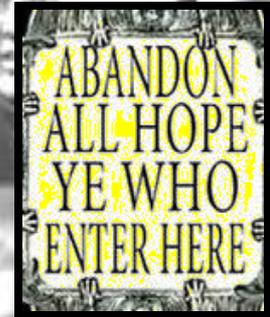


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Rebirth & Reform



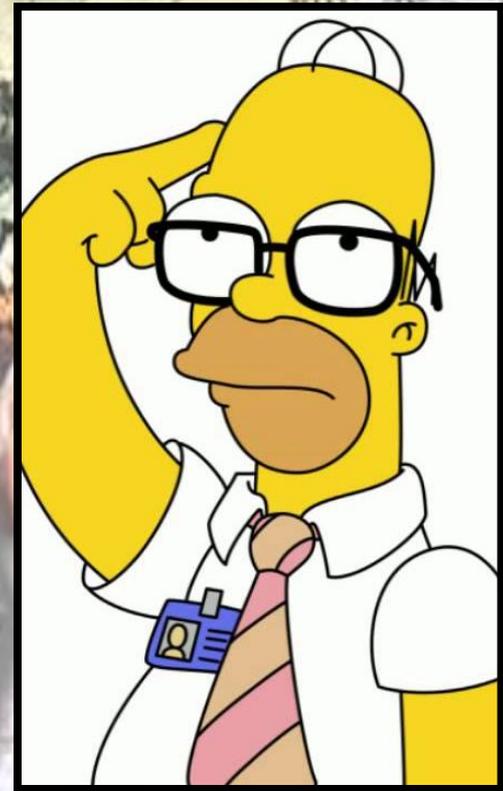


TODAY'S UNIT & LESSON



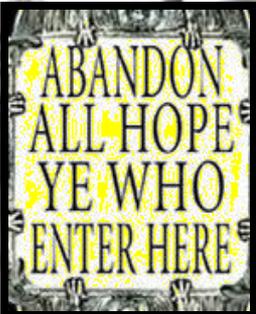
Lesson 3

(MW 2.03)



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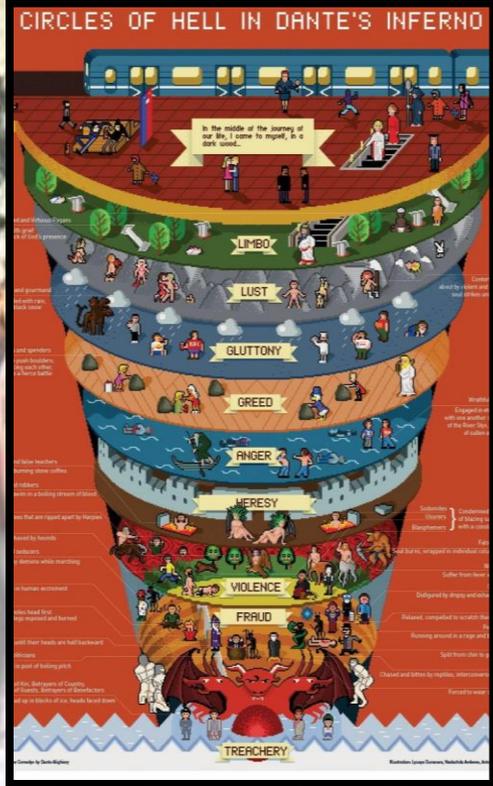




DIVINE COMEDY:

Dante took 12 years to write the *Divine Comedy* (1308-1320), which is his very imaginative journey through the afterlife. He was 43 when he started writing this narrative poem.

He split it into three sections: *Inferno* (Hell), *Purgatorio* (Purgatory), and *Paradiso* (Paradise/Heaven).

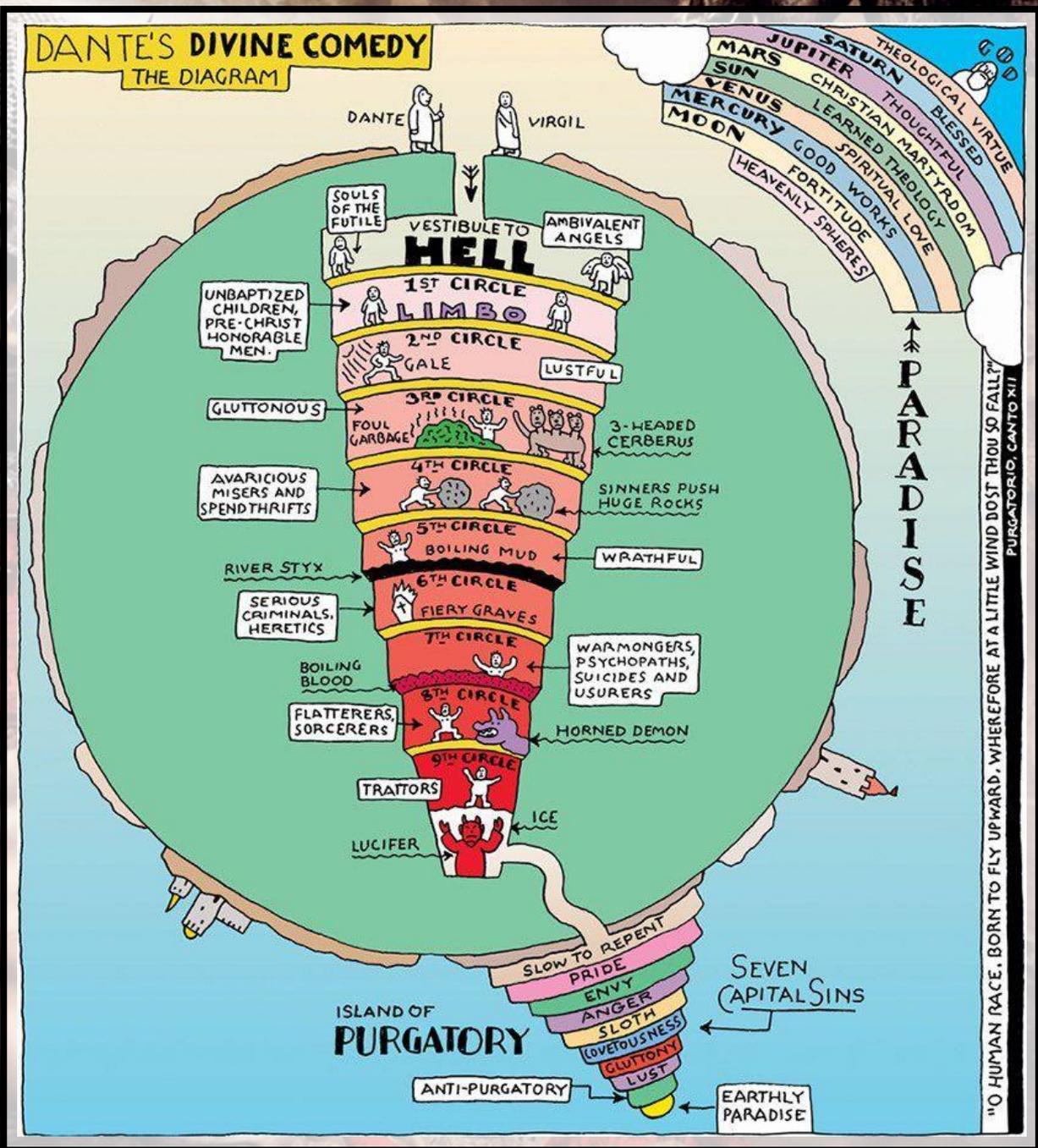


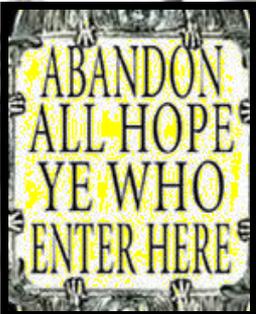
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DANTE'S
INFERNO

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This is a great diagram of the *Divine Comedy*, showing Dante's vision of Hell, Purgatory, and Heaven.

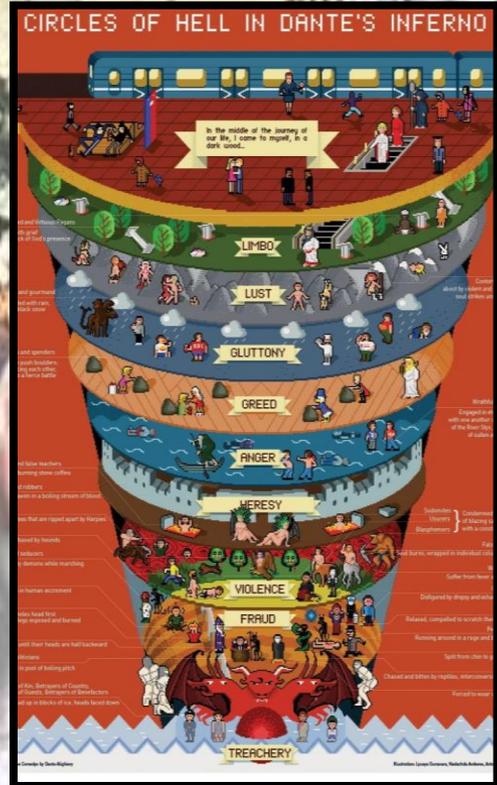




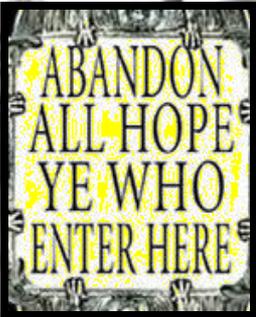
DIVINE COMEDY:

The *Divine Comedy* was written in *terza rima* (third rhyme), a three-line stanza rhyming pattern (aba, bcb, cdc) that Dante, essentially, invented.

Dante wrote it in Italian (rather than Latin). In this way, he hoped that the common person could read it.



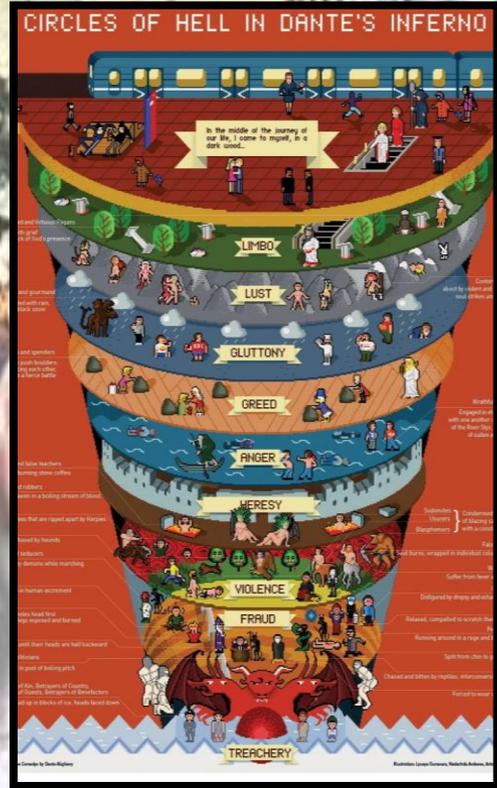
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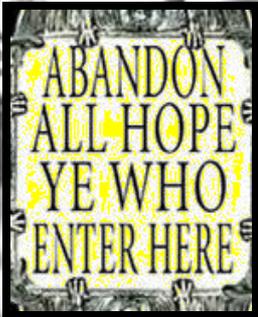
DIVINE COMEDY:

The *Divine Comedy* contains **100 cantos (chapters)**, with 34 cantos in *Inferno*, 33 in *Purgatorio*, and 33 in *Paradiso*.

The *Inferno* has an extra canto that serves as an introduction to the entire poem.



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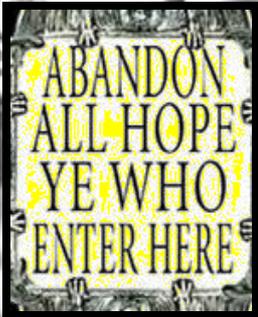
INFERNO:

Dante is accompanied by the poet **Virgil** on his journey through **Hell**. Aside from being Dante's "favorite poet", **Virgil** recounted Aeneas' journey through the underworld in his mythological tale *Aeniad*. Naturally, this makes him the perfect guide for Dante on the same journey.



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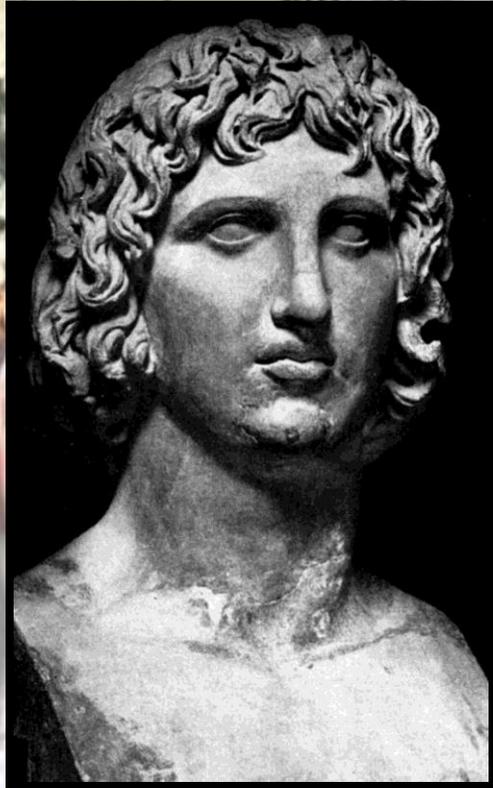


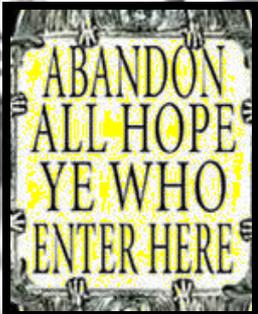


INFERNO:

Virgil lived in Rome during the reign of Julius Caesar and, later, Augustus Caesar.

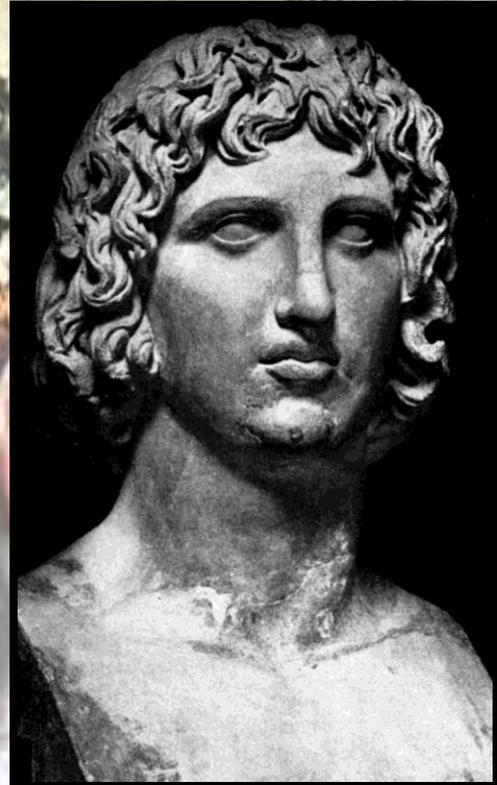
Julius Caesar was assassinated in 44 BC when Virgil was 24.





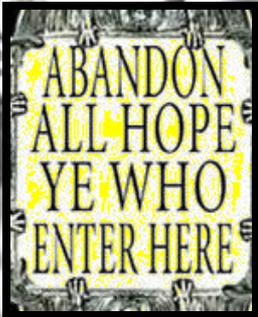
INFERNO:

Virgil, a pagan who lived prior to Jesus' cleansing of sin, **died** in **19 BC un-absolved**. **Therefore**, he is **not allowed in Heaven**. The Christian belief that grace can only be given by God and cannot be obtained through virtue or reason condemns Virgil to remain in Purgatory. (More on that later.)



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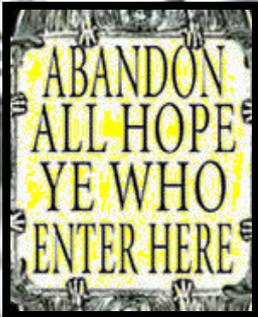


INFERNO:

Dante, who is still alive and not a spirit, is **not free to go through Hell alone**. This is why he has Virgil as his guide.

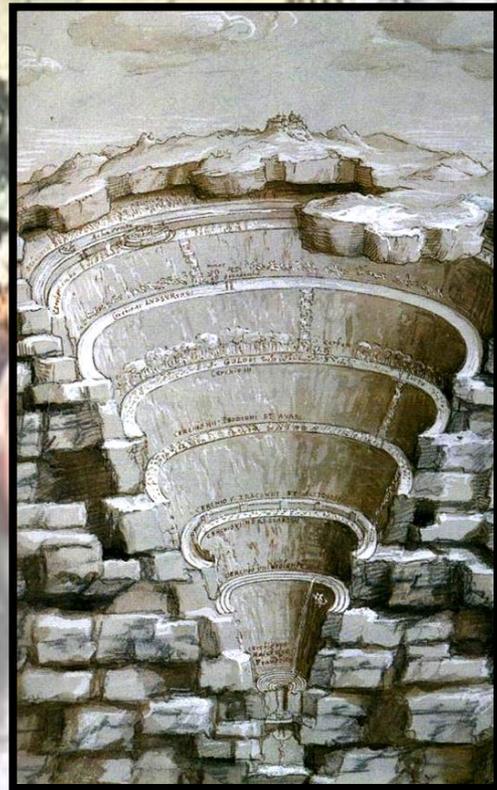


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INFERNO:

Dante's **Hell** is located inside **Earth** and set up as a funnel (or an inverted wedding cake). This funnel is **divided into nine concentric circles**. The **worst sins** are placed lower down closer to **Satan**, who is located in the **“deep end”** of Hell (found in the center of Earth).

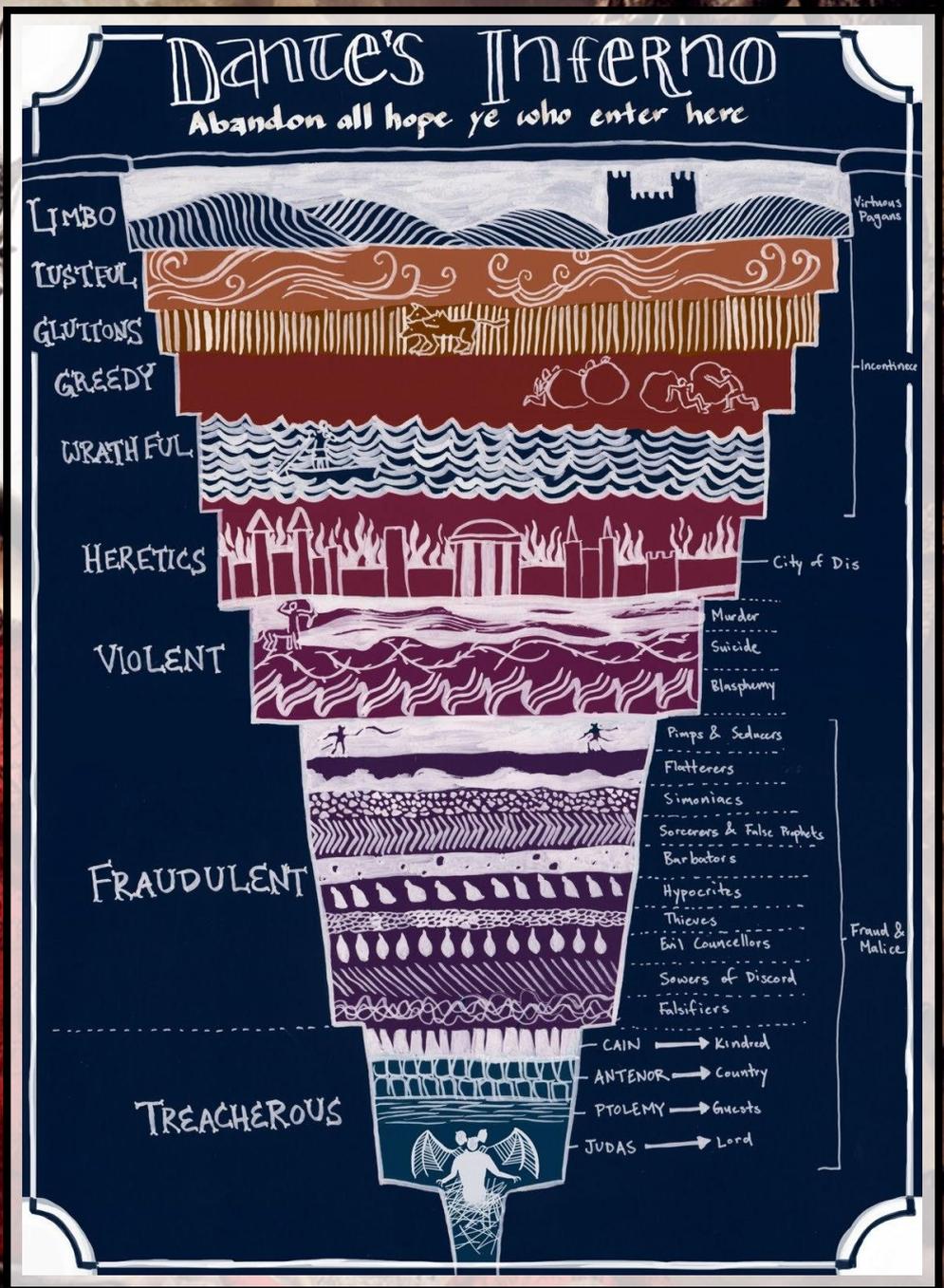


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DANTE'S INFERNO

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There are many depictions of how Dante's Hell looked. Here's an example.

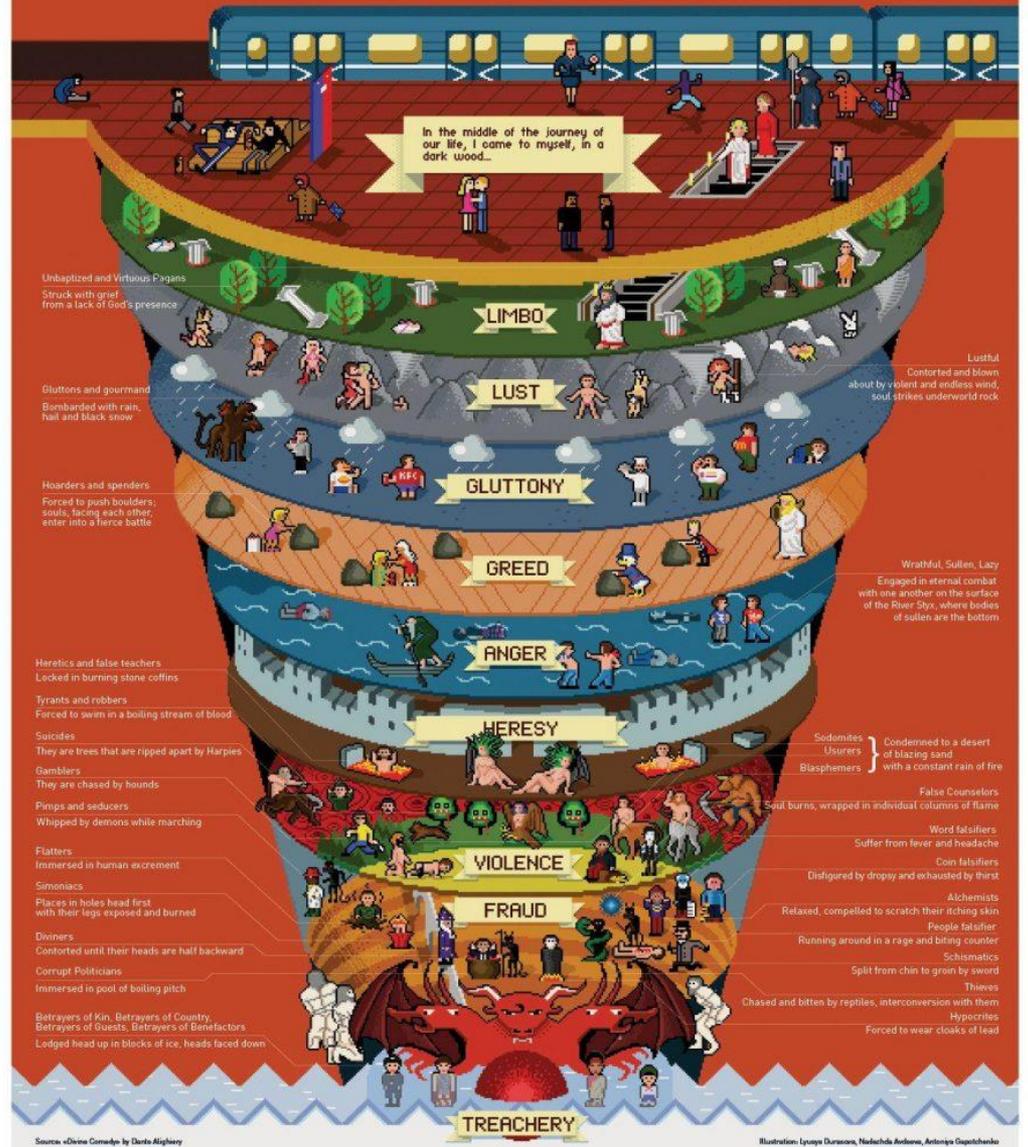


DANTE'S INFERNO

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There are many depictions of how Dante's Hell looked. Here's an example.

CIRCLES OF HELL IN DANTE'S INFERNO

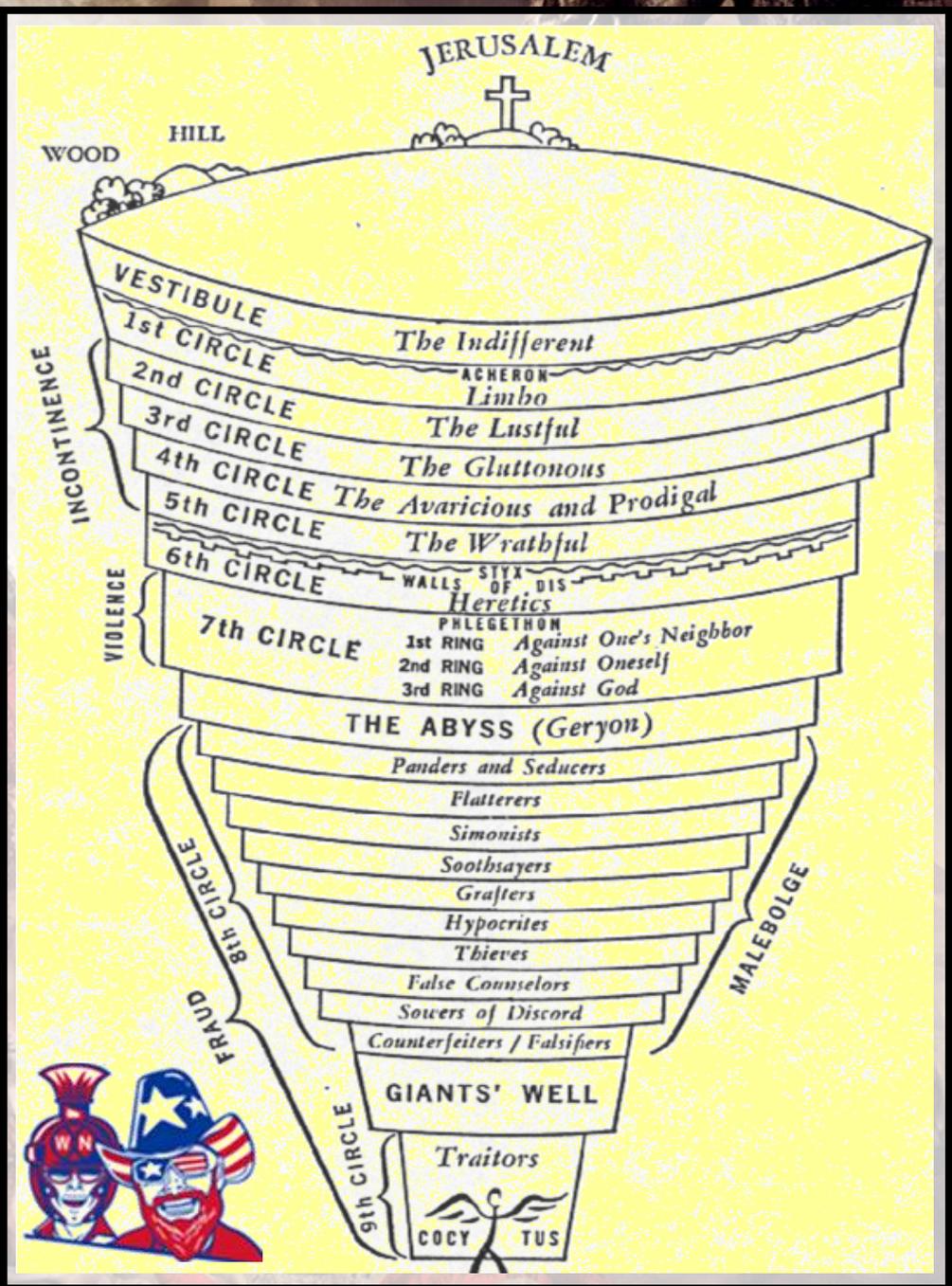
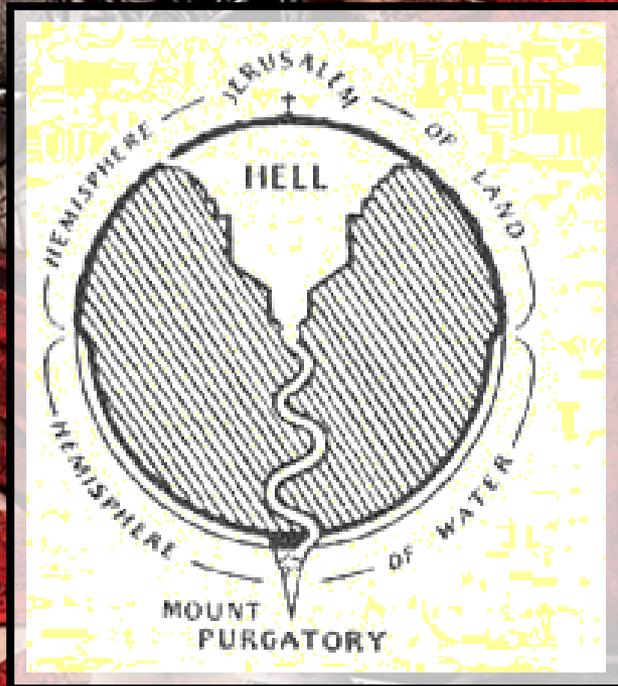


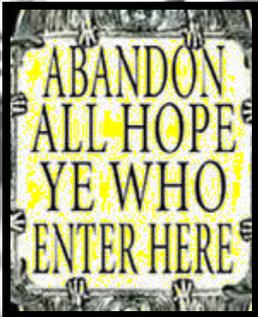
DANTE'S
INFERNO

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We will use these “maps”
during our journey
through the *Inferno*.

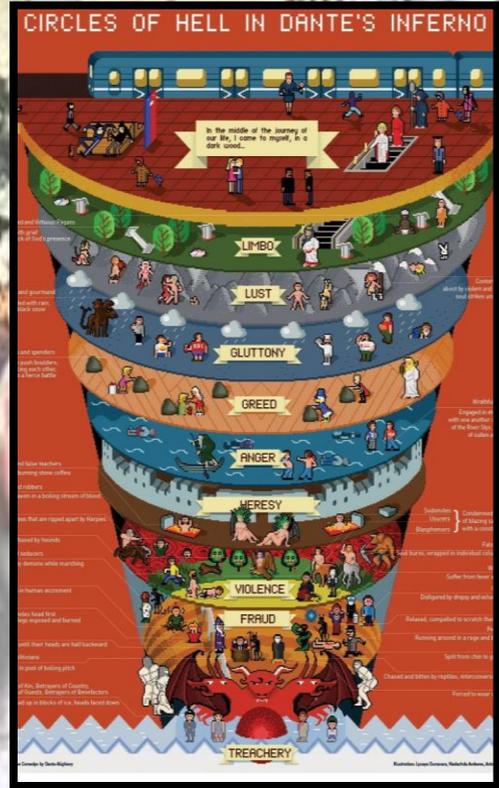




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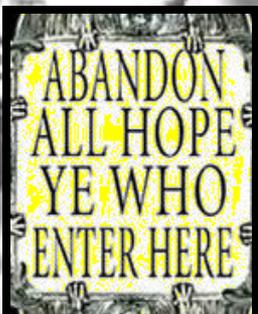
In Dante's Hell, the **eternity of evil is depicted**, but it is presented as part of God's justice.

Sinners and punishments have a strong physical representation; reality is exacerbated and intensified as well as cruelty and pain.



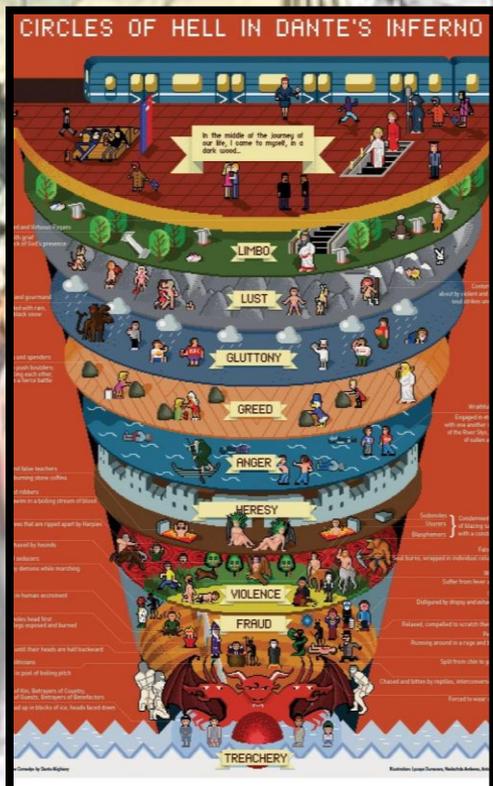
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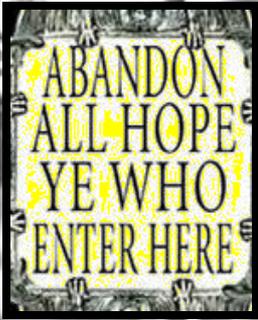
INFERNO:

These **sins** are often **punishable by** some form of **poetic justice**. For example, in Canto XII (12), “Those Violent Against Neighbors/Others” (like **murderers, war makers, tyrants, robbers, and terrorists**) spend eternity in a **boiling river of blood** (named Phlegethon).



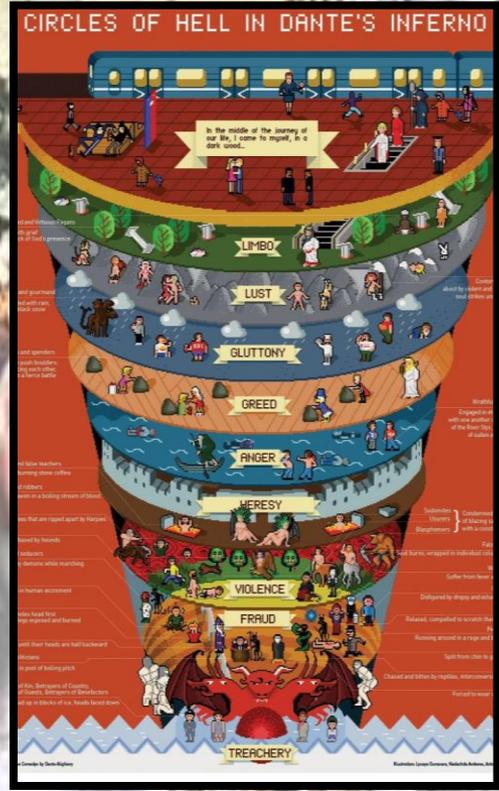
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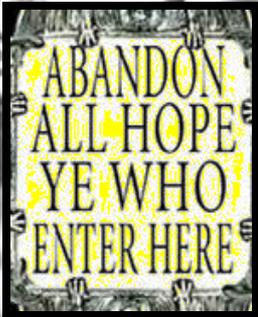


INFERNO:

The **depth** that they stand in the **river** is determined by how much bloodshed they brought in their life. If they try to escape, Centaurs are on hand to shoot them with arrows and push them back into the river.

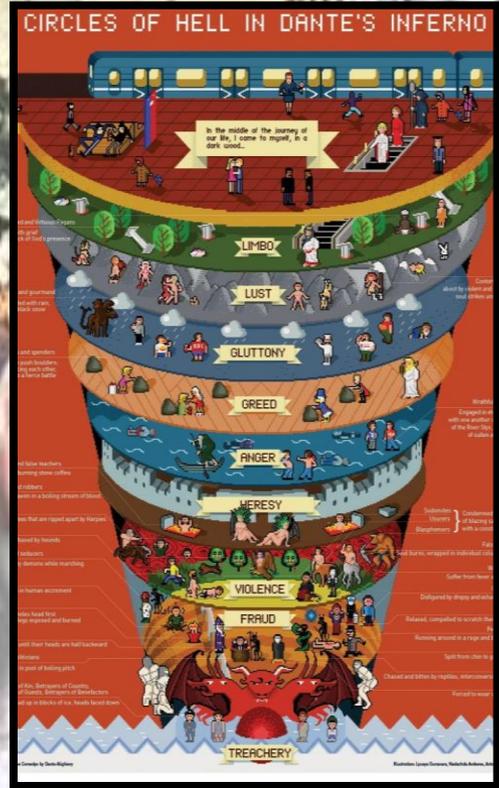


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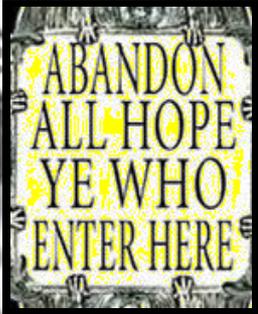
INFERNO:

In Canto XX (20), **fortune tellers** (who spent their lives looking to the future), are **tortured by having to walk around with their heads ripped around and on backwards**, never being able to see what is right in front of them.



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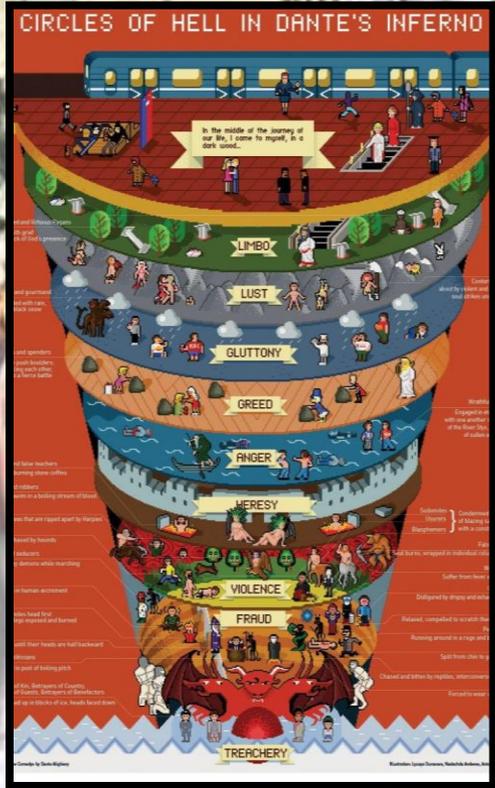


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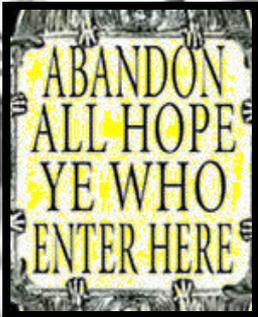
Wait. Fortune tellers go to Hell?

Oh get ready. Dante literally has a place in Hell for just about everybody.

Remember, he wrote it while exiled from home. Dante clearly had some vendettas...



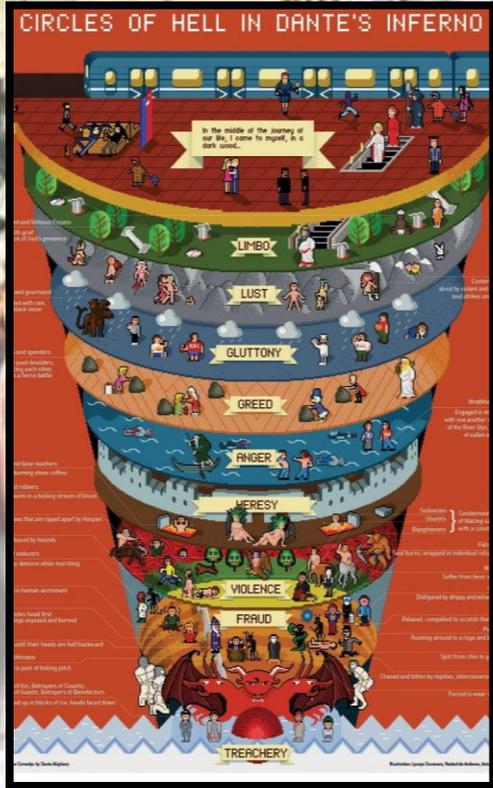
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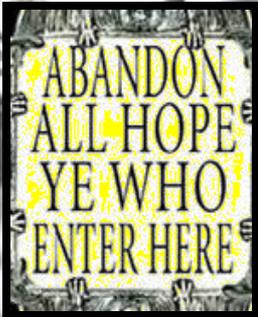
INFERNO:



Get ready...



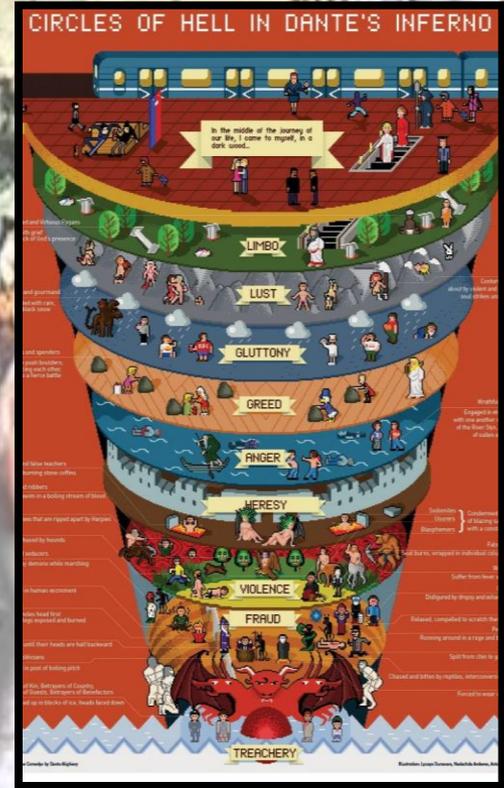
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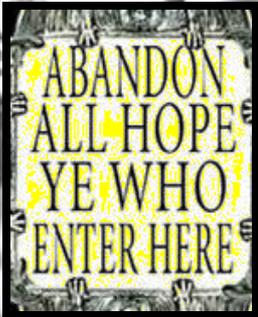
INFERNO:

No one before Dante had made such a coarse representation of Hell.

For Dante, humans are born for goodness but are always exposed to sin. A single virtuous action cannot erase a lifetime of "defects" in Divine Judgment.



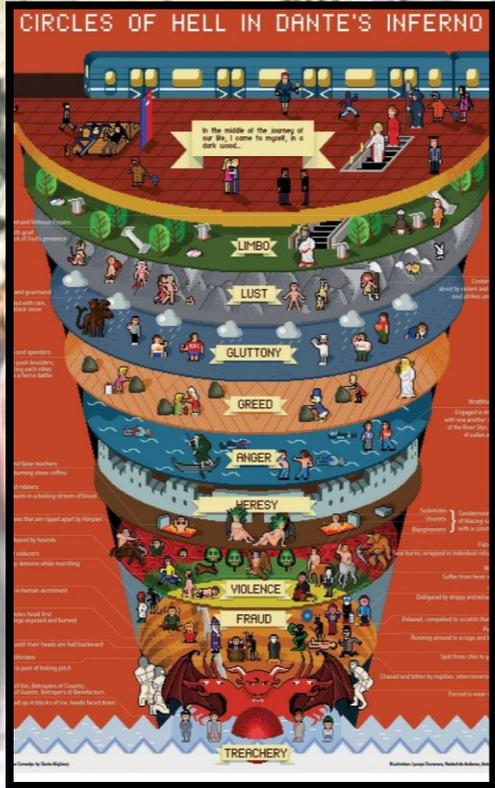
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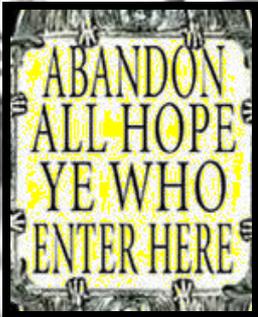
Dante often refers to the characters he meets as “shadows”, because they are only a shadow of what they were in life. Many of these are citizens of Florence.

The *Divine Comedy* was a way to tell readers about the role of politics in Dante’s time (and for him to get in the “last word”).



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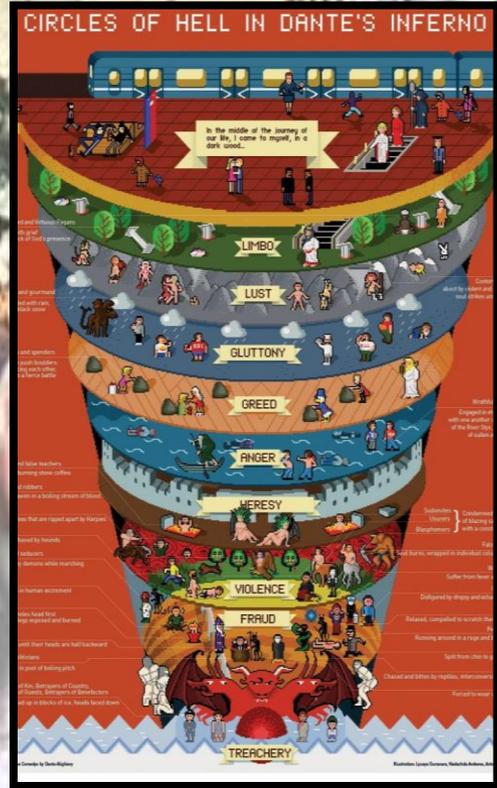




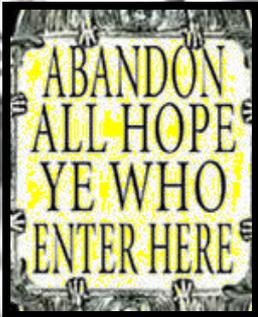
INFERNO:

The landscape of Dante's Hell is dark, with dense forests, rugged mountains, and treacherous swamps.

Dante's view of Hell follows traditional views of Hell within Christianity. These are based on accounts of Hell given in the Bible.



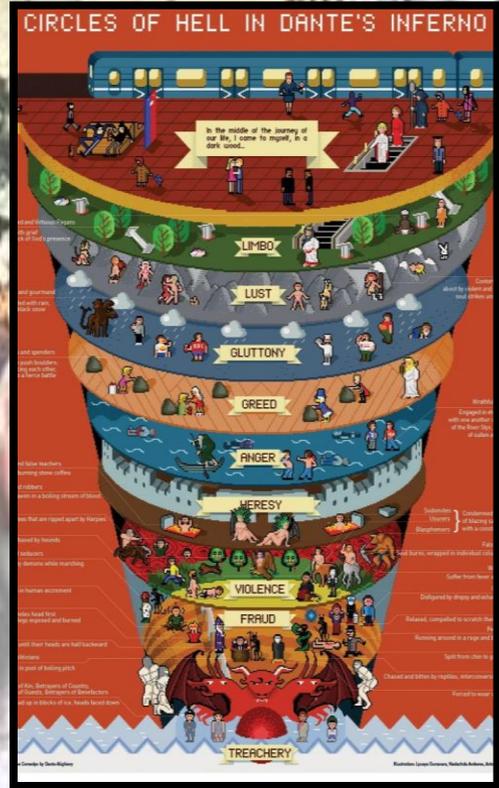
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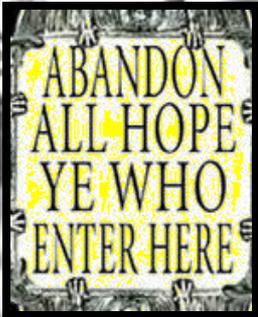
The Bible describes Hell as a sealed abyss in which Satan dwells. The sinful dead are punished by being thrown into a lake of fire.

There is fire in Dante's Hell (though not everywhere). Hell, for Dante, is a pit sealed within the bowels of Earth.



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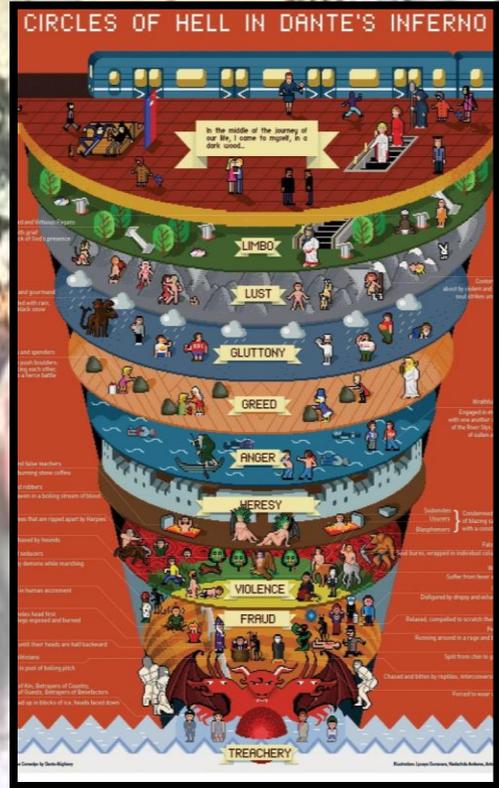




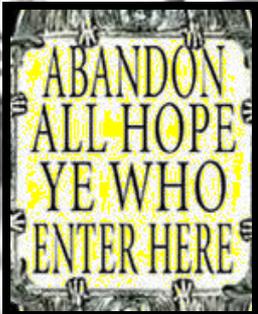
INFERNO:

Dante also draws on other sources for his description of Hell.

There are **rivers** in Dante's Hell: Acheron, Styx, Phlegethon, and Cocytus. These rivers are **taken** from Virgil's description of the underworld in the *Aeneid*.



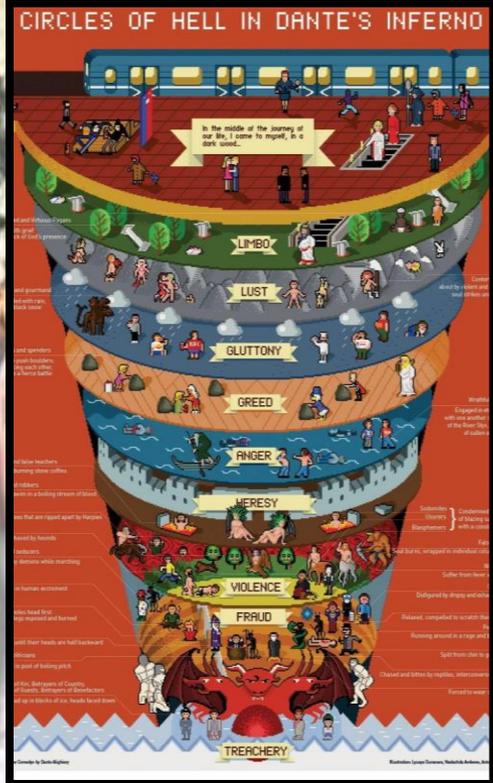
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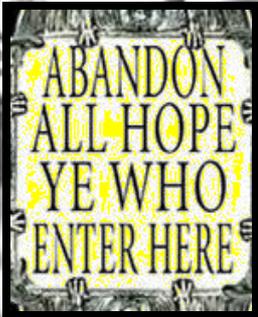
The fact that Dante includes classical, non-Christian ideas in the structure of Hell displays great personal creativity.

You could argue that **Dante's *Divine Comedy*** is a “Best of...” collection of every concept/idea of the afterlife.



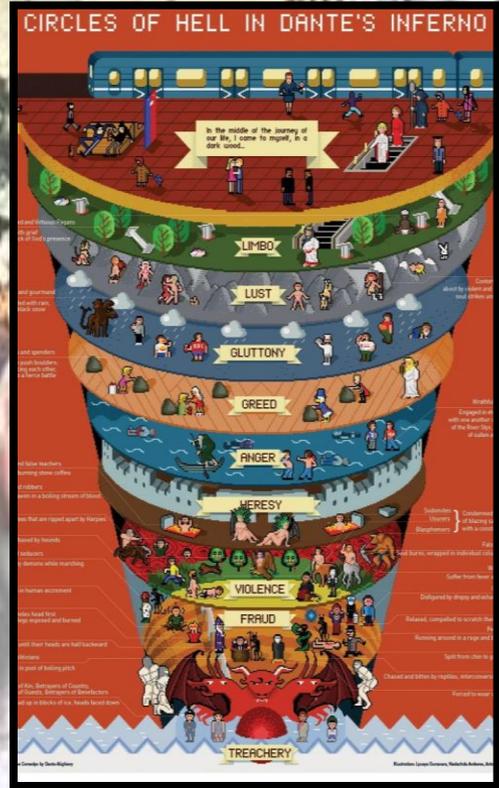
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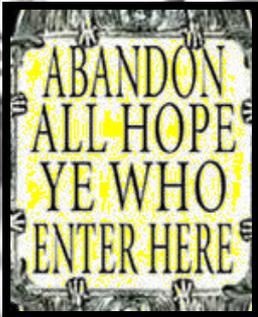


INFERNO:

NOTE:
We will discuss Dante's design of Purgatory and Heaven following our journey through Hell.



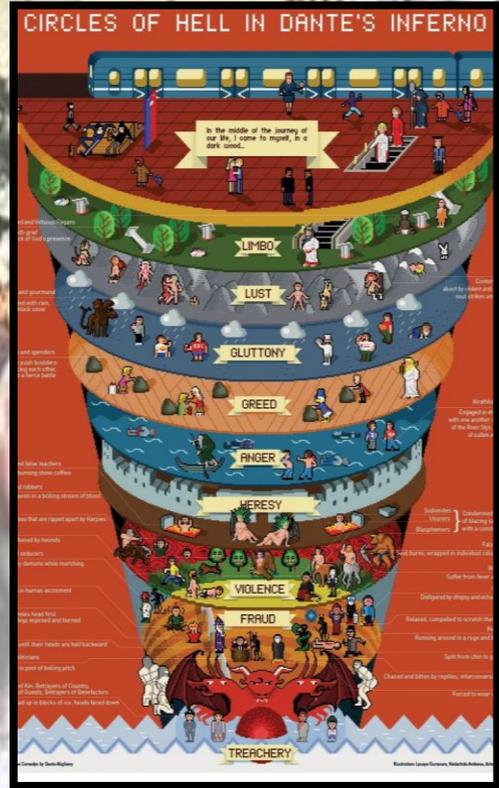
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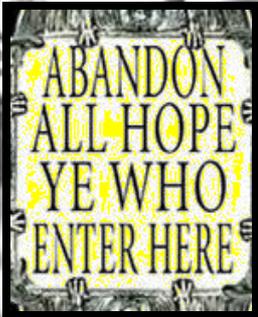
CAUTION:

Remembering that the *Divine Comedy* was written in the 14th Century, much of what Dante discusses (and who he condemns to Hell, traps in Purgatory, and allows into Heaven) could easily be seen as offensive by readers today.



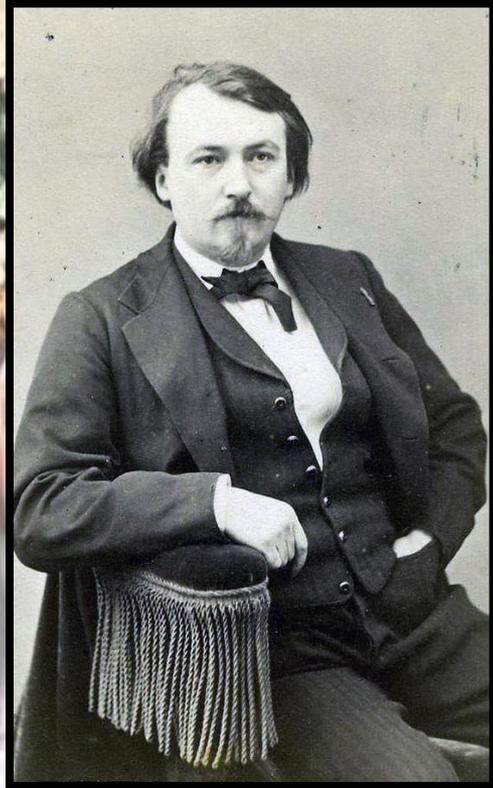
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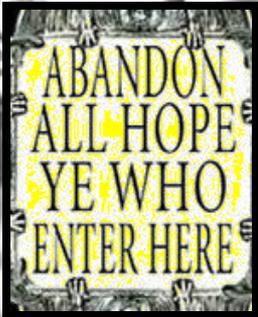




INFERNO:

Dante's *Divine Comedy* wasn't illustrated. The drawings used throughout our discussion in class were done by **Gustave Doré**, a French illustrator who created 76 pictures in 1861 about Dante's trek.

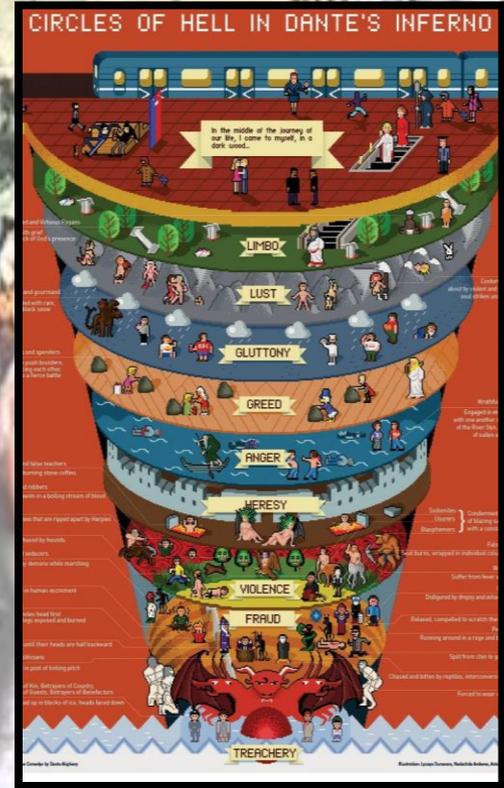




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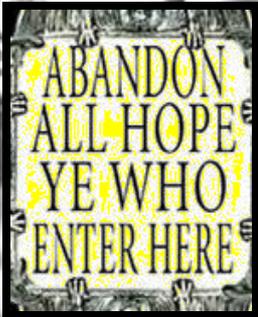
Dante's journey through the afterlife begins at 7pm on Holy (Maundy) Thursday on April 7, 1300 and ends on Wednesday, April 13th (after Easter).

Specifically, Dante enters Hell on Good Friday and emerges just before dawn on Easter Sunday.



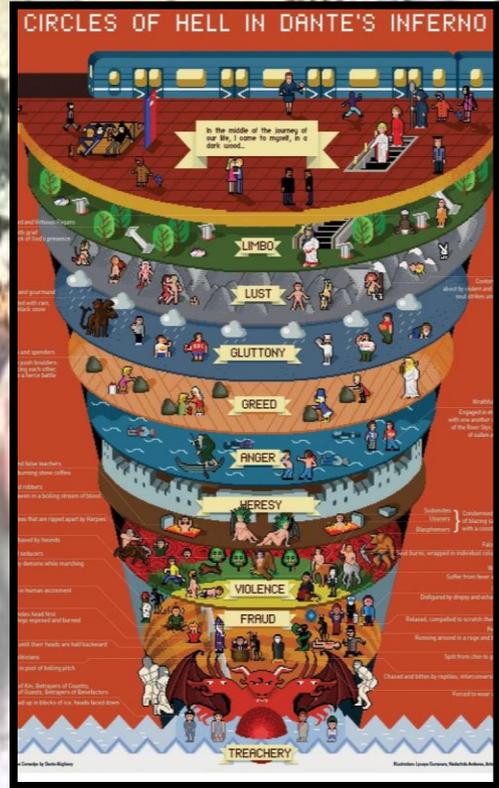
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INFERNO:

Dante is 35 years old at the time **and**, according to Biblical projections for a human lifespan, finds himself **at the midpoint of his life.**



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DANTE'S
INFERNO

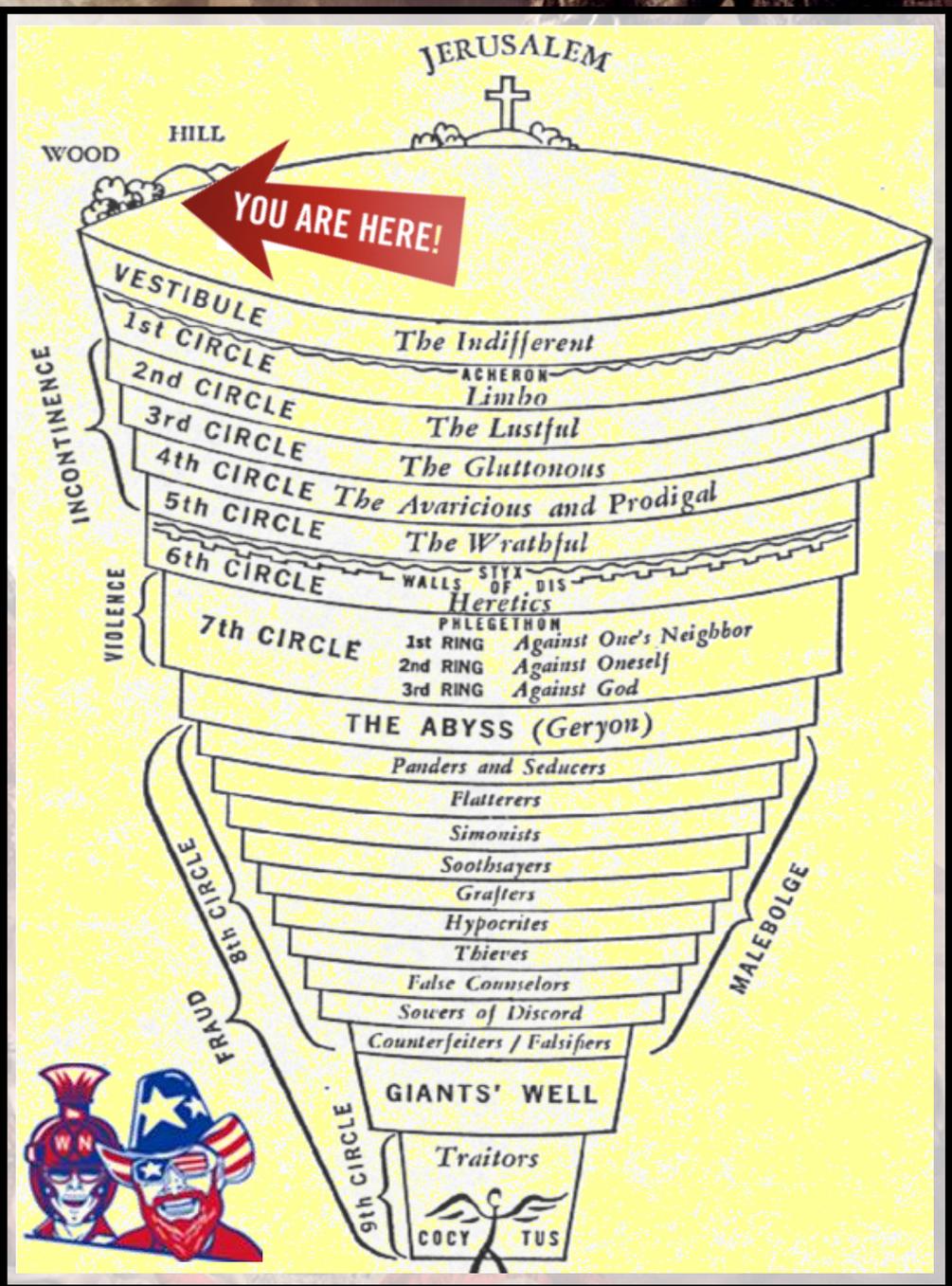
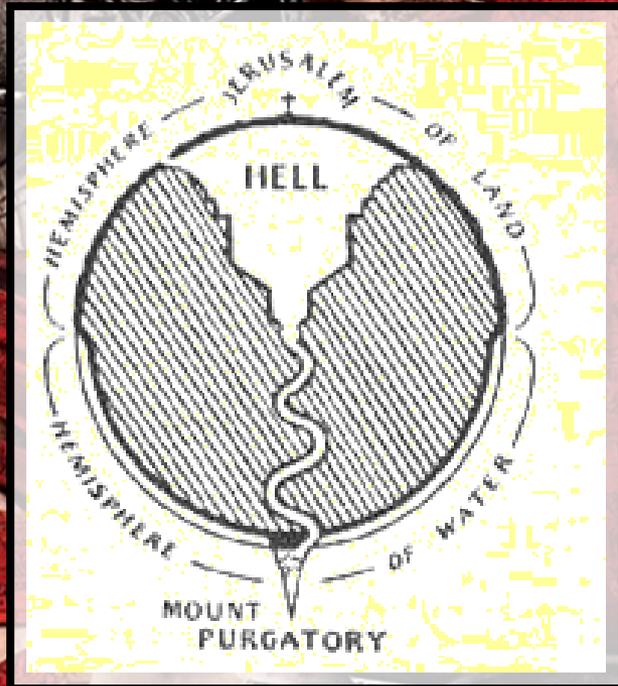
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Let's
begin...



DANTE'S
INFERNO

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DANTE'S
INFERNO

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Canto #1: 7:00pm on
"Holy Thursday", April 7, 1300 -
The Dark Woods

Dante, then 35, realizes he is lost in the Dark Woods of worldliness, ignorance, and sin. He tries to escape by climbing a sunlit hill (symbolizing his quest for enlightenment) but is blocked by 3 beasts: a she-wolf, a lion, and a leopard. They drive him back into the Dark Woods.

DANTE'S
INFERNO

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Canto #1: 7:00pm on
"Holy Thursday", April 7, 1300 -
The Dark Woods

The three beasts in this passage are among the most discussed and analyzed in the entire *Divine Comedy*.

While understood to represent lust (she-wolf), violence (lion), and pride/fraud (leopard), the appearance of these symbolic animals foreshadows the broader structure of Dante's Hell by showing the 3 major categories of sins: incontinence (lack of self-control), violence, and fraud.

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This is what the poem actually looks like when read in *terza rima* (third rhyme), a three-line stanza rhyming pattern (aba, bcb, cdc).

Canto #1: 7:00pm on
"Holy Thursday", April 7, 1300 -
The Dark Woods

In the midway of this our mortal life,
I found me in a gloomy wood, astray
Gone from the path direct: and e'en to tell
It were no easy task, how savage wild
That forest, how robust and rough its
growth,

Which to remember only, my dismay
Renews, in bitterness not far from death.
Yet to discourse of what there good befell,
All else will I relate discover'd there.
How first I enter'd it I scarce can say,
Such sleepy dullness in that instant
weigh'd

My senses down, when the true path I left,
But when a mountain's foot I reach'd, where
clos'd

The valley, that had pierc'd my heart with
dread,

I look'd aloft, and saw his shoulders broad
Already vested with that planet's beam,
Who leads all wanderers safe through every
way.



DANTE'S
INFERNO

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Canto #1: 7:00pm on
"Holy Thursday", April 7, 1300 -
The Dark Woods

Suddenly, Virgil arrives, explaining that "*he has been sent to lead Dante from error.*" Virgil says that the only way for Dante to get to Purgatory, and then go on to Heaven, is by first traveling through Hell. He offers himself as Dante's guide.

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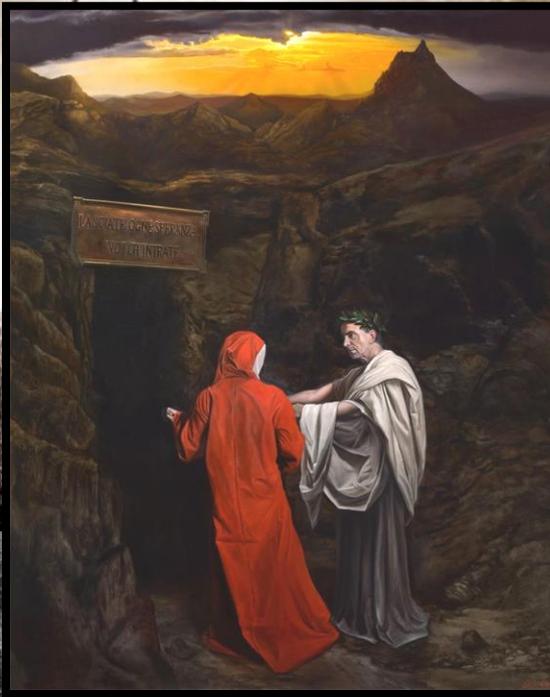
Canto #2: 6:30pm on "Good Friday",
April 8th - Foot of the Mountain

Virgil explains that God has sanctioned Dante's rehabilitation, and Virgil, as an embodiment of reason, is only the messenger and agent.

After Virgil explains all of this, they continue on their way.

DANTE'S
INFERNO

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Canto #3: 7:00pm, April 8th –
Vestibule of Hell:
The Indifferent

The Poets (as Dante refers to Virgil and himself) first arrive at the Gate of Hell. The gate itself is tall and wide, with no bars or door. The inscription above the open Gate of Hell is especially ominous (“*Abandon hope, all ye who enter here*”). Dante is made aware of the judgmental nature of God.

The Vestibule houses the Indifferent, those who were neither good nor bad and who contributing nothing while on Earth.

DANTE'S
INFERNO

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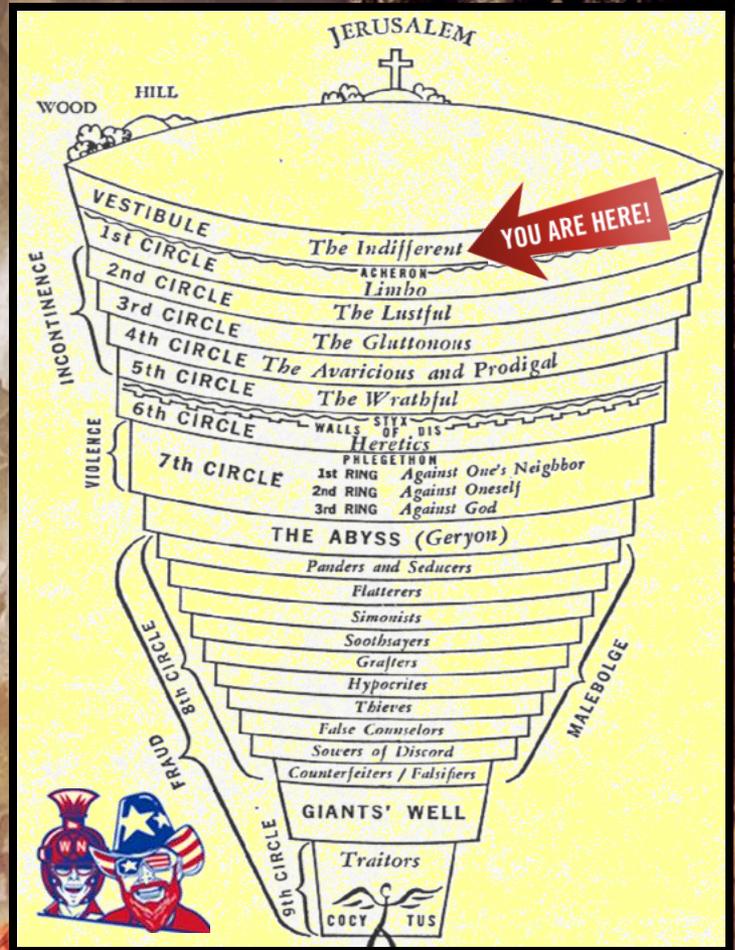


Canto #3: 7:00pm, April 8th –
Vestibule of Hell:
The Indifferent

Since they took no place in life, neither do they in death. Included here are those that didn't take a side in the rebellion of the angels. Since they aren't in Hell, these people have no place to go, and they rush around chasing a flag forever. Behind the running herds are wasps that sting them and cause blood to run down their backs. The stinging indicates the pettiness of what irritated them in life.

DANTE'S INFERNO

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Location	Category	Description	Punishment
Vestibule of Hell	The Indifferent	Neither good nor bad during their life.	Run after a flag that floats in front of them forever. They are chased by wasps (represent their "petty" problems in life).

DANTE'S
INFERNO

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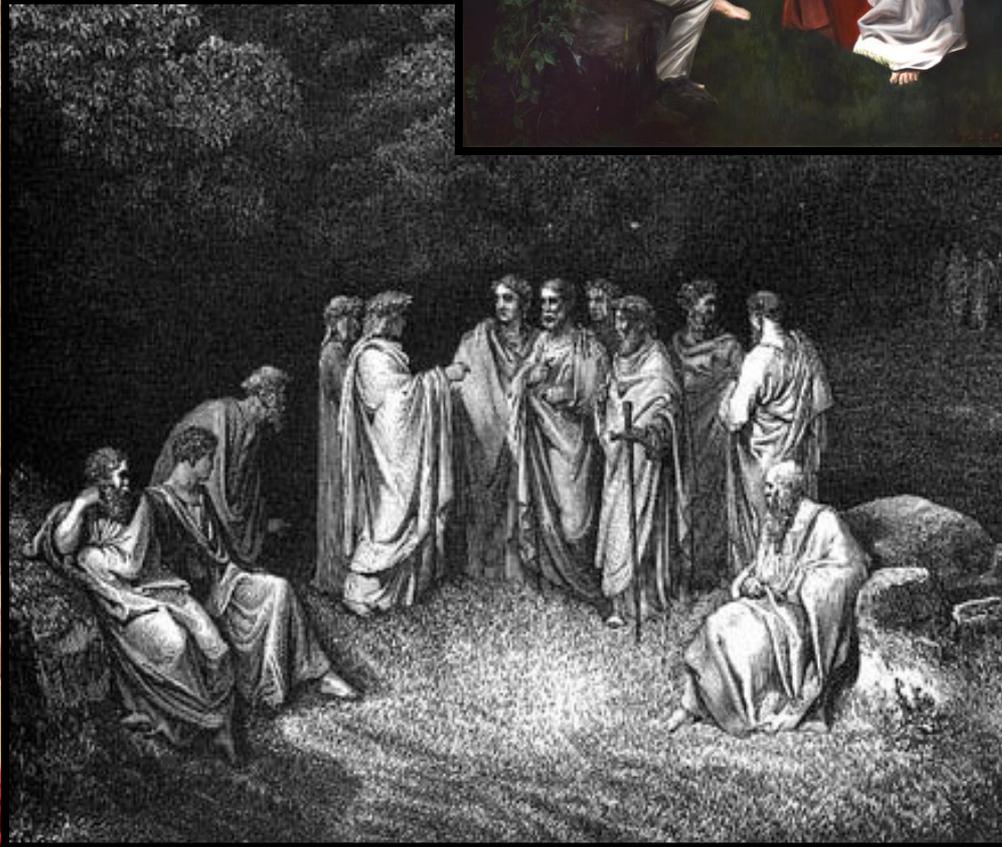


Canto #3: 7:00pm, April 8th –
Vestibule of Hell:
The Indifferent

The river Acheron [*Ack-er-on*, or “*joyless*”] flows between the Vestibule and Hell itself. The banks of Acheron are crowded with souls waiting to be ferried across by Charon [*Care-on*] the boatman. The Poets hitch a ride across to the First Circle.

DANTE'S
INFERNO

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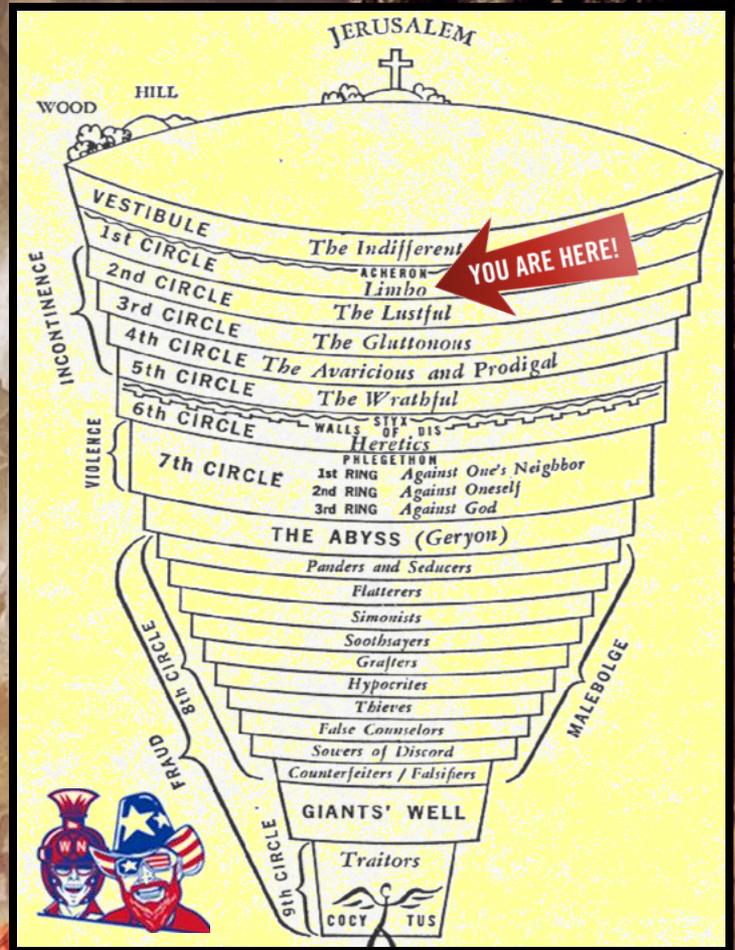


Canto #4: 8:00pm, April 8th –
First Circle (Limbo):
The Unbaptized Pagans

Hell is set up in a series of circles that spiral downward, like an inverted wedding cake. The Poets then begin their descent to the First Circle of Hell (Limbo). Limbo was invented by the early Church to serve as the abode of 2 groups: unbaptized children and the virtuous patriarchs of the Old Testament. These figures abide in a splendid castle representing natural wisdom without Christian faith, from which emanates the light of human genius.

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Location	Category	Description	Punishment
First Circle	Limbo	Unbaptized babies & Old Testament people.	Live in a splendid castle representing natural wisdom without Christian faith. It's nice, but it's not Heaven.

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Canto #5: 9:00pm, April 8th –

Second Circle:

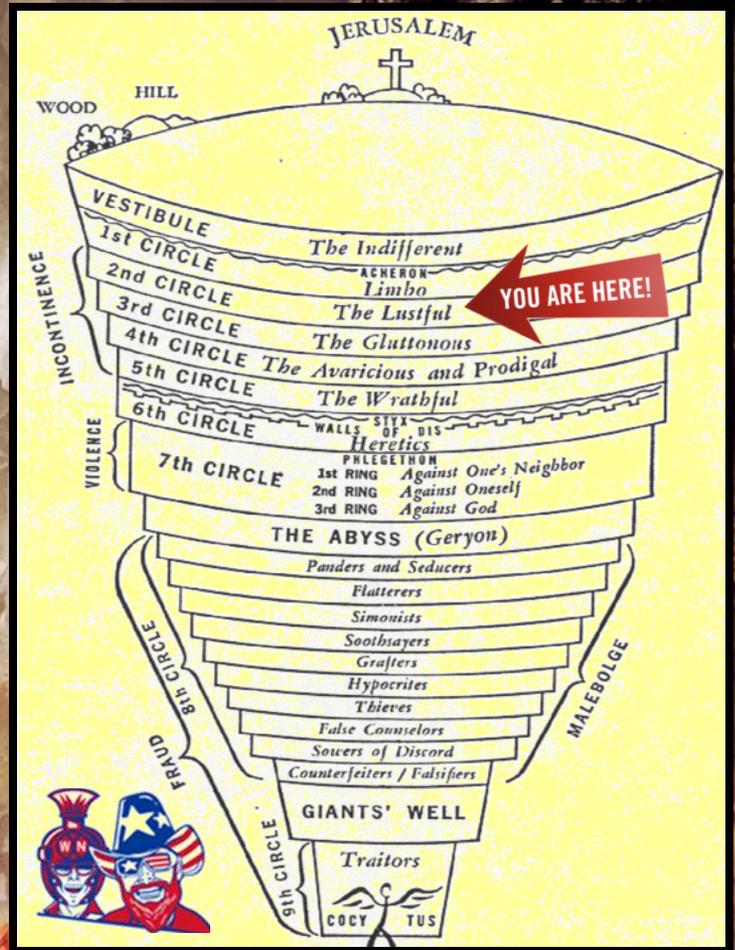
The Carnal & Lustful

The Poets come across Minos, the half-man, half-beast that decides to which circle each sinner will be damned. The Poets find themselves on a ledge overlooking a great whirlwind. Within the winds are the souls of the Carnal and Lustful.

Because the blind, uncontrolled desire for sex swept them away in life, so in Hell they are being swept away for eternity. It is dark because they are being denied God's warmth.

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Location	Category	Description	Punishment
Second Circle	The Carnal & Lustful	Spent their time focused on carnal pleasures.	Trapped in a dark and naked tornado of sin. (Dante included Cleopatra here.)

WHAT
DID WE
LEARN
TODAY?



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FAST 5: UNIT 2, LESSON 3 (MW 2.03)

QUESTION

1



1. Briefly describe where Dante's Hell is located AND how it is organized.



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FAST 5: UNIT 2, LESSON 3 (MW 2.03)

QUESTION 2 

2. When does Dante's journey through the afterlife begin and end?



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FAST 5: UNIT 2, LESSON 3 (MW 2.03)

QUESTION

3



3. Describe the Vestibule of Hell by answering these questions:

- Who is housed here?
- Why are they housed here?
- What is their punishment?



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FAST 5: UNIT 2, LESSON 3 (MW 2.03)

QUESTION 4 

4. Describe the First Circle of Hell by answering these questions:

- a. Who is housed here?
- b. Why are they housed here?
- c. What is their punishment?



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FAST 5: UNIT 2, LESSON 3 (MW 2.03)

QUESTION

5



5. Describe the Second Circle of Hell by answering these questions:

- Who is housed here?
- Why are they housed here?
- What is their punishment?

! THINK

✓ CHECK

> SUBMIT



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