

# Paradise Canto 2

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## Canto II

### Argument

Dante and his celestial guide enter the moon. The cause of the spots or shadows, which appear in that body, is explained to him.

All ye, who in small bark have following sail'd,  
Eager to listen, on the adventurous track  
Of my proud keel, that singing cuts her way,  
Backward return with speed, and your own shores  
Revisit; nor put out to open sea,  
Where losing me, perchance ye may remain  
Bewilder'd in deep maze. The way I pass,  
Ne'er yet was run: Minerva breathes the gale;  
Apollo guides me; and another Nine,  
To my rapt sight, the arctic beams reveal.  
Ye other few who have outstretch'd the neck  
Timely for food of angels, on which here  
They live, yet never know satiety;  
Through the deep brine ye fearless may put out  
Your vessel; marking well the furrow broad  
Before you in the wave, that on both sides  
Equal returns. Those, glorious, who pass'd o'er  
To Colchis, wonder'd not as ye will do,  
When they saw Jason following the plough.

The increate perpetual thirst, that draws  
Toward the realm of God's own form, bore us  
Swift almost as the Heaven ye behold.

Beatrice upward gazed, and I on her;  
And in such space as on the notch a dart  
Is placed, then loosen'd flies, I saw myself  
Arrived, where wonderous thing engaged my sight.  
Whence she, to whom no care of mine was hid,  
Turning to me, with aspect glad as fair,  
Bespake me: "Gratefully direct thy mind  
To God, through whom to this first star<sup>[1]</sup> we come."

[1: "This first star." The moon.]

Meseem'd as if a cloud had cover'd us,

Translucent, solid, firm, and polish'd bright,  
Like adamant, which the sun's beam had smit.  
Within itself the ever - during pearl  
Received us; as the wave a ray of light  
Receives, and rests unbroken. If I then  
Was of corporeal frame, and it transcend  
Our weaker thought, how one dimension thus  
Another could endure, which needs must be  
If body enter body; how much more  
Must the desire inflame us to behold  
That Essence, which discovers by what means  
God and our nature join'd! There will be seen  
That, which we hold through faith; not shown by proof,  
But in itself intelligibly plain,  
E'en as the truth that man at first believes.

I answer'd: "Lady! I with thoughts devout,  
Such as I best can frame, give thanks to Him,  
Who hath removed me from the mortal world.  
But tell, I pray thee, whence the gloomy spots  
Upon this body, which below on earth  
Give rise to talk of Cain in fabling quaint?"

She somewhat smiled, then spake: "If mortals err  
In their opinion, when the key of sense  
Unlocks not, surely wonder's weapon keen  
Ought not to pierce thee: since thou find'st, the wings  
Of reason to pursue the senses' flight  
Are short. But what thy own thought is, declare."

Then I: "What various here above appears,  
Is caused, I deem, by bodies dense or rare."

She then resumed: "Thou certainly wilt see  
In falsehood thy belief o'erwhelm'd, if well  
Thou listen to the arguments which I  
Shall bring to face it. The eighth sphere displays  
Numberless lights, the which, in kind and size,  
May be remark'd of different aspects:  
If rare or dense of that were cause alone,  
One single virtue then would be in all;  
Alike distributed, or more, or less.  
Different virtues needs must be the fruits  
Of formal principles; and these, save one,  
Will by thy reasoning be destroy'd. Beside,  
If rarity were of that dusk the cause,  
Which thou inquirest, either in some part  
That planet must throughout be void, nor fed  
With its own matter; or, as bodies share

Their fat and leanness, in like manner this  
Must in its volume change the leaves.[2] The first,  
If it were true, had through the sun's eclipse  
Been manifested, by transparency  
Of light, as through aught rare beside effused.  
But this is not. Therefore remains to see  
The other cause: and, if the other fall,  
Erroneous so must prove what seem'd to thee.  
If not from side to side this rarity  
Pass through, there needs must be a limit, whence  
Its contrary no further lets it pass.  
And hence the beam, that from without proceeds,  
Must be pour'd back; as colour comes, through glass  
Reflected, which behind it lead conceals.  
Now wilt thou say, that there of murkier hue,  
Than, in the other part, the ray is shown,  
By being thence refracted farther back.  
From this perplexity will free thee soon  
Experience, if thereof thou trial make,  
The mountain whence your arts derive their streams.  
Three mirrors shalt thou take, and two remove  
From thee alike; and more remote the third,  
Betwixt the former pair, shall meet thine eyes:  
Then turn'd toward them, cause behind thy back  
A light to stand, that on the three shall shine,  
And thus reflected come to thee from all.  
Though that, beheld most distant, do not stretch  
A space so ample, yet in brightness thou  
Wilt own it equaling the rest. But now,  
As under snow the ground, if the warm ray  
Smites it, remains dismantled of the hue  
And cold, that cover'd it before; so thee,  
Dismantled in thy mind, I will inform

[2: "Change the leaves." Would, like leaves of parchment, be darker  
in some parts than in others.]

With light so lively, that the tremulous beam  
Shall quiver where it falls. Within the heaven,[3]  
Where peace divine inhabits, circles round  
A body, in whose virtue lies the being  
Of all that it contains. The following Heaven,  
That hath so many lights, this being divides,  
Through different essences, from it distinct,  
And yet contain'd within it. The other orbs  
Their separate distinctions variously  
Dispose, for their own seed and produce apt.  
Thus do these organs of the world proceed,

As thou beholdest now, from step to step;  
Their influences from above deriving,  
And thence transmitting downward. Mark me well;  
How through this passage to the truth I ford,  
The truth thou lovest; that thou henceforth, alone,  
Mayst know to keep the shallows, safe, untold.

[3: According to our Poet's system, there are ten Heavens. The Heaven, "where peace divine inhabits," is the empyrean; the body within it, that "circles round," is the primum mobile; "the following Heaven," that of the fixed stars; and "the other orbs" the seven lower Heavens, are Saturn, Jupiter, Mars, the Sun, Venus, Mercury, and the Moon. Thus Milton, "Paradise Lost" b. iii. 481.]

"The virtue and motion of the sacred orbs,  
As mallet by the workman's hand, must needs  
By blessed movers[4] be inspired. This Heaven,[5]  
Made beauteous by so many luminaries,  
From the deep spirit,[6] that moves its circling sphere,  
Its image takes and impress as a seal:  
And as the soul, that dwells within your dust,  
Through members different, yet together form'd,  
In different powers resolves itself; e'en so  
The intellectual efficacy unfolds  
Its goodness multiplied throughout the stars;  
On its own unity revolving still.  
Different virtue[7] compact different  
Makes with the precious body it enlivens,  
With which it knits, as life in you is knit.

[4: "By blessed movers." By Angels.]

[5: "This Heaven." The Heaven of fixed stars.]

[6: "The deep spirit." The moving Angel.]

[7: "Different virtue." "There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory." - 1 Cor. xv. 41]

From its original nature full of joy,  
The virtue mingled through the body shines,  
As joy through pupil of the living eye.  
From hence proceeds that which from light to light  
Seems different, and not from dense or rare.  
This is the formal cause, that generates,  
Proportion'd to its power, the dusk or clear."