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excepcionales irradiará luz y claridad en torno a sí, atrayendo la atención y la contemplación del hombre sensible. No debe sorprendernos pues que tales atributos de belleza sean reconocidos por los filósofos y teólogos medievales como propios de Dios, en perfectissimum, 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 protijas consideraciones de los humanistas e historiadores de las ideas, las opiniones acerca de la belleza pocos cambios registran hasta bien entrado el siglo XVII. No estaríamos solos en ello: Benedetto Croce describe en su *Estética* un gran salto que va del *Hippias 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.¹

Sobre la
BELLEZA
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II
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En cualquier caso, justo es resaltar que las metáforas antiguas que describen la relación con la belleza, en el largo periodo que va de la caída 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 temática. Pese a los matices que pueden actualizarse, en las diferentes épocas que componen un lapso tan largo, las referencias a la belleza se mueven en torno a tres o cuatro constantes.

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

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