

HISTORY (linear) human and individual

- From **Eden** (earthly paradise) to **Heaven**(celestial paradise) via *Inferno, Purgatorio, and Paradiso*
- Creation-Fall- Law/Prophets-Redemption-Consummation
- Attention to the **present** (*Purgatorio*)
Understanding the **past** (*Inferno*)
Expectation towards the **future** (*Paradiso*)
- **Existential** perspective: Dante's own life and conversion
- **Four** human conditions: innocence-fallen-redeemed- glorified or damned
- Dynamic process **from slavery to freedom** via **faith**(Beatrice) and **reason**(Virgil), determined by human **freewill /love** [everyone gets what s/he **chooses/loves**]
- **“Know Thyself”** necessarily means knowing your place in **human** history as well as understanding your own **personal** history

“SEVEN”

CARITAS

SINS

- **Love Perverted**
 - Pride
 - Envy
 - Wrath
- **Love Defective**
 - Sloth (indifference to others)
- **Love Excessive**
 - Avarice (money)
 - Gluttony (food)
 - Lust (sex)

VIRTUES

- **Authentic Love (Caritas)**
 - Humility (**free servant** of all)
 - Generosity(**admiration**)
 - Meekness (**strength under control**; lion)
 - Zeal (**commitment /active concern** for all)
 - Liberality (money to **serve** humanity)
 - Self-control
 - Chastity
- } **proper love**
of
food and sex

the fullness of authentic Love

- AGAPE= God's love for man
- EROS= human love desiring fulfillment
- CARITAS= agape fulfilling eros
 - Giving eros the right 'spirit' (**humility** protecting against **pride**)
 - Giving eros the right 'perspective' (clarifying the true value/hierarchy of 'goods'). Example: authentic **love** is superior to **intellectual** prowess; **ordinary humans** can be more fulfilled than philosophers, mystics...
- CARITAS summarizes the project of human life: **a concrete way of living/ relating** (not a search for purely self-centered actualization and satisfaction)
- CARITAS comprises the optimal **balance** of all human capacities (intellectual, artistic, socio-political...). **Virgil and Beatrice.**

HUMAN EXCELLENCE (fulfilment)



- FAITH (access to full wisdom)
- HOPE (gives motivation to courage)
- LOVE (motivation for self-control)

- GOODNESS
 - JUSTICE
 - WISDOM
 - COURAGE
 - SELF-CONTROL

**Faith, Hope, and Love
provide
Fully human spirit to Goodness**

II. HISTORY: Personal and Humanity : **linear**

- A. **Figural** interpretation :
 - 1. historical events are organically inter-related (**linear**)
 - 2. figure-fulfilment: two **historical** events
 - 3. **first** event can only be **fully known** from the **perspective** of the **second** historical event: **both** events are **unique**
 - 4. examples: Moses - Christ - Last Judgment
- B. Compared with **mythological** approach :
 - 1. full meaning of an **event** to be found in eternal, **static**, **recurring** pattern, archetype, **abstract idea** which it expresses
 - 2. example : Moses and Christ
- C. **Linear** and **cyclical** views of History :
 - a. linear: **human choices**, actions etc. have ultimate, **unique decisive** significance: **human dignity** and **responsibility**
 - b. cyclical: life and historical action become **trivial** in **ultimate significance**: endless repetition
- D. **Restatement** of major aspects of **figural, linear** interpretation of History
- E. **The Divine Comedy** : the enactment of Dante's **conversion -experience** (**personal history**): recapitulates the basic pattern of **Human History** :
 - 1. **Hell**: his past; **Purgatory**: conversion / return to **innocence** ; **Heaven**: his future fulfilment
 - 2. Paradise (Eden) - Fall - Covenant and Prophets - Redemption - Last Judgment
 - 3. The various **stages of Man : innocent-fallen-redeemed-glorified**

III. LOVE: **natural, rational, divine**

- A. Mid-way point of the journey: **centrality** of love
- B. Love is **universally present**, active (17:91-92)
- *C. **Natural love** (17:94 and 18:58-60)
- *D. **Rational love**: movement-of-the-spirit (17:95-111 ; 18:32)
- E. Rational soul: Aristotle (18:13ff)
- F. Rational love: guided by Reason, free (18:43-75)
- G. Loving in the **proper order** (17:97-9)
- H. **Misguided love**: basis of structure of **Purgatory** (17:100-102)
 - 1. love **perverted** (**pride, envy, wrath**)
 - 2. love **defective** (**sloth**)
 - 3. love **excessive** (**avarice, gluttony, lust**)
- I. **Evil** as misguided love : Augustine
- J. **Free Will** as quality of rational love and reason (18:60-75)
 - 1. **the true cause of 'hell'** in man and society
 - 2. example of **Pope and Emperor** (16:52-114 , esp.103-112)
- *K. **Divine love** : fulfils rational love (18:47-8 and 73-75)
 - 1. gracefulness , ease, unself-conscious (**'free'**)
 - 2. gives **right direction**
 - 3. **humility** protects from **pride**
- L. **H-P-H** : seen as **expressions of the movement of love** :
misguided : Hell ; **true : Purgatory and Paradise**

IV: DANTE'S VISION OF MAN: Harmonious blend of Rational Man
and the Man of Faith, Grace, Love

Artistic unfolding of 'reason' and 'revelation': **H - P - H**

- A. Beatrice **sends** Virgil: **reason** a **servant** of **grace**, not an autonomous, self-sufficient guide for human fulfillment (1:52-3)
- B. Virgil: master in **Hell**
fumbles in **Purgatory** (1:83 and 92-94)
disappears at **Terrestrial Paradise** (Eden) (30:49)
- C. Virgil and Cato: **DUTY**, not **LOVE** is governing 'spirit' (ethos) :
self-conscious (not 'free') : (J,W,C,S-M)---(F,H,L)
- D. **Limbo** : neither "damned" nor "saved": **organic fulfilment**
of reason and natural virtue **unaided** by Grace (3:34-45)
- E. Beatrice: the "complete" guide
Virgil: "limited" guide (but **guide nevertheless**)
- F. Dante's attempt to "locate" the **legitimate power of reason**
- G. Final restatement of Dante's 'vision'
- H. **Compare** with Augustine, Aquinas, Al-Ghazali, Ibn-Tufayl , Ibn-Rushd ...

EPILOGUE

*** **Existential** focus : **this-worldly** rootedness :

- 1. Use of **vernacular** instead of Latin
 - 2. **Dimensionalism:** **H - P - H** as aspects of human existence
 - 3. The **two ends** of life : **political concern** : secular and sacred , temporal and spiritual **harmony** (source text No. 3)
 - 4. **The Divine Comedy:** **the artistic expression of his life- experience,**
not **pure imagination or speculation**
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