

The roles of virgil and beatrice in inferno and purgatorio

Literature



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Inferno (l 88) it was actually Virgil who saved Dante from the wolf of Avarice attack, instead of St. Francis and developed the Boethian principle of variability in Inferno vii, thus assumed the role of a protector. He portrays his ability of scientific arguments with Aristotle (Inferno. xi and Purgatorio xviii) However, he seems to fulfill his main duty to implant in the protagonist's ethical rationale. (Inferno. xxiv 52-7) and demonstrates an acquaintance that negative deeds are the main cause of societal turmoil. (Inferno. xi 22-3 and Purgatorio, xvii 113) (Kirkpatrick, p. 5-7) As Hell was actually created by him Dante chose him as a guide to it. (In Book vi when Aeneas toured through the underworld to meet his father). He plays the role of a white magician as well as he is known to have command over spirits and is able to manipulate them. It is evident recurrently in Inferno that he utilizes his artifice strengths.

Throughout the Inferno, he stands out as a figure of humanity. In the initial stages of the poem, he had informed Dante that he was in the inferno for positive reasons assigned to him from heaven and could guide him inferno only partially because he didn't believe in God and was not allowed to enter the heaven. Humanistic cause and beliefs could guide him the correct path but the final path to reach God will be shown by somebody with superior influence. (Forman and Spring, p. 14-15)

Dante has presented this female character of Beatrice in a unique way. She seems to be his womanly model that is the entire means for "The Divine Comedy". She calmly symbolizes heavenly affection in a reserved manner and is so concerned with Dante that endeavors to search for Virgil to serve as a guide for Dante while he was traveling to the underworld. It was

Beatrice who motivated Dante to continue his inferno expedition. 'Loved to Call Me Here" (II, 73) elucidates her drive clearly. As stated by Filkins (N. P.) it seems that Dante presented her as his own rescuer whose divine love guided him the exit from the 'Dark Woods of Errors' and took him to the correct route to God. She holds a high status in heaven with direct contact with Mary. She is not a human character but an inspiration towards everlasting magnificence. (Forman and Spring, p. 15-16)