

***Inferno*, Cantos I–XI**

***Canto 1**

the “Dark Wood”: leopard, lion, and she-wolf threaten to drive Dante “down to where the sun is mute”

***Canto 2**

Virgil and Beatrice

God is at the root of Dante's journey: “Love is my [Beatrice's] mover, source of all I say.”

***Canto 3**

the Gate

the neutral; contrapasso: forced to run after a blank banner (as punishment for never taking up a cause in life), the neutral/lukewarm are welcome neither in Heaven nor in Hell proper (they exist on the outside of the Acheron river, which marks the boundary into Hell)

Canto 4

Circle 1 (Limbo; guardian: Charon)

no suffering here, except that the virtuous unbaptized know they cannot be saved

***Canto 5**

Circle 2 (lust; guardian: Minos; contrapasso: swept up by passion in life, now they are condemned to be swept eternally by a great whirlwind)

Paolo & Francesca

in the Italian, the repetition of “love” (*amor*) is repeated ironically in the last line: “**Amor** condusse noi ad una morte.” (“Love led us on to a single death.”)

Cantos 6–9

Circle 3 (gluttony; guardian: Cerberus; contrapasso: having dedicated themselves to their senses in life, the gluttons are condemned in all five senses: taste and smell

by the mud in which they lie, sight by the darkness, hearing by the barking of Cerberus, touch by the rain and the mud in which they must wallow like pigs)

Circle 4 (avarice and prodigality; guardian: Plutus; contrapasso: as in life they had been excessively preoccupied in their hearts in the futile handling of worldly possessions, so now they have to push weights with their chests in a likewise futile "round dance")

Circle 5 (wrath; guardian: Phlegyas; contrapasso: overtaken by various degrees of wrath in life, now they are immersed to various degrees in the marsh of the river Styx)

The City of Dis (leading into lower Hell)

***Canto 10**

Circle 6 (heresy; guardian: the Furies, Medusa; contrapasso: those who claimed to have knowledge of the afterlife in life are now encased in burning tombs; the heretics only have knowledge of the future, not the present)

Canto 11

Dante explains the moral geography of Hell and the distribution of sinners; the circle of malice/violence is divided into three sub-circles: violence to others, violence to self, and violence to God

order of punishment is important: all are mortal sins, but sins that reflect excess love of something good (love, food, money, individual rights) are "better" (or less bad) than those aimed at causing harm

note: the sins of pride, sloth, and envy have no dedicated circles for their punishment; Dante sees these (especially pride) as the roots of every kind of sin

So...

Why, according to Hell's Gateway, must sinners "abandon all hope"?

Why do sinners in Hell not accept responsibility for the effects of their sins?

What is the significance of knowing God's presence (here described as His "light") exists everywhere, even in Hell?

Why does Dante think pride, envy, and sloth are the roots of other sins?