

Pursue the good; the thing created then
 Works 'gainst its Maker. Hence thou must infer,
 That love is germin of each virtue in ye,
 And of each act no less, that merits pain.
 Now¹ since it may not be, but love intend
 The welfare mainly of the thing it loves,
 All from self-hatred are secure; and since
 No being can be thought to exist apart,
 And independent of the first, a bar
 Of equal force restrains from hating that.

"Grant the distinction just; and it remains
 The evil must be another's, which is loved.
 Three ways such love is gender'd in your clay.
 There is² who hopes (his neighbour's worth deprest)
 Pre-eminence himself; and covets hence,
 For his own greatness, that another fall.
 There is³ who so much fears the loss of power,
 Fame, favour, glory (should his fellow mount
 Above him), and so sickens at the thought,
 He loves their opposite: and there is he,
 Whom wrong or insult seems to gall and shame,⁴
 That he doth thirst for vengeance; and such needs
 Must dote on other's evil. Here beneath,
 This threefold love is mourn'd.⁵ Of the other sort
 Be now instructed; that which follows good,
 But with disorder'd and irregular course.

"All indistinctly apprehend a bliss,
 On which the soul may rest; the hearts of all
 Yearn after it; and to that wished bourn

¹ Now.—"It is impossible for any being, either to hate itself, or to hate the First Cause of all, by which it exists. We can, therefore, only rejoice in the evil which befalls others."

² There is.—The proud.

³ There is.—The envious.

⁴ There is he, whom wrong or insult seems to gall and shame.—The resentful.

⁵ This threefold love is mourn'd.—Frezzi alludes to this distinction:

"Superbia puote essere in tre modi;
 Si come si dimostra dalla Musa.
 La qual hai letta, e che tu tanto lodi."

Il Quadriregio, lib. iii., cap. 2.



But not long
Slumber'd; for suddenly a multitude,
The steep already turning from behind,
Rush'd on.

Canto XVIII., lines 87-90.

All therefore strive to tend. If ye behold,
Or seek it, with a love remiss and lax;
This cornice, after just repenting, lays
Its penal torment on ye. Other good
There is, where man finds not his happiness:
It is not true fruition; not that blest
Essence, of every good the branch and root.
The love too lavishly bestow'd on this,
Along three circles¹ over us, is mourn'd.
Account of that division tripartite
Expect not, fitter for thine own research."

¹ *Along three circles.*—According to the allegorical commentators, as Venturi has observed, Reason is represented under the person of Virgil, and Sense under that of Dante. The former leaves to the latter to discover for itself the three carnal sins—avarice, gluttony, and libidinousness; having already declared the nature of the spiritual sins—pride, envy,

anger, and indifference, or lukewarmness in piety, which the Italians call *accidia*, from the Greek word *ἀκαρία* and which Chaucer vainly endeavoured to naturalise in our language. See the "Person's Tale." Lombardi refers to Thomas Aquinas, lib. i., Quest. 72, Art. 2, for the division here made by our poet.