avea sopra di noi l' interna riva Stellato tanto distante, che la sua parvenza là dov' io era ancor non m' appariva.	115
Però non ebber gli occhi miei potenza di seguir la coronata fiamma, che si levò appresso sua semenza.	118
E come fantolin, che in ver la mamma tende le braccia poi che il latte prese, per l'animo che in fin di fuor s' infiamma;	121
ciascun di quei candori in su si stese con la sua fiamma, sì che l' alto affetto, ch' egli aveano a Maria, mi fu palese.	124
Indi rimaser lì nel mio cospetto,	127
<i>Regina coeli</i> cantando sì dolce, che mai da me non si partì il diletto.	
Oh quanta è l' ubertà che si soffolce in quell' arche ricchissime, che foro a seminar quaggiù buone bobolce!	130
Quivi si vive e gode del tesoro che s' acquistò piangendo nell' esilio di Babilon, dove si lasciò l' oro.	133
Quivi trionfa, sotto l' alto Filio di Dio e di Maria, di sua vittoria, e con l' antico e col nuovo concilio	136
colui che tien le chiavi di tal gloria.	139

19-21. Dante has seen in the seven planetary spheres the different classes and grades of blessedness representing the "many mansions." Now in the heaven of the stars he sees in varied groups the whole fruit of creation and history gathered together, as typifying the "one home." The "circling of these spheres" signifies the whole cosmic evolution, and the working of the spirit of God upon man. Cf. xiii. 52-66, note.

30. See xx. 6, note.

37. Compare 1 Corintians i. 24.

Above us had its inner shore so distant that its ^{The} appearance, there where I was, not yet ^{redeemed} appeared to me.

Therefore mine eyes had not power to follow the crowned flame as she ascended after her own offspring.

And as the infant who toward his mother stretcheth up his arms when he hath had the milk, because his mind flameth forth even into outward gesture;

so each one of these glowings up-stretched with its flame, so that the deep love which they had for Mary was made plain to me.

Then they stayed there within my sight, singing *O Queen of heaven* so sweetly that ne'er hath parted from me the delight.

How great the wealth crammed in those most ^{The} rich chests, which here on earth were goodly ^{apostles} acres for the seeding!

Here they have life and joy even in that treasure which was earned in weeping in the exile of Babylon, where gold was scorned.

Here triumphs under the lofty Son of God and Mary, in his victory, together with the ancient and new council, he who doth hold the keys of so great glory.

60. Another well-supported reading has a second *il* before *facea*. The meaning would then be, "and how bright the sacred aspect made it," i.e. 'the countenance of Christ, on which she had looked, made Beatrice's smile ineffably beauteous.'

108. The Empyrean.

112-114. The *Primum Mobile*.

134, 135. The Babylonian exile is a favourite symbol of the life upon Earth, wherein we are "strangers and pilgrims." Compare *Purg.* xiii. 94-96.

PARADISO

BEATRICE appeals to the saints in the starry heaven to give Dante to drink from the heavenly table to which they have been summoned. The divine grace which gives him a foretaste of their feast is their warrant, his immeasurable longing is his claim, and their unbroken enjoyment of that knowledge which he desires makes it easy for them to give (1-9). The saints respond joyously to her appeal and in groups of circling lights reveal their varying measures of ecstasy (10-18). Peter comes out from the brightest group in answer to Beatrice's prayer (19-33). She addresses him as the representative of that Faith by which he himself once walked upon the sea, and to which heaven owes all its citizens; and urges him to test Dante as to Faith (34-45). Dante prepares himself, as for examination, and Peter questions him (46-57). Dante founds his confession upon the definition in the *Epistle to the Hebrews*. Faith is the substance or foundation upon

Cielo "O sodalizio eletto alla gran cena
Stellato del benedetto agnello, il qual vi ciba
sì che la vostra voglia è sempre piena;
se per grazia di Dio questi preliba
di quel che cade della vostra mensa,
prima che morte tempo gli prescriba,
ponete mente all'affezione immensa,
e roratelo alquanto: voi bevete
sempre del fonte onde vien quel ch' ei pensa."

Così Beatrice: e quelle anime liete
si fero spere sopra fissi poli,
fiammando forte a guisa di comete.

E come cerchi in tempra d'oriuoli
si giran sì che il primo, a chi pon mente,
quieto pare, e l'ultimo che voi;

CANTO XXIV

which hope is reared, and the basis of the argument by which the reality of unseen things is established (58-81). His own faith is unquestioning (82-87). It is based on Scripture (88-96) which is authenticated by miracle (97-102). And if one should question the miracles he must face the yet greater miracle of the spread of Christianity without miracle (103-114). Peter further demands to hear the positive content of Dante's faith and the specific warrant for it (115-123). Dante declares his faith in God, defined first in Aristotelian phrase as the unmoved mover whom the heaven loves and longs for, and then as three Persons in one Essence. For the first belief proofs are drawn from the *Physics* and *Metaphysics* as well as from Scripture, for the second from Scripture alone (124-144). All else is secondary (145-147). Peter signifies his delight in Dante's confession by circling him thrice (148-154).

" O fellowship elect to the great supper of the The
blessed Lamb, who feedeth you in such redeemed
fashion that your desire ever is fulfilled;
if by the grace of God this man foretasteth of
that which falleth from your table ere death
prescribe the time to him,
give heed to his unmeasured yearning and bedew
him somewhat: ye drink ever of the fountain
whence floweth that on which his thought is
fixed."

Thus Beatrice: and those glad souls made
themselves spheres upon fixed poles, outflaming
mighty like unto comets.

And even as wheels in harmony of clock-work
so turn that the first, to whoso noteth it,
seemeth still, and the last to fly,

- Cielo così quelle carole differente- 16
 Stellato mente danzando, della sua ricchezza
 mi si facean stimar, veloci e lente.
- Di quella ch' io notai di più bellezza 19
 vid' io uscire un foco si felice,
 che nullo vi lasciò di più chiarezza ;
 e tre fiate intorno di Beatrice 22
 si volse con un canto tanto divo,
 che la mia fantasia nol mi ridice ;
 però salta la penna, e non lo scrivo, 25
 chè l' imagine nostra a cotai pieghe,
 non che il parlare, è troppo color vivo.
- " O santa suora mia, che sì ne preghè 28
 devota, per lo tuo ardente affetto
 da quella bella spera mi disleghe."
- Poscia, fermato il foco benedetto, 31
 alla mia donna dirizzò lo spiro,
 che favellò così, com' io ho detto.
- Ed ella : " O luce eterna del gran viro, 34
 a cui nostro Signor lasciò le chiavi,
 ch' ei portò giù, di questo gaudio miro,
 tenta costui dei punti lievi e gravi, 37
 come ti piace, intorno della fede,
 per la qual tu su per lo mare andavi.
- S' egli ama bene, e bene spera, e crede, 40
 non t' è occulto, perchè il viso hai quiivi,
 dov' ogni cosa dipinta si vede.
- Ma perchè questo regno ha fatto civi 43
 per la verace fede, a gloriarsi,
 di lei parlare è buon ch' a lui arrivi."
- Si come il baccellier s' arma, e non parla, 46
 fin che il maestro la question propone,
 per approvarla, e non per terminarla ;

so did these carols with their differing whirl, The
 or swift or slow, make me deem of their ~~redeemed~~
 riches.

From the one I noted of most beauty, I saw Peter
 issue a so blissful flame it left none there of
 greater brightness ;
 and thrice round Beatrice did it sweep with
 so divine a song, my fantasy repeateth it not
 to me ;

wherefore my pen leapeth, and I write it not :
 for such folds our imagination, not only our
 speech, is too vivid colouring.

" O holy sister mine, who thus dost pray to us
 devoutly, by thy glowing love, thou dost
 unloosen me from this fair sphere."

The breath that thus discoursed, as I have
 written down, was turned unto my Lady by
 that blessed flame so soon as it had stayed.

And she : " O light eternal of that great man to Beatrice
 whom our Lord gave up the keys he brought
 down of this wondrous joy,
 test this man here on the points both light and
 grave, as it doth please thee, anent the faith
 whereby thou once didst walk upon the sea.

Whether he loveth well and well hopeth and believeth is not hidden from thee, for thou hast thy vision there where everything is seen depicted.

But since this realm hath made its citizens by
 the true faith, 'tis well that, for the glorifying
 of it, it should chance him to speak thereof."

Even as the bachelor armeth himself and Dante
 speaketh not until the master setteth forth the
 question, to sanction it, but not determine it ;

Cielo così m' armava io d' ogni ragione, 49
 Stellato mentre ch' ella dicea, per esser presto
 a tal querente ed a tal professione.

"Di', buon Cristiano, fatti manifesto : 52
 fede che è ?" Ond' io levai la fronte
 in quella luce onde spirava questo ;
 poi mi volsi a Beatrice, ed essa pronta 55
 sembianze femmi, perch' io spandessi
 l' acqua di fuor del mio interno fonte.

"La grazia che mi dà ch' io mi confessi," 58
 comincia' io, "dall' alto primipilo,
 faccia li miei concetti esser espressi."

E seguitai : "Come il verace stilo 61
 ne scrisse, patre, del tuo caro frate,
 che mise Roma teco nel buon filo,
 fede è sostanza di cose sperate, 64
 ed argomento delle non parventi ;
 e questo pare a me sua quiddità."

Allora udii : "Dirittamente senti, 67
 se bene intendi, perchè la ripose
 tra le sustanzie, e poi tra gli argomenti."

Ed io appresso : "Le profonde cose, 70
 che mi largiscon qui la lor parvenza,
 agli occhi di laggiù son sì ascose,
 che l' esser loro v' è in sola credenza, 73
 sopra la qual si fonda l' alta spene,
 e però di sostanza prende intenza ;
 e da questa credenza ci conviene 76
 sillogizzar, senza avere altra vista :
 però intenza di argomento tiene."

Allora udii : "Se quantunque s' acquista 79
 giù per doctrina fosse così inteso,
 non gli avria loco ingegno di sofista."

so did I arm myself with every reason whilst The
 she was speaking, that I might be ready for ^{redeemed} such examiner and such profession.

"Good Christian, speak, and manifest thyself ; Faith
 what thing is faith ?" Whereat I lifted up
 my brow upon that light whence breathed
 forth this word ;

then turned me to Beatrice, and she made
 eager indication to me that I should pour the
 water forth from my inward fountain.

"May the grace that granteth me to confess
 me," I began, "to the veteran fore-fighter,
 make my thoughts find expression !"

And I followed on : "As wrote for us, O ^{Paul. Definition of} father, the veracious pen of thy dear brother, ^{faith}
 who, with thee, set Rome on the good track ;
 faith is the substance of things hoped for, and
 argument of things which are not seen ; and
 this I take to be its quiddity."

Then heard I : "Rightly dost thou deem, if
 well thou understandest wherefore he placed
 it amongst the substances, and then amongst
 the arguments."

And I thereon : "The deep things which grant
 me here the privilege to appear before me, are
 from the eyes of them below so hidden
 that their existence is there only in belief,
 whereon is built the lofty hope ; and so of
 substance it embraceth the intention ;
 and from this belief needs must we syllogise
 without further sight ; therefore it includes
 the intention of argument."

Then heard I : "If all that is acquired down
 below by teaching were so understood, there
 were no room left for the wit of sophist."

Cielo Così spirò da quell' amore acceso ; 82
 Stellato indi soggiunse : " Assai bene è trascorsa
 d' esta moneta già la lega e il peso ;
 ma dimmi se tu l' hai nella tua borsa." 85
 Ond' io : " Sì ho, sì lucida e sì tonda,
 che nel suo conio nulla mi s' inforsa."
 Appresso uscì della luce profonda, 88
 che lì splendeva : " Questa cara gioia,
 sopra la quale ogni virtù si fonda,
 onde ti venne ? " Ed io : " La larga ploia 91
 dello Spirito Santo, ch' è diffusa
 in sulle vecchie e in sulle nuove cuoia,
 è sillogismo, che la m' ha conchiusa 94
 acutamente sì che in verso d' ella
 ogni dimostrazion mi pare ottusa."
 Io udii poi : " L' antica e la novella
 proposizion che così ti conchiude,
 perchè l' hai tu per divina favella ? " 97
 Ed io : " La prova che il ver mi dischiude
 son l' opere seguite, a che natura 100
 non scaldò ferro mai, nè battè incude."
 Risposto fummi : " Di', chi t' assicura
 che quell' opere fosser r Quel medesmo
 che vuol provarsi, non altri, il ti giura." 103
 " Se il mondo si rivolse al Cristianesmo," 106
 diss' io, " senza miracoli, quest' uno
 è tal che gli altri non sono il centesmo ;
 chè tu entristi povero e digiuno 109
 in campo, a seminar la buona pianta,
 che fu già vite, ed ora è fatta pruno."
 Finito questo, l' alta corte santa 112
 risonò per le spere un Dio laudamo,
 nella melode che lassù si canta.

Thus was breathed forth from that enkindled ^{The}
 love ; then did it add : " Right well hath now ^{redeemed}
 been tested this coin's alloy and weight ;
 but tell me if thou hast it in thy purse." Where- ^{The poet's}
 upon I : " Yea, so bright and round I have it ^{faith}
 that for me is no *perhaps* in its impression." 115

Then issued from the deep light that was glowing
 there : " This dear gem on which all virtue
 is up-built,
 whence came it to thee ? " And I : " The ample ^{Whence is}
 shower of the Holy Spirit which is poured ^{cometh}
 over the old and over the new parchments,
 is syllogism that hath brought it to so sharp
 conclusion for me, that, compared to it, all
 demonstration seemeth blunt to me." 120

Then heard I : " That old and that new proposition
 which bringeth thee to such conclusion,
 wherefore dost hold it for divine discourse ? "
 And I : " The proof which doth unfold the truth
 to me lieth in the works that followed, for which
 nature ne'er heated iron yet, nor hammered
 anvil."

The answer came to me : " Say, who assureth
 thee that these works were ? The very script
 that would attest itself, no other, swearth it
 to thee." 125

" If the world turned to Christianity," I said,
 " without miracles, this one is such that the
 others are not the hundredth of it ;
 for thou didst enter poor and hungry upon the
 battle-field to sow the good plant which was
 erst a vine, but now has grown a thorn."

This ended, the high holy court made *God we*
praise ring through the spheres, in melody
 such as up there is sung.

Cielo E quel Baron, che sì di ramo in ramo,
Stellato esaminando, già tratto m' avea
che all' ultime fronde appressavamo,
ricominciò : " La grazia, che donnea
con la tua mente, la bocca t' aperse
infino a qui, com' aprir si dovea ;
sì ch' io approvo ciò che fuori emerse :
ma or conviene esprimer quel che credi,
ed onde alla credenza tua s' offserse." 121
" O santo padre, spirto che vedi
ciò che credesti sì che tu vincesti
ver lo sepolcro i più giovani piedi," 124
comincia' io, " tu vuoi ch' io manifesti
la forma qui del pronto creder mio,
ed anco la cagion di lui chiedesti ;
ed io rispondo : Io credo in uno Iddio
solo ed eterno, che tutto il ciel move,
non moto, con amore e con disio.
Ed a tal creder non ho io pur prove
fisice e metafisice, ma dalmi
anco la verità che quinci piove
per Moisè, per Profeti e per Salmi,
per l' Evangelio, e per voi che scriveste,
poichè l' ardente Spirto vi fece almi.
E credo in tre persone eterne, e queste
credo una essenza sì una e sì tria,
che soffra congiunto sono ed esse.
Della profonda condizion divina
ch' io tocco, nella mente mi sigilla
più volte l' evangelica dottrina. 142
Quest' è il principio, quest' è la favilla
che si dilata in fiamma poi vivace,
e, come stella in cielo, in me scintilla." 145

And that Baron who so from branch to branch, The
examining, had drawn me now, that we were ^{redeemed}
nigh unto the utmost leaves,
began again : "The grace which holdeth amorous
converse with thy mind hath oped thy mouth
till now as it behoved to open ;
so that I sanction that which forth emerged ; but The
now behoveth thee to utter what it is thou dost ^{content of}
believe, and whence it offered it to thy believing." 148
" O holy father, thou spirit who now seest that
which of old thou didst so believe that thou
didst overcome more youthful feet drawing
anigh the sepulchre,"
I began, " thou wouldest have me here make plain
the form of my eager belief, and dost also ask
the cause of it ;
whereto I answer : I believe in one God, sole
and eternal, who moveth all the heaven, him-
self unmoved, with love and with desire.
And for such belief I have not only proofs Whence
physic and metaphysic, but it is given me ^{derived}
likewise by the truth which hence doth rain
through Moses, through the Prophets and through
the Psalms, through the Gospel and through
you who wrote when the glowing Spirit had
made you fosterers.
And I believe in three eternal Persons, and I
believe them one Essence, so One and so Trine
as to comport at once with *are* and *is*.
With the profound divine state whereof I speak,
my mind is stamped more times than once by
evangelic teaching.
This the beginning is ; this is the spark which
then dilates into a living flame, and like a
star in heaven shineth in me."

Cielo Come il signor, ch' ascolta quel che i piace, 148
 Stellato da indi abbraccia il servo, gratulando
 per la novella, tosto ch' ei si tace; 151
 così, benedicandomi cantando,
 tre volte cinese me, sì com' io tacqui,
 l' apostolico lume, al cui comando
 io avea detto; sì nel dir gli piacqui. 154

3. Contrast ii. 12.

16. *Carol*, in old English as in Italian, signifies a group of dancers.

27. Giotto's vivid colouring went with a love of large surfaces, whence his treatment of drapery, "cumbrous, from the exceeding simplicity of the terminal lines"; whereas the Byzantines, both in the earlier period of pale colouring and in the "solemn and deep" system of the later 12th and 13th centuries, used to "break up their draperies by a large number of minute folds." (After Ruskin.) Dante regards human speech and even human imagination as too aggressive and undiscriminating for the delicate folds of the pictures he fain would paint.

46-48. Graduation is a religious experience analogous to confirmation. Note the place of the authors of school text-books amongst the great religious teachers in xii. 134, 137. Lines 47 and 48 have been much discussed. The translation takes them as meaning that by propounding the question the master sanctions the discussion without determining the conclusion.

62. St. Paul; for the anonymous *Epistle to the Hebrews*, from which the definition is taken (xi. 1), was attributed to him. The Catholic Church has always maintained that faith is an *intellectual virtue*; hence the rationalistic colouring of this Canto, from which the Protestant reader will miss much that comes under his conception of faith (based on the really Pauline Epistles to the *Galatians* and *Romans*), and which he will find elsewhere in the *Comedy*, but not here.

66. *Quiddity*, see xx. 92, note.69. The usual meaning of *substance* in the scholastic philosophy is something which exists in itself. (See

Like as the master who heareth what doth please The
 him, and thereupon embraceth the servant, ^{redeemed}
 rejoicing at the news, so soon as he is silent;
 so, blessing me as it sang, three times circled
 me, so soon as I was silent, the apostolic
 light at whose command I had discoursed;
 so did I please him in my utterance.

iii. 29, note.) Hence an objection to the definition in *Hebrews* noticed by Aquinas: "No quality is a substance; but faith is a quality, . . . therefore it is not a substance." Dante meets the difficulty by taking substance in its other sense, as that which "stands under."

75. *Intention*. A difficult word because of the variety of its technical uses. Compare *Purg.* xviii. 23. Here it is nearly equivalent to "meaning." Faith includes "what is meant by substance," and also "what is meant by argument."

98. *Proposition*, as applied to the O.T. and N.T., carries on the logical terminology of line 94.

125, 126. See *John* xx. 3-6. Dante has fallen into a confusion between "first entering" and "first approaching" the sepulchre.

131-134. Compare i. 1, 76, notes. See Wallace, § 39, 46.

138. *Made you fosterers*, i.e. "made you the foster fathers of the faithful." But the more usual rendering takes *almi* simply as "beautiful" or "holy."

144. The schoolmen found the scriptural references to the Trinity chiefly in the O.T., in the plural form of the Hebrew word for "God," in the use of the plural in *Gen.* i. 26; in the threefold cry in *Isaiah* vi. 3, etc., etc. The chief passages from the N.T. are the formula of baptism in *Matt.* xxviii. 19; the text of the three "heavenly witnesses" in *1 John* v. 7 (Vulgate and A.V.); and the threefold formula in *Romans* xi. 36, after citing which, with some others, Petrus Lombardus adds: "but since almost every syllable of the New Testament agrees in suggesting this truth of the ineffable Unity and Trinity, let us dispense with gathering testimonies on this matter."

Cielo E la mia donna piena di letizia 16
 Stellato mi disse : " Mira, mira, ecco il Barone, 16
 per cui laggiù si visita Galizia." 16
 Sì come quando il colombo si pone 19
 presso al compagno, e l' uno all' altro pande, 19
 girando e mormorando, l' affezione, 19
 così vid' io l' un dall' altro grande 22
 principe glorioso essere accolto, 22
 laudando il cibo che lassù li prande. 22
 Ma poi che il gratular si fu assolto, 25
 tacito *coram me* ciascun s' affisse, 25
 ignito sì che vinceva il mio volto. 25
 Ridendo allora Beatrice disse : 28
 " Inclita vita, per cui la larghezza 28
 della nostra basilica si scrisse, 28
 fa risonar la speme in questa altezza ; 31
 tu sai, che tante volte la figuri, 31
 quanto Jesù ai tre se' più chiazzza." 31
 " Leva la testa, e fa che t' assicuri ; 34
 chè ciò che vien quassù dal mortal mondo, 34
 convien ch' ai nostri raggi si maturi." 34
 Questo conforto dal foco secondo 37
 mi venne ; ond' io levai gli occhi ai monti, 37
 che gl' incurvaron pria col troppo pondo. 37
 " Poichè, per grazia, vuol che tu t' affronti 40
 lo nostro Imperadore, anzi la morte, 40
 nell' aula più segreta, co' suoi Conti ; 40
 sì che, veduto il ver di questa corte, 43
 la speme che laggiù bene innamora 43
 in te ed in altri di ciò conforto : 43
 dì quel che ell' è, e come se ne infiora 46
 la mente tua, e dì onde a te venne " ; 46
 così segui l' secondo lume ancora. 46

And my Lady, full of gladness, said to me, The
 " Look ! look ! behold the Baron for whose *redeemed*
 sake, down below, they seek Galicia." 1
 As when a dove taketh his place near his com-
 panion, and the one poureth out his love for
 the other, circling round and murmuring,
 so did I see one great chieftain glorious received *James* and
 by the other, praising the food which there *Peter*
 above doth feast them. 1
 But when the greeting was fulfilled, silent before
 me each one fixed himself, so kindled that it
 subdued my countenance. 1
 Smiling then Beatrice said : " Illustrious life,
 by whom the generosity of our court was
 chronicled,
 make hope be sounded in this height ; thou
 knowest that all those times thou figurest it
 when Jesus gave more light unto the three." 1
 " Uplift thy head, and see thou reass ure thee, *James*
 for whatso cometh from the mortal world up
 hither, behoves it ripen in our rays." 1
 Such exhortation from the second flame came to
 me ; whereat I lifted up mine eyes unto the
 mountains, which had before down-bowed
 them with excess of weight. 1
 " Since of his grace our Emperor willeth that
 ere thy death thou be confronted with his
 Counts in his most secret hall ; 1
 that, having seen the truth of this court, thou mayst *Hope*
 thereby strengthen in thyself and others the
 hope that upon earth enamoureth folk of good ;
 say what thing it is, and how thy mind is there-
 with enflowered, and say whence unto thee it
 cometh " ; so followed on the second light.

Cielo E quella pia, che guidò le penne
delle mie ali a così alto volo, 49
alla risposta così mi prevenne :
Stellato " La Chiesa militante alcun figliuolo 52
non ha con più speranza, com' è scritto
nel sol che raggia tutto nostro stuolo ;
però gli è conceduto che d' Egitto 55
venga in Jerusalemma per vedere,
anzi che il militar gli sia prescritto.
Gli altri due punti, che, non per sapere 58
son domandati, ma perchè rapporti
quanto questa virtù t' è in piacere,
a lui lasc' io; chè non gli saran forti,
nè di iattanza : ed egli a ciò risponda,
e la grazia di Dio ciò gli comporti."
Come discente ch' a dottor seconda, 64
pronto e libente, in quello ch' egli è sperto,
perchè la sua bontà si disasconde :
" Speme," diss' io, " è uno attender certo 67
della gloria futura, il qual produce
grazia divina e precedente merto.
Da molte stelle mi vien questa luce ; 70
ma quei la distillò nel mio cor pria,
che fu sommo cantor del sommo duce.
Sperino in te, nella sua teodia 73
dice, color che sanno il nome tuo :
e chi nol sa, s' egli ha la fede mia ?
Tu mi stillasti con lo stillar suo 76
nell' epistola poi, sì ch' io son pieno,
ed in altri vostra pioggia repluo."
Mentr' io diceva, dentro al vivo seno 79
di quello incendio tremolava un lampo
subito e spesso, a guisa di baleno.

And that tender one who guided the feathers of ^{The}
my wings to so lofty flight, thus foreran me ^{redeemed.} Beatrice
in answer :

" Church militant hath not a child richer in hope,
as is written in the sun who o'errayeth all our host ;

therefore was it granted him to come from Egypt
to Jerusalem, to look on her, before the pre-
scribed limit of his warfare.

Those two other points—asked not that thou
mays learn, but that he may bear back word how
much this virtue is held in pleasure by thee,—
to him I leave; for they will not be hard, nor boast-
ful matter, to him; so let him thereto answer, and
may the grace of God concede this to him."

As the pupil who followeth the teacher, eager
and glad, in that wherein he is expert, in order
that his excellence may be revealed ;

" Hope," said I, " is a certain expectation of ^{Hope} future glory, the product of divine grace and ^{defined} precedent merit.

From many stars cometh this light to me ; but
he first distilled it into my heart who was the
supreme singer of the supreme leader.

Let them hope in thee, in his divine song he saith, ^{Whence}
who know thy name; and who knoweth it not,
having my faith ?

Thou then didst drop it on me with his dropping,
in thine Epistle, so that I am full and pour
again your shower upon others."

Whilst I was speaking, within the living bosom
of that flame trembled a flash sudden and dense
like unto lightning.

Cielo Stellato Indi spirò : " L' amore ond' io avvampo ancor ver la virtù, che mi seguette infin la palma, ed all' uscir del campo, vuol ch' io respiri a te, che ti dilette di lei ; ed emmi a grato che tu diche quello che la speranza ti promette." 82
 Ed io : " Le nuove e le scritture antiche pongono il segno, ed esso lo mi addita. Dell' anime che Dio s' ha fatte amiche 88
 Dice Isaia che ciascuna vestita nella sua terra fia di doppia vesta, e la sua terra è questa dolce vita. 91
 E il tuo fratello assai vie più digesta, là dove tratta delle bianche stole, questa rivelazion ci manifesta." 94
 E prima, appresso al fin d' este parole, Sperent in te, di sopra noi s' udi, a che risposer tutte le carole ; 97
 poscia tra esse un lume si schiarì, sì che, se il Cancro avesse un tal cristallo, l' inverno avrebbe un mese d' un sol dì. 100
 E come surge, e va, ed entra in ballo vergine lieta, sol per fare onore alla novizia, e non per alcun fallo, così vid' io lo schiarato splendore venire ai due, che si voltegiano a rota, qual conveniasi al loro ardente amore. 103
 Misesi lì nel canto e nella nota ; e la mia donna in lor tenne l' aspetto, pur come sposa, tacita ed immota. 109
 " Questi è colui che giacque sopra il petto del nostro Pellicano, e questi fue d' in su la croce al grande officio eletto." 113

Then breathed forth : " The love whence I am still aflame toward that virtue which followed me even to the palm and issuing from the field, willett that I breathe on thee who dost delight thee in her ; and further, 'tis my pleasure that thou tell the thing which hope doth promise thee." 106
 And I : " The new and the ancient scriptures set down the symbol, which again doth point me to the thing itself. Of the souls which God hath made his friends Content of hope whence derived

Isaiah saith that each one shall be clad with double garb in its own land, and its own land is this sweet life.

And more worked out by far, doth thy brother, where he treateth of the white robes, set forth this revelation to us."

And, close upon the ending of these words, first rang above us, *Let them hope in thee*, whereunto all the carols answered ;

then, from amongst themselves, a light flashed John out, in fashion such that if the Crab contained a crystal like it winter would have a month of one unbroken day.

And as doth rise and go her way and enter on the dance a joyous virgin, only to do honour to the bride, and not for any failing, so did I see the illumined splendour join the other two, who were wheeling round in such guise as their burning love befitted.

There it launched itself into their music and their words ; and my Lady held her look upon them just like a bride, silent and unmoving.

" This is he who lay upon the breast of our Pelican, and this was he chosen from upon the cross for the great office."

Cielo La donna mia così ; nè però più 115
 Stellato mosse la vista sua di stare attenta 116
 boschia, che prima, alle parole sue.
 Quale è colui ch' adocchia, e s' argomenta 118
 di vedere eclissar lo sole un poco,
 che per veder non vedente diventa ;
 tal mi sec' io a quell' ultimo foco, 121
 mentre che detto fu : " Perchè t' abbagli
 per veder cosa, che qui non ha loco ?
 In terra è terra il mio corpo, e saragli 124
 tanto con gli altri che il numero nostro
 con l' eterno proposito s' aggugli.
 Con le due stole nel beato chiostro 127
 son le due luci sole che saliro ;
 e questo apporterai nel mondo vostro."
 A questa voce l' infiammato giro 130
 si quietò con esso il dolce mischio,
 che si facea del suon del trino spirio,
 sì come, per cessar fatica o rischio, 133
 li remi, pria nell' acqua ripercossi,
 tutti si posan al sonar d' un fischio.
 Ah quanto nella mente mi commossi, 136
 quando mi volsi per veder Beatrice,
 per non poter vedere, ben ch' io fossi
 presso di lei, e nel mondo felice ! 139

1-9. Compare *Ecloga*, i. 42-44, and the *Ecloga responsiva* of Johannes del Virgilio, 44-46, and Gardner, iii. 5.

7. *Fleece*; keeping up the metaphor of the lamb and the sheepfold.

14, 15. *Peter*.

18. James, of the "Peter, James and John," referred to in the Gospels, is James son of Zebedee, and is identified with the James said, by tradition, to have

My Lady thus ; but no more after than before her ^{The} words moved she her eyes from their fixed ^{redeemed} intent.

As who doth gaze and strain to see the sun eclipsed a space, who by looking grows bereft of sight ;

so did I to this last flame till a word came :
 " Wherefore dost dazzle thee to see that which hath here no place ?

Earth in the earth my body is, and there it shall be, with the rest, until our number equalleth the eternal purpose.

With the two robes in the blessed cloister are ^{Christ and} Mary the two lights alone which rose ; and this thou shalt take back into your world."

At this voice the flamed circle stilled itself, together with the sweet interlacing made by the sound of the threefold breath,

as, to avert or weariness or peril, the oars, till now smitten upon the water, all pause at a whistle's sound.

Ah ! how was I stirred in my mind, turning to look on Beatrice, for that I might not see her, albeit I was nigh to her and in the world of bliss !

preached the Gospel in Spain, whose most celebrated shrine was at Compostella in Galicia. Compare *Vita Nuova*, xli. 46-50. But the James associated with Peter and John as a "pillar" of the Church in *Gal.* ii. 9 is "James the Lord's brother" (*Gal.* i. 19) mentioned in *Acts* xv. 13 and elsewhere. It is to him, and not to the son of Zebedee, that the *Epistle of James* has usually been assigned. But Dante forgets or ignores the distinction.

PARADISO

THE Apostle John reassures Dante as to his lost sight, which Beatrice will restore to him as Ananias restored his to Paul; and invites him to discourse meanwhile of Love; and first to tell him what is the supreme object on which his soul's affection is fixed (1-12). Dante, resignedly awaiting Beatrice's succour, declares that he is still burning in that same flame which she brought into his heart, and that God is the beginning and end of that and of all his other loves (13-18). Moved by the Apostle to declare more at large the justification of his love Dante answers that, since good as good must be loved, to know God is of necessity to love him, and goes on to declare how Aristotle and the Scriptures have made this truth level to his capacity (19-45). When questioned as to other reasons for loving God Dante perceives that he is expected to supplement his account of the supreme love of God, as good *in himself*, by a statement of the accessory gratitude to God as good *to us*, and enumerates the creation of the

Cielo
Stellato Mentr' io dubbiava per lo viso spento,
della fulgida fiamma che lo spense
usci un spirto che mi fece attento,
dicendo : " In tanto che tu ti risense
della vista che hai in me consunta,
ben è che ragionando la compense.
Comincia dunque, e di' ove s' appunta
l' anima tua, e fa ragion che sia
la vista in te smarrita e non defunta ;
perchè la donna, che per questa dia
region ti conduce, ha nello sguardo
la virtù ch' ebbe la man d' Anania."

CANTO XXVI

world, his own creation, the redemption and the hope of heaven. He adds that all creatures share his love in proportion as they share the good which is supreme in the creator (46-66). A hymn of praise is raised, and Dante's sight is restored to him; whereon he is bewildered by Beatrice's greater beauty and then by the presence of a fourth flame, wherein he learns the soul of Adam to abide (67-84). Overwhelmed at first, then moved to eagerness that will not brook delay, by finding himself face to face with the human being who has had such unique experience and who holds the answer to questions that have so long tantalised the world, Dante reads the answering affection of the first father in the swaying undulations of the light that clothes him and receives the answer to his unspoken questions, as to chronology, the language of Eden, the length of the period of innocence and the nature of the sin that cost the world so dear (85-142).

Whilst I was in suspense concerning my quenched ^{The} sight, I was made heedful by a breath that issued ^{redeemed} from the glowing flame which quenched it, saying : " Until thou hast again the sense of sight thou hast consumed on me, 'tis well thou compensate it by discourse.

Begin then, and declare whereon thy mind is focussed ; and assure thee that thy sight within thee is confounded, not destroyed ; because the lady who through this divine region doth conduct thee hath in her look the power that was in Ananias' hand."

Clelo Io dissi : " Al suo piacere e tosto e tardo 13
 Stellato vegna rimedio agli occhi, che fur porte,
 quand' ella entrò col foco ond' io sempr' ardo.
 Lo ben, che fa contenta questa corte, 16
 Alfa ed Omega è di quanta scrittura
 mi legge Amore, o lievemente o forte."
 Quella medesma voce, che paura 19
 tolta m' avea del subito abbarbaglio,
 di ragionare ancor mi mise in cura ;
 e disse : " Certo a più angusto vaglio 22
 ti conviene schiarar ; dicer convienti
 che drizzò l' arco tuo a tal berzaglio."
 Ed io : " Per filosofici argomenti, 25
 e per autorità che quinci scende,
 cotale amor convien che in me s' imprenti ;
 chè il bene, in quanto ben, come s' intende, 28
 così accende amore, e tanto maggio,
 quanto più di bontate in sè comprende.
 Dunque all' essenza, ov' è tanto avvantaggio, 31
 che ciascun ben che fuor di lei si trova
 altro non è ch' un lume di suo raggio,
 più che in altra convien che si move 34
 la mente, amando, di ciascun che cerne
 lo vero, in che si fonda questa prova.
 Tal vero allo intelletto mio sterne 37
 colui che mi dimostra il primo amore
 di tutte le sustanzie sempiterne.
 Sternal la voce del verace autore,
 che dice a Moisè, di sè parlando : 40
Io ti farò vedere ogni valore.
 Sternilmi tu ancora, cominciando 43
 l' alto preconio, che grida l' arcano
 di qui laggiù sopra ogni altro bando."

I said : " At her good pleasure, soon or late, The
 let succour come to the eyes which were the ^{redeemed}
 gates when she did enter with the fire where-
 with I ever burn.

The good which satisfieth this court is Alpha ^{God the}
 and Omega of all the scripture which love ^{object of}
 readeth to me with light or heavy stress."

That same voice which had removed my terror
 at the sudden dazzlement, set my concern
 again upon discourse,

and said : " Yea, through a closer sieve thou needs
 must strain ; needs must thou tell me what it
 was that aimed thy bow at such a targe."

And I : " By philosophic arguments and by ^{Why loved}
 authority which down-cometh hence, such ^{primarily}
 love must needs stamp itself on me ;
 for good, as good, so far as understood, kindleth
 love, and so much more by how much more of
 excellence it grasps in itself.

Therefore to the Essence which hath such privilege
 that whatsoever good be found outside of
 it is naught else save a light of its own ray,
 more than to any other must the mind needs
 move, in love, of whoso doth discern the truth
 whereon this proof is founded.

And this same truth is made level to my intellect
 by him who doth reveal to me the primal
 love of all the eternal beings.

It is made level to me by the voice of that
 veracious author who saith to Moses, speaking
 of himself : *I will cause thee to see all worth.*

It is made level to me by thee also, where thou
 openest the lofty proclamation which doth
 herald upon earth the secrets of this place
 above all other declaration."

Cielo Ed io udi': " Per intelletto umano, 46
 Stellato e per autoritadi a lui concorde,
 de' tuoi amori a Dio guarda il soprano.
 Ma di' ancor, se tu senti altre corde, 49
 tirarti verso lui, si che tu suone,
 con quanti denti questo amor ti morde." 52
 Non fu latente la santa intenzione
 dell' aquila di Cristo, anzi m' accorsi
 dove volea menar mia professione.
 Però ricominciai : " Tutti quei morsi, 55
 che posson far lo cor volger a Dio,
 alla mia caritate son concorsi ;
 chè l' essere del mondo, e l' esser mio, 58
 la morte ch' ei sostenne perch' io viva,
 e quel che spera ogni fedel, com' io,
 con la predetta conoscenza viva, 61
 tratto m' hanno del mar dell' amor torto,
 e del diritto m' han posto alla riva.
 Le fronde, onde s' infonda tutto l' orto 64
 dell' ortolano eterno, am' io cotanto,
 quanto da lui a lor di bene è porto."
 Sì com' io tacqui, un dolcissimo canto 67
 risonò per lo cielo, e la mia donna
 dicea con gli altri : " Santo, Santo, Santo ! "
 E come a lume acuto si dissonna 70
 per lo spirto visivo che ricorre
 allo splendor che va di gonna in gonna,
 e lo svegliato ciò che vede abborre,
 sì nescia è la sua subita vigilia, 73
 fin che l' estimativa nol soccorre ;
 così degli occhi miei ogni quisquilia 76
 fugò Beatrice col raggio de' suoi,
 che rifulgean da più di mille milia ;

And I heard : " As urged by human intellect The
 and by authorities concordant with it, of thy redeemed
 loves keep for God the sovereign one. ^{re}
 But tell me yet if thou feel other cords draw
 thee towards him, so that thou utter forth with
 how many teeth this love doth grip thee."
 Not hidden was the sacred purpose of Christ's
 eagle, but rather I perceived whither he willed
 to lead on my profession.
 Wherefore I began again : " All those tooth-
 grips which have power to make the heart
 turn unto God co-work upon my love ;
 for the being of the world and my own being, Secondary
 the death that he sustained that I might live, ^{causes of} love
 and that which each believer hopeth, as do I,
 together with the aforesaid living consciousness,
 have drawn me from the sea of the perverted
 and placed me on the shore of the right love.
 The leaves wherewith all the garden of the
 eternal Gardener is leafed, I love in measure
 of the good that hath been proffered to them
 from him."
 Soon as I held my peace a sweetest song rang
 through the Heaven, and my Lady with the
 rest cried : " Holy, Holy, Holy ! "
 And as at a keen light one wakeneth from slumber ^{Sight} recovered
 by reason of the visual spirit which runneth to
 meet the glow that pierceth tunic after tunic,
 and he thus awakened confoundeth what he
 seeth, so undiscerning is his sudden vigil
 until reflection cometh to its succour ;
 so from mine eyes did Beatrice dissipate every
 scale with the ray of hers that might cast
 their glow more than a thousand miles ;

Cielo onde, me' che dinanzi, vidi poi, 29
 Stellato e quasi stupefatto domandai 29
 d' un quarto lume, ch' io vidi con noi.
 E la mia donna : " Dentro da que' rai 82
 vagheggia il suo fattor l' anima prima,
 che la prima virtù creasse mai." 82
 Come la fronda, che flette la cima 85
 nel transito del vento, e poi si leva
 per la propria virtù che la sublima,
 fec' io in tanto in quanto ella diceva, 88
 stupendo ; e poi mi rifece sicuro
 un disio di parlare, ond' io ardeva ;
 e cominciai : " O pomo, che maturo 91
 solo prodotto fosti, o padre antico,
 a cui ciascuna sposa è figlia e nuro ;
 devoto, quanto posso, a te supplico 94
 perchè mi parli : tu vedi mia voglia,
 e, per udirti tosto, non la dico."
 Tal volta un animal coperto broglia 97
 sì che l' affetto convien che si paia
 per lo seguir che face a lui l' invoglia ;
 e similmente l' anima primaia 100
 mi facea trasparer per la coperta
 quant' ella a compiacermi venia gaia.
 Indi spirò : " Senz' essermi profferta 103
 da te, la voglia tua discerno meglio
 che tu qualunque cosa t' è più certa ;
 perch' io la veggio nel verace specchio 106
 che fa di sè pareglio all' altre cose,
 e nulla face lui di sè pareglio.
 Tu vuoi saper quant' è che Dio mi pose 109
 nell' ecclesio giardino, ove costei
 a così lunga scala ti dispose,

whence better than before I saw thereafter, and The
 as one stupefied, made question as to a fourth ^{redeemed}
 light which I perceived with us.

And my Lady : " Within those rays holdeth Adam
 amorous converse with its maker the first
 soul that the first Power e'er created."

As the spray which bendeth down its head as
 the wind passeth over, and doth then uplift
 itself by its own power which doth raise it up,
 did I, whilst she was speaking, all bemazed ; and
 then was reassured by a desire to speak, where-
 with I was a-burning ;

and I began : " O fruit, who wast alone pro- ^{Dante's}
 duced mature, O ancient father who hast both ^{silent}
 daughter and daughter-in-law in every bride ;
 devoutly as I may do I implore thee that thou
 speak to me ; thou seest my will, and to hear
 thee the sooner I utter it not."

Sometimes an animal swayeth beneath a covering
 so that its impulse must needs be apparent, since
 what envelopeth it followeth its movements ;
 and in like manner that first soul made appear
 through its covering with what elation it
 advanced to do me pleasure.

And from it breathed : " Though not set forth ^{Adam's}
 to me by thee, I better do discern thy will than ^{reply}
 thou the thing which is most certain to thee,
 because I see it in the veracious Mirror which
 doth make himself reflector of all other things,
 and naught doth make itself reflector unto him.

Thou wouldst know how long the time since
 God placed me in the uplifted garden wherein
 she there prepared thee for so long a stair,

Cielo e quanto fu diletto agli occhi miei, 112
 Stellato e la propria cagion del gran disdegno,
 e l' idioma ch' usai e ch' io fei.
 Or, figliuol mio, non il gustar del legno 115
 fu per sè la cagion di tanto esilio,
 ma solamente il trapassar del segno.
 Quindi, onde mosse tua donna Virgilio, 118
 quattromila trecento e due volumi
 di sol desiderai questo concilio ;
 e vidi lui tornare a tutti i lumi 121
 della sua strada novecento trenta
 fiate, mentre ch' io in terra fu' mi.
 La lingua ch' io parlai fu tutta spenta 124
 innanzi assai ch' all' opra inconsuabile
 fosse la gente di Nembrot attenta ;
 chè nullo effetto mai razionale, 127
 per lo piacere uman, che rinnovella,
 seguendo il cielo, sempre fu durabile.
 Opera naturale è ch' uom favella ; 130
 ma, così o così, natura lascia
 poi fare a voi secondo che v' abbella.
 Pria ch' io scendessi all' infernale ambascia, 133
J s' appellava in terra il sommo bene,
 onde vien la letizia che mi fascia ;
E si chiamò da poi, e ciò conviene, 136
 chè l' uso de' mortali è come fronda
 in ramo, che sen va ed altra viene.
 Nel monte, che si leva più dall' onda, 139
 fu' io, con vita pura, e disonesta,
 dalla prim' ora a quella che seconda,
 come il sol muta quadra, l' ora sesta." 142

12. *Acts ix. 10-18.*

28-30. Compare xxviii. 106-111, as well as xiv. 40 sqq., and other passages, and see note on 37-39.

and how long the delight endured unto my ^{The} eyes, and the true cause of the great in-^{redeemed} dignation, and the idiom which I used and which myself composed.

Now know, my son, that not the tasting of the tree was in itself the cause of so great exile, but only the transgressing of the mark.

From that place whence thy Lady dispatched Chronology

Virgil, four thousand three hundred and two revolutions of the sun went out my longing for this gathering ;

and I beheld him course through all the lights of his path nine hundred times and thirty whilst I abode on earth.

The tongue I spoke was all quenched long ere the work that ne'er might be completed was undertaken by the folk of Nimrod ;

for never yet did product of the reason maintain itself for ever, because of human preference which doth change in sequence with the heaven. That man should speak is nature's doing ; but thus or thus nature permitteth to you as best seemeth you.

Ere I descended to the infernal anguish, *J* was Divine the name on earth of that supreme good whence names cometh the gladness that doth swathe me ;

E was he called thereafter ; and this is fitting, for the use of mortals is as the leaf upon the branch which goeth and another followeth.

On the mount which most doth arise from out the wave was I, with life pure and disgraced, from the first hour to that which followeth, when the sun changeth quadrant, next on the sixth hour."

34-36. 'Whosoever perceives that God is the supreme good (the truth on which rests the proof

PARADISO

THE poet's ear and eye drink for a space of the glory of Paradise (1-9) and afterwards, amid deep silence, first the light of Peter glows red with indignation as he denounces the doings of Pope Boniface VIII. (10-27); then all heaven is suffused with the same glow and Beatrice's cheek flushes as at a tale of shame, while Peter pursues his denunciation, including Clement the Gascon and John of Cahors in its sweep; and then promises redress and bids Dante bear the news to earth (28-66). The triumphant spirits, like flashes of flame, rain upwards into the higher heaven, and Beatrice bids Dante look down upon the earth (67-78). Dante is in Gemini and the Sun in Aries, with Taurus between, and therefore the half of the earth illuminated by the sun does not correspond with the half that the Seer commands. He sees the earth as we see the moon when she is past the full. The illuminated portion stretches from far west of Gibraltar to the shore of the Levant; and the

Cielo "Al Padre, al Figlio, allo Spirito Santo"
Stellato cominciò "Gloria" tutto il Paradiso,
sì che m'inebbriava il dolce canto.

Ciò ch'io vedeva, mi sembiava un riso
dell'universo; per che mia ebbrezza
entrava per l'udire e per lo visto.

O gioia! o ineffabile allegrezza!
o vita intera d'amore e di pace!
o senza brama sicura ricchezza!

Dinanzi agli occhi miei le quattro face
stavano accese, e quella che pria venne
incominciò a farsi più vivace;

e tal nella sembianza sua divenne,
qual diverrebbe Giove, se' egli e Marte
fossero augelli, e cambiassersi penne.

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CANTO XXVII

darkened portion stretches farther east (79-87). Turning back with renewed longing to Beatrice Dante sees her yet more beautiful and rises with her to the *Primum Mobile* (88-99). Beatrice expounds to him how time and space take their source and measure from this sphere, and have no relevancy to aught that lies beyond it. It is girt (how, God only understandeth) not by space but by the Divine light and love (100-120). Then, with deep yearning, Beatrice turns her thoughts back to the besotted world wherein faith and innocence find refuge only in the hearts and lives of infants, and where humanity blackens from its birth (121-138). And all this not because of any inherent degeneracy but because there is none to rule. But ere the hundredth of a day by which the Julian exceeds the Solar year shall by its accumulations have made January cease to be a Winter month! the course shall be reversed (139-148).

All Paradise took up the strain, "To the Father, The
to the Son, to the Holy Spirit, glory!" so redeemed
that the sweet song intoxicated me.

Meseemed I was beholding a smile of the
universe; wherefore my intoxication entered
both by hearing and by sight.

O joy! O gladness unspeakable! O life compact
of love and peace! O wealth secure that
hath no longing!

Before mine eyes the four torches stood en-
kindled, and the one which had first ap-
proached me began to grow more living;
and such became in semblance as would Jupiter
if he and Mars were birds and should ex-
change their plumage.

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- Cielo La providenza, che qui vi compare
vice ed officio, nel beato coro 16
silenzio posto avea da ogni parte,
quando io udi' : " Se io mi trascoloro,
non ti maravigliar ; chè, dicend' io,
vedrai trascolorar tutti costoro.
Quegli ch' usurpa in terra il loco mio, 22
il loco mio, il loco mio che vaca
nella presenza del figliuol di Dio,
fatto ha del cimitero mio cloaca 25
del sangue e della puzza, onde il perverso,
che cadde di quassù, laggiù si placa."
Di quel color, che per lo sole avverso 28
nupe dipinge da sera e da mane,
vid' io allora tutto il ciel cosperso :
e, come donna onesta, che permane 31
di sè sicura, e, per l' altrui fallanza,
pure ascoltando, timida si fane,
così Beatrice trasmutò sembianza ; 34
e tal eclissi credo che in ciel fue,
quando patì la suprema possanza.
Poi procedetter le parole sue 37
con voce tanto da sè trasmutata,
che la sembianza non si mutò più :
" Non fu la sposa di Cristo allevata 40
del sangue mio, di Lin, di quel di Cleto,
per essere ad acquisto d' oro usata ;
ma per acquisto d' esto viver lieto 43
e Sisto e Pio e Calisto ed Urbano
sparser lo sangue dopo molto fletto.
Non fu nostra intenzion ch' a destra mano 46
dei nostri successor parte sedesse,
parte dall' altra, del popol Cristiano ;

The providence which there assigneth function The
and office had imposed silence on the blessed ^{redeemed.} Peter
choir on every side,
when I heard : " If I transform my hue, marvel
thou not ; for, as I speak, thou shalt see all
of these transform it too.
He who usurpeth upon earth my place, my place,
my place, which in the presence of the Son of
God is vacant,
hath made my burial-ground a conduit for that
blood and filth, whereby the apostate one who fell
from here above, is soothed down there below."
With that colour which painteth a cloud at even Wrath in
or at morn by the opposing sun, did I then ^{heaven}
see all heaven o'erfused ;
and as a modest dame who remaineth sure of
herself, yet at another's fault, though only
hearing it, feeleth all timid,
so Beatrice changed her semblance ; and such,
I take it, was the eclipse in heaven when the
supreme Might suffered.
Then his discourse proceeded, with voice so
far transmuted from itself, that his semblance
had not altered more :
" The spouse of Christ was not reared upon my Ancient
blood, and that of Linus and of Cletus, that popes
she might then be used for gain of gold ;
but 'twas for gain of this glad life that Sixtus
and Pius, Calixtus and Urban shed their
blood after many a tear.
It was not our purpose that on the right hand
of our successors one part of the Christian
folk should sit, and one part on the other ;

Cielo nè che le chiavi, che mi fur concesse, 49
 Stellato divenisser segnacolo in vessillo,
 che contra i battezzati combattesse ;
 nè ch' io fossi figura di sigillo 52
 ai privilegi venduti e mendaci,
 ond' io sovente arrosso e disfavillo.
 In vesta di pastor lupi rapaci 55
 si veggion di quassù per tutti i paschi.
 O difesa di Dio, perchè pur giaci ?
 Del sangue nostro Caorsini e Guaschi 58
 s' apparecchian di bere. O buon principio,
 a che vil fine convien che tu caschi !
 Ma l' alta provvidenza, che con Scipio 61
 difese a Roma la gloria del mondo,
 soccorrà tosto, sì com' io concipio.
 E tu, figliuol, che per lo mortal pondo 64
 ancor giù tornerai, apri la bocca,
 e non asconder quel ch' io non ascondo."
 Sì come di vapor gelati fiocca 67
 in giuso l' aer nostro, quando il corno
 della Capra del ciel col sol si tocca ;
 in su vid' io cosl l' etere adorno 70
 farsi, e fioccar di vapor trionfanti,
 che fatto avean con noi qui vi soggiorno.
 Lo viso mio seguiva i suoi sembianti, 73
 e segui in fin che il mezzo, per lo molto,
 gli tolse il trapassar del più avanti.
 Onde la donna, che mi vide assolto 76
 dell' attendere in su, mi disse : " Adima
 il viso, e guarda come tu sei volto."
 Dall' ora ch' io avea guardato prima, 79
 io vidi mosso me per tutto l'arco
 che fa dal mezzo al fine il primo clima ;

nor that the keys given in grant to me should ^{The} become the ensign on a standard waging ^{redeemed} war on the baptised ;
 nor that I should become the head upon the seal to sold and lying privileges, whereat I often blush and shoot forth flames.
 In garb of pastors ravening wolves are seen from here above in all the pastures. Succour of God ! Oh wherefore liest thou prone ? Cahorsines and Gascons make ready to drink ^{Modern} our blood. Oh fair beginning, to what vile popes ending must thou fall !
 But the lofty Providence, which with Scipio defended the glory of the world for Rome, will soon bring succour, as I deem.
 And thou, my son, who, for thy mortal weight, shalt return below once more, open thy mouth and hide thou not the thing which I hide not." As our atmosphere raineth down in flakes the frozen vapours when the horn of the heavenly Goat is touched by the sun ; so did I see the ether adorn itself and rain upward the flakes of the triumphant flashes, which had made sojourn there with us.
 My sight was following their semblance, and followed till the medium, by excess, deprived it of the power to pierce more far.
 Whereat the Lady, who saw me now absolved from Retrospect straining upward, said to me : " Down plunge thy sight and see how thou hast rolled." From the hour at which I had before looked down, I saw that I had moved through the whole arc which the first Climate makes from middle unto end ;

Cielo sì ch' io vedea di là da Gade il varco Stellato	81
folle d' Ulisse, e di qua presso il lito nel qual si fece Europa dolce carco.	
E più mi fora discoperto il sito di questa aiuola ; ma il sol procedea, sotto i miei piedi, un segno e più partito.	85
Salita La mente innamorata, che donnea con la mia donna sempre, di ridure ad essa gli occhi più che mai ardea : e se natura od arte fe' pasture	88
da pigliare occhi, per aver la mente, in carne umana o nelle sue pitture, tutte adunate parrebber niente ver lo piacer divin che mi rifuse,	91
quando mi volsi al suo viso ridente.	94
Primo Mobile E la virtù, che lo sguardo m' indulse, del bel nido di Leda mi divelse, e nel ciel velocissimo m' impulse.	97
Le parti sue vivissime ed eccelse si uniformi son ch' io non so dire qual Beatrice per loco mi scelse.	100
Ma ella, che vedeva il mio disire, incominciò, ridendo tanto lieta che Dio parea nel suo volto gioire :	103
" La natura del mondo, che quieta il mezzo, e tutto l' altro intorno move, quinci comincia come da sua metà.	106
E questo cielo non ha altro dove che la mente divina, in che s' accende l' amor che il volge e la virtù ch' ei piove.	109
Luce ed amor d' un cerchio lui comprende, si come questo gli altri, e quel precinto colui che il cinge solamente intende.	112

so that I saw beyond Cadiz the mad way which ^{The} _{redeemed} Ulysses took, and on this side, hard by the shore whereon Europa made herself a sweet burden. And further had the site of this thrashing-floor been unfolded to me, save that the sun was in advance beneath my feet, severed by a Sign and more from me. My enamoured mind, which held amorous converse ever with my Lady, burned more than ever to bring back my eyes to her ; and whatsoever food nature or art e'er made, to catch the eyes and so possess the mind, be it in human flesh, be it in pictures, if all united, would seem naught towards the divine delight which glowed upon me when I turned me to her smiling face. And the power of which that look made largess ^{The} _{swiftest} to me, from the fair nest of Leda plucked me _{beaven} forth, and into the swiftest heaven thrust me. Its parts most living and exalted are so uniform that I know not to tell which Beatrice chose for my position. But she, who saw my longing, smiling began —so glad that God seemed joying in her countenance— “ The nature of the universe which stilleth the centre and moveth all the rest around, hence doth begin as from its starting point. And this heaven hath no other *where* than the divine mind wherein is kindled the love which rolleth it and the power which it sheddeth. Light and love grasp it in one circle, as doth it the others, and this engirdment be only who doth gird it understandeth.

- Primo Non è suo moto per altro distinto ;
Mobile ma gli altri son misurati da questo,
sì come dieci da mezzo e da quinto.
E come il tempo tenga in cotal testo
le sue radici e negli altri le fronde,
omai a te puoi' esser manifesto.
O cupidigia, che i mortali affonde
sì sotto te, che nessuno ha potere
di trarre gli occhi fuor delle tue onde !
Ben fiorisce negli uomini il volere ;
ma la pioggia continua converte
in bozzacchioni le susine vere.
Fede ed innocenza son reperte
solo nei parvoletti ; poi ciascuna
pria fugge che le guance sien coperte.
Tale, balbuizando ancor, digiuna,
che poi divora, con la lingua sciolta,
qualunque cibo per qualunque luna ;
e tal, balbuizando, ama ed ascolta
la madre sua, che, con loquela intera,
disira poi di vederla sepolta.
Così si fa la pelle bianca, nera,
nel primo aspetto, della bella figlia
di quei ch' apporta mane e lascia sera.
Tu, perchè non ti facci maraviglia,
pensa che in terra non è chi governi ;
onde sì svia l' umana famiglia.
Ma prima che gennaio tutto si sverni,
per la centesima ch' è laggiù negletta,
ruggiran sì questi cerchi superni
che la fortuna, che tanto s' aspetta,
le poppe volgerà u' son le prore,
sì che la classe correrà diretta ;
e vero frutto verrà dopo il fiore."
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Its movement by no other is marked out ; but The angels
by it all the rest are measured, as ten by half
and fifth.
And how Time in this same vessel hath its roots, The roots
and in the rest its leaves, may now be mani-^{of time}
fest to thee.
O greed, who so dost abase mortals below thee,
that not one hath power to draw his eyes forth
from thy waves !
"Tis true the will in men hath vigour yet ; but
the continuous drench turneth true plum fruits
into cankered tubers.
Faith and innocence are found only in little Degener-
children ; then each of them fleeth away ^{acy on}
before the cheeks are covered.
Many a still lisping child observeth fast, who
after, when his tongue is free, devoureth every
food in every month ;
and many a lisping child loveth and hearkeneth
to his mother, who after, when his speech is
full, longeth to see her buried.
So blackeneth at the first aspect the white skin
of his fair daughter who bringeth morn and
leaveth evening.
And thou, lest thou make marvel at it, reflect that
there is none to govern upon earth, wherefore
the human household so strayeth from the path.
But, ere that January be all unwintered by that
hundredth part neglected upon earth, so shall
these upper circles roar
that the fated season so long awaited shall turn
round the poops where are the prows, so that
the fleet shall have straight course ; and true
fruit shall follow on the flower."

PARADISO

AFTER Beatrice's discourse Dante, gazing upon her eyes, is suddenly aware of the reflection in them of a thing which was not in his sight or thought (1-12), and on turning to see what it may be he perceives a point of intensest light (13-21) with nine concentric circles wheeling round it; swift and bright in proportion to their nearness to the point (22-39). Beatrice, quoting Aristotle's phrase concerning God, declares that Heaven and all Nature hang upon that point, and bids Dante note the burning love that quickens the movement of the inmost circle (40-45). Thereon Dante at once perceives that the nine circles represent the Intelligences or angelic orders connected with the nine revolving heavens, but cannot see why the outmost, swiftest, widest sweeping and most divine heaven should correspond with the inmost and smallest angelic circle (46-57). Beatrice explains that the divine substance of the heavens being uniform that heaven which is materially greatest has in it the most of excellence; but it is the excellence, not the size, that is essential. In like manner swiftness and brightness are the measure of the excellence of the angelic circles, and therefore

Primo Poscia che contro alla vita presente
Mobile dei miseri mortali aperse il vero
quella che imparadisa la mia mente;
come in lo specchio fiamma di doppiero
vede colui che se n' alluma retro,
prima che l' abbia in vista o in pensiero,
e sè rivolge, per veder se il vetro
gli dice il vero, e vede ch' ei s' accorda
con esso, come nota con suo metro;
così la mia memoria si ricorda
ch' io feci, riguardando nei begli occhi,
onde a pigliarmi fece Amor la corda:

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the inmost of them which is swiftest and brightest represents those intelligences that love and know most; and the spiritual correspondence is complete between the two diverse spatial presentations. Thus the relativity of space-conceptions is suggested. God may be conceived as the spaceless centre of the universe just as well as the all-embracer (58-78). Dante, now enlightened, sees the circles shoot out countless sparks that follow them in their whirling; and hears them all sing Hosanna; while Beatrice further explains how the swift joy of the angels is proportioned to their sight, their sight to their merit, won by grace and by exercise of will; whereas love is not the foundation but the inevitable consequence of knowledge (79-129). She has explained the three hierarchies and nine orders of the Angels, as Dionysius (enlightened by his own intense passion of contemplation, and instructed by Paul who had been rapt to heaven) had set them forth. Gregory, having departed from the scheme of Dionysius, smiled at his own error when he beheld this heaven (130-139).

When, counter to the present life of wretched ^{The angels}
mortals, the truth had been revealed by her
who doth emparadise my mind;
as in the mirror a taper's flame, kindled behind
a man, is seen of him or ere itself be in his
sight or thought,
and he turneth back to see whether the glass
speak truth to him, and seeth it accordant
with it as song-words to their measure;
so doth my memory recall that I did so, gazing
upon the beautious eyes whence love had
made the noose to capture me;

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Primo e com' io mi rivolsi, e furon tocchi
Mobile li miei da ciò che pare in quel volume, 13
quandunque nel suo giro ben s' adocchi,
un punto vidi che raggiava lume 16
acuto sì che il viso, ch' egli affoca,
chiuder conviensi, per lo forte acume ; 19
e quale stella par quinci più poca,
parrebbe luna locata con esso,
come stella con stella si colloca.
Forse cotanto, quanto pare appresso 22
alo cinger la luce che il dipigne,
quando il vapor, che il porta, più è spesso,
distante intorno al punto un cerchio d' igne 25
si girava sì ratto, ch' avria vinto
quel moto che più tosto il mondo cigne ;
e questo era d' un altro circuncinto, 28
e quel dal terzo, e il terzo poi dal quarto,
dal quinto il quarto, e poi dal sesto il quinto.
Sopra seguiva il settimo sì sparto 31
già di larghezza, che il messo di Juno
intero a contenerlo sarebbe arto.
Così l' ottavo e il nono ; e ciascheduno 34
più tardo si movea, secondo ch' era
in numero distante più dall' uno ;
e quello avea la fiamma più sincera,
cui men distava la favilla pura ; 37
credo, però che più di lei s' invera.
La donna mia, che mi vedeva in cura
forte sospeso, disse : " Da quel punto 40
depende il cielo, e tutta la natura.
Mira quel cerchio che più gli è congiunto, 43
e sappi che il suo movere è sì tosto
per l' affocato amore ond' egli è punto."

and when I turned, and mine own were smitten The angels
by what appeareth in that orb whene'er upon
its circling the eye is rightly fixed,
a point I saw which rayed forth light so keen,
needs must the vision that it flameth on be
closed because of its strong poignancy ;
and whatever star from here appeareth smallest,
were seen a moon neighoured with it, as star
with star is neighoured.

Perhaps as close as the halo seemeth to gird the God and
luminary that doth paint it, whenso the vapour
the angelic hierarchies
which supporteth it is thickest,
at such interval around the point there wheeled
a circle of fire so rapidly it had surpassed the
motion which doth swiftest gird the universe ;
and this was by a second girt around, that by a
third, and the third by a fourth, by a fifth the
fourth, then by a sixth the fifth.

Thereafter followed the seventh, already in its
stretch so far outspread that were the messenger
of Juno made complete, it were too strait to
hold it.

And so the eighth and ninth ; and each one
moved slower according as in number it was
more remote from unity ;

and that one had the clearest flame, from which
the pure spark was least distant ; because, I take
it, it sinketh deepest into the truth ther eof.

My Lady, who beheld me in toil of deep God
suspense, said : " From that point doth hang
heaven and all nature.

Look on that circle which is most conjoint thereto,
and know its movement is so swift by reason
of the enkindled love whereby 'tis pierced."

- Primo Mobile Ed io a lei : " Se il mondo fosse posto
con l' ordine, ch' io veggio in quelle rote,
sazio m' avrebbe ciò che m' è proposto. 46
- Ma nel mondo sensibile si puote
veder le volte tanto più divine,
quant' elle son dal centro più remote. 49
- Onde, se il mio disio dee aver fine
in questo miro ed angelico templo,
chè solo amore e luce ha per confine,
udir conviemmi ancor perchè l' esempio
e l' esemplare non vanno d' un modo ;
chè io per me indarno ciò contempro." 52
- " Se li tuoi diti non sono a tal nodo
sufficienti, non è maraviglia,
tanto, per non tentare, è fatto sodo." 55
- Così la donna mia ; poi disse : " Piglia
quel ch' io ti dicerò, se vuoi saziarti,
ed intorno da esso t' assottiglia. 58
- Li cerchi corporai sono ampi ed arti,
secondo il più e il men della virtute,
che si distende per tutte lor parti. 61
- Maggior bontà vuol far maggior salute ;
maggior salute maggior corpo cape,
s' egli ha le parti egualmente compiute. 64
- Dunque costui, che tutto quante rape
l' altro universo seco, corrisponde
al cerchio che più ama e che più sape. 67
- Per che, se tu alla virtù circonde
la tua misura, non alla parvenza
delle sustanzie che t' appaion tonde,
tu vederai mirabil conseguenza,
di maggio a più e di minore a meno,
in ciascun cielo, a sua intelligenza." 70
- 73
- 76

And I to her : " Were the universe disposed in The angels
the order I behold in these wheelings, then
were I satisfied with what is set before me.

But in the universe of sense we may see the
circlings more divine as from the centre they
are more removed.

Wherefore, if it behoveth my desire to find its
goal in this wondrous and angelic temple which
hath only love and light for boundary,
needs must I further hear wherefore the copy Hierarchies and spheres

and the pattern go not in one fashion ; for,

for myself, I gaze on it in vain."

" And if for such a knot thy fingers are not able,
no marvel is it ; so hard hath it become by
never being tried."

So my Lady ; and then said : " Take that
which I shall tell thee, wouldst thou be
satisfied, and ply thy wit around it.

The corporeal circles are ample or strait
according to the more or less of the virtue
which spreadeth over all their parts.

Greater excellence hath purpose to work greater
weal ; and greater weal is comprehended in the
greater body if that the parts be equally con-
summate.

Therefore the one which sweepeth with it all the Their con-
rest of the universe, correspondeth to the circle gruence
that most loveth and most knoweth.

Wherefore, if thou draw thy measure round the
virtue, not the semblance of the substances
which appear to thee in circles,

thou wilt see a wondrous congruence of greater
unto more and smaller unto less in every
heaven to its intelligence."

- Primo Come rimane splendido e sereno 79
 Mobile l' emisperio dell' aer, quando soffia
 Borea da quella guancia ond' è più leno,
 per che si purga e risolve la roffia 82
 che pria turbava, sì che il ciel ne ride
 con le bellezze d' ogni sua paroffia ;
 così fec' io, poi che mi provvide 85
 la donna mia del suo risponder chiaro,
 e, come stella in cielo, il ver si vide.
 E poi che le parole sue restaro, 88
 non altrimenti ferro disfavilla
 che bolle, come i cerchi sfavillaro.
 Lo incendio lor seguiva ogni scintilla ; 91
 ed eran tante, che il numero loro
 più che il doppiar degli scacchi s' immilla.
 Io sentiva osannar di coro in coro 94
 al punto fisso che li tiene all' ubi,
 e terrà sempre, nel qual sempre foro ;
 e quella, che vedeva i pensier dubi 97
 nella mia mente, disse : " I cerchi primi
 t' hanno mostrati i Serafi e i Cherubi.
 Così veloci seguono i suoi vimi, 100
 per simigliarsi al punto quanto ponno,
 e posson quanto a veder son sublimi.
 Quegli altri amor, che intorno a lor vonno, 103
 si chiaman Troni del divin aspetto,
 perchè il primo ternaro terminonno.
 E dei saper che tutti hanno dileotto, 106
 quanto la sua veduta si profonda
 nel vero, in che si queta ogn' intelletto.
 Quinci si può veder come si fonda 109
 l' esser beato nell' atto che vede,
 non in quel ch' ama, che poscia seconda ;

CANTO XXVIII

As the hemisphere of air becometh shining and The angels
 serene when Boreas bloweth from his gentler
 cheek,
 whereby is purged and is resolved the film which
 erst obscured it, so that the heaven laugheth
 with the beauties of its every district ;
 so did I, when my Lady had made provision to
 me of her clear-shining answer ; and like a
 star in heaven the truth was seen.
 And when her words stayed, no otherwise doth
 iron shoot forth sparkles, when it boileth,
 than did the circles sparkle.
 And every spark followed their blaze ; and Angelic sports
 their numbers were such as ran to thousands
 beyond the duplication of the chessboard.
 From choir to choir I heard Hosanna sung to that
 fixed point which holdeth and shall ever hold
 them to the *where*, in which they have been ever ;
 and she who saw the questioning thoughts within The hierarchies
 my mind, said : " The first circles have re-
 vealed to thee the Seraphs and the Cherubs.
 So swift they follow their withies that they may
 liken them unto the pointas most they may ; and
 they succeed in measure as they are sublime
 in vision.
 Those other loves which course around them are
 named Thrones of the divine aspect, because
 they brought to its completion the first ternary.
 And thou shouldst know that all have their delight
 in measure as their sight sinketh more deep
 into the truth wherein every intellect is stilled.
 Hence may be seen how the being blessed is
 founded on the act that seeth, not that which
 loveth, which after followeth ;

Primo e del vedere è misura mercede,
Mobile che grazia partorisce e buona voglia ;
così di grado in grado si procede.
L' altro ternaro, che così germoglia
in questa primavera sempiterna,
che notturno Ariete non dispoglia,
perpetualmente Osanna sverna
con tre melode, che suonano in tree
ordini di letizia, onde s' interna.
In essa gerarchia son le tre dee :
prima Dominazioni, e poi Virtudi ;
l' ordine terzo di Podestadi ee.
Poscia nei due penultimi tripudi
Principati ed Arcangeli si girano ;
l' ultimo è tutto d' Angelici ludi.
Questi ordini di su tutti rimirano,
e di giù vincon si che verso Dio
tutti tirati sono e tutti tirano.
E Dionisio con tanto disio
a contemplar questi ordini si mise,
che li nomò e distinse com' io.
Ma Gregorio da lui poi si divise ;
onde, si tosto come l' occhio aperse
in questo ciel, di sè medesmo rise.
E se tanto segreto ver professe
mortale in terra, non voglio ch' ammiri ;
chè chi il vide quassù gliel discoprese
con altro assai del ver di questi giri."

13-15. *Mine own, sc. "eyes."* "The heavens declare the glory of God," Psalm xix. 1; and whoso looketh at them aright perceives that glory.

16. "And it has been shown that this Being [the Divine Being] hath not magnitude, but is without parts and indivisible."—Aristotle.

and the measure of sight is the merit which *The angels*
grace begetteth and the righteous will ; and
thus from rank to rank the progress goeth.

The second ternary which thus flowereth in this
eternal spring which nightly Aries doth not
despoil,

unceasingly unwintereth Hosanna with three
melodies which sound in the three orders
of gladness, whereof it is three-plied.

In that hierarchy are the three divinities, first
Dominations, and then Virtues ; the third
order is of Powers.

Then in the two last-save-one upleapings, Prin-
cipalities and Archangels whirl ; the last con-
sisteth all of Angelic rejoicings.

These orders all gaze upward, and downward
have such conquering might that toward God
all are drawn and all draw.

And Dionysius with such yearning set himself to *Dionysius*
contemplate these orders that he named them *and*
Gregory and distinguished them as I do.

But *Gregory* afterward departed from him,
wherefore so soon as he opened his eye in
this heaven he smiled at his own self.

And if so hidden truth was uttered forth by
mortal upon earth, I would not have thee
marvel ; for he who saw it here above revealed *Paul*
it to him, with much beside of truth about
these circles."

22-24. Compare x. 67-69.

32. *Iris*=the rainbow. Compare xiii. 10-12.

39. *Thereof*, i.e. of the pure spark.

41, 42. "Now from such a principle heaven and
earth depend."—Aristotle. Wallace, 39, note 1.

54. 'Is not contained in space.' Compare xxx. 38, 39.

Primo Mobile Non per aver a sè di bene acquisto, 33
 ch' esser non può, ma perchè suo splendore
 potesse, risplendendo, dir : *Subisso.*

In sua eternità di tempo fuore, 16
 fuor d' ogni altro comprender, come i piacque,
 s' aperse in nuovi amor l' eterno amore.

Nè prima quasi torpente si giacque ; 19
 chè nè prima nè poscia procedette
 lo discorrer di Dio sopra quest' acque.

Forma e materia congiunte e purette 22
 usciro ad esser che non avea fallo,
 come d' arco tricorde tre saette ;

e come in vetro, in ambra od in cristallo 25
 raggio risplende sì che dal venire
 all' esser tutto non è intervallo ;

così il triforme effetto del suo Sire 28
 nell' esser suo raggid insieme tutto,
 senza distinzion nell' esordire.

Concreato fu ordine e costrutto 31
 alle sustanzie : e quelle furon cima
 nel mondo, in che puro atto fu prodotto.

Pura potenza tenne la parte ima ; 34
 nel mezzo strinse potenza con atto
 tal vime, che giammai non si divima.

Jeronimo vi scrisse lungo tratto 37
 di secoli degli Angeli creati
 anzi che l' altro mondo fosse fatto ;

ma questo vero è scritto in molti lati 40
 dagli scrittor dello Spirito Santo ;
 e tu te n' avvedrai, se bene agguati :

ed anche la ragione il vede alquanto, 43
 che non concederebbe che i motori
 senza sua perfezion fosser cotanto.

Not to have gain of any good unto himself, The angels.
 which may not be, but that his splendour Creation
 might, as it glowed, declare, *I am.*

In his eternity beyond time, beyond all other
 comprehension, as was his pleasure, the eternal
 love revealed him in new loves.

Nor did he lie, as slumbering, before ; for nor
 before nor after was the process of God's
 overflowing over these waters.

Form and matter, united and in purity, issued
 into being which had no flaw, as from a three-
 stringed bow three arrows ;

and as in glass, in amber, or in crystal, a ray
 so gloweth that from its coming to its per-
 vading all, there is no interval ;

so the threefold effect of its Lord rayed out all Angels.
 at once into its being, without distinction of Matter and
the heavens beginning.

Co-created was order and co-woven with the
 substances ; and those were the summit in
 the universe wherein Pure Act was produced.

Pure Potentiality held the lowest place ; in the
 midst, Power twisted such a withy with act
 as shall ne'er be unbound.

Jerome wrote to you of a long stretch of ages
 wherein the Angels were created ere aught
 else of the universe was made ;

but the truth I tell is writ on many a page
 of the writers of the Holy Spirit, and thou
 shalt be aware of it if well thou look ;

and also reason seeth it some little, which would
 not grant that the movers should so long abide
 without their perfecting.

- Primo Or sai tu dove e quando questi amori
Mobile furon eletti, e come ; sì che spenti
nel tuo disio già sono tre ardori. 46
- Nè giugneriesi numerando al venti
sì tosto, come degli Angeli parte
turbò il suggetto dei vostri elementi. 49
- L' altra rimase, e cominciò quest' arte,
che tu discerni, con tanto diletto,
che mai da circuir non si diparte. 52
- Principio del cader fu il maledetto
superbir di colui, che tu vedesti
da tutti i pesi del mondo costretto. 55
- Quelli, che vedi qui, furon modesti
a riconoscer sè dalla bontate,
che gli avea fatti a tanto intender presti ; 58
- per che le viste lor furo esaltate
con grazia illuminante e con lor merto,
sì ch' hanno piena e ferma volontate. 61
- E non voglio che dubbi, ma sie certo
che ricever la grazia è meritorio,
secondo che l' affetto l' è aperto. 64
- Omai d' intorno a questo consistorio
puoi contemplare assai, se le parole
mie son ricolte, senz' altro aiutorio. 67
- Ma perchè in terra per le vostre scuole
si legge che l' angelica natura
è tal che intende e si ricorda e vuole,
ancor dirò, perchè tu veggi pura
la verità che laggù si confonde,
equivocando in sì fatta lettura. 70
73
- Queste sostanzie, poichè fur gioconde
della faccia di Dio, non volser viso
da essa, da cui nulla si nasconde : 76

Now dost thou know where and when these *The angels*
Loves were chosen and how, so that three
flames are quenched already in thy longing.
Nor should one, counting, come so soon to twenty
as did a part of the Angels disturb the sub-
strate of your elements.
The rest abode and began this art which thou
percevest, with so great delight that from *Angels*
fallen and confirmed
circling round they ne'er depart.
The beginning of the fall was the accursed pride
of him whom thou didst see constrained by
all the weights of the universe.
Those whom thou seest here were modest to
acknowledge themselves derived from that
same Excellence which made them swift to
so great understanding ;
wherefore their vision was exalted with grace
illuminating and with their merit, so that they
have their will full and established.
And I would not have thee doubt, but be assured
that 'tis a merit to receive the grace by laying
the affection open to it.
Now, as concerns this consistory much mayst
thou contemplate (if my words have been up-
gathered) with no other aid.
But since on earth in your schools 'tis said in *The angelic*
lectures that the angelic nature is such as *faculties*
understandeth and remembereth and willeth,
I will speak on, that thou mayst see in purity
the truth that down there is confounded by
the equivocations of such-like discourse.
These substances, since first they gathered joy
from the face of God, have never turned their
vision from it wherfrom naught is concealed :

Primo però non hanno vedere interciso Mobile da nuovo obbietto, e però non bisogna rimemorar per concetto diviso.	79
Si che laggù non dormendo si sogna, credendo e non credendo dicer vero ; ma nell' uno è più colpa e più vergogna.	82
Voi non andate giù per un sentiero filosofando ; tanto vi trasporta l' amor dell' apparenza e il suo pensiero.	85
Ed ancor questo quassù si comporta con men disdegno, che quando è posposta la divina scrittura, o quando è torta.	88
Non vi si pensa quanto sangue costa seminarla nel mondo, e quanto piace chi umilmente con essa s' accosta.	91
Per apparer ciascun s' ingegna, e face sue invenzioni, e quelle son trascorse dai predicatori, e il vangelo si tace.	94
Un dice che la luna si ritorse nella passion di Cristo e s' interpose, per che il lume del sol giù non si porse ; ed altri che la luce si nascose da sè ; però agl' Ispani ed agl' Indi, com' a' Giudei, tale eclissi rispose.	97
Non ha Fiorenza tanti Lapi e Bindì, quante sì fatte favole per anno in pergamo si gridan quinci e quindi ; sì che le pecorelle, che non sanno, tornan dal pasco pasciute di vento, e non le scusa non veder lo danno.	103
Non disse Cristo al suo primo convento : <i>Andate e predicate al mondo ciance,</i> ma diede lor verace fondamento ;	109

wherefore their sight is never intercepted by a *The angels*
fresh object, and so behoveth not to call aught
back to memory because thought hath been cleft.
Wherefore they dream, down there, though sleep-
ing not ; thinking or thinking not, they speak
the truth ; but more in the latter is the fault
and shame.

Ye below tread not on one path when ye
philosophise, so far doth love of show, and
the thought it begets, transport you.

Yet even this with lesser indignation is endured
here above than when divine Scripture is thrust
behind or wrenched aside.

They think not how great the cost of blood to
sow it in the world, and how he pleaseth
who humbly keepeth by its side.

Each one straineth his wit to make a show and *Vain*
plieth his inventions ; and these are handled by *teaching*
the preachers, and the Gospel left in silence.

One saith the moon drew herself back when
Christ suffered, and interposed herself that
the sun's light spread not itself below ;

and others, that the light concealed itself of its own
self ; wherefore that same eclipse responded to
the Spaniards and the Indians as to the Jews.

Florence hath not so many Lapos and Bindos as
the fables of such fashion that yearly are pro-
claimed from the pulpit on this side and on that ;
so that the sheep, who know not aught, return
from their pasture fed with wind, and not to
see their loss doth not excuse them.

Christ said not to his first assembly : *Go and
preach trifles to the world*,—but gave to them
the true foundation ;

- Primo e quel tanto sonò nelle sue guance, 112
 Mobile si ch' a pugnar, per accender la fede,
 dell' evangelio fero scudo e lance.
- Ora si va con motti e con iscede 113
 a predicare, e pur che ben si rida,
 gonfia il cappuccio, e più non si richiede.
- Ma tale uccel nel becchetto s' annida, 118
 che, se il vulgo il vedesse, vederebbe
 la perdonanza di che si confida ;
 per cui tanta stoltizia in terra crebbe,
 che, senza prova d' alcun testimonio,
 ad ogni promission si converrebbe.
- Di questo ingrassa il porco sant' Antonio, 124
 ed altri ancor che son assai più porci,
 pagando di moneta senza conio.
- Ma perchè siam digressi assai, ritorci 127
 gli occhi oramai verso la dritta strada,
 sì che la via col tempo si raccorci.
- Questa natura sì oltre s' ingrada 130
 in numero, che mai non fu loquela,
 nè concetto mortal che tanto vada :
 e se tu guardi quel che si rivela 133
 per Daniel, vedrai che in sue migliaia
 determinato numero si cela.
- La prima luce, che tutta la raia, 136
 per tanti modi in essa si recepe,
 quanti son gli splendori a che s' appaia.
- Onde, però che all' atto che concepe 139
 segue l' affetto, d' amor la dolcezza
 diversamente in essa ferme e tepe.
- Vedi l' ecclesio omni, e la larghezza 142
 dell' eterno valor, poscia che tanti
 speculi fatti s' ha, in che si spezza,
 uno manendo in sè, come davanti."
- 145

that, and that only, sounded on their lips ; *The angels*
 wherefore for their battle to kindle faith they
 made both shield and lance out of the Gospel.
 Now they go forth with jests and with grimaces
 to preach, and if loud laughter rise, the hood
 inflates and no more is required.
 But such a bird is nestling in the hood-tail that
 if the crowd should see it, they would see
 what pardon they are trusting in ;
 wherefore such folly hath increased on earth *Vain*
 that without proof of any testimony the folk *pardonings*
 would jump with any promise.

Whereby Anthony fattened his swine, and others
 too, more swinish far than they, paying with
 money that hath no imprint.

But since we have digressed enough, turn back
 thine eyes now to the true path, so that our
 journey may contract with our time.

This nature ranketh so wide in number that ne'er
 was speech nor thought of mortal that advanced
 so far : *Nature and
number of
angels*

and if thou look at that which is revealed by
 Daniel, thou shalt see that in his thousands
 determinate number is lost to sight.

The primal light which doth o'rray it all, is
 received by it in so many ways as are the
 splendours wherewithal it paireth.

Wherefore, since affection followeth on the act
 that doth conceive, the sweetness of love in
 diverse fashion boileth or is warm in them.

See now the height and breadth of the eternal
 worth, since it hath made itself so many mirrors
 wherein it breaketh, remaining in itself
 one as before."

PARADISO

WHEN it is dawn with us and noon six thousand miles to the East of us, and the shadow of the earth cast by the sun is level with the plane of our horizon, the stars one by one disappear (1-9). And in like manner the angelic rings that seemed to enclose the all-enclosing divine point gradually disappeared; whereon Dante turned to Beatrice and saw her of such transcendent beauty that like every artist who has reached the extreme limit of his skill he must leave this excess unchronicled (10-33). Beatrice tells him that they have now issued forth from the heaven that compasses all space into the heaven of light, love, joy, which is not a thing of space, and where he shall behold the angels, and shall see the elect in the forms they will wear after the resurrection (34-45). A blinding flash of light

Primo Forse sei mila miglia di lontano
Mobile ci serve l' ora sesta, e questo mondo
 china già l' ombra, quasi al letto piano,
 quando il mezzo del cielo, a noi profondo,
 comincia a farsi tal, che alcuna stella
 perde il parere infino a questo fondo ;
 e come vien la chiarissima ancella
 del sol più oltre, così il ciel si chiude
 di vista in vista infino alla più bella.
 Non altrimenti il trionfo, che lude
 sempre dintorno al punto che mi vinse,
 parendo inchiuso da quel ch' egli incliude,
 a poco a poco al mio veder si estinse ;
 per che tornar con gli occhi a Beatrice
 nulla vedere ed amor mi costrinse.

CANTO XXX

enwraps the poet, and his sight then becomes such that naught can vanquish it (46-60); whereon he sees (first in symbolic form, as by the stream of Time; then in their true shapes, as gathering round the circle of Eternity) the things of heaven (61-99). The light of God, striking upon the *Primum Mobile*, is reflected up upon the ranks of the blest, to whom it gives power to look upon God himself (100-117). Dante, in this region, where far and near have no relevancy, gazes upon the saints (118-126) and Beatrice bids him rejoice in their number; and then directs his sight to one of the few places yet vacant. It is appointed for the emperor Henry who shall strive to set Italy straight, but shall be thwarted by the blinding greed of the Italians and the hypocrisy of Pope Clement, whose fearful fate Beatrice proclaims (127-148).

Perchance six thousand miles away from us The angels
 blazeth the noon, and this world already
 slopeth its shadow as to a level couch,
 when the midst of heaven deep above us, be-
 ginneth to grow such that here and there a star
 loseth power to shine down to this floor ;
 and as the brightest handmaid of the sun
 advanceth, so doth the heaven close up star
 after star even till the fairest has gone.
 Not otherwise the triumph which ever sporteth
 round the point which vanquished me, seeming
 embraced by that which it embraceth,
 little by little quenched itself from my sight ;
 wherefore my seeing naught, and love, con-
 strained me to turn with mine eyes to Beatrice.

- Salita** Se quanto infino a qui di lei si dice
fosse conchiuso tutto in una loda,
poca sarebbe a fornir questa vice. | 16
- La bellezza ch' io vidi si trasmoda
non pur dà là da noi, ma certo io credo
che solo il suo fattor tutta la goda. 19
- Da questo passo vinto mi concedo,
più che giammai da punto di suo tema
supratro fosse comico o tragedio. 22
- Chè, come sole in viso che più trema,
così lo rimembrar del dolce riso
la mente mia di sè medesma scema. 25
- Dal primo giorno ch' io vidi il suo viso
in questa vita, infino a questa vista,
non m' è il seguire al mio cantar preciso ; 28
- ma or convien che mio seguir desista
più retro a sua bellezza, poetando,
come all' ultimo suo ciascuno artista. 31
- Cotal, qual io la lascio a maggior bando
che quel della mia tuba, che deduce
l' ardua sua materia terminando, 34
- Empre** con atto e voce d' espedito duce
ricominciò : " Noi semo usciti fuore
del maggior corpo al ciel, ch' è pura luce ; 37
- luce intellettual piena d' amore,
amor di vero ben pien di letizia,
letizia che trascende ogni dolzore. 40
- Qui vederai l' una e l' altra milizia
di Paradiso, e l' una in quegli aspetti
che tu vedrai all' ultima giustizia." 43
- Come subito lampo che discetti
gli spiriti visivi, sì che priva
dell' atto l' occhio di più forti obbietti ; 46

- If that which up till here is said of her were all Church
compressed into one act of praise 'twould be
too slight to serve this present turn.
- The beauty I beheld transcendet measure, not
only past our reach, but surely I believe that
only he who made it enjoyeth it complete.
- At this pass I yield me vanquished more than
e'er yet was overborne by his theme's thrust
comic or tragic poet.
- For as the Sun in sight that most trembleth, so
the remembrance of the sweet smile sheareth
my memory of its very self.
- From the first day when in this life I saw her Beatrice
face, until this sight, my song hath ne'er been
cut off from the track ;
- but now needs must my tracking cease from
following her beauty further forth in poesy,
as at his utmost reach must every artist.
- Such as I leave her for a mightier proclamation
than of my trumpet, which draweth its arduous
subject to a close,
- with alert leader's voice and gesture, did she Heaven of
again begin : " We have issued forth from the light and
greatest body into the heaven which is pure light,
light intellectual full-charged with love, love of
true good full-charged with gladness, gladness
which transcendet every sweetness.
- Here shalt thou see the one and the other
soldiery of Paradise, and the one in those aspects
which thou shalt see at the last judgment."
- As a sudden flash of lightning which so shattereth
the visual spirits as to rob the eye of
power to realise e'en strongest objects ;

Empireo così mi circonfuse luce viva,
e lasciommi fasciato di tal velo
del suo fulgor, che nulla m' appariva. 49

" Sempre l' amore, che quieta il cielo,
accoglie in sè con sì fatta salute,
per far disposto a sua fiamma il candelo." 52

Non fur più tosto dentro a me venute
queste parole brevi, ch' io compresi
me sormontar di sopra a mia virtute ;
e di novella vista mi raccesi, 55
tale che nulla luce è tanto mera,
che gli occhi miei non si fosser difesi.

E vidi lume in forma di riviera
fulvido di fulgore, intra due rive
dipinte di mirabil primavera. 58

Di tal fiumana uscian faville vive,
e d' ogni parte si mettean nei fiori,
quasi rubin che oro circonscrive. 61

Poi, come inebriate dagli odori,
riprofondavan sè nel miro gurge,
e, s' una entrava, un' altra n' uscia fuori. 64

" L' alto disio che mo t' infiamma ed urge
d' aver notizia di ciò che tu vei,
tanto mi piace più, quanto più turge. 67

Ma di quest' acqua convien che tu bei,
prima che tanta sete in te si sazii." 70

Così mi disse il sol degli occhi miei ;
anco soggiunse : " Il fiume, e li topazii
ch' entrano ed escono, e il rider dell' erbe
son di lor vero ombriferi prefazii. 73

Non che da sè sien queste cose acerbe :
ma è disfetto dalla parte tua,
che non hai viste ancor tanto superbe." 76

so there shone around me a living light, leaving Church
me swathed in such a web of its glow that triumphant
naught appeared to me.

" Ever doth the love which stileth heaven,
receive into itself with such-like salutation,
duly to fit the taper for its flame."

So soon as these brief words came into me I felt
me to surmount my proper power ;

and kindled me with such new-given sight that
there is no such brightness unalloyed that mine
eyes might not hold their own with it.

And I saw a light, in river form, glow tawny River of
betwixt banks painted with marvellous spring. light

From out this river issued living sparks, and
dropped on every side into the blossoms, like
rubies set in gold.

Then as inebriated with the odours they plunged
themselves again into the marvellous swirl, and
as one entered issued forth another.

" The lofty wish that now doth burn and press
thee to have more knowledge of the things thou
seest, pleaseth me more the more it swelleth.

But of this water needs thou first must drink, ere
so great thirst in thee be slaked." So spoke
mine eyes' sun unto me ;

then added : " The river and the topaz-gems that enter and go forth, and the smiling of the grasses are the shadowy prefaces of their reality. The last symbol mask

Not that such things are harsh as in themselves ;
but on thy side is the defect, in that thy
sight not yet exalteth it so high."

Empireo Non è fantin che sì subito rua
col volto verso il latte, se si svegli
molto tardato dall' usanza sua,
come fec' io, per far migliori speglieri
ancor degli occhi, chinandomi all' onda
che si deriva, perchè vi s' immegli.
E sì come di lei bevve la gronda
delle palpebre mie, così mi parve
di sua lunghezza divenuta tonda.
Poi, come gente stata sotto larve,
che pare altro che prima, se si sveste
la sembianza non sua in che disparve;
così mi si cambiaro in maggior feste
li fiori e le faville, sì ch' io vidi
ambo le corti del ciel manifeste.
O isplendor di Dio, per cu' io vidi
l' alto trionfo del regno verace,
dammi virtù a dir com' io lo vidi.
Lume è lassù, che visibile face
lo Creatore a quella creatura,
che solo in lui vedere ha la sua pace;
e si distende in circular figura
in tanto che la sua circonferenza
sarebbe al sol troppo larga cintura.
Fassi di raggio tutta sua parvenza
riflesso al sommo del Mobile primo,
che prende quindi vivere e potenza.
E come clivo in acqua di suo imo
si specchia, quasi per vedersi adorno,
quando è nell' erbe e nei fioretti opimo,
sì soprantando al lume intorno intorno
vidi specchiarci in più di mille soglie,
quanto di noi lassù fatto ha ritorno.

Never doth child so sudden rush with face Church
turned to the milk, if he awake far later than triumphant
his wont,
as then did I, to make yet better mirrors of mine
eyes, down bending to the wave which floweth
that we may better us.
And no sooner drank of it mine eyelids' rim
than into roundness seemed to change its
length.
Then—as folk under masks seem other than
before, if they do off the semblance not their
own wherein they hid them,—
so changed before me into ampler joyance the
flowers and the sparks, so that I saw both the
two courts of heaven manifested.
O splendour of God whereby I saw the lofty Splendour
triumph of the truthful realm, give me the of God
power to tell how I beheld it.
A light there is up yonder which maketh the
Creator visible unto the creature, who only in
beholding him hath its own peace;
and it so far outstretcheth circle-wise that its
circumference would be too loose a girdle for
the sun.
All its appearance is composed of rays reflected
from the top of the First Moved, which
draweth thence its life and potency.
And as a hill-side doth reflect itself in water at The
its foot, as if to look upon its own adornment redeemed
when it is rich in grasses and in flowers,
so, mounting o'er the light, around, around, cast-
ing reflection in more than a thousand ranks I
saw all that of us hath won return up yonder.

Empireo E se l' infimo grado in sè raccoglie
sì grande lume, quant' è la larghezza
di questa rosa nell' estreme foglie ? 115

La vista mia nell' ampio e nell' altezza
non si smarriva, ma tutto prendeva
il quanto e il quale di quella allegrezza. 118

Presso e lontano lì nè pon nè leva,
chè dove Dio senza mezzo governa,
la legge natural nulla rileva. 121

Nel giallo della rosa sempiterna,
che si dilata, digrada e redole
odor di lode al sol che sempre verna,
qual è colui che tace e dicer vuole, 124
mi trasse Beatrice, e disse : " Mira
quanto è il convento delle bianche stole ! 127

Vedi nostra città quanto ella gira ! 130

Vedi li nostri scanni sì ripieni,
che poca gente omai ci si disira.

In quel gran seggio, a che tu gli occhi tieni
per la corona che già v' è su posta,
prima che tu a queste nozze ceni, 133
sederà l' alma, che fia giù agosta,
dell' alto Enrico, ch' a drizzare Italia
verrà in prima che ella sia disposta. 136

La cieca cupidigia, che vi ammalia,
simili fatti v' ha al fantolino,
che muor di fame e caccia via la balia ; 139

e fia prefetto nel foro divino
allora tal, che palese e coperto
non anderà con lui per un cammino. 142

Ma poco poi sarà da Dio sofferto
nel santo officio ; ch' ei sarà detruso
là dove Simon mago è per suo merto,
e farà quel d' Anagna esser più giuso." 145
148

And if the lowest step gathereth so large a light Church
within itself, what then the amplitude of the triumphant
rose's outmost petals ?

My sight in the breadth and height lost itself
not, but grasped the scope and nature of that
joyance.

Near and far addeth not nor subtracteth there,
for where God governeth without medium the
law of nature hath no relevance.

Within the yellow of the eternal rose, which
doth expand, rank upon rank, and reeketh
perfume of praise unto the Sun that maketh
spring for ever,

me—as who doth hold his peace yet fain would
speak—Beatrice drew, and said : " Behold
how great the white-robed concourse !

See how large our city sweepeth ! See our thrones
so filled that but few folk are now awaited there.

On that great seat where thou dost fix thine eyes, Henry's
for the crown's sake already placed above it, throne
ere at this wedding feast thyself do sup,

shall sit the soul (on earth 't will be im-
perial) of the lofty Henry who shall come to
set straight Italy ere she be ready for it.

The blind greed which bewitched you hath
made you like the little child who dieth of
hunger and chaseth off his nurse ;

and he who then presideth in the court of things
divine shall be such an one as, openly and
covertly, shall not tread the same path with him.

But short space thereafter shall he be endured of Clement
God in the sacred office ; for he shall be thrust and Boniface
down where Simon Magus is for his desert,
and lower down shall force him of Anagna."

PARADISO

THE redeemed are seen, rank above rank, as the petals of the divine rose; and the angels flying between them and God minister peace and ardour to them, for passion is here peaceful and peace passionate. Nor does this angelic multitude intercept the piercing light of God nor the piercing sight of the redeemed (1-24). The realm, whose joy no longer needs the stimulus supplied by the fear of losing it or the effort to retain it, centres its look and love on the triune God. Oh! that he would look down on the storm-tossed earth; from the most evil quarter of which Dante coming to that region is smitten dumb by the contrast (25-42). Mutely gazing, as the pilgrim at the shrine of his pilgrimage, thinking to tell again what he has seen, Dante after a time turns to question Beatrice, but finds her gone (43-60). Bernard, the type of contemplation, or immediate vision, has come at

Empireo	In forma dunque di candida rosa mi si mostrava la milizia santa, che nel suo sangue Cristo fece sposa ;	4
	ma l' altra, che volando vede e canta la gloria di colui che la innamora e la bontà che la fece cotanta,	7
	sì come schiera d' api, che s' infiora una fiata ed una si ritorna là dove suo lavoro s' insapora,	10
	nel gran fior discendeva, che s' adorna di tante foglie, e quindi risaliva là dove il suo amor sempre soggiorna.	13
	Le facce tutte avean di fiamma viva, e l' ali d' oro, e l' altro tanto bianco che nulla neve a quel termine arriva.	

CANTO XXXI

Beatrice's request, to bring Dante to the goal of his desire, by directing his eyes to that actual vision of divine things in their true forms for which her patient instructions have prepared him. And he first directs his sight to Beatrice herself in her place of glory. To her he pours out his gratitude, while imploring her further protection and praying that he may live and die worthy of her love; whereon she smiles upon him and then turns to God in whom alone is true and abiding union of human souls (61-93). Dante now learns who his guide is and gazes with awe-struck wonder on the features of the saint who had seen God while yet on earth; then, at his prompting, he looks above and sees the glory of Mary like the glory of the dawn, flaming amongst countless angels—each one having his own specific beauty of light and gesture—and gladdening all the saints (94-142).

In form, then, of a white rose displayed itself ^{Church} to me that sacred soldiery which in his blood ^{triumphant} Christ made his spouse;
but the other, which as it flieh seeth and doth sing his glory who enamoureth it, and the excellence which hath made it what it is,
like to a swarm of bees which doth one while plunge into the flowers and another while wend back to where its toil is turned to sweetness,
ever descended into the great flower adorned with so many leaves, and reascended thence to where its love doth ceaseless make sojourn.
They had their faces all of living flame, and Angels wings of gold, and the rest so white that never snow reacheth such limit.

Empireo Quando scendean nel fior, di banco in banco 16
 porgevan della pace e dell' ardore,
 ch' egli acquistavan ventilando il fianco,
 nè lo interposi tra il di sopra e il fiore 19
 di tanta plenitudine volante
 impediva la vista e lo splendore ;
 chè la luce divina è penetrante 22
 per l' universo, secondo ch' è degno,
 sì che nulla le puote essere ostante.
Questo sicuro e gaudioso regno, 25
 frequente in gente antica ed in novella,
 viso ed amore avea tutto ad un segno.
O trina luce, che in unica stella 28
 scintillando a lor vista sì gli appaga,
 guarda quaggiù alla nostra procella.
Se i Barbari, venendo di tal plaga, 31
 che ciascun giorno d' Elice si copra,
 rotante col suo figlio ond' ell' è vaga,
 vedendo Roma e l' ardua sua opra 34
 stupefaciens, quando Laterano
 alle cose mortali andò di sopra ;
 io, che al divino dall' umano, 37
 all' eterno dal tempo era venuto,
 e di Fiorenza in popol giusto e sano,
 di che stupor dovea esser compiuto ! 40
 certo tra esso e il gaudio mi facea
 libito il non udire, e starmi muto.
E quasi peregrin, che si ricrea 43
 nel tempio del suo voto riguardando,
 e spera già ridir com' ello stea,
 si per la viva luce passeggiando, 46
 menava io gli occhi per li gradi,
 mo su, mo giù, e mo ricirculando.

When they descended into the flower, from rank to Church triumphant
 rank they proffered of the peace and of the ardour
 which they acquired as they fanned their sides,
 nor did the interposing of so great a flying multitude,
 betwixt the flower and that which was above, impede the vision nor the splendour ;
 for the divine light so penetrateth through the universe, in measure of its worthiness, that naught hath power to oppose it.
 This realm, secure and gladsome, thronged with ancient folk and new, had look and love all turned unto one mark.
 O threefold light, which in a single star, glinting upon their sight doth so content them, look down upon our storm !
 If the Barbarians coming from such region as Rome every day is spanned by Helice, wheeling with her son towards whom she yearneth,
 on seeing Rome and her mighty works—what time the Lateran transcended mortal things—
 were stupefied ;
 what then of me, who to the divine from the human, to the eternal from time had passed, and from Florence to a people just and sane, with what stupor must I needs be filled ! verily, what with it and what with joy, my will was to hear naught and to be dumb myself.
 As the pilgrim who doth draw fresh life in the temple of his vow as he gazeth, and already hopeth to tell again how it be placed, so, traversing the living light, I led mine eyes along the ranks, now up, now down, and now round circling.

- Empireo Vedea di carità visi suadi,
d' altri lume fregiati e del suo riso,
ed atti ornati di tutte onestadi. 49
- La forma general di Paradiso
già tutta mio sguardo avea compresa,
e in nulla parte ancor fermato il viso ;
e volgeami con voglia riaccesa
per domandar la mia donna di cose,
di che la mente mia era sospesa. 52
- Uno intendea, ed altro mi rispose ;
credea veder Beatrice, e vidi un sene
vestito con le genti gloriose. 55
- Diffuso era per gli occhi e per le gene
di benigna letizia, in atto pio,
quale a tenero padre si conviene. 58
- Ed : " Ella ov' è ? " di subito diss' io ;
ond' egli : " A terminar lo tuo disiro
mosse Beatrice me del loco mio ;
e se riguardi su nel terzo giro
del sommo grado, tu la rivedrai
nel trono che i suoi merti le sortiro." 61
- Senza rispondere gli occhi su levai,
e vidi lei che si facea corona,
riflettendo da sè gli eterni rai. 64
- Da quella region, che più su tuona,
occhio mortale alcun tanto non dista,
qualunque in mare più giù s' abbandona,
quanto lì da Beatrice la mia vista ;
ma nulla mi facea, chè sua effige
non descendeva a me per mezzo mista. 67
- " O donna, in cui la mia speranza vige,
e che soffristi per la mia salute
in Inferno lasciar le tue vestige ; 70

- I saw countenances suasive of love, adorned by Church
another's light and their own smile, and triumphant
gestures graced with every dignity.
The general form of Paradise my glance had
already taken in, in its entirety, and on no part
as yet had my sight paused ;
and I turned me with rekindled will to question
my Lady concerning things whereanent my
mind was in suspense.
One thing I purposed, and another answered
me ; I thought to see Beatrice, and I saw
an elder clad like the folk in glory.
His eyes and cheeks were overpoured with Bernard
benign gladness, in kindly gesture as befits
a tender father.
And : " Where is she ? " all sudden I ex-
claimed ; whereunto he : " To bring thy
desire to its goal Beatrice moved me from
my place ;
and if thou look up to the circle third from the
highest rank, thou shalt re-behold her, on
the throne her merits have assigned to her."
Without answering I lifted up mine eyes and
saw her, making to herself a crown as she
reflected from her the eternal rays.
From that region which thundereth most high,
no mortal eye is so far distant, though plunged
most deep within the sea,
as there from Beatrice was my sight ; but that Beatrice
wrought not upon me, for her image de-
scended not to me mingled with any medium.
" O Lady, in whom my hope hath vigour, and
who for my salvation didst endure to leave
in Hell thy footprints ;

Empireo di tante cose, quante io ho vedute,
dal tuo potere e dalla tua bontate
riconosco la grazia e la virtute.
Tu m' hai di servo tratto a libertate
per tutte quelle vie, per tutti i modi,
che di ciò fare avei la potestate.
La tua magnificenza in me custodi
sì che l'anima mia, che fatta hai sana,
piacente a te dal corpo si disnodi.
Così orai; ed ella sì lontana,
come pareva, sorrise, e riguardommi;
poi si tornò all' eterna fontana.
E il santo sene: "Acciocchè tu assommi
perfettamente," disse, "il tuo cammino,
a che prego ed amor santo mandommi,
vola con gli occhi per questo giardino;
chè veder lui t' acconcerà lo sguardo
più al montar per lo raggio divino.
E la Regina del cielo, ond' i' ardo
tutto d' amor, ne farà ogni grazia,
però ch' i' sono il suo fedel Bernardo."
Quale è colui, che forse di Croazia
viene a veder la Veronica nostra,
che per l' antica fama non si sazia,
ma dice nel pensier, fin che si mostra:
" Signor mio Gesù Cristo, Dio verace,
or fu sì fatta la sembianza vostra ?"
tale era io mirando la vivace
carità di colui, che in questo mondo,
contemplando, gustò di quella pace.
" Figliuol di grazia, questo esser giocondo,"
cominciò egli, " non ti sarà noto
tenendo gli occhi pur quaggiù al fondo;

of all the things which I have seen I recognise Church
the grace and might, by thy power and by thine triumphant
excellence.

Thou hast drawn me from a slave to liberty
by all those paths, by all those methods by
which thou hadst the power so to do.

Preserve thy munificence in me, so that my soul,
which thou hast made sound, may unloose
it from the body, pleasing unto thee."

So did I pray; and she, so distant as she
seemed, smiled and looked on me, then
turned her to the eternal fountain.

And the holy elder said: "That thou mayest Bernard
consummate thy journey perfectly—whereto
prayer and holy love dispatched me,—

fly with thine eyes throughout this garden; for
gazing on it will equip thy glance better to
mount through the divine ray.

And the Queen of heaven for whom I am all
burning with love, will grant us every grace,
because I am her faithful Bernard."

As is he who perchance from Croatia cometh The
to look on our Veronica and because of Veronica
ancient fame is sated not,

but saith in thought, so long as it be shown:
" My Lord Jesus Christ, true God, and was
this, then, the fashion of thy semblance ? "

such was I, gazing upon the living love of him
who in this world by contemplation tasted of
that peace.

" Son of grace ! this joyous being," he began,
" will not become known to thee by holding
thine eyes only here down at the base ;

- Empireo ma guarda i cerchi fino al più remoto,
tanto che veggi seder la Regina,
cui questo regno è suddito e devoto." 115
- Io levai gli occhi ; e come da mattina
le parti oriental dell' orizzonte
soperchian quella dove il sol declina,
così, quasi di valle andando a monte,
con gli occhi vidi parte nello estremo
vincer di lume tutta l' altra fronte. 128
- E come quivi, ove s' aspetta il temo
che mal guidò Fetonte, più s' infiamma,
e quinci e quindi il lume è fatto scerno ;
così quella pacifica oriafiamma 124
- nel mezzo s' avvivava, e d' ogni parte
per egual modo allentava la fiamma.
- Ed a quel mezzo, con le penne sparte,
vidi più di mille Angeli festanti,
ciascun distinto e di fulgore e d' arte. 130
- Vidi quivi ai lor giochi ed ai lor canti
ridere una bellezza, che letizia
era negli occhi a tutti gli altri santi. 133
- E s' io avessi in dir tanta divizia,
quanto ad imaginare, non ardirei
lo minimo tentar di sua delizia. 136
- Bernardo, come vide gli occhi miei
nel caldo suo calor fissi ed attenti,
li suoi con tanto affetto volse a lei,
che i miei di rimirar fe' più ardenti. 139
- 142

17. *Peace and ardour.* The collocation is significant.
(See *Argument*.)
25. *Secure and gladsome.* See *Argument*, and compare
xxvii. 9.
31-33. Helicë was turned into a bear by Juno's

but look upon the circles, even to the remotest, Church
until thou seest enthroned the Queen to whom triumphant
this realm is subject and devoted."

I lifted up mine eyes, and as at morn the oriental
regions of the horizon overcome that where
the sun declineth,
so, as from the valley rising to the mountain ;
with mine eyes I saw a region at the bound-
ary surpass all the remaining ridge in light.
And as with us that place where we await the
chariot pole that Phaëton guided ill, is most
aglow, and on this side and on that the light
is shorn away ;

so was that pacific oriflamme quickened in the
midst, on either side in equal measure tem-
pering its flame.

And at that mid point, with outstretched wings,
I saw more than a thousand Angels making
festival, each one distinct in glow and art.

I saw there, smiling to their sports and to their Mary
songs, a beauty which was gladness in the
eyes of all the other saints.

And had I equal wealth in speech as in con-
ception, yet dared I not attempt the smallest
part of her delightsomeness.

Bernard, when he saw mine eyes fixed and eager
towards the glowing source of his own glow,
turned his eyes to her, with so much love that
he made mine more ardent to re-gaze.

jealousy, and then transferred by Jupiter to the heavens,
as the constellation of the Great Bear ; her son (Orcas)
being changed into Bootes.

33. The brightest star in Bootes is Arcturus, to
which the bow of the bear's tail points. If we are to

- Empireo perchè, secondo lo sguardo che fee
la fede in Cristo, queste sono il muro
a che si parton le sacre scalee. 19
- Da questa parte, onde il fior è maturo
di tutte le sue foglie, sono assisi
quei che credettero in Cristo venturo. 22
- Dall' altra parte, onde sono intercisi
di voti, in semicircoli si stanno
quei ch' a Cristo venuto ebber li visi. 25
- E come quinci il glorioso scanno
della donna del cielo, e gli altri scanni
di sotto lui cotanta cerna fanno,
così di contra quel del gran Giovanni, 28
- che sempre santo il deserto e il martiro
sofferse, e poi l' Inferno da due anni ;
e sotto lui così cerner sortiro 31
- Francesco, Benedetto ed Augustino,
ed altri sin quaggiù di giro in giro. 34
- Or mira l' alto provveder divino,
chè l' uno e l' altro aspetto della fede
egualmente empierà questo giardino. 37
- E sappi che dal grado in giù, che fide
a mezzo il tratto le due discrezioni,
per nullo proprio merito si siede,
ma per l' altri, con certe condizioni ; 40
- chè tutti questi son spiriti assolti
prima ch' avesser vere elezioni. 43
- Ben te ne puoi accorger per li volti,
ed anco per le voci puerili,
se tu li guardi bene e se gli ascolti. 46
- Or dubbi tu, e dubitando sili ;
ma io ti solverò il forte legame,
in che ti stringon li pensier sottili. 49

because, accordant with the way faith looked to ^{Church} Christ, these are the partition-wall whereat ^{triumphant} the sacred steps are parted.

On this side, wherein the flower is mature in all its petals, are seated who believed in Christ to come.

On the other side, where they are broke by empty seats, abide in semi-circles such as had their sight turned towards Christ come.

And as on the one side the glorious seat of the Lady of heaven and the other seats below it make so great partition,

so, over against her, doth the seat of that great John ^{From John} who ever holy endured the desert and the martyr ^{to Augustine} death and thereafter Hell for two years' space ; and beneath him the making of such severance hath been assigned to Francis, Benedict and Augustine, and others down to here from circle unto circle.

Now marvel at the deep divine provision ; for either aspect of the faith, in equal measure shall fill full this garden.

And know that, downward from the rank which ^{Children} in mid line cleaveth the two divisions, in virtue of no merit of their own they have their seats, but by another's, under fixed conditions ; for these are spirits all released ere they had exercised true choice.

Well mayst thou perceive it by their faces, and also their child voices if thou look aright and if thou listen.

Now thou art perplexed, and in perplexity thou keepest silence ; but I will loose the hard knot for thee wherein thy subtle thoughts are binding thee.

Empre Dentro all' ampiezza di questo reame casual punto non puote aver sito, se non come tristizia, o sete, o fame ;	52
chè per eterna legge è stabilito quantunque vedi, si che giustamente ci si risponde dall' anello al dito.	55
E però questa festinata gente a vera vita non è <i>sine causa</i> intra sè qui più e meno eccellente.	58
Lo rege, per cui questo regno pausa in tanto amore ed in tanto diletto, che nulla volontà è di più ausa,	61
le menti tutte nel suo lieto aspetto creando, a suo piacer di grazia dota diversamente ; e qui basti l' effetto.	64
E ciò espresso e chiaro vi si nota nella scrittura santa in quei gemelli, che nella madre ebber l' ira commota.	67
Però, secondo il color dei capelli di cotal grazia, l' altissimo lume degnamente convien che s' incappelli.	70
Dunque, senza mercè di lor costume, locati son per gradi differenti, sol differendo nel primiero acume.	73
Bastava sì nei secoli recenti con l' innocenza, per aver salute, solamente la fede dei parenti ;	76
poichè le prime etadi fur compiute, convenne ai maschi all' innocenti penne, per circondare, acquistar virtute.	79
Ma poichè il tempo della grazia venne, senza battesmo perfetto di Cristo tale innocenza laggiù sì ritenne.	82

Within this kingdom's amplitude no chance point Church triumphant
may have place, no more than sadness may, nor
thirst, nor hunger ;
because established by eternal law is whatsoe'er
thou seest, so that the correspondence is exact
between the ring and finger.
Wherefore this swift-sped folk to the true life is Children
here, not without cause, more or less excellent
in mutual order.
The King through whom this realm resteth in
so great love and in so great delight that never
will hath daring for aught more,
as he createth all minds in his own glad sight,
doth at his pleasure with grace endow them
diversely ; and here let the effect suffice.
And this, express and clear, is noted unto you in
Holy Writ, anent those twins whose wrath
was stirred within their mother's womb.
Wherefore accordant to the colour of the locks
of such grace, needs must the lofty light en-
chaplet them after their worth.
Wherefore, without reward for their own ways,
they are placed in different ranks, differing
only in their primal keenness.
Thus, in the new-born ages the parents' faith Conditions of their salvation
alone sufficed, with innocence, to secure sal-
vation ;
when the first ages were complete male children
behoved to gather power to their innocent
wings by circumcision.
But when the time of grace had come, then
without perfect baptism of Christ such innocence
was held back there below.

Empireo	Riguarda omai nella faccia ch' a Cristo più si somiglia, chè la sua chiarezza sola ti può disporre a veder Cristo."	85
Io	vidi sopra lei tanta allegrezza piover, portata nelle menti sante create a trasvolar per quella altezza, che quantunque io avea visto davante, di tanta ammirazion non mi sospese, né mi mostrò di Dio tanto sembiante.	88
E	quell' amor che primo li dissece, cantando : <i>Ave, Maria, gratia plena,</i> dinanzi a lei le sue ali distese.	94
Rispose	alla divina cantilena da tutte parti la beata corte, sì ch' ogni vista sen fe' più serena.	97
" O	santo Padre, che per me comporte l' esser quaggiù, lasciando il dolce loco nel qual tu siedi per eterna sorte, qual è quell' angel, che con tanto gioco guarda negli occhi la nostra Regina, innamorato sì che par di foco ? "	100
Così	ricorsi ancora alla dottrina di colui ch' abbelliva di Maria, come del sole stella mattutina.	106
Ed egli a me :	" Baldezza e leggiadria, quanta esser può in Angelo ed in alma, tutta è in lui, e sì volem che sia, perch' egli è quegli che portò la palma giù a Maria, quando il figliuol di Dio carcar sì volle della nostra salma.	109
Ma	vieni omai con gli occhi, sì com' io andrò parlando, e nota i gran patrici di questo imperio giustissimo e pio.	112
		115

Look now upon the face which is most likened Church triumphant
unto Christ ; for its brightness, and no other,
hath power to fit thee to see Christ."

I saw rain down upon that face such joyance Mary
(borne on the sacred minds created for flying
through that lofty region),

that all which I had seen before held me not in
suspense of so great marvelling, nor showed
me so great semblance of God.

And that Love which first descended to her,
singing : *Hail, Mary, full of grace*, now spread
his wings before her.

The divine canticle was answered from every
side by the blest Court, so that every face
thereby gathered serenity.

" O holy Father, who for my sake acceptest
being here below, leaving the sweet place
wherein thou sittest by eternal lot,

what is that angel who with such delight looketh Gabriel
our Queen in the eyes, enamoured so he
seemeth all afame ? "

So did I turn again unto his teaching who drew
beauty from Mary, as from the sun the morning
star.

And he to me, " Exultancy and winsomeness as
much as there may be in angel or in soul, is
all in him ; and we would have it so,

for he it is who brought down the palm to Mary,
when the Son of God willed to load him
with our burden.

But come now with thine eyes even as I
shall traverse in discourse, and note the great
patricians of this most just and pious empire.

Empireo	Quei due che seggion lassù più felici, per esser propinquissimi ad Augusta, son d' esta rosa quasi due radici.	118
	Colui che da sinistra le s' aggiusta, è il padre, per lo cui ardito gusto l' umana specie tanto amaro gusta.	121
	Dal destro vedi quel padre vetusto di santa Chiesa, cui Cristo le chiavi raccomandò di questo fior venusto.	124
	E quei che vide tutt' i tempi gravi, pria che morisse, della bella sposa che s' acquistò con la lancia e coi chiavi, siede lungh' esso ; e lungo l' altro posa quel duca, sotto cui visse di manna la gente ingrata, mobile e ritrosa.	127
	Di contro a Pietro vedi sedere Anna, tanto contenta di mirar sua figlia, che non move occhi per cantare Osanna.	133
	E contro al maggior padre di famiglia siede Lucia, che mosse la tua donna, quando chinavi, a ruinar, le ciglia.	136
	Ma perchè il tempo fugge, che t' assonna, qui farem punto, come buon sartore che, com' egli ha del panno, fa la gonna ; e drizzeremo gli occhi al primo amore, si che, guardando verso lui, penetri, quant' è possibile, per lo suo fulgore.	139
	Veramente (nè forse tu t' arretri movendo l' ali tue, credendo oltrarti) orando grazia convien che s' impetri, grazia da quella che può aiutarti ; e tu mi segui con l' affezione, si che dal dicer mio lo cor non parti."	145
	E cominciò questa santa orazione.	151

Those two who sit up there, most blest by being Church
nearest to the Empress, are as two roots of triumphant
this our rose.

He who neighboureth her upon the left is that Adam and
Father because of whose audacious tasting the Peter
human race tasteth such bitterness.

On the right, look upon that ancient Father of
Holy Church to whom Christ commended
the keys of this lovesome flower.

And he who, ere he died, saw all the grievous John
seasons of that fair spouse who with the lance
and with the nails was won,

sitteth by his side ; and by the other resteth that Moses
leader under whom was fed by manna the folk
ungrateful, fickle and mutinous.

Over against Peter see Anna sit, so satisfied to Anna
gaze upon her daughter that she removeth not
her eyes to sing Hosanna.

And o'er against the greatest of housefathers sit Lucy
teth Lucy who moved thy Lady when thou wert
stooping down thy brows to thy destruction.

But since the time that doth entrance thee fleeth,
here let us make a stop, like to the careful tailor
who to the cloth he hath cutteth the garment ;
and let us turn our eyes to the Primal Love, so
that gazing toward him thou mayst pierce as
far as may be into his shining.

But—lest perchance thou backward fall as thou Prayer for
dost ply thy wings, thinking to forward thee,
—by prayer behoveth grace to be acquired,
grace from her who hath power to aid thee ;
and do thou follow me with such affection
that from my words thy heart be severed
not." And he began this holy prayer.

- Empireo tu se' colei, che l' umana natura
nobilitasti sì che il suo Fattore
non disdegno di farsi sua fattura. 4
- Nel ventre tuo si raccese l' amore,
per lo cui caldo nell' eterna pace
così è germinato questo fiore. 7
- Qui sei a noi meridiana face
di caritate, e giuso, intra i mortali,
sei di speranza fontana vivace. 10
- Donna, sei tanto grande e tanto vali,
che qual vuol grazia ed a te non ricorre,
sua disianza vuol volar senz' ali. 13
- La tua benignità non pur soccorre
a chi domanda, ma molte fiate
liberamente al domandar precorre. 16
- In te misericordia, in te pietate,
in te magnificenza, in te s' aduna
quantunque in creatura è di bontate. 19
- Or questi, che dall' infima lacuna
dell' universo infin qui ha vedute
le vite spirituali ad una ad una,
supplica a te, per grazia, di virtute 22
- tanto che possa con gli occhi levarsi
più alto verso l' ultima salute ; 25
- ed io, che mai per mio veder non arsi
più ch' io fo per lo suo, tutti i miei preghi
ti pongo, e prego che non sieno scarsi,
perchè tu ogni nube gli disleghi 28
- di sua mortalità coi preghi tuoi,
sì che il sommo piacer gli si dispieghi. 31
- Ancor ti prego, Regina che puoi
ciò che tu vuoli, che conservi sani,
dopo tanto veder, gli affetti suoi. 34

thou art she who didst human nature so enoble Church
that its own Maker scorned not to become triumphant
its making.

In thy womb was lit again the love under whose
warmth in the eternal peace this flower hath
thus unfolded.

Here art thou unto us the meridian torch of Praise of
love and there below with mortals art a Mary
living spring of hope.

Lady, thou art so great and hast such worth,
that if there be who would have grace yet
betaketh not himself to thee, his longing
seeketh to fly without wings.

Thy kindness not only succoureth whoso re-
questeth, but doth oftentimes freely forerun
request.

In thee is tenderness, in thee is pity, in thee
munificence, in thee united whatever in created
being is of excellence.

Now he who from the deepest pool of the Prayer for
universe even to here hath seen the spirit- Dante
lives one after one

imploreth thee, of grace, for so much power as
to be able to uplift his eyes more high towards
final bliss ;

and I, who never burned for my own vision more
than I do for his, proffer thee all my prayers,
and pray they be not scant,

that thou do scatter for him every cloud of his
mortality with prayers of thine, so that the
joy supreme may be unfolded to him.

And further do I pray thee, Queen who canst
all that thou wilt, that thou keep sound for
him, after so great a vision, his affections.

Empreo Vinca tua guardia i movimenti umani; 37
vedi Beatrice con quanti beati
per li miei preghi ti chiudon le mani."
Gli occhi da Dio diletti e venerati, 40
fissi nell' orator, ne dimostraro
quanto i devoti preghi le son grati.
Indi all' eterno lume si drizzaro, 43
nel qual non si de' creder che s' invii
per creatura l' occhio tanto chiaro.
Ed io ch' al fine di tutti i disii 46
m' appropinquava, sì com' io dovea,
l' ardor del desiderio in me finii.
Bernardo m' accennava, e sorridea, 49
perch' io guardassi suso : ma io era
già per me stesso tal qual ei volea ;
chè la mia vista, venendo sincera, 52
e più e più entrava per lo raggio
dell' alta luce, che da sè è vera.
Da quinci innanzi il mio veder fu maggio 55
che il parlar nostro ch' a tal vista cede,
e cede la memoria a tanto oltraggio.
Qual è colui che somniando vede, 58
chè dopo il sogno la passione impressa
rimane, e l' altro alla mente non ride ;
cotal son io, chè quasi tutta cessa 61
mia visione, ed ancor mi distilla
nel cor lo dolce che nacque da essa.
Così la neve al sol si disigilla, 64
così al vento nelle foglie lievi
si perdea la sentenza di Sibilla.
O somma luce, che tanto ti levi 67
dai concetti mortali, alla mia mente
ripresta un poco di quel che parevi,

Let thy protection vanquish human ferments ; Church
see Beatrice, with how many Saints, for triumphant
my prayers folding hands."

Those eyes, of God beloved and revered,
fixed upon him who prayed, showed us how
greatly devout prayers please her.

Then to the eternal light they bent themselves, Mary
wherein we may not ween that any creature's
eye findeth its way so clear.

And I, who to the goal of all my longings was
drawing nigh, even as was meet the ardour of
the yearning quenched within me.

Bernard gave me the sign and smiled to me that Dante
I should look on high, but I already of myself looketh ^{upon God}
was such as he would have me ;

because my sight, becoming purged, now more
and more was entering through the ray of the
deep light which in itself is true.

Thenceforward was my vision mightier than
our discourse, which faileth at such sight, and
faileth memory at so great outrage.

As is he who dreaming seeth, and when the dream
is gone the impression stamped remaineth, and
naught else cometh to the mind again ;
even such am I ; for almost wholly faileth me
my vision, yet doth the sweetness that was
born of it still drop within my heart.

So doth the snow unstamp it to the sun, so to
the wind on the light leaves was lost the
Sibyl's wisdom.

O light supreme who so far dost uplift thee o'er
mortal thoughts, re-lend unto my mind a little
of what then thou didst seem,

- Empireo e fa la lingua mia tanto possente,
ch' una favilla sol della tua gloria 70
possa lasciare alla futura gente ;
chè, per tornare alquanto a mia memoria,
e per sonare un poco in questi versi, 73
più si conceperà di tua vittoria.
Io credo, per l' acume ch' io soffersi
del vivo raggio, ch' io sarei smarrito, 76
se gli occhi miei da lui fossero aversi.
E mi ricorda ch' io fui più ardito
per questo a sostener tanto ch' io giunsi 79
l' aspetto mio col valor infinito.
O abbondante grazia, ond' io presunsi
ficcar lo viso per la luce eterna 82
tanto che la veduta vi consunsi !
Nel suo profondo vidi che s' interna,
legato con amore in un volume, 83
ciò che per l' universo si squaderna ;
sustanza ed accidenti, e lor costume,
quasi conflati insieme per tal modo, 88
che ciò ch' io dico è un semplice lume.
La forma universal di questo nodo. 91
credo ch' io vidi, perchè più di largo,
dicendo questo, mi sento ch' io godo.
Un punto solo m' è maggior letargo,
che venticinque secoli alla impresa, 94
che fe' Nettuno animirar l' ombra d' Argo.
Così la mente mia, tutta sospesa,
mirava fissa, immobile ed attenta, 97
e sempre del mirar faceasi accessa.
A quella luce cotal si diventa,
che volgersi da lei per altro aspetto 100
è impossibil che mai si consenta.

and give my tongue such power that it may leave ^{Church}
only a single sparkle of thy glory unto the folk ^{triumphant}
to come ;
for by returning to my memory somewhat, and
by a little sounding in these verses, more of
thy victory will be conceived.
I hold that by the keenness of the living ray
which I endured I had been lost, had mine
eyes turned aside from it.
And so I was the bolder, as I mind me, so long
to sustain it as to unite my glance with the
Worth infinite.
Oh grace abounding, wherein I presumed to fix
my look on the eternal light so long that I
consumed my sight thereon !
Within its depths I saw ingathered, bound by
love in one volume, the scattered leaves of all
the universe ;
substance and accidents and their relations, as
though together fused, after such fashion that
what I tell of is one simple flame.
The universal form of this complex I think that ^{The form}
I beheld, because more largely, as I say this, ^{of the} _{universe}
I feel that I rejoice.
A single moment maketh a deeper lethargy for
me than twenty and five centuries have wrought
on the emprise that erst threw Neptune in
amaze at Argo's shadow.
Thus all suspended did my mind gaze fixed,
immovable, intent, ever enkindled by its
gazing.
Such at that light doth man become that to turn
thence to any other sight could not by possi-
bility be ever yielded.

Empireo Però che il ben, ch' è del volere obbietto,¹⁰³
tutto s' accoglie in lei, e fuor di quella
è difettivo ciò che lì è perfetto.

Omai sarà più corta mia favella,¹⁰⁶
pure a quel ch' io ricordo, che di un fante
che bagni ancor la lingua alla mammella.

Non perchè più ch' un semplice sembiante¹⁰⁹
fosse nel vivo lume ch' io mirava,
che tal è sempre qual era davante;
ma per la vista che s' avvalorava¹¹²
in me, guardando, una sola parvenza,
mutandom' io, a me si travagliava.

Nella profonda e chiara sussistenza¹¹⁵
dell' alto lume parvemi tre giri
di tre colori e d' una continenza;
e l' un dall' altro, come Iri da Iri,¹¹⁸
parea riflesso, e il terzo parea foco
che quinci e quindi egualmente si spiri.

O quanto è corto il dire, e come fioco¹²¹
al mio conceit! e questo, a quel ch' io vidi,
è tanto che non basta a dicer poco.

O luce eterna, che sola in te sidi,¹²⁴
sola t' intendi, e, da te intelletta
ed intidente te, ami ed arridi!

Quella circulazion, che sì concetta¹²⁷
pareva in te come lume riflesso,
dagli occhi miei alquanto circonspetta,
dentro da sè del suo colore stesso¹³⁰
mi parve pinta della nostra effige,
per che il mio viso in lei tutto era messo.

Qual è 'l geometra che tutto s' affige¹³³
per misurar lo cerchio, e non ritrova,
pensando, quel principio ond' egli indige;

For the good, which is the object of the will, is **Church triumphant**
therein wholly gathered, and outside it that same thing is defective which therein is perfect.
Now shall my speech fall farther short even of what I can remember, than an infant's who still bathes his tongue at the breast.

Not that more than a single semblance was in the living light whereon I looked, which ever is such as it was before; but by the sight that gathered strength in me one sole appearance even as I changed worked on my gaze.

In the profound and shining being of the deep **The Three in One**
light appeared to me three circles, of three colours and one magnitude; one by the second as Iris by Iris seemed reflected, and the third seemed a fire breathed equally from one and from the other.

Oh but how scant the utterance, and how faint, to my conceit! and it, to what I saw, is such that it sufficeth not to call it little.

O Light eternal who only in thyself abidest, only thyself dost understand, and self-understood, self-understanding, turnest love on and smilest at thyself!

That circling which appeared in thee to be conceived as a reflected light, by mine eyes scanned some little,

in itself, of its own colour, seemed to be painted **The circle and the features**
with our effigy, and thereat my sight was all committed to it.

As the geometer who all sets himself to measure the circle and who findeth not, think as he may, the principle he lacketh;

Empireo tale era io a quella vista nuova : 136
 veder voleva, come si convenne
 l' immago al cerchio, e come vi s' indova ;
 ma non eran da ciò le proprie penne ; 139
 se non che la mia mente fu percossa
 da un fulgore, in che sua voglia venne.
 All' alta fantasia qui mancò possa ; 142
 ma già volgeva il mio disiro e il velle,
 sl come rota ch' egualmente è mossa,
 l' amor che move il sole e l' altre stelle. 145

6. The Son, when he became man, was *made* in the Virgin's womb, and so by human nature.

20. Compare xxxi. 88, *note*.

44, 45. Compare iv. 30.

49-51. This furnishes one of several consistent indications that in Paradise one can see that at which he is not looking. This is one of the subtle ways in which Dante indicates that all spatial and temporal terms in Paradise are merely symbolical.

65, 66. The Cumæan Sybil wrote her oracles on leaves, which the wind then scattered in confusion. *Aeneid*, iii. 441 sqq., vi. 74 sqq.

88. Compare iii. 29, *note*.

91. This *knot* or *complex*—the universe.

96. When the vision broke, a single moment plunged the actual thing he saw into a deeper oblivion than five and twenty centuries had wrought over the voyage of the Argonauts. The memory of an intent gaze, of deepening vision, of absorbed volition, of a final flash of insight—the assured possession of a will and affections laid to rest by the sweetness of what came to him—the uncertain impression of the images and symbols

such was I at this new seen spectacle ; I would Church
 perceive how the image consorteth with the triumphant
 circle, and how it settieth there ;
 but not for this were my proper wings, save
 that my mind was smitten by a flash wherein
 its will came to it.

To the high fantasy here power failed ; but The end
 already my desire and will were rolled—
 even as a wheel that moveth equally—by the
 Love that moves the sun and the other stars.

amid which it came—all these remain : but the vision
 itself is utterly past recall. Cf. i. 4-9.

The Argo was the first ship—a new thing to Neptune.
 118-120. Compare x. 2 ; xii. 10-15.

133-135. The problem loosely described as "squaring the circle" is stated by Dante with his usual accuracy. The radius and circumference of a circle being incommensurable, it is impossible to express the circumference in terms of the radius—as impossible as it is to express deity in terms of humanity. The radius being the unit, then, the circle cannot be exactly measured. There is no difficulty in constructing (by means of a cycloid) a square equal in area to a given circle. But compare *Conv.* ii. 14 : 218.

142-145. "The whole work was undertaken, not for a speculative but for a practical end." And again : "the purpose of the whole [the Comedy] and of this portion [the *Paradiso*] is to remove those who are living in this life from the state of wretchedness, and to lead them to the state of blessedness."—*Epist. ad Can. Grand.* 273-275 and 267-270 (§§ 16 and 15).