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excepcionales irradiará luz y claridad en torno a si, atrayendo la atención y la consemplación del hombre sensible. No debe sorprendemos pues que tales atributos de belleza sean reconocidos por los filósofos y teólogos medievales como propios de Dios, en perfectissimam, el más perfecto de los entes.

En un sentido muy general, nada nos impide tener estos valores tradicionales de la belleza como definitivos, puesto que, a despecho de las prolijas consideraciones de los humanistas e historiadores de las ideas, las opiniones acerca de la belleza pocos cambios registran hasta bten entrado el siglo XVIII. No estariamos solos en ello Benedetto Croce describe en su Enérica un gran salto que va del Hiptos Mayor al siglo XVIII, como si toda la reflexión en torno al hecho de lo bello que se desarrolla durante estos siglos no hubiera, en rigor, aportado nada nuevo al conocimiento."

Sobre la

BELLEZA

Enrique Lynch





Ш

MEDIEVO Y RENACIMIENTO: UNA CIERTA GRACIA QUE RESPLANDECE

En cualquier caso, justo es resaltar que las metaforas antigians que describen la relación con la belleza, en el largo periodo que va de la caida del Imperio romano y la Baja Edad Media hasta el ascenso de la cultura urbana en Italia hacia el siglo XV, giran alrededor de una misma ternatica. Pese a los matices que pueden señalarse, en las diferentes épocas que componen un lapso um largo, las referencias a la belleza se mueven en torno a tres o cuatro constantes.

En primer logar, la idea de la belleza como correlación entre un sentimiento intimo y un estado del mundo que se puede expresar en proporciones armónicas. El

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