

LATIN SERIES • VOLUME 15

CONFESSIONS

AUGUSTINE

Confessiones

Confessions

Part One: Childhood, Conversion, and Memory

with a word-for-word interlinear English translation
preserving the original word order

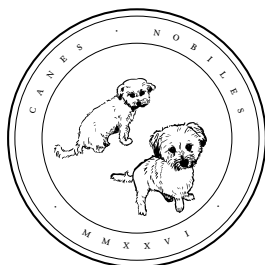


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The Latin text follows the Vienna Corpus text edited by Pius Knöll

Set from Open Greek and Latin's csel-dev corpus, with corrections

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Knöll prints u for consonantal v, as do the manuscripts. A dagger stands where he obelizes a word as corrupt. The chapters are Knöll's; their titles are the press's own. The margin keeps his section numbers, restarting each book.

CONTENTS

BOOK I

I · The Restless Heart	13
II · God in Me	14
III · God Fills All Things	16
IV · What Is God?	17
V · Say to My Soul	18
VI · Infancy	20
VII · The Sins of Infancy	25
VIII · Learning to Speak	29
IX · Beaten at School	31
X · The Love of Games	34
XI · Baptism Deferred	35
XII · Forced to Learn	38
XIII · Greek and Latin	39
XIV · Why Greek Was Bitter	43
XV · A Prayer	45
XVI · The River of Custom	46
XVII · Juno's Speech	49
XVIII · The Rules of Grammar	50

BOOK I

(continued)

XIX · The Sins of Boyhood	53
XX · Thanks for Boyhood	55

BOOK II

I · Recalling My Foulness	57
II · To Love and Be Loved	58
III · The Sixteenth Year	61
IV · The Pears	66
V · Why Men Sin	68
VI · What I Loved in the Theft	70
VII · Thanks for Forgiveness	74
VIII · The Companions	76
IX · A Hostile Friendship	77
X · A Region of Want	79

BOOK III

I · Carthage	81
II · The Theater	82
III · The Overturners	86
IV · The Hortensius	88
V · The Scriptures	91
VI · The Manichees	92
VII · Justice and Custom	97
VIII · Against Nature and Custom	101
IX · Judgments Human and Divine	105
X · The Weeping Fig	107
XI · The Mother's Dream	108
XII · The Son of These Tears	111

BOOK IV

I · Seducing and Seduced	115
II · The Woman and the Soothsayer	117
III · The Astrologers	119
IV · The Death of a Friend	123
V · Why Tears Are Sweet	127
VI · Half of One Soul	128
VII · Flight to Carthage	130
VIII · The Comforts of Friends	132
IX · Loving Friends in God	134
X · All Things Pass	135
XI · Stand in the Word	137
XII · Love Souls in God	139
XIII · The Beautiful and the Fitting	142
XIV · Hierius	143
XV · Monad and Dyad	146
XVI · The Categories	151

BOOK V

I · A Sacrifice of Confession	157
II · No Escape from God	158
III · Faustus Comes to Carthage	160
IV · Knowledge Without God	164
V · Mani's Presumption	166
VI · Faustus in Person	169
VII · Hope in Faustus Ends	172
VIII · Departure for Rome	176
IX · Fever at Rome	180
X · Among the Manichees at Rome	183

BOOK V

(continued)

XI · Elpidius	188
XII · The Students of Rome	190
XIII · Ambrose	191
XIV · Leaving the Manichees	193

BOOK VI

I · The Mother Follows	197
II · The Offerings at the Shrines	199
III · Ambrose Reading	202
IV · The Letter Kills	206
V · The Authority of Scripture	209
VI · The Drunken Beggar	212
VII · Alypius and the Circus	216
VIII · Alypius in the Amphitheater	220
IX · Alypius Arrested	223
X · Alypius and Nebridius	226
XI · Tomorrow	229
XII · Alypius and Marriage	233
XIII · A Marriage Arranged	236
XIV · The Plan of a Common Life	238
XV · The Mother of His Son	240
XVI · The Fear of Death	241

BOOK VII

I · God Imagined in Space	245
II · Nebridius's Question	249
III · Free Will and the Cause of Evil	251
IV · God Is Incorruptible	253
V · Whence Is Evil?	255
VI · Firminus and the Astrologers	259

BOOK VII

(continued)

VII · The Torment of the Search	265
VIII · The Salve of Pain	268
IX · The Books of the Platonists	269
X · The Unchangeable Light	274
XI · Being and Not-Being	276
XII · Whatever Is, Is Good	277
XIII · All Creation Praises	278
XIV · Healed of the Two Substances	280
XV · All Things in God's Truth	281
XVI · What Iniquity Is	282
XVII · The Ascent in a Trembling Glance	283
XVIII · The Way of the Mediator	286
XIX · Christ Thought a Man	287
XX · Presumption and Confession	290
XXI · Paul and the Road Home	292

BOOK VIII

I · The Pearl and Its Price	297
II · Victorinus	300
III · Joy After Danger	306
IV · Why a Famous Conversion Gladdens	310
V · The Chain of Habit	312
VI · Ponticianus and the Life of Antony	316
VII · Face to Face with Himself	322
VIII · In the Garden	325
IX · The Divided Will	329
X · One Soul, Many Wills	330
XI · Continence Beckons	335
XII · Take Up and Read	339

BOOK IX

I · Set Free	345
II · Leaving the Chair of Lies	347
III · Verecundus and Nebridius	350
IV · The Psalms at Cassiciacum	354
V · Isaiah Deferred	362
VI · Baptism	363
VII · The Martyrs Found	365
VIII · Monica's Girlhood	368
IX · Monica the Wife	373
X · The Vision at Ostia	377
XI · Monica's Death	382
XII · The Grief Held Back	385
XIII · A Prayer for Monica	391

BOOK X

I · Known as I Am Known	397
II · Confession Before God	398
III · Why Confess to Men	399
IV · The Fruit of Confession	402
V · What I Do Not Know of Myself	405
VI · What I Love When I Love God	406
VII · Beyond Life and Sense	411
VIII · The Palaces of Memory	412
IX · Learning in Memory	417
X · Whence Knowledge Comes	419
XI · To Think Is to Gather	420
XII · Numbers and Lines	422
XIII · Memory of Memory	423
XIV · Remembered Feelings	424

BOOK X
(continued)

XV · Images and Things	427
XVI · Remembering Forgetfulness	429
XVII · Beyond Memory	432
XVIII · The Lost Coin	434
XIX · What Memory Loses	436
XX · Seeking the Happy Life	438
XXI · How the Happy Life Is Known	440
XXII · Joy in God	443
XXIII · Joy in the Truth	444
XXIV · God in Memory	447
XXV · Where God Dwells in Memory	448
XXXVI · Truth Above the Mind	450
XXVII · Late Have I Loved You	451
XXVIII · Life a Trial	452
XXIX · Give What You Command	453
XXX · The Temptation of Dreams	454
XXXI · The Pleasures of the Table	457
XXXII · The Allurement of Smells	463
XXXIII · The Pleasures of the Ear	464
XXXIV · The Pleasures of the Eye	467
XXXV · Curiosity	471
XXXVI · The Love of Praise	476
XXXVII · Praise and Blame	480
XXXVIII · Vainglory	484
XXXIX · Self-Satisfaction	485
XL · The Review of the Search	486
XLI · Truth Cannot Be Held with a Lie	488
XLII · The False Mediator	489
XLIII · The True Mediator	491

BOOK I

I • THE RESTLESS HEART

Augustine opens in praise: God is great, and man, a small part of his creation who carries his mortality and the evidence of his sin, still wants to praise him. God stirs him to it, because he made us for himself, and our heart is restless until it rests in him. Augustine asks whether calling on God comes before knowing him, since no one calls on what he does not know. He resolves to seek God by calling on him, in the faith God breathed into him.

Magnus es, domine, et laudabilis ualde: magna uirtus 1
great you-are O-Lord and to-be-praised exceedingly great power
tua et sapientiae tuae non est numerus. et laudare te uult
your and of-wisdom your not is number and to-praise you wishes
homo, aliqua portio creaturae tuae, et homo circumferens
man some portion of-creation your and man carrying-about
mortalitatem suam, circumferens testimonium peccati sui et
mortality his carrying-about the-testimony of-sin his and
testimonium, quia superbis resistis: et tamen laudare te uult
the-testimony that the-proud you-resist and yet to-praise you wishes
homo, aliqua portio creaturae tuae. tu excitas, ut laudare
man some portion of-creation your you stir-up that to-praise
te delectet, quia fecisti nos ad te et inquietum est cor
you may-delight because you-made us toward you and restless is heart
nostrum, donec requiescat in te. da mihi, domine, scire et
our until it-rests in you grant to-me O-Lord to-know and
intellegere, utrum sit prius inuocare te an laudare te et scire
to-understand whether is first to-call-upon you or to-praise you and to-know
te prius sit an inuocare te. sed quis te inuocat nesciens te?
you first is or to-call-upon you but who you calls-upon not-knowing you
aliud enim pro alio potest inuocare nesciens. an potius
another-thing for instead-of another can call-upon not-knowing or rather

inuocaris, ut sciaris? quomodo autem inuocabunt,
are-you-called-upon that you-may-be-known how but will-they-call-upon
 in quem non crediderunt? aut quomodo credent sine
in whom not they-have-believed or how will-they-believe without
 praedicante? et laudabunt dominum qui requirunt eum.
(one)-preaching and will-praise the-Lord who seek him
 quaerentes enim inueniunt eum et inuenientes laudabunt eum.
seeking for find him and finding will-praise him
 quaeram te, domine, inuocans te et inuocem te credens
let-me-seek you O-Lord calling-upon you and let-me-call-upon you believing
 in te: praedicatus enim es nobis. inuocat te, domine,
in you preached for you-have-been to-us calls-upon you O-Lord
 fides mea, quam dedisti mihi, quam inspirasti mihi per
faith my which you-gave to-me which you-breathed-into me through
 humanitatem filii tui, per ministerium praedicatoris tui.
the-humanity of-the-son your through the-ministry of-the-preacher your

II · GOD IN ME

Augustine asks how he can call God into himself, when God made heaven and earth. Is there anything in him that could contain God? He would not exist at all unless God were in him, or rather unless he were in God, from whom, through whom, and in whom all things are. Nor can he go outside heaven and earth for God to come to him from there, since God has said that he fills heaven and earth.

- 2 Et quomodo inuocabo deum meum, deum et dominum
and how shall-I-call-upon God my God and Lord
 meum, quoniam utique in me ipsum eum inuocabo, cum
my since assuredly into me myself him I-shall-call-upon when
 inuocabo eum? et quis locus est in me, quo ueniat in me
I-shall-call-upon him and what place is in me whither may-come into me

deus meus? quo deus ueniat in me, deus, qui fecit caelum et
God my whither God may-come into me God who made heaven and
 terram? itane, domine deus meus, est quicquam in me, quod
earth is-it-so O-Lord God my is anything in me which
 capiat te? an uero caelum et terra, quae fecisti et in quibus
may-contain you or indeed heaven and earth which you-made and in which
 me fecisti, capiunt te? an quia sine te non esset quidquid
me you-made contain you or because without you not would-be whatever
 est, fit, ut quidquid est capiat te? quoniam itaque et
is does-it-come-about that whatever is contains you since and-so also
 ego sum, quid peto, ut uenias in me, qui non essem, nisi
I am why do-I-ask that you-come into me who not would-be unless
 esses in me? non enim ego iam inferi, et tamen etiam
you-were in me not for I yet the-underworld and yet even
 ibi es. nam etsi descendero in infernum, ades. non
there you-are for even-if I-go-down into hell you-are-present not
 ergo essem, deus meus, non omnino essem, nisi esses in
therefore would-I-be O-God my not at-all would-I-be unless you-were in
 me. an potius non essem, nisi essem in te, ex quo omnia,
me or rather not would-I-be unless I-were in you from whom all-things
 per quem omnia, in quo omnia? etiam sic, domine, etiam sic.
through whom all-things in whom all-things even so O-Lord even so
 quo te inuoco, cum in te sim? aut unde uenias in me?
whither you do-I-call when in you I-am or whence would-you-come into me
 quo enim recedam extra caelum et terram, ut inde in me
whither for shall-I-withdraw outside heaven and earth that thence into me
 ueniat deus meus, qui dixit: caelum et terram ego impleo?
may-come God my who said heaven and earth I fill

Augustine asks whether heaven and earth contain God because he fills them, and whether something of him is left over. God needs nothing to contain him, since he contains what he fills. Vessels full of him do not hold him steady, and when he is poured out on us he is not scattered but gathers us up. Augustine asks whether things hold parts of God, larger things larger parts, or whether God is wholly everywhere and nothing holds him whole.

- 3 Capiunt ergone te caelum et terra, quoniam tu imples ea?
 contain therefore you heaven and earth since you fill them
 an imples et restat, quoniam non te capiunt? et
 or do-you-fill and (something)-remains since not you they-contain and
 quo refundes quidquid impleto caelo et terra restat
 whither will-you-pour-back whatever having-been-filled heaven and earth remains
 ex te? an non opus habes, ut quoquam continearis, qui
 of you or not need have-you that by-anything you-be-contained who
 contines omnia, quoniam quae imples continendo imples?
 contain all-things since what you-fill by-containing you-fill
 non enim uasa, quae te plena sunt, stabilem te faciunt,
 not for the-vessels which (of)-you full are steady you make
 quia etsi frangantur non effunderis. et cum effunderis
 because even-if they-be-broken not you-are-poured-out and when you-are-poured-out
 super nos, non tu iaces, sed erigis nos, nec tu dissiparis,
 upon us not you lie-fallen but you-raise-up us nor you are-scattered
 sed colligis nos. sed quae imples omnia, te toto imples
 but you-gather us but what you-fill all-things with-you whole do-you-fill
 omnia. an quia non possunt te totum capere omnia, partem
 all-things or because not can you whole to-contain all-things a-part
 tui capiunt et eandem partem simul omnia capiunt? an
 of-you contain and the-same part at-once all-things contain or
 singulas singula et maiores maiora, minores minora
 separate-parts separate-things and greater-parts greater-things smaller-parts smaller-things

capiunt? ergo est aliqua pars tua maior, aliqua minor? an
 contain therefore is some part your greater some smaller or
 ubique totus es et res nulla te totum capit?
 everywhere whole are-you and thing no you whole contains

IV · WHAT IS GOD?

Augustine asks what his God is and answers with a litany of opposites: highest and best, most merciful and most just, most hidden and most present, unchanging yet changing all things, always acting and always at rest. God loves without burning, is jealous and untroubled, repents without grief, is angry and calm. He lacks nothing yet seeks, owes nothing yet pays debts, and loses nothing when he forgives them. Whatever anyone says of God falls short, yet woe to those who are silent about him.

Quid est ergo deus meus? quid, rogo, nisi dominus deus? quis 4
 what is therefore God my what I-ask except the-Lord God who
 enim dominus praeter dominum? aut quis deus praeter deum
 for (is)-Lord besides the-Lord or who (is)-God besides God
 nostrum? summe, optime, potentissime, omnipotentissime,
 our O-highest best most-powerful most-almighty
 misericordissime et iustissime, secretissime et praesentissime,
 most-merciful and most-just most-hidden and most-present
 pulcherrime et fortissime, stabilis et inconprehensibilis,
 most-beautiful and strongest steadfast and incomprehensible
 inmutabilis, mutans omnia, numquam nouus, numquam
 unchangeable changing all-things never new never
 uetus, innouans omnia, in uetustatem perducens superbos
 old renewing all-things into old-age leading the-proud
 et nesciunt; semper agens, semper quietus, colligens et non
 and they-know-not ever acting ever at-rest gathering and not
 egens, portans et implens et protegens, creans et nutriens,
 needing bearing and filling and protecting creating and nourishing

perficiens, quaerens, cum nihil desit tibi. amas nec aestuas,
perfecting seeking though nothing is-lacking to-you you-love nor do-you-burn
 zelas et securus es, paenitet te et non doles,
you-are-jealous and untroubled you-are it-repents you and not you-grieve
 irasceris et tranquillus es, opera mutas nec mutas
you-are-angry and calm you-are works you-change nor do-you-change
 consilium; recipis quod inuenis et numquam amisisti;
purpose you-take-back what you-find and never have-you-lost
 numquam inops et gaudes lucris, numquam auarus et
never needy and you-rejoice in-gains never greedy and
 usuras exigit. supererogatur tibi, ut debeas, et quis habet
interest you-exact more-is-paid to-you that you-may-owe and who has
 quicquam non tuum? reddens debita nulli debens, donans
anything not yours paying debts to-no-one owing forgiving
 debita nihil perdens. et quid diximus, deus meus, uita mea,
debts nothing losing and what have-we-said O-God my life my
 dulcedo mea sancta, aut quid dicit aliquis, cum de te dicit?
sweetness my holy or what says anyone when about you he-speaks
 et uae tacentibus de te, quoniam loquaces muti sunt.
and woe to-those-silent about you since talkative mute they-are

V • SAY TO MY SOUL

Augustine asks who will grant that God enter his heart, so that he may forget his wrongs and embrace his one good. He begs God to say to his soul, "I am your salvation," so that he may run after that voice, and asks God not to hide his face, even if he must die to see it. The house of his soul is too narrow and in ruins; he asks God to enlarge and repair it, confesses his sins, and refuses to plead his case against God, who is truth.

Quis mihi dabit adquiescere in te? quis dabit mihi, ut 5

who to-me will-grant to-rest in you who will-grant to-me that

uenias in cor meum et inebries illud, ut obliuiscar mala

you-come into heart my and intoxicate it that I-may-forget evils

mea et unum bonum meum amplectar, te? quid mihi es?

my and one good my embrace you what to-me are-you

miserere, ut loquar. quid tibi sum ipse, ut amari te

have-mercy that I-may-speak what to-you am I-myself that to-be-loved yourself

iubeas a me et, nisi faciam, irascaris mihi et mineris

you-command by me and unless I-do-it you-are-angry with-me and threaten

ingentes miserias? paruane ipsa est, si non amem te? ei

huge miseries small itself is(-it) if not I-love you alas

mihi! dic mihi per miserationes tuas, domine deus meus,

for-me tell me by compassions your O-Lord God my

quid sis mihi. dic animae meae: salus tua ego sum.

what you-are to-me say to-soul my salvation your I am

sic dic, ut audiam, ecce aures cordis mei ante te, domine;

so say that I-may-hear behold the-ears of-heart my before you O-Lord

aperi eas, et dic animae meae: salus tua ego sum. curram

open them and say to-soul my salvation your I am I-shall-run

post uocem hanc et adprehendam te. noli abscondere a

after voice this and lay-bold-of you do-not bide from

me faciem tuam: moriar, ne moriar, ut eam uideam.

me face your let-me-die lest I-die that it I-may-see

Angusta est domus animae meae, quo uenias ad eam: 6

narrow is the-house of-soul my whither you-may-come to it

dilatetur abs te. ruinosam est: refice eam. habet quae

let-it-be-enlarged by you ruinous it-is repair it it-has what

offendant oculos tuos: fateor et scio. sed quis mundabit eam?

may-offend eyes your I-admit and I-know but who will-cleanse it

aut cui alteri praeter te clamabo: ab occultis meis munda

or to-what other besides you shall-I-cry from hidden(-sins) my cleanse

me, domine, et ab alienis parce seruo tuo? credo, propter
me O-Lord and from others'(-sins) spare servant your I-believe on-account-of
 quod et loquor. domine, tu scis. nonne tibi prolocutus
which also I-speak O-Lord you know surely to-you declared
 sum aduersum me delicta mea, deus meus, et tu dimisisti
I-have against me offenses my O-God my and you forgave
 inpietatem cordis mei? non iudicio contendo tecum, qui
the-impiety of-heart my not by-judgment I-contend with-you who
 ueritas es; et ego nolo fallere me ipsum, ne mentiatur
truth are and I do-not-wish to-deceive me myself lest lie
 iniquitas mea sibi. non ergo iudicio contendo tecum, quia,
iniquity my to-itself not therefore by-judgment I-contend with-you because
 si iniquitates obseruaueris, domine, domine, quis sustinebit?
if iniquities you-mark O-Lord O-Lord who will-endure

VI · INFANCY

Augustine does not know where he came from into this mortal life, or living death. His mother and nurses fed him, but it was God who gave the milk through them. He learned to smile, then to make his wishes known by gestures and cries, and raged when adults did not obey; he knows this from watching other infants. He asks whether he lived anywhere before infancy, and praises God, who does not change, whose years do not pass, and through whose today all our days go by.

- 7 Sed tamen sine me loqui apud misericordiam tuam, me terram
but yet allow me to-speak before mercy your me earth
 et cinerem, sine tamen loqui, quoniam ecce misericordia tua
and ashes allow yet to-speak since behold mercy your
 est, non homo, inrisor meus, cui loquor. et tu fortasse
it-is not a-man mocker my to-which I-speak and you perhaps
 inrides me, sed conuersus misereberis mei. quid enim est
mock me but turned-back you-will-have-mercy on-me what for is

quod uolo dicere, domine, nisi quia nescio, unde uenerim huc,
that I-wish to-say O-Lord except that I-know-not whence I-came hither
 in istam dico uitam mortalem an mortem uitalem? nescio.
into this I-mean life mortal or death living I-know-not
 et susceperunt me consolationes miserationum tuarum, sicut
and received me the-consolations of-compassions your as
 audiui a parentibus carnis meae, ex quo et in qua me
I-heard from the-parents of-flesh my from whom and in whom me
 formasti in tempore; non enim ego memini. exceperunt ergo
you-formed in time not for I remember welcomed therefore
 me consolationes lactis humani, nec mater mea uel nutrices
me the-consolations of-milk human nor mother my or nurses
 meae sibi ubera implebant, sed tu mihi per eas dabas
my for-themselves breasts filled but you to-me through them gave
 alimentum infantiae secundum institutionem tuam et diuitias
nourishment of-infancy according-to ordinance your and riches
 usque ad fundum rerum dispositas. tu etiam mihi dabas
all-the-way to the-bottom of-things arranged you also to-me gave
 nolle amplius, quam dabas, et nutrientibus me dare mihi
not-to-wish more than you-gave and to-those-nursing me to-give to-me
 uelle quod eis dabas: dare enim mihi per ordinatum
to-wish what to-them you-gave to-give for to-me through ordered
 affectum uolebant quo abundabant ex te. nam bonum
affection they-wished that-with-which they-abounded from you for good
 erat eis bonum meum ex eis, quod ex eis non, sed
was for-them good my from them which from them not but
 per eas erat: ex te quippe bona omnia, deus, et ex
through them was from you for goods all O-God and from
 deo meo salus mihi uniuersa. quod animaduerti postmodum
God my salvation to-me entire which I-noticed afterward
 clamante te mihi per haec ipsa, quae tribuis intus et
with-crying-out you to-me through these very-things which you-bestow within and

foris. nam tunc sugere noram et adquiescere delectationibus,
without for then to-suck I-knew-how and to-rest in-delights
 flere autem offensiones carnis meae, nihil amplius.

to-weep but at-the-discomforts of-flesh my nothing more

8 Post et ridere coepi, dormiens primo, deinde uigilans. hoc

afterward also to-laugh I-began sleeping first then waking this

enim de me mihi indicatum est et credidi, quoniam

for about me to-me reported has-been and I-believed since

sic uidemus alios infantes; nam ista mea non memini.

so we-see other infants for these-things my not I-remember

et ecce paulatim sentiebam, ubi essem, et uoluntates meas

and behold little-by-little I-was-perceiving where I-was and wills my

uolebam ostendere eis, per quos implerentur, et non

I-wished to-show to-those by whom they-might-be-fulfilled and not

poteram, quia illae intus erant, foris autem illi nec ullo suo

I-could because they within were outside but they nor by-any their

sensu ualebant introire in animam meam. itaque iactabam et

sense could enter into soul my and-so I-flung-about both

membra et uoces, signa similia uoluntatibus meis, pauca quae

limbs and cries signs like wills my few which

poteram, qualia poteram: non enim erant ueri similia.

I-could such-as I-could not for they-were of-the-truth like

et cum mihi non obtemperabatur uel non intellecto uel ne

and when to-me not obedience-was-given either not understood or lest

obesset, indignabar non subditis maioribus et liberis non

it-harm I-was-indignant at-not subject elders and at-free-people not

seruientibus et me de illis flendo uindicabam. tales esse

serving and myself on them by-crying I-avenged such to-be

infantes didici, quos discere potui, et me talem fuisse magis

infants I-learned whom to-learn I-could and me such to-have-been more

mihi ipsi indicauerunt nescientes quam scientes nutritores mei.

to-me myself showed not-knowing than knowing nurses my

Et ecce infantia mea olim mortua est et ego uiuo. tu 9
and behold infancy my long-ago dead is and I live you
autem, domine, qui et semper uiuis et nihil moritur in
but O-Lord who both always live and nothing dies in
te, quoniam ante primordia saeculorum et ante omne, quod
you since before the-beginnings of-the-ages and before all that
uel ante dici potest, tu es et deus es dominusque
even before to-be-called can you are and God you-are and-Lord
omnium, quae creasti, et apud te rerum omnium instabilium
of-all which you-created and with you of-things all unstable
stant causae et rerum omnium mutabilium inmutabiles
stand the-causes and of-things all changeable unchangeable
manent origines et omnium inrationalium et temporalium
remain the-origins and of-all irrational and temporal
sempiternae uiuunt rationes, dic mihi supplici tuo, deus, et
eternal live the-reasons tell me suppliant your O-God and
misericors misero tuo, dic mihi, utrum alicui iam aetati
O-merciful to-wretched(-one) your tell me whether to-some already age
meae mortuae successerit infantia mea. an illa est, quam egi
my dead succeeded infancy my or that is(-it) which I-spent
intra uiscera matris meae? nam et de illa mihi nonnihil
within the-womb of-mother my for also about it to-me not-nothing
indicatum est et praegnantes ipse uidi feminas. quid
reported has-been and pregnant myself I-saw women what
ante hanc etiam, dulcedo mea, deus meus? fuine alicubi aut
before this even O-sweetness my God my was-I somewhere or
aliquis? nam quis mihi dicat ista, non habeo; nec pater
someone for who me would-tell these-things not I-have nor father
nec mater potuerunt nec aliorum experimentum nec memoria
nor mother could nor of-others experience nor memory

- mea. an irrides me ista quaerentem teque de hoc,
my or do-you-mock me these-things asking and-you for this
 quod noui, laudari a me iubes et confiteri me tibi?
which I-know to-be-praised by me you-command and to-confess me to-you
- 10 Confiteor tibi, domine caeli et terrae, laudem dicens tibi
I-confess to-you O-Lord of-heaven and earth praise speaking to-you
 de primordiis et infantia mea, quae non memini; et dedisti
for the-beginnings and infancy my which not I-remember and you-granted
 ea homini ex aliis de se conicere et auctoritatibus
these-things to-man from others about himself to-infer and on-the-authority
 etiam muliercularum multa de se credere, eram enim
even of-womenfolk many-things about himself to-believe I-was for
 et uiuebam etiam tunc et signa, quibus sensa mea nota
and I-was-living even then and signs by-which feelings my known
 aliis facerem, iam in fine infantiae quaerebam. unde hoc
to-others I-might-make already at the-end of-infancy I-was-seeking whence this
 tale animal nisi abs te, domine? an quisquam se faciendi
such animal except from you O-Lord or anyone himself of-making
 erit artifex? aut ulla uena trahitur aliunde, qua esse
will-be the-craftsman or any vein is-drawn from-elsewhere by-which being
 et uiuere currat in nos, praeterquam quod tu facis nos,
and living may-run into us besides that you make us
 domine, cui esse et uiuere non aliud atque aliud
O-Lord to-whom being and living not one-thing and another
 est, quia summe esse atque summe uiuere id ipsum est?
is because supremely to-be and supremely to-live that same is
 summus enim es et non mutaris, neque peragitur in te
highest for you-are and not are-changed nor is-completed in you
 hodiernus dies, et tamen in te peragitur, quia in te sunt
today's day and yet in you it-is-completed because in you are
 et ista omnia: non enim haberent uias transeundi,
also these-things all not for would-they-have ways of-passing

nisi contineres ea. et quoniam anni tui non deficiunt, anni
unless you-held them and since years your not fail years
 tui hodiernus dies: et quam multi iam dies nostri et
your today's day and how many already days our and
 patrum nostrorum per hodiernum tuum transierunt et ex
of-fathers our through today your have-passed and from
 illo acceperunt modos et utcumque extiterunt, et transibunt
it received measures and however they-came-to-be and will-pass
 adhuc alii et accipient et utcumque existent. tu autem
yet others and will-receive and however they-will-come-to-be you but
 idem ipse es et omnia crastina atque ultra omniaque
the-same yourself are and all tomorrow's and beyond and-all
 hesterna et retro hodie facies, hodie fecisti. quid ad
yesterday's and back today you-will-make today you-have-made what to
 me, si quis non intellegat? gaudeat et ipse dicens: quid
me if anyone not understand let-him-rejoice also himself saying what
 est hoc? gaudeat etiam sic et amet non inueniendo
is this let-him-rejoice even so and let-him-love not by-finding
 inuenire potius quam inueniendo non inuenire te.
to-find rather than by-finding not to-find you

VII • THE SINS OF INFANCY

No one is clean of sin before God, not even an infant one day old. Augustine asks what he did wrong as a baby: he cried greedily for the breast and struck out at adults who would not obey him. He once saw a baby, not yet able to speak, turn pale and glare at his foster brother. Such things are tolerated only because they pass with age. He praises God for an infant's body and senses, but will not count an age he cannot remember as part of his life.

- 11 Exaudi, deus. uae peccatis hominum! et homo dicit haec,
hear O-God woe to-the-sins of-men and a-man says these-things
et misereris eius, quoniam tu fecisti eum et peccatum
and you-have-mercy on-him since you made him and sin
non fecisti in eo. quis me commemorat peccatum infantiae
not you-made in him who me reminds-of the-sin of-infancy
meae? quoniam nemo mundus a peccato coram te, nec
my since no-one clean from sin before you not-even
infans, cuius est unius diei uita super terram. quis me
an-infant whose is of-one day life upon earth who me
commemorat? an quilibet tantillus nunc paruulus, in quo
reminds or any so-small now little-one in whom
uideo quod non memini de me? quid ergo tunc peccabam?
I-see what not I-remember about me what therefore then did-I-sin
an quia uberibus inhiabam plorans? nam si nunc faciam,
or that for-the-breasts I-gaped wailing for if now I-should-do
non quidem uberibus, sed escae congruenti annis meis ita
not indeed for-breasts but for-food suited to-years my so
inhians, deridebor atque reprehendar iustissime. tunc
gaping I-shall-be-laughed-at and be-rebuked most-justly then
ergo reprehendenda faciebam, sed quia reprehendentem
therefore things-to-be-rebuked I-did but because one-rebuking
intellegere non poteram, nec mos reprehendi me nec ratio
to-understand not I-could neither custom to-be-rebuked me nor reason
sinebat. nam extirpamus et eicimus ista crescentes. nec
allowed for we-root-out and cast-out these-things (we)-growing nor
uidi quemquam scientem, cum aliquid purgat, bona
have-I-seen anyone knowing when something he-cleans good-things
proicere. an pro tempore etiam illa bona erant, flendo
to-throw-away or for the-time even those good-things were by-weeping
petere etiam quod noxie daretur, indignari acriter non
to-seek even what harmfully would-be-given to-be-indignant fiercely at-not

subiectis hominibus liberis et maioribus hisque, a quibus
subject men free and elders and-those by whom
 genitus est, multisque praeterea prudentioribus non ad nutum
begotten it-was and-many besides wiser not at the-nod
 uoluntatis obtemperantibus feriendo nocere niti quantum
of-will obeying by-striking to-harm to-strive as-much-as
 potest, quia non oboeditur imperiis, quibus perniciose
it-can because not obedience-is-given to-the-commands which ruinously
 oboediretur? ita imbecillitas membrorum infantilium innocens
would-be-obeyed thus the-weakness of-limbs infant innocent
 est, non animus infantium. uidi ego et expertus sum
is not the-mind of-infants have-seen I and experienced have
 zelantem paruulum: nondum loquebatur et intuebatur pallidus
a-jealous little-one not-yet he-spoke and he-glared pale
 amaro aspectu conlactaneum suum. quis hoc ignorat?
with-bitter look at-foster-brother his who this does-not-know
 expiare se dicunt ista matres atque nutrices nescio
to-charm-away that-they say these-things mothers and nurses I-know-not
 quibus remediis. nisi uero et ista innocentia est, in fonte
by-what remedies unless indeed also this innocence is at a-fountain
 lactis ubertim manante atque abundante opis egentissimum
of-milk richly flowing and abounding of-help most-needy
 et illo adhuc uno alimento uitam ducentem consortem
and on-that still single nourishment life leading a-partner
 non pati. sed blande tolerantur haec, non quia nulla
not to-endure but indulgently are-tolerated these-things not because nothing
 uel parua, sed quia aetatis accessu peritura sunt. quod
or small but because of-age by-the-advance about-to-perish they-are which
 licet probes, cum ferri aequo animo eadem ipsa
it-is-allowed you-prove since to-be-borne with-even mind the-same very-things
 non possunt, quando in aliquo annosiore deprehenduntur.
not can when in someone older they-are-detected

12 Tu itaque, domine deus meus, qui dedisti uitam infanti et
you and-so O-Lord God my who gave life to-the-infant and
 corpus, quod ita, ut uidemus, instruxisti sensibus, conpegisti
a-body which so as we-see you-furnished with-senses you-built
 membris, figura decorasti proque eius uniuersitate atque
with-limbs with-form you-adorned and-for its wholeness and
 incolumitate omnes conatus animantis insinuasti, iubes
safety all the-strivings of-a-living-thing you-implanted you-command
 me laudare te in istis et confiteri tibi et psallere
me to-praise you in these-things and to-confess to-you and to-sing
 nomini tuo, altissime, quia deus es omnipotens et bonus,
to-name your O-most-high because God you-are almighty and good
 etiamsi sola ista fecisses, quae nemo alius potest facere
even-if only these-things you-had-made which no other can make
 nisi tu, une, a quo est omnis modus, formosissime,
except you O-one from whom is every measure O-most-beautiful
 qui formas omnia et lege tua ordinas omnia. hanc ergo
who form all-things and by-law your order all-things this therefore
 aetatem, domine, qua me uixisse non memini, de
age O-Lord in-which me to-have-lived not I-remember about
 qua aliis credidi et quam me egisse ex aliis infantibus
which others I-believed and which me to-have-spent from other infants
 conieci, quamquam ista multum fida coniectura sit, piget
I-inferred although this very trustworthy inference be it-irks
 me adnumerare huic uitae meae, quam uiuo in hoc saeculo.
me to-count to-this life my which I-live in this world
 quantum enim adtinet ad obliuionis meae tenebras, par illi
as-far-as for it-pertains to of-forgetfulness my the-darkness equal to-that
 est, quam uixi in matris utero. quod si et in iniquitate
it-is which I-lived in of-mother womb but if also in iniquity
 conceptus sum et in peccatis mater mea me in utero aluit,
conceived I-was and in sins mother my me in the-womb nourished

ubi, oro te, deus meus, ubi, domine, ego, seruus tuus, ubi
where I-pray you O-God my where O-Lord I servant your where
 aut quando innocens fui? sed ecce omitto illud tempus:
or when innocent was-I but behold I-pass-over that time
 et quid mihi iam cum eo est, cuius nulla uestigia recoło?
and what to-me now with it is of-which no traces I-recall

VIII • LEARNING TO SPEAK

Augustine passed from infancy into boyhood and began to speak. No one taught him words in order, as letters are taught later; he learned them with the mind God gave him. He watched adults name a thing and move toward it, and from their faces, gestures, and tone he gathered what each word meant. Once his mouth had mastered these signs, he used them to express his own wishes, and so entered further into the stormy society of human life, still dependent on his parents and elders.

Nonne ab infantia huc pergens ueni in pueritiam? uel 13
surely from infancy hither proceeding I-came into boyhood or
 potius ipsa in me uenit et successit infantiae? nec discessit
rather it into me came and succeeded to-infancy nor did-depart
 illa: quo enim abiit? et tamen iam non erat. non enim
that whither for did-it-go and yet now not it-was not for
 eram infans, qui non farer, sed iam puer loquens eram.
was-I an-infant who not could-speak but already a-boy speaking I-was
 et memini hoc, et unde loqui didiceram, post aduerti.
and I-remember this and whence to-speak I-had-learned afterward I-noticed
 non enim docebant maiores homines praebentes mihi uerba
not for taught older people offering to-me words
 certo aliquo ordine doctrinae sicut paulo post litteras,
in-fixed some order of-teaching as a-little later letters
 sed ego ipse mente, quam dedisti mihi, deus meus,
but I myself with-the-mind which you-gave to-me O-God my

cum gemitibus et uocibus uariis et uariis membrorum
when with-groans and cries various and with-various of-limbs
 motibus edere uellem sensa cordis mei, ut uoluntati
movements to-put-forth I-wished the-feelings of-heart my that to-will
 pareretur, nec ualerem quae uolebam omnia nec quibus
obedience-might-be-given nor was-I-able what I-wished all nor to-whom
 uolebam omnibus. pensabam memoria: cum ipsi appellabant
I-wished all I-pondered in-memory when they named
 rem aliquam et cum secundum eam uocem corpus ad
thing some and when according-to that sound body toward
 aliquid mouebant, uidebam et tenebam hoc ab eis uocari
something they-moved I-saw and I-held this by them to-be-called
 rem illam, quod sonabant, cum eam uellent ostendere. hoc
thing that which they-sounded when it they-wished to-show this
 autem eos uelle ex motu corporis aperiebatur tamquam
moreover them to-wish from the-motion of-body was-disclosed as-if
 uerbis naturalibus omnium gentium, quae fiunt uultu et
by-words natural of-all nations which are-made by-face and
 nutu oculorum ceterorumque membrorum actu et sonitu
nod of-eyes and-of-other limbs by-action and sound
 uocis indicante affectionem animi in petendis, habendis,
of-voice indicating the-feeling of-mind in seeking having
 reiciendis fugiendisue rebus, ita uerba in uariis sententiis
rejecting or-shunning things so words in various sentences
 locis suis posita et crebro audita, quarum rerum signa
in-places their set and often heard of-which things signs
 essent, paulatim colligebam measque iam uoluntates edomito
they-were little-by-little I-gathered and-my now wills with-tamed
 in eis signis ore per haec enuntiabam. sic cum his, inter
to those signs mouth through these I-expressed thus with these among
 quos eram, uoluntatum enuntiandarum signa comunicaui et
whom I-was of-wills to-be-expressed signs I-shared and

uitae humanae procellosam societatem altius ingressus sum
of-life human stormy fellowship more-deeply entered I-have
 pendens ex parentum auctoritate nutuque maiorum hominum.
hanging from of-parents authority and-nod of-older people

IX • BEATEN AT SCHOOL

Augustine was sent to school to learn letters, whose use he could not see, and was beaten when he was lazy, while even his parents laughed at his punishments. He learned from others that God could hear him, and prayed not to be beaten. He compares that laughter to making light of the tortures men pray to escape. He was punished for loving play by adults whose own trifles were called business, and his teacher, beaten in a petty debate, raged worse than he did when beaten at ball.

Deus, deus meus, quas ibi miseras expertus sum et 14
O-God God my what there miseries experienced I-have and
 ludificationes, quandoquidem recte mihi uiuere puero id
mockeries since rightly to-me to-live to-a-boy that
 proponebatur, obtemperare monentibus, ut in hoc saeculo
was-set-before to-obey those-advising that in this world
 florerem et excellerem linguosis artibus ad honorem
I-might-flourish and excel in-wordy arts for the-honor
 hominum et falsas diuitias famulantibus. inde in scholam
of-men and false riches serving thence into school
 datus sum, ut discerem litteras, in quibus quid utilitatis
given I-was that I-might-learn letters in which what of-use
 esset ignorabam miser. et tamen, si segnis in discendo essem,
there-was I-did-not-know wretched and yet if sluggish in learning I-was
 uapulabam. laudabatur enim hoc a maioribus, et multi ante nos
I-was-beaten was-praised for this by the-elders and many before us
 uitam istam agentes praestruxerant aerumnosas uias, per quas
life that leading had-laid-down toilsome roads through which

transire cogebamur multiplicato labore et dolore filiis Adam.

to-pass we-were-forced with-multiplied labor and pain for-the-sons of-Adam
 inuenimus autem, domine, homines rogantes te et didicimus
we-found but O-Lord men asking you and we-learned
 ab eis, sentientes te, ut poteramus, esse magnum aliquem,
from them perceiving you as we-could to-be great someone
 qui posses etiam non adparens sensibus nostris exaudire nos
who could even not appearing to-senses our hear us
 et subuenire nobis. nam puer coepi rogare te, auxilium et
and help us for a-boy I-began to-ask you help and
 refugium meum, et in tuam inuocationem rumpebam nodos
refuge my and into your invocation I-broke the-knots
 linguae meae et rogabam te paruus non paruo affectu, ne
of-tongue my and I-asked you small with-no small feeling lest
 in schola uapularem. et cum me non exaudiebas, quod non
in school I-be-beaten and when me not you-heard which not
 erat ad insipientiam mihi, ridebantur a maioribus hominibus
was for folly to-me were-laughed-at by older people
 usque ab ipsis parentibus, qui mihi accidere mali nihil
even by the-very parents who to-me to-happen of-evil nothing
 uolebant, plagae meae, magnum tunc et graue malum meum.
wished stripes my a-great then and heavy evil my

- 15 Estne quisquam, domine, tam magnus animus, praegrandi
is-there anyone O-Lord so great a-mind with-mighty
 affectu tibi cohaerens, estne, inquam, quisquam — facit
feeling to-you clinging is-there I-say anyone makes
 enim hoc quaedam etiam stoliditas — est ergo, qui tibi
for this a-certain even dullness is-there then who to-you
 pie cohaerendo ita sit affectus granditer, ut eculeos
devoutly by-clinging so be affected greatly that the-racks
 et ungulas atque huiuscemodi uaria tormenta, pro quibus
and the-books and of-this-kind various torments for which

effugiendis tibi per uniuersas terras cum timore magno
to-be-escaped to-you through all lands with fear great
 supplicatur, ita parui aestimet, diligens eos, qui haec
supplication-is-made so of-little he-may-value cherishing those who these-things
 acerbissime formidant, quemadmodum parentes nostri ridebant
most-bitterly dread as parents our laughed-at
 tormenta, quibus pueri a magistris affligebamur? non enim
the-torments by-which boys by teachers we-were-afflicted not for
 aut minus ea metuebamus aut minus te de his euadendis
either less them we-feared or less you about these to-be-escaped
 deprecabamur, et peccabamus tamen minus scribendo aut
we-entreated and we-sinned yet less by-writing or
 legendo aut cogitando de litteris, quam exigebatur a nobis.
reading or thinking about letters than was-demanded from us
 non enim deerat, domine, memoria uel ingenium, quae nos
not for was-lacking O-Lord memory or talent which us
 habere uoluisti pro illa aetate satis, sed delectabat ludere et
to-have you-willed for that age enough but it-delighted to-play and
 uindicabatur in nos ab eis qui talia utique agebant. sed
punishment-was-exacted on us by those who such-things assuredly did but
 maiorum nugae negotia uocabantur, puerorum autem talia cum
of-elders the-trifles business were-called of-boys but such though
 sint, puniuntur a maioribus, et nemo miseratur pueros uel
they-are are-punished by elders and no-one pities boys or
 illos uel utrosque. nisi uero adprobat quisquam bonus rerum
them or both unless indeed approves any good of-things
 arbiter uapulasse me, quia ludebam pila puer et eo
judge to-have-been-beaten me because I-played with-a-ball a-boy and by-that
 ludo inpediebar, quominus celeriter discerem litteras, quibus
game I-was-hindered from quickly I-might-learn letters with-which
 maior deformius luderem. aut aliud faciebat idem ipse,
grown more-shamefully I-would-play or anything-else did the-same very-man

a quo uapulabam, qui si in aliqua quaestiuncula a conductore
by whom I-was-beaten who if in some little-question by fellow-teacher
 suo uictus esset, magis bile atque inuidia torqueretur quam
his defeated had-been more with-bile and envy would-be-racked than
 ego, cum in certamine pilae a conlusore meo superabar?
I when in a-match of-ball by playmate my I-was-bested

X · THE LOVE OF GAMES

Augustine sinned by disobeying his parents and teachers, not because he chose something better but from love of play: of winning contests, of stories that made his ears itch, and of the shows of adults. The men who stage those shows are so honored that nearly all want the same for their children, yet gladly let them be beaten when shows keep them from the studies meant to make them such men. He asks God to free those who call on him and those who do not yet.

16 Et tamen peccabam, domine deus meus, ordinator et
and yet I-sinned O-Lord God my orderer and
 creator rerum omnium naturalium, peccatorum autem tantum
creator of-things all natural of-sins but only
 ordinator, domine deus meus, peccabam faciendo contra
orderer O-Lord God my I-sinned by-doing against
 praecepta parentum et magistrorum illorum. poteram enim
the-commands of-parents and of-teachers those I-could for
 postea bene uti litteris, quas uolebant ut discerem quocumque
afterward well use letters which they-wished that I-might-learn with-whatever
 animo illi mei. non enim meliora eligens inoboediens eram,
mind those of-mine not for better-things choosing disobedient I-was
 sed amore ludendi, amans in certaminibus superbas uictorias et
but from-love of-playing loving in contests proud victories and
 scalpi aures meas falsis fabellis, quo prurirent ardentius,
to-be-scratched ears my with-false stories so-that they-might-itch more-hotly

eadem curiositate magis magisque per oculos emicante
with-the-same curiosity more and-more through the-eyes flashing
 in spectacula, ludos maiorum; quos tamen qui edunt,
into the-shows the-games of-elders which yet who put-on
 ea dignitate praediti excellunt, ut hoc paene omnes
with-that rank endowed excel so-that this nearly all
 optent paruulis suis, quos tamen caedi libenter patiuntur,
wish for-little-ones their whom yet to-be-beaten gladly they-allow
 si spectaculis talibus inpediantur ab studio, quo eos ad
if by-shows such they-are-bindered from study by-which them to
 talia edenda cupiunt peruenire. uide ista, domine,
such-things to-be-put-on they-desire to-arrive see these-things O-Lord
 misericorditer et libera nos iam inuocantes te, libera etiam eos
mercifully and free us now calling-upon you free also those
 qui nondum te inuocant, ut inuocent te et liberes eos.
who not-yet you call-upon that they-may-call-upon you and you-may-free them

XI • BAPTISM DEFERRED

Augustine was signed with the cross and seasoned with salt from birth. As a boy, near death from a stomach illness, he begged for baptism, and his mother hurried to arrange it, but he recovered and it was put off, since sins after baptism were thought more dangerous. The whole household believed except his father, who did not stop him believing in Christ. Augustine asks why his baptism was put off: healing at once would have been better, but his mother foresaw the waves of temptation to come.

Audieram enim ego adhuc puer de uita aeterna promissa 17
I-had-heard for I still a-boy of life eternal promised
 nobis per humilitatem domini dei nostri descendentis ad
to-us through the-humility of-the-Lord God our descending to
 superbiam nostram et signabar iam signo crucis eius et
pride our and I-was-signed already with-the-sign of-cross his and

condiebar eius sale iam inde ab utero matris meae, quae
I-was-seasoned with-his salt already from-then from the-womb of-mother my who
 multum speravit in te. uidisti, domine, cum adhuc puer essem
much hoped in you you-saw O-Lord when still a-boy I-was
 et quodam die pressu stomachi repente aestuarem paene
and on-a-certain day by-a-pressure of-stomach suddenly I-burned nearly
 moriturus, uidisti, deus meus, quoniam custos meus iam
about-to-die you-saw O-God my since guardian my already
 eras, quo motu animi et qua fide baptismum Christi
you-were with-what motion of-mind and with-what faith the-baptism of-Christ
 tui, dei et domini mei, flagitavi a pietate matris meae et
your God and Lord my I-demanded from the-devotion of-mother my and
 matris omnium nostrum, ecclesiae tuae. et conturbata mater
of-mother of-all of-us of-church your and troubled the-mother
 carnis meae, quoniam et sempiternam salutem meam carius
of-flesh my since also eternal salvation my more-dearly
 parturibat corde casto in fide tua, iam curaret
was-bringing-forth with-heart chaste in faith your already would-have-seen-to
 festinabunda, ut sacramentis salutaribus initiarer et abluerer,
in-haste that in-sacraments saving I-be-initiated and be-washed
 te, domine Iesu, confitens in remissionem peccatorum, nisi
you O-Lord Jesus confessing for the-remission of-sins unless
 statim recreatus essem. dilata est itaque mundatio mea,
at-once recovered I-had put-off was and-so the-cleansing my
 quasi necesse esset, ut adhuc sordidarer, si uiuerem, quia
as-if necessary it-were that still I-be-soiled if I-lived because
 uidelicet post lauacrum illud maior et periculosior in
clearly after washing that greater and more-dangerous in
 sordibus delictorum reatus foret. ita iam credebam et
the-filth of-offenses guilt would-be so already I-believed and
 illa et omnis domus, nisi pater solus, qui tamen non
she and all the-household except father alone who yet not

euicit in me ius maternae pietatis, quominus in Christum
overcame in me the-right of-maternal devotion from in Christ
 crederem, sicut ille nondum crediderat. nam illa satagebat,
I-might-believe as he not-yet had-believed for she was-busy
 ut tu mihi pater esses, deus meus, potius quam ille, et
that you to-me father might-be O-God my rather than he and
 in hoc adiuuabas eam, ut superaret uirum, cui melior
in this you-helped her that she-might-overcome husband whom better-(she)
 seruiebat, quia et in hoc tibi utique id iubenti seruiebat.
served because also in this you assuredly it commanding she-served
 Rogo te, deus meus, uellem scire, si tu etiam uelles, quo 18
I-ask you O-God my I-would-wish to-know if you also would-wish for-what
 consilio dilatus sum, ne tunc baptizarer, utrum bono meo mihi
purpose put-off I-was lest then I-be-baptized whether for-good my for-me
 quasi laxata sint lora peccandi an non laxata sint. unde
as-it-were loosened were the-reins of-sinning or not loosened were whence
 ergo etiam nunc de aliis atque aliis sonat undique in auribus
then even now about some and others it-sounds on-all-sides in ears
 nostris: "sine illum, faciat; nondum enim baptizatus est."
our allow him let-him-do not-yet for baptized he-is
 et tamen in salute corporis non dicimus: sine uulneretur
and yet in the-health of-body not we-say allow let-him-be-wounded
 amplius; nondum enim sanatus est. quanto ergo melius
more not-yet for healed he-is how-much therefore better
 et cito sanarer et id ageretur mecum meorum meaque
both quickly I-were-healed and it were-done with-me by-my-people's and-my
 diligentia, ut recepta salus animae meae tuta esset tutela
care that recovered health of-soul my safe might-be in-guardianship
 tua, qui dedisses eam. melius uero. sed quot et quanti
your who had-given it better indeed but how-many and how-great
 fluctus inpendere temptationum post pueritiam uidebantur,
waves to-hang-over of-temptations after boyhood seemed

nouerat eos iam illa mater et terram potius, unde postea
knew them already that mother and the-clay rather from-which later
 formarer, quam ipsam iam effigiem committere uolebat.
I-would-be-formed than the-very already image to-commit she-wished

XII · FORCED TO LEARN

Even in boyhood Augustine did not love his studies and learned only under compulsion, so he did not do well, though good was done to him. Those who drove him did not do well either, since they aimed only at wealth and glory. It was God who did him good: he used their error for Augustine's benefit, and Augustine's own unwillingness for his just punishment. So God has ordered things that every disordered mind is its own punishment.

- 19 In ipsa tamen pueritia, de qua mihi minus quam de
in the-very yet boyhood about which for-me less than about
 adulescentia metuebatur, non amabam litteras et me in eas
youth it-was-feared not I-loved letters and me into them
 urgeri oderam; et urgebar tamen et bene mihi fiebat
to-be-pressed I-hated and I-was-pressed yet and well for-me it-was-done
 nec faciebam ego bene: non enim discerem, nisi cogerer.
nor did I well not for I-would-learn unless I-were-forced
 nemo enim inuitus bene facit, etiamsi bonum est quod
no-one for unwilling well does even-if good is what
 facit. nec qui me urgebant, bene faciebant, sed bene mihi
he-does nor those-who me pressed well did but well for-me
 fiebat abs te, deus meus. illi enim non intuebantur, quo
it-was-done by you O-God my they for not considered to-what
 referrem quod me discere cogeant, praeterquam ad satiandas
I-might-direct what me to-learn they-forced except for satisfying
 insatiabiles cupiditates copiosae inopiae et ignominiosae gloriae.
insatiable desires of-a-rich poverty and of-an-ignominious glory

tu uero, cui numerati sunt capilli nostri, errore omnium,
 you but for-whom numbered are the-hairs our the-error of-all
 qui mihi instabant ut discerem, utebaris ad utilitatem meam,
 who me pressed that I-should-learn you-used for benefit my
 meo autem, qui discere nolebam, utebaris ad poenam meam,
 mine but who to-learn did-not-wish you-used for punishment my
 qua plecti non eram indignus tantillus puer et tantus
 by-which to-be-punished not I-was unworthy so-small a-boy and so-great
 peccator. ita non de bene facientibus tu bene faciebas mihi et
 a-sinner so not from well doing(-people) you well did for-me and
 de peccante me ipso iuste retribuebas mihi. iussisti enim
 from sinning me myself justly you-repaid me you-commanded for
 et sic est, ut poena sua sibi sit omnis inordinatus animus.
 and so it-is that punishment its to-itself be every disordered mind

XIII • GREEK AND LATIN

Augustine hated Greek and loved Latin literature, but not the first lessons in reading, writing, and counting, which he found as burdensome as Greek. Yet those lessons, which gave him what he still uses, were better than the ones that made him weep for Dido while he himself was dying away from God without a tear. He would rather forget those fictions than how to read and write, yet as a boy he loved the wooden horse and burning Troy and hated the chant of one and one make two.

Quid autem erat causae, cur graecas litteras oderam, quibus 20
 what moreover was of-cause why Greek letters I-hated in-which
 puerulus imbuebar, ne nunc quidem mihi satis exploratum
 a-little-boy I-was-steeped not now even to-me enough explored
 est. adamaueram enim latinas, non quas primi magistri, sed
 is I-had-loved for Latin not those-which first teachers but
 quas docent qui grammatici uocantur. nam illas primas, ubi
 which teach those-who grammarians are-called for those first where

legere et scribere et numerare discitur, non minus onerosas
to-read and to-write and to-count is-learned not less burdensome
 poenalesque habebam quam omnes graecas. unde tamen et
and-penal I-held than all the-Greek whence yet also
 hoc nisi de peccato et uanitate uitae, qua caro eram et
this except from sin and vanity of-life by-which flesh I-was and
 spiritus ambulans et non reuertens? nam utique meliores,
a-breath walking and not returning for assuredly better
 quia certiores, erant primae illae litterae, quibus fiebat in
because surer were first those letters by-which was-produced in
 me et factum est et habeo illud, ut et legam, si quid
me and produced has-been and I-have that that both I-read if anything
 scriptum inuenio, et scribam ipse, si quid uolo, quam illae,
written I-find and I-write myself if anything I-wish than those
 quibus tenere cogebar Aeneae nescio cuius errores oblitus
by-which to-hold I-was-forced of-Aeneas I-know-not whose the-wanderings forgetful
 errorum meorum et plorare Didonem mortuam, quia se
of-wanderings my and to-weep-for Dido dead because herself
 occidit ab amore, cum interea me ipsum in his a te
she-killed from love while meanwhile me myself in these-things from you
 morientem, deus uita mea, siccis oculis ferrem miserrimus.
dying O-God life my with-dry eyes I-bore most-wretched
 21 Quid enim miserius misero non miserante se ipsum et
what for more-wretched than-a-wretch not pitying himself very and
 flente Didonis mortem, quae fiebat amando Aenean, non
weeping-for of-Dido the-death which came-about by-loving Aeneas not
 flente autem mortem suam, quae fiebat non amando te,
weeping-for but the-death his-own which came-about not by-loving you
 deus, lumen cordis mei et panis oris intus animae meae
O-God light of-heart my and bread of-the-mouth within of-soul my
 et uirtus maritans mentem meam et sinum cogitationis meae?
and power wedding mind my and the-bosom of-thought my

non te amabam et fornicabar abs te et fornicanti
not you I-loved and I-committed-fornication away-from you and to-one-fornicating
 sonabat undique: "euge, euge." amicitia enim mundi huius
it-sounded on-all-sides well-done well-done friendship for of-world this
 fornicatio est abs te et "euge, euge" dicitur, ut pudeat,
fornication is away-from you and well-done well-done is-said that it-may-shame
 si non ita homo sit. et haec non flebam et flebam
if not so a-man be and these-things not I-wept and I-wept-for
 Didonem extinctam ferroque extrema secutam, sequens ipse
Dido dead and-by-sword the-last having-pursued following myself
 extrema condita tua relicto te et terra iens in terram:
the-lowest created-things your with-abandoned you and earth going into earth
 et si prohiberer ea legere, dolerem, quia non legerem
and if I-were-forbidden those-things to-read I-would-grieve because not I-could-read
 quod dolerem. talis dementia honestiores et uberiores
what I-might-grieve-over by-such madness nobler and richer
 litterae putantur quam illae, quibus legere et scribere didici.
letters are-thought than those by-which to-read and to-write I-learned
 Sed nunc in anima mea clamet deus meus et ueritas tua dicat 22
but now in soul my let-cry-out God my and truth your let-say
 mihi: non est ita, non est ita; melior est prorsus doctrina illa
to-me not it-is so not it-is so better is by-far teaching that
 prior. nam ecce paratior sum obliuisci errores Aeneae atque
earlier for behold readier I-am to-forget the-wanderings of-Aeneas and
 omnia eius modi quam scribere et legere. at enim uela
all of-that kind than to-write and to-read but for curtains
 pendent liminibus grammaticarum scholarum, sed non illa
hang at-the-doors of-grammar schools but not they
 magis honorem secreti quam tegimentum erroris significant.
more the-honor of-mystery than the-cover of-error signify
 non clament aduersus me quos iam non timeo, dum
not let-them-cry-out against me whom now not I-fear while

confiteor tibi quae uult anima mea, deus meus, et adquiesco

I-confess to-you what wishes soul my O-God my and I-rest

in reprehensione malarum uiarum mearum, ut diligam bonas

in the-reproof of-bad ways my that I-may-cherish good

uias tuas. non clament aduersus me uenditores grammaticae uel

ways your not let-cry-out against me sellers of-grammar or

emptores, quia, si proponam eis interrogans, utrum uerum

buyers because if I-put-it to-them asking whether true

sit quod Aenean aliquando Karthaginem uenisse poeta dicit,

is what Aeneas once to-Carthage to-have-come the-poet says

indoctiores nescire se respondebunt, doctiores autem

the-less-learned not-to-know that-they will-answer the-more-learned but

etiam negabunt uerum esse. at si quaeram, quibus litteris

even will-deny true to-be but if I-ask with-what letters

scribatur Aeneae nomen, omnes mihi, qui haec didicerunt,

is-written of-Aeneas name all to-me who these-things have-learned

uerum respondent et secundum id pactum et placitum,

true answer and according-to that compact and agreement

quo inter se homines ista signa firmarunt. item si

by-which among themselves men these signs fixed likewise if

quaeram, quid horum maiore uitae huius incommodo quisque

I-ask which of-these with-greater of-life this inconvenience anyone

obliuiscatur, legere et scribere an poetica illa figmenta, quis non

would-forget to-read and to-write or poetic those fictions who not

uideat, quid responsurus sit, qui non est paenitus oblitus sui?

would-see what about-to-answer he-is who not is utterly forgetful of-himself

peccabam ergo puer, cum illa inania istis utilioribus amore

I-sinned therefore a-boy when those empty-things to-these more-useful in-love

praeponebam uel potius ista oderam, illa amabam. iam uero

I-preferred or rather these I-hated those I-loved now indeed

unum et unum duo, duo et duo quattuor odiosa cantio mihi

one and one two two and two four a-bateful chant to-me

erat et dulcissimum spectaculum uanitatis equus ligneus plenus
was and most-sweet spectacle of-vanity the-horse wooden full
 armatis et Troiae incendium atque ipsius umbra Creusae.
of-armed-men and of-Troy the-burning and of-herself the-ghost of-Creusa

XIV · WHY GREEK WAS BITTER

Homer's tales are just as sweet, yet to the boy Augustine they were bitter, as Vergil must be to Greek boys, because a foreign language had to be learned under threats. He had learned Latin as an infant without fear, among nurses' caresses and play, because his heart pressed him to say what he felt. Free curiosity teaches better than fearful compulsion, but God's laws, from the teacher's cane to the martyrs' trials, rightly check it and call us back from harmful pleasure.

Cur ergo graecam etiam grammaticam oderam talia 23
why then Greek also grammar did-I-hate such-things
 cantantem? nam et Homerus peritus texuerat tales fabellas et
singing for also Homer skilled had-woven such stories and
 dulcissime uanus est et mihi tamen amarus erat puero. credo
most-sweetly vain is and to-me yet bitter he-was as-a-boy I-believe
 etiam graecis pueris Vergilius ita sit, cum eum sic discere
also to-Greek boys Vergil so may-be when him so to-learn
 coguntur ut ego illum. uidelicet difficultas, difficultas omnino
they-are-forced as I him clearly difficulty difficulty altogether
 ediscendae linguae peregrinae quasi felle aspergebat omnes
of-learning-by-heart a-language foreign as-if with-gall sprinkled all
 suauitates graecas fabulosarum narrationum. nulla enim uerba
the-sweetnesses Greek of-fabulous narratives no for words
 illa noueram et saeuis terroribus ac poenis, ut nossem,
those I-knew and with-savage terrors and punishments that I-might-know
 instabatur mihi uehementer. nam et latina aliquando infans
pressure-was-put on-me violently for also Latin once an-infant

utique nulla noueram et tamen aduertendo didici sine ullo
assuredly none I-knew and yet by-attending I-learned without any
 metu atque cruciatu inter etiam blandimenta nutricum et
fear and torment among even the-caresses of-nurses and
 ioca arrientium et laetitia alludentium. didici uero illa
the-jests of-those-smiling and the-joys of-those-playing I-learned indeed them
 sine poenali onere urgentium, cum me urgeret cor meum
without penal burden of-those-urging since me urged heart my
 ad parienda concepta sua, id quod non esset, nisi aliqua
to bring-forth conceptions its that which not would-be unless some
 uerba didicissem non a doctis, sed a loquentibus,
words I-had-learned not from teaching(-people) but from speaking(-people)
 in quorum et ego auribus parturiebam quidquid sentiebam.
into whose also I ears brought-forth whatever I-felt
 hinc satis elucet maiorem habere uim ad discenda ista
hence enough it-shines-out greater to-have force for learning these-things
 liberam curiositatem quam meticulosam necessitatem. sed
free curiosity than fearful compulsion but
 illius fluxum haec restringit legibus tuis, deus, legibus tuis
its flow this restrains by-laws your O-God by-laws your
 a magistrorum ferulis usque ad temptationes martyrum,
from of-teachers the-canes all-the-way to the-trials of-martyrs
 ualentibus legibus tuis miscere salubres amaritudines reuocantes
by-able laws your to-mix wholesome bitteresses calling-back
 nos ad te a iucunditate pestifera, qua recessimus a te.
us to you from pleasantness pestilent by-which we-withdrew from you

Augustine prays not to fail under God's discipline or in confessing the mercies that rescued him, and that God grow sweeter to him than every seduction he followed. He asks that whatever useful thing he learned as a boy, all he now speaks, writes, reads, and counts, may serve God. God disciplined him while he learned vain things and forgave his sinful delight in them. He learned useful words there, but words can be learned from things not vain, the safe road for boys.

Exaudi, domine, deprecationem meam, ne deficiat anima 24
 hear O-Lord prayer my lest may-fail soul
 mea sub disciplina tua neque deficiam in confitendo tibi
 my under discipline your nor may-I-fail in confessing to-you
 miserationes tuas, quibus eruisti me ab omnibus uis meis
 compassions your by-which you-rescued me from all ways my
 pessimis, ut dulcescas mihi super omnes seductiones,
 worst that you-may-grow-sweet to-me above all seductions
 quas sequebar, et amem te ualidissime et amplexem manum
 which I-followed and I-may-love you most-strongly and I-may-embrace hand
 tuam totis praecordiis meis et eruas me ab omni
 your with-all heart my and you-may-rescue me from every
 temptatione usque in finem. ecce enim tu, domine, rex meus
 temptation all-the-way to the-end behold for you O-Lord king my
 et deus meus, tibi seruiat quidquid utile puer didici, tibi
 and God my to-you let-serve whatever useful a-boy I-learned to-you
 seruiat quod loquor et scribo et lego et numero, quoniam
 let-serve what I-speak and write and read and count since
 cum uana discerem, tu disciplinam dabas mihi et in eis
 when vain-things I-learned you discipline gave to-me and in those
 uanis peccata delectationum mearum dimisisti mihi. didici
 vain-things the-sins of-delights my you-forgave me I-learned

in eis multa uerba utilia; sed et in rebus non uanis disci
in them many words useful but also in things not vain to-be-learned
 possunt, et ea uia tuta est, in qua pueri ambularent.
they-can and that way safe is in which boys might-walk

XVI · THE RIVER OF CUSTOM

Augustine rails at the river of human custom. He read of Jupiter thundering and committing adultery, so that real adultery borrowed a god's authority. Homer did not so much make gods human as make wicked men divine, so crimes would not seem crimes. Boys are cast into that river, fees paid, to learn words like those of Terence's youth, roused by a painting of Jupiter. He blames not the words but the wine of error in them, yet he learned gladly and was called a promising boy.

- 25 Sed uae tibi, flumen moris humani! quis resistit tibi?
but woe to-you O-river of-custom human who resists you
 quamdiu non siccaberis? quousque uolues Euae filios in
how-long not will-you-be-dried-up how-long will-you-roll of-Eve the-sons into
 mare magnum et formidulosum, quod uix transeunt qui
a-sea great and fearful which scarcely cross those-who
 lignum conscenderint? nonne ego in te legi et tonantem
wood have-boarded surely I in you read both thundering
 Iouem et adulterantem? et utique non posset haec duo,
Jove and committing-adultery and assuredly not he-could these two
 sed actum est, ut haberet auctoritatem imitandum uerum
but done it-was that might-have authority to-be-imitated real
 adulterium lenocinante falso tonitru. quis autem paenulatorum
adultery with-pandering false thunder who moreover of-cloaked
 magistrorum audit aure sobria ex eodem puluere hominem
teachers hears with-ear sober from the-same dust a-man
 clamantem et dicentem: fingebat haec Homerus et
crying-out and saying invented these-things Homer and

humana ad deos transferebat; diuina mallem ad nos?
human-things to gods transferred divine-things I-would-rather to us
 sed uerius dicitur, quod fingebat haec quidem ille,
but more-truly it-is-said that invented these-things indeed he
 sed hominibus flagitiosis diuina tribuendo, ne flagitia
but to-men shameful divine-things attributing lest shameful-deeds
 flagitia putarentur et ut quisquis ea fecisset, non
shameful-deeds be-thought and that whoever them had-done not
 homines perditos, sed caelestes deos uideretur imitatus.
men lost but heavenly gods would-seem having-imitated
 Et tamen, o flumen tartareum, iactantur in te fili hominum 26
and yet O river hellish are-cast into you the-sons of-men
 cum mercedibus, ut haec discant, et magna res
with fees that these-things they-may-learn and a-great thing
 agitur, cum hoc agitur publice in foro, in conspectu legum
is-done when this is-done publicly in the-forum in sight of-laws
 supra mercedem salaria decernentium, et saxa tua percutis
above fee salaries decreeing and rocks your you-strike
 et sonas dicens: "hinc uerba discuntur, hinc adquiritur
and you-roar saying hence words are-learned hence is-acquired
 eloquentia rebus persuadendis sentiisque explicandis
eloquence for-things to-be-persuaded and-thoughts to-be-unfolded
 maxime necessaria." ita ergo non cognosceremus uerba haec,
most necessary so then not would-we-know words these
 imbrem et aureum et gremium et fucum et templa caeli
shower and golden and lap and trick and temples of-heaven
 et alia uerba, quae in eo loco scripta sunt, nisi Terentius
and other words which in that place written are unless Terence
 induceret nequam adulescentem proponentem sibi Iouem ad
brought-on a-worthless youth setting-before himself Jove for
 exemplum stupri, dum spectat tabulam quandam pictam in
an-example of-lechery while he-looks-at a-panel certain painted on

pariete, ubi inerat pictura haec, Iouem quo pacto Danae
the-wall where there-was a-picture this Jove in-what way to-Danae
 misisse aiunt in gremium quondam imbrem aureum, fucum
to-have-sent they-say into lap once shower golden trick
 factum mulieri? et uide, quemadmodum se concitat
played on-the-woman and see how himself be-rouses
 ad libidinem quasi caelesti magisterio: at quem deum! —
to lust as-if by-heavenly instruction but what god
 inquit — qui templa caeli summo sonitu concutit. ego
he-says who the-temples of-heaven with-highest sound shakes I
 homuncio id non facerem? ego uero illud feci ac libens.
a-mere-man it not would-do I indeed it did and gladly
 Non omnino, non omnino per hanc turpitudinem uerba
not at-all not at-all through this foulness words
 ista conmodius discuntur, sed per haec uerba turpitude
these more-conveniently are-learned but through these words foulness
 ista confidentius perpetratur. non accuso uerba quasi
this more-boldly is-committed not I-accuse words as-it-were
 uasa lecta atque pretiosa, sed uinum erroris, quod in eis
vessels choice and precious but the-wine of-error which in them
 nobis propinabatur ab ebriis doctoribus, et nisi biberemus,
to-us was-poured by drunken teachers and unless we-drunk
 caedebamur nec appellare ad aliquem iudicem sobrium
we-were-beaten nor to-appeal to any judge sober
 licebat. et tamen ego, deus meus, in cuius conspectu iam
was-permitted and yet I O-God my in whose sight now
 segura est recordatio mea, libenter haec didici et eis
untroubled is remembering my gladly these-things I-learned and in-them
 delectabar miser et ob hoc bonae spei puer appellabar.
I-delighted wretched and on-account-of this of-good hope a-boy I-was-called

Augustine's talent was worn away on follies. He was set to render in prose the words of Juno, angry and grieving that she could not turn the Trojan king from Italy, and the boy who best expressed her anger and grief, in words fitting the character, won the most praise. He was applauded above many of his classmates, but it was all smoke and wind. His talent and tongue should have been spent on God's praises through Scripture, not snatched away as prey for birds.

Sine me, deus meus, dicere aliquid de ingenio meo, munere 27
 allow me O-God my to-say something about talent my gift
 tuo, in quibus a me deliramentis atterebatur. proponebatur
 your on what by me follies it-was-worn-away was-set
 enim mihi negotium animae meae satis inquietum praemio
 for to-me a-task for-soul my quite disquieting by-reward
 laudis et dedecoris uel plagarum metu, ut dicerem uerba
 of-praise and of-disgrace or of-strikes by-fear that I-should-speak the-words
 Iunonis irascentis et dolentis, quod non possit Italia
 of-Juno raging and grieving that not she-could from-Italy
 Teucrorum auertere regem, quae numquam Iunonem dixisse
 of-the-Teucrians turn-away the-king which never Juno to-have-said
 audieram. sed figmentorum poeticorum uestigia errantes
 I-had-heard but of-fictions poetic the-tracks wandering
 sequi cogebarur et tale aliquid dicere solutis uerbis, quale
 to-follow we-were-forced and such something to-say in-loosened words as
 poeta dixisset uersibus: et ille dicebat laudabilius, in quo
 the-poet had-said in-verses and he spoke more-praiseworthy in whom
 pro dignitate adumbratae personae irae ac doloris
 according-to the-dignity of-the-sketched character of-anger and of-grief
 similior affectus eminebat, uerbis sententias congruenter
 more-like feeling stood-out with-words the-thoughts fittingly
 uestientibus. ut quid mihi illud, o uera uita, deus meus?
 clothing to what to-me that O true life God my

quid mihi recitanti adclamabatur prae multis coetaneis et
why to-me reciting was-acclaimed before many contemporaries and
conlectoribus meis? nonne ecce illa omnia fumus et uentus?
fellow-readers my surely behold those all smoke and wind
itane aliud non erat, ubi exerceretur ingenium et lingua
so other not was where might-be-exercised talent and tongue
mea? laudes tuae, domine, laudes tuae per scripturas tuas
my praises your O-Lord praises your through scriptures your
suspenderent palmitem cordis mei et non raperetur
would-have-propped the-vine-shoot of-heart my and not it-would-be-snatched
per inania nugarum turpis praeda uolatilibus. non enim
through emptiness of-trifles a-foul prey for-birds not for
uno modo sacrificatur transgressoribus angelis.
in-one way sacrifice-is-made to-transgressing angels

XVIII • THE RULES OF GRAMMAR

No wonder Augustine drifted toward vanities, when his models were ashamed of a barbarism but praised for telling their lusts in fine words. Distance from God is not measured in steps or places; the prodigal son went far in dark desire. People keep grammar's conventions and neglect God's eternal covenant: dropping the h from hominem offends more than hating a human being, and an orator guards against a slip of the tongue while his hatred would destroy a man.

- 28 Quid autem mirum, quod in uanitates ita ferebar et a te,
what moreover wonder that into vanities so I-was-carried and from you
deus meus, ibam foras, quando mihi imitandi proponebantur
O-God my I-went outside when to-me to-be-imitated were-set-forth
homines, qui aliqua facta sua non mala, si cum barbarismo
men who some deeds their not bad if with barbarism
aut solocismo enuntiarent, reprehensi confundebantur, si
or solecism they-related rebuked were-abashed if

autem libidines suas integris et rite consequentibus uerbis
but lusts their in-sound and duly following words
copiose ordinateque narrarent, laudati gloriabantur? uides
copiously and-in-order they-told praised they-boasted you-see
haec, domine, et taces longanimis et multum misericors
these-things O-Lord and are-silent long-suffering and much merciful
et uerax. numquid semper tacebis? et nunc erues
and truthful surely-not always will-you-be-silent and now you-will-rescue
de hoc inmanissimo profundo quaerentem te animam et
from this most-monstrous deep seeking you a-soul and
sitientem delectationes tuas, et cuius cor dicit tibi: quaesiui
thirsting-for delights your and whose heart says to-you I-have-sought
uultum tuum; uultum tuum, domine, requiram: nam longe
face your face your O-Lord I-will-seek-again for far
a uultu tuo in affectu tenebroso. non enim pedibus aut
from face your in feeling dark not for with-feet or
spatiis locorum itur abs te aut reditur ad te, aut
distances of-places one-goes away-from you or one-returns to you or
uero filius ille tuus equos aut currus uel naues quaesiuit
indeed son that your horses or chariots or ships sought
aut auolauit pinna uisibili aut moto poplite iter egit,
or flew-off with-wing visible or with-moved knee journey made
ut in longinqua regione uiuens prodige dissiparet quod
that in a-far country living prodigally be-might-squander what
dederas proficiscenti dulcis pater, quia dederas, et
you-had-given to-him-setting-out sweet father because you-had-given and
egeno redeunti dulcior: in affectu ergo libidinoso, id
to-him-needy returning sweeter in feeling therefore lustful that
enim est tenebroso atque id est longe a uultu tuo.
for is dark and that is far from face your

29 Vide, domine deus meus, et patienter, ut uides, uide, quomodo
see O-Lord God my and patiently as you-see see how
 diligenter obseruent filii hominum pacta litterarum et
carefully observe the-sons of-men the-compacts of-letters and
 syllabarum accepta a prioribus locutoribus et a te accepta
of-syllables received from earlier speakers and from you received
 aeterna pacta perpetuae salutis neglegant, ut qui illa
eternal compacts of-perpetual salvation they-neglect so-that one-who those
 sonorum uetera placita teneat aut doceat, si contra disciplinam
of-sounds old conventions holds or teaches if against the-discipline
 grammaticam sine adspiratione primae syllabae hominem
grammatical without aspiration of-first syllable a-human
 dixerit, magis displiceat hominibus, quam si contra tua praecepta
says more displeases men than if against your commands
 hominem oderit, cum sit homo. quasi uero quemlibet inimicum
a-human he-hates though he-be a-man as-if indeed any hostile
 hominem perniciosius sentiat quam ipsum odium, quo in
man more-destructively he-feels than the-very hatred by-which against
 eum irritatur, aut uastet quisquam persequendo alium grauius,
him he-is-provoked or lays-waste anyone by-persecuting another more-severely
 quam cor suum uastat inimicando. et certe non est interior
than heart his he-lays-waste by-hating and surely not is more-inward
 litterarum scientia quam scripta conscientia, id se alteri
of-letters knowledge than written conscience that he to-another
 facere quod nolit pati. quam tu secretus es, habitans
to-do what he-would-not-wish to-suffer how you hidden are dwelling
 in excelsis in silentio, deus solus magnus, lege infatigabili
in the-heights in silence God alone great by-law untiring
 spargens poenales caecitates supra inlicitas cupiditates, cum
scattering penal blindnesses upon unlawful desires when
 homo eloquentiae famam quaeritans ante hominem iudicem
a-man of-eloquence the-fame seeking before a-man judge

circumstante hominum multitudine inimicum suum odio
with-standing-around of-men multitude enemy his with-hatred
 inmanissimo insectans uigilantissime cauet, ne per linguae
most-monstrous pursuing most-vigilantly takes-care lest through of-tongue
 errorem dicat: inter hominibus, et ne per mentis furorem
error be-say among men and lest through of-mind madness
 hominem auferat ex hominibus, non cauet.
a-man be-remove from men not takes-care

XIX · THE SINS OF BOYHOOD

Augustine dreaded a barbarism more than envying those who avoided one. He lied to his tutor, teachers, and parents from love of play and shows, stole from his parents' storeroom and table, and cheated at games. He fiercely denounced others caught doing what he did, and when caught himself would rage rather than yield. This is no innocence: the same vices pass from tutors, nuts, and sparrows to prefects, kings, gold, and estates. Christ approved only a child's smallness, a sign of humility.

Horum ego puer morum in limine iacebam miser, et huius 30
of-these I a-boy ways on the-threshold lay wretched and of-this
 harenae palaestra erat illa, ubi magis timebam barbarismum
arena the-wrestling-ground was that where more I-feared a-barbarism
 facere quam cauebam, si facerem, non facientibus inuidere.
to-make than I-took-care if I-made not to-those-making to-envy
 dico haec et confiteor tibi, deus meus, in quibus laudabar
I-say these-things and I-confess to-you O-God my in which I-was-praised
 ab eis, quibus placere tunc mihi erat honeste uiuere. non enim
by those whom to-please then to-me was honorably to-live not for
 uidebam uoraginem turpitudinis, in quam proiectus eram ab
I-saw the-whirlpool of-foulness into which cast I-was from
 oculis tuis. nam in illis iam quid me foedius fuit, ubi
the-eyes your for in their-(eyes) now what than-me fouler was where

etiam talibus displicebam fallendo innumerabilibus mendaciis
even to-such-people I-was-displeasing by-deceiving with-countless lies
et paedagogum et magistros et parentes amore ludendi,
both the-tutor and teachers and parents from-love of-playing
studio spectandi nugatoria et imitandi ludicra inquietudine?
from-eagerness of-watching trifles and of-imitating plays with-restlessness
furta etiam faciebam de cellario parentum et de mensa
thefts also I-committed from the-storeroom of-parents and from the-table
uel gula imperante, uel ut haberem quod darem
either with-gluttony commanding or that I-might-have what I-might-give
pueris, ludum suum mihi, quo pariter utique delectabantur,
to-boys play their to-me by-which equally assuredly they-were-delighted
tamen uendentibus. in quo etiam ludo fraudulentas uictorias
yet selling in which also play fraudulent victories
ipse uana excellentiae cupiditate uictus saepe aucupabar. quid
myself by-vain of-excelling desire overcome often I-hunted what
enim tam nolebam pati atque atrociter, si deprehenderem,
for so did-I-not-wish to-suffer and fiercely if I-caught-(it)
arguebam, quam id quod aliis faciebam et, si deprehensus
I-denounced as that which to-others I-did and if caught
arguerer, saeuire magis quam cedere libebat? istane est
I-were-denounced to-rage rather than to-yield it-pleased this is
innocentia puerilis? non est, domine, non est, oro te, deus
innocence boyish not it-is O-Lord not it-is I-pray you O-God
meus. nam haec ipsa sunt, quae a paedagogis et magistris,
my for these same are which from tutors and teachers
a nucibus et pilulis et passeribus, ad praefectos et reges,
from nuts and balls and sparrows to prefects and kings
aurum, praedia, mancipia, haec ipsa omnino succedentibus
gold estates slaves these same altogether with-succeeding
maioribus aetatibus transeunt, sicuti ferulis maiora supplicia
greater ages pass as to-canes greater punishments

succedunt. humilitatis ergo signum in statura pueritiae, rex
succeed of-humility therefore a-sign in the-stature of-boyhood O-king
 noster, probasti, cum aisti: talium est regnum caelorum.
our you-approved when you-said of-such is the-kingdom of-heaven

XX · THANKS FOR BOYHOOD

Even if God had willed him to be only a boy, Augustine owes thanks. He existed, lived, and felt; he guarded the wholeness of his senses, delighted in truth, remembered well, spoke well, loved friendship, and shunned pain and ignorance. All these were God's gifts, and good. His sin was to seek pleasure, dignity, and truth not in God but in God's creatures, and so he fell into pain, confusion, and error. He thanks God for his gifts and asks that God keep them, since God gave him even his being.

Sed tamen, domine, tibi excellentissimo, optimo conditori 31
but yet O-Lord to-you most-excellent best founder
 et rectori uniuersitatis, deo nostro gratias, etiamsi me
and ruler of-the-universe God our thanks even-if me
 puerum tantum esse uoluisses. eram enim etiam tunc,
a-boy only to-be you-had-willed I-was for even then
 uiuebam atque sentiebam meamque incolumitatem, uestigium
I-was-living and I-was-feeling and-my soundness a-trace
 secretissimae unitatis, ex qua eram, curae habebam,
of-most-secret unity from which I-was for-care I-had
 custodiebam interiore sensu integritatem sensuum meorum
I-guarded by-an-inner sense the-wholeness of-senses my
 inque ipsis paruis paruarumque rerum cogitationibus ueritate
and-in the-very small and-of-small things thoughts in-the-truth
 delectabar. falli nolebam, memoria uigebam, locutione
I-delighted to-be-deceived I-did-not-wish in-memory I-was-strong with-speech
 instruebar, amicitia mulcebar, fugiebam dolorem, abiectionem,
I-was-furnished by-friendship I-was-soothed I-shunned pain abasement

ignorantiam. quid in tali animante non mirabile atque
ignorance what in such a-living-being not wonderful and
 laudabile? at ista omnia dei mei dona sunt, non mihi
praiseworthy but these all of-God my gifts are not to-myself
 ego dedi haec: et bona sunt et haec omnia ego. bonus
I gave these-things and good they-are and these all I good
 ergo est qui fecit me, et ipse est bonum meum et illi
therefore is who made me and he is good my and to-him
 exulto bonis omnibus, quibus etiam puer eram. hoc enim
I-exult for-goods all by-which even a-boy I-was in-this for
 peccabam, quod non in ipso, sed in creaturis eius me atque
I-sinned that not in him but in creatures his myself and
 ceteras uoluptates, sublimitates, ueritates quaerebam, atque
the-rest pleasures sublimities truths I-sought and
 ita inruebam in dolores, confusiones, errores. gratias tibi,
so I-rushed into pains confusions errors thanks to-you
 dulcedo mea et honor meus et fiducia mea, deus meus,
O-sweetness my and honor my and trust my God my
 gratias tibi de donis tuis; sed tu mihi ea serua. ita enim
thanks to-you for gifts your but you for-me them keep so for
 seruabis me, et augebuntur et perficientur quae dedisti
you-will-keep me and they-will-be-increased and be-perfected which you-gave
 mihi, et ero ipse tecum, quia et ut sim tu dedisti mihi.
me and I-shall-be myself with-you because also that I-am you gave to-me

BOOK II

I • RECALLING MY FOULNESS

Augustine resolves to recall his past foulness, not because he loves it but so that he may love God. He goes over his wicked ways in bitterness so that God may grow sweet to him, the sweetness that gathers him up from the scattering in which, turned away from the one God, he was lost among many things. In his youth he burned to be sated with low things, ran wild in shadowy loves, and rotted before God while pleasing himself and wanting to please others.

Recordari uolo transactas foeditates meas et carnales	1
to-recall I-wish past foulnesses my and carnal	
corruptiones animae meae, non quod eas amem, sed ut	
corruptions of-soul my not because them I-love but that	
amem te, deus meus. amore amoris tui facio istuc,	
I-may-love you O-God my from-love of-love your I-do this	
recolens uias meas nequissimas in amaritudine recogitationis	
recalling ways my most-wicked in the-bitterness of-reflection	
meae, ut tu dulcescas mihi, dulcedo non fallax, dulcedo	
my that you may-grow-sweet to-me O-sweetness not deceitful sweetness	
felix et segura, et colligans me a dispersione, in qua	
happy and secure and gathering me from the-scattering in which	
frustatim discissus sum, dum ab uno te auersus in	
piecemeal torn I-was while from one you turned-away among	
multa euanui. exarsi enim aliquando satiari inferis	
many-things I-vanished I-burned for once to-be-sated with-things-below	
in adulescentia et siluescere ausus sum uariis et umbrosis	
in youth and to-run-wild dared I-have in-various and shadowy	
amoribus, et contabuit species mea et conputrui coram	
loves and wasted-away the-beauty my and I-rotted before	
oculis tuis placens mihi et placere cupiens oculis hominum.	
eyes your pleasing myself and to-please desiring the-eyes of-men	

Augustine delighted only in loving and being loved, but kept no measure: the bright boundary of friendship was lost in the fog of lust, and he went further from God, who kept silent. He wishes his youth had been brought to the shore of marriage, or that he had heeded Paul on celibacy. God embittered his unlawful pleasures, so that he would find pleasure without bitterness only in God. At sixteen lust took command, and his family cared only that he speak well, not that he marry.

- 2 Et quid erat, quod me delectabat, nisi amare et amari?
and what was-it that me delighted except to-love and to-be-loved
 sed non tenebatur modus ab animo usque ad animum,
but not was-kept measure from mind all-the-way to mind
 quatenus est luminosus limes amicitiae, sed exhalabantur
as-far-as is the-bright boundary of-friendship but were-breathed-out
 nebulae de limosa concupiscentia carnis et scatebra
mists from muddy concupiscence of-flesh and the-bubbling
 pubertatis et obnubilabant atque obfuscabant cor meum, ut
of-puberty and they-clouded and darkened heart my so-that
 non discerneretur serenitas dilectionis a caligine libidinis.
not was-distinguished the-clearness of-affection from the-fog of-lust
 utrumque in confuso aestuabat et rapiebat inbeccillam aetatem
both in confusion seethed and swept weak age
 per abrupta cupiditatum atque mersabat gurgite flagitiorum.
over the-precipices of-desires and plunged in-the-whirlpool of-shameful-deeds
 inualuerat super me ira tua et nesciebam. obsurdueram
had-grown-strong over me wrath your and I-did-not-know I-had-grown-deaf
 stridore catenae mortalitatis meae, poena superbiae animae
from-the-clank of-the-chain of-mortality my the-penalty of-pride of-soul
 meae, et ibam longius a te, et sinebas, et iactabar et
my and I-went further from you and you-let-(me) and I-was-tossed and
 effundebam et diffuebam et ebulliebam per fornicationes
poured-out and I-flowed-away and boiled-over through fornications

meas, et tacebas. o tardum gaudium meum! tacebas tunc,
my and you-were-silent O late joy my you-were-silent then
 et ego ibam porro longe a te in plura et plura sterilia
and I went on far from you into more and more barren
 semina dolorum superba deiectione et inquieta lassitudine.
seeds of-sorrows with-proud abasement and restless weariness

Quis mihi modularetur aerumnam meam et nouissimarum 3
who for-me would-have-tempered distress my and of-the-lowest
 rerum fugaces pulchritudines in usum uerteret earumque
things fleeting beauties to use would-have-turned and-to-their
 suauitatis metas praefigeret, ut usque ad coniugale
sweetnesses limits would-have-set so-that all-the-way to the-conjugal
 litus exaestuarent fluctus aetatis meae, si tranquillitas in
shore might-surge the-waves of-age my if calm in
 eis non poterat esse fine procreandorum liberorum
them not could be with-the-end of-begetting children
 contenta, sicut praescribit lex tua, domine, qui formas etiam
content as prescribes law your O-Lord who shape even
 propaginem mortis nostrae, potens inponere lenem manum ad
the-offspring of-death our able to-lay gentle hand for
 temperamentum spinarum a paradiso tuo secluserum? non
the-softening of-thorns from paradise your shut-out not
 enim longe est a nobis omnipotentia tua, etiam cum longe
for far is from us omnipotence your even when far
 sumus a te. aut certe sonitum nubium tuarum uigilantius
we-are from you or at-least the-sound of-clouds your more-alertly
 aduerterem: tribulationem autem carnis habebunt huius
I-should-have-heeded tribulation but of-the-flesh will-have of-this
 modi. ego autem uobis parco, et: bonum est homini mulierem
sort I but you spare and good it-is for-a-man a-woman
 non tangere, et: qui sine uxore est, cogitat ea quae sunt
not to-touch and who without wife is thinks-of the-things which are

dei, quomodo placeat deo; qui autem matrimonio iunctus

of-God how he-may-please God who but in-marriage joined

est, cogitat ea quae sunt mundi, quomodo placeat uxori.

is thinks-of the-things which are of-the-world how he-may-please wife

has ergo uoces exaudirem uigilantior et absclusus propter

these therefore voices I-should-have-heard more-alert and cut-off for-the-sake-of

regnum caelorum felicior expectarem amplexus tuos.

the-kingdom of-heaven happier I-should-have-awaited embraces your

4 Sed efferbui miser, sequens impetum fluxus mei relicto

but I-boiled-over wretched following the-rush of-flow my with-abandoned

te, et excessi omnia legitima tua nec euasi flagella

you and I-overstepped all ordinances your nor escaped scourges

tua: quis enim hoc mortalium? nam tu semper aderas

your who for this of-mortals for you always were-present

miseri corditer saeuens, et amarissimis aspargens offensionibus

mercifully raging and with-most-bitter sprinkling vexations

omnes illicitas iucunditates meas, ut ita quaererem sine

all unlawful pleasures my that so I-might-seek without

offensione iucundari, et ubi hoc possem, non inuenirem

vexation to-be-pleased and where this I-could not I-might-find

quicquam praeter te, domine, praeter te, qui fingis dolorem

anything besides you O-Lord besides you who fashion pain

in praecepto et percutis, ut sanes, et occidis nos, ne

into precept and strike that you-may-heal and kill us lest

moriatur abs te. ubi eram et quam longe exulabam a

we-die away-from you where was-I and how far was-I-exiled from

deliciis domus tuae anno illo sexto decimo aetatis carnis

the-delights of-house your in-year that sixth (and-)tenth of-age of-flesh

meae, cum accepit in me sceptrum et totas manus ei dedi

my when took over me the-scepter and whole hands to-it I-gave

uesania libidinis, licentiosae per dedecus humanum, illicitae

the-madness of-lust licensed through disgrace human unlawful

autem per leges tuas? non fuit cura meorum ruentem
 but through laws your not was the-care of-my-people falling
 excipere me matrimonio, sed cura fuit tantum, ut discerem
 to-catch me with-marriage but the-care was only that I-learn
 sermonem facere quam optimum et persuadere dictione.
 a-speech to-make as best and to-persuade by-oratory

III · THE SIXTEENTH YEAR

That year Augustine's studies were broken off while his father, a Thagaste townsman of very small means, saved for his studies at Carthage, and everyone praised a father who cared that his son be eloquent, not chaste. Idle at home at sixteen, Augustine was overgrown with lust. His mother warned him against fornication; he scorned the warnings as a woman's and boasted of vices he had not committed. Fearing a wife would hinder his studies, she did not confine him in marriage.

Et anno quidem illo intermissa erant studia mea, dum mihi 5
 and in-year indeed that interrupted were studies my while for-me
 reducto a Madauris, in qua uicina urbe iam coeperam
 brought-back from Madauros in which neighboring city already I-had-begun
 litteraturae atque oratoriae percipiendae gratia peregrinari,
 of-literature and of-oratory to-be-mastered for-the-sake to-live-away
 longinquioris apud Karthaginem peregrinationis sumptus
 of-more-distant at Carthage of-sojourn the-expenses
 parabantur animositate magis quam opibus patris,
 were-being-prepared by-the-spirit more than by-the-means of-father
 municipis Thagastensis admodum tenuis. cui narro haec?
 a-townsman of-Thagaste very poor to-whom do-I-tell these-things
 neque enim tibi, deus meus, sed apud te narro haec
 nor for to-you O-God my but before you I-tell these-things
 generi meo, generi humano, quantulumcumque ex particula
 to-race my race human however-small from portion

incidere potest in istas meas litteras. et ut quid hoc? ut
to-fall can upon these my writings and to what this that
uidelicet ego et quisquis haec legit cogitemus, de quam
clearly I and whoever these-things reads may-reflect from how
profundo clamandum sit ad te. et quid propius auribus
deep crying-out must-be to you and what nearer to-ears
tuis, si cor confitens et uita ex fide est? quis enim non
your if a-heart confessing and a-life from faith is who for not
extollebat laudibus tunc hominem patrem meum, quod ultra
extolled with-praises then the-man father my because beyond
uires rei familiaris suae impenderet filio, quidquid etiam
the-strength of-estate family his he-spent for-son whatever even
longe peregrinanti studiorum causa opus esset? multorum
far sojourning of-studies for-the-sake needful was of-many
enim ciuium longe opulentiorum nullum tale negotium pro
for citizens far richer no such concern for
liberis erat, cum interea non satageret idem pater, qualis
children was while meanwhile not troubled the-same father what-sort
crescerem tibi aut quam castus essem, dummodo essem
I-grew to-you or how chaste I-was provided-that I-were
disertus uel desertus potius a cultura tua, deus, qui es
eloquent or deserted rather by cultivation your O-God who are
unus uerus et bonus dominus agri tui, cordis mei.

one true and good Lord of-field your of-heart my

- 6 Sed ubi sexto illo et decimo anno interposito otio ex
but when in-sixth that and tenth year with-intervening leisure from
necessitate domestica feriatu ab omni schola cum parentibus
necessity domestic on-holiday from all school with parents
esse coepi, excesserunt caput meum uepres libidinum, et nulla
to-be I-began rose-above head my the-brambles of-lusts and no
erat eradicans manus. quin inmo ubi me ille pater in balneis
was uprooting hand but rather when me that father in the-baths

uidit pubescentem et inquieta indutum adulescentia, quasi
saw growing-to-manhood and in-restless clothed youth as-if
 iam ex hoc in nepotes gestiret, gaudens matri indicauit,
already from this for grandchildren he-were-eager rejoicing to-mother told
 gaudens uinulentia, in qua te iste mundus oblitus est
rejoicing with-the-drunkenness in which you this world forgotten has
 creatorem suum et creaturam tuam pro te amauit, de uino
creator its and creature your instead-of you has-loved from the-wine
 inuisibili peruersae atque inclinatae in ima uoluntatis suae. sed
invisible of-perverse and bent to the-lowest will its but
 matris in pectore iam inchoaueras templum tuum et exordium
of-mother in the-breast already you-had-begun temple your and the-beginning
 sanctae habitationis tuae: nam ille adhuc catechumenus et hoc
of-holy dwelling your for he still a-catechumen and this
 recens erat. itaque illa exsiluit pia trepidatione ac tremore
recent was and-so she started with-devout alarm and trembling
 et quamuis mihi nondum fidei, timuit tamen uias distortas,
and although for-me not-yet faithful she-feared yet the-ways crooked
 in quibus ambulant qui ponunt ad te tergum et non faciem.
in which walk who turn to you the-back and not face
 Ei mihi! et audeo dicere tacuisse te, deus meus, cum 7
alas for-me and I-dare to-say to-have-been-silent you O-God my when
 irem abs te longius? itane tu tacebas tunc mihi? et cuius
I-went away-from you further so you were-silent then to-me and whose
 erant nisi tua uerba illa per matrem meam, fidelem tuam,
were-they except your words those through mother my faithful your
 quae cantasti in aures meas? nec inde quicquam descendit in
which you-sang into ears my nor thence anything went-down into
 cor, ut facerem illud. uolebat enim illa, et secreto memini,
heart that I-did it wished for she and in-private I-remember
 ut monuerit cum sollicitudine ingenti, ne fornicarer
how she-warned with anxiety great that-not I-fornicate

maximeque ne adulterarem cuiusquam uxorem. qui mihi
and-especially that-not I-defile anyone's wife which to-me
 monitus muliebres uidebantur, quibus obtemperare erubescerem.

warnings womanish seemed which to-obey I-would-blush

illi autem tui erant, et nesciebam et te tacere putabam

those but yours were and I-did-not-know and you to-be-silent I-thought

atque illam loqui, per quam mihi tu non tacebas, et in illa

and her to-speak through whom to-me you not were-silent and in her

contemnebaris a me, a me, filio eius, filio ancillae tuae, seruo

you-were-scorned by me by me son her son of-handmaid your servant

tuo. sed nesciebam et praeceps ibam tanta caecitate, ut

your but I-did-not-know and headlong I-went with-such blindness that

inter coetaneos meos puderet me minoris dedecoris, quoniam

among companions my it-shamed me of-lesser disgrace since

audiebam eos iactantes flagitia sua et tanto gloriantes magis,

I-heard them boasting shameful-deeds their and so-much glorying more

quanto magis turpes essent, et libebat facere non solum libidine

as more foul they-were and it-pleased to-do not only from-lust

facti uerum etiam laudis. quid dignum est uituperatione

of-the-deed but also of-praise what worthy is of-blame

nisi uitium? ego, ne uituperarer, uitiosior fiebam, et ubi non

except vice I lest I-be-blamed more-vicious became and where not

suberat, quo admisso aequarer perditis, fingebam me

there-was-at-hand by-which committed I-might-equal the-depraved I-pretended me

fecisse quod non feceram, ne uiderer abiector, quo

to-have-done what not I-had-done lest I-seem more-bject by-as-much-as

eram innocentior, et ne uilior haberer, quo eram castior.

I-was more-innocent and lest viler I-be-beld by-as-much-as I-was more-chaste

8 Ecce cum quibus comitibus iter agebam platearum Babyloniae

behold with what companions the-way I-made of-the-streets of-Babylon

et uolutabar in caeno eius tamquam in cinnamis et unguentis

and I-wallowed in the-mire its as-if in cinnamons and ointments

pretiosis. et in umbilico eius quo tenacius haerem, calcabat
precious and in the-navel its that more-tightly I-might-stick trampled
 me inimicus inuisibilis et seducebat me, quia ego seductilis
me the-enemy invisible and seduced me because I seducible
 eram. non enim et illa, quae iam de medio Babylonis
was not for also she who already from the-midst of-Babylon
 fugerat, sed ibat in ceteris eius tardior, mater carnis meae,
had-fled but went in the-rest its slower the-mother of-flesh my
 sicut monuit me pudicitiam, ita curauit quod de me a
as she-urged me chastity so took-care-of what about me from
 uiro suo audierat, iamque pestilentiosum et in posterum
husband her she-had-heard and-already pestilent and for the-future
 periculosum sentiebat coercere termino coniugalis affectus,
dangerous she-perceived to-restrain by-the-bound of-conjugal affection
 si resecari ad uiuum non poterat. non curauit hoc, quia
if to-be-cut-back to the-quick not it-could not she-took-care this because
 metus erat, ne impeditetur spes mea conpede uxoria, non spes
fear was lest be-hindered hope my by-the-fetter of-a-wife not hope
 illa, quam in te futuri saeculi habebat mater, sed spes
that which in you of-the-coming age had mother but the-hope
 litterarum, quas ut nossem nimis uolebat parens uterque,
of-letters which that I-might-know too-much wished parent each
 ille, quia de te prope nihil cogitabat, de me autem inania,
he because of you almost nothing thought of me but empty-things
 illa autem, quia non solum nullo detrimento, sed etiam
she but because not only for-no harm but even
 nonnullo adiumento ad te adipiscendum futura existimabat
for-some help to you attaining would-be she-thought
 usitata illa studia doctrinae. ita enim conicio recolens, ut
customary those studies of-learning so for I-guess recalling as
 possum, mores parentum meorum. relaxabantur etiam mihi
I-can the-ways of-parents my were-slackened even for-me

ad ludendum habenae ultra temperamentum seueritatis in
for playing the-reins beyond the-moderation of-severity into
dissolutionem afflictionum uariarum, et in omnibus erat
the-dissolution of-afflictions various and in all was
caligo intercludens mihi, deus meus, serenitatem ueritatis
a-fog shutting-off from-me O-God my the-clearness of-truth
tua, et prodiebat tamquam ex adipe iniquitas mea.
your and came-forth as-if from fat iniquity my

IV • THE PEARS

God's law punishes theft, and so does the law written in human hearts, since no thief puts up with being robbed. Yet Augustine stole with no need driving him, only a distaste for justice. One night he and a gang of youths shook down a pear tree near the vineyard and carried off the fruit, not to eat, though they tasted some, but to throw to pigs. They did it because it was forbidden. He loved the wrong itself and his own ruin, seeking not some gain through disgrace but disgrace itself.

- 9 Furtum certe punit lex tua, domine, et lex scripta in
theft certainly punishes law your O-Lord and the-law written in
cordibus hominum, quam ne ipsa quidem delet iniquitas:
the-hearts of-men which not itself even blots-out iniquity
quis enim fur aequo animo furem patitur? nec copiosus
what for thief with-even mind a-thief endures nor a-rich-man
adactum inopia. et ego furtum facere uolui et feci nulla
(one)-driven by-poverty and I theft to-commit wished and did by-no
compulsus egestate nisi penuria et fastidio iustitiae et
compelled need except by-lack and by-distaste for-justice and
sagina iniquitatis. nam id furatus sum, quod mihi abundabat
by-a-surfeit of-iniquity for that stole I-have which to-me was-abundant
et multo melius, nec ea re uolebam frui, quam furto
and by-much better nor that thing did-I-wish to-enjoy which by-theft

appetebam, sed ipso furto et peccato. arbor erat pirus
I-was-seeking but the-very theft and sin a-tree there-was a-pear
 in uicinia nostrae uineae pomis onusta nec forma nec
in the-neighborhood of-our vineyard with-fruit laden neither in-form nor
 sapore inlecebrosis. ad hanc excutiendam atque asportandam
in-flavor enticing to this to-be-shaken-down and to-be-carried-off
 nequissimi adulescentuli perreximus nocte intempesta,
most-wicked youths we-went at-night dead
 quo usque ludum de pestilentiae more in
to-which(-bour) all-the-way play according-to of-pestilence custom in
 areis produxeramus, et abstulimus inde onera ingentia non
the-squares we-had-drawn-out and we-carried-off thence loads huge not
 ad nostras epulas, sed uel proicienda porcis, etiamsi aliquid
for our feasts but even to-be-thrown to-pigs even-if something
 inde comedimus, dum tamen fieret a nobis quod eo
thence we-ate provided only it-was-done by us what for-this
 liberet, quo non liceret. ecce cor meum, deus, ecce cor
it-pleased because not it-was-allowed behold heart my O-God behold heart
 meum, quod miseratus es in imo abyssi. dicat tibi
my which had-mercy-on you-have in the-depth of-the-abyss let-it-tell to-you
 nunc ecce cor meum, quid ibi quaerebat, ut essem gratis
now behold heart my what there it-was-seeking that I-should-be for-nothing
 malus et malitiae meae causa nulla esset nisi malitia.
evil and of-malice my cause none should-be except malice
 foeda erat et amaui eam; amaui perire, amaui defectum
foul it-was and I-loved it I-loved to-perish I-loved failing
 meum, non illud, ad quod deficiebam, sed defectum meum
my not that toward which I-was-failing but failing my
 ipsum amaui, turpis anima et dissiliens a firmamento tuo
itself I-loved a-base soul and leaping-away from firmament your
 in exterminium, non dedecore aliquid, sed dedecus appetens.
into destruction not by-disgrace something but disgrace seeking

Beautiful bodies, honor, power, and friendship all have their own appeal, and sin comes when these lowest goods are pursued without measure and the highest, God, his truth, and his law, are abandoned. When a crime is investigated, no one believes it was done without a motive, the desire for such a good or the fear of losing one. Even Catiline, of whom it was said that he was cruel for nothing, had his reasons: he did not love his crimes themselves but what he committed them for.

- 10 Etenim species est pulchris corporibus et auro et argento
for-indeed beauty there-is in-beautiful bodies and in-gold and silver
 et omnibus, et in contactu carnis congruentia ualet plurimum
and all-things and in the-touch of-flesh congruence avails very-much
 ceterisque sensibus est sua cuique adconmodata modificatio
and-for-the-other senses is its-own for-each suited modification
 corporum; habet etiam honor temporalis et imperitandi
of-bodies has also honor temporal and of-commanding
 atque superandi potentia suum decus, unde etiam uindictae
and of-prevailing power its-own grace whence also of-revenge
 auditas oritur: et tamen in cuncta haec adipiscenda non
the-greed arises and yet for all these to-be-gained not
 est egrediendum abs te, domine, neque deuiandum a
is to-go-out away-from you O-Lord nor to-stray from
 lege tua. et uita, quam hic uiuimus, habet inlecebram suam
law your and the-life which here we-live has allurement its-own
 propter quendam modum decoris sui et conuenientiam cum
on-account-of a-certain measure of-grace its and harmony with
 his omnibus infimis pulchris. amicitia quoque hominum
these all lowest beautiful-things friendship also of-men
 caro nodo dulcis est propter unitatem de multis animis.
by-a-dear knot sweet is on-account-of the-unity of many minds
 propter uniuersa haec atque huius modi peccatum admittitur,
on-account-of all these and of-this kind sin is-committed

dum inmoderata in ista inclinatione, cum extrema bona
while by-immoderate toward these inclination since the-lowest goods
 sint, meliora et summa deseruntur, tu, domine deus noster,
they-are the-better and highest are-deserted you O-Lord God our
 et ueritas tua et lex tua. habent enim et haec ima
and truth your and law your have for also these lowest-things
 delectationes, sed non sicut deus meus, qui fecit omnia, quia
delights but not as God my who made all-things because
 in ipso delectatur iustus, et ipse est deliciae rectorum corde.
in him delights the-just-man and he is the-delight of-the-upright in-heart
 Cum itaque de facinore quaeritur, qua causa factum sit, 11
when and-so about a-crime it-is-asked for-what cause done it-was
 credi non solet, nisi cum appetitus adipiscendi alicuius
to-be-believed not it-is-usual unless when the-appetite of-gaining some
 illorum bonorum, quae infima diximus, esse potuisse
of-those goods which lowest we-called to-be to-have-been-able
 adparuerit aut metus amittendi. pulchra sunt enim et
appeared or the-fear of-losing beautiful they-are for and
 decora, quamquam prae bonis superioribus et beatificis
comely although beside goods higher and beatifying
 abiecta et iacentia. homicidium fecit. cur fecit?
cast-down and lying a-murder he-committed why did-he-commit-(it)
 adamauit eius coniugem aut praedium aut uoluit
he-fell-in-love-with his wife or estate or he-wished
 depraedari, unde uiueret, aut timuit ab illo tale aliquid
to-plunder whence he-might-live or he-feared from him such something
 amittere aut laesus ulcisci se exarsit. num homicidium
to-lose or wronged to-avenge himself burned surely-not murder
 sine causa faceret ipso homicidio delectatus? quis
without cause he-would-commit by-the-very murder delighted who
 crediderit? nam et de quodam dictum est uacordi et
would-believe for even of a-certain said it-was senseless and

nimis crudeli homine, quod gratuito potius malus atque
 too cruel man that for-nothing rather evil and
 crudelis erat; praedicta est tamen causa: ne per otium,
 cruel he-was stated was yet a-cause lest through idleness
 inquit, torpesceret manus aut animus. quare id quoque?
 he-says grow-numb hand or mind why that too
 cur ita? ut scilicet illa exercitatione scelerum capta urbe
 why so that of-course by-that practice of-crimes with-taken city
 honores, imperia, diuitias adsequeretur et careret metu
 honors commands riches he-might-obtain and be-free from-fear
 legum et difficultate rerum propter inopiam rei familiaris
 of-laws and from-difficulty of-affairs on-account-of poverty of-estate family
 et conscientiam scelerum. nec ipse igitur Catilina amauit
 and consciousness of-crimes not himself therefore Catiline loved
 facinora sua, sed utique aliud, cuius causa illa faciebat.
 crimes his but assuredly something-else for-whose sake them he-did

VI • WHAT I LOVED IN THE THEFT

Augustine asks what he loved in that theft. The pears were beautiful as God's creatures, but he had better ones and threw these away; what he savored was the sin. The theft had not even the shadowy beauty of deceiving vices. Every vice imitates something in God: pride his loftiness, curiosity his knowledge, sloth his rest, anger his justice. Perhaps, then, he imitated God perversely, a captive miming freedom by doing with impunity what was forbidden, only because it was forbidden.

- 12 Quid ego miser in te amaui, o furtum meum, o facinus illud
 what I wretched in you loved O theft my O crime that
 meum nocturnum sexti decimi anni aetatis meae? non enim
 my nocturnal of-sixth (and-)tenth year of-age my not for
 pulchrum eras, cum furtum esses. aut uero aliquid es, ut
 beautiful you-were since a-theft you-were or indeed something are-you that

loquar ad te? pulchra erant poma illa, quae furati sumus,
I-may-speak to you beautiful were fruits those which stolen we-have
 quoniam creatura tua erat, pulcherrime omnium, creator
since creation your was O-most-beautiful of-all creator
 omnium, deus bone, deus summum bonum et bonum uerum
of-all O-God good God highest good and good true
 meum; pulchra erant illa poma, sed non ipsa concupiuit anima
my beautiful were those fruits but not them desired soul
 mea miserabilis. erat mihi enim meliorum copia, illa autem
my wretched there-was for-me for of-better-ones plenty those but
 decerpsi, tantum ut furarer. nam decerpta proieci epulatus
I-plucked only that I-might-steal for plucked I-threw-away having-feasted
 inde solam iniquitatem, qua laetabar fruens. nam et si quid
thence only iniquity which I-rejoiced enjoying for even if any
 illorum pomorum intrauit in os meum, condimentum ibi
of-those fruits entered into mouth my the-seasoning there
 facinus erat. et nunc, domine deus meus, quaero, quid me in
the-crime was and now O-Lord God my I-ask what me in
 furto delectauerit, et ecce species nulla est: non dico sicut
the-theft delighted and behold beauty no there-is not I-mean as
 in aequitate atque prudentia, sed neque sicut in mente hominis
in justice and prudence but nor as in the-mind of-man
 atque memoria et sensibus et uegetante uita, neque sicut
and memory and senses and quickening life nor as
 speciosa sunt sidera et decora locis suis et terra et mare plena
beautiful are the-stars and comely in-places their and earth and sea full
 fetibus, qui succedunt nascendo decedentibus; non saltem ut
of-offspring which succeed by-being-born to-the-departing not even as
 est quaedam defectiua species et umbratica uitii fallentibus.
there-is a-certain defective beauty and shadowy in-vices deceiving

- 13 Nam et superbia celsitudinem imitatur, cum tu sis unus
for also pride loftiness imitates while you are alone
 super omnia deus excelsus. et ambitio quid nisi honores
above all-things God on-high and ambition what but honors
 quaerit et gloriam, cum tu sis prae cunctis honorandus
seeks and glory while you are above all to-be-honored
 unus et gloriosus in aeternum? et saeuitia potestatum
alone and glorious for ever and the-cruelty of-the-powerful
 timeri uult: quis autem timendus nisi unus deus, cuius
to-be-feared wishes who but to-be-feared except one God from-whose
 potestati eripi aut subtrahi quid, quando aut ubi aut
power to-be-snatched or to-be-withdrawn what when or where or
 quo uel a quo potest? et blanditiae lasciuientium amari
whither or by whom can and the-caresses of-the-wanton to-be-loved
 uolunt: sed neque blandius est aliquid tua caritate nec
wish but nor more-caressing is anything than-your charity nor
 amatur quicquam salubrius quam illa prae cunctis formosa
is-loved anything more-wholesomely than that above all beautiful
 et luminosa ueritas tua. et curiositas affectare uidetur
and luminous truth your and curiosity to-affect seems
 studium scientiae, cum tu omnia summe noueris. ignorantia
zeal for-knowledge while you all-things supremely know ignorance
 quoque ipsa atque stultitia simplicitatis et innocentiae
also itself and folly of-simplicity and of-innocence
 nomine tegitur, quia te simplicius quicquam non
under-the-name is-cloaked because than-you simpler anything not
 reperitur. quid te autem innocentius, quandoquidem
is-found what than-you moreover more-innocent since
 opera sua malis inimica sunt? et ignauia quasi quietem
works their to-the-wicked hostile are and sloth as-if rest
 appetit: quae uero quies certa praeter dominum? luxuria
seeks what but rest sure besides the-Lord luxury

satietatem atque abundantiam se cupit uocari: tu es
satiety and abundance itself desires to-be-called you are
 autem plenitudo et indeficiens copia incorruptibilis suauitatis.
but fullness and unfailing plenty of-incorruptible sweetness
 effusio liberalitatis obtendit umbram: sed bonorum omnium
extravagance of-generosity holds-up a-shadow but of-goods all
 largitor affluentissimus tu es. auaritia multa possidere uult:
giver most-abundant you are avarice many-things to-possess wishes
 et tu possides omnia. inuidentia de excellentia litigat: quid
and you possess all-things envy about excellence quarrels what
 te excellentius? ira uindictam quaerit: te iustius quis
than-you more-excellent anger vengeance seeks than-you more-justly who
 uindicat? timor insolita et repentina exhorrescit rebus, quae
avenges fear the-unusual and sudden shudders-at to-things which
 amantur, aduersantia, dum praecauet securitati: tibi enim
are-loved opposed while it-guards-in-advance for-safety to-you for
 quid insolitum? quid repentinum? aut quis a te separat quod
what unusual what sudden or who from you separates what
 diligis? aut ubi nisi apud te firma securitas? tristitia rebus
you-cherish or where except with you firm security sadness with-things
 amissis contabescit, quibus se oblectabat cupiditas, quia ita
lost wastes-away in-which itself delighted desire because so
 sibi nollit, sicut tibi auferri nihil potest.
from-itself it-would-not-wish as from-you to-be-taken-away nothing can

Ita fornicatur anima, cum auertitur abs te et quaerit 14
so commits-fornication the-soul when it-turns away-from you and seeks
 extra te ea quae pura et liquida non inuenit, nisi cum
outside you those-things which pure and clear not it-finds except when
 redit ad te. peruerse te imitantur omnes, qui longe se
it-returns to you perversely you imitate all who far themselves
 a te faciunt et extollunt se aduersum te. sed etiam sic
from you make and lift-up themselves against you but even so

te imitando indicant creatorem te esse omnis naturae et ideo
you by-imitating they-show creator you to-be of-all nature and therefore
 non esse, quo a te omni modo recedatur. quid ergo in
not to-be whither from you in-every way one-may-withdraw what therefore in
 illo furto ego dilexi et in quo dominum meum uel uitiose atque
that theft I cherished and in what Lord my even viciously and
 peruerse imitatus sum? an libuit facere contra legem saltem
perversely imitated I-have or did-it-please to-do against the-law at-least
 fallacia, quia potentatu non poteram, ut mancam libertatem
by-deceit because by-power not I-could that maimed liberty
 captiuus imitarer faciendo inpune, quod non liceret,
a-captive I-might-imitate by-doing with-impunity what not was-allowed
 tenebrosa omnipotentiae similitudine? ecce est ille seruus
with-a-dark of-omnipotence likeness behold is that servant
 fugiens dominum suum et consecutus umbram. o putredo, o
fleeing master his and having-gained a-shadow O rottenness O
 monstrum uitae et mortis profunditas! potuitne libere quod
monstrosity of-life and of-death depth could to-please what
 non licebat, non ob aliud, nisi quia non licebat?
not was-allowed not on-account-of another-reason except because not it-was-allowed

VII • THANKS FOR FORGIVENESS

Augustine thanks God that he recalls these things without fear. God forgave the sins he did and kept him from those he did not, for one who loved a crime for nothing was capable of anything. No one should credit his own strength with his chastity and innocence and so love God less, as if needing less mercy. A reader God has kept from such sins should not mock him but love God as much or more, since the physician who healed Augustine kept that reader from falling sick.

Quid retribuam domino, quod recolit haec memoria mea 15
what should-I-render to-the-Lord that recalls these-things memory my
 et anima mea non metuit inde? diligam te, domine, et
and soul my not fears thence let-me-cherish you O-Lord and
 gratias agam et confitear nomini tuo, quoniam tanta
thanks let-me-give and let-me-confess to-name your since such-great
 dimisisti mihi mala et nefaria opera mea. gratiae tuae deputo
you-forgave me evils and wicked deeds my to-grace your I-ascribe
 et misericordiae tuae, quod peccata mea tamquam glaciem
and to-mercy your that sins my like ice
 soluisti. gratiae tuae deputo et quaecumque non feci mala:
you-melted to-grace your I-ascribe also whatever not I-did evils
 quid enim non facere potui, qui etiam gratuitum facinus
what for not to-do could-I who even a-gratuitous crime
 amaui? et omnia mihi dimissa esse fateor, et quae
loved and all to-me forgiven to-have-been I-admit both which
 mea sponte feci mala et quae te duce non feci. quis
by-my own-will I-did evils and which with-you guiding not I-did who
 est hominum, qui suam cogitans infirmitatem audet uiribus
is of-men who his considering weakness dares to-strength
 suis tribuere castitatem atque innocentiam suam, ut minus
his to-attribute chastity and innocence his so-that less
 amet te, quasi minus ei necessaria fuerit misericordia tua,
he-loves you as-if less to-him necessary had-been mercy your
 qua donas peccata conuersis ad te? qui enim uocatus a
by-which you-pardon sins to-those-turned to you who for called by
 te secutus est uocem tuam et uitauit ea, quae me de
you followed has voice your and avoided the-things which me about
 me ipso recordantem et fatentem legit, non me derideat ab
me myself recalling and admitting be-reads not me let-him-mock by
 eo medico aegrum sanari, a quo sibi praestitum est, ut
that physician sick to-be-healed by whom to-himself granted it-was that

non aegrotaret, uel potius ut minus aegrotaret, et ideo te
not be-be-sick or rather that less be-be-sick and therefore you
 tantundem, inmo uero amplius diligit, quia per quem me
just-as-much rather indeed more let-him-cherish because through whom me
 uidet tantis peccatorum meorum languoribus exui, per
be-sees from-such of-sins my sicknesses to-be-stripped through
 eum se uidet tantis peccatorum languoribus non implicari.
him himself he-sees in-such of-sins sicknesses not to-be-entangled

VIII • THE COMPANIONS

Augustine asks what fruit he had from the theft he loved for its own sake. None, and he was the more wretched for it. Yet, as he remembers his state of mind, he would never have done it alone, so he also loved the fellowship of those he did it with. Had he wanted the pears, he could have stolen them alone; his pleasure was not in the fruit but in the crime itself, which the company of fellow sinners created.

- 16 Quem fructum habui miser aliquando in his, quae nunc
what fruit had-I wretched once in these-things which now
 recolens erubesco, maxime in illo furto, in quo ipsum furtum
recalling I-blush-at most-of-all in that theft in which the-very theft
 amaui, nihil aliud, cum et ipsum esset nihil et eo ipso
I-loved nothing else since also itself it-was nothing and by-that very-thing
 ego miserior? et tamen solus id non fecissem — sic recordor
I more-wretched and yet alone it not I-would-have-done so I-recall
 animum tunc meum — solus omnino id non fecissem.
mind then my alone at-all it not I-would-have-done
 ergo amaui ibi etiam consortium eorum, cum quibus id
therefore I-loved there also the-fellowship of-those with whom it
 feci. non ergo nihil aliud quam furtum amaui; inmo uero
I-did not therefore nothing else than the-theft I-loved rather indeed

nihil aliud, quia et illud nihil est. quid est re uera?
nothing else because also that nothing is what is-it in-fact true
 quis est, qui doceat me, nisi qui inluminat cor meum et
who is who may-teach me except who illumines heart my and
 discernit umbras eius? quid est, quod mihi uenit in mentem
distinguishes the-shadows its what is-it that to-me comes into mind
 quaerere et discutere et considerare, quia si tunc amarem
to-ask and to-examine and to-consider that if then I-had-loved
 poma illa, quae furatus sum, et eis frui cuperem, possem
fruits those which stole I-have and them to-enjoy I-desired I-could
 etiam solus, si satis esset, committere illam iniquitatem,
even alone if enough it-were to-commit that iniquity
 qua peruenirem ad uoluptatem meam, nec confricatione
by-which I-might-arrive at pleasure my nor by-the-rubbing
 conscriptorum animorum accenderem pruritum cupiditatis meae?
of-conniving minds would-I-kindle the-itch of-desire my
 sed quoniam in illis pomis uoluptas mihi non erat, ea erat
but since in those fruits pleasure for-me not was it was
 in ipso facinore, quam faciebat consortium simul peccantium.
in the-very crime which made the-fellowship together of-sinners

IX · A HOSTILE FRIENDSHIP

Augustine asks what that feeling was. It was laughter, a tickling of the heart at deceiving people who never expected the boys to do such a thing and did not want it. Alone he would never have done it, for alone the theft would not have pleased him. He calls it a friendship too hostile, an unsearchable seduction of the mind: a greed to do harm in play, seeking no gain or revenge, only shame at not being shameless when someone says, "Let's go, let's do it."

- 17 Quid erat ille affectus animi? certe enim plane turpis erat
what was that feeling of-mind surely for plainly foul it-was
nimis, et uae mihi erat, qui habebam illum. sed tamen
exceedingly and woe to-me it-was who had it but yet
quid erat? delicta quis intellegit? risus erat quasi titillato
what was-it offenses who understands laughter it-was as-if with-tickled
corde, quod fallebamus eos, qui haec a nobis fieri non
heart that we-were-deceiving those who these-things by us to-be-done not
putabant et uehementer nolebant. cur ergo eo me delectabat,
thought and vebemently did-not-wish why then by-that me delighted
quo id non faciebam solus? an quia etiam nemo facile
that it not I-did alone or because also no-one readily
solus ridet? nemo quidem facile, sed tamen etiam solos et
alone laughs no-one indeed readily but yet even alone and
singulos homines, cum alius nemo praesens est, uincit risus
single men when other no-one present is overcomes laughter
aliquando, si aliquid nimie ridiculum uel sensibus occurrit
sometimes if something excessively ridiculous either to-senses occurs
uel animo. at ego illud solus non facerem, non facerem
or to-mind but I that alone not would-have-done not would-have-done
omnino solus. ecce est coram te, deus meus, uiua recordatio
at-all alone behold is before you O-God my the-living memory
animae meae. solus non facerem furtum illud, in quo
of-soul my alone not I-would-have-done theft that in which
me non libebat id quod furabar, sed quia furabar: quod
me not pleased that which I-was-stealing but that I-was-stealing which
me solum facere prorsus non liberet nec facerem.
me alone to-do utterly not would-have-pleased nor would-I-have-done
o nimis inimica amicitia, seductio mentis inuestigabilis, ex
O too hostile friendship seduction of-mind unsearchable from
ludo et ioco nocendi auiditas et alieni damni appetitus
play and jest of-harming the-greed and of-another's loss the-appetite

nulla lucri mei, nulla ulciscendi libidine, sed cum dicitur:

with-no of-gain my no of-avenging lust but when it-is-said

“eamus, faciamus” et pudet non esse impudentem.

let's-go let's-do-it and it-shames not to-be shameless

X · A REGION OF WANT

Augustine will not look any longer at that twisted knot. He wants God, who is justice and innocence, in whom there is rest and untroubled life, and whoever enters God enters his Lord's joy and will fear nothing. In his youth Augustine slipped away from God and wandered too far from God's stability, and he became to himself a region of want.

Quis exaperit istam tortuosissimam et implicatissimam

18

who unravels this most-twisted and most-tangled

nodositatem? foeda est; nolo in eam intendere, nolo

knottiness foul it-is I-do-not-wish at it to-look I-do-not-wish

eam uidere. te uolo, iustitia et innocentia, pulchra et

it to-see you I-wish-for O-justice and innocence beautiful and

decora honestis luminibus et insatiabili satietate. quies est

comely to-honorable eyes and with-insatiable satiety rest is

apud te ualde et uita inperturbabilis. qui intrat in te,

with you entirely and life untroubled who enters into you

intrat in gaudium domini sui et non timebit et habebit

enters into the-joy of-Lord his and not will-fear and will-hold

se optime in optimo. defluxi abs te ego et erravi,

himself best in the-best I-slid-away away-from you I and wandered

deus meus, nimis deuius ab stabilitate tua in adulescentia

O-God my too astray from stability your in youth

et factus sum mihi regio egestatis.

and become I-have to-myself a-region of-want

BOOK III

I • CARTHAGE

Augustine came to Carthage, where a frying pan of shameful loves sizzled around him. Not yet in love, he loved to love, for he was starved inwardly of God yet had no appetite for that food. His sore soul threw itself outward to be scratched by things of sense. He fouled the spring of friendship with lust and longed to be refined. He was loved and glad in his bonds, but God in mercy sprinkled that sweetness with gall: jealousy, suspicion, fear, anger, and quarrels.

Veni Karthaginem et circumstrepebat me undique sartago 1
I-came to-Carthage and was-sizzling-around me on-all-sides a-frying-pan
 flagitiosorum amorum. nondum amabam et amare amabam
of-shameful loves not-yet I-loved and to-love I-loved
 et secretiore indigentia oderam me minus indigentem.
and with-a-more-secret need I-hated myself less needy
 quaerebam quid amarem, amans amare, et oderam securitatem
I-sought what I-might-love loving to-love and I-hated safety
 et uiam sine muscipulis, quoniam famis mihi erat intus ab
and a-road without traps since hunger to-me was within for
 interiore cibo, te ipso, deus meus, et ea fame non esuriebam,
inner food you yourself O-God my and by-that hunger not I-was-hungry
 sed eram sine desiderio alimentorum incorruptibilium, non
but I-was without desire for-nourishments incorruptible not
 quia plenus eis eram, sed quo inanior, fastidiosior. et
because full of-them I-was but by-as-much-as emptier more-disgusted and
 ideo non bene ualebat anima mea et ulcerosa proiciebat se
therefore not well fared soul my and full-of-sores cast itself
 foras, miserabiliter scalpi auida contactu sensibilibium. sed
outward wretchedly to-be-scratched eager by-the-touch of-sensible-things but
 si non haberent animam, non utique amarentur. amare et
if not they-had soul not at-all would-they-be-loved to-love and

amari dulce mihi erat magis, si et amantis corpore fruerer.
to-be-loved sweet to-me was more if also of-the-lover the-body I-enjoyed
 uenam igitur amicitiae coinquinabam sordibus concupiscentiae
the-spring therefore of-friendship I-polluted with-the-filth of-concupiscence
 candoremque eius obnubilabam de tartaro libidinis, et tamen
and-brightness its I-clouded from the-hell of-lust and yet
 foedus atque inhonestus, elegans et urbanus esse gestiebam
foul and dishonorable refined and urbane to-be I-longed
 abundanti uanitate. rui etiam in amorem, quo cupiebam
with-abounding vanity I-rushed also into love by-which I-desired
 capi. deus meus, misericordia mea, quanto felle mihi
to-be-caught O-God my mercy my with-how-much gall for-me
 suauitatem illam et quam bonus aspersisti, quia et amatus
sweetness that and how good sprinkled because both loved
 sum et perueni ad uinculum fruendi et conligabar laetus
I-was and I-arrived at the-bond of-enjoying and I-was-bound glad
 aerumnosis nexibus, ut caederer uirgis ferreis ardentibus
with-painful ties that I-might-be-beaten with-rods iron burning
 zeli et suspicionum et timorum et irarum atque rixarum.
of-jealousy and of-suspitions and of-fears and of-angers and of-quarrels

II • THE THEATER

The theater swept Augustine away. A spectator wants to grieve at sufferings he would never want to endure, and the grief itself is his pleasure: a stage invites no help, and the more he grieves the more he applauds. Augustine then rejoiced with the lovers on stage and grieved when they parted; now he pities more the one who rejoices in sin. Some grief may be approved, none loved, and God pities without any wound of grief. The scratching left a burning, festering sore.

Rapiebant me spectacula theatra plena imaginibus miseriarum 2
carried-off me spectacles theatrical full of-images of-miseries
 mearum et fomitibus ignis mei. quid est, quod ibi homo
my and of-kindlings of-fire my what is-it that there a-man
 uult dolere luctuosa et tragica, quae tamen pati ipse
wishes to-grieve-at mournful and tragic-things which yet to-suffer himself
 nollet? et tamen pati uult ex eis dolorem spectator
he-would-not-wish and yet to-suffer wishes from them grief the-spectator
 et dolor ipse est uoluptas eius. quid est nisi miserabilis
and grief itself is pleasure his what is-it except wretched
 insania? nam eo magis eis mouetur quisque, quo
madness for by-that more by-them is-moved each by-as-much-as
 minus a talibus affectibus sanus est, quamquam, cum ipse
less from such feelings healthy he-is although when oneself
 patitur, miseria, cum aliis compatitur, misericordia dici
suffers misery when others suffers-with mercy to-be-called
 solet. sed qualis tandem misericordia in rebus fictis et
it-is-usual but what-sort pray mercy in things feigned and
 scenicis? non enim ad subueniendum prouocatur auditor, sed
staged not for to helping is-called-forth the-bearer but
 tantum ad dolendum inuitatur et auctori earum imaginum
only to grieving is-invited and the-author of-those images
 amplius fauet, cum amplius dolet. et si calamitates illae
more he-favors when more he-grieves and if calamities those
 hominum uel antiquae uel falsae sic agantur, ut qui spectat
of-men either ancient or false so are-acted that who watches
 non doleat, abscedit inde fastidiens et reprehendens; si
not grieves he-goes-away thence disgusted and finding-fault if
 autem doleat, manet intentus et gaudens.
but he-grieves he-stays attentive and rejoicing

- 3 Lacrimae ergo amantur et dolores. certe omnis homo gaudere
tears therefore are-loved and griefs surely every man to-rejoice
uult. an cum miserum esse neminem libeat, libet tamen
wishes or while wretched to-be no-one pleases it-pleases yet
esse misericordem, quod quia non sine dolore est, hac una
to-be merciful which because not without grief is for-this one
causa amantur dolores? et hoc de illa uena amicitiae est.
reason are-loved griefs and this from that spring of-friendship is
sed quo uadit? quo fluit? ut quid decurrit in torrentem
but whither does-it-go whither does-it-flow to what runs-down into a-torrent
piscis bullientis, aestus inmanes taetrarum libidinum, in
of-pitch boiling the-beats monstrous of-foul lusts into
quos ipsa mutatur et uertitur per nutum proprium de
which itself is-changed and turned by inclination its-own from
caelesti serenitate detorta atque deiecta? repudietur ergo
heavenly clearness twisted and thrown-down should-be-rejected then
misericordia? nequaquam. ergo amentur dolores aliquando.
mercy by-no-means therefore let-be-loved griefs sometimes
sed caue inmunditiam, anima mea, sub tutore, deo meo,
but beware uncleanness O-soul my under guardian God my
deo patrum nostrorum et laudabili et superelato in omnia
God of-fathers our both praiseworthy and exalted for all
saecula, caue inmunditiam. neque enim nunc non misereor,
ages beware uncleanness nor for now not I-pity
sed tunc in theatris congaudebam amantibus, cum sese
but then in theaters I-rejoiced-with lovers when each-other
fruebantur per flagitia, quamuis haec imaginarie
they-enjoyed through shameful-deeds although these-things in-pretense
gererent in ludo spectaculi, cum autem sese amittebant,
they-did in the-play of-the-show when but each-other they-lost
quasi misericors contristabar; et utrumque delectabat tamen.
as-if merciful I-was-saddened and both delighted yet

nunc uero magis miseror gaudentem in flagitio quam
now indeed more I-pity one-rejoicing in shameful-deed than
 uelut dura perpressum detrimento perniciosae uoluptatis et
as-if hard-things having-endured by-loss of-ruinous pleasure and
 amissione miserae felicitatis. haec certe uerior misericordia,
by-loss of-wretched happiness this surely truer mercy
 sed non in ea delectat dolor. nam etsi adprobatur officio
but not in it delights grief for even-if is-approved by-the-duty
 caritatis qui dolet miserum, mallet tamen utique non esse
of-charity who grieves-for a-wretch would-prefer yet assuredly not to-be
 quod doleret, qui germanitus misericors est. si enim est
what he-might-grieve who genuinely merciful is if for there-is
 maliuola beniuolentia, quod fieri non potest, potest et ille,
malevolent benevolence which to-happen not can can also he
 qui ueraciter sinceriterque miseretur, cupere esse miseros,
who truly and-sincerely pities to-desire to-be wretched-ones
 ut misereatur. nonnullus itaque dolor adprobandus, nullus
that he-may-pity some and-so grief to-be-approved none
 amandus est. hoc enim tu, domine deus, qui animas amas,
to-be-loved is this for you O-Lord God who souls love
 longe alteque purius quam nos et incorruptibilius misereris,
far and-deeply more-purely than we and more-incorruptibly have-mercy
 quod nullo dolore sauciaris. et ad haec quis idoneus?
because by-no grief you-are-wounded and for these-things who fit
 At ego tunc miser dolere amabam et quaerebam, ut esset
but I then wretched to-grieve loved and I-sought that there-might-be
 quod dolerem, quando mihi in aerumna aliena et falsa et
what I-might-grieve-at when to-me in distress another's and false and
 saltatoria ea magis placebat actio histrionis meque alliciebat
danced that more pleased performance of-the-actor and-me attracted
 uehementius, qua mihi lacrimae excutiebantur. quid autem
more-strongly by-which from-me tears were-shaken-out what moreover

4

mirum, cum infelix pecus aberrans a grege tuo et
wonder when an-unhappy sheep straying from flock your and
 inpatiens custodiae tuae turpi scabie foedarer? et inde erant
impatient of-keeping your with-foul mange I-was-befouled and thence were
 dolorum amores, non quibus altius penetrarer — non enim
of-griefs loves not by-which more-deeply I-might-be-pierced not for
 amabam talia perpeti, qualia spectare — sed quibus auditis
I-loved such-things to-suffer as to-watch but by-which heard
 et fictis tamquam in superficie raderer: quos tamen quasi
and feigned as-if on the-surface I-might-be-scraped which yet as-if
 unguis scalpentium feruidus tumor et tabes et sanies horrida
the-nails of-those-scratching burning swelling and wasting and pus horrid
 conseqebatur. talis uita mea numquid uita erat, deus meus?
followed such life my surely-not life was-it O-God my

III • THE OVERTURNERS

God's mercy hovered faithfully over Augustine while sacrilegious curiosity led him into the service of demons. He even dared, at a celebration in the church, to lust and seek the fruits of death, and was punished heavily, though less than his guilt. His studies aimed at the lawcourts, where deceit wins praise. Proud in the school of rhetoric, he enjoyed the friendship of the "overturers," themselves first overturned by deceiving spirits, while shrinking from their mockery of strangers.

- 5 Et circumuolabat super me fidelis a longe misericordia tua.
and hovered over me faithful from afar mercy your
 in quantas iniquitates distabui et sacrilega curiositate
into how-great iniquities I-wasted-away and with-sacrilegious curiosity
 secutus sum, ut deserentem te deduceret me ad ima infida
followed I-have that deserting you it-might-lead me to the-depths faithless
 et circumuentoria obsequia daemoniorum, quibus immolabam
and deceitful services of-demons to-whom I-sacrificed

facta mea mala, et in omnibus flagellabas me! ausus sum etiam
deeds my evil and in all you-scourged me dared I-have even
in celebritate sollemnitatum tuarum intra parietes ecclesiae
in the-celebration of-solemnities your within the-walls of-church
tuae concupiscere et agere negotium procurandi fructus
your to-covet and to-carry-out a-business of-procuring fruits
mortis: unde me uerberasti grauibz poenis, sed nil ad
of-death for-which me you-flogged with-heavy punishments but nothing to
culpam meam, o tu praegrandis misericordia mea, deus meus,
guilt my O you very-great mercy my O-God my
refugium meum a terribilibz nocentibus, in quibz
refuge my from terrible harmful(-ones) among whom
uagatus sum praefidenti collo ad longe recedendum a te,
wandered I-have with-over-confident neck to far withdrawing from you
amans uias meas et non tuas, amans fugitiuam libertatem.
loving ways my and not yours loving runaway liberty
Habebant et illa studia, quae honesta uocabantur, ductum 6
had also those studies which honorable were-called direction
suum intuentem fora litigiosa, ut excellerem in eis, hoc
their looking-to courts litigious that I-might-excel in them by-this
laudabilior, quo fraudulentior. tanta est caecitas
more-praiseworthy by-as-much-as more-deceitful so-great is the-blindness
hominum de caecitate etiam glorientium. et maior iam eram
of-men in blindness even glorying and senior now I-was
in schola rhetoris et gaudebam superbe et tumebam
in the-school of-the-rhetorician and I-rejoiced proudly and I-swelled
tyfo, quamquam longe sedatior, domine, tu scis, et
with-conceit although far quieter O-Lord you know and
remotus omnino ab euerisionibus, quas faciebant euersores —
removed altogether from the-overturnings which made the-overturners
hoc enim nomen scaeuum et diabolicum uelut insigne
this for name sinister and diabolical as-if the-badge

urbanitatis est — inter quos uiuebam pudore inpuidenti,
of-sophistication is among whom I-lived with-shame shameless
 quia talis non eram: et cum eis eram et amicitiiis eorum
because such not I-was and with them I-was and in-friendships their
 delectabar aliquando, a quorum semper factis abhorrebam,
I-delighted sometimes from whose always deeds I-shrank
 hoc est ab euersionibus, quibus proterue insectabantur
that is from the-overturnings with-which impudently they-assailed
 ignotorum uerecundiam, quam proturbarent gratis inludendo
of-strangers the-modesty which they-might-rout for-nothing by-mocking
 atque inde pascendo maliuolas laetitias suas. nihil est illo
and thence feeding malevolent joys their nothing is than-that
 actu similius actibus daemoniorum. quid itaque uerius quam
act more-like to-the-acts of-demons what and-so truer than
 euersores uocarentur, euersi plane prius ipsi atque
overturners they-should-be-called overturned plainly first themselves and
 peruersi deridentibus eos et seducentibus fallacibus occulte
perverted with-mocking them and seducing deceiving secretly
 spiritibus in eo ipso, quo alios inridere amant et fallere?
spirits in that very-thing in-which others to-mock they-love and to-deceive

IV • THE HORTENSIOUS

In his nineteenth year, two years after his father's death, Augustine came in the usual course of study to Cicero's Hortensius, an exhortation to philosophy. It changed his prayers: every vain hope grew worthless, he burned for the immortality of wisdom, and he began to rise to return to God. He valued what the book said, not its style, and loved wisdom itself, not a sect. One thing checked his ardor: the name of Christ, drunk in with his mother's milk, was not there.

Inter hos ego inbecilla tunc aetate discebam libros eloquentiae, 7
among these I at-weak then age was-studying the-books of-eloquence
 in qua eminere cupiebam fine damnabili et uentoso per
in which to-stand-out I-desired with-an-end damnable and windy through
 gaudia uanitatis humanae, et usitato iam discendi ordine
the-joys of-vanity human and in-the-customary now of-learning order
 perueneram in librum cuiusdam Ciceronis, cuius linguam
I-had-come upon a-book of-a-certain Cicero whose tongue
 fere omnes mirantur, pectus non ita. sed liber ille ipsius
nearly all admire heart not so but book that his
 exhortationem continet ad philosophiam et uocatur Hortensius.
an-exhortation contains to philosophy and is-called Hortensius
 ille uero liber mutauit affectum meum et ad te ipsum,
that indeed book changed feeling my and toward you yourself
 domine, mutauit preces meas et uota ac desideria mea fecit
O-Lord changed prayers my and vows and desires my it-made
 alia. uiluit mihi repente omnis uana spes et immortalitatem
other grew-cheap to-me suddenly every vain hope and the-immortality
 sapientiae concupiscebam aestu cordis incredibili et surgere
of-wisdom I-coveted with-a-heat of-heart incredible and to-rise
 coeperam, ut ad te redirem. non enim ad acuendam linguam,
I-had-begun that to you I-might-return not for to sharpening tongue
 quod uidebar emere maternis mercedibus, cum agerem
which I-seemed to-buy with-maternal payments when I-was-living-through
 annum aetatis undeicensimum iam defuncto patre ante
the-year of-age nineteenth already with-dead father before
 biennium, non ergo ad acuendam linguam referebam illum
two-years not therefore to sharpening tongue I-applied that
 librum neque mihi locutionem, sed quod loquebatur persuaserat.
book nor to-me the-style but what it-said had-persuaded

- 8 Quomodo ardebam, deus meus, quomodo ardebam reuolare a
how I-burned O-God my how I-burned to-fly-back from
 terrenis ad te, et nesciebam quid ageres mecum! apud
earthly-things to you and I-did-not-know what you-were-doing with-me with
 te est enim sapientia. amor autem sapientiae nomen graecum
you is for wisdom love moreover of-wisdom a-name Greek
 habet philosophiam, quo me accendebant illae litterae.
has philosophy with-which me set-on-fire those writings
 sunt qui seducant per philosophiam magno et blando et
there-are who seduce through philosophy with-a-great and alluring and
 honesto nomine colorantes et fucantes errores suos, et prope
honorable name coloring and painting errors their and nearly
 omnes, qui ex illis et supra temporibus tales erant, notantur
all who in those and earlier times such were are-noted
 in eo libro et demonstrantur, et manifestatur ibi salutifera
in that book and are-exposed and is-made-plain there saving
 illa admonitio spiritus tui per seruum tuum bonum et pium:
that warning of-spirit your through servant your good and devout
 uidete, ne quis uos decipiat per philosophiam et inanem
see lest anyone you deceive through philosophy and empty
 seductionem secundum traditionem hominum, secundum
seduction according-to the-tradition of-men according-to
 elementa huius mundi et non secundum Christum, quia in
the-elements of-this world and not according-to Christ because in
 ipso inhabitat omnis plenitudo diuinitatis corporaliter. et ego
him dwells all the-fullness of-divinity bodily and I
 illo tempore, scis tu, lumen cordis mei, quoniam necdum
at-that time know you light of-heart my since not-yet
 mihi haec apostolica nota erant, hoc tamen solo delectabar in
to-me these apostolic-words known were in-this yet alone I-delighted in
 illa exhortatione, quod non illam aut illam sectam, sed ipsam
that exhortation that not this or that sect but itself

quaecumque esset sapientiam ut diligerem et quaererem
whatever it-might-be wisdom that I-should-cherish and seek
 et adsequerem et tenerem atque amplexarer fortiter, excitabar
and attain and hold and embrace strongly I-was-roused
 sermone illo et accendebar et ardebam, et hoc solum me in
by-discourse that and I-was-kindled and I-burned and this alone me in
 tanta flagrantia refrangebat, quod nomen Christi non erat ibi,
such blaze checked that the-name of-Christ not was there
 quoniam hoc nomen secundum misericordiam tuam, domine,
since this name according-to mercy your O-Lord
 hoc nomen saluatoris mei, fili tui, in ipso adhuc lacte
this name of-savior my of-son your in the-very still milk
 matris tenerum cor meum pie biberat et alte retinebat,
of-mother tender heart my devoutly had-drunk and deeply retained
 et quidquid sine hoc nomine fuisset quamuis litteratum
and whatever without this name had-been although learned
 et expolitum et ueridicum, non me totum rapiebat.
and polished and truthful not me wholly carried-off

V • THE SCRIPTURES

Augustine turned to the Scriptures to see what they were like, and found something neither known to the proud nor laid bare to children, lowly at the entrance and lofty further on, veiled in mysteries. He was not the kind of person who could enter or bow his head to follow. The Scriptures seemed unworthy of comparison with Cicero's dignity; his pride shunned their plain manner and his sight could not reach their depths. They grow with little ones, but he disdained to be little.

Itaque institui animum intendere in scripturas sanctas et
and-so I-resolved mind to-turn to scriptures holy and
 uidere, quales essent. et ecce uideo rem non conpertam
to-see of-what-sort they-were and behold I-see a-thing not discovered

9

superbis neque nudatam pueris, sed incessu humilem,
by-the-proud nor laid-bare to-children but in-approach lowly
 successu, excelsam et uelatam mysteriis, et non eram ego
in-progress lofty and veiled in-mysteries and not was I
 talis, ut intrare in eam possem aut inclinare ceruicem ad eius
such that to-enter into it I-could or to-bend neck to its
 gressus. non enim sicut modo loquor, ita sensi, cum adtendi ad
steps not for as now I-speak so I-felt when I-attended to
 illam scripturam, sed uisa est mihi indigna, quam Tullianae
that scripture but seemed it-has to-me unworthy which to-Tullian
 dignitati compararem. tumor enim meus refugiebat modum
dignity I-should-compare swelling for my shunned manner
 eius et acies mea non penetrabat interiora eius. uerum tamen
its and sight my not penetrated interior its but yet
 illa erat, quae cresceret cum paruulis, sed ego dedignabar
it was which would-grow with little-ones but I disdained
 esse paruulus et turgidus fastu mihi grandis uidebar.
to-be a-little-one and swollen with-arrogance to-myself great I-seemed

VI • THE MANICHEES

Augustine fell in with proud, carnal, talkative men who had the names of God, Christ, and the Holy Spirit on their lips but no truth in their hearts. To his hunger for God they served glittering phantasms that drained rather than fed him. God is neither bodies nor the soul that gives them life, but the life of souls. Seeking God by the senses of the flesh, though God was more inward than his inmost self, Augustine was seduced by the bold woman of Solomon's riddle.

- 10 Itaque incidi in homines superbe delirantes, carnales nimis
and-so I-fell among men proudly raving carnal exceedingly
 et loquaces, in quorum ore laquei diaboli et uiscum
and talkative in whose mouth the-snares of-the-devil and birdlime

confectum conmixtione syllabarum nominis tui et domini Iesu
made by-a-mixture of-the-syllables of-name your and of-the-Lord Jesus
 Christi et paracleti consolatoris nostri spiritus sancti. haec
Christ and of-the-Paraclete comforter our of-spirit holy these
 nomina non recedebant de ore eorum, sed tenus sono et
names not departed from mouth their but only-as-far-as sound and
 strepitu linguae; ceterum cor inane ueri. et dicebant: "ueritas
noise of-tongue otherwise heart empty of-truth and they-said truth
 et ueritas" et multum eam dicebant mihi et nusquam erat
and truth and much it they-spoke to-me and nowhere was-it
 in eis, sed falsa loquebantur non de te tantum, qui uere
in them but false-things they-spoke not about you only who truly
 ueritas es, sed etiam de istis elementis mundi, creatura tua,
truth are but also about these elements of-world creation your
 de quibus etiam uera dicentes philosophos transgredi
about which even true-things saying philosophers to-pass-beyond
 debui prae amore tuo, mi pater summe bone, pulchritudo
I-was-bound for love your O-my father highest good beauty
 pulchrorum omnium. o ueritas, ueritas, quam intime etiam
of-beautiful-things all O truth truth how inwardly even
 tum medullae animi mei suspirabant tibi, cum te illi sonarent
then the-marrow of-mind my sighed to-you when you they sounded
 mihi frequenter et multipliciter uoce sola et libris multis
to-me frequently and manifoldly with-voice alone and in-books many
 et ingentibus! et illa erant fercula, in quibus mihi esurienti
and huge and those were the-dishes in which to-me hungering-for
 te inferebatur sol et luna, pulchra opera tua, sed tamen
you was-served the-sun and moon beautiful works your but yet
 opera tua, non tu, nec ipsa prima, priora enim spiritualia
works your not you nor themselves first earlier for spiritual
 opera tua quam ista corporea quamuis lucida et caelestia. at
works your than these bodily although bright and heavenly but

ego nec priora illa, sed te ipsam, ueritas, in qua non est
I not earlier those but you yourself O-truth in whom not is
 conmutatio nec momenti obumbratio, esuriebam et sitiebam.
change nor of-a-moment shadow I-hungered and I-thirsted
 et apponebantur adhuc mihi in illis ferculis phantasmata
and were-set-before still to-me in those dishes phantasms
 splendida, quibus iam melius erat amare istum solem saltem
glittering than-which now better was to-love this sun at-least
 istis oculis uerum quam illa falsa animo decepto per
to-these eyes true than those false-things with-mind deceived through
 oculos. et tamen, quia te putabam, manducabam, non auide
the-eyes and yet because you I-thought I-ate not greedily
 quidem, quia nec sapiebas in ore meo sicuti es — neque
indeed because neither you-tasted in mouth my as you-are nor
 enim tu eras illa figmenta inania — nec nutriebar eis, sed
for you were those fictions empty nor was-I-nourished by-them but
 exhauriebar magis. cibus in somnis simillimus est cibus
I-was-drained rather food in dreams most-like is to-the-foods
 uigilantium, quo tamen dormientes non aluntur; dormiunt
of-the-waking by-which yet sleepers not are-fed they-sleep
 enim. at illa nec similia erant ullo modo tibi, sicut nunc
for but those not like were in-any way to-you as now
 mihi locuta es, quia illa erant corporalia phantasmata,
to-me spoken you-have because those were bodily phantasms
 falsa corpora, quibus certiora sunt uera corpora ista, quae
false bodies than-which surer are true bodies these which
 uidemus uisu carneo, siue caelestia siue terrestria: cum
we-see with-sight fleshly whether heavenly or earthly with
 pecudibus et uolatilibus uidemus, et certiora sunt, quam
cattle and birds we-see and surer they-are than
 cum imaginamur ea. et rursus certius imaginamur ea
when we-imagine them and again more-surely we-imagine them

quam ex eis suspicamur alia grandiora et infinita, quae
than from them we-conjecture others greater and infinite which
 omnino nulla sunt. qualibus ego tunc pascebar inanibus et
altogether nothing are on-such I then was-fed empty-things and
 non pascebar. at tu, amor meus, in quem deficio, ut fortis
not was-fed but you love my in whom I-faint that strong
 sim, nec ista corpora es, quae uidemus quamquam in
I-may-be neither these bodies are-you which we-see although in
 caelo, nec ea, quae non uidemus ibi, quia tu ista condidisti
heaven nor those which not we-see there because you these founded
 nec in summis tuis conditionibus habes. quanto
nor among highest your creations do-you-count-(them) how-much
 ergo longe es a phantasmatis illis meis, phantasmatis
therefore far are-you from phantasms those my phantasms
 corporum, quae omnino non sunt! quibus certiores sunt
of-bodies which at-all not are than-which surer are
 phantasiae corporum eorum, quae sunt, et eis certiora
the-images of-bodies of-those which are and than-them surer
 corpora, quae tamen non es. sed nec anima es, quae
bodies which yet not you-are but nor soul are-you which
 uita est corporum — ideo melior uita corporum certiorque
the-life is of-bodies therefore better the-life of-bodies and-surer
 quam corpora — sed tu uita es animarum, uita uitarum,
than bodies but you the-life are of-souls the-life of-lives
 uiuens te ipsa et non mutaris, uita animae meae.
living by-yourself yourself and not are-changed O-life of-soul my
 Ubi ergo mihi tunc eras et quam longe? et longe
where therefore to-me then were-you and how far and far
 peregrinabar abs te exclusus et a siliquis porcorum, quos
I-wandered away-from you shut-out even from the-busks of-pigs which
 de siliquis pascebam. quanto enim meliores grammaticorum
from busks I-fed how-much for better of-grammarians

11

et poetarum fabellae quam illa decipula! nam uersus et
and of-poets the-tales than those snares for verse and
 carmen et Medea uolans utiliores certe quam quinque
song and Medea flying more-useful surely than five
 elementa uarie fucata propter quinque antra tenebrarum,
elements variously dyed on-account-of five caves of-darkness
 quae omnino nulla sunt et occidunt credentem. nam uersum
which altogether nothing are and kill the-believer for verse
 et carmen etiam ad uera pulmenta transfero; uolantem
and song even into true foods I-convert flying
 autem Medeam etsi cantabam, non asserebam, etsi cantari
but Medea even-if I-sang not I-asserted even-if to-be-sung
 audiebam, non credebam: illa autem credidi, uae, uae! quibus
I-heard not I-believed those but I-believed woe woe by-what
 gradibus deductus in profunda inferi, quippe laborans et
steps led-down into the-depths of-hell since toiling and
 aestuans inopia ueri, cum te, deus meus — tibi confiteor, qui
seething from-lack of-truth when you O-God my to-you I-confess who
 me miseratus es et nondum confitentem — cum te non
me had-mercy-on you-have and not-yet confessing when you not
 secundum intellectum mentis, quo modo praestare uoluisti
according-to the-understanding of-mind by-which way to-excel you-willed
 beluis, sed secundum sensum carnis quaererem. tu autem eras
over-beasts but according-to the-sense of-flesh I-sought you but were
 interior intimo meo et superior summo meo. offendi illam
more-inward than-inmost my and higher than-highest my I-came-upon that
 mulierem audacem, inopem prudentiae, aenigma Salomonis,
woman bold lacking prudence the-riddle of-Solomon
 sedentem super sellam in foribus et dicentem: panes occultos
sitting on a-chair at the-doors and saying breads hidden
 libenter edite et aquam dulcem furtiuam bibite. quae me
gladly eat and water sweet stolen drink who me

seduxit, quia inuenit foris habitantem in oculo carnis meae
seduced because she-found outside dwelling in the-eye of-flesh my
 et talia ruminantem apud me, qualia per illum uorassem.
and such-things chewing within me as through it I-had-devoured

VII · JUSTICE AND CUSTOM

Not knowing that evil is only the privation of good, or that God is spirit, not body, Augustine was troubled by the Manichees' questions: where evil comes from, whether God has hair and nails, whether men with many wives who killed and sacrificed were just. He did not know that justice is always the same while commanding differently in different times, as a house allows in one corner what it forbids in the next. Meter showed him this, yet he did not see it and blamed the holy fathers.

Nesciebam enim aliud, uere quod est, et quasi acutule 12
I-did-not-know for other truly which is and as-if sharp-wittedly
 mouebar, ut suffragarer stultis deceptoribus, cum a me
I-was-moved so-that I-sided-with foolish deceivers when of me
 quaereretur, unde malum est et utrum forma corporea deus
it-was-asked whence evil is and whether by-form bodily God
 finiretur et haberet capillos et ungues et utrum iusti
was-bounded and had hair and nails and whether just
 existimandi essent qui haberent uxores multas simul et
to-be-thought were who had wives many at-once and
 occiderent homines et sacrificarent de animalibus. quibus rerum
killed men and sacrificed from animals by-which of-things
 ignarus perturbabar et recedens a ueritate ire in eam mihi
ignorant I-was-disturbed and withdrawing from truth to-go into it to-myself
 uidebar, quia non noueram malum non esse nisi priuationem
I-seemed because not I-knew evil not to-be except a-privation
 boni usque ad quod omnino non est. quod unde uiderem,
of-good all-the-way to what altogether not is which whence could-I-see

cuius uidere usque ad corpus erat oculis et animo usque
whose seeing all-the-way to body was with-eyes and with-mind all-the-way
 ad phantasma? non noueram deum esse spiritum, non cui
to a-phantasm not I-knew God to-be spirit not to-whom
 membra essent per longum et latum nec cui esse moles
limbs were through length and breadth nor to-whom being mass
 esset, quia moles in parte minor est quam in toto suo, et si
were because mass in a-part less is than in whole its and if
 infinita sit, minor est in aliqua parte certo spatio definita quam
infinite it-be less is in some part by-fixed space bounded than
 per infinitum et non est tota ubique sicut spiritus, sicut
through the-infinite and not is whole everywhere as spirit as
 deus. et quid in nobis esset, secundum quod essemus, et quid
God and what in us there-was according-to which we-were and what
 in scriptura diceremur ad imaginem dei, prorsus ignorabam.
in scripture we-were-said after the-image of-God utterly I-was-ignorant

- 13 Et non noueram iustitiam ueram internam non ex
and not I-knew justice true inward not from
 consuetudine iudicantem, sed ex lege lectissima dei
custom judging but from the-law most-excellent of-God
 omnipotentis, qua formarentur mores regionum et dierum
almighty by-which were-formed the-ways of-regions and of-days
 pro regionibus et diebus, cum ipsa ubique ac semper
according-to regions and days while it everywhere and always
 esset, non alibi alia nec alias aliter, secundum quam
was not elsewhere other nor at-other-times otherwise according-to which
 iusti essent Abraham et Isaac et Iacob et Moyses et
just were Abraham and Isaac and Jacob and Moses and
 Dauid et illi omnes laudati ore dei; sed eos ab
David and those all praised by-the-mouth of-God but them by
 imperitis iudicari iniquos, iudicantibus ex humano die
the-inexperienced to-be-judged unjust judging from a-human day

et uniuersos mores humani generis ex parte moris sui
and all the-ways of-the-human race by the-part of-custom their
 metientibus, tamquam si quis nescius in armamentis, quid
measuring as if someone ignorant in armor what
 cui membro adcommodatum sit, ocrea uelit caput
for-which limb fitted be with-a-greave should-wish head
 contegi et galea calciari et murmuret, quod non apte
to-be-covered and with-a-helmet to-be-shod and should-grumble that not aptly
 conueniat, aut in uno die indicto a pomeridianis horis
it-fits or on one day with-declared from afternoon hours
 iustitio quisquam stomachetur non sibi concedi quod
a-holiday someone should-be-annoyed not to-himself to-be-granted that
 uenale proponere, quia mane concessum est, aut in una
for-sale to-set-out because in-the-morning granted it-was or in one
 domo uideat aliquid tractari manibus a quoquam seruo,
house should-see something to-be-handled with-hands by some servant
 quod facere non sinatur qui pocula ministrat, aut aliquid
which to-do not is-allowed who the-cups serves or something
 post praeseptum fieri, quod ante mensam prohibeatur, et
behind the-stables to-be-done which before the-table is-forbidden and
 indignetur, cum sit unum habitaculum et una familia,
should-be-indignant since there-is one dwelling and one household
 non ubique atque omnibus idem tribui. sic sunt isti qui
not everywhere and to-all the-same to-be-assigned so are those who
 indignantur, cum audierint illo saeculo licuisse
are-indignant when they-have-beard in-that age to-have-been-permitted
 iustis aliquid, quod isto non licet iustis, et quia
to-the-just something which in-this not is-permitted to-the-just and because
 illis aliud praecepit deus, istis aliud pro temporalibus
to-those one-thing commanded God to-these another for temporal
 causis, cum eidem iustitiae utrique seruierint, cum in
causes though the-same justice both served though in

uno homine et in uno die et in unis aedibus uideant
one man and in one day and in one house they-see
 aliud alii membro congruere et aliud iam dudum
one-thing to-another limb to-fit and another-thing already a-while-ago
 licuisse, post horam non licere, quiddam in illo
to-have-been-permitted after an-hour not to-be-permitted something in that
 angulo permitti aut iuberi, quod in isto iuxta uetetur
corner to-be-permitted or ordered which in this next is-forbidden
 et uindicetur. numquid iustitia uaria est et mutabilis? sed
and punished surely-not justice varied is and changeable but
 tempora, quibus praesidet, non pariter eunt; tempora enim
the-times over-which it-presides not equally go times for
 sunt. homines autem, quorum uita super terram brevis est,
they-are men but whose life upon earth short is
 quia sensu non ualent causas contexere saeculorum priorum
because by-sense not they-can the-causes to-connect of-ages earlier
 aliarumque gentium, quas experti non sunt, cum his quas
and-of-other nations which experienced not they-have with these which
 experti sunt, in uno autem corpore uel die uel domo facile
experienced they-have in one but body or day or house easily
 possunt uidere, quid cui membro, quibus momentis, quibus
they-can see what to-which limb at-what moments to-what
 partibus personisue congruat, in illis offenduntur, hic seruiunt.
parts or-persons fits in those they-take-offense here they-comply

- 14 Haec ego tunc nesciebam et non aduertebam, et feriebant
these-things I then did-not-know and not noticed and struck
 undique ista oculos meos et non uidebam. et cantabam
on-all-sides these eyes my and not I-saw and I-sang
 carmina et non mihi licebat ponere pedem quemlibet et
songs and not to-me it-was-permitted to-place foot any and
 ubilibet, sed in alio atque alio metro aliter atque aliter
anywhere but in one and another meter differently and differently

et in uno aliquo uersu non omnibus locis eundem pedem; et
and in one single verse not in-all places the-same foot and
 ars ipsa, qua canebar, non habebat aliud alibi, sed omnia
art itself by-which I-sang not had one-thing elsewhere but all
 simul. et non intuebar iustitiam, cui seruirent boni et sancti
together and not I-considered justice which served good and holy
 homines, longe excellentius atque sublimius habere simul
men far more-excellently and more-sublimely to-have together
 omnia quae praecipit et nulla ex parte uarie, tamen uariis
all-things which it-commands and no from part variously yet in-various
 temporibus non omnia simul, sed propria distribuentem
times not all together but proper-things distributing
 ac praecipientem. et reprehendebam caecos pios patres non
and commanding and I-censured blind devout fathers not
 solum, sicut deus iuberet atque inspiraret, utentes praesentibus
only as God commanded and inspired using present-things
 uerum quoque, sicut deus reuelaret, futura praenuntiantes.
but also as God revealed future-things foretelling

VIII · AGAINST NATURE AND CUSTOM

Loving God and neighbor is never unjust. Offenses against nature, like Sodom's, are always to be condemned; those against custom vary with custom, since a part that does not fit its whole is base. But what God commands against custom must be done, as a king's new command is obeyed. Crimes spring from the lusts of ruling, seeing, and feeling, and break the Ten Commandments; they cannot harm God but harm the sinner, and God frees those who humbly return and confess.

Numquid aliquando aut alicubi iniustum est diligere deum ex 15
surely-not ever or anywhere unjust is-it to-cherish God with
 toto corde et ex tota anima et ex tota mente et diligere
whole heart and with whole soul and with whole mind and to-cherish

proximum tamquam te ipsum? itaque flagitia, quae sunt
neighbor as you yourself and-so shameful-deeds which are
 contra naturam, ubique ac semper detestanda atque punienda
against nature everywhere and always to-be-detested and to-be-punished
 sunt, qualia Sodomitarum fuerunt. quae si omnes gentes
are such-as of-the-Sodomites were which if all nations
 facerent, eodem criminis diuina lege tenerentur, quae non
did in-the-same of-crime divine law they-would-be-held which not
 sic fecit homines, ut hoc se uterentur modo. uiolatur
so made men that in-this themselves they-should-use way is-violated
 quippe ipsa societas, quae cum deo nobis esse debet, cum
for the-very fellowship which with God for-us to-be ought when
 eadem natura, cuius ille auctor est, libidinis peruersitate
the-same nature of-which he author is by-lust's perversity
 polluitur. quae autem contra mores hominum sunt flagitia,
is-polluted which but against the-customs of-men are shameful-deeds
 pro morum diuersitate uitanda sunt, ut pactum inter
according-to of-customs the-diversity to-be-avoided are so-that a-compact among
 se ciuitatis aut gentis consuetudine uel lege firmatum
themselves of-a-city or nation by-custom or law confirmed
 nulla ciuis aut peregrini libidine uioletur. turpis enim omnis
by-no citizen's or foreigner's lust be-violated base for every
 pars uniuerso suo non congruens. cum autem deus aliquid
part to-whole its not fitting when but God something
 contra morem aut pactum quorumlibet iubet, etsi numquam
against custom or compact of-any-people commands even-if never
 ibi factum est, faciendum est, et si omissum, instaurandum,
there done it-was to-be-done it-is and if omitted to-be-restored
 et si institutum non erat, instituendum est. si enim regi
and if established not it-was to-be-established it-is if for to-a-king
 licet in ciuitate, cui regnat, iubere aliquid, quod
it-is-lawful in the-city over-which he-reigns to-command something which

neque ante illum quisquam nec ipse umquam iusserat,
neither before him anyone nor he-himself ever bad-commanded
 et non contra societatem ciuitatis eius obtemperatur, inmo
and not against the-fellowship of-city his he-is-obeyed rather
 contra societatem non obtemperatur — generale quippe pactum
against fellowship not he-is-obeyed general for compact
 est societatis humanae oboedire regibus suis — quanto magis
it-is of-society human to-obey kings its how-much more
 deus regnator uniuersae creaturae, cui ad ea quae
God ruler of-all creation whom in those-things which
 iusserit sine dubitatione seruiendum est! sicut enim
he-has-commanded without hesitation to-be-served it-is as for
 in potestatibus societatis humanae maior potestas minori
among powers of-society human the-greater power to-the-lesser
 ad oboediendum praeponitur, ita deus omnibus.

for obeying is-set-over so God over-all

Item in facinoribus, ubi libido est nocendi siue per
likewise in crimes where lust is of-harming whether by
 contumeliam siue per iniuriam et utrumque uel ulciscendi
insult or by injury and both either of-avenging
 causa, sicut inimico inimicus, uel adipiscendi alicuius
for-the-sake as on-an-enemy an-enemy or of-gaining some
 extra conmodi, sicut latro uiatori, uel euitandi mali, sicut
outside advantage as a-robber on-a-traveler or of-avoiding evil as
 ei qui timetur, uel inuidendo, sicut feliciori miserior
on-him who is-feared or by-envying as a-happier-man a-more-wretched
 aut in aliquo prosperatus ei, quem sibi aequari
or in something prospered on-him whom to-himself to-be-equald
 timet aut aequalem dolet, uel sola uoluptate alieni
he-fears or equal he-resents or by-mere pleasure of-another's
 mali, sicut spectatores gladiatorum aut inrisores aut inlusores
evil as spectators of-gladiators or mockers or jeerers

16

quorumlibet. haec sunt capita iniquitatis, quae pullulant
of-anyone these are the-heads of-iniquity which sprout
 principandi et spectandi et sentiendi libidine aut una aut
of-ruling and of-seeing and of-feeling by-lust either by-one or
 duabus earum aut simul omnibus, et uiuitur male aduersus
two of-them or at-once all and life-is-lived badly against
 tria et septem, psalterium decem chordarum, decalogum
the-three and seven the-psaltery of-ten strings decalogue
 tuum, deus altissime et dulcissime. sed quae flagitia in
your O-God most-high and most-sweet but what shameful-deeds against
 te, qui non corrumpere? aut quae aduersus te facinora, cui
you who not are-corrupted or what against you crimes to-whom
 noceri non potest? sed hoc uindicas, quod in se
harm-be-done not can but this you-punish which against themselves
 homines perpetrant, quia etiam cum in te peccant, inpie
men commit because even when against you they-sin impiously
 faciunt in animas suas, et mentitur iniquitas sibi siue
they-act against souls their and lies iniquity to-itself whether
 corrumpendo ac peruertendo naturam suam, quam tu fecisti et
by-corrupting and perverting nature its which you made and
 ordinasti, uel immoderate utendo concessis rebus uel in non
ordered or immoderately by-using granted things or toward not
 concessa flagrando in eum usum, qui est contra naturam;
granted-things by-burning into that use which is against nature
 aut rei tenentur animo et uerbis saeuientes aduersus te et
or guilty are-held in-mind and in-words raging against you and
 aduersus stimulum calcitrantes, aut cum diruptis limitibus
against the-goat kicking or when with-broken the-bounds
 humanae societatis laetantur audaces priuatis conciliationibus
of-human society they-rejoice bold in-private alliances
 aut diremptionibus, prout quidque delectauerit aut offenderit.
or separations according-as each-thing has-delighted or offended

et ea fiunt, cum tu derelinqueris, fons uitae, qui
and these-things happen when you are-abandoned O-fountain of-life who
 es unus et uerus creator et rector uniuersitatis, et priuata
are the-one and true creator and ruler of-the-universe and with-private
 superbia diligitur in parte, unum falsum. itaque pietate
pride is-cherished in a-part one false and-so by-devotion
 humili reditur in te et purgas nos a consuetudine mala
humble one-returns into you and you-cleanse us from habit evil
 et propitius es peccatis confitentium et exaudis gemitus
and gracious are to-the-sins of-those-confessing and you-bear the-groans
 conpeditorum et soluis a uinculis, quae nobis fecimus,
of-the-fettered and you-loose from the-chains which for-ourselves we-made
 si iam non erigamus aduersus te cornua falsae libertatis
if now not we-raise against you the-horns of-false liberty
 auaritia plus habendi et damno totum amittendi, amplius
with-avarice more of-having and at-the-cost the-whole of-losing more
 amando proprium nostrum quam te, omnium bonum.
by-loving own-(good) our than you of-all the-good

IX · JUDGMENTS HUMAN AND DIVINE

Among sins are the faults of those making progress, which good judges both blame and praise in hope of fruit. Some acts look like wrongdoing but are not sins, and many that men condemn God approves, or the reverse, since the deed differs from the doer's mind and the hidden moment. When God suddenly commands something unusual, even what he once forbade, it must be done, for a society serving God is just, and those who know he commanded it are blessed.

Sed inter flagitia et facinora et tam multas iniquitates 17
but among shameful-deeds and crimes and so many iniquities
 sunt peccata proficientium, quae bene iudicantibus et
there-are the-sins of-those-advancing which well by-those-judging and

uituperantibus ex regula perfectionis et laudantur spe frugis
blaming by the-rule of-perfection also are-praised in-hope of-fruit
 sicut herba segetis. et sunt quaedam similia uel flagitio
as the-blade of-the-crop and there-are certain-things like either a-shameful-deed
 uel facinori et non sunt peccata, quia nec te offendunt,
or a-crime and not are sins because neither you offend
 dominum deum nostrum, nec sociale consortium, cum
the-Lord God our nor social fellowship when
 conciliantur aliqua in usum uitae congrua et tempori, et
are-procured some-things for the-use of-life suitable and to-the-time and
 incertum est an libidine habendi, aut puniuntur corrigendi
uncertain it-is whether from-lust of-having or are-punished of-correcting
 studio potestate ordinata, et incertum est an libidine
by-zeal by-power ordained and uncertain it-is whether from-lust
 nocendi. multa itaque facta, quae hominibus inprobanda
of-harming many and-so deeds which to-men to-be-disapproved
 uiderentur, testimonio tuo adprobata sunt et multa laudata ab
would-seem by-testimony your approved are and many praised by
 hominibus te teste damnantur, cum saepe se aliter habet
men with-you witness are-condemned since often itself otherwise has
 species facti et aliter facientis animus atque articulus
the-appearance of-the-deed and otherwise of-the-doer the-mind and the-juncture
 occulti temporis. cum uero aliquid tu repente inusitatum et
of-hidden time when indeed something you suddenly unusual and
 inprouisum imperas, etiamsi hoc aliquando uetuisti, quamuis
unforeseen command even-if this once you-forbade although
 causam imperii tui pro tempore occultes et quamuis contra
the-reason of-command your for the-time you-hide and although against
 pactum sit aliquorum hominum societatis, quis dubitet
the-compact it-be of-some men's society who would-doubt
 esse faciendum, quando ea iusta est societas hominum, quae
to-be to-be-done since that just is society of-men which

seruit tibi? sed beati qui te imperasse sciunt. fiunt
serves you but blessed who you to-have-commanded know are-done
 enim omnia a seruientibus tibi uel ad exhibendum, quod
for all-things by those-serving you either for displaying what
 ad praesens opus est, uel ad futura praenuntianda.
for the-present need is or for future-things foretelling

X · THE WEeping FIG

Not knowing this, Augustine mocked God's holy servants and prophets, and so was mocked by God. He came to believe the Manichees' trifles: that a fig weeps when picked, and that particles of God bound in fruit are released when one of their elect eats it and breathes them out in prayer. He thought more mercy was owed to fruit than to people, so that a morsel given to a hungry man who was not a Manichee seemed condemned as if to death.

Haec ego nesciens inridebam illos sanctos seruos et 18
these-things I not-knowing mocked those holy servants and
 prophetas tuos. et quid agebam, cum inridebam eos, nisi ut
prophets your and what was-I-doing when I-mocked them except that
 inriderer abs te sensim atque paulatim perductus ad eas
I-might-be-mocked by you gradually and little-by-little led-on to such
 nugas, ut crederem ficum plorare, cum decerpitur, et matrem
trifles that I-believed the-fig to-weep when it-is-picked and mother
 eius arborem lacrimis lacteis? quam tamen ficum si comedisset
its the-tree with-tears milky which yet fig if had-eaten
 aliquis sanctus alieno sane, non suo scelere decerptam,
some holy-one by-another's indeed not his-own crime picked
 misceret uisceribus et anhelaret de illa angelos, inmo
he-would-mix with-bowels and breathe-out from it angels rather
 uero particulas dei gemendo in oratione atque ructando:
indeed particles of-God by-groaning in prayer and belching

quae particulae summi et ueri dei ligatae fuissent in
which particles of-the-highest and true God bound would-have-been in
 illo pomo, nisi electi sancti dente ac uentre soluerentur.
that fruit unless of-an-elect holy by-tooth and belly they-were-released
 et credidi miser magis misericordiam praestandam fructibus
and I-believed wretched more mercy to-be-shown to-the-fruits
 terrae quam hominibus, propter quos nascerentur. si quis
of-earth than to-men on-account-of whom they-were-born if anyone
 uero esuriens peteret, qui manichaeus non esset, quasi capitali
indeed hungry should-ask who a-Manichee not was as-if to-capital
 supplicio damnanda buccella uideretur, si ei daretur.
punishment to-be-condemned a-morsel would-seem if to-him it-were-given

XI • THE MOTHER'S DREAM

God rescued Augustine when his mother wept for him more than mothers weep for the dead. A dream brought her to share his table again: as she stood on a wooden rule, a radiant young man told her that where she was, her son was too, and she saw him beside her. When Augustine twisted it to mean she would become what he was, she replied at once, "Where you are, he is," which moved him more than the dream. For nearly nine years more he wallowed in error while she prayed.

- 19 Et misisti manum tuam ex alto et de hac profunda
and you-sent hand your from on-high and from this deep
 caligine eruisti animam meam, cum pro me fleret ad te mea
darkness you-rescued soul my when for me wept to you my
 mater, fidelis tua, amplius quam flent matres corporea funera.
mother faithful your more than weep mothers bodily deaths
 uidebat enim illa mortem meam ex fide et spiritu, quem
saw for she death my by faith and spirit which
 habebat ex te, et exaudisti eam, domine, exaudisti eam nec
she-had from you and you-heard her O-Lord you-heard her nor

despexisti lacrimas eius, cum profluentes rigarent terram sub
despised tears her when flowing-down they-watered the-ground under
 oculis eius in omni loco orationis eius: exaudisti eam. nam
eyes her in every place of-prayer her you-heard her for
 unde illud somnium, quo eam consolatus es, ut uiuere
whence that dream by-which her comforted you-have so-that to-live
 mecum cederet et habere mecum eandem mensam in domo?
with-me she-consented and to-have with-me the-same table in the-house
 quod nolle coeperat auersans et detestans blasphemias
which not-to-wish she-had-begun turning-from and detesting the-blasphemies
 erroris mei. uidit enim se stantem in quadam regula lignea
of-error my she-saw for herself standing on a-certain rule wooden
 et uenientem ad se iuuenem splendidum hilarem atque
and coming to her a-young-man radiant cheerful and
 arridentem sibi, cum illa esset maerens et maerore confecta. qui
smiling at-her while she was grieving and with-grief worn-out who
 cum causas ab ea quaesisset maestitiae suae cotidianarumque
when the-causes from her had-asked of-sadness her and-of-daily
 lacrimarum docendi, ut adsolet, non discendi gratia, atque
tears of-teaching as is-usual not of-learning for-the-sake and
 illa respondisset perditionem meam se plangere, iussisse
she had-answered perdition my that-she to-lament to-have-ordered
 illum, quo segura esset, atque admonuisse, ut adtenderet
he that untroubled she-should-be and to-have-warned that she-attend
 et uideret, ubi esset illa, ibi esse et me. quod illa ubi
and see where was she there to-be also me which she when
 adtendit, uidit me iuxta se in eadem regula stantem. unde
she-attended saw me beside her on the-same rule standing whence
 hoc, nisi quia erant aures tuae ad cor eius, o tu bone
this except because were ears your at heart her O you good

omnipotens, qui sic curas unumquemque nostrum, tamquam
almighty-one who so care-for each of-us as-if

solum cures, et sic omnes, tamquam singulos?

alone you-cared-for and so all as-if single-ones

20 Unde illud etiam, quod cum mihi narrasset ipsum uisum

whence that also that when to-me she-had-told the-very vision

et ego ad id detrahare conarer, ut illa se potius non

and I to this to-draw-down tried that she herself rather not

desperaret futuram esse quod eram, continuo sine aliqua

should-despair about-to-be to-be what I-was at-once without any

haesitatione: “non” inquit; “non enim mihi dictum est: ubi

hesitation no she-said not for to-me said it-was where

ille, ibi et tu, sed: ubi tu, ibi et ille.” confiteor tibi,

he there also you but where you there also he I-confess to-you

domine, recordationem meam, quantum recolo, quod saepe non

O-Lord remembrance my as-far-as I-recall which often not

tacui, amplius me isto per matrem responso tuo, quod

I-kept-silent more me by-that through mother answer your that

tam uicina interpretationis falsitate turbata non est et tam

by-so near of-interpretation falsehood disturbed not she-was and so

cito uidit quod uidendum fuit, quod ego certe, antequam

quickly saw what to-be-seen was which I surely before

dixisset, non uideram, etiam tum fuisse conmotum quam

she-had-said not had-seen even then to-have-been moved than

ipso somnio, quo feminae piaie gaudium tanto post

by-the-very dream by-which to-the-woman devout the-joy so-long after

futurum ad consolationem tunc praesentis sollicitudinis tanto

to-be for the-consolation then of-present anxiety so-long

ante praedictum est. nam nouem ferme anni secuti sunt,

before foretold was for nine nearly years followed have

quibus ego in illo limo profundi ac tenebris falsitatis, cum

in-which I in that mud of-the-deep and in-darkness of-falsehood when

saepe surgere conarer et grauius alliderer, uolutatus sum,
often to-rise I-tried and more-heavily was-dashed-down wallowed I-have
 cum tamen illa uidua casta, pia et sobria, quales amas, iam
while yet that widow chaste devout and sober such-as you-love now
 quidem spe alacrior, sed fletu et gemitu non segnior, non
indeed in-hope brisker but in-weeping and groaning not slacker not
 desineret horis omnibus orationum suarum de me plangere
ceased in-hours all of-prayers her about me to-lament
 ad te, et intrabant in conspectum tuum preces eius, et
to you and entered into sight your prayers her and
 tamen dimittebas adhuc uolui et inuolui illa caligine.
yet you-let still to-be-rolled and to-be-wrapped in-that darkness

XII • THE SON OF THESE TEARS

God gave Augustine's mother another answer. She begged a bishop to refute her son's errors, and he wisely refused: Augustine was still puffed up with his new heresy and would find his error by reading, so she should only pray. The bishop had himself been given to the Manichees as a child and left them unaided. When she kept pleading in tears, he said, "Go; as you live, it cannot be that the son of these tears should perish," and she took it as a voice from heaven.

Et dedisti alterum responsum interim, quod recolo. nam et 21
and you-gave another answer meanwhile which I-recall for also
 multa praetereo, propter quod propero ad ea quae me
many-things I-pass-over on-account-of which I-hurry to those-things which me
 magis urgent confiteri tibi, et multa non memini. dedisti
more press to-confess to-you and many-things not I-remember you-gave
 ergo alterum per sacerdotem tuum, quendam episcopum
therefore another through priest your a-certain bishop
 nutritum in ecclesia et exercitatum in libris tuis. quem cum
nurtured in the-church and trained in books your whom when

illa femina rogasset, ut dignaretur mecum conloqui et refellere
that woman had-asked that he-deign with-me to-talk and to-refute
 errores meos et dedocere me mala ac docere bona —
errors my and to-unteach me evil-things and to-teach good-things
 faciebat enim hoc, quos forte idoneos inuenisset — noluit
he-used-to-do for this whom perhaps fit he-had-found did-not-wish
 ille, prudenter sane, quantum sensi postea, respondit enim
he prudently indeed as-far-as I-perceived afterward he-answered for
 me adhuc esse indocilem, et quod inflatus essem nouitate
me still to-be unteachable and that puffed-up I-was by-the-novelty
 haeresis illius et nonnullis quaestiunculis iam multos
of-heresy that and with-some little-questions already many
 inperitos exagitassem, sicut illa indicauerat ei. “sed” inquit
unskilled I-had-harassed as she had-told him but he-says
 “sine illum ibi. tantum roga pro eo dominum: ipse legendo
allow him there only ask for him the-Lord he by-reading
 reperiet, quis ille sit error et quanta impietas.” simul
will-find what that is error and how-great impiety at-the-same-time
 etiam narrauit se quoque paruulum a seducta matre sua
also he-told that-he too a-little-one by seduced mother his
 datum fuisse manichaeis et omnes paene non legisse
given to-have-been to-the-Manichees and all almost not to-have-read
 tantum uerum etiam scriptitasse libros eorum sibi que
only but also to-have-copied books their and-to-himself
 adparuisse nullo contra disputante et conuincente,
to-have-become-plain with-no-one against arguing and convincing
 quam esset illa secta fugienda: itaque fugisse. quae cum ille
how was that sect to-be-fled and-so to-have-fled which when he
 dixisset atque illa nollet adquiescere, sed instaret magis
had-said and she would-not-wish rest-content but pressed more
 deprecando et ubertim flendo, ut me uideret et mecum
by-pleading and copiously weeping that me he-see and with-me

dissereret, ille iam substomachans: “uade” inquit “a me; ita
discuss he now somewhat-vexed go he-says from me so
 uiuas, fieri non potest, ut filius istarum lacrimarum
may-you-live to-happen not can that the-son of-these tears
 pereat.” quod illa ita se accepisse inter colloquia sua
perish which she so that-she to-have-taken among conversations her
 mecum saepe recordabatur, ac si de caelo sonuisset.
with-me often recalled as if from heaven it-bad-sounded

BOOK IV

I · SEDUCING AND SEDUCED

For nine years, from his nineteenth year to his twenty-eighth, Augustine was deceived and deceived others, openly through the liberal arts and secretly under the false name of religion. He chased theater applause and poetry contests, and brought food to the Manichee elect so that their paunches might make angels and gods of it to free him. Let the arrogant mock; he confesses his disgraces in God's praise, for without God he is a guide to his own fall.

Per idem tempus annorum nouem, ab undeuicensimo anno 1
 through the-same time of-years nine from the-nineteenth year
 aetatis meae usque ad duodetricesimum, seducebamur et
 of-age my all-the-way to the-twenty-eighth we-were-seduced and
 seducebamus falsi atque fallentes in uariis cupiditatibus et
 we-seduced deceived and deceiving in various desires both
 palam per doctrinas, quas liberales uocant, occulte autem
 openly through teachings which liberal they-call secretly but
 falso nomine religionis, hic superbi, ibi superstitiosi,
 under-a-false name of-religion here proud there superstitious
 ubique uani, hac popularis gloriae sectantes inanitatem
 everywhere vain this-way of-popular glory pursuing the-emptiness
 usque ad theatricos plausus et contentiosa carmina et
 all-the-way to theatrical applause and competitive songs and
 agonem coronarum faenearum et spectaculorum nugas et
 the-contest of-crowns of-hay and of-shows the-trifles and
 intemperantiam libidinum, illac autem purgari nos ab
 the-intemperance of-lusts that-way but to-be-cleansed us from
 istis sordibus expetentes, cum eis, qui appellarentur electi
 these defilements seeking when to-those who were-called elect
 et sancti, afferremus escas, de quibus nobis in officina
 and holy we-brought foods from which for-us in the-workshop

aqualiculi sui fabricarent angelos et deos, per quos
of-paunch their they-might-fabricate angels and gods through whom
 liberaremur. et sectabar ista atque faciebam cum amicis
we-might-be-freed and I-pursued these-things and did with friends
 meis per me ac mecum deceptis. inrideant me arrogantes
my through me and with-me deceived let-mock me the-arrogant
 et nondum salubriter prostrati et elisi a te, deus meus, et
and not-yet healthfully laid-low and crushed by you O-God my and
 ego tamen confitear tibi dedecora mea in laude tua. sine me,
I yet let-me-confess to-you disgraces my in praise your allow me
 obsecro, et da mihi circuire praesenti memoria praeteritos
I-beg and grant to-me to-go-around with-present memory past
 circuitus erroris mei et immolare tibi hostiam iubilationis.
circuits of-error my and to-offer to-you a-sacrifice of-jubilation
 quid enim sum ego mihi sine te nisi dux in praeceps?
what for am I to-myself without you except a-guide to the-precipice
 aut quid sum, cum mihi bene est, nisi sugens lac tuum
or what am-I when for-me well it-is except sucking milk your
 aut fruens te cibo, qui non corrumpitur? et quis homo
or enjoying you food which not is-corrupted and what man
 est quilibet homo, cum sit homo? sed inrideant nos fortes
is any man since he-is a-man but let-mock us the-strong
 et potentes, nos autem infirmi et inopes confiteamur tibi.
and powerful we but weak and needy let-us-confess to-you

Augustine taught rhetoric for pay, preferring honest pupils, whom he taught tricks never to ruin the innocent, though sometimes to save the guilty. He lived with one woman, not in lawful marriage, learning how a marriage made for children differs from a bond of lust, where a child is born unwanted but, once born, compels love. Entering a poetry contest, he refused a soothsayer's offer to sacrifice animals for his victory, though not from love of God, while by his superstition he was sacrificing himself to demons.

Docebam in illis annis artem rhetoricam et uictoriosam 2
I-taught in those years the-art rhetorical and victorious
 loquacitatem uictus cupiditate uendebam. malebam tamen,
loquacity overcome by-desire I-sold I-preferred yet
 domine, tu scis, bonos habere discipulos, sicut appellantur
O-Lord you know good to-have pupils as they-are-called
 boni, et eos sine dolo docebam dolos, non quibus contra
good and them without guile I-taught guiles not by-which against
 caput innocentis agerent, sed aliquando pro capite nocentis.
the-life of-an-innocent they-might-act but sometimes for the-life of-a-guilty-man
 et, deus, uidisti de longinquo lapsantem in lubrico et
and O-God you-saw from afar slipping on slippery-ground and
 in multo fumo scintillantem fidem meam, quam exhibebam
in much smoke sparkling faith my which I-showed
 in illo magisterio diligentibus uanitatem et quaerentibus
in that teaching to-those-cherishing vanity and seeking
 mendacium, socius eorum. in illis annis unam habebam
a-lie a-comrade of-them in those years one I-had
 non eo quod legitimum uocatur coniugio cognitam,
not in-that which lawful is-called marriage known
 sed quam indagauerat uagus ardor inops prudentiae; sed
but whom had-tracked-down wandering passion lacking prudence but

unam tamen, ei quoque seruans tori fidem, in qua
one yet to-her also keeping of-the-bed faith in which
sane experirer exemplo meo, quid distaret inter coniugalis
indeed I-might-learn by-example my what differed between of-a-conjugal
placiti modum, quod foederatum esset generandi gratia, et
agreement the-measure which covenanted was of-begetting for-the-sake and
pactum libidinosi amoris, ubi proles etiam contra uotum
the-compact of-lustful love where offspring even against wish
nascitur, quamuis iam nata cogat se diligere.
is-born although once born it-compels itself to-be-cherished

- 3 Recolo etiam, cum mihi theatri carminis certamen inire
I-recall also when to-me of-a-theatrical poem a-contest to-enter
placuisse, mandasse mihi nescio quem haruspice, quid
it-had-pleased to-have-sent-word to-me I-know-not which soothsayer what
ei dare uellem mercedis, ut uincerem, me autem
to-him to-give I-would-wish of-fee that I-might-win me but
foeda illa sacramenta detestatum et abominatum respondisse,
foul those rites detesting and abhorring to-have-answered
nec si corona illa ita esset immortaliter aurea, muscam
not-even if crown that so were immortally golden a-fly
pro uictoria mea necari sinere. necaturus enim erat ille
for victory my to-be-killed to-allow about-to-kill for was he
in sacrificiis suis animantia et illis honoribus inuitaturus
in sacrifices his living-things and with-those honors about-to-invite
mihi suffragatura daemones uidebatur. sed hoc quoque
for-me about-to-support demons he-seemed but this also
malum non ex tua castitate repudiaui, deus cordis mei.
evil not from your chastity I-rejected O-God of-heart my
non enim amare te noueram, qui nisi fulgores corporeos
not for to-love you I-knew-how who except gleams bodily
cogitare non noueram. talibus enim figmentis suspirans
to-think not I-knew-how after-such for fictions sighing

anima nonne fornicatur abs te et fidit in falsis et
a-soul surely commits-fornication away-from you and trusts in false-things and
 pascit uentos? sed uidelicet sacrificari pro me nollem
feeds the-winds but clearly to-be-sacrificed for me I-would-not-wish
 daemonibus, quibus me illa superstitione ipse sacrificabam.
to-demons to-whom me by-that superstition myself I-was-sacrificing
 quid est enim aliud uentos pascere quam ipsos pascere,
what is for other the-winds to-feed than them to-feed
 hoc est errando eis esse uoluptati atque derisui?
this is by-erring to-them to-be for-pleasure and for-mockery

III • THE ASTROLOGERS

Augustine kept consulting astrologers, who offered no sacrifices, though true devotion condemns them: by making the stars the cause of sin, they excuse the sinner and blame the stars' Creator. A shrewd old physician, the proconsul who had crowned him in a contest, urged him to give it up, having studied it and found it false. Its true predictions, he said, came by chance, as a verse opened at random may fit a question. Neither he nor Nebridius could yet persuade him.

Itaque illos planos, quos mathematicos uocant, plane consulere 4
and-so those impostors whom mathematicians they-call plainly to-consult
 non desistebam, quod quasi nullum eis esset sacrificium
not I-ceased because as-if no to-them there-was sacrifice
 et nullae preces ad aliquem spiritum ob diuinationem
and no prayers to any spirit on-account-of divination
 dirigerentur. quod tamen Christiana et uera pietas consequenter
were-directed which yet Christian and true devotion consistently
 repellit et damnat, bonum est enim confiteri tibi, domine, et
rejects and condemns good it-is for to-confess to-you O-Lord and
 dicere: miserere mei: cura animam meam, quoniam peccaui
to-say have-mercy on-me heal soul my since I-have-sinned

tibi, neque ad licentiam peccandi abuti indulgentia tua,
against-you nor for license of-sinning to-abuse indulgence your
 sed meminisse dominicae uocis: ecce sanus factus es; iam
but to-remember of-the-Lord's voice behold healthy made you-are now
 noli peccare, ne quid tibi deterius contingat. quam totam
do-not sin lest something to-you worse happen which whole
 illi salubritatem interficere conantur, cum dicunt: "de caelo
those healthfulness to-kill try when they-say from heaven
 tibi est ineuitabilis causa peccandi" et "Venus hoc fecit aut
to-you is inevitable the-cause of-sinning and Venus this did or
 Saturnus aut Mars," scilicet ut homo sine culpa sit, caro
Saturn or Mars evidently so-that a-man without fault be flesh
 et sanguis et superba putredo, culpandus sit autem caeli ac
and blood and proud rottenness to-be-blamed be but of-heaven and
 siderum creator et ordinator, et quis est hic nisi deus noster,
of-stars the-creator and orderer and who is this except God our
 suauitas et origo iustitiae, qui reddes unicuique secundum
the-sweetness and source of-justice who you-will-render to-each according-to
 opera eius et cor contritum et humiliatum non spernis?
works his and a-heart contrite and humbled not you-despise
 5 Erat eo tempore uir sagax, medicinae artis peritissimus
there-was at-that time a-man shrewd of-medical art most-skilled
 atque in ea nobilissimus, qui proconsul manu sua coronam
and in it most-renowned who as-proconsul with-band his crown
 illam agonisticam inposuerat non sano capiti meo, sed non
that of-the-contest had-placed on-not healthy head my but not
 ut medicus. nam illius morbi tu sanator, qui resistis
as a-physician for of-that disease you (are)-the-bealer who resist
 superbis, humilibus autem das gratiam. numquid tamen
the-proud to-the-humble but give grace surely-not yet
 etiam per illum senem defuisti mihi aut destitisti mederi
even through that old-man did-you-fail me or cease to-heal

animae meae? quia enim factus ei eram familiarior et
soul my because for become to-him I-had more-intimate and
 eius sermonibus — erant enim sine uerborum cultu
on-his talks they-were for without of-words ornament
 uiuacitate sententiarum iucundi et graues — adsiduus et
by-liveliness of-thoughts pleasant and weighty constant and
 fixus inhaerebam, ubi cognouit et ex conloquio meo libris
fixed I-hung when he-learned and from conversation my to-the-books
 genethliacorum esse me deditum, benigne ac paterne monuit,
of-horoscope-casters to-be me devoted kindly and fatherly he-warned
 ut eos abicerem neque curam et operam rebus utilibus
that them I-should-throw-away nor care and effort for-things useful
 necessariam illi uanitati frustra inpenderem, dicens ita
necessary on-that vanity in-vain I-should-spend saying so
 se illa didicisse, ut eam professionem primis annis
himself those-things to-have-learned that it profession in-first years
 aetatis suae deferre uoluisset, qua uitam degeret, et si
of-age his to-take-up he-had-wished by-which life he-might-spend and if
 Hippocraten intellexisset, et illas utique litteras potuisset
Hippocrates he-had-understood also those assuredly writings to-have-been-able
 intellegere: et tamen non ob aliam causam se
to-understand and yet not on-account-of other reason himself
 postea illis relictis medicinam adsecutum, nisi eas
afterward with-those abandoned medicine to-have-pursued except that-they
 falsissimas conperisset et nollet uir grauis decipiendis
most-false he-had-found and did-not-wish a-man serious by-deceiving
 hominibus uictum quaerere. “at tu” inquit “quo te in
men a-living to-seek but you he-said by-which yourself among
 hominibus sustentas, rhetoricam tenes, hanc autem fallaciam
men you-support rhetoric you-hold this but deceit
 libero studio, non necessitate rei familiaris sectaris. quo
by-free choice not by-necessity of-estate household you-follow whereby

magis mihi te oportet de illa credere, qui eam tam
more me you ought about it to-believe who it so
 perfecte discere elaboravi, quam ex ea sola uiuere uolui.”
perfectly to-learn labored as from it alone to-live I-wished
 a quo ego cum quaesissem, quae causa ergo faceret, ut
from whom I when I-had-asked what cause then made that
 multa inde uera pronuntiarentur, respondit ille, ut potuit,
many-things thence true were-declared answered he as he-could
 sortem hoc facere in rerum natura usquequaque diffusam. si
chance this to-do in of-things nature everywhere spread if
 enim de paginis poetae cuiuspiam longe aliud canentis atque
for from the-pages of-a-poet any far other singing and
 intendentis, cum forte quis consulit, mirabiliter consonus
intending when by-luck someone consults wonderfully in-harmony
 negotio saepe uersus exiret, et mirandum non esse
with-the-matter often a-verse came-out and to-be-wondered-at not to-be
 dicebat, si ex anima humana superiore aliquo instinctu
he-said if from a-soul human by-higher some impulse
 nesciente, quid in se fieret, non arte, sed sorte sonaret
not-knowing what in itself happened not by-art but by-chance sounded
 aliquid, quod interrogantis rebus factisque concineret.
something which of-the-questioner with-affairs and-deeds agreed

- 6 Et hoc quidem ab illo uel per illum procurasti mihi, et
and this indeed from him or through him you-provided for-me and
 quid ipse postea per me ipsum quaererem, in memoria mea
what I-myself afterward by me myself should-seek in memory my
 deliniasti. tunc autem nec ipse nec carissimus Nebridius,
you-sketched then but neither he nor dearest Nebridius
 adulescens ualde bonus et ualde castus, inridens totum illud
a-young-man very good and very chaste mocking whole that
 diuinationis genus, persuadere mihi potuerunt, ut haec
of-divination kind to-persuade me could that these-things

abicerem, quoniam me amplius ipsorum auctorum
I-should-throw-away since me more of-the-very authors
 mouebat auctoritas et nullum certum quale quaerebam
moved the-authority and no certain such-as I-was-seeking
 documentum adhuc inueneram, quo mihi sine ambiguitate
proof yet I-had-found by-which to-me without ambiguity
 appareret, quae ab eis consultis uera dicerentur, forte
it-might-appear which by them consulted true-things were-said by-luck
 uel sorte, non arte inspectorum siderum dici.
or by-chance not by-art of-observed stars to-be-said

IV • THE DEATH OF A FRIEND

Teaching in his hometown, Augustine drew a friend of his own age, a childhood companion, into the Manichee fables. Within a year God took him. Unconscious with fever, the friend was baptized; recovering, he recoiled when Augustine mocked the baptism, and told him to stop if he wished to stay his friend. Days later, while Augustine was away, he died. Grief darkened everything: his hometown became a torment, he became a great question to himself, and only weeping was sweet.

In illis annis, quo primum tempore in municipio, quo 7
in those years at-which first time in the-town where
 natus sum, docere coeperam, conparaueram amicum societate
born I-was to-teach I-had-begun I-had-acquired a-friend by-partnership
 studiorum nimis carum, coaeuum mihi et confluentem
of-studies very dear of-the-same-age as-me and flowering-with-me
 flore adulescentiae. mecum puer creuerat et pariter in
in-the-flower of-youth with-me as-a-boy he-had-grown-up and together to
 scholam ieramur pariterque luseramus. sed nondum erat sic
school we-had-gone and-together we-had-played but not-yet was-be so
 amicus, quamquam ne tum quidem sic, uti est uera amicitia,
a-friend although not then even so as is true friendship

quia non est uera, nisi cum eam tu agglutinas inter haerentes
because not it-is true unless when it you glue-together among those-clinging
 sibi caritate diffusa in cordibus nostris per spiritum
to-each-other by-charity poured-out in hearts our through spirit
 sanctum, qui datus est nobis. sed tamen dulcis erat nobis,
holy who given has-been to-us but yet sweet it-was to-us
 cocta feruore parilium studiorum. nam et a fide uera, quam
ripened by-the-fervor of-equal studies for also from faith true which
 non germanitus et penitus adulescens tenebat, deflexeram
not genuinely and deeply as-a-youth he-beld I-had-turned-aside
 eum in superstitiosas fabellas et perniciosas, propter quas
him into superstitious tales and pernicious on-account-of which
 me plangebat mater. mecum iam errabat in animo ille homo et
me mourned mother with-me now wandered in mind that man and
 non poterat anima mea sine illo. et ecce tu inminens dorso
not could soul my without him and behold you pressing-on the-back
 fugitiuorum tuorum, deus ultionum et fons misericordiarum
of-fugitives your God of-vengeances and fountain of-mercies
 simul, qui conuertis nos ad te miris modis, ecce abstulisti
at-once who turn us to you in-wonderful ways behold you-took-away
 hominem de hac uita, cum uix expleuisset annum in amicitia
the-man from this life when scarcely he-had-completed a-year in friendship
 mea, suauis mihi super omnes suauitates illius uitae meae.
mine sweet to-me above all sweetnesses of-that life my

- 8 Quis laudes tuas enumerat unus in se uno, quas expertus
who praises your recounts one in himself alone which experienced
 est? quid tunc fecisti, deus meus, et quam inuestigabilis
he-has what then did-you O-God my and how unsearchable
 abyssus iudiciorum tuorum? cum enim laboraret ille febribus,
the-abyss of-judgments your when for suffered he from-fevers
 iacuit diu sine sensu in sudore laetali et, cum desperaretur,
he-lay long without sense in a-sweat deadly and when he-was-despaired-of

baptizatus est nesciens me non curante et praesumente
baptized he-was unknowing with-me not caring and presuming
 id retinere potius animam eius quod a me acceperat,
that to-retain rather soul his what from me it-had-received
 non quod in nescientis corpore fiebat. longe autem aliter
not what in unknowing body was-done far but otherwise
 erat. nam recreatus est et saluus factus, statimque, ut
it-was for revived he-was and safe made and-at-once as
 primo cum eo loqui potui — potui autem mox, ut ille
first with him to-speak I-could I-could moreover soon as he
 potuit, quando non discedebam et nimis pendebarus
could since not I-left and very-much we-hung
 ex inuicem — temtaui apud illum inridere, tamquam et
on each-other I-tried with him to-mock as-if also
 illo inrisuro mecum baptismum, quem acceperat mente
with-him about-to-mock with-me the-baptism which he-had-received in-mind
 atque sensu absentissimus. sed tamen iam se accepisse
and in-sense most-absent but yet by-now himself to-have-received
 didicerat. at ille ita me exhorruit ut inimicum admonuitque
he-had-learned but he so me shrank-from as an-enemy and-he-warned
 mirabili et repentina libertate, ut, si amicus esse uellem,
with-wonderful and sudden freedom that if a-friend to-be I-wished
 talia sibi dicere desinerem. ego autem stupefactus
such-things to-him to-say I-should-stop I but stunned
 atque turbatus distuli omnes motus meos, ut conualesceret
and troubled I-put-off all impulses my that he-might-recover
 prius essetque idoneus uiribus ualeitudinis, cum quo agere
first and-be fit in-strength of-health with whom to-do
 possem quod uellem. sed ille abreptus dementiae
I-might-be-able what I-wished but he having-been-snatched from-madness

meae, ut apud te seruaretur consolationi meae: post paucos
my that with you be-might-be-kept for-consolation my after a-few
 dies me absente repetitur febribus et defungitur.

days with-me absent he-is-attacked-again by-fevers and dies

- 9 Quo dolore contenebratum est cor meum et quidquid
by-what grief darkened was heart my and whatever
 aspicebam mors erat. et erat mihi patria supplicium
I-looked-at death was and was to-me homeland a-torment
 et paterna domus mira infelicitas, et quidquid cum illo
and father's house strange unhappiness and whatever with him
 communicaueram, sine illo in cruciatum inmanem uerterat.
I-had-shared without him into torture monstrous had-turned
 expetebant eum undique oculi mei, et non dabatur; et
sought him everywhere eyes my and not he-was-given and
 oderam omnia, quod non haberent eum, nec mihi iam
I-hated all-things because not they-held him nor to-me now
 dicere poterant: "ecce uenit", sicut cum ueniret, quando
to-say could-they behold he-comes as when he-was-coming when
 absens erat. factus eram ipse mihi magna quaestio et
absent he-was become I-had myself to-myself a-great question and
 interrogabam animam meam, quare tristis esset et quare
I-asked soul my why sad it-was and why
 conturbaret me ualde, et nihil nouerat respondere mihi. et
it-troubled me greatly and nothing it-knew-how to-answer me and
 si dicebam: "spera in deum," iuste non obtemperabat, quia
if I-said hope in God rightly not it-obeyed because
 uerior erat et melior homo, quem carissimum amiserat,
truer was and better the-man whom dearest it-had-lost
 quam phantasma, in quod sperare iuebatur. solus fletus erat
than the-phantasm in which to-hope it-was-told alone weeping was
 dulcis mihi et successerat amico meo in deliciis animi mei.
sweet to-me and it-had-succeeded to-friend my in the-delights of-mind my

Now that time has soothed the wound, Augustine asks God why weeping is sweet to the wretched. Perhaps the sweetness lies in the hope that God hears, as in prayer. But in his grief he did not hope that his friend would come back to life, nor did he ask for it; he only grieved and wept, having lost his joy. Or perhaps weeping is itself bitter, and pleases only because we have come to loathe the things we once enjoyed.

Et nunc, domine, iam illa transierunt et tempore lenitum 10
and now O-Lord already those-things have-passed and by-time soothed
 est uulnus meum. possumne audire abs te, qui ueritas es, et
is wound my can-I hear from you who truth are and
 admouere aurem cordis mei ori tuo, ut dicas mihi, cur
move-close the-ear of-heart my to-mouth your that you-may-tell me why
 fletus dulcis sit miseris? an tu, quamuis ubique adsis,
weeping sweet is to-the-wretched or you although everywhere you-are-present
 longe abiecisti a te miseriam nostram, et tu in te manes,
far have-thrown from you misery our and you in yourself remain
 nos autem in experimentis uoluimur? et tamen nisi ad aures
we but in trials are-rolled and yet unless to ears
 tuas ploraremus, nihil residui de spe nostra fieret. unde
your we-wailed nothing of-remainder of hope our would-be whence
 igitur suavis fructus de amaritudine uitae carpitur gemere et
then sweet fruit from the-bitterness of-life is-plucked to-groan and
 flere et suspirare et conqueri? an hoc ibi dulce est, quod
to-weep and to-sigh and to-lament or this there sweet is that
 speramus exaudire te? recte istud in precibus, quia desiderium
we-hope to-hear-(us) you rightly that in prayers because desire
 perueniendi habent. num in dolore amissae rei et luctu,
of-arriving they-have surely-not in grief of-a-lost thing and mourning
 quo tunc operiebar? neque enim sperabam reuiuescere
with-which then I-was-covered nor for I-hoped to-come-back-to-life

illum aut hoc petebam lacrimis, sed tantum dolebam et
 him or this I-sought with-tears but only I-grieved and
 flebam. miser enim eram et amiseram gaudium meum. an
 wept wretched for I-was and I-had-lost joy my or
 et fletus res amara est et prae fastidio rerum, quibus prius
 also weeping thing a-bitter is and for distaste of-things which before
 fruebamur, et tunc, dum ab eis abhorremus, delectat?
 we-enjoyed and then while from them we-shrink it-delights

VI • HALF OF ONE SOUL

Augustine was wretched, as is every mind bound in friendship to mortal things. He held his wretched life dearer than his lost friend, unsure he would have died for him as Orestes and Pylades are said to have wished. Weary of living yet afraid of dying, he hated death for taking his friend, and marveled that he, his friend's other self, lived on. Their souls had been one soul in two bodies; he shrank from living halved, and perhaps feared to die lest his friend die wholly.

- 11 Quid autem ista loquor? non enim tempus quaerendi nunc
 why but these-things do-I-say not for the-time of-asking now
 est, sed confitendi tibi. miser eram et miser est omnis animus
 is but of-confessing to-you wretched I-was and wretched is every mind
 uinctus amicitia rerum mortalium et dilaniatur, cum eas
 bound by-friendship of-things mortal and is-torn-apart when them
 amittit, et tunc sentit miseriam, qua miser est et antequam
 it-loses and then feels the-misery by-which wretched it-is even before
 amittat eas. sic ego eram illo tempore et flebam amarissime
 it-lose them so I was at-that time and I-wept most-bitterly
 et requiescebam in amaritudine. ita miser eram et habebam
 and I-rested in bitterness so wretched I-was and I-held
 cariorem illo amico meo uitam ipsam miseram. nam
 dearer than-that friend my life itself wretched for

quamuis eam mutare uellem, nollem tamen amittere magis
although it to-change I-wished I-would-not-wish yet to-lose more
 quam illum et nescio an uellem uel pro illo, sicut
than him and I-know-not whether I-would-be-willing even for him as
 de Oreste et Pylade traditur, si non fingitur, qui uellent pro
of Orestes and Pylades it-is-told if not it-is-invented who were-willing for
 inuicem simul mori, quia morte peius eis erat non simul
each-other together to-die because than-death worse to-them was not together
 uiuere. sed in me nescio quis affectus nimis huic contrarius
to-live but in me I-know-not what feeling very to-this contrary
 ortus erat et taedium uiuendi erat in me grauissimum
arisen bad and weariness of-living was in me heaviest
 et moriendi metus. credo, quo magis illum amabam,
and of-dying fear I-believe by-as-much-as more him I-loved
 hoc magis mortem, quae mihi eum abstulerat, tamquam
by-so-much more death which from-me him had-taken as
 atrocissimam inimicam oderam et timebam et eam repente
a-most-savage enemy I-hated and I-feared and it suddenly
 consumpturam omnes homines putabam, quia illum potuit. sic
about-to-consume all men I-thought because him it-could so
 eram omnino, memini. ecce cor meum, deus meus, ecce intus;
I-was altogether I-remember behold heart my O-God my behold within
 uide, quia memini, spes mea, qui meundas a talium
see because I-remember O-hope my who me cleanse from of-such
 affectionum inmunditia, dirigens oculos meos ad te et euellens
feelings uncleanness directing eyes my to you and plucking
 de laqueo pedes meos. mirabar enim ceteros mortales uiuere,
from the-snare feet my I-marveled for other mortals to-live
 quia ille, quem quasi non moriturum dilexeram, mortuus erat,
because he whom as-if not about-to-die I-had-cherished dead was
 et me magis, quia ille alter eram, uiuere illo mortuo
and me more because he a-second I-was to-live with-him dead

mirabar. bene quidam dixit de amico suo: dimidium animae
I-marveled well someone said of friend his half of-soul
 suae. nam ego sensi animam meam et animam illius unam
his for I felt soul my and soul his one
 fuisse animam in duobus corporibus, et ideo mihi horrore
to-have-been soul in two bodies and therefore to-me a-horror
 erat uita, quia nolebam dimidius uiuere, et ideo forte mori
was life because I-did-not-wish halved to-live and therefore perhaps to-die
 metuebam, ne totus ille moreretur, quem multum amaueram.
I-feared lest wholly he die whom much I-had-loved

VII · FLIGHT TO CARTHAGE

Augustine calls it madness not to know how to love human beings as human. He seethed, sighed, and wept, and found no rest in groves, games, songs, banquets, bed, or books; only groaning and tears gave him a little relief. He knew he should lift his burden to God, but the God he imagined was an empty phantasm, and his soul kept sliding back onto him. He could not flee from himself, yet he left his homeland and came to Carthage, where his eyes would look for his friend less.

- 12 O dementia nescientem diligere homines humaniter! o
O madness not-knowing to-cherish men humanly O
 stultum hominem immoderate humana patientem! quod ego
foolish man immoderately human-things suffering which I
 tunc eram. itaque aestuabam, suspirabam, flebam, turbabar,
then was and-so I-seethed I-sighed I-wept I-was-troubled
 nec requies erat nec consilium. portabam enim concisam et
nor rest was nor counsel I-carried for cut-up and
 cruentam animam meam impatientem portari a me, et ubi
bloody soul my impatient to-be-carried by me and where
 eam ponerem non inueniebam. non in amoenis nemoribus,
it I-might-set-down not I-found not in pleasant groves

non in ludis atque cantibus nec in suaue olentibus locis
not in games and songs nor in sweetly smelling places
 nec in conuiuuiis apparatis nec in uoluptate cubilis et
nor in banquets prepared nor in the-pleasure of-the-bedchamber and
 lecti, non denique in libris atque carminibus adquiescebat.
of-bed not finally in books and poems did-it-rest
 horrebant omnia et ipsa lux, et quidquid non erat quod
were-horrible all-things and the-very light and whatever not was what
 ille erat, inprobum et taediosum erat praeter gemitum et
he was wicked and wearisome was except groaning and
 lacrimas: nam in eis solis aliquantula requies. ubi autem
tears for in them alone some-little rest when but
 inde auferebatur anima mea, onerabat me grandis sarcina
thence was-taken soul my weighed-down me a-great load
 miseriae. ad te, domine, leuanda erat et curanda, sciebam,
of-misery to you O-Lord to-be-lifted it-was and to-be-bealed I-knew
 sed nec uolebam nec ualebam, eo magis quod mihi non
but neither I-wished nor I-was-able by-that more that to-me not
 eras aliquid solidum et firmum, cum de te cogitabam.
you-were something solid and firm when of you I-thought
 non enim tu eras, sed uanum phantasma et error meus erat
not for you were-it but a-vain phantasm and error my was
 deus meus. si conabar eam ibi ponere, ut requiesceret, per
God my if I-tried it there to-set-down that it-might-rest through
 inane labebatur et iterum ruebat super me, et ego mihi
the-void it-slipped and again fell-back upon me and I to-myself
 remanseram infelix locus, ubi nec esse possem nec inde
had-remained an-unhappy place where neither to-be I-could nor thence
 recedere. quo enim cor meum fugeret a corde meo? quo
to-withdraw whither for heart my could-flee from heart my whither
 a me ipso fugerem? quo non me sequeretur? et tamen fugi
from me myself could-I-flee whither not myself would-I-follow and yet I-fled

de patria, minus enim eum quaerebant oculi mei, ubi uidere
from homeland less for him sought the-eyes my where to-see
 non solebant, atque a Thagastensi oppido ueni Carthaginem.
not they-were-used and from Thagastan town I-came to-Carthage

VIII • THE COMFORTS OF FRIENDS

Time is never idle: new hopes and memories came, and Augustine's grief gave way to old pleasures. It had pierced deep because he had poured his soul on sand, loving a mortal as if immortal. Other friends restored him, and with them he loved the huge Manichee fable. He delighted in their company: talking, reading, disagreeing without hatred, teaching and learning, and missing the absent and welcoming them back, until many minds became one.

- 13 Non uacant tempora nec otiose uoluuntur per sensus nostros:
not are-idle times nor idly roll through senses our
 faciunt in animo mira opera, ecce ueniebant et praeteribant
they-work in the-mind wonderful works behold they-came and passed
 de die in diem et ueniendo et praetereundo inserebant mihi
from day to day and by-coming and passing they-planted in-me
 spes alias et alias memorias et paulatim resarciebant me
hopes other and other memories and little-by-little patched me
 pristinis generibus delectationum, quibus cedebat dolor meus
with-former kinds of-delights to-which gave-way grief my
 ille; sed succedebant non quidem dolores alii, causae tamen
that but succeeded not indeed griefs other causes yet
 aliorum dolorum. nam unde me facillime et in intima dolor
of-other griefs for whence me most-easily and into the-inmost grief
 ille penetrauerat, nisi quia fuderam in harenam animam
that had-pierced except because I-had-poured on sand soul
 meam diligendo moriturum acsi non moriturum? maxime
my by-cherishing one-about-to-die as-if not about-to-die most

quippe me reparabant atque recreabant aliorum amicorum
for me restored and refreshed of-other friends
 solacia, cum quibus amabam quod postea amabam, et hoc
the-comforts with whom I-loved what afterward I-loved and this
 erat ingens fabula et longum mendacium, cuius adulterina
was a-buge fable and long lie by-whose adulterous
 confricatione corrumpebatur mens nostra pruriens in auribus.
rubbing was-corrupted mind our itching in ears
 sed illa mihi fabula non moriebatur, si quis amicorum
but that for-me fable not died if any of-friends
 meorum moreretur. alia erant, quae in eis amplius capiebant
my died other were which in them more captured
 animum: conloqui et conridere et uicissim beniuole
mind to-talk and to-laugh-together and in-turn kindly
 obsequi, simul legere libros dulciloquos, simul nugari et simul
to-oblige together to-read books sweet-spoken together to-trifle and together
 honestari, dissentire interdum sine odio tamquam ipse
to-be-serious to-disagree sometimes without hatred as-if the-very
 homo secum atque ipsa rarissima dissensione condire
man with-himself and by-the-very rarest disagreement to-season
 consensiones plurimas, docere aliquid inuicem aut discere
agreements very-many to-teach something mutually or to-learn
 ab inuicem, desiderare absentes cum molestia, suscipere
from each-other to-miss the-absent with vexation to-welcome
 uenientes cum laetitia: his atque huius modi signis a
those-coming with joy by-these and of-this kind signs from
 corde amantium et redamantium procedentibus per os,
the-heart of-lovers and of-those-loving-back proceeding through the-mouth
 per linguam, per oculos et mille motus gratissimos
through the-tongue through the-eyes and a-thousand gestures most-pleasing
 quasi fomitibus flagrare animos et ex pluribus unum facere.
as-if with-tinder to-blaze minds and from many one to-make

This is what we love in friends, so much that a conscience holds itself guilty if it does not return a friend's love; hence the mourning and bitterness when a friend dies. Blessed is he who loves God, his friend in God, and his enemy for God's sake: he alone loses no one dear, since all are dear to him in the one who cannot be lost. No one loses God unless he abandons him, and then he flees only from God at peace to God angry.

- 14 Hoc est, quod diligitur in amicis et sic diligitur, ut rea
this is what is-cherished in friends and so is-cherished that guilty
 sibi sit humana conscientia, si non amauerit redamantem
to-itself be human conscience if not it-has-loved one-loving-back
 aut si amantem non redamauerit, nihil quaerens ex eius
or if one-loving not it-has-loved-back nothing seeking from his
 corpore praeter indicia beniuolentiae. hinc ille luctus, si quis
body except signs of-goodwill hence that mourning if anyone
 moriatur, et tenebrae dolorum et uersa dulcedine in
die and the-darkness of-griefs and with-turned sweetness into
 amaritudinem cor madidum et ex amissa uita morientium
bitterness the-heart drenched and from the-lost life of-the-dying
 mors uiuentium. beatus qui amat te et amicum in te et
the-death of-the-living blessed who loves you and a-friend in you and
 inimicum propter te. solus enim nullum carum amittit,
an-enemy for-the-sake-of you he-alone for no dear-one loses
 cui omnes in illo cari, qui non amittitur. et quis est iste
to-whom all in him dear who not is-lost and who is this
 nisi deus noster, deus, qui fecit caelum et terram et inplet
except God our God who made heaven and earth and fills
 ea, quia inplendo ea fecit ea? te nemo amittit, nisi qui
them because by-filling them he-made them you no-one loses except who
 dimittit, et quia dimittit, quo it aut quo fugit nisi
lets-go and because he-lets-go whither goes-he or whither flees-he except

a te placido ad te iratum? nam ubi non inuenit legem
from you calm to you angry for where not finds-be law
 tuam in poena sua? et lex tua ueritas et ueritas tu.
your in punishment his and law your truth and truth you

X · ALL THINGS PASS

Wherever a soul turns except to God, it is fastened to sorrow, even among beautiful things. They rise and set, and the faster they grow to be, the faster they hasten not to be; they make a whole as some depart and others follow, like words in speech. The soul should praise God for them, not cling to them, for they flee and tear it. The flesh's sense is too slow to hold them; only in God's Word do they hear their bounds.

Deus uirtutum, conuerte nos et ostende faciem tuam, et 15
O-God of-powers turn us and show face your and
 salui erimus. nam quoquouersum se uerterit anima hominis,
saved we-shall-be for whithersoever itself has-turned the-soul of-man
 ad dolores figitur alibi praeterquam in te, tametsi
to griefs it-is-fastened elsewhere than in you even-though
 figitur in pulchris extra te et extra se. quae tamen
it-is-fastened on beautiful-things outside you and outside itself which yet
 nulla essent, nisi essent abs te. quae oriuntur et occidunt et
nothing would-be unless they-were from you which rise and set and
 oriendo quasi esse incipiunt et crescunt, ut perficiantur,
by-rising as-it-were to-be begin and grow that they-may-be-perfected
 et perfecta senescunt et intereunt: et non omnia senescunt
and perfected grow-old and perish and not all-things grow-old
 et omnia intereunt. ergo cum oriuntur et tendunt esse,
and all-things perish therefore when they-rise and strive to-be
 quo magis celeriter crescunt, ut sint, eo magis
by-as-much-as more quickly they-grow that they-may-be by-so-much more

festinant, ut non sint. sic est modus eorum. tantum
they-hasten that not they-may-be so is the-measure their so-much
 dedisti eis, quia partes sunt rerum, quae non sunt omnes
you-gave them because parts they-are of-things which not are all
 simul, sed decedendo ac succedendo agunt omnes uniuersum,
at-once but by-departing and succeeding make all the-whole
 cuius partes sunt. ecce sic peragitur et sermo noster per
whose parts they-are behold so is-accomplished also speech our through
 signa sonantia. non enim erit totus sermo, si unum uerbum
signs sounding not for will-be whole the-speech if one word
 non decedat, cum sonuerit, partes suas, ut succedat aliud.
not depart when it-has-sounded parts its that may-succeed another
 laudet te ex illis anima mea, deus, creator omnium, sed
let-praise you for those-things soul my O-God creator of-all but
 non eis infigatur glutine amore per sensus corporis.
not to-them let-it-be-fastened with-glue by-love through the-senses of-body
 eunt enim quo ibant, ut non sint, et conscindunt
they-go for whither they-were-going that not they-be and they-tear
 eam desiderii pestilentiosis, quoniam ipsa esse uult et
it with-desires pestilent since it to-be wishes and
 requiescere amat in eis, quae amat. in illis autem non
to-rest loves in those-things which it-loves in them but not
 est ubi, quia non stant: fugiunt, et quis ea sequitur
is where because not they-stand they-flee and who them follows
 sensu carnis? aut quis ea comprehendit, uel cum praesto
with-the-sense of-flesh or who them grasps even when at-hand
 sunt? tardus est enim sensus carnis, quoniam sensus carnis
they-are slow is for the-sense of-flesh since sense of-flesh
 est: ipse est modus eius. sufficit ad aliud, ad quod factus
it-is itself is measure its it-suffices for another-thing for which made
 est, ad illud autem non sufficit, ut teneat transcurrentia ab
it-was for that but not it-suffices that it-hold things-running-past from

initio debito usque ad finem debitum. in uerbo enim tuo,
beginning due all-the-way to end due in word for your
 per quod creantur, ibi audiunt: “hinc et huc usque.”
through which they-are-created there they-bear hence and hither all-the-way

XI · STAND IN THE WORD

Augustine urges his soul not to be vain but to hear the Word, which calls it back to undisturbed rest, where love is not abandoned unless it abandons. Lower things pass so that others may follow; the Word does not depart. What the soul has from truth it should entrust to truth and lose nothing. Through the flesh it perceives only parts, and hearing speech it wants the syllables to pass so that it hears the whole. Better than all is God, who made them and never departs.

Noli esse uana, anima mea, et obsurdescere in aure cordis 16
do-not be vain O-soul my and grow-deaf in the-ear of-heart
 tumultu uanitatis tuae. audi et tu: uerbum ipsum clamat,
with-the-tumult of-vanity your hear also you the-word itself cries
 ut redeas, et ibi est locus quietis inperturbabilis, ubi non
that you-return and there is the-place of-rest undisturbable where not
 deseritur amor, si ipse non deserat. ecce illa discedunt,
is-deserted love if it not desert behold those-things depart
 ut alia succedant et omnibus suis partibus constet infima
that others may-succeed and with-all its parts may-consist the-lowest
 uniuersitas. “numquid ego aliquo discedo?” ait uerbum dei.
universe surely-not I anywhere depart says the-word of-God
 ibi fige mansionem tuam, ibi connumda quidquid inde habes,
there fix dwelling your there entrust whatever thence you-have
 anima mea, saltem fatigata fallaciis. ueritati connumda quidquid
O-soul my at-least wearied by-deceptions to-truth entrust whatever
 tibi est a ueritate, et non perdes aliquid, et refflorescent
to-you is from truth and not you-will-lose anything and will-bloom-again

putria tua et sanabuntur omnes languores tui et fluxa
rotten-parts your and will-be-bealed all sicknesses your and flowing-things
 tua reformabuntur et renouabuntur et constringentur ad te
your will-be-reformed and renewed and bound-fast to you
 et non te deponent, quo descendunt, sed stabunt tecum et
and not you will-set-down whither they-descend but will-stand with-you and
 permanebunt ad semper stantem ac permanentem deum.
will-remain toward always standing and remaining God

- 17 Utquid peruersa sequeris carnem tuam? ipsa te sequatur
why perverse do-you-follow flesh your it you let-follow
 conuersam. quidquid per illam sentis, in parte est et
turned whatever through it you-feel in part is and
 ignoras totum, cuius hae partes sunt, et delectant te
you-do-not-know the-whole whose these parts are and delight you
 tamen. sed si ad totum comprehendendum esset idoneus sensus
yet but if for the-whole grasping were fit the-sense
 carnis tuae ac non et ipse in parte uniuerſi accepisset
of-flesh your and not also itself in a-part of-the-universe it-had-received
 pro tua poena iustum modum, uelles, ut transiret
for your punishment a-just measure you-would-wish that should-pass
 quidquid existit in praesentia, ut magis tibi omnia placerent.
whatever exists in the-present that more to-you all-things might-please
 nam et quod loquimur, per eundem sensum carnis audis
for also what we-speak through the-same sense of-flesh you-hear
 et non uis utique stare syllabas, sed transuolare, ut
and not you-wish assuredly to-stand the-syllables but to-fly-past that
 aliae ueniant et totum audias. ita semper omnia, quibus
others may-come and the-whole you-may-hear so always all-things of-which
 unum aliquid constat, et non sunt omnia simul ea, quibus
one something consists and not are all at-once those of-which
 constat: plus delectant omnia quam singula, si possint sentiri
it-consists more delight all than single-ones if they-could to-be-felt

omnia. sed longe his melior qui fecit omnia, et ipse est
all but far than-these better who made all-things and he is
deus noster, et non discedit, quia nec succeditur ei.
God our and not departs because nor is-anyone-succeeding to-him

XII • LOVE SOULS IN GOD

If bodies please, the soul should praise God for them; if souls please, it should love them in God, where alone they stand firm. Augustine tells his soul to carry others to God: he is not far, but the heart has strayed, and there is no happy life in the region of death. Life itself came down, bore our death, and killed it, then withdrew so that we would find him in the heart. The proud must descend to ascend, and the soul should tell them so, burning with charity.

Si placent corpora, deum ex illis lauda et in artificem 18
if please bodies God for them praise and onto the-craftsman
eorum retorque amorem, ne in his, quae tibi placent, tu
their turn-back love lest in these-things which you please you
displiceas. si placent animae, in deo amentur, quia et ipsae
displease if please souls in God let-them-be-loved because also they
mutabiles sunt et illo fixae stabiliuntur: alioquin irent
changeable are and in-him fixed are-made-stable otherwise they-would-go
et perirent. in illo ergo amentur, et rape ad eum tecum
and perish in him therefore let-them-be-loved and snatch to him with-you
quas potes et dic eis: “hunc amemus: ipse fecit haec
those-which you-can and say to-them him let-us-love he made these-things
et non est longe.” non enim fecit atque abiit, sed ex illo
and not is far not for he-made and went-away but from him
in illo sunt. ecce ubi est, ubi sapit ueritas? intimus cordi
in him they-are behold where is-he where has-savor truth innermost to-the-heart
est, sed cor errauit ab eo. redite, praeuaricatores, ad cor
he-is but the-heart has-strayed from him return O-transgressors to heart

et inhaerete illi, qui fecit uos. state cum eo et stabitis,
and cling to-him who made you stand with him and you-will-stand
 requiescite in eo et quieti eritis. quo itis in aspera?
rest in him and at-rest you-will-be whither do-you-go into rough-places
 quo itis? bonum, quod amatis, ab illo est: sed quantum
whither do-you-go the-good which you-love from him is but as-far-as
 est ad illum, bonum est et suaue; sed amarum erit iuste,
it-is toward him good it-is and sweet but bitter it-will-be justly
 quia iniuste amatur deserto illo quidquid ab illo est. quo
because unjustly it-is-loved by-deserting him whatever from him is whither
 uobis adhuc et adhuc ambulare uias difficiles et laboriosas?
for-you still and still to-walk ways difficult and toilsome
 non est requies, ubi quaeritis eam. quaerite quod quaeritis, sed
not is rest where you-seek it seek what you-seek but
 ibi non est, ubi quaeritis. beatam uitam quaeritis in regione
there not it-is where you-seek happy life you-seek in the-region
 mortis: non est illic. quomodo enim beata uita, ubi nec uita?
of-death not it-is there how for happy life where not-even life

- 19 Et descendit huc ipsa uita nostra et tulit mortem nostram
and came-down hither the-very life our and bore death our
 et occidit eam de abundantia uitae suae et tonuit clamans,
and killed it from the-abundance of-life his and thundered crying
 ut redeamus hinc ad eum in illud secretum, unde processit
that we-return hence to him into that secret-place whence he-came-forth
 ad nos in ipsum primum uirginalem uterum, ubi ei
to us into the-very first virginal womb where to-him
 nupsit humana creatura, caro mortalis, ne semper mortalis;
was-wedded human creature flesh mortal lest always mortal
 et inde uelut sponsus procedens de thalamo suo exultauit
and thence like a-bridegroom coming-forth from chamber his he-exulted
 ut gigans ad currendam uiam. non enim tardauit, sed cucurrit
as a-giant for running the-way not for he-delayed but ran

clamans dictis, factis, morte, uita, descensu, ascensu, clamans,
crying by-words by-deeds by-death by-life by-descent by-ascent crying
 ut redeamus ad eum. et discessit ab oculis, ut redeamus
that we-return to him and he-departed from eyes that we-return
 ad cor et inueniamus eum. abscessit enim et ecce hic est.
to heart and find him he-withdrew for and behold here he-is
 noluit nobiscum diu esse et non reliquit nos. illuc enim
he-did-not-wish with-us long to-be and not left us thither for
 abscessit, unde numquam recessit, quia mundus per eum
he-withdrew whence never he-departed because the-world through him
 factus est et in hoc mundo erat et uenit in hunc mundum
made was and in this world he-was and came into this world
 peccatores saluos facere, cui confitetur anima mea, et
sINNERS saved to-make to-whom confesses soul my and
 sanat eam, quoniam peccauit illi. fili hominum, quo
he-heals it since it-sinned against-him O-sons of-men to-what
 usque graues corde? numquid et post descensum uitae non
all-the-way heavy in-heart surely-not even after the-descent of-life not
 uultis ascendere et uiuere? sed quo ascenditis, quando in
you-wish to-ascend and to-live but whither do-you-ascend when on
 alto estis et posuistis in caelo os uestrum? descendite, ut
high you-are and you-have-set in heaven mouth your descend that
 ascendatis et ascendatis ad deum. cecidistis enim ascendendo
you-may-ascend and ascend to God you-fell for by-ascending
 contra deum. dic eis ista, ut plorent in conualle
against God tell them these-things that they-may-weep in the-valley
 plorationis, et sic eos rape tecum ad deum, quia de spiritu
of-weeping and so them snatch with-you to God because from spirit
 eius haec dicis eis, si dicis ardens igne caritatis.
his these-things you-say to-them if you-speak burning with-the-fire of-charity

Not knowing this, Augustine loved lower beauties and asked his friends what beauty is, and what draws and binds us to the things we love. He noticed that some things are beautiful as wholes, and others fitting because they suit something else, as a part suits the body or a shoe the foot. From this he wrote, he thinks, two or three books on the beautiful and the fitting, which he no longer has.

- 20 Haec tunc non noueram et amabam pulchra inferiora et
these-things then not I-knew and I-loved beautiful-things lower and
 ibam in profundum et dicebam amicis meis: “num amamus
I-went into the-depth and I-said to-friends my surely-not we-love
 aliquid nisi pulchrum? quid est ergo pulchrum? et quid est
anything except the-beautiful what is then the-beautiful and what is
 pulchritudo? quid est quod nos allicit et conciliat rebus,
beauty what is-it that us attracts and wins-over to-the-things
 quas amamus? nisi enim esset in eis decus et species,
which we-love unless for there-were in them grace and beauty
 nullo modo nos ad se mouerent.” et animaduertebam
in-no way us to themselves would-they-move and I-noticed
 et uidebam in ipsis corporibus aliud esse quasi totum
and I-saw in the-very bodies one-thing to-be as-it-were a-whole
 et ideo pulchrum, aliud autem, quod ideo deceret,
and therefore beautiful another but which therefore was-fitting
 quoniam apte accommodaretur alicui, sicut pars corporis
because aptly it-was-adjusted to-something as a-part of-body
 ad uniuersum suum aut calciamentum ad pedem et similia.
to whole its or a-shoe to the-foot and like-things
 et ista consideratio scaturriit in animo meo ex intimo
and this consideration welled-up in mind my from inmost
 corde meo, et scripsi libros “de pulchro et apto”, puto,
heart my and I-wrote books on the-beautiful and the-fitting I-think

duos aut tres; tu scis, deus: nam excidit mihi. non enim
two or three you know O-God for it-has-slipped from-me not for
 habemus eos, sed aberrauerunt a nobis nescio quomodo.
we-have them but they-have-strayed from us I-know-not how

XIV · HIERIUS

Augustine addressed those books to Hierius, a Syrian orator at Rome whom he had never met but loved for his fame. He loved him chiefly because others praised him: love does not pass from a praiser's mouth but is kindled by another's love. Had the same men blamed Hierius, Augustine would not have been kindled, though the man was no different; man is a great deep. He longed for Hierius to know his work, and admired it with no one to praise it with him.

Quid est autem, quod me mouit, domine deus meus, ut ad 21
what is-it but that me moved O-Lord God my that to
 Hierium, Romanae urbis oratorem, scriberem illos libros? quem
Hierius of-the-Roman city orator I-should-write those books whom
 non noueram facie, sed amaueram hominem ex doctrinae
not I-knew by-face but I-had-loved the-man from of-learning
 fama, quae illi clara erat, et quaedam uerba eius audieram,
reputation which to-him bright was and certain words his I-had-heard
 et placuerant mihi. sed magis quia placebat aliis et eum
and they-had-pleased me but more because he-pleased others and him
 efferebant laudibus stupentes, quod ex homine Syro, docto
they-extolled with-praises amazed that from a-man Syrian learned
 prius graecae facundiae, post in latina etiam dictor mirabilis
first in-Greek eloquence afterward in Latin also a-speaker wonderful
 extitisset et esset scientissimus rerum ad studium sapientiae
he-had-become and was most-knowing of-things to the-study of-wisdom
 pertinentium, mihi placebat. laudabatur homo et amabatur
pertaining to-me he-pleased was-praised the-man and was-loved

absens. utrumnam ab ore laudantis intrat in cor
absent whether from the-mouth of-the-praiser enters into the-heart
 audientis amor ille? absit; sed ex amante alio accenditur
of-the-bearer love that far-from-it but from a-loving one is-kindled
 alius. hinc enim amatur qui laudatur, dum non fallaci corde
another hence for is-loved who is-praised while not with-deceitful heart
 laudatoris praedicari creditur, id est cum amans eum laudat.

of-the-praiser to-be-proclaimed he-is-believed that is when one-loving him praises

22 Sic enim tunc amabam homines ex hominum iudicio; non
so for then I-loved men from of-men judgment not
 enim ex tuo, deus meus, in quo nemo fallitur. sed tamen
for from yours O-God my in whom no-one is-deceived but yet
 cur non sicut auriga nobilis, sicut uenator studiis
why not as a-charioteer famous as a-hunter by-the-enthusiasms
 popularibus diffamatus, sed longe aliter et grauitur et ita,
popular made-notorious but far otherwise and seriously and so
 quemadmodum et me laudari uellem? non autem uellem

as also myself to-be-praised I-would-wish not but would-I-wish

ita laudari et amari me ut histriones, quamquam eos
so to-be-praised and to-be-loved myself as actors although them
 et ipse laudarem et amarem, sed eligens latere quam

also I-myself praised and loved but choosing to-be-bidden than

ita notus esse et uel haberi odio quam sic amari, ubi
so known to-be and even to-be-held in-hatred than so to-be-loved where
 distribuuntur ista pondera uariorum et diuersorum amorum

are-distributed these weights of-various and different loves

in anima una? quid est, quod amo in alio, quod rursus nisi
in soul one what is-it that I-love in another which again unless
 odissem, non a me detestarer et repellerem, cum sit uterque

I-hated not from me I-would-detest and repel since is each

nostrum homo? non enim sicut equus bonus amatur ab eo
of-us a-man not for as a-horse good is-loved by him

qui nollet hoc esse, etiamsi posset, hoc et de histrione
who would-not-wish this to-be even-if he-could this also of the-actor
 dicendum est, qui naturae nostrae socius est. ergone amo in
to-be-said it-is who of-nature our a-sharer is therefore do-I-love in
 homine quod odi esse, cum sim homo? grande profundum
a-man what I-hate to-be though I-am a-man a-great deep
 est ipse homo, cuius etiam capillos tu, domine, numeratos
is the-very man whose even hairs you O-Lord numbered
 habes et non minuuntur in te: et tamen capilli eius magis
have and not are-diminished in you and yet the-hairs his more
 numerabiles quam affectus eius et motus cordis eius.

countable than feelings his and the-motions of-heart his

At ille rhetor ex eo erat genere, quem sic amabam, ut 23

but that rhetorician of that was kind whom so I-loved that
 esse me uellem talem; et errabam tyfo et circumferebar
to-be myself I-wished such and I-wandered in-conceit and was-carried-about
 omni uento et nimis occulte gubernabar abs te. et unde
by-every wind and very secretly I-was-steered by you and whence
 scio et unde certus confiteor tibi, quod illum in amore
do-I-know and whence sure do-I-confess to-you that him in the-love
 laudantium magis amaueram quam in rebus ipsis, de quibus
of-praisers more I-had-loved than in things themselves for which
 laudabatur? quia si non laudatum uituperarent eum idem
he-was-praised because if not praised they-blamed him the-same
 ipsi et uituperando atque spernendo ea ipsa narrant,
themselves and by-blaming and scorning those very-things told
 non accenderer in eo et non excitarer, et certe res
not I-would-be-kindled toward him and not be-roused and surely the-things
 non aliae forent nec homo ipse alius, sed tantummodo alius
not other would-be nor the-man himself another but only other
 affectus narrantium. ecce ubi iacet anima infirma nondum
the-feeling of-the-tellers behold where lies a-soul weak not-yet

haerens soliditati ueritatis. sicut aerae linguarum flauerint a
clinging to-the-solidity of-truth as the-breezes of-tongues have-blown from
 pectoribus opinantium, ita fertur et uertitur, torquetur ac
the-breasts of-opiners so it-is-carried and turned twisted and
 retorquetur, et obnubilatur ei lumen et non cernitur ueritas.
twisted-back and is-clouded for-it the-light and not is-seen truth
 et ecce est ante nos. et magnum quiddam mihi erat, si sermo
and behold it-is before us and a-great something to-me it-was if speech
 meus et studia mea illi uiro innotescerent: quae si probaret,
my and studies my to-that man became-known which if he-approved
 flagrare magis; si autem inprobaret, sauciaretur cor uanum
I-would-burn more if but he-disapproved would-be-wounded heart vain
 et inane soliditatis tuae. et tamen pulchrum illud atque
and empty of-solidity your and yet the-beautiful that and
 aptum, unde ad eum scripseram, libenter animo uersabam
the-fitting about-which to him I-had-written gladly in-mind I-turned
 ob os contemplationis meae et nullo conlaudatore mirabar.
before the-face of-contemplation my and with-no fellow-praiser I-admired

XV · MONAD AND DYAD

Augustine did not yet see the hinge of the matter in God's art. He defined the beautiful and the fitting by bodily examples and thought he could not see his own mind. He called unity in virtue a monad and division in vice a dyad, a substance of supreme evil, not knowing that evil is no substance, nor that the mind must be lit by another light. He preferred to think God changeable than admit he was not what God is. He wrote those books at perhaps twenty-six or twenty-seven.

24 Sed tantae rei cardinem in arte tua nondum uidebam,
but of-so-great a-matter the-hinge in art your not-yet I-saw
 omnipotens, qui facis mirabilia solus, et ibat animus meus per
O-almighty who do wonders alone and went mind my through

formas corporeas et pulchrum, quod per se ipsum, aptum
forms bodily and the-beautiful which through itself very the-fitting
autem, quod ad aliquid adconmodatum deceret, definiebam et
but which to something adjusted was-fitting I-defined and
distinguebam et exemplis corporeis adstruebam. et conuerti
distinguished and with-examples bodily I-supported and I-turned
me ad animi naturam et non me sinebat falsa opinio,
myself to of-mind the-nature and not me allowed the-false opinion
quam de spiritalibus habebam, uerum cernere, et inruebat
which about spiritual-things I-had the-true to-discern and rushed
in oculos ipsa uis ueri et auertebam palpitantem mentem
into eyes the-very force of-truth and I-turned-away trembling mind
ab incorporea re ad liniamenta et colores et tumentes
from incorporeal thing to lines and colors and swelling
magnitudines et, quia non poteram ea uidere in animo,
magnitudes and because not I-could them see in mind
putabam me non posse uidere animum meum. et cum in
I-thought myself not to-be-able to-see mind my and since in
uirtute pacem amarem, in uitiositate autem odissem discordiam,
virtue peace I-loved in viciousness but I-hated discord
in illa unitatem, in ista quandam diuisionem notabam, inque
in that unity in this a-certain division I-noted and-in
illa unitate mens rationalis et natura ueritatis ac summi
that unity the-mind rational and the-nature of-truth and of-the-highest
boni mihi esse uidebatur, in ista uero diuisione inrationalis
good to-me to-be seemed in this but division of-irrational
uitae nescio quam substantiam et naturam summi mali,
life I-know-not what substance and nature of-the-highest evil
quae non solum esset substantia, sed omnino uita esset et
which not only was a-substance but altogether life was and
tamen abs te non esset, deus meus, ex quo sunt omnia, miser
yet from you not was O-God my from whom are all-things wretched

opinabar. et illam monadem appellabam tamquam sine ullo
I-supposed and that a-monad I-called as-if without any
 sexu mentem, hanc uero dyadem, iram in facinoribus, libidinem
sex a-mind this but a-dyad anger in crimes lust
 in flagitiis, nesciens quid loquerer. non enim noueram
in shameful-deeds not-knowing what I-was-saying not for I-knew
 neque didiceram nec ullam substantiam malum esse nec
nor had-I-learned that-not any substance evil to-be nor
 ipsam mentem nostram summum atque inconmutabile bonum.
the-very mind our the-biggest and unchangeable good

- 25 Sicut enim facinora sunt, si uitiosus est ille animi motus,
as for crimes there-are if vicious is that of-mind motion
 in quo est impetus, et se iactat insolenter ac turbide,
in which is the-impulse and itself flings insolently and turbulently
 et flagitia, si est inmoderata illa animae affectio, qua
and shameful-deeds if is immoderate that of-soul affection by-which
 carnales hauriuntur uoluptates, ita errores et falsae opiniones
carnal are-drunk pleasures so errors and false opinions
 uitam contaminant, si rationalis mens ipsa uitiosa est. qualis
life defile if rational mind itself vicious is such-as
 in me tunc erat nesciente alio lumine illam inlustrandam
in me then it-was not-knowing by-another light it to-be-lit
 esse, ut sit particeps ueritatis, quia non est ipsa natura
to-be that it-be a-sharer of-truth because not is itself the-nature
 ueritatis, quoniam tu inluminabis lucernam meam, domine;
of-truth since you will-light lamp my O-Lord
 deus meus, inluminabis tenebras meas, et de plenitudine
O-God my you-will-light darkness my and of fullness
 tua omnes nos accepimus. es enim tu lumen uerum, quod
your all we have-received are for you the-light true which

inluminat omnem hominem uenientem in hunc mundum,

lights every man coming into this world

quia in te non est transmutatio nec momenti obumbratio.

because in you not is change nor of-a-moment shadow

Sed ego conabar ad te et repellebar abs te, ut saperem 26

but I strove toward you and was-driven-back from you so-that I-tasted

mortem, quoniam superbis resistis. quid autem superbius, quam

death since the-proud you-resist what but prouder than

ut assererem mira dementia me id esse naturaliter, quod

that I-should-assert with-strange madness myself that to-be by-nature which

tu es? cum enim ego essem mutabilis et eo mihi manifestum

you are since for I was changeable and by-this to-me plain

esset, quod utique ideo sapiens esse cupiebam, ut ex deteriore

it-was that assuredly for-this wise to-be I-desired that from worse

melior fierem, malebam tamen etiam te opinari mutabilem

better I-might-become I-preferred yet even you to-suppose changeable

quam me non hoc esse, quod tu es. itaque repellebar

than me not this to-be which you are and-so I-was-driven-back

et resistebas uentosae ceruici meae et imaginabar formas

and you-resisted windy neck my and I-imagined forms

corporeas et caro carnem accusabam et spiritus ambulans non

bodily and flesh flesh I-accused and a-breath walking not

reuertebar ad te et ambulando ambulabam in ea, quae

I-returned to you and by-walking I-walked into those-things which

non sunt neque in te neque in me neque in corpore neque

not are neither in you nor in me nor in body nor

mihi creabantur a ueritate tua, sed a mea uanitate fingeantur

for-me were-created by truth your but by my vanity were-invented

ex corpore, et dicebam paruulis fidelibus tuis, ciuibus

from body and I-said to-the-little faithful your fellow-citizens

meis, a quibus nesciens exulabam, dicebam illis garrulus

my from whom unknowing I-was-exiled I-said to-them talkative

et ineptus: "cur ergo errat anima, quam fecit deus?" et mihi
and foolish why then errs the-soul which made God and to-me
 nolebam dici: "cur ergo errat deus?" et contendebam magis
I-did-not-wish to-be-said why then errs God and I-maintained rather
 incommutabilem tuam substantiam coactam errare quam meam
unchangeable your substance forced to-err than my
 mutabilem sponte deuiasse et poena errare confitebar.
changeable of-its-own-accord to-have-strayed and as-punishment to-err I-confessed

27 Et eram aetate annorum fortasse uiginti sex aut septem, cum
and I-was in-age of-years perhaps twenty six or seven when
 illa uolumina scripsi, uoluens apud me corporalia figmenta
those volumes I-wrote turning-over within me bodily fictions
 obstrepentia cordis mei auribus, quas intendebar, dulcis
clamoring of-heart my in-the-ears which I-was-straining O-sweet
 ueritas, in interiorum melodiam tuam, cogitans de pulchro
truth to inner melody your thinking about the-beautiful
 et apto et stare cupiens et audire te et gaudio gaudere
and fitting and to-stand desiring and to-hear you and with-joy to-rejoice
 propter uocem sponsi, et non poteram, quia uocibus
on-account-of the-voice of-the-bridegroom and not I-could because by-the-voices
 erroris mei rapiebar foras et pondere superbiae meae in
of-error my I-was-snatched outside and by-the-weight of-pride my into
 ima decidebam. non enim dabas auditui meo gaudium
the-depths I-fell not for you-gave to-bearing my joy
 et laetitiam, aut exultabant ossa, quae humiliata non erant.
and gladness or exulted bones which humbled not were

At about twenty Augustine read and understood Aristotle's Ten Categories by himself, and at that same time every liberal-arts book he could, with no teacher. It profited him nothing: his quick mind was God's gift, but he used it for ruin, tried to fit God into the categories, and imagined God as a vast bright body of which he was a scrap. God's slower little ones, safe in the nest of the Church, lost nothing. He prays that God carry us.

Et quid mihi proderat, quod annos natus ferme uiginti, cum 28
and what to-me profited that years born nearly twenty when
 in manus meas uenissent Aristotelica quaedam, quas appellant
into hands my had-come Aristotelian certain which they-call
 decem categorias — quarum nomine, cum eas rhetor
ten categories at-whose name when them the-rhetorician
 Carthaginensis, magister meus, buccis tyfo crepantibus
Carthaginian teacher my with-cheeks with-conceit crackling
 commemoraret et alii qui docti habebantur, tamquam in
mentioned and others who learned were-held as-if at
 nescio quid magnum et diuinum suspensus inhiabam —
I-know-not what great and divine suspended I-gaped
 legi eas solus et intellexi? quas cum contulissem cum
I-read them alone and understood which when I-had-compared with
 eis, qui se dicebant uix eas magistris eruditissimis
those who that-they said scarcely them with-teachers most-learned
 non loquentibus tantum, sed multa in puluere depingentibus
not speaking only but much in the-dust drawing
 intellexisse, nihil inde aliud mihi dicere potuerunt, quam
to-have-understood nothing thence other to-me to-say could than
 ego solus apud me ipsum legens cognoueram; et satis
I alone by me myself reading had-learned and quite
 aperte mihi uidebantur loquentes de substantiis, sicuti est
plainly to-me they-seemed speaking of substances as is

homo, et quae in illis essent, sicuti est figura hominis,
man and what in them might-be as is the-shape of-a-man
 qualis sit et statura, quot pedum sit, aut cognatio,
of-what-sort it-be and stature of-how-many feet it-be or kinship
 cuius frater sit, aut ubi sit constitutus aut quando
whose brother he-be or where he-be placed or when
 natus, aut stet an sedeat aut calciatus uel armatus sit
born or he-stand or sit or shod or armed he-be
 aut aliquid faciat aut patiatuŕ aliquid, et quaecumque in
or something he-do or suffer something and whatever in
 his nouem generibus, quorum exempli gratia quaedam
these nine kinds of-which of-example for-the-sake certain
 posui, uel in ipso substantiae genere innumerabilia
I-have-set-down or in the-very of-substance kind countless
 reperiuntur.

are-found

- 29 Quid hoc mihi proderat, quando et oberat, cum etiam
what this to-me profited when also it-bindered since even
 te, deus meus, mirabiliter simplicem atque incommutabilem,
you O-God my wonderfully simple and unchangeable
 illis decem praedicamentis putans quidquid esset omnino
in-those ten predicaments thinking whatever was altogether
 comprehensum, sic intellegere conarer, quasi et tu subiectum
comprehended so to-understand I-tried as-if also you subject
 esses magnitudini tuae aut pulchritudini, ut illa essent
were to-greatness your or to-beauty so-that those were
 in te quasi in subiecto sicut in corpore, cum tua
in you as-if in a-subject as in a-body since your
 magnitudo et tua pulchritudo tu ipse sis, corpus autem
greatness and your beauty you yourself are a-body but
 non eo sit magnum et pulchrum, quo corpus est,
not by-that is great and beautiful by-which body it-is

quia etsi minus magnum et minus pulchrum esset,
because even-if less great and less beautiful it-were
 nihilominus corpus esset. falsitas enim erat, quam de
nonetheless body it-would-be falsehood for it-was which of
 te cogitabam, non ueritas, et figmenta miseriae meae,
you I-thought not truth and fictions of-misery my
 non firmamenta beatitudinis tuae. iusseras enim
not supports of-blessedness your you-had-commanded for
 et ita fiebat in me, ut terra spinas et tribolos
and so it-came-to-pass in me that the-earth thorns and thistles
 pareret mihi et cum labore peruenirem ad panem
should-bring-forth for-me and with labor I-should-come to bread
 meum.

my

Et quid mihi proderat, quod omnes libros artium, quas
and what to-me profited that all the-books of-the-arts which
 liberales uocant, tunc nequissimus malarum cupiditatum
liberal they-call then most-wicked of-evil desires
 seruus per me ipsum legi et intellexi, quoscumque legere
slave by me myself I-read and understood whatever to-read
 potui? et gaudebam in eis et nesciebam, unde esset
I-could and I-rejoiced in them and did-not-know whence was
 quidquid ibi uerum et certum esset. dorsum enim habebam
whatever there true and certain was the-back for I-had
 ad lumen et ad ea, quae inluminantur, faciem:
to the-light and to those-things which are-lit the-face
 unde ipsa facies mea, qua inluminata cernebam, non
whence the-very face my by-which lit I-saw not
 inluminabatur. quidquid de arte loquendi et disserendi,
was-lit whatever about the-art of-speaking and of-reasoning
 quidquid de dimensionibus figurarum et de musicis
whatever about the-dimensions of-figures and about music

30

et de numeris sine magna difficultate nullo hominum
and about numbers without great difficulty with-no of-men
 tradente intellexi, scis tu, domine deus meus, quia et
teaching I-understood know you O-Lord God my that both
 celeritas intellegendi et dispiciendi acumen donum tuum
quickness of-understanding and of-discerning sharpness gift your
 est. sed non inde sacrificabam tibi. itaque mihi non ad
is but not thence I-sacrificed to-you and-so for-me not for
 usum, sed ad perniciem magis ualebat, quia tam bonam
use but for ruin rather it-served because so good
 partem substantiae meae sategi habere in potestate et
a-part of-substance my I-strove to-have in power and
 fortitudinem meam non ad te custodiebam, sed profectus
strength my not for you I-kept but set-out
 sum abs te in longinquam regionem, ut eam dissiparem
I-have from you into a-far country that it I-might-squander
 in meretrices cupiditates. nam quid mihi proderat bona
on harlot desires for what to-me profited a-good
 res non utenti bene? non enim sentiebam illas artes
thing not to-one-using well not for I-perceived those arts
 etiam ab studiosis et ingeniosis difficillime intellegi,
even by studios and talented-men with-great-difficulty to-be-understood
 nisi cum eis eadem conabar exponere et erat ille
except when to-them the-same I-tried to-explain and was that-one
 excellentissimus in eis, qui me exponentem non tardius
most-excellent among them who me explaining not too-slowly
 sequeretur.

followed

- 31 Sed quid mihi hoc proderat putanti, quod tu, domine
but what to-me this profited thinking that you O-Lord
 deus ueritas, corpus esses lucidum et inmensum et ego
God truth a-body were bright and immense and I

frustum de illo corpore? nimia peruersitas! sed sic eram nec
a-scrap of that body excessive perversity but so I-was nor
 erubesco, deus meus, confiteri tibi in me misericordias tuas
do-I-blush O-God my to-confess to-you in me mercies your
 et inuocare te, qui non erubui tunc profiteri hominibus
and to-call-upon you who not blushed then to-profess to-men
 blasphemias meas et latrare aduersum te. quid ergo tunc
blasphemies my and to-bark against you what therefore then
 mihi proderat ingenium per illas doctrinas agile et nullo
to-me profited a-talent through those teachings nimble and with-no
 adminiculo humani magisterii tot nodosissimi libri enodati,
support of-human teaching so-many most-knotty books untangled
 cum deformiter et sacrilega turpitudine in doctrina
when hideously and with-sacrilegious foulness in the-doctrine
 pietatis errarem? aut quid tantum oberat paruulis tuis longe
of-devotion I-erred or what so-much hindered little-ones your far
 tardius ingenium, cum a te longe non recederent, ut
slower talent since from you far not they-withdrew that
 in nido ecclesiae tuae tuti plumescerent et alas
in the-nest of-church your safe they-might-grow-feathers and the-wings
 caritatis alimento sanae fidei nutrent? o domine deus
of-charity with-the-food of-sound faith might-nourish O Lord God
 noster, in uelamento alarum tuarum speremus et protege
our in the-covering of-wings your let-us-hope and protect
 nos et porta nos. tu portabis, tu portabis et paruulos
us and carry us you will-carry you will-carry both little-ones
 et usque ad canos tu portabis, quoniam firmitas nostra
and all-the-way to gray-hairs you will-carry since strength our
 quando tu es, tunc est firmitas, cum autem nostra est,
when you are then is strength when but ours it-is
 infirmitas est. uiuit apud te semper bonum nostrum, et
weakness it-is lives with you always good our and

quia inde auersi sumus, peruersi sumus. reuertamur iam,
because thence turned-away we-are perverted we-are let-us-return now
 domine, ut non euertamur, quia uiuit apud te sine
O-Lord that not we-be-overtuned because lives with you without
 ullo defectu bonum nostrum, quod tu ipse es, et non
any failing good our which you yourself are and not
 timemus, ne non sit quo redeamus, quia nos inde
we-fear lest not there-be whither we-may-return because we thence
 ruimus; nobis autem absentibus non ruit domus nostra,
fell with-us but absent not fell house our
 aeternitas tua.
eternity your

BOOK V

I · A SACRIFICE OF CONFESSION

Augustine offers his confessions as a sacrifice from the tongue God formed and stirred to confess. God needs no one to tell him what happens in a heart, for a closed heart does not shut out his eye, nor human hardness hold back his hand. Augustine asks that his soul praise God so as to love him and confess his mercies. All creation never ceases to praise him, so that our soul may rise from weariness, lean on what God made, and pass on to him, where there is refreshment and true strength.

Accipe sacrificium confessionum mearum de manu linguae 1
 accept the-sacrifice of-confessions my from the-hand of-tongue
 meae, quam formasti et excitasti, ut confiteatur nomini tuo,
 my which you-formed and roused that it-may-confess to-name your
 et sana omnia ossa mea, et dicant: domine, quis similis
 and heal all bones my and let-them-say O-Lord who like
 tibi? neque enim docet te, quid in se agatur, qui tibi
 to-you nor for teaches you what in himself is-done who to-you
 confitetur, quia oculum tuum non excludit cor clausum
 confesses because eye your not shuts-out a-heart closed
 nec manum tuam repellit duritia hominum, sed soluis eam,
 nor hand your repels the-hardness of-men but you-melt it
 cum uoles, aut miserans aut uindicans, et non est qui
 when you-will-wish either pitying or punishing and not is-there who
 se abscondat a calore tuo. sed te laudet anima mea, ut
 himself may-hide from heat your but you let-praise soul my that
 amet te, et confiteatur tibi miserationes tuas, ut laudet
 it-may-love you and confess to-you compassions your that it-may-praise
 te. non cessat nec tacet laudes tuas uniuersa creatura
 you not ceases nor is-silent-about praises your whole creation
 tua nec spiritus omnis hominis per os conuersum ad
 your nor the-spirit of-every man through a-mouth turned to

te nec animalia nec corporalia per os considerantium
you nor animals nor bodily-things through the-mouth of-those-considering
 ea, ut exsurgat in te a lassitudine anima nostra innitens
them that may-rise-up to you from weariness soul our leaning
 eis, quae fecisti, et adtransiens ad te, qui fecisti
on-those-things which you-made and passing-over to you who made
 haec mirabiliter: et ibi refectio et uera fortitudo.
these-things wonderfully and there refreshment and true strength

II • NO ESCAPE FROM GOD

Let the restless and unjust flee from God: he sees them, and all things around them are beautiful though they themselves are foul. Where could they flee from his face? They fled so as not to see him who sees them, and stumbled blindly against him, who is present even to those far from him. Let them turn and seek him, for he is in their hearts, wiping their tears. Augustine, meanwhile, had left even himself and could not find himself, much less God.

- 2 Eant et fugiant a te inquieti iniqui. et tu uides
let-them-go and flee from you the-restless unjust and you see
 eos et distinguis umbras, et ecce pulchra sunt cum eis
them and distinguish the-shadows and behold beautiful are with them
 omnia et ipsi turpes sunt. et quid nocuerunt tibi? aut in
all-things and they foul are and what have-they-harmed you or in
 quo imperium tuum dehonestauerunt a caelis usque in
what rule your have-they-disbonored from the-heavens all-the-way to
 nouissima iustum et integrum? quo enim fugerunt, cum
the-lowest just and whole whither for did-they-flee when
 fugerent a facie tua? aut ubi tu non inuenis eos? sed
they-fled from face your or where you not find them but
 fugerunt, ut non uiderent te uidentem se atque excaecati
they-fled that not they-might-see you seeing them and blinded

in te offenderent — quia non deseris aliquid eorum, quae
against you might-stumble because not you-desert anything of-those which
 fecisti — in te offenderent iniusti et iuste uexarentur,
you-made against you might-stumble the-unjust and justly be-harassed
 subtrahentes se lenitati tuae et offendentes in
withdrawing themselves from-gentleness your and stumbling against
 rectitudinem tuam et cadentes in asperitatem tuam. uidelicet
uprightness your and falling onto roughness your clearly
 nesciunt, quod ubique sis, quem nullus circuminscribit
they-do-not-know that everywhere you-are whom no encloses
 locus, et solus es praesens etiam his, qui longe fiunt a
place and alone are present even to-those who far become from
 te. conuertantur ergo et quaerant te, quia non, sicut ipsi
you let-them-turn therefore and seek you because not as they
 deseruerunt creatorem suum, ita tu deseruisti creaturam tuam.
deserted creator their so you deserted creature your
 ipsi conuertantur, et ecce ibi es in corde eorum, in corde
they let-turn and behold there you-are in heart their in the-heart
 confitentium tibi et proicientium se in te et plorantium
of-those-confessing to-you and throwing themselves on you and weeping
 in sinu tuo post uias suas difficiles: et tu facilis tergens
in bosom your after ways their difficult and you easy wiping
 lacrimas eorum, et magis plorant et gaudent in fletibus,
tears their and more they-weep and rejoice in weeping
 quoniam tu, domine, non aliquis homo, caro et sanguis, sed
since you O-Lord not some man flesh and blood but
 tu, domine, qui fecisti, reficis et consolaris eos. et ubi ego
you O-Lord who made remake and console them and where I
 eram, quando te quaerebam? et tu eras ante me, ego autem
was when you I-sought and you were before me I but
 et a me discesseram nec me inueniebam: quanto minus te!
even from me had-departed nor myself did-I-find how-much less you

In Augustine's twenty-ninth year Faustus, a Manichee bishop famed for eloquence and learning and a great snare of the devil, came to Carthage. Augustine found the philosophers he had read more probable than the long Manichee fables. They foretell eclipses to the hour, yet in their pride they do not see God, who gave them their minds, nor know the Way, his Word. Mani's writings on solstices and eclipses, which Augustine was told to believe, agreed with neither calculation nor his own eyes.

- 3 Proloquor in conspectu dei mei annum illum undetricensimum
I-declare in the-sight of-God my year that twenty-ninth
 aetatis meae. iam uenerat Carthaginem quidam manichaeorum
of-age my already had-come to-Carthage a-certain of-the-Manichees
 episcopus, Faustus nomine, magnus laqueus diaboli, et multi
bishop Faustus by-name a-great snare of-the-devil and many
 implicabantur in eo per inlecebram suauiloquentiae. quam
were-entangled in it through the-allure of-smooth-speech which
 ego iam tametsi laudabam, discernebam tamen a ueritate
I already although I-praised I-distinguished yet from the-truth
 rerum, quarum discernendarum audius eram, nec quali
of-things of-which to-be-distinguished eager I-was nor in-what-sort-of
 uasculo sermonis, sed quid mihi scientiae comedendum
little-vessel of-speech but what to-me of-knowledge to-be-eaten
 adponeret nominatus apud eos ille Faustus intuebar. fama
would-set-out renowned among them that Faustus I-looked-at report
 enim de illo praelocuta mihi erat, quod esset honestarum
for about him told-in-advance to-me had that he-was of-honorable
 omnium doctrinarum peritissimus et adprime disciplinis
all studies most-expert and exceedingly in-disciplines
 liberalibus eruditus. et quoniam multa philosophorum
liberal learned and since many-things of-philosophers
 legeram memoriaeque mandata retinebam, ex eis quaedam
I-had-read and-to-memory committed retained of them some-things

comparabam illis manichaeorum longis fabulis, et mihi
I-compared to-those of-the-Manichees long fables and to-me
 probabiliora ista uidebantur, quae dixerunt illi, qui tantum
more-probable those seemed which said those-men who so-much
 potuerunt ualere, ut possent aestimare saeculum, quamquam
could prevail that they-could assess the-world although
 eius dominum minime inuenerint. quoniam magnus es,
its Lord by-no-means they-found since great are-you
 domine, et humilia respicis, excelsa autem a longe agnoscis
O-Lord and lowly-things you-regard lofty-things but from afar you-recognize
 nec propinquas nisi obtritis corde nec inueniris a superbis,
nor you-draw-near except to-the-crushed in-heart nor are-you-found by the-proud
 nec si illi curiosa peritia numerent stellae et harenam
not-even if they with-curious skill count the-stars and the-sand
 et dimetiantur sidereae plagae et uestigent uias astrorum.
and measure starry regions and track the-paths of-stars
 Mente sua enim quaerunt ista et ingenio, quod tu dedisti 4
with-mind their for they-seek these-things and with-talent which you gave
 eis, et multa inuenerunt et praeuenerunt ante multos
them and many-things they-found and foretold before many
 annos, defectus luminarium solis et lunae, quo die, qua hora,
years the-eclipses of-the-lights of-sun and of-moon on-what day at-what hour
 quanta ex parte futuri essent, et non eos fefellit numerus.
how-great in part about-to-be they-were and not them deceived the-reckoning
 et ita factum est, ut praeuenerunt, et scripserunt regulas
and so done it-was as they-foretold and they-wrote rules
 indagatas et leguntur hodie atque ex eis praeuenerunt, quo
traced-out and they-are-read today and from them it-is-foretold in-what
 anno et quo mense anni et quo die mensis et qua
year and in-what month of-the-year and on-what day of-the-month and at-what
 hora diei et quanta parte luminis sui defectura sit
hour of-the-day and in-what-proportion part of-light its about-to-be-eclipsed is

luna uel sol: et ita fiet, ut praenuntiatur. et mirantur
the-moon or sun and so it-will-happen as is-foretold and marvel-at
 haec homines et stupent qui nesciunt ea, et exultant
these-things men and are-amazed who do-not-know them and exult
 atque extolluntur qui sciunt, et per inpiam superbiam
and are-lifted-up who know and through impious pride
 recedentes et deficientes a lumine tuo tanto ante solis
withdrawing and failing from light your so-long before of-the-sun
 defectum futurum praeuident et in praesentia suum non
eclipse future they-foresee and in the-present their-own not
 uident — non enim religiose quaerunt, unde habeant ingenium,
they-see not for religiously they-ask whence they-have talent
 quo ista quaerunt — et inuenientes, quia tu fecisti eos,
by-which these-things they-seek and finding that you made them
 non ipsi se dant tibi, se ut serues quod fecisti, et
not they themselves give to-you themselves that you-keep what you-made and
 quales se ipsi fecerant occidunt se tibi et trucidant
such-as themselves they had-made they-slay themselves to-you and slaughter
 exaltationes suas sicut uolatilia et curiositates suas sicut
exaltations their as birds and curiosities their as
 pisces maris, quibus perambulant secretas semitas abyssi, et
fish of-the-sea with-which they-walk-through the-secret paths of-the-abyss and
 luxurias suas sicut pecora campi, ut tu, deus, ignis edax
luxuries their as cattle of-the-field that you O-God fire devouring
 consumas mortuas curas eorum recreans eos immortaliter.
may-consume dead cares their re-creating them immortally

- 5 Sed non nouerunt uiam, uerbum tuum, per quod fecisti
but not they-know the-way word your through which you-made
 ea quae numerant et ipsos qui numerant et sensum,
those-things which they-count and themselves who count and the-sense
 quo cernunt quae numerant, et mentem, de qua numerant;
by-which they-perceive what they-count and the-mind from which they-count

et sapientiae tuae non est numerus. ipse autem unigenitus
and of-wisdom your not is number he but only-begotten
 factus est nobis sapientia et iustitia et sanctificatio et
made has-been for-us wisdom and justice and sanctification and
 numeratus est inter nos et soluit tributum Caesari. non
counted was among us and paid tribute to-Caesar not
 nouerunt hanc uiam, qua descendant ad illum a se
they-know this way by-which they-may-descend to him from themselves
 et per eum ascendant ad eum. non nouerunt hanc uiam et
and through him ascend to him not they-know this way and
 putant se excelsos esse cum sideribus et lucidos, et ecce
they-think themselves lofty to-be with the-stars and shining and behold
 ruerunt in terram, et obscuratum est insipiens cor eorum.
they-have-fallen to earth and darkened is foolish heart their
 et multa uera de creatura dicunt et ueritatem, creaturae
and many true-things about creation they-say and the-truth of-creation
 artificem, non pie quaerunt et ideo non inueniunt, aut si
the-craftsman not devoutly they-seek and therefore not they-find or if
 inueniunt, cognoscentes deum non sicut deum honorant aut
they-find knowing God not as God they-honor or
 gratias agunt et euanescent in cogitationibus suis et dicunt
thanks give and they-vanish in thoughts their and say
 se esse sapientes sibi tribuendo quae tua sunt, ac
that-they to-be wise to-themselves by-attributing what yours are and
 per hoc student peruersissima caecitate etiam tibi tribuere
by this they-are-eager with-most-perverse blindness even to-you to-attribute
 quae sua sunt, mendacia scilicet in te conferentes, qui ueritas
what theirs are lies namely onto you heaping who truth
 es, et inmutantes gloriam incorrupti dei in similitudinem
are and changing the-glory of-incorruptible God into the-likeness
 imaginis corruptibilis hominis et uolucrum et quadrupedum
of-an-image of-corruptible man and of-birds and of-quadrupeds

et serpentium, et conuertunt ueritatem tuam in mendacium

and of-serpents and they-turn truth your into a-lie

et colunt et seruiunt creaturae potius quam creatori.

and worship and serve the-creature rather than the-creator

6 Multa tamen ab eis ex ipsa creatura uera dicta retinebam,

many-things yet by them about the-very creation true said I-retained

et occurrebat mihi ratio per numeros et ordinem

and occurred to-me the-reason through numbers and the-order

temporum et uisibiles attestaciones siderum et conferebam

of-times and visible testimonies of-stars and I-compared

cum dictis Manichaei, quae de his rebus multa scripsit

with the-sayings of-Mani which about these things many-things he-wrote

copiosissime delirans, et non mihi occurrebat ratio nec

most-copiously raving and not to-me occurred the-reason either

solistitorum et aequinoctiorum nec defectuum luminarium

of-solstices and equinoxes or of-eclipses of-the-lights

nec quidquid tale in libris saecularis sapientiae didiceram.

or whatever such in the-books of-worldly wisdom I-had-learned

ibi autem credere iubebar, et ad illas rationes numeris et

there but to-believe I-was-ordered and to those reasonings by-numbers and

oculis meis exploratas non occurrebat et longe diuersum erat.

by-eyes my tested not it-corresponded and far different it-was

IV • KNOWLEDGE WITHOUT GOD

Does someone who knows these things please God? Unhappy is the man who knows them all but does not know God, and happy is the one who knows God even without them; the learning adds nothing to that happiness. A man who owns a tree and thanks God for its use is better off than one who measures it and counts its branches but neither owns it nor knows its maker. So the faithful man who possesses all things by clinging to God is better than the measurer of the heavens who neglects him.

Numquid, domine deus ueritatis, quisquis nouit ista, iam 7
surely-not O-Lord God of-truth whoever knows these-things already
 placet tibi? infelix enim homo, qui scit illa omnia, te
pleases you unhappy for the-man who knows those-things all you
 autem nescit; beatus autem, qui te scit, etiamsi illa
but does-not-know blessed but who you knows even-if those-things
 nesciat. qui uero et te et illa nouit, non propter
he-not-know who indeed both you and those-things knows not on-account-of
 illa beatior, sed propter te solum beatus est, si cognoscens
those more-blessed but on-account-of you alone blessed is if knowing
 te sicut te glorificet et gratias agat et non euanescat in
you as you he-glorify and thanks give and not vanish in
 cogitationibus suis. sicut enim melior, qui nouit possidere
thoughts his as for better who knows-how to-possess
 arborem et de usu eius tibi gratias agit, quamuis nesciat
a-tree and for the-use its to-you thanks gives although he-not-know
 uel quot cubitis alta sit uel quanta latitudine diffusa,
either by-how-many cubits high it-is or to-what width spread
 quam ille, qui eam metitur et omnes ramos eius numerat et
than he who it measures and all branches its counts and
 neque possidet eam neque creatorem eius nouit aut diligit, sic
neither possesses it nor creator its knows or cherishes so
 fidelis homo, cuius totus mundus diuitiarum est et quasi nihil
the-faithful man whose whole world of-riches is and as-if nothing
 habens omnia possidet inhaerendo tibi, cui seruiunt omnia,
having all-things possesses by-clinging to-you whom serve all-things
 quamuis nec saltem septentrionum gyros nouerit, dubitare
although not even of-the-bears the-circuits he-knows to-doubt
 stultum est, quin utique melior sit quam mensor caeli et
foolish it-is that assuredly better he-is than the-measurer of-heaven and

numerator siderum et pensor elementorum et negligens tui,
counter of-stars and weigher of-elements and neglectful of-you
 qui omnia in mensura et numero et pondere disposuisti.
who all-things in measure and number and weight have-arranged

V • MANI'S PRESUMPTION

No one needed Mani to write about the heavens, since devotion can be learned without such knowledge. Mani taught them shamelessly and was refuted, exposing how little he grasped deeper matters, though he claimed the Holy Spirit was in him in person. A Christian mistaken about nature does no harm unless he makes it doctrine. Yet Augustine could not yet tell whether Mani's account of days, nights, and eclipses could be explained, and if so meant to put Mani's authority first.

- 8 Sed tamen quis quaerebat manichaeum nescio quem etiam
but yet who asked Mani I-know-not which even
 ista scribere, sine quorum peritia pietas disci poterat?
these-things to-write without whose skill devotion to-be-learned could
 dixisti enim homini: ecce pietas est sapientia. quam ille
you-said for to-man behold devotion is wisdom which he
 ignorare posset, etiamsi ista perfecte nosset: ista uero
not-to-know could even-if these-things perfectly he-knew these-things but
 quia non nouerat, impudentissime audens docere, prorsus illam
because not he-knew most-shamelessly daring to-teach utterly it
 nosse non posset. uanitas est enim mundana ista etiam
to-know not he-could vanity it-is for worldly these-things even
 nota profiteri, pietas autem tibi confiteri. unde ille deuius
known to-profess devotion but to-you to-confess whence he straying
 ad hoc ista multum locutus est, ut conuictus ab eis, qui
for this these-things much spoken has that refuted by those who
 ista uere didicissent, quis esset eius sensus in ceteris,
these-things truly had-learned what was his understanding in other-things

quae abditiora sunt, manifeste cognosceretur. non enim parui
which more-hidden are plainly might-be-known not for of-little
 se aestimari uoluit, sed spiritum sanctum, consolatorem et
himself to-be-valued he-wished but spirit holy comforter and
 ditatorem fidelium tuorum, auctoritate plenaria personaliter
enricher of-faithful your with-authority full in-person
 in se esse persuadere conatus est. itaque cum de caelo
in himself to-be to-persuade tried he-has and-so when about heaven
 ac stellis et de solis ac lunae motibus falsa dixisse
and stars and about of-sun and of-moon motions false-things to-have-said
 comprehenderetur, quamuis ad doctrinam religionis ista
he-was-caught although to the-doctrine of-religion these-things
 non pertineant, tamen ausus eius sacrilegos fuisse
not pertain yet the-daring-acts his sacrilegious to-have-been
 satis emineret, cum ea non solum ignorata, sed
clearly-enough stood-out since those-things not only unknown but
 etiam falsa tam uesana superbiae uanitate diceret, ut ea
also false with-so mad of-pride vanity he-spoke that them
 tamquam diuinæ personae tribuere sibi niteretur.

as-if to-a-divine person to-attribute to-himself he-strove

Cum enim audio Christianum aliquem fratrem illum aut illum 9
when for I-hear Christian some brother this-one or that-one
 ista nescientem et aliud pro alio sentientem, patienter
these-things not-knowing and one-thing for another thinking patiently
 intueor opinantem hominem nec illi obesse uideo, cum de
I-regard giving-opinions the-man nor to-him to-harm I-see since of
 te, domine creator omnium, non credat indigna, si forte
you O-Lord creator of-all not he-believe unworthy-things if perhaps
 situs et habitus creaturae corporalis ignoret. obest autem,
the-positions and states of-creation bodily he-not-know it-harms but
 si hoc ad ipsam doctrinae pietatis formam pertinere arbitretur
if this to the-very of-doctrine of-devotion form to-pertain he-think

et pertinacius affirmare audeat quod ignorat. sed etiam talis
and too-stubbornly to-affirm dare what he-does-not-know but even such
 infirmitas in fidei cunabulis a caritate matre sustinetur, donec
weakness in faith's cradle by charity the-mother is-borne until
 assurgat nouus homo in uirum perfectum et circumferri
rise-up the-new man into a-man perfect and to-be-carried-about
 non possit omni uento doctrinae. in illo autem, qui doctor,
not he-can by-every wind of-doctrine in him but who teacher
 qui auctor, qui dux et princeps eorum, quibus illa
who author who leader and chief of-those to-whom those-things
 suaderet, ita fieri ausus est, ut qui eum sequerentur non
he-urged so to-become dared has that who him followed not
 quemlibet hominem, sed spiritum tuum sanctum se sequi
any man but spirit your holy that-they to-follow
 arbitrantur, quis tantam dementia, sicubi falsa dixisse
thought who such madness if-anywhere false-things to-have-said
 conuinceretur, non detestandam longaque abiciendam esse
he-were-convicted not to-be-detested and-far to-be-cast-off to-be
 iudicaret? sed tamen nondum liquido conpereram, utrum etiam
would-judge but yet not-yet clearly I-had-found whether even
 secundum eius uerba uicissitudines longiorum et breuiorum
according-to his words the-alternations of-longer and shorter
 dierum atque noctium et ipsius noctis et diei et deliquia
days and of-nights and of-very night and of-day and eclipses
 luminum et si quid eius modi in aliis libris legeram, posset
of-the-lights and if anything of-that kind in other books I-had-read could
 exponi, ut, si forte posset, incertum mihi fieret,
to-be-explained so-that if perhaps it-could uncertain to-me it-might-become
 utrum ita se res haberet an ita, sed ad fidem meam
whether so itself the-matter had or so but for faith my
 illius auctoritatem propter creditam sanctitatem praeponerem.
his authority on-account-of believed holiness I-would-put-first

For nearly nine years Augustine had awaited Faustus, who, the Manichees promised, would answer his questions. Faustus was charming but said the same things more sweetly, yet God had already taught Augustine that eloquence makes nothing true nor plain speech false; wisdom and folly can be served in fine dishes or rough. Questioning him at last, he found Faustus knew no liberal art but grammar and had read only some of Cicero's speeches, a little Seneca, some poets, and his sect's Latin books.

Et per annos ferme ipsos nouem, quibus eos animo
and through years nearly those-very nine in-which them in-mind
 uagabundus audiui, nimis extento desiderio uenturum
wandering I-heard with-too strained desire about-to-come
 expectabam istum Faustum. ceteri enim eorum, in quos
I-awaited that Faustus the-others for of-them into whom
 forte incurrissem, qui talium rerum quaestionibus a me
by-chance I-had-run who of-such things by-questions by me
 obiectis deficiebant, illum mihi promittebant, cuius aduentu
put failed him to-me promised by-whose coming
 conlatoque conloquio facillime mihi haec et si qua
and-exchanged conversation most-easily for-me these-things and if any
 forte maiora quaererem enodatissime expedirentur. ergo
perhaps greater-things I-might-ask most-clearly would-be-resolved therefore
 ubi uenit, expertus sum hominem gratum et iucundum
when he-came found I-have a-man agreeable and pleasant
 uerbis et ea ipsa, quae illi solent dicere, multo
in-words and those very-things which they are-accustomed to-say much
 suauius garrientem. sed quid ad meam sitim pretiosorum
more-sweetly chattering but what to my thirst of-precious
 poculorum decentissimus ministrator? iam rebus talibus
cups a-most-elegant server already with-things such

satiatae erant aures meae, nec ideo mihi meliora uidebantur,
sated were ears my nor therefore to-me better they-seemed
 quia melius dicebantur, nec ideo uera, quia diserta, nec
because better they-were-said nor therefore true because eloquent nor
 ideo sapiens anima, quia uultus congruus et decorum
therefore wise the-soul because the-face fitting and graceful
 eloquium. illi autem, qui eum mihi promittebant, non boni
the-speech those but who him to-me promised not good
 rerum existimatores erant, et ideo illis uidebatur prudens
of-things judges were and therefore to-them he-seemed prudent
 et sapiens, quia delectabat eos loquens. sensi autem
and wise because delighted them speaking I-perceived but
 aliud genus hominum etiam ueritatem habere suspectam
another kind of-men even truth to-hold suspect
 et ei nolle adquiescere, si comto atque uberi sermone
and to-it not-to-wish to-assent if in-adorned and rich speech
 promeretur. me autem iam docueras, deus meus, miris
it-were-set-forth me but already you-had-taught O-God my in-wondrous
 et occultis modis, et propterea credo, quod tu me docueris,
and hidden ways and therefore I-believe that you me taught
 quoniam uerum est nec quisquam praeter te alius doctor est
since true it-is nor anyone besides you other teacher is
 ueri, ubicumque et undecumque claruerit. iam ergo abs
of-truth wherever and whencesoever it-has-shone already therefore from
 te didiceram nec eo debere uideri aliquid uerum dici,
you I-had-learned neither for-that to-be-bound to-seem something true to-be-said
 quia eloquenter dicitur, nec eo falsum, quia inconposite
because eloquently it-is-said nor for-that false because clumsily
 sonant signa labiorum; rursus nec ideo uerum, quia
sound the-signs of-lips again nor therefore true because
 inpolite enuntiatur, nec ideo falsum, quia splendidus sermo
roughly it-is-uttered nor therefore false because splendid the-speech

est, sed perinde esse sapientiam et stultitiam, sicut sunt cibi
is but just-so to-be wisdom and folly as are foods
 utiles et inutiles, uerbis autem ornatis et inornatis sicut
useful and useless in-words but adorned and unadorned as
 uasis urbanis et rusticanis utrosque cibos posse ministrari.
in-vessels elegant and rustic both foods to-be-able to-be-served
 Igitur auiditas mea, qua illum tanto tempore expectaueram 11
therefore eagerness my with-which that so-long time I-had-awaited
 hominem, delectabatur quidem motu affectuque
man was-delighted indeed by-the-movement and-feeling
 disputantis et uerbis congruentibus atque ad uestiendas
of-the-debater and by-words fitting and for clothing
 sententias facile occurrentibus. delectabar autem et cum
thoughts readily occurring I-was-delighted moreover and with
 multis uel etiam prae multis laudabam ac ferebam; sed
many or even beyond many I-praised and extolled but
 moleste habebam, quod in coetu audientium non sinerem
with-annoyance I-took-it that in the-crowd of-listeners not I-was-allowed
 ingerere illi et partiri cum eo curas quaestionum mearum
to-press-on him and to-share with him the-worries of-questions my
 conferendo familiariter et accipiendo ac reddendo sermonem.
by-exchanging familiarly and receiving and returning speech
 quod ubi potui et aures eius cum familiaribus meis eoque
which when I-could and ears his with friends my and-at-that
 tempore occupare coepi, quo non dedeceret alternis disserere,
time to-occupy I-began when not it-was-unseemly in-turns to-discuss
 et protuli quaedam, quae me mouebant, expertus sum
and I-brought-forward certain-things which me troubled found I-have
 prius hominem expertem liberalium disciplinarum nisi
first the-man unacquainted-with liberal disciplines except
 grammaticae atque eius ipsius usitato modo. et quia
grammar and of-that itself in-the-ordinary way and because

legerat aliquas Tullianas orationes et paucissimos Senecae
he-had-read some Tullian orations and very-few of-Seneca
 libros et nonnulla poetarum et suae sectae si qua uolumina
books and some of-the-poets and of-his sect if any volumes
 latine atque conposite conscripta erant, et quia aderat
in-Latin and elegantly written were and because there-was
 cotidiana sermocinandi exercitatio, inde suppetebat eloquium,
daily of-speaking practice thence was-at-hand eloquence
 quod fiebat acceptius magisque seductorium moderamine
which became more-acceptable and-more seductive by-the-guidance
 ingenii et quodam lepore naturali, itane est, ut recolo,
of-talent and by-a-certain charm natural so is-it as I-recall
 domine deus meus, arbiter conscientiae meae? coram te
O-Lord God my judge of-conscience my before you
 cor meum et recordatio mea, qui mecum tunc agebas
heart my and memory my who with-me then you-were-dealing
 abdito secreto prouidentiae tuae et inhonestos errores meos
in-hidden secret of-providence your and shameful errors my
 iam conuertebas ante faciem meam, ut uiderem et odissem.
already you-were-turning before face my that I-might-see and hate

VII • HOPE IN FAUSTUS ENDS

Once Augustine saw that Faustus lacked the learning he had hoped for, he despaired of answers; asked, Faustus modestly admitted he did not know. Augustine liked him the more for it. His ambition to advance in the sect collapsed, though he did not leave it, having found nothing better, and he read literature with Faustus instead. So the man who was a snare of death for many began, unknowingly, to loosen Augustine's, while his mother's tears were offered for him day and night.

Nam posteaquam ille mihi inperitus earum artium, quibus 12
for after he to-me unskilled in-those arts in-which
 eum excellere putaueram, satis apparuit, desperare coepi
him to-excel I-had-thought sufficiently appeared to-despair I-began
 posse mihi eum illa, quae me mouebant, aperire atque
to-be-able for-me that-he those-things which me troubled to-open and
 dissoluere; quorum quidem ignarus posset ueritatem tenere
to-resolve of-which indeed ignorant he-could the-truth hold
 pietatis, sed si manichaeus non esset. libri quippe eorum
of-devotion but if a-Manichee not he-were the-books for their
 pleni sunt longissimis fabulis de caelo et de sideribus
full are of-very-long fables about heaven and about stars
 et sole et luna: quae mihi eum, quod utique cupiebam,
and sun and moon which to-me him which assuredly I-desired
 conlatis numerorum rationibus, quas alibi ego legeram,
with-compared of-numbers calculations which elsewhere I had-read
 utrum potius ita essent, ut Manichaei libris continebatur, an
whether rather so they-were as of-Mani in-books was-contained or
 certe uel par etiam inde ratio redderetur, subtiliter explicare
at-least even equal also thence account might-be-rendered subtly to-explain
 posse iam non arbitrabar. quae tamen ubi considerata
to-be-able now not I-thought which yet when to-be-considered
 et discutienda protuli, modeste sane ille nec ausus est
and to-be-discussed I-brought-forward modestly indeed he not dared has
 subire ipsam sarcinam. nouerat enim se ista non
to-take-up the-very burden he-knew for himself these-things not
 nosse nec eum puduit confiteri. non erat de talibus, quales
to-know nor him it-shamed to-confess not he-was of such as
 multos loquaces passus eram, conantes ea me docere
many talkers endured I-had trying those-things me to-teach
 et dicentes nihil. iste uero cor habebat, etsi non rectum
and saying nothing this-one indeed a-heart had even-if not right

ad te, nec tamen nimis incautum ad se ipsum. non
toward you nor yet too unguarded toward himself very not
 usquequaque inperitus erat inperitiae suae et noluit se
altogether ignorant was of-ignorance his and did-not-wish himself
 temere disputando in ea coartari, unde nec exitus
rashly by-arguing into those-things to-be-cornered whence neither exit
 ei ullus nec facilis esset reditus: etiam hinc mihi amplius
for-him any nor easy would-be return also for-this to-me more
 placuit. pulchrior est enim temperantia confitentis animi
be-pleased more-beautiful is for the-modesty of-a-confessing mind
 quam illa, quae nosse cupiebam. et eum in omnibus
than those-things which to-know I-desired and him in all
 difficilioribus et subtilioribus quaestionibus talem inueniebam.
more-difficult and more-subtle questions such I-found

- 13 Refracto itaque studio, quod intenderam in Manichaei litteras,
with-broken and-so the-zeal which I-had-directed to of-Mani writings
 magisque desperans de ceteris eorum doctoribus, quando
and-more despairing of the-other their teachers when
 in multis, quae me mouebant, ita ille nominatus apparuit,
in many-things which me troubled so that renowned-one appeared
 coepi cum eo pro studio illius agere uitam, quo ipse
I-began with him for the-zeal his to-spend life with-which he
 flagrabat in eas litteras, quas tunc iam rhetor Karthaginis
burned toward those letters which then already as-rhetor of-Carthage
 adulescentes docebam, et legere cum eo siue quae ille audita
to-young-men I-taught and to-read with him either what he heard-of
 desideraret siue quae ipse tali ingenio apta existimarem.
desired or what I-myself for-such a-talent suited judged
 ceterum conatus omnis meus, qui proficere in illa secta
but effort all my who to-advance in that sect
 statueram, illo homine cognito prorsus intercidit, non
had-resolved with-that man known utterly broke-off not

ut ab eis omnino separarer, sed quasi melius quicquam
that from them entirely I-was-separated but as-if better anything
 non inueniens eo, quo iam quoquo modo inrueram,
not finding with-that into-which already in-some way I-had-rushed
 contentus interim esse decreueram, nisi aliquid forte, quod
content meanwhile to-be I-had-decided unless something perhaps which
 magis eligendum esset, eluceret. ita ille Faustus, qui multis
more to-be-chosen was should-shine-out so that Faustus who for-many
 laqueus mortis extitit, meum quo captus eram relaxare iam
a-snare of-death became mine by-which caught I-was to-loosen already
 coeperat nec uolens nec sciens. manus enim tuae, deus meus,
had-begun neither willing nor knowing the-bands for your O-God my
 in abdito prouidentiae tuae non deserebant animam meam,
in the-biddenness of-providence your not deserted soul my
 et sanguine cordis matris meae per lacrimas eius diebus et
and with-the-blood of-the-heart of-mother my through tears her by-days and
 noctibus pro me sacrificabatur tibi, et egisti mecum miris
nights for me sacrifice-was-made to-you and you-dealt with-me in-wondrous
 modis. tu illud egisti, deus meus. nam a domino gressus
ways you that did O-God my for by the-Lord the-steps
 hominis diriguntur, et uiam eius uolet. aut quae procuratio
of-man are-directed and way his he-will-favor or what provision
 salutis praeter manum tuam reficientem quae fecisti?
of-salvation besides hand your remaking what you-made

Augustine went to teach at Rome, drawn partly by promised earnings and rank but chiefly because students there were said to be orderly, while at Carthage they burst in and threw classes into disorder. God used both cities to move him. His mother held him fast at the sea, but he pretended he would not leave a friend until the wind rose, persuaded her to spend the night at Cyprian's shrine, and sailed secretly. In the morning she was frantic with grief, then went back to praying for him.

- 14 Egisti ergo mecum, ut mihi persuaderetur Romam
you-dealt therefore with-me so-that to-me it-was-persuaded to-Rome
 pergere et potius ibi docere quod docebam Carthagini. et
to-go and rather there to-teach what I-taught at-Carthage and
 hoc unde mihi persuasum est, non praeteribo confiteri tibi,
this whence to-me persuaded it-was not I-will-pass-over to-confess to-you
 quoniam et in his altissimi tui recessus et praesentissima
since also in these most-deep your recesses and most-present
 in nos misericordia tua cogitanda et praedicanda est. non
toward us mercy your to-be-pondered and to-be-proclaimed is not
 ideo Romam pergere uolui, quod maiores quaestus maiorque
for-that to-Rome to-go I-wished because greater earnings and-greater
 mihi dignitas ab amicis, qui hoc suadebant, promittebatur —
for-me rank by friends who this urged was-promised
 quamquam et ista ducebant animum tunc meum —
although also these-things drew mind then my
 sed illa erat causa maxima et paene sola, quod audiebam
but that was the-reason greatest and almost only that I-heard
 quietius ibi studere adolescentes et ordinatioe disciplinae
more-quietly there to-study young-men and by-more-ordered of-discipline
 coercitione sedari, ne in eius scholam, quo magistro
restraint to-be-kept-calm lest into his school whom as-teacher
 non utuntur, passim et proterue inruant, nec eos admitti
not they-use at-random and impudently they-rush nor them to-be-admitted

omnino, nisi ille permiserit. contra apud Carthaginem
at-all unless he has-permitted on-the-contrary at Carthage
 foeda est et intemperans licentia scholasticorum: inrumpunt
foul is and uncontrolled the-license of-students they-burst-in
 inpudenter et prope furiosa fronte perturbant ordinem,
shamelessly and with-nearly frantic face they-disrupt the-order
 quem quisque discipulis ad proficiendum instituerit. multa
which each for-pupils for advancing has-established many
 iniuriosa faciunt mira hebetudine et punienda legibus,
outrageous-things they-do with-wondrous stupidity and to-be-punished by-laws
 nisi consuetudo patrona sit, hoc miserie eos ostendens,
unless custom a-protector be by-this more-wretched them showing
 quo iam quasi liceat faciunt, quod per tuam aeternam legem
that now as-if it-be-lawful they-do what by your eternal law
 numquam licebit, et inpune se facere arbitrantur,
never will-be-lawful and with-impunity that-they to-do they-think
 cum ipsa faciendi caecitate puniantur et incomparabiliter
though by-the-very of-doing blindness they-are-punished and incomparably
 patiantur peiora, quam faciunt. ergo quos mores cum
suffer worse-things than they-do therefore which ways when
 studerem meos esse nolui, eos cum docerem cogebar
I-was-a-student mine to-be I-did-not-wish those when I-taught I-was-forced
 perpeti alienos, et ideo placebat ire, ubi talia non fieri
to-endure of-others and therefore it-pleased to-go where such-things not to-happen
 omnes qui nouerant indicabant. uerum autem tu, spes mea
all who knew declared truly but you O-hope my
 et portio mea in terra uiuentium, ad mutandum terrarum
and portion my in the-land of-the-living for changing of-lands
 locum pro salute animae meae et Carthagini stimulos,
place for the-salvation of-soul my both at-Carthage goads
 quibus inde auelleret, ad mouebas et Romae inlecebras,
by-which thence I-might-be-torn-away you-applied and at-Rome allurements

quibus adtraherer, proponebas mihi per homines, qui
by-which I-might-be-drawn you-set-before me through men who
 diligunt uitam mortuam, hinc insana facientes, inde uana
cherish a-life dead here mad-things doing there vain-things
 pollicentes, et ad corrigendos gressus meos utebaris occulte
promising and for correcting steps my you-used secretly
 et illorum et mea peruersitate. nam et qui perturbabant
both their and my perversity for both those-who disturbed
 otium meum, foeda rabie caeci erant, et qui inuitabant
leisure my with-foul frenzy blind were and those-who invited
 ad aliud, terram sapiebant, ego autem, qui detestabar hic
to another-place earth savored I but who detested here
 ueram miseriam, illic falsam felicitatem appetebam.
true misery there false happiness sought

- 15 Sed quare hinc abirem et illuc irem, tu sciebas, deus, nec
but why hence I-should-go and thither go you knew O-God nor
 indicabas mihi nec matri, quae me profectum atrociter planxit
did-you-show me nor mother who me departed bitterly lamented
 et usque ad mare secuta est. sed fefelli eam uiolenter me
and all-the-way to the-sea followed has but I-deceived her violently me
 tenentem, ut aut reuocaret aut mecum pergeret, et finxi
holding that either she-might-call-back or with-me go and I-pretended
 me amicum nolle deserere, donec uento facto nauigaret.
that-I a-friend not-to-wish to-leave until with-wind arisen he-could-sail
 et mentitus sum matri, et illi matri, et euasi: quia et hoc
and lied I-have to-mother and to-that mother and I-escaped because also this
 tu dimisisti mihi misericorditer seruans me ab aquis maris
you forgave me mercifully keeping me from the-waters of-the-sea
 plenum exsecrandis sordibus usque ad aquam gratiae tuae,
full with-accursed filth all-the-way to the-water of-grace your
 qua me abluto sicarentur flumina maternorum oculorum,
by-which with-me washed might-be-dried the-rivers of-maternal eyes

quibus pro me cotidie tibi rigabat terram sub uultu suo.
with-which for me daily to-you she-watered the-ground under face her
 et tamen recusanti sine me redire uix persuasi, ut in
and yet to-(her)-refusing without me to-return scarcely I-persuaded that in
 loco, qui proximus nostrae naui erat, memoria beati Cypriani,
a-place which nearest to-our ship was the-shrine of-blessed Cyprian
 maneret ea nocte. sed ea nocte clanculo ego profectus
she-should-stay that night but that night secretly I set-out
 sum, illa autem non mansit orando et flendo. et quid a
have she but not remained by-praying and weeping and what from
 te petebat, deus meus, tantis lacrimis, nisi ut nauigare
you did-she-ask O-God my with-such tears except that to-sail
 me non sineres? sed alte consulens et exaudiens cardinem
me not you-allow but deeply taking-counsel and hearing the-hinge
 desiderii eius non curasti quod tunc petebat, ut me faceres
of-desire her not you-cared-for what then she-asked that me you-make
 quod semper petebat. flauit uentus et impleuit uela nostra
what always she-asked blew the-wind and filled sails our
 et litus subtraxit aspectibus nostris, in quo mane illa
and the-shore withdrew from-sight our on which in-the-morning she
 insaniebat dolore et querellis et gemitu implebat aures tuas
was-frantic with-grief and with-complaints and groaning she-filled ears your
 contemnentis ista, cum et me cupiditatibus raperes ad
disregarding these-things since both me by-desires you-were-sweeping to
 finiendas ipsas cupiditates et illius carnale desiderium iusto
end the-very desires and her carnal longing with-just
 dolorum flagello uapularet. amabat enim secum praesentiam
of-griefs scourge was-beaten she-loved for with-her presence
 meam more matrum, sed multis multo amplius, et
my in-the-manner of-mothers but than-many much more and
 nesciebat, quid tu illi gaudiorum facturus esses de
she-did-not-know what you for-her of-joys about-to-make were from

absentia mea. nesciebat, ideo flebat et eiulabat atque
 absence my she-did-not-know therefore she-wept and wailed and
 illis cruciatibus arguebatur in ea reliquiarium Euae, cum
 by-those torments was-convicted in her the-remnant of-Eve with
 gemitu quaerens quod cum gemitu pepererat. et tamen post
 groaning seeking what with groaning she-had-borne and yet after
 accusationem fallaciarum et crudelitatis meae conuersa rursum
 accusation of-deceits and of-cruelty my turned again
 ad deprecandum te pro me abiit ad solita, et ego Romam.
 to entreating you for me she-went to the-usual-things and I to-Rome

IX • FEVER AT ROME

At Rome Augustine fell gravely ill, near death with all his sins unforgiven, since he believed Christ's death on the cross a phantasm. He did not even ask for baptism, as he had as a boy. His mother, absent and unaware, prayed, and God restored his body, for had he died so, body and soul, her heart would never have healed. God could not scorn the tears of a chaste widow who gave alms, went to church twice daily, and sought her son's salvation, not gold.

- 16 Et ecce excipior ibi flagello aegritudinis corporalis et
 and behold I-am-received there by-the-scourge of-sickness bodily and
 ibam iam ad inferos portans omnia mala, quae
 I-was-going already to the-underworld carrying all the-evils which
 commiseram et in te et in me et in alios, multa et
 I-had-committed both against you and against me and against others many and
 grauia super originalis peccati uinculum, quo omnes in Adam
 grievous over of-original sin the-bond by-which all in Adam
 morimur. non enim quicquam eorum mihi donaueras in
 we-die not for any of-them to-me you-had-forgiven in
 Christo nec soluerat ille in cruce sua inimicitias, quas tecum
 Christ nor had-dissolved he on cross his the-enmities which with-you

contraxeram peccatis meis. quomodo enim eas solueret in
I-had-contracted by-sins my how for them could-be-dissolve on
 cruce phantasmatis, quod de illo credideram? quam ergo
a-cross of-a-phantasm which about him I-had-believed as then
 falsa mihi uidebatur mors carnis eius, tam uera erat animae
false to-me seemed the-death of-flesh his so true was of-soul
 meae, et quam uera erat mors carnis eius, tam falsa uita
my and as true was the-death of-flesh his so false the-life
 animae meae, quae id non credebat. et ingrauescentibus
of-soul my which that not believed and with-worsening
 febribus iam ibam et peribam. quo enim irem, si
fevers already I-was-going and I-was-perishing whither for would-I-go if
 hinc tunc abirem, nisi in ignem atque tormenta digna factis
hence then I-departed except into fire and torments worthy of-deeds
 meis in ueritate ordinis tui? et hoc illa nesciebat et tamen
my in the-truth of-order your and this she did-not-know and yet
 pro me orabat absens. tu autem ubique praesens ubi erat
for me she-prayed absent you but everywhere present where she-was
 exaudiebas eam et ubi eram miserabar mei, ut recuperarem
heard her and where I-was had-mercy on-me that I-might-recover
 salutem corporis adhuc insanus corde sacrilego. neque enim
the-health of-body still unsound in-heart sacrilegious nor for
 desiderabam in illo tanto periculo baptismum tuum et melior
did-I-desire in that so-great danger baptism your and better
 eram puer, quo illum de materna pietate flagitauit, sicut
I-was as-a-boy when it from maternal devotion I-demanded as
 iam recordatus atque confessus sum. sed in dedecus meum
already recalled and confessed I-have but to disgrace my
 creueram et consilia medicinae tuae demens irridebam,
I-had-grown and the-counsels of-medicine your mad I-mocked
 qui non me siuisti talem bis mori. quo uulnere si
who not me you-let such twice to-die with-which wound if

feriretur cor matris, numquam sanaretur. non enim satis
were-struck the-heart of-mother never would-it-be-healed not for enough
 eloquor, quid erga me habebat animi et quanto maiore
I-express what toward me she-had of-mind and with-how-much greater
 sollicitudine me parturiebat spiritu, quam carne pepererat.
anxiety me she-was-bearing in-spirit than in-flesh she-had-borne

- 17 Non itaque uideo, quomodo sanaretur, si mea talis illa mors
not and-so I-see how it-would-be-healed if my such that death
 transuerberasset uiscera dilectionis eius. et ubi essent tantae
had-pierced the-vitals of-affection her and where would-be such
 preces, tam crebrae sine intermissione? nusquam nisi ad te.
prayers so frequent without intermission nowhere except to you
 an uero tu, deus misericordiarum, sperneres cor contritum
or indeed you O-God of-mercies would-despise the-heart contrite
 et humiliatum uiduae castae ac sobriae, frequentantis
and humbled of-a-widow chaste and sober frequently-giving
 elemosynas, obsequentis atque seruientis sanctis tuis, nullum
alms attending and serving saints your no
 diem praetermittentis oblationem ad altare tuum, bis die,
day omitting an-offering at altar your twice a-day
 mane et uespere, ad ecclesiam tuam sine ulla intermissione
morning and evening to church your without any intermission
 uenientis, non ad uanas fabulas et aniles loquacitates, sed
coming not for vain stories and old-wives' chatter but
 ut te audiret in tuis sermonibus et tu illam in suis
that you she-might-hear in your sermons and you her in her
 orationibus? huiusne tu lacrimas, quibus non a te aurum
prayers of-this-one you the-tears by-which not from you gold
 et argentum petebat nec aliquod nutabile aut uolubile bonum,
and silver she-sought nor any unsteady or fleeting good
 sed salutem animae filii sui, tu, cuius munere talis erat,
but the-salvation of-soul of-son her you by-whose gift such she-was

contemneres et repelleres ab auxilio tuo? nequaquam, domine,
would-scorn and repel from help your by-no-means O-Lord
 inmo uero aderas et exaudiebas et faciebas ordine, quo
rather indeed you-were-present and heard and did in-the-order in-which
 praedestinaueras esse faciendum. absit, ut tu falleres eam in
you-had-predestined to-be to-be-done far-be-it that you should-deceive her in
 illis uisionibus et responsionibus tuis, quae iam commemorau
those visions and answers your which already I-have-mentioned
 et quae non commemorau, quae illa fideli pectore tenebat et
and which not I-have-mentioned which she with-faithful breast held and
 semper orans tamquam chirografa tua ingerebat tibi. dignaris
always praying as-if handwritten-bonds your pressed on-you you-deign
 enim, quoniam in saeculum misericordia tua, eis quibus
for since unto age mercy your to-those to-whom
 omnia debita dimittis, etiam promissionibus debitor fieri.
all debts you-forgive even by-promises a-debtor to-become

X • AMONG THE MANICHEES AT ROME

Restored to health, Augustine still kept company at Rome with the Manichees, even their elect, liking to think some other nature sinned in him, though he held their teaching more loosely now. He thought the Academics wiser for doubting all, but friendship with the Manichees kept him from seeking elsewhere, despairing of truth in the Church. Conceiving only of bodies, he imagined evil as a mass, and feared to believe Christ incarnate lest he believe him defiled by flesh.

Recreasti ergo me ab illa aegritudine et saluum fecisti 18
you-restored therefore me from that sickness and whole you-made
 filium ancillae tuae tunc interim corpore, ut esset cui
the-son of-handmaid your then meanwhile in-body that there-might-be to-whom
 salutem meliorem atque certiore[m] dares. et iungebar
salvation better and surer you-might-give and I-was-joined

etiam tunc Romae falsis illis atque fallentibus sanctis: non
even then at-Rome to-false those and deceiving saints not
 enim tantum auditoribus eorum, quorum e numero erat
for only to-hearers their of-whose out-of number was
 etiam is, in cuius domo aegrotaueram et conualueram, sed
also he in whose house I-had-fallen-sick and had-recovered but
 eis etiam, quos electos uocant. adhuc enim mihi uidebatur
to-those also whom elect they-call still for to-me it-seemed
 non esse nos, qui peccamus, sed nescio quam aliam in nobis
not to-be we who sin but I-know-not what other in us
 peccare naturam et delectabat superbiam meam extra culpam
to-sin nature and it-delighted pride my outside guilt
 esse et, cum aliquid mali fecissem, non confiteri me fecisse,
to-be and when something of-evil I-had-done not to-confess that-I to-have-done
 ut sanares animam meam, quoniam peccabat tibi, sed
that you-might-heal soul my since it-sinned against-you but
 excusare me amabam et accusare nescio quid aliud, quod
to-excuse myself I-loved and to-accuse I-know-not what other which
 mecum esset et ego non essem. uerum autem totum ego
with-me was and I not was truly but whole I
 eram et aduersus me impietas mea me diuiserat, et id
was and against me impiety my me had-divided and that
 erat peccatum insanabilius, quo me peccatorem non esse
was a-sin more-incurable in-that myself a-sinner not to-be
 arbitrabar, et execrabilis iniquitas, te, deus omnipotens, te
I-thought and execrable iniquity you O-God almighty you
 in me ad perniciem meam, quam me a te ad salutem malle
in me to ruin my than me by you to salvation to-prefer
 superari. nondum ergo posueras custodiam ori meo
to-be-overcome not-yet therefore had-you-set a-guard on-mouth my
 et ostium continentiae circum labia mea, ut non declinaret
and a-door of-restraint around lips my that not might-turn

cor meum in uerba mala ad excusandas excusationes in
heart my to words evil for excusing excuses in
 peccatis cum hominibus operantibus iniquitatem, et ideo
sins with men working iniquity and therefore
 adhuc conbinabam cum electis eorum, sed tamen desperans
still I-joined with the-elect their but yet despairing
 in ea falsa doctrina me posse proficere, eaque ipsa,
in that false doctrine myself to-be-able to-advance and-those very-things
 quibus, si nil melius reperirem, contentus esse decreueram,
with-which if nothing better I-found content to-be I-had-decided
 iam remissius negligentiusque retinebam.

now more-slackly and-more-carelessly I-kept

Etenim suborta est etiam mihi cogitatio, prudentiores illos 19

for-indeed arisen has also to-me the-thought more-prudent those
 ceteris fuisse philosophos, quos Academicos appellant,
than-the-rest to-have-been philosophers whom Academics they-call
 quod de omnibus dubitandum esse censuerant nec aliquid
because of all-things to-be-doubted to-be they-had-held nor anything
 ueri ab homine comprehendi posse decreuerant. ita enim et
of-truth by man to-be-grasped to-be-able they-had-decided so for also
 mihi liquido sensisse uidebantur, ut uulgo habentur, etiam
to-me clearly to-have-thought they-seemed as commonly they-are-held even
 illorum intentionem nondum intellegenti. nec dissimulaui
their intention not-yet understanding nor did-I-hesitate
 eundem hospitem meum reprimere a nimia fiducia, quam
the-same host my to-restrain from excessive confidence which
 sensi eum habere de rebus fabulosis, quibus manichaei libri
I-perceived him to-have in things fabulous with-which the-Manichee books
 pleni sunt. amicitia tamen eorum familiarius utebar quam
full are friendship yet their more-intimately I-enjoyed than
 ceterorum hominum, qui in illa haeresi non fuissent. nec
of-other men who in that heresy not had-been nor

eam defendebam pristina animositate, sed tamen familiaritas
it did-I-defend with-former zeal but yet the-intimacy
 eorum — plures enim eos Roma occultabat — pigrius me
their many for them Rome hid more-sluggish me
 faciebat aliud quaerere praesertim desperantem in ecclesia
made something-else to-seek especially despairing in church
 tua, domine caeli et terrae, creator omnium uisibilium et
your O-Lord of-heaven and earth creator of-all visible and
 inuisibilium, posse inueniri uerum, unde me illi auerterant,
invisible-things to-be-able to-be-found the-truth from-which me they had-turned-away
 multumque mihi turpe uidebatur credere figuram te habere
and-very to-me base it-seemed to-believe the-shape you to-have
 humanae carnis et membrorum nostrorum liniamentis
of-human flesh and of-limbs our by-outlines
 corporalibus terminari. et quoniam cum de deo meo cogitare
bodily to-be-bounded and since when of God my to-think
 uellem, cogitare nisi moles corporum non noueram — neque
I-wished to-think except masses of-bodies not I-knew-how nor
 enim uidebatur mihi esse quicquam, quod tale non esset —
for it-seemed to-me to-be anything which such not was
 ea maxima et prope sola causa erat ineuitabilis erroris mei.
that greatest and almost only cause was of-inevitable error my
 20 Hinc enim et mali substantiam quandam credebam esse talem
hence for also of-evil a-substance certain I-believed to-be such
 et habere suam molem tetram et deformem siue crassam,
and to-have its-own mass hideous and misshapen either thick
 quam terram dicebant, siue tenuem atque subtilem, sicuti
which earth they-called or thin and subtle as
 est aeris corpus: quam malignam mentem per illam terram
is of-air the-body which a-malignant mind through that earth
 repentem imaginantur. et quia deum bonum nullam malam
creeping they-imagine and because God good no evil

naturam creasse qualiscumque me pietas credere coge-
nature to-have-created whatever-sort-of me devotion to-believe compelled
 constituebam ex aduerso sibi duas moles, utramque
I-set-up on opposite-sides to-each-other two masses each
 infinitam, sed malam angustius, bonam grandius, et ex hoc
infinite but the-evil more-narrowly the-good more-largely and from this
 initio pestilentioso me cetera sacrilegia sequebantur. cum
beginning pestilent me the-other sacrileges followed when
 enim conaretur animus meus recurrere in catholicam fidem,
for tried mind my to-run-back into the-catholic faith
 reperiiebatur, quia non erat catholica fides, quam esse
it-was-driven-back because not it-was the-catholic faith which to-be
 arbitrabar. et magis pius mihi uidebar, si te, deus meus,
I-thought and more devout to-myself I-seemed if you O-God my
 cui confitentur ex me miserationes tuae, uel ex ceteris
to-whom confess from me compassions your at-least on the-other
 partibus infinitum crederem, quamuis ex una, qua tibi moles
sides infinite I-believed although on one where to-you the-mass
 mali opponebatur, cogerer finitum fateri, quam si ex omnibus
of-evil was-opposed I-was-forced finite to-admit than if on all
 partibus in corporis humani forma te opinarer finiri, et
sides in of-body human the-shape you I-supposed to-be-bounded and
 melius mihi uidebar credere nullum malum te creasse —
better to-myself I-seemed to-believe no evil you to-have-created
 quod mihi nescienti non solum aliqua substantia sed etiam
which to-me not-knowing not only some substance but even
 corporea uidebatur, quia et mentem cogitare non noueram
bodily seemed because also mind to-think not I-knew-how
 nisi eam subtile corpus esse, quod tamen per loci spatia
unless it a-subtle body to-be which yet through of-place spaces
 diffunderetur — quam credere abs te esse qualem putabam
was-spread than to-believe from you to-be such-as I-thought

naturam mali. ipsum quoque saluatorem nostrum, unigenitum
the-nature of-evil the-very also savior our only-begotten
 tuum, tamquam de massa lucidissimae molis tuae porrectum
your as-if from the-lump of-most-shining mass your stretched-out
 ad nostram salutem ita putabam, ut aliud de illo non
for our salvation so I-thought that other about him not
 crederem nisi quod possem uanitate imaginari, talem itaque
I-believed except what I-could by-vanity imagine such and-so
 naturam eius nasci non posse de Maria uirgine arbitrabar,
nature his to-be-born not to-be-able of Mary the-virgin I-thought
 nisi carni concerneretur. concerni autem et non coinquinari
unless with-flesh it-were-mingled to-be-mingled but and not to-be-defiled
 non uidebam, quod mihi tale figurabam. metuebam itaque
not I-saw what to-me such I-pictured I-feared and-so
 credere incarnatum, ne credere cogerer ex carne inquinatum.
to-believe incarnate lest to-believe I-be-forced from the-flesh defiled
 nunc spiritales tui blande et amanter ridebunt me, si has
now spiritual-ones your gently and lovingly will-laugh-at me if these
 confusiones meas legerint; sed tamen talis eram.
confusions my they-read but yet such I-was

XI • ELPIDIUS

Augustine did not think what the Manichees attacked in Scripture could be defended, though he sometimes wished to test each point with someone learned in it. At Carthage Elpidius had moved him, arguing against them from Scripture, and their private answer seemed weak: that the New Testament had been falsified to graft the Jewish law onto the Christian faith, though they produced no uncorrupted copy. Most of all, thinking only of bodies, he could not breathe God's truth beneath them.

Deinde quae illi in scripturis tuis reprehenderant defendi
then what they in scriptures your had-censured to-be-defended
 posse non existimabam, sed aliquando sane cupiebam cum
to-be-able not I-thought but sometimes indeed I-desired with
 aliquo illorum librorum doctissimo conferre singula et experiri,
someone of-those books most-learned to-discuss each-point and to-test
 quid inde sentiret. iam enim Elpidii cuiusdam aduersus
what thereof he-thought already for of-Elpidius a-certain against
 eosdem manichaeos coram loquentis et disserentis sermones
the-same Manichees face-to-face speaking and arguing the-discourses
 etiam apud Carthaginem mouere me coeperant, cum talia
even at Carthage to-move me had-begun when such-things
 de scripturis proferret, quibus resisti non facile posset.
from scriptures he-brought-forward to-which to-be-resisted not easily could
 et inbecilla mihi responsio uidebatur istorum; quam quidem
and weak to-me the-reply seemed of-these-men which indeed
 non facile palam promebant, sed nobis secretius, cum dicerent
not readily openly they-produced but to-us more-privately when they-said
 scripturas noui testamenti falsatas fuisse a nescio quibus,
the-scriptures of-the-new testament falsified to-have-been by I-know-not whom
 qui Iudaeorum legem inserere Christianae fidei uoluerunt, atque
who of-the-Jews law to-insert into-Christian faith wished and
 ipsi incorrupta exemplaria nulla proferrent. sed me maxime
they uncorrupted copies none produced but me most
 captum et offocatum quodam modo deprimebant corporalia
captive and choked in-a-certain way held-down bodily-things
 cogitantem moles illae, sub quibus anhelans in auram tuae
thinking masses those under which gasping for the-breeze of-your
 ueritatis liquidam et simplicem respirare non poteram.
truth clear and simple to-breathe not I-could

Teaching rhetoric at Rome, Augustine found that Roman students did not riot as Carthage's did, but many would conspire to switch teachers to avoid paying fees. He hated them, though more for what he stood to suffer than for the wrong itself. Such people are unfaithful to God, loving fleeting gain; Augustine now hates their crookedness but wants them corrected, to prefer learning to money and God to learning. Then, he admits, he minded their harm to him more than their good.

- 22 Sedulo ergo agere coeperam, propter quod ueneram, ut
diligently therefore to-pursue I-had-begun on-account-of which I-had-come that
 docerem Romae artem rhetoricam, et prius domi congregare
I-might-teach at-Rome the-art rhetorical and first at-home to-gather
 aliquos, quibus et per quos innotescere coeperam. et ecce
some to-whom and through whom to-become-known I-had-begun and behold
 cognosco alia Romae fieri, quae non patiebar in
I-learn other-things at-Rome to-happen which not I-used-to-suffer in
 Africa, nam re uera illas euersiones a perditis adolescentibus
Africa for in-fact true those overturnings by depraved young-men
 ibi non fieri manifestatum est mihi: “sed subito” inquit
there not to-happen made-plain was to-me but suddenly they-say
 “ne mercedem magistro reddant, conspirant multi adolescentes
lest the-fee to-the-teacher they-pay conspire many young-men
 et transferunt se ad alium, desertores fidei et
and transfer themselves to another deserters of-good-faith and
 quibus prae pecuniae caritate iustitia uilis est.” oderat etiam
for-whom beside of-money the-love justice cheap is hated also
 istos cor meum quamuis non perfecto odio. quod enim ab
those heart my although not with-perfect hatred what for from
 eis passurus eram, magis oderam fortasse quam eo, quod
them about-to-suffer I-was more I-hated perhaps than for-this that
 cuilibet illicita faciebant. certe tamen turpes sunt tales
to-anyone unlawful-things they-did surely yet base are such-men

et fornicantur abs te amando uolatica ludibria
and they-commit-fornication away-from you by-loving fleeting mockeries
temporum et lucrum luteum, quod cum apprehenditur
of-times and gain muddy which when it-is-grasped
manum inquinat, et amplectendo mundum fugientem,
the-hand soils and by-embracing a-world fleeing
contemnendo te manentem et reuocantem et ignoscentem
by-scorning you remaining and calling-back and forgiving
redeunti ad te meretrici humanae animae. et nunc tales
to-the-returning to you harlot human soul and now such
odi prauos et distortos, quamuis eos corrigendos diligam,
I-hate crooked and twisted although them to-be-corrected I-cherish
ut pecuniae doctrinam ipsam, quam discunt, praeferant, ei
that to-money the-learning itself which they-learn they-prefer to-it
uero te deum ueritatem et ubertatem certi boni et pacem
but you God the-truth and fullness of-sure good and peace
castissimam. sed tunc magis eos pati nolebam malos
most-chaste but then more them to-suffer I-did-not-wish evil
propter me, quam fieri propter te bonos uolebam.
on-account-of me than to-become on-account-of you good I-wished

XIII · AMBROSE

When Milan asked Rome for a teacher of rhetoric, Augustine applied through his Manichee friends, passed a trial, and was sent by the prefect Symmachus. At Milan he met Bishop Ambrose, who received him like a father. Augustine loved him at first only as a kind man, and heard his sermons to judge his eloquence, not his teaching, finding him more learned than Faustus but less charming. In substance there was no comparison, and unknowingly Augustine drew nearer to salvation.

- 23 Itaque posteaquam missum est a Mediolanio Romam
and-so after (word)-sent it-was from Milan to-Rome
 ad praefectum urbis, ut illi ciuitati rhetoricae magister
to the-prefect of-the-city that for-that city of-rhetoric a-master
 prouideretur inperita etiam euectione publica, ego ipse ambiui
be-provided with-granted also conveyance public I myself canvassed
 per eos ipsos manichaeis uanitatibus ebrios — quibus ut
through those very with-Manichee vanities drunk whom that
 carerem ibam, sed utrique nesciebamus — ut dictione
I-might-be-rid-of I-was-going but both we-did-not-know that with-a-speech
 proposita me probatum praefectus tunc Symmachus mitteret.
set me approved the-prefect then Symmachus might-send
 et ueni Mediolanium ad Ambrosium episcopum, in optimis
and I-came to-Milan to Ambrose the-bishop among the-best
 notum orbi terrae, pium cultorem tuum, cuius tunc eloquia
known to-the-circle of-earth a-devout worshiper your whose then eloquence
 strenue ministrabant adipem frumenti tui et laetitiam olei et
vigorously dispensed the-fat of-wheat your and the-gladness of-oil and
 sobriam uini ebrietatem populo tuo. ad eum autem ducebar
the-sober of-wine intoxication to-people your to him but I-was-led
 abs te nesciens, ut per eum ad te sciens ducerer. suscepit
by you unknowing that through him to you knowing I-might-be-led received
 me paterne ille homo dei et peregrinationem meam
me in-fatherly-way that man of-God and sojourn my
 satis episcopaliter dilexit. et eum amare coepi primo quidem
quite as-a-bishop-should cherished and him to-love I-began at-first indeed
 non tamquam doctorem ueri, quod in ecclesia tua prorsus
not as a-teacher of-the-true which in church your utterly
 desperabam, sed tamquam hominem benignum in me.
I-despaired-of but as a-man kindly toward me
 studiose audiebam disputantem in populo, non intentione,
eagerly I-heard him-disputing among the-people not with-the-intention

qua debui, sed quasi explorans eius facundiam, utrum
with-which I-ought but as-if testing his eloquence whether
 conueniret famae suae an maior minorue proflueret, quam
it-matched reputation its or greater or-less it-flowed than
 praedicabatur, et uerbis eius suspendebar intentus, rerum autem
was-proclaimed and on-words his I-hung intent of-things but
 incuriosus et contemptor adstabam et delectabar sermonis
careless and scornful I-stood-by and I-was-delighted of-speech
 suauitate, quamquam eruditioris, minus tamen hilarescentis
by-the-sweetness although more-learned less yet cheering
 atque mulcentis, quam Fausti erat, quod attinet ad dicendi
and soothing than of-Faustus it-was as-far-as pertains to of-speaking
 modum. ceterum rerum ipsarum nulla comparatio: nam ille
the-manner but of-things themselves no comparison for that-one
 per manichaeas fallacias aberrabat, ille autem saluberrime
through Manichee deceits strayed this-one but most-healthfully
 docebat salutem. sed longe est a peccatoribus salus, qualis
taught salvation but far is from sinners salvation such-as
 ego tunc aderam, et tamen propinquabam sensim et nesciens.
I then stood-by and yet I-was-drawing-near gradually and unknowing

XIV • LEAVING THE MANICHEES

As Augustine heeded only Ambrose's style, truth came in with the words. He began to see the Catholic faith could be defended, as Ambrose read spiritually Old Testament passages that had killed him when taken literally. Yet he thought it not proven, only not defeated. Unable to conceive spiritual substance and doubting like the Academics, he resolved to leave the Manichees, but not to trust his soul to philosophers without Christ's name, and to remain a catechumen until certainty came.

24 Cum enim non satagerem discere quae dicebat, sed tantum
when for not I-took-pains to-learn what he-said but only
 quemadmodum dicebat audire — ea mihi quippe desperanti
how he-said to-bear that to-me since despairing
 ad te uiam patere homini inanis cura remanserat —
to you a-way to-lie-open for-man empty care had-remained
 ueniebant in animum meum simul cum uerbis, quae
came into mind my together with the-words which
 diligebam, res etiam, quas neglegebam. neque enim ea
I-cherished the-things also which I-disregarded nor for them
 dirimere poteram. et dum cor aperirem ad excipiendum,
to-separate I-could and while heart I-opened for taking-in
 quam diserte diceret, pariter intrabat et quam uera
how eloquently he-spoke equally entered also how true-things
 diceret, gradatim quidem. nam primo etiam ipsa defendi
he-spoke gradually indeed for first even these to-be-defended
 posse mihi iam coeperunt uideri et fidem catholicam, pro
to-be-able to-me now began to-seem and faith catholic for
 qua nihil posse dici aduersus oppugnantes manichaeos
which nothing to-be-able to-be-said against assailing Manichees
 putaueram, iam non inpuenter asseri existimabam,
I-had-thought now not shamelessly to-be-maintained I-judged
 maxime audito uno atque altero et saepius aenigmate
especially with-heard one and another and more-often a-riddle
 soluto de scriptis ueteribus, ubi, cum ad litteram acciperem,
solved from writings old where when to the-letter I-took-(it)
 occidebar. spiritualiter itaque plerisque illorum librorum
I-was-killed spiritually and-so with-very-many of-those books
 locis expositis iam reprehendebam desperationem meam
passages expounded now I-reproached despair my
 illam dumtaxat, qua credideram legem et prophetas
that at-least by-which I-had-believed the-law and prophets

detestantibus atque iridentibus resisti omnino non posse.
to-those-detesting and mocking to-be-resisted at-all not to-be-able
 nec tamen iam ideo mihi catholicam uiam tenendam
nor yet now therefore to-me the-catholic way to-be-held
 esse sentiebam, quia et ipsa poterat habere doctos
to-be I-felt because also it could have learned
 adsertores suos, qui copiose et non absurde obiecta
defenders its who copiously and not absurdly objections
 refellerent, nec ideo iam damnandum illud, quod tenebam,
refuted nor therefore now to-be-condemned that which I-held
 quia defensionis partes aequabantur. ita enim catholica
because of-defense the-sides were-equal so for the-catholic
 non mihi uicta uidebatur, ut nondum etiam uictrix
not to-me conquered seemed that not-yet also victorious
 appareret.

it-appeared

Tunc uero fortiter intendi animum, si quo modo possem 25
then indeed strongly I-bent mind if in-any way I-could
 certis aliquibus documentis manichaeos conuincere falsitatis.
by-sure some proofs the-Manichees to-convict of-falsehood
 quod si possem spiritalem substantiam cogitare, statim
which if I-could a-spiritual substance to-conceive at-once
 machinamenta illa omnia soluerentur et abicerentur ex
contrivances those all would-be-dissolved and cast-out from
 animo meo: sed non poteram. uerum tamen de ipso
mind my but not I-could but yet about the-very
 mundi huius corpore omnique natura, quam sensus carnis
of-world this body and-all nature which the-sense of-flesh
 attingeret, multo probabiliora plerosque sensisse philosophos
reached much more-probable-things very-many to-have-held philosophers
 magis magisque considerans atque comparans iudicabam.
more and-more considering and comparing I-judged

itaque Academicorum more, sicut existimantur, dubitans
and-so of-the-Academics in-the-manner as they-are-thought doubting
 de omnibus atque inter omnia fluctuans manichaeos
about all-things and among all wavering the-Manichees
 quidem relinquendos esse decreui, non arbitrans eo
indeed to-be-left to-be I-decided not thinking at-that
 ipso tempore dubitationis meae in illa secta mihi
very time of-doubt my in that sect for-me
 permanendum esse, cui iam nonnullos philosophos
to-be-remained to-be to-which already some philosophers
 praeponebam: quibus tamen philosophis, quod sine salutari
I-preferred to-which yet philosophers because without the-saving
 nomine Christi essent, curationem languoris animae meae
name of-Christ they-were the-cure of-sickness of-soul my
 committere omnino recusabam. statui ergo tamdiu esse
to-entrust altogether I-refused I-resolved therefore so-long to-be
 catechumenus in catholica ecclesia mihi a parentibus
a-catechumen in the-catholic church to-me by parents
 commendata, donec aliquid certi eluceret, quo cursum
commended until something certain should-shine-out by-which course
 dirigerem.
I-might-direct

BOOK VI

I • THE MOTHER FOLLOWS

Augustine was in the depths, despairing of the truth, when his mother followed him over land and sea, comforting even the sailors amid its perils, as God had promised her safe arrival in a vision. Told he was no longer a Manichee, though not yet a Catholic, she did not leap for joy, being sure God would give the rest, and calmly said she would see him a faithful Catholic before she died. She prayed the harder, and loved Ambrose as an angel of God for bringing him to this crisis.

Spes mea a iuuentute mea, ubi mihi eras et quo 1
O-hope my from youth my where to-me were-you and whither
 recesseras? an uero non tu feceras me et discreueras
had-you-withdrawn or indeed not you had-made me and had-distinguished
 me a quadrupedibus et uolatilibus caeli? sapientiore
me from quadrupeds and birds of-the-sky wiser
 me feceras, et ambulabam per tenebras et lubricum
me you-had-made and I-walked through darkness and slippery-ground
 et quaerebam te foris a me et non inueniebam deum
and I-sought you outside of me and not I-found the-God
 cordis mei; et ueneram in profundum maris et diffidebam
of-heart my and I-had-come into the-depth of-the-sea and I-distrusted
 et desperabam de inuentione ueri. iam uenerat ad me
and I-despaired of the-finding of-truth already had-come to me
 mater pietate fortis, terra marique me sequens et in
mother in-devotion strong by-land and-sea me following and in
 periculis omnibus de te segura. nam et per marina
dangers all about you untroubled for even through sea
 discrimina ipsos nautas consolabatur, a quibus rudes abyssi
perils the-very sailors she-comforted by whom novices of-the-deep
 uiatores, cum perturbantur, consolari solent, pollicens eis
travelers when they-are-alarmed to-be-comforted are-used promising them

peruentionem cum salute, quia hoc ei tu per uisum
arrival in safety because this to-her you through a-vision
 pollicitus eras. et inuenit me periclitantem quidem grauitur
promised you-had and she-found me endangered indeed gravely
 desperatione indagandae ueritatis, sed tamen ei cum
by-despair of-tracking-down truth but yet to-her when
 indicassem non me quidem iam esse manichaeum, sed
I-had-told not me indeed now to-be a-Manichee but
 neque catholicum Christianum, non, quasi inopinatum aliquid
neither a-catholic Christian not as-if unexpected something
 audierit, exiuit laetitia, cum iam secuta fieret ex
she-had-heard leapt for-joy since already untroubled she-became in
 ea parte miseriae meae, in qua me tamquam mortuum
that part of-misery my in which me as dead
 resuscitandum tibi flebat et feretro cogitationis offerebat,
to-be-raised to-you she-wept and on-the-bier of-thought offered
 ut diceret filio uiduae: iuuenis, tibi dico, surge, et
that you-might-say to-the-son of-the-widow young-man to-you I-say arise and
 reuiuisceret et inciperet loqui et traderes illum matri
be-might-revive and begin to-speak and you-might-give-back him to-mother
 suae. nulla ergo turbulenta exultatione trepidauit cor eius,
his with-no therefore turbulent exultation fluttered heart her
 cum audisset ex tanta parte iam factum, quod tibi cotidie
when she-had-heard in so-great part already done what to-you daily
 plangebat ut fieret, ueritatem me nondum adeptum, sed
she-lamented that it-might-be-done truth me not-yet having-gained but
 falsitati iam ereptum: inmo uero quia certa erat, quod
from-falsehood already rescued rather indeed because sure she-was what
 restabat te daturum, qui totum promiseras, placidissime
remained that-you would-give who all had-promised most-calmly
 et pectore pleno fiducia respondit mihi credere se in
and with-a-breast full of-confidence she-answered me to-believe herself in

Christo, quod, priusquam de hac uita emigraret, me uisura
Christ that before from this life she-departed me about-to-see
 esset fidelem catholicum. et hoc quidem mihi. tibi autem,
she-was a-faithful catholic and this indeed to-me to-you but
 fons misericordiarum, preces et lacrimas densiores, ut
O-fountain of-mercies prayers and tears thicker that
 accelerares adiutorium et inluminares tenebras meas, et
you-might-basten help and you-might-illuminate darkness my and
 studiosius ad ecclesiam currere et in Ambrosi ora suspendi,
more-eagerly to church to-run and on of-Ambrose the-lips to-hang
 ad fontem salientis aquae in uitam aeternam. diligebat
toward the-fountain of-springing water into life eternal she-cherished
 autem illum uirum sicut angelum dei, quod per illum
moreover that man as an-angel of-God because through him
 cognouerat me interim ad illam ancipitem fluctuationem iam
she-had-learned me meanwhile to that doubtful wavering already
 esse perductum, per quam transiturum me ab aegritudine
to-be brought through which about-to-pass me from sickness
 ad sanitatem intercurrente artiore periculo quasi per
to health with-intervening a-sharper danger as-if through
 accessionem, quam criticam medici uocant, certa praesumebat.
the-attack which critical physicians call sure she-anticipated

II • THE OFFERINGS AT THE SHRINES

In Africa Augustine's mother used to bring porridge, bread, and wine to the saints' shrines, sipping only one small watered cup. At Milan, learning that the bishop forbade the custom, since it tempted drunkards and resembled pagan rites, she gladly gave it up and brought purer prayers and alms instead. Augustine doubts she would have yielded so easily to anyone but Ambrose, who often congratulated Augustine on such a mother, not knowing what a doubting son she had.

- 2 Itaque cum ad memorias sanctorum, sicut in Africa
and-so when to the-shrines of-the-saints as in Africa
solebat, pultes et panem et merum adtulisset atque
she-was-accustomed porridge and bread and wine she-had-brought and
ab ostiario prohiberetur, ubi hoc episcopum uetuisse
by the-doorkeeper was-forbidden when this the-bishop to-have-forbidden
cognovit, tam pie atque oboedienter amplexa est, ut
she-learned so devoutly and obediently embraced she-has that
ipse mirarer, quam facile accusatrix potius consuetudinis
I-myself wondered how readily an-accuser rather of-custom
suae quam disceptatrix illius prohibitionis effecta sit. non
her-own than a-disputer of-that prohibition made she-was not
enim obsidebat spiritum eius uinulentia eamque stimulabat in
for besieged spirit her drunkenness and-her goaded into
odium ueri amor uini, sicut plerosque mares et feminas,
hatred of-truth love of-wine as very-many men and women
qui ad canticum sobrietatis sicut ad potionem aquatam madidi
who at a-song of-sobriety as at a-drink watered drunk
nausiant: sed illa cum attulisset canistrum cum sollempnibus
feel-sick but she when she-had-brought a-basket with festal
epulis praegustandis atque largiendis, plus etiam quam unum
foods to-be-tasted and to-be-given-out more even than one
pocillum pro suo palato satis sobrio temperatum, unde
small-cup for her palate quite sober mixed whence
dignationem sumeret, non ponebat, et si multae essent quae
a-courtesy she-might-take not she-set-out and if many were which
illo modo uidebantur honorandae memoriae defunctorum,
in-that way seemed to-be-honored shrines of-the-dead
idem ipsum unum, quod ubique poneret, circumferebat,
the-same very one which everywhere she-set-out she-carried-around
quo iam non solum aquatissimo, sed etiam tepidissimo cum
of-which now not only most-watered but even most-lukewarm with

suis praesentibus per sorbitiones exiguas partiretur, quia
her-own present-ones by sips tiny she-shared because
 pietatem ibi quaerebat, non uoluptatem. itaque ubi conperit
devotion there she-sought not pleasure and-so when she-learned
 a praeclaro praedicatore atque antistite pietatis praeceptum
by the-famous preacher and prelate of-devotion commanded
 esse ista non fieri nec ab eis qui sobrie facerent,
to-have-been these-things not to-be-done not-even by those who soberly did-them
 ne ulla occasio se ingurgitandi daretur ebriosis, et quia
lest any occasion of-themselves gorging be-given to-drunkards and because
 illa quasi parentalia superstitioni gentilium essent simillima,
those as-it-were funeral-feasts to-the-superstition of-the-pagans were most-like
 abstinuit se libentissime et pro canistro pleno terrenis
abstained herself most-gladly and instead-of a-basket full of-earthly
 fructibus plenum purgationibus uotis pectus ad memorias
fruits full of-purer vows a-breast to the-shrines
 martyrum afferre didicerat, ut et quod posset daret
of-martyrs to-bring she-had-learned that both what she-could she-might-give
 egentibus et sic communicatio dominici corporis illic
to-the-needy and so the-communion of-the-Lord's body there
 celebraretur, cuius passionis imitatione immolati et coronati
be-celebrated in-whose passion's imitation sacrificed and crowned
 sunt martyres. sed tamen uidetur mihi, domine deus meus —
were the-martyrs but yet it-seems to-me O-Lord God my
 et ita est in conspectu tuo de hac re cor meum —
and so it-is in sight your about this thing heart my
 non facile fortasse de hac amputanda consuetudine matrem
not easily perhaps about this to-be-cut-off custom mother
 meam fuisse cessuram, si ab alio prohiberetur, quem non
my to-have-been going-to-yield if by another it-were-forbidden whom not
 sicut Ambrosium diligebat. quem propter salutem meam
as Ambrose she-cherished whom on-account-of salvation my

maxime diligebat, eam uero ille propter eius religiosissimam
most she-cherished her indeed he on-account-of her most-devout
 conuersationem, qua in bonis operibus tam feruens spiritu
way-of-life by-which in good works so fervent in-spirit
 frequentabat ecclesiam, ita ut saepe erumperet, cum me uideret,
she-frequented church so that often he-burst-out when me he-saw
 in eius praedicationem gratulans mihi, quod talem matrem
into her praise congratulating me that such a-mother
 haberem, nesciens, qualem illa filium, qui dubitabam de illis
I-had not-knowing what-sort she a-son who doubted about those
 omnibus et inueniri posse uiam uitae minime putabam.
all and to-be-found to-be-able the-way of-life by-no-means thought

III • AMBROSE READING

Augustine no longer groaned in prayer but was restless to inquire. He could not question Ambrose as he wished, since crowds of troubled people surrounded him, and in his few free moments Ambrose read silently, for reasons one could only guess. His Sunday sermons showed the Manichees' slanders against Scripture could be untied. Learning the Church does not think God bounded by a human body, he blushed with joy: he had barked not at the Catholic faith but at carnal fictions.

- 3 Nec iam ingemescebam orando, ut subuenires mihi, sed ad
nor now did-I-groan in-praying that you-might-help me but for
 quaerendum intentus et ad disserendum inquietus erat animus
seeking intent and for discussing restless was mind
 meus ipsumque Ambrosium felicem quendam hominem
my and-himself Ambrose happy a-certain man
 secundum saeculum opinabar, quem sic tantae potestates
according-to the-world I-thought whom so such-great powers
 honorarent: caelibatus tantum eius mihi laboriosus uidebatur.
honored the-celibacy only his to-me burdensome seemed

quid autem ille spei gereret, aduersus ipsius excellentiae
what but he of-hope carried against of-his-very eminence
 temtamenta quid luctaminis haberet quidue solaminis in
the-temptations what of-struggle he-had or-what of-solace in
 aduersis, et occultum os eius, quod erat in corde eius,
adversities and the-bidden mouth his which was in heart his
 quam sapida gaudia de pane tuo ruminaret, nec conicere
how savory joys from bread your it-chewed nor to-guess
 noueram nec expertus eram. nec ille sciebat aestus meos
I-knew-how nor experienced had-I nor he knew turmoils my
 nec foueam periculi mei. non enim quaerere ab eo poteram
nor the-pit of-danger my not for to-ask from him I-could
 quod uolebam, sicut uolebam, secludentibus me ab eius
what I-wished as I-wished with-shutting-out me from his
 aure atque ore cateruis negotiosorum hominum, quorum
ear and mouth the-crowds of-busy people whose
 infirmitatibus seruiebat: cum quibus quando non erat, quod
weaknesses he-served with whom when not he-was which
 perexiguum temporis erat, aut corpus reficiebat necessariis
very-little of-time was either body he-refresbed with-necessary
 sustentaculis aut lectione animum. sed cum legebat, oculi
sustenance or by-reading mind but when he-read the-eyes
 ducebantur per paginas et cor intellectum rimabatur,
were-led through the-pages and the-heart the-meaning searched
 uox autem et lingua quiescebant. saepe, cum adessemus —
voice but and tongue were-at-rest often when we-were-present
 non enim uetabatur quisquam ingredi aut ei uenientem
not for was-forbidden anyone to-enter or to-him one-coming
 nuntiari mos erat — sic eum legentem uidimus tacite
to-be-announced custom was so him reading we-saw silently
 et aliter numquam sedentesque in diurno silentio — quis
and otherwise never and-sitting in long silence who

enim tam intento esse oneri auderet? — discedebamus et
for to-one-so intent to-be a-burden would-dare we-departed and
coniectabamus eum paruo ipso tempore, quod reparandae
guessed him in-the-little very time which for-restoring
menti suae nanciscebatur, feriatum ab strepitu causarum
mind his he-got free from the-din of-affairs
alienarum nolle in aliud auocari et cauere fortasse, ne
of-others not-to-wish into another to-be-called-away and to-beware perhaps lest
auditore suspenso et intento, si qua obscurius posuisset
with-a-bearer hanging and intent if any-things more-obscurely had-put
ille quem legeret, etiam exponere esset necesse aut de
that-(author) whom he-read also to-explain be necessary or about
aliquibus difficilioribus dissertare quaestionibus atque huic
some more-difficult to-discuss questions and on-this
operi temporibus impensis minus quam uellet uoluminum
work with-times spent fewer than he-wished of-volumes
euolueret, quamquam et causa seruandae uocis, quae illi
he-might-unroll although also the-reason of-preserving the-voice which to-him
facillime obtundebatur, poterat esse iustior tacite legendi.
very-easily grew-boarse could be juster of-silently reading
quolibet tamen animo id ageret, bono utique ille uir agebat.
with-whatever yet intention it he-did with-good assuredly that man did-it

4 Sed certe mihi nulla dabatur copia sciscitandi quae cupiebam
but certainly to-me no was-given opportunity of-inquiring what I-desired
de tam sancto oraculo tuo, pectore illius, nisi cum aliquid
from so holy oracle your the-breast his except when something
breuiter esset audiendum. aestus autem illi mei otiosum
briefly was to-be-beard the-turmoils but those my at-leisure
eum ualde, cui refunderentur, requirebant nec umquam
him very to-whom they-might-be-poured-out sought nor ever
inueniebant. et eum quidem in populo uerbum ueritatis recte
found and him indeed among the-people the-word of-truth rightly

tractantem omni die dominico audiebam, et magis magisque
handling every day Lord's I-heard and more and-more
 mihi confirmabatur omnes uersutarum calumniarum nodos,
to-me it-was-confirmed all of-cunning slanders the-knots
 quos illi deceptores nostri aduersus diuinos libros innectebant,
which those deceivers our against the-divine books tied
 posse dissolui. ubi uero etiam conperi ad imaginem tuam
to-be-able to-be-undone when indeed also I-learned after image your
 hominem a te factum ab spiritalibus filiis tuis, quos de
man by you made by the-spiritual sons your whom from
 matre catholica per gratiam regenerasti, non sic intellegi,
mother catholic through grace you-regenerated not so to-be-understood
 ut humani corporis forma determinatum crederent
that of-human body by-the-shape bounded they-believed
 atque cogitarent, quamquam quomodo se haberet spiritalis
and thought although how itself had spiritual
 substantia, ne quidem tenuiter atque aenigmate suspicabar,
substance not even faintly and in-a-riddle I-suspected
 tamen gaudens erubui non me tot annos aduersus
yet rejoicing I-blushed not that-I so-many years against
 catholicam fidem, sed contra carnalium cogitationum figmenta
the-catholic faith but against of-carnal thoughts the-fictions
 latrasse. eo quippe temerarius et inpius fueram, quod
to-have-barked in-this for rash and impious I-had-been that
 ea quae debebam quaerendo discere, accusando dixeram.
those-things which I-ought by-asking to-learn by-accusing I-had-asserted
 tu autem, altissime et proxime, secretissime et praesentissime,
you but O-highest and nearest most-bidden and most-present
 cui membra non sunt alia maiora et alia minora, sed
to-whom limbs not are some larger and some smaller but
 ubique totus es et nusquam locorum es, non es utique
everywhere whole you-are and nowhere of-places are not you-are assuredly

forma ista corporea, tamen fecisti hominem ad imaginem
shape that bodily yet you-made man after image
 tuam, et ecce ipse a capite usque ad pedes in loco est.
your and behold he from head all-the-way to feet in place is

IV · THE LETTER KILLS

Asbamed of having attacked the Church for teachings it did not hold, Augustine rejoiced that it did not confine God within a human body, and gladly heard Ambrose open the Old Testament spiritually: "The letter kills, but the spirit gives life." Yet he withheld all assent for fear of a fall, wanting to be as sure of unseen things as that seven and three make ten. Only believing could heal him, but like a patient who distrusts a good doctor after a bad one, he refused the cure.

- 5 Cum ergo nescirem, quomodo haec subsisteret imago
since therefore I-did-not-know how this might-subsist image
 tua, pulsans proponerem, quomodo credendum esset, non
your knocking I-should-have-asked how to-be-believed it-was not
 insultans opponerem, quasi ita creditum esset. tanto
mocking I-should-have-objected as-if so believed it-was by-so-much
 igitur acrior cura rodebat intima mea, quid certi
therefore sharper care gnawed inmost-parts my what of-certain
 retinerem, quanto me magis pudebat tam diu inlusum et
I-might-hold by-as-much-as me more it-shamed so long mocked and
 deceptum promissione certorum puerili errore et animositate
deceived by-the-promise of-certainties in-childish error and zeal
 tam multa incerta quasi certa garrisse. quod enim
so many uncertain-things as-if certain to-have-prattled that for
 falsa essent, postea mihi claruit. certum tamen erat, quod
false they-were afterward to-me became-clear certain yet was that
 incerta essent et a me aliquando pro certis habita fuissent,
uncertain they-were and by me once for certain held had-been

cum catholicam tuam caecis contentionibus accusarem, etsi
when catholic your with-blind disputes I-accused even-if
nondum conpertam uera docentem, non tamen ea
not-yet found true-things teaching not yet those-things
docentem, quae grauiter accusabam. itaque confundebar et
teaching which gravely I-accused and-so I-was-abashed and
conuertebar et gaudebam, deus meus, quod ecclesia unica,
turned and I-rejoiced O-God my that the-church only-one
corpus unici tui, in qua mihi nomen Christi infanti
the-body of-only-one your in which to-me the-name of-Christ as-an-infant
est inditum, non saperet infantiles nugas neque hoc haberet
was given not savored infantile trifles nor this had
in doctrina sua sana, quod te creatorem omnium in
in doctrine its sound that you creator of-all into
spatium loci quamuis summum et amplum, tamen undique
a-space of-place although highest and wide yet on-all-sides
terminatum membrorum humanorum figura contruderet.
bounded of-limbs human by-the-shape it-might-cram
Gaudebam etiam, quod uetera scripta legis et prophetarum 6
I-rejoiced also that the-old writings of-the-law and of-the-prophets
iam non illo oculo mihi legenda proponerentur, quo antea
now not with-that eye to-me to-be-read were-set-forth with-which before
uidebantur absurda, cum arguebam tamquam ita sentientes
they-seemed absurd when I-censured as-if so thinking
sanctos tuos; uerum autem non ita sentiebant. et tamquam
saints your truly but not so they-thought and as-if
regulam diligentissime commendaret, saepe in popularibus
a-rule most-carefully he-commended often in popular
sermonibus suis dicentem Ambrosium laetus audiebam: littera
sermons his saying Ambrose glad I-heard the-letter
occidit, spiritus autem uiuificat, cum ea, quae ad litteram
kills the-spirit but gives-life when those-things which to the-letter

peruersitatem docere uidebantur, remoto mystico uelamento
perversity to-teach seemed with-removed mystical veil
 spiritaliter aperiret, non dicens quod me offenderet, quamuis
spiritually he-opened not saying what me might-offend although
 ea diceret, quae utrum uera essent adhuc ignorarem.
those-things he-said which whether true were still I-did-not-know
 tenebam cor meum ab omni adsensione timens praecipitium
I-held heart my from all assent fearing a-headlong-fall
 et suspensio magis necabar. uolebam enim eorum quae
and by-hanging more I-was-being-killed I-wished for of-those-things which
 non uiderem ita me certum fieri, ut certus essem, quod
not I-saw so me certain to-become as certain I-was that
 septem et tria decem sint. neque enim tam insanus eram,
seven and three ten are nor for so insane was-I
 ut ne hoc quidem putarem posse comprehendere, sed sicut
that not this even I-thought to-be-able to-be-grasped but as
 hoc, ita cetera cupiebam siue corporalia, quae coram sensibus
this so the-rest I-desired whether bodily-things which before senses
 meis non adessent, siue spiritalia, de quibus cogitare nisi
my not were-present or spiritual-things about which to-think except
 corporaliter nesciebam. et sanari credendo poteram, ut
bodily I-did-not-know-how and to-be-healed by-believing I-could that
 purgatior acies mentis meae dirigeretur aliquo modo in
purser the-sight of-mind my might-be-directed in-some way to
 ueritatem tuam semper manentem et ex nullo deficientem;
truth your always abiding and in no-respect failing
 sed, sicut euenire assolet, ut malum medicum expertus etiam
but as to-happen it-is-usual that a-bad physician having-tried even
 bono timeat se committere, ita erat uale tudo animae
to-a-good-one he-fear himself to-entrust so was the-health of-soul
 meae, quae utique nisi credendo sanari non poterat et, ne
my which assuredly except by-believing to-be-healed not could and lest

falsa crederet, curari recusabat, resistens manibus tuis,
false-things it-believe to-be-cured refused resisting hands your
 qui medicamenta fidei confecisti et sparsisti super morbos
who the-remedies of-faith prepared and scattered over the-diseases
 orbis terrarum et tantam illis auctoritatem tribuisti.
of-the-circle of-lands and such-great to-them authority gave

V · THE AUTHORITY OF SCRIPTURE

Augustine came to prefer Catholic teaching, which honestly asked belief in what it could not prove, to the Manichees, who promised knowledge and then ordered belief in absurdities. Seeing how much he believed unseen, from the histories of nations to his own parentage, he became convinced the blame lay with those who did not believe the Scriptures. Their seeming absurdities he now referred to the depth of their mysteries, and God did not desert him on the world's broad road.

Ex hoc tamen quoque iam praeponens doctrinam catholicam 7
from this yet also now preferring the-doctrine catholic
 modestius ibi minimeque fallaciter sentiebam iuberi,
more-modestly there and-by-no-means deceitfully I-felt to-be-commanded
 ut crederetur quod non demonstrabatur — siue esset
that should-be-believed what not was-demonstrated whether it-was
 quid, sed cui forte non esset, siue nec quid esset —
something but to-whom perhaps not it-was or not-even something it-was
 quam illic temeraria pollicitatione scientiae credulitatem
than there by-rash promise of-knowledge credulity
 inrideri et postea tam multa fabulosissima et absurdissima,
to-be-mocked and afterward so many most-fabulous and most-absurd-things
 quia demonstrari non poterant, credenda imperari. deinde
because to-be-demonstrated not they-could to-be-believed to-be-ordered then
 paulatim tu, domine, manu mitissima et misericordissima
little-by-little you O-Lord with-hand most-gentle and most-merciful

pertractans et componens cor meum, consideranti, quam
handling and setting-in-order heart my to-me-considering how
 innumerabilia crederem, quae non uiderem neque cum
countless-things I-believed which not I-saw nor when
 gererentur affuissem, sicut tam multa in historia gentium,
they-were-done I-had-been-present as so many in the-history of-nations
 tam multa de locis atque urbibus, quae non uideram, tam
so many about places and cities which not I-had-seen so
 multa amicis, tam multa medicis, tam multa hominibus aliis
many to-friends so many to-physicians so many to-men other
 atque aliis, quae nisi crederentur, omnino in hac uita nihil
and other which unless they-were-believed altogether in this life nothing
 ageremus, postremo quam inconcusse fixum fide retinerem,
we-would-do finally how unshaken fixed by-faith I-held
 de quibus parentibus ortus essem, quod scire non possem,
from which parents sprung I-was which to-know not I-could
 nisi audiendo credidissem, persuasisti mihi non qui crederent
unless by-hearing I-had-believed you-persuaded me not who believed
 libris tuis, quos tanta in omnibus fere gentibus auctoritate
books your which with-such among all almost nations authority
 fundasti, sed qui non crederent esse culpandos nec audiendos
you-founded but who not believed to-be to-be-blamed nor to-be-heard
 esse, si qui forte mihi dicerent: “unde scis illos
to-be if any perhaps to-me should-say whence do-you-know those
 libros unius ueri et ueracissimi dei spiritu esse humano
books of-the-one true and most-truthful God by-spirit to-be to-human
 generi ministratos?” id ipsum enim maxime credendum
race supplied that very for most to-be-believed
 erat, quoniam nulla pugnacitas calumniosarum quaestionum
was since no pugnacity of-slanderous questions
 per tam multa quae legeram inter se confligentium
through so many-things which I-had-read among themselves clashing

philosophorum extorquere mihi potuit, ut aliquando non
of-philosophers to-wrest from-me could that at-any-time not
 crederem te esse quidquid esses, quod ego nescirem, aut
I-believed you to-be whatever you-were which I did-not-know or
 administrationem rerum humanarum ad te pertinere.

the-management of-affairs human to you to-belong

Sed id credebam aliquando robustius, aliquando exilius, 8
but that I-believed sometimes more-strongly sometimes more-weakly
 semper tamen credidi et esse te et curam nostri gerere, etiamsi
always yet I-believed both to-be you and care of-us to-take even-if
 ignorabam uel quid sentiendum esset de substantia tua uel
I-did-not-know either what to-be-thought was about substance your or
 quae uia duceret aut reduceret ad te. ideoque cum essemus
what way might-lead or lead-back to you and-therefore since we-were
 infirmi ad inueniendam liquida ratione ueritatem et ob
weak for finding by-clear reason truth and on-account-of
 hoc nobis opus esset auctoritate sanctarum litterarum, iam
this for-us need there-was of-the-authority of-holy writings now
 credere coeperam nullo modo te fuisse tributurum tam
to-believe I-had-begun in-no way you to-have-been going-to-give so
 excellentem illi scripturae per omnes iam terras auctoritatem,
surpassing to-that scripture through all now lands authority
 nisi et per ipsam tibi credi et per ipsam te quaeri
unless both through it you to-be-believed and through it you to-be-sought
 uoluisses. iam enim absurditatem, quae me in illis litteris
you-had-willed now for the-absurdity which me in those writings
 solebat offendere, cum multa ex eis probabiliter exposita
used to-offend when many-things of them plausibly explained
 audissem, ad sacramentorum altitudinem referebam eoque
I-had-beard to of-mysteries the-depth I-referred and-by-that
 mihi illa uenerabilior et sacrosancta fide dignior apparebat
to-me that more-venerable and of-sacrosanct faith more-worthy appeared

auctoritas, quo et omnibus ad legendum esset in promptu
authority in-that both to-all for reading it-was at hand
et secreti sui dignitatem in intellectu profundiore seruaret,
and of-mystery its the-dignity in understanding deeper it-kept
uerbis apertissimis et humillimo genere loquendi se cunctis
with-words most-open and with-humblest kind of-speaking itself to-all
praebens et exercens intentionem eorum, qui non sunt leues
offering and exercising the-attention of-those who not are light
corde, ut exciperet omnes populari sinu et per angusta
of-heart that it-might-receive all in-a-popular bosom and through narrow
foramina paucos ad te traiceret, multo tamen plures, quam
openings few to you it-might-carry-across much yet more than
si nec tanto apice auctoritatis emineret nec turbas gremio
if neither on-so-high a-peak of-authority it-stood-out nor the-crowds into-the-lap
sanctae humilitatis hauriret. cogitabam haec et aderas
of-holy humility drew-in I-was-thinking these-things and you-were-present
mihi, suspirabam et audiebas me, fluctuabam et gubernabas
to-me I-sighed and you-heard me I-wavered and you-steered
me, ibam per uiam saeculi latam nec deserebas.
me I-went through the-road of-the-world broad nor did-you-desert-(me)

VI • THE DRUNKEN BEGGAR

Augustine gaped after honors, money, and marriage, and God let none of it grow sweet. Preparing a speech of lying praise for the emperor, he passed a cheerful, joking beggar in a Milan street, already full of drink. He told his friends that all their toil aimed only at the carefree gladness the beggar had reached with a few coins. That was not true joy, but Augustine's ambition was falser still: the beggar had won his wine by wishing people well, while Augustine sought vainglory by lying.

Inhiabam honoribus, lucris, coniugio, et tu inridebas. patiebar 9
I-gaped-after honors gains marriage and you laughed I-suffered
in eis cupiditatibus amarissimas difficultates te propitio
in those desires most-bitter difficulties with-you gracious
tanto magis, quanto minus sinebas mihi dulcescere quod
by-so-much more as less you-let to-me grow-sweet what
non eras tu. uide cor meum, domine, qui uoluisti, ut hoc
not were you see heart my O-Lord who willed that this
recordarer et confiterer tibi. nunc tibi inhaereat anima mea,
I-should-recall and confess to-you now to-you let-cling soul my
quam de uisco tam tenaci mortis exuisti. quam misera erat!
which from birdlime so sticky of-death you-freed how wretched it-was
et sensum uulneris tu pungebas, ut relictis omnibus
and the-sense of-wound you pricked that with-left-behind all-things
conuerteretur ad te, qui es super omnia et sine quo nulla
it-might-turn to you who are above all-things and without whom nothing
essent omnia, conuerteretur et sanaretur. quam ergo miser
would-be all-things it-might-turn and be-healed how then wretched
eram et quomodo egisti, ut sentirem miseriam meam
I-was and how you-contrived that I-felt misery my
die illo, quo, cum pararem recitare imperatori laudes,
on-day that on-which when I-was-preparing to-recite to-the-emperor praises
quibus plura mentirer, et mentienti faueretur ab
in-which more-things I-would-lie and to-one-lying favor-would-be-shown by
scientibus easque curas anhelaret cor meum et cogitationum
those-knowing and-those cares panted heart my and of-thoughts
tabificarum febribus aestuaret, transiens per quendam uicum
wasting with-fevers seethed passing through a-certain street
Mediolanensem animaduerti pauperem mendicum iam, credo,
of-Milan I-noticed a-poor beggar already I-believe
saturum iocantem atque laetantem. et ingemui et locutus
full joking and rejoicing and I-groaned and spoke

sum cum amicis, qui mecum erant, multos dolores insaniarum
I-have with friends who with-me were many griefs of-madnesses
 nostrarum, quia omnibus talibus conatibus nostris, qualibus
our because by-all such efforts our as
 tunc laborabam, sub stimulis cupiditatum trahens infelicitatis
then I-labored under goads of-desires dragging of-unhappiness
 meae sarcinam et trahendo exaggerans nihil uellemus aliud
my the-load and by-dragging increasing nothing we-wished else
 nisi ad securam laetitiam peruenire, quo nos mendicus ille
except to untroubled gladness to-arrive whither us beggar that
 iam praecessisset numquam illuc fortasse uenturos. quod
already had-preceded never thither perhaps about-to-come what
 enim iam ille pauculis et emendicatis nummulis adeptus
for already he with-a-few and begged coins attained
 erat, ad hoc ego tam aerumnosis anfractibus et circuitibus
had to this I by-such toilsome windings and circuits
 ambiebam, ad laetitiam scilicet temporalis felicitatis. non enim
was-striving to the-gladness namely of-temporal happiness not for
 uerum gaudium habebat: sed et ego illis ambitionibus
true joy he-had but also I with-those ambitions
 multo falsius quaerebam. et certe ille laetabatur, ego anxius
much more-falsely was-seeking and certainly he was-glad I anxious
 eram, securus ille, ego trepidus. et si quisquam percontaretur
was untroubled he I alarmed and if anyone should-ask
 me, utrum mallet exultare an metuere, responderem:
me whether I-would-rather exult or fear I-would-answer
 “exultare”; rursus si rogaret, utrum me talem mallet, qualis
to-exult again if he-should-ask whether me such I-would-rather as
 ille, an qualis ego tunc essem, me ipsum curis timoribusque
he or such-as I then was me myself with-cares and-fears
 confectum eligerem, sed peruersitate: numquid ueritate? neque
worn-out I-would-choose but by-perversity surely-not by-truth nor

enim eo me praeponere illi debebam, quo doctior eram,
for for-that me to-prefer to-him I-ought because more-learned I-was
 quoniam non inde gaudebam, sed placere inde quaerebam
since not from-that I-rejoiced but to-please by-that I-sought
 hominibus, non ut eos docerem, sed tantum ut placerem.
men not that them I-might-teach but only that I-might-please
 propterea et baculo disciplinae tuae confringebas ossa mea.
for-that-reason also with-the-staff of-discipline your you-broke bones my
 Recedant ergo ab anima mea qui dicunt ei: “interest, unde
let-them-depart therefore from soul my who say to-it it-matters whence
 quis gaudeat.” gaudebat mendicus ille uinulentia, tu gloria,
anyone rejoices rejoiced beggar that in-drunkenness you in-glory
 qua gloria, domine? quae non est in te. nam sicut uerum
in-what glory O-Lord which not is in you for as true
 gaudium non erat, ita nec illa uera gloria et amplius uertebat
joy not it-was so nor that true glory and more it-turned
 mentem meam. et ille ipsa nocte digesturus erat ebrietatem
mind my and he that-very night about-to-sleep-off was drunkenness
 suam, ego cum mea dormieram et surrexeram et dormiturus
his I with mine had-slept and had-risen and about-to-sleep
 et surrecturus eram; uide quot dies! interest uero, unde
and about-to-rise I-was see how-many days it-matters indeed whence
 quis gaudeat, scio, et gaudium spei fidelis incomparabiliter
anyone rejoices I-know and the-joy of-hope faithful incomparably
 distat ab illa uanitate. sed et tunc distabat inter nos:
differs from that vanity but also then there-was-a-difference between us
 nimirum quippe ille felicius erat, non tantum quod hilaritate
doubtless for he happier was not only because with-cheerfulness
 perfundebatur, cum ego curis euiscerarer, uerum etiam
he-was-steeped while I by-cares was-disemboweled but also
 quod ille bene optando adquisiuerat uinum, ego mentiendo
because he by-well wishing had-acquired wine I by-lying

10

quaerebam tyfum. dixi tunc multa in hac sententia caris
was-seeking conceit I-said then many-things in this sense to-dear-ones
 meis et saepe aduertebam in his, quomodo mihi esset, et
my and often I-noticed in these how with-me it-was and
 inueniebam male mihi esse et dolebam et conduplicabam
I-found badly with-me to-be and I-grieved and doubled
 ipsum male, et si quid adrisisset prosperum, taedebat
the-very badness and if anything had-smiled prosperous it-wearied-(me)
 adprehendere, quia paene priusquam teneretur auolabat.
to-grasp because almost before it-was-held it-flew-away

VII • ALYPIUS AND THE CIRCUS

Augustine was closest to Nebridius and Alypius, a younger townsman who had studied under him. At Carthage the circus swallowed Alypius, and a feud between Augustine and Alypius's father kept him from Augustine's classes. One day he sat in, and Augustine, not thinking of him, mocked circus addicts in an illustration. Alypius took it as meant for him and gave up the games. Over his father's objection he became Augustine's pupil again, and was drawn with him into the Manichees.

- 11 Congemescebamus in his qui simul amice uiuebamus,
we-groaned-together over these-things who together as-friends lived
 et maxime cum Alypio et Nebridio ista conloquebar.
and most with Alypius and Nebridius these-things I-discussed
 quorum Alypius ex eodem quo ego eram ortus municipio,
of-whom Alypius from the-same from-which I was sprung town
 parentibus primatibus municipalibus, me minor natu. nam
of-parents chief municipal than-me younger in-birth for
 et studuerat apud me, cum in nostro oppido docere coepi,
also he-had-studied under me when in our town to-teach I-began
 et postea Carthagini et diligebat multum, quod ei bonus
and afterward at-Carthage and he-cherished much because to-him good

et doctus uiderer, et ego illum propter magnam uirtutis
and learned I-seemed and I him on-account-of the-great of-virtue
indolem, quae in non magna aetate satis eminebat. gurgēs
natural-bent which in not great age quite stood-out the-whirlpool
tamen morum Carthaginiensium, quibus nugatoria feruent
yet of-the-ways Carthaginian in-which trifling seethe
spectacula, absorbuerat eum in insaniam circensium. sed
spectacles had-swallowed him into the-madness of-the-circus-games but
cum in eo miserabiliter uolueretur, ego autem rhetoricam
when in it wretchedly he-was-wallowing I but rhetoric
ibi professus publica schola uter, nondum me audiebat
there professing a-public school used not-yet me he-heard
ut magistrum propter quandam simultatem, quae inter me
as teacher on-account-of a-certain feud which between me
et patrem eius erat exorta. et conpereram, quod circum
and father his had arisen and I-had-learned that the-circus
exitiabiliter amaret, et grauiter angebar, quod tantam spem
ruinously he-loved and heavily I-was-distressed that such-great hope
perditurus uel etiam perdidisse mihi uidebatur. sed monendi
about-to-lose or even to-have-lost to-me he-seemed but of-warning
eum et aliqua coercitione reuocandi nulla erat copia uel
him and by-some restraint of-recalling no was opportunity either
amicitiae beniuolentia uel iure magisterii. putabam enim
of-friendship by-goodwill or by-right of-teaching I-thought for
eum de me cum patre sentire, ille uero non sic erat. itaque
him about me with father to-think he but not so was and-so
postposita in hac re patris uoluntate salutare me coeperat
with-set-aside in this matter of-father the-will to-greet me he-had-begun
ueniens in auditorium meum et audire aliquid atque abire.
coming into lecture-room my and to-hear something and to-leave

- 12 Sed enim de memoria mihi lapsum erat agere cum illo,
but indeed from memory to-me slipped it-had to-deal with him
 ne uanorum ludorum caeco et praecipiti studio tam bonum
lest of-vain games by-blind and headlong zeal so good
 interimeretur ingenium. uerum autem, domine, tu, qui
be-destroyed talent truly but O-Lord you who
 praesides gubernaculis omnium, quae creasti, non eum oblitus
preside-over the-helms of-all which you-created not him forgotten
 eras futurum inter filios tuos antistitem sacramenti tui et,
you-had about-to-be among sons your a-prelate of-sacrament your and
 ut aperte tibi tribueretur eius correctio, per me quidem
that openly to-you be-ascribed his correction through me indeed
 illam sed nescientem operatus es. nam quodam die cum
it but unknowing brought-about you-have for on-a-certain day when
 sederem loco solito et coram me adessent discipuli, uenit,
I-sat in-place usual and before me were-present pupils he-came
 salutauit, sedit atque in ea quae agebantur intendit
greeted sat and on those-things which were-being-done fixed
 animum. et forte lectio in manibus erat. quam dum
mind and by-chance a-reading in hands was which while
 exponerem et opportune mihi adhibenda uideretur similitudo
I-was-expounding and aptly by-me to-be-applied seemed a-comparison
 circensium, quo illud quod insinuabam et iucundius et
of-circus-games by-which that which I-was-conveying both more-pleasant and
 planius fieret et cum inrisione mordaci eorum, quos illa
plainer might-be and with mockery biting of-those whom that
 captiuasset insania, scis tu, deus noster, quod tunc de Alypio
had-captured madness know you O-God our that then about Alypius
 ab illa peste sanando non cogitauerim. at ille in se rapuit
from that plague to-be-healed not I-thought but he to himself snatched
 meque illud non nisi propter se dixisse credidit et
and-me that not except on-account-of himself to-have-said believed and

quod alius acciperet ad suscensendum mihi, accepit honestus
what another would-take for being-angry at-me took the-honorable
 adulescens ad suscensendum sibi et ad me ardentius
youth for being-angry at-himself and for me more-ardently
 diligendum. dixeras enim tu iam olim et innexueras
cherishing you-had-said for you already long-ago and had-woven-in
 litteris tuis: corripe sapientem, et amabit te. at illum
into-writings your rebuke a-wise-man and he-will-love you but him
 ego non corripueram, sed utens tu omnibus et scientibus
I not had-rebuked but using you all both knowing
 et nescientibus ordine quo nosti — et ille ordo iustus
and unknowing in-the-order which you-know and that order just
 est — de corde et lingua mea carbones arduentes operatus
is from heart and tongue my coals burning made
 es, quibus mentem spei bonae adureres tabescentem
you-have with-which the-mind of-hope good you-might-sear wasting
 ac sanares. taceat laudes tuas qui miserationes tuas
and heal let-him-be-silent-about praises your who compassions your
 non considerat, quae tibi de medullis meis confitentur.
not considers which to-you from marrow my confess
 etenim uero ille post illa uerba proripuit se ex fouea tam
for-indeed truly he after those words tore himself from the-pit so
 alta, qua libenter demergebatur et cum mira uoluptate
deep in-which gladly he-was-sinking and with wondrous pleasure
 caecabatur, et excussit animum forti temperantia, et
was-blinded and he-shook mind with-strong self-control and
 resiliuerunt omnes circensium sordes ab eo ampliusque illuc
sprang-off all of-circus-games filth from him and-more thither
 non accessit. deinde patrem reluctantem euicit, ut me
not he-went then father resisting he-overcame that me
 magistro uteretur: cessit ille atque concessit. et audire me
as-teacher he-might-use yielded he and allowed and to-bear me

rursus incipiens illa mecum superstitione inuolutus est
again beginning in-that with-me superstition entangled he-was
amans in manichaeis ostentationem continentiae, quam ueram
loving in the-Manichees the-show of-continnence which true
et germanam putabat. erat autem illa uecors et seductoria,
and genuine he-thought was but it senseless and seductive
pretiosas animas captans nondum uirtutis altitudinem scientes
precious souls catching not-yet of-virtue the-height knowing
tangere et superficie decipi faciles, sed tamen adumbratae
to-touch and by-the-surface to-be-deceived easy but yet of-shadowed
simulataeque uirtutis.
and-feigned virtue

VIII · ALYPIUS IN THE AMPHITHEATER

At Rome, studying law, Alypius was dragged by friends to the gladiatorial games. He vowed to keep his eyes shut and so be absent though present. But at a great shout curiosity overcame him; he opened his eyes and was wounded more gravely in soul than the fallen gladiator in body. He drank in the savagery, delighted in the blood, and became one of the crowd, returning eagerly and dragging others, until God rescued him and taught him to trust in God, not himself.

- 13 Non sane relinquens incantatam sibi a parentibus terrenam
not indeed leaving chanted to-him by parents the-earthly
uiam Romam praecesserat, ut ius disceret, et ibi
road to-Rome he-had-gone-ahead that law he-might-learn and there
gladiatorii spectaculi hiatu incredibili et incredibiliter
of-the-gladiatorial show by-the-gaping incredible and incredibly
abreptus est. cum enim auersaretur et detestaretur talia,
carried-off he-was when for he-turned-from and detested such-things
quidam eius amici et condiscipuli, cum forte de prandio
certain his friends and fellow-students when by-chance from lunch

redeuntibus peruium esset, recusantem uehementer et
to-those-returning in-the-way it-was refusing uehemently and
 resistantem familiari uiolentia duxerunt in amphitheatrum
resisting with-friendly violence led into the-amphitheater
 crudelium et funestorum ludorum diebus haec dicentem:
of-cruel and deadly games on-the-days these-things saying
 “si corpus meum in locum illum trahitis, numquid et
if body my into place that you-drag surely-not also
 animum et oculos meos in illa spectacula potestis intendere?
mind and eyes my on those spectacles can-you fix
 adero itaque absens ac sic et uos et illa superabo”.
I-shall-be-present and-so absent and so both you and them I-shall-overcome
 quibus auditis illi nihilo setius eum adduxerunt secum, id
with-which heard they by-nothing less him brought with-them that
 ipsum forte explorare cupientes utrum posset efficere. quo
very-thing perhaps to-test desiring whether he-could accomplish whither
 ubi uentum est et sedibus quibus potuerunt locati sunt,
when come it-was and in-seats which they-could placed they-were
 feruebant omnia inmanissimis uoluptatibus. ille clausis foribus
seethed all-things with-most-monstrous pleasures he with-shut doors
 oculorum interdixit animo, ne in tanta mala procederet.
of-eyes forbade mind lest into such evils it-go-forth
 atque utinam et aures opturasset! nam quodam pugnae casu,
and would-that also ears he-bad-stopped for at-a-certain of-the-fight turn
 cum clamor ingens totius populi uehementer eum pulsasset,
when a-shout huge of-the-whole people violently him had-struck
 curiositate uictus et quasi paratus, quidquid illud esset,
by-curiosity overcome and as-if ready whatever that might-be
 etiam uisum contemnere et uincere, aperuit et percussus
even seen to-despise and to-overcome he-opened and struck
 est grauiore uulnere in anima quam ille in corpore,
he-was with-a-graver wound in soul than that-one in body

quem cernere concupiuit, ceciditque miserabilius quam ille,
whom to-see he-desired and-fell more-wretchedly than that-one
 quo cadente factus est clamor: qui per eius aures intrauit
at-whose falling made was the-shout which through his ears entered
 et reserauit eius lumina, ut esset, qua feriretur et
and unbarred his eyes that there-might-be where might-be-struck and
 deiceretur audax adhuc potius quam fortis animus et eo
thrown-down bold still rather than brave a-mind and by-this
 infirmior, quo de se praesumserat, qui debuit de te. ut
weaker in-that on itself it-had-presumed which ought on you when
 enim uidit illum sanguinem, inmanitatem simul ebibit et
for he-saw that blood savagery at-once he-drank-in and
 non se auertit, sed fixit aspectum et hauriebat furias
not himself turned-away but fixed gaze and drank-in the-furies
 et nesciebat et delectabatur scelere certaminis et cruenta
and did-not-know and was-delighted by-the-crime of-the-contest and with-bloody
 uoluptate inebriabatur. et non erat iam ille, qui uenerat, sed
pleasure was-intoxicated and not was now he who had-come but
 unus de turba, ad quam uenerat, et uerus eorum socius,
one of the-crowd to which he-had-come and a-true their comrade
 a quibus adductus erat. quid plura? spectauit, clamauit,
by whom brought he-had-been what more he-watched shouted
 exarsit, abstulit inde secum insaniam, qua stimularetur
burned carried-away thence with-him a-madness by-which he-was-goaded
 redire non tantum cum illis, a quibus abstractus est, sed
to-return not only with those by whom dragged-off he-was but
 etiam prae illis et alios trahens. et inde tamen manu
even ahead-of them and others dragging and thence yet with-hand
 ualidissima et misericordissima eruisti eum tu et docuisti
most-powerful and most-merciful rescued him you and taught
 eum non sui habere, sed tui fiduciam, sed longe postea.
him not in-himself to-have but in-you confidence but long afterward

At Carthage, while Alypius rehearsed a speech in the forum, a student slipped past him unnoticed and hacked at the lead railings above the bankers' street. When the bankers sent men after him, the thief fled, leaving his hatchet. Alypius went in, was found holding it, and was seized as the thief. An architect who knew him led the crowd to the culprit's house, where a slave identified the hatchet. So Alypius, later a judge of many Church cases, learned not to condemn rashly.

Verum tamen iam hoc ad medicinam futuram in eius 14
 but yet already this for a-remedy future in his
 memoria reponebatur. nam et illud, quod, cum adhuc
 memory was-stored for also that that when still
 studeret iam me audiens apud Carthaginem et medio
 he-was-studying already me hearing at Carthage and at-mid
 die cogitaret in foro quod recitaturus erat, sicut exerceri
 day was-rehearsing in the-forum what about-to-recite he-was as to-practice
 scholastici solent, siuisti eum comprehendere ab aeditimis
 students are-accustomed you-let him to-be-arrested by the-custodians
 fori tamquam furem, non arbitror aliam ob causam
 of-the-forum as a-thief not I-think other on-account-of reason
 te permisisse, deus noster, nisi ut ille uir tantus futurus
 you to-have-permitted O-God our except that that man so-great about-to-be
 iam inciperet discere, quam non facile in noscendis causis
 already might-begin to-learn how not easily in examining cases
 homo ab homine damnandus esset temeraria credulitate,
 a-man by a-man to-be-condemned was by-rash credulity
 quippe ante tribunal deambulabat solus cum tabulis ac stilo,
 for before the-tribunal he-was-walking alone with tablets and stylus
 cum ecce adulescens quidam ex numero scholasticorum,
 when behold a-young-man certain from the-number of-students
 fur uerus, securim clanculo apportans illo non sentiente
 a-thief real a-hatchet secretly carrying with-him not perceiving

ingressus est ad cancellos plumbeos, qui uico argentario
entered has to the-railings leaden which the-street of-bankers
 desuper praeminet, et praecidere plumbum coepit. sono
from-above overlook and to-cut-off the-lead began with-the-sound
 autem securis audito submurmurauerunt argentarii, qui
but of-the-hatchet heard murmured the-bankers who
 subter erant, et miserunt qui adprehenderent quem forte
below were and sent (men)-who might-seize whom perhaps
 inuenissent. quorum uocibus auditis relicto instrumento ille
they-might-have-found whose with-voices heard with-left tool he
 discessit timens, ne cum eo teneretur. Alypius autem, qui non
departed fearing lest with it he-be-caught Alypius but who not
 uiderat intrantem, exeuntem sensit et celeriter uidit abeuntem
had-seen him-entering him-leaving perceived and quickly saw departing
 et causam scire cupiens ingressus est locum et inuentam
and the-cause to-know desiring entered has the-place and the-found
 securim stans atque admirans considerabat, cum ecce illi,
hatchet standing and wondering he-was-examining when behold those
 qui missi erant, reperiunt eum solum ferentem ferrum, cuius
who sent were find him alone carrying the-iron by-whose
 sonitu exciti uenerant: tenent, adtrahunt, congregatis inquilinis
sound roused they-bad-come they-hold drag with-gathered tenants
 fori tamquam furem manifestum se comprehendisse
of-the-forum as a-thief manifest that-they to-have-caught
 glorianur, et inde offerendus iudiciis ducebatur.
they-boast and thence to-be-presented to-the-courts he-was-led

- 15 Sed hactenus docendus fuit. statim enim, domine, adfuiſti
but thus-far to-be-taught was-be at-once for O-Lord you-came-to-aid
 innocentiae, cuius testis eras tu solus. cum enim duceretur uel
innocence whose witness were you alone when for he-was-being-led either
 ad custodiam uel ad supplicium, fit eis obuiam quidam
to prison or to punishment happens to-them in-the-way a-certain

architectus, cuius maxima erat cura publicarum fabricarum.
architect whose greatest was the-care of-public buildings
 gaudent illi eum potissimum occurrisset, cui solebant in
rejoice they him above-all to-have-met to-whom they-were-used into
 suspicionem uenire ablatarum rerum, quae perissent de foro,
suspicion to-come of-stolen things which had-vanished from the-forum
 ut quasi tandem iam ille cognosceret, a quibus haec
that as-if at-last now he might-learn by whom these-things
 fierent. uerum autem uiderat homo saepe Alypius in domo
were-done truly but had-seen the-man often Alypius in the-house
 cuiusdam senatoris, ad quem salutandum uentitabat, statimque
of-a-certain senator to whom greeting he-used-to-come and-at-once
 cognitum manu adprehensa semouit a turbis et tanti
him-recognized with-hand taken he-drew-aside from the-crowds and of-so-great
 mali causam quaerens, quid gestum esset, audiuit omnesque
trouble the-cause asking what done had-been he-heard and-all
 tumultuantes, qui aderant, et minaciter frementes iussit
rioting who were-present and threateningly roaring he-ordered
 uenire secum. et uenerunt ad domum illius adulescentis,
to-come with-him and they-came to the-house of-that young-man
 qui rem commiserat. puer uero erat ante ostium et tam
who the-deed had-committed a-slave-boy indeed was before the-door and so
 paruus erat, ut nihil exinde domino suo metuens facile posset
small was-he that nothing thence for-master his fearing easily he-could
 totum indicare; cum eo quippe in foro fuit pedisecus.
all to-disclose with him for in the-forum he-had-been an-attendant
 quem posteaquam recoluit Alypius, architecto intimauit. at
whom after recalled Alypius to-the-architect he-told but
 ille securim demonstrauit puero quaerens ab eo, cuius esset.
he the-hatchet showed to-the-boy asking from him whose it-was
 qui confestim “nostra” inquit; deinde interrogatus aperuit
who at-once ours he-says then questioned he-revealed

cetera. sic in illam domum translata causa confusisque
the-rest so to that house with-transferred the-case and-with-confounded
 turbis, quae de illo triumphare iam coeperant, futuris
crowds which over him to-triumph already had-begun about-to-be
 dispensator uerbi tui et multarum in ecclesia tua causarum
the-steward of-word your and of-many in church your cases
 examinatore experientior instructorque discessit.
examiner more-experienced and-better-instructed he-departed

X • ALYPIUS AND NEBRIDIUS

Alypius, bound to Augustine since Rome, went with him to Milan. At Rome, as an assessor, he had defied a powerful senator seeking something unlawful, laughing at bribe and threat, and resisted even the lure of books copied at official rates. Nebridius too had left home, estate, and mother to seek truth with Augustine. The three groaned at the bitterness of their worldly lives, asking "How long?" yet not leaving them, since nothing certain shone out to grasp instead.

- 16 Hunc ergo Romae inueneram, et adhaesit mihi fortissimo
him therefore at-Rome I-had-found and he-clung to-me by-strongest
 uinculo mecumque Mediolanum profectus est, ut nec
bond and-with-me to-Milan set-out he-has so-that neither
 me desereret et de iure, quod didicerat, aliquid ageret
me he-might-desert and of the-law which he-had-learned something might-practice
 secundum uotum magis parentum quam suum. et ter
according-to the-wish more of-parents than his-own and three-times
 iam adsederat mirabili continentia ceteris, cum ille
already had-sat-as-assessor with-wondrous self-restraint to-the-others while he
 magis miraretur eos, qui aurum innocentiae praeponerent.
more wondered-at those who gold to-innocence preferred
 temptata est quoque eius indoles non solum de inlecebra
tested was also his character not only by the-allure

cupiditatis sed etiam stimulo timoris. Romae adsidebat
of-desire but also by-the-goat of-fear at-Rome he-was-assessor
 comiti largitionum Italicianarum. erat eo tempore
to-the-count of-largesses of-Italy there-was at-that time
 quidam potentissimus senator, cuius et beneficiis obstricti
a-certain most-powerful senator by-whose both favors bound
 multi et terrori subditi erant. uoluit sibi licere nescio
many and to-terror subjected were he-wished to-himself to-be-allowed I-know-not
 quid ex more potentiae suae, quod esset per leges illicitum;
what by the-custom of-power his which was by the-laws unlawful
 restitit Alypius. promissum est praemium; inrisit animo.
resisted Alypius promised was a-reward he-laughed-at with-mind
 praetentae minae; calcauit mirantibus omnibus inusitatam
held-out threats he-trampled with-marveling all at-an-unusual
 animam, quae hominem tantum et innumerabilibus praestandi
soul which a-man so-great and in-countless of-benefiting
 nocendique modis ingenti fama celebratum uel amicum non
and-of-harming ways with-huge fame celebrated either as-a-friend not
 optaret uel non formidaret inimicum. ipse autem iudex,
wished or not feared as-an-enemy the-very but judge
 cui consiliarius erat, quamuis et ipse fieri nollet, non
to-whom counselor he-was although also himself to-be-done did-not-wish not
 tamen aperte recusabat, sed in istum causam transferens ab
yet openly refused but onto this-one the-case shifting by
 eo se non permitti adserebat, quia et re uera, si ipse
him that-he not to-be-permitted he-declared because also in-fact true if he
 faceret, iste discederet. hoc solo autem paene iam inlectus
did-it this-one would-withdraw by-this alone but almost now enticed
 erat studio litterario, ut pretiis praetorianis codices sibi
he-was by-zeal literary that at-prices praetorian books for-himself
 conficiendos curaret, sed consulta iustitia deliberationem
to-be-copied he-might-arrange but with-consulted justice deliberation

in melius uertit utiliore*m* iudicans aequitatem, qua
to better he-turned more-useful judging the-fairness by-which
 prohibebatur, quam potestatem, qua sinebatur. paruum est
he-was-forbidden than the-power by-which he-was-allowed small is
 hoc; sed qui in paruo fidelis est, et in magno fidelis est,
this but who in little faithful is also in much faithful is
 nec ullo modo erit inane, quod tuae ueritatis ore
nor in-any way will-be empty what of-your truth from-the-mouth
 processit: si in iniusto mamona fideles non fuistis, uerum
came-forth if in unjust mammon faithful not you-have-been the-true
 quis dabit uobis? et si in alieno fideles non fuistis, uestrum
who will-give you and if in another's faithful not you-have-been yours
 quis dabit uobis? talis tunc ille inhaerebat mihi mecumque
who will-give you such then he clung to-me and-with-me
 nutabat in consilio, quisnam esset tenendus uitae modus.
wavered in deliberation what was to-be-held of-life the-way

- 17 Nebridius etiam, qui relict*a* patria uicina Carthagini atque ipsa
Nebridius also who with-left homeland near to-Carthage and the-very
 Carthagine, ubi frequentissim*us* erat, relicto paterno rure
Carthage where very-often he-had-been with-left paternal estate
 optimo, relict*a* domo et non secutur*a* matre nullam ob
excellent with-left home and not about-to-follow mother no on-account-of
 aliam causam Mediolanum uenerat, nisi ut mecum uiueret
other reason to-Milan had-come except that with-me he-might-live
 in flagrantissim*o* studio ueritatis atque sapientiae, pariter
in most-burning zeal for-truth and wisdom equally
 suspirabat pariterque fluctuabat beatae uitae inquisitor ardens
he-sighed and-equally wavered of-happy life a-seeker ardent
 et quaestionum difficillimarum scrutator acerrimus. et erant
and of-questions most-difficult an-examiner keenest and there-were
 ora trium egentium et inopiam suam sibimet inuicem
the-mouths of-three needy-ones and poverty their to-one-another mutually

anhelantium et ad te expectantium, ut dares eis escam
panting and on you waiting that you-might-give them food
 in tempore opportuno. et in omni amaritudine, quae nostros
in time due and in all bitterness which our
 saeculares actus de misericordia tua sequebatur, intuentibus
worldly doings from mercy your followed with-looking
 nobis finem, cur ea pateremur, occurrebant tenebrae, et
us at-the-end why these-things we-suffered met-(us) darkness and
 auersabamur gementes et dicebamus: “quamdiu haec?” et hoc
we-turned-away groaning and we-said how-long these-things and this
 crebro dicebamus et dicentes non relinquebamus ea, quia non
often we-said and saying not we-left them because not
 elucebat certum aliquid, quod illis relictis adprehenderemus.
shone-out certain something which with-them left we-might-grasp

XI • TOMORROW

Nearly thirty, Augustine marveled to be stuck in the same mud as at nineteen, promising to find truth tomorrow. The Church, he told himself, did not teach what he had accused it of, but there was no time between pupils and patrons. Life was wretched and death uncertain, but worldly hopes were sweet, with a governorship and a moneyed wife within reach. So he put off turning to God, dreading life without a woman's embraces, not knowing continence is God's gift.

Et ego maxime mirabar satagens et recolens, quam 18
and I most marveled busily-considering and recalling how
 longum tempus esset ab undeicensimo anno aetatis meae,
long a-time it-was from the-nineteenth year of-age my
 quo feruere coeperam studio sapientiae, disponens ea
in-which to-burn I-had-begun with-zeal for-wisdom planning with-it
 inuenta relinquere omnes uanarum cupiditatum spes inanes
found to-leave all of-vain desires the-hopes empty

et insanias mendaces. et ecce iam tricenariam aetatem
and madnesses lying and behold already the-thirtieth age
 gerebam in eodem luto haesitans auiditate fruendi praesentibus
I-was-bearing in the-same mud sticking from-greed of-enjoying present-things
 fugientibus et dissipantibus me, dum dico: "cras inueniam;
fleeing and scattering me while I-say tomorrow I-shall-find
 ecce manifestum apparebit, et tenebo; ecce Faustus ueniet et
behold plain it-will-appear and I-shall-hold behold Faustus will-come and
 exponet omnia. o magni uiri Academici! nihil ad agendam
will-explain all-things O great men Academics nothing for leading
 uitam certi comprehendere potest. inmo quaeramus diligentius
life of-certain to-be-grasped can rather let-us-seek more-diligently
 et non desperemus. ecce iam non sunt absurda in libris
and not let-us-despair behold now not are absurd in books
 ecclesiasticis, quae absurda uidebantur, et possunt aliter
ecclesiastical things-which absurd seemed and they-can otherwise
 atque honeste intellegi. figam pedes in eo gradu, in quo
and honorably to-be-understood I-will-fix feet on that step on which
 puer a parentibus positus eram, donec inueniatur perspicua
as-a-boy by parents placed I-was until be-found clear
 ueritas. sed ubi quaeretur? quando quaeretur? non uacat
truth but where will-it-be-sought when will-it-be-sought not is-free
 Ambrosio, non uacat legere. ubi ipsos codices quaerimus?
for-Ambrose not is-free to-read where the-very books do-we-seek
 unde aut quando conparamus? a quibus sumimus? deputentur
whence or when do-we-buy from whom do-we-borrow let-be-assigned
 tempora, distribuantur horae pro salute animae. magna
times let-be-apportioned hours for the-salvation of-soul great
 spes oborta est: non docet catholica fides, quod putabamus
hope arisen has not teaches the-catholic faith what we-thought
 et uani accusabamus. nefas habent docti eius credere
and vain we-accused an-abomination hold the-learned its to-believe

deum figura humani corporis terminatum. et dubitamus
God by-the-shape of-human body bounded and do-we-hesitate
 pulsare, quo aperiuntur cetera? antemeridianis horis discipuli
to-knock that may-be-opened the-rest in-the-morning hours pupils
 occupant; ceteris quid facimus? cur non id agimus? sed
take-up with-the-rest what do-we-do why not this do-we-do but
 quando salutamus amicos maiores, quorum suffragiis opus
when do-we-greet friends powerful whose votes need
 habemus? quando praeparamus quod emant scholastici? quando
we-have when do-we-prepare what may-buy students when
 reparamus nos ipsos relaxando animo ab intentione curarum?
do-we-refresh us ourselves by-relaxing mind from the-strain of-cares
 pereant omnia et dimittamus haec uana et inania: 19
let-perish all-things and let-us-dismiss these vain and empty-things
 conferamus nos ad solam inquisitionem ueritatis. uita
let-us-betake ourselves to the-sole search for-truth life
 misera est, mors incerta est; subito obrepit: quomodo hinc
wretched is death uncertain is suddenly may-it-creep-up how hence
 exhibimus? et ubi nobis discenda sunt quae hinc negleximus?
shall-we-go-out and where by-us to-be-learned are what hence we-neglected
 ac non potius huius neglegentiae supplicia luenda? quid, si
and not rather of-this neglect the-penalties to-be-paid what if
 mors ipsa omnem curam cum sensu amputabit et finiet? ergo
death itself all care with sense will-cut-off and end therefore
 et hoc quaerendum. sed absit, ut ita sit. non uacat, non est
also this to-be-inquired but far-be-it that so it-be not it-is-idle not it-is
 inane, quod tam eminens culmen auctoritatis Christianae fidei
empty that so eminent the-peak of-the-authority of-Christian faith
 toto orbe diffunditur. numquam tanta et talia pro
through-the-whole world is-spread never so-great and such-things for
 nobis diuinitus agerentur, si morte corporis etiam uita animae
us divinely would-be-done if by-the-death of-body also the-life of-soul

consumeretur. quid cunctamur igitur relicta spe saeculi
were-consumed why do-we-delay then with-abandoned hope of-the-world
 conferre nos totos ad quaerendum deum et uitam beatam?
to-take us wholly to seeking God and life happy
 sed expecta: iucunda sunt etiam ista, habent non paruam
but wait pleasant are also these-things they-have not small
 dulcedinem suam; non facile ab eis praecidenda est intentio,
sweetness their not readily from them to-be-cut-off is effort
 quia turpe est ad ea rursum redire. ecce iam quantum est, ut
because shameful it-is to them again to-return behold now how-much is-it that
 inpetretur aliquis honor. et quid amplius in his desiderandum?
be-obtained some honor and what more in these to-be-desired
 suppetit amicorum maiorum copia: ut nihil aliud multum
there-is-at-hand of-friends powerful a-supply though nothing else much
 festinamus, uel praesidatus dari potest. et ducenda
we-hurry at-least a-governorship to-be-given can and to-be-married
 uxor cum aliqua pecunia, ne sumptum nostrum grauet, et
a-wife with some money lest expense our she-burden and
 ille erit modus cupiditatis. multi magni uiri et imitatione
that will-be the-limit of-desire many great men and of-imitation
 dignissimi sapientiae studio cum coniugibus dediti fuerunt.”
most-worthy to-wisdom's study with wives devoted have-been

20 Cum haec dicebam et alternabant hi uenti et inellebant
while these-things I-said and alternated these winds and drove
 huc atque illuc cor meum, transibant tempora, et tardabam
hither and thither heart my passed the-times and I-was-slow
 conuerti ad dominum et differebam de die in diem uiuere in
to-be-turned to the-Lord and I-put-off from day to day to-live in
 te et non differebam cotidie in memet ipso mori: amans beatam
you and not I-put-off daily in myself very to-die loving happy
 uitam timebam illam in sede sua et ab ea fugiens quaerebam
life I-feared it in seat its and from it fleeing I-sought

eam. putabam enim me miserum fore nimis, si feminae
it I-thought for that-I wretched would-be too if of-a-woman
 priuarer amplexibus, et medicinam misericordiae tuae ad
I-were-deprived of-embraces and the-medicine of-mercy your for
 eandem infirmitatem sanandam non cogitabam, quia expertus
the-same weakness healing not I-considered because tried
 non eram, et propriarum uirium credebam esse continentiam,
not I-had and of-my-own strength I-believed to-be continence
 quarum mihi non eram conscius, cum tam stultus essem, ut
of-which to-myself not I-was aware since so foolish I-was that
 nescirem, sicut scriptum est, neminem posse esse continentem,
I-did-not-know as written it-is no-one to-be-able to-be continent
 nisi tu dederis. utique dares, si gemitu interno pulsarem
unless you have-given assuredly you-would-give if with-groaning inner I-beat-on
 aures tuas et fide solida in te iactarem curam meam.
ears your and with-faith firm on you I-cast care my

XII · ALYPIUS AND MARRIAGE

Alypius urged Augustine not to marry, or they could never live together for wisdom. He himself, after one experience in early youth, lived in strict continence. Augustine cited wise married men, but he was chained by habit, and through his tongue the serpent snared Alypius. When Augustine insisted he could not live celibate, Alypius, astonished, grew curious about marriage. Neither cared for marriage's duties: habit tormented Augustine and wonder drew Alypius, until God came to their aid.

Prohibebat me sane Alypius ab uxore ducenda cantans 21
was-holding-back me indeed Alypius from a-wife to-be-married chanting
 nullo modo nos posse securo otio simul in amore
in-no way we to-be-able in-untroubled leisure together in the-love
 sapientiae uiuere, sicut iam diu desideraremus, si id
of-wisdom to-live as already long we-had-desired if that

fecissem. erat enim ipse in ea re etiam tunc castissimus,
I-had-done was for he in that matter even then most-chaste
 ita ut mirum esset, quia uel experientiam concubitus ceperat
so that a-wonder it-was because even experience of-intercourse he-had-had
 in ingressu adulescentiae suae, sed non haeserat magisque
at the-entrance of-youth his but not he-had-stuck and-rather
 doluerat et spreuerat et deinde iam continentissime uiuebat.
had-grieved and had-scorned and thereafter now most-continently lived
 ego autem resistebam illi exemplis eorum, qui coniugati
I but resisted him with-examples of-those who married
 coluissent sapientiam et promeruissent deum et habuissent
had-cultivated wisdom and had-merited God and had-kept
 fideliter ac dilexissent amicos. a quorum ego granditate
faithfully and had-cherished friends from whose I greatness
 quidem animi longe aberam et deligatus morbo carnis
indeed of-mind far was-distant and tied by-the-disease of-flesh
 mortifera suauitate trahebam catenam meam solui timens
with-deadly sweetness I-dragged chain my to-be-loosed fearing
 et quasi concusso uulnere repellens uerba bene suadentis
and as-if with-jarred wound rejecting the-words of-one-well advising
 tamquam manum soluentis. insuper etiam per me ipsi
as-if the-hand of-one-loosing moreover also through me to-the-very
 quoque Alypio loquebatur serpens et innectebat atque
also to-Alypius spoke the-serpent and was-weaving and
 spargebat per linguam meam dulces laqueos in uia eius,
scattering through tongue my sweet snares on the-way his
 quibus illi honesti et expediti pedes inpicarentur.

by-which his honorable and unencumbered feet might-be-entangled

- 22 Cum enim me ille miraretur, quem non parui penderet,
when for me he marveled-at whom not of-little he-valued
 ita haerere uisco illius uoluptatis, ut me adfirmarem,
so to-stick to-the-birdlime of-that pleasure that myself I-asserted

quotienscumque inde inter nos quaereremus, caelibem uitam
unbenever about-it between us we-inquired a-celibate life
 nullo modo posse degere atque ita me defenderem, cum
in-no way to-be-able to-live and so myself I-defended when
 illum mirantem uiderem, ut dicerem multum interesse inter
him marveling I-saw that I-said much to-differ between
 illud, quod ipse raptim et furtim expertus esset, quod paene
that which he hurriedly and stealthily experienced had which almost
 iam ne meminisset quidem atque ideo nulla molestia facile
now not be-remembered even and therefore with-no trouble easily
 contemneret, et delectationes consuetudinis meae, ad quas
he-scorned and the-delights of-habit my to which
 si accessisset honestum nomen matrimonii, non eum mirari
if had-been-added the-honorable name of-marriage not him to-marvel
 oportere, cur ego illam uitam nequirem spernere, coeperat
ought why I that life could-not scorn he-had-begun
 et ipse desiderare coniugium nequaquam uictus libidine talis
also himself to-desire marriage by-no-means overcome by-lust of-such
 uoluptatis, sed curiositatis. dicebat enim scire se cupere,
pleasure but of-curiosity he-said for to-know that-he to-desire
 quidnam esset illud, sine quo uita mea, quae illi sic placebat,
what was that without which life my which to-him so was-pleasing
 non mihi uita, sed poena uideretur. stupebat enim liber ab
not to-me life but a-punishment seemed was-astonished for free from
 illo uinculo animus seruitutem meam et stupendo ibat in
that bond mind at-servitude my and by-being-astonished it-went into
 experiendi cupidinem uenturus in ipsam experientiam atque
of-experiencing a-desire about-to-come into the-very experience and
 inde fortasse lapsurus in eam quam stupebat seruitutem,
thence perhaps about-to-slip into that which it-was-astonished-at servitude
 quoniam sponsionem uolebat facere cum morte, et qui amat
since a-pact it-wished to-make with death and who loves

periculum, incidet in illud. neutrum enim nostrum, si quod est
danger will-fall into it neither for of-us if any is
 coniugale decus in officio regendi matrimonii et suscipiendorum
conjugal honor in the-duty of-ruling a-marriage and of-raising
 liberorum, ducebat nisi tenuiter. magna autem ex parte atque
children drew except slightly great but in part and
 uehementer consuetudo satiandae insatiabilis concupiscentiae me
vehemently the-habit of-sating insatiable concupiscence me
 captum excruciabat, illum autem admiratio capiendum trahebat.
captured tormented him but wonder to-be-captured was-drawing
 sic eramus, donec tu, altissime, non deserens humum nostrum
so we-were until you O-most-high not deserting clay our
 miseratus miseros subuenires miris et occultis modis.
having-had-mercy-on wretches came-to-help in-wondrous and hidden ways

XIII • A MARRIAGE ARRANGED

Augustine was pressed to marry, his mother working hardest for it, since she hoped that baptism would follow marriage. At his request and her own desire she begged God daily for a vision about the marriage, but God sent none; she saw only empty dreams, which she said she could tell from true revelations by a certain taste she could not put into words. A girl was sought for him, nearly two years short of marriageable age, and since she was pleasing, they waited.

- 23 Et instabatur inipgre, ut ducerem uxorem. iam petebam,
and pressure-was-applied tirelessly that I-should-marry a-wife now I-was-asking
 iam promittebatur maxime matre dante operam, quo me
now it-was-being-promised most-of-all with-mother giving effort so-that me
 iam coniugatum baptismus salutaris ablueret, quo me in
once married baptism saving might-wash for-which me by
 dies gaudebat aptari et uota sua ac promissa tua in mea
days she-rejoiced to-be-fitted and prayers her and the-promises your in my

fide conpleri animaduertebat. cum sane et rogatu meo
faith to-be-fulfilled she-noticed when indeed both at-request my
 et desiderio suo forti clamore cordis abs te deprecaretur
and from-desire her with-strong outcry of-heart from you she-begged
 cotidie, ut ei per uisum ostenderes aliquid de futuro
daily that to-her through a-vision you-might-show something about future
 matrimonio meo, numquam uoluisti. et uidebat quaedam uana
marriage my never you-willed and she-saw certain vain
 et phantastica, quo cogebat inpetus de hac re satagentis
and fanciful-things to-which drove the-impulse about this matter of-an-anxious
 humani spiritus, et narrabat mihi non cum fiducia, qua
human spirit and she-told me not with the-confidence with-which
 solebat, cum tu demonstrabas ei, sed contemnens ea.
she-was-accustomed when you showed to-her but disregarding them
 dicebat enim discernere se nescio quo sapore, quem
she-said for to-discern that-she I-know-not by-what savor which
 uerbis explicare non poterat, quid interesset inter reuelantem
in-words to-explain not she-could what differed between revealing
 te et animam suam somniantem. instabatur tamen, et
you and soul her dreaming pressure-was-applied yet and
 puella petebatur, cuius aetas ferme biennio minus quam
a-girl was-sought whose age nearly by-two-years less than
 nubilis erat, et quia ea placebat, exspectabatur.
marriageable was and because she pleased she-was-waited-for

Augustine and his friends, about ten in all, planned to leave life's troubles and live together in leisure, pooling their property so all belonged to all. Romanianus, the richest, pressed hardest for it, and two would manage affairs each year like magistrates. But when they asked whether the women some had and others wanted would allow it, the plan fell apart. They went back to sighing and the world's broad roads, while God laughed at their plans and prepared his own.

- 24 Et multi amici agitaueamus animo et conloquentes ac
and many friends we-had-turned-over in-mind and conversing and
 detestantes turbulentas humanae uitae molestias paene iam
detesting the-turbulent of-human life troubles almost already
 firmaueramus remoti a turbis otiose uiuere, id otium
we-had-resolved removed from crowds in-leisure to-live that leisure
 sic moliti, ut, si quid habere possemus, conferremus in
so having-planned that if anything to-have we-could we-would-pool in
 medium unamque rem familiarem conflaremus ex omnibus,
common and-one estate household we-would-forge from all
 ut per amicitiae sinceritatem non esset aliud huius
that through of-friendship sincerity not there-would-be one-thing of-this-one
 et aliud illius, sed quod ex cunctis fieret unum,
and another of-that-one but what from all would-become one
 et uniuersum singulorum esset et omnia omnium, cum
and the-whole of-each would-be and all of-all since
 uideremur nobis esse posse decem ferme homines in eadem
we-seemed to-ourselves to-be to-be-able ten nearly men in the-same
 societate essentque inter nos praediuites, Romanianus maxime
fellowship and-there-were among us very-rich-men Romanianus most-of-all
 communicateps noster, quem tunc graues aestus negotiorum
fellow-townsmen our whom then heavy storms of-affairs
 suorum ad comitatum adtraxerant, ab ineunte aetate mihi
bis to the-court had-drawn from beginning age to-me

familiarissimus. qui maxime instabat huic rei et magnam in
most-intimate who most pressed-for this thing and great in
 suadendo habebat auctoritatem, quod ampla res eius multum
persuading had authority because ample estate his much
 ceteris anteibat. et placuerat nobis, ut bini annui tamquam
the-others surpassed and it-had-pleased us that two-each yearly like
 magistratus omnia necessaria curarent ceteris quietis.
magistrates all necessary-things should-manage with-the-rest at-rest
 sed posteaquam coepit cogitari, utrum hoc mulierculae
but after it-began to-be-considered whether this the-womenfolk
 sinerent, quas et alii nostrum iam habebant et nos habere
would-allow whom both others of-us already had and we to-have
 uolebamus, totum illud placitum, quod bene formabamus,
wished whole that plan which well we-were-shaping
 dissiluit in manibus atque confractum et abiectum est. inde
burst-apart in hands and broken and cast-aside was thence
 ad suspiria et gemitus et gressus ad sequendas latas et
to sighs and groans and steps to following broad and
 tritas uias saeculi, quoniam multae cogitationes erant in
beaten ways of-the-world since many thoughts were in
 corde nostro, consilium autem tuum manet in aeternum.
heart our counsel but your remains for ever
 ex quo consilio deridebas nostra et tua praeparabas
from which counsel you-laughed-at ours and your-own you-prepared
 nobis daturus escam in opportunitate et aperturus manum
for-us about-to-give food in due-season and about-to-open hand
 atque impleturus animas nostras benedictione.
and about-to-fill souls our with-blessing

Meanwhile his sins multiplied. The woman he had lived with was torn from his side as a hindrance to marriage, and his heart, clinging to her, was cut and bled. She returned to Africa, vowing to God never to know another man, and left their son with him. Augustine, unable to wait two years for his betrothed, a slave to lust rather than a lover of marriage, took another woman, not a wife. The first wound did not heal but festered, aching less sharply but more hopelessly.

- 25 Interea mea peccata multiplicabantur, et auulsa a latere
meanwhile my sins were-multiplying and torn from side
 meo tamquam impedimento coniugii cum qua cubare solitus
my as an-impediment to-marriage with whom to-lie accustomed
 eram, cor, ubi adhaerebat, concisum et uulneratum mihi
I-was the-heart where it-clung cut and wounded for-me
 erat et trahebat sanguinem. et illa in Africam redierat
was and dragged blood and she to Africa had-retuned
 uouens tibi alium se uirum nescituram relicto apud me
vowing to-you another that-she man would-not-know with-left with me
 naturali ex illa filio meo. at ego infelix nec feminae
natural by her son my but I unhappy not-even of-the-woman
 imitator, dilationis inpatiens, tamquam post biennium
an-imitator of-delay impatient as after two-years
 accepturus eam quam petebam, quia non amator coniugii sed
about-to-receive her whom I-sought because not a-lover of-marriage but
 libidinis seruus eram, procuraui aliam, non utique coniugem,
of-lust a-slave I-was I-procured another not at-all a-wife
 quo tamquam sustentaretur et perduceretur uel integer
so-that as-if might-be-sustained and brought-through either whole
 uel auctior morbus animae meae satellitio perdurantis
or increased the-disease of-soul my under-the-escort of-enduring
 consuetudinis in regnum uxorium. nec sanabatur uulnus
habit into the-realm of-a-wife nor was-bealed wound

illud meum, quod prioris praecisione factum erat, sed
 that my which of-the-former by-the-cutting-off made had-been but
 post feruorem doloremque acerrimum putrescebat et quasi
 after fever and-pain most-sharp it-festered and as-if
 frigidius, sed desperatius dolebat.
 more-coldly but more-desperately it-ached

XVI • THE FEAR OF DEATH

Augustine grew more wretched as God drew nearer, held from deeper pleasure only by fear of death and judgment. He argued with Alypius and Nebridius that, had he not believed in the soul's life after death, Epicurus would have won, and asked why endless pleasure would not make immortals happy. He did not see that no pleasure made him happy without friends loved freely. Every position is hard for the soul that leaves God, who alone is rest and says, "Run, I will carry you."

Tibi laus, tibi gloria, fons misericordiarum. ego fiebam 26
 to-you praise to-you glory O-fountain of-mercies I was-becoming
 miserior et tu propinquior. aderat iam iamque dextera
 more-wretched and you nearer was-at-hand now and-now right-band
 tua raptura me de caeno et ablutura, et ignorabam.
 your about-to-snatch me from the-mire and about-to-wash and I-did-not-know
 nec me reuocabat a profundiore uoluptatum carnalium
 nor me called-back from the-deeper of-pleasures carnal
 gurgite nisi metus mortis et futuri iudicii tui, qui
 whirlpool except the-fear of-death and of-future judgment your which
 per uarias quidem opiniones, numquam tamen recessit
 through various indeed opinions never yet departed
 de pectore meo. et disputabam cum amicis meis Alypio
 from breast my and I-debated with friends my Alypius
 et Nebridio de finibus bonorum et malorum Epicurum
 and Nebridius about the-ends of-goods and of-evils that-Epicurus

accepturum fuisse palmam in animo meo, nisi ego
about-to-receive to-have-been the-palm in mind my unless I
 credidissem post mortem restare animae uitam et tractus
had-believed after death to-remain for-the-soul life and the-dealings
 meritorum, quod Epicurus credere noluit. et quaerebam,
of-deserts which Epicurus to-believe did-not-wish and I-asked
 si essemus immortales et in perpetua corporis uoluptate
if we-were immortal and in perpetual of-body pleasure
 sine ullo amissionis terrore uiueremus, cur non essemus
without any of-loss terror lived why not would-we-be
 beati aut quid aliud quaereremus, nesciens id ipsum
happy or what else would-we-seek not-knowing that very-thing
 ad magnam miseriam pertinere, quod ita demersus et
to great misery to-belong that so sunk and
 caecus cogitare non possem lumen honestatis et gratis
blind to-think-of not I-could the-light of-honor and freely
 amplectendae pulchritudinis, quam non uidet oculus carnis
to-be-embraced of-beauty which not sees the-eye of-flesh
 et uidetur ex intimo. nec considerabam miser, ex qua
and it-is-seen from within nor did-I-consider wretched from what
 uena mihi manaret, quod ista ipsa foeda tamen cum
spring to-me flowed that these very foul-things yet with
 amicis dulciter conferebam nec esse sine amicis poteram
friends sweetly I-discussed nor to-be without friends I-could
 beatus etiam secundum sensum, quem tunc habebam
happy even according-to the-sense which then I-had
 quantalibet affluentia carnalium uoluptatum. quos utique
with-however-great abundance of-carnal pleasures whom assuredly
 amicos gratis diligebam uicissimque ab eis me diligere
friends freely I-cherished and-in-turn by them myself to-be-cherished
 gratis sentiebam. o tortuosas uias! uae animae meae audaci,
freely I-felt O twisted ways woe to-soul my bold

quae sperauit, si a te recessisset, se aliquid melius
which hoped if from you it-withdrew that-it something better
 habituram! uersa et reuersa in tergum et in latera et
would-have turned and turned-again onto back and onto sides and
 in uentrem, et dura sunt omnia, et tu solus requies.
onto belly and hard are all-things and you alone rest
 et ecce ades et liberas a miserabilibus erroribus
and behold you-are-here and you-free from wretched errors
 et constitues nos in uia tua et consolaris et dicis:
and you-will-set us on way your and console and say
 “currite, ego feram et ego perducam et ibi ego
run I will-carry and I will-lead-through and there I
 feram.”
will-carry

BOOK VII

I · GOD IMAGINED IN SPACE

Augustine enters young manhood still unable to think of any substance except what the eyes see. He no longer pictures God in human form, and he believes him incorruptible, inviolable, and unchangeable, yet he imagines him as something spread through space, since whatever lacks space seems to him nothing at all. So he thinks of God filling the world as sunlight fills the air, an elephant holding more of him than a sparrow. It is false; God has not yet lit his darkness.

Iam mortua erat adulescentia mea mala et nefanda, et	1
already dead was adolescence my evil and unspeakable and	
ibam in iuuentutem, quanto aetate maior, tanto	
I-was-going into youth by-how-much in-age greater by-so-much	
uanitate turpior, qui cogitare aliquid substantiae nisi tale	
in-vanity baser who to-think-of anything of-substance except such	
non poteram, quale per hos oculos uideri solet. non te	
not was-able as through these eyes to-be-seen is-wont not you	
cogitabam, deus, in figura corporis humani, ex quo audire	
I-thought-of O-God in the-shape of-body human from when to-hear	
aliquid de sapientia coepi; semper hoc fugi et gaudebam	
anything about wisdom I-began always this I-fled and I-rejoiced	
me hoc reperire in fide spiritalis matris nostrae, catholicae	
me this to-find in the-faith of-spiritual mother our catholic-(church)	
tuae; sed quid te aliud cogitarem non occurrebat. et conabar	
your but what you else I-might-think not occurred-(to-me) and I-tried	
cogitare te homo, et talis homo, summum et solum et	
to-think-of you a-man and such a-man highest and only and	
uerum deum, et te incorruptibilem et inuiolabilem et	
true God and you incorruptible and inviolable and	
incommutabilem totis medullis credebam, quia nesciens, unde	
unchangeable with-all marrow I-believed because not-knowing whence	

et quomodo, plane tamen uidebam et certus eram id, quod
and how clearly yet I-saw and certain I-was that which
 corrumpi potest, deterius esse quam id quod non potest,
to-be-corrupted can worse to-be than that which not can
 et quod uiolari non potest, incunctanter praeponēbam
and what to-be-violated not can unhesitatingly I-preferred
 uiolabili, et quod nullam patitur mutationem, melius esse
to-the-violable and what no suffers change better to-be
 quam id quod mutari potest. clamabat uiolenter cor meum
than that which to-be-changed can cried-out violently heart my
 aduersus omnia phantasmata mea et hoc uno ictu conabar
against all phantasms my and with-this one blow I-tried
 abigere circumuolantem turbam inmunditiae ab acie mentis
to-drive-off flying-around the-crowd of-uncleanness from the-gaze of-mind
 meae: et uix dimota in ictu oculi ecce conglobata rursus
my and scarcely driven-off in the-blink of-an-eye behold massed-together again
 aderat et inruebat in aspectum meum et obnubilabat
it-was-there and rushed into sight my and clouded
 eum, ut quamuis non forma humani corporis, corporeum
it so-that although not in-the-form of-human body corporeal
 tamen aliquid cogitare cogerer per spatia locorum siue
yet something to-think I-was-compelled through the-spaces of-places whether
 infusum mundo siue etiam extra mundum per infinita
poured-into the-world or even outside the-world through infinity
 diffusum, etiam ipsum incorruptibile et inuiolabile et
diffused even itself incorruptible and inviolable and
 incommutabile, quod corruptibili et uiolabili et commutabili
unchangeable which to-the-corruptible and violable and changeable
 praeponēbam, quoniam quidquid priuabam spatiis talibus,
I-preferred since whatever I-deprived of-spaces such
 nihil mihi esse uidebatur, sed prorsus nihil, ne inane quidem,
nothing to-me to-be seemed but utterly nothing not a-void even

tamquam si corpus auferatur loco et maneat locus
as if a-body were-removed from-a-place and remained the-place
 omni corpore uacuatus et terreno et humido et aereo et
of-every body emptied and earthly and moist and airy and
 caelesti, sed tamen sit locus inanis tamquam spatiosum nihil.
heavenly but yet be a-place empty as-it-were a-spacious nothing
 Ego itaque incrassatus corde nec mihimet ipsi uel ipse 2
I and-so grown-gross in-heart nor to-me myself even I-myself
 conspicuus, quidquid non per aliquanta spatia tenderetur uel
visible whatever not through some spaces was-stretched or
 diffunderetur uel conglobaretur uel tumeret uel tale aliquid
was-diffused or was-massed or swelled or such something
 caperet aut capere posset, nihil prorsus esse arbitrabar. per
held or to-hold could nothing utterly to-be I-thought through
 quales enim formas ire solent oculi mei, per tales imagines
what-sort-of for forms to-go are-wont eyes my through such images
 ibat cor meum, nec uidebam hanc eandem intentionem,
went heart my nor did-I-see this same attention
 qua illas ipsas imagines formabam, non esse tale aliquid:
by-which those very images I-formed not to-be such something
 quae tamen ipsas non formaret, nisi esset magnum aliquid,
which yet them not would-form unless it-were great something
 ita etiam te, uita uitae meae, grandem per infinita spatia
so also you O-life of-life my great through infinite spaces
 undique cogitabam penetrare totam mundi molem et extra
on-all-sides I-thought to-penetrate the-whole of-the-world mass and outside
 eam quaquaersum per inmensa sine termino, ut haberet
it every-which-way through the-immense without end so-that had
 te terra, haberet caelum, haberent omnia et illa finirentur
you the-earth had the-sky had all-things and they were-bounded
 in te, tu autem nusquam. sicut autem luci solis
in you you but nowhere as moreover to-the-light of-the-sun

non obsisteret aeris corpus, aeris huius, qui supra terram
not would-resist of-air the-body of-air this which above the-earth
 est, quominus per eum traiceretur penetrans eum non
is so-that-not through it it-should-pass penetrating it not
 dirumpendo aut concidendo, sed implendo eum totum, sic
by-bursting or by-cutting but by-filling it whole so
 tibi putabam non solum caeli et aeris et maris, sed etiam
to-you I-thought not only of-the-sky and of-air and of-sea but also
 terrae corpus peruium et ex omnibus maximis minimisque
of-earth the-body passable and in all greatest and-least
 partibus penetrabile ad capiendam praesentiam tuam, occulta
parts penetrable for receiving presence your by-hidden
 inspiratione intrinsecus et extrinsecus administrante omnia,
inspiration within and without governing all-things
 quae creasti. ita suspicabar, quia cogitare aliud non poteram;
which you-created so I-supposed because to-think otherwise not I-could
 nam falsum erat. illo enim modo maior pars terrae maiorem
for false it-was in-that for way a-greater part of-earth a-greater
 tui partem haberet et minorem minor, atque ita te plena
of-you part would-have and a-lesser a-lesser and so of-you full
 essent omnia, ut amplius tui caperet elephanti corpus
would-be all-things that more of-you would-hold of-an-elephant the-body
 quam passeris, quo esset isto grandius grandioremqe
than of-a-sparrow by-as-much-as it-was than-that larger and-a-larger
 occuparet locum, atque ita frustatim partibus mundi magnis
would-occupy place and so piecemeal to-parts of-the-world great
 magnas, breuibz breues partes tuas praesentes faceres.
great to-small small parts your present you-would-make
 non est autem ita. sed nondum inluminaueras tenebras meas.
not it-is but so but not-yet you-had-illuminated darkness my

Against the Manichees, Augustine recalls the question Nebridius used to put at Carthage. What could their race of darkness have done to God if he had refused to fight it? If it could harm him, he is corruptible. If it could not, he had no cause to fight, nor to let a part of his own substance be mixed with hostile powers and corrupted. Either way, their teaching about God is false and blasphemous.

Sat erat mihi, domine, aduersus illos deceptos deceptores et 3
 enough it-was for-me O-Lord against those deceived deceivers and
 loquaces mutos, quoniam non ex eis sonabat uerbum tuum,
 talkative mutes since not from them sounded word your
 sat erat ergo illud quod iam diu ab usque Carthagine
 enough it-was therefore that which already long-ago from all-the-way Carthage
 a Nebridio proponi solebat et omnes, qui audiebamus,
 by Nebridius to-be-proposed was-wont and all who heard
 concussi sumus: quid erat tibi factura nescio qua gens
 shaken we-were what was to-you going-to-do I-know-not what race
 tenebrarum, quam ex aduersa mole solent proponere, si
 of-darkness which from an-opposing mass they-are-wont to-set-up if
 tu cum ea pugnare noluisses? si enim responderetur aliquid
 you with it to-fight had-refused if for it-were-answered somewhat
 fuisse nocituram, uiolabilis tu et corruptibilis fores. si
 to-have-been going-to-harm violable you and corruptible would-be if
 autem nihil ea nocere potuisset diceretur, nulla afferretur
 but nothing it to-harm to-have-been-able were-said no would-be-brought
 causa pugnandi et ita pugnandi, ut quaedam portio tua et
 reason for-fighting and so for-fighting that a-certain portion your and
 membrum tuum uel proles de ipsa substantia tua misceretur
 member your or offspring from very substance your was-mixed
 aduersis potestatibus et non a te creatis naturis atque in
 with-opposing powers and not by you created natures and to

tantum ab eis corrumperetur et conmutaretur in deterius,
such-an-extent by them was-corrupted and was-changed for the-worse
 ut a beatitudine in miseriam uerteretur et egeret auxilio,
that from blessedness into misery it-was-turned and needed help
 quo erui purgarique posset, et hanc esse animam,
by-which to-be-rescued and-to-be-purged it-could and this to-be the-soul
 cui tuus sermo seruienti liber et contaminatae purus et
to-which your word in-bondage free and defiled pure and
 corruptae integer subueniret, sed et ipse corruptibilis, quia
corrupted whole would-come-to-help but also itself corruptible because
 ex una eademque substantia. itaque si te, quidquid es, id
from one and-the-same substance and-so if you whatever you-are that
 est substantiam tuam, qua es, incorruptibilem dicerent,
is substance your by-which you-are incorruptible they-said
 falsa esse illa omnia et execrabilia; si autem corruptibilem, id
false to-be those all and execrable if but corruptible that
 ipsum iam falsum et prima uoce abominandum. sat erat
itself already false and at-the-first utterance to-be-abominated enough was
 ergo istuc aduersus eos omni modo euomendos a pressura
therefore this against them in-every way to-be-vomited-out from the-pressure
 pectoris, quia non habebant, qua exirent sine horribili sacrilegio
of-the-breast because not they-had how to-get-out without horrible sacrilege
 cordis et linguae sentiendo de te ista et loquendo.
of-heart and tongue by-thinking about you these-things and by-speaking

Holding God incorruptible, Augustine seeks the cause of evil without making God changeable, and rejects those who would have God's substance suffer evil rather than do evil themselves. He strains to see that free choice is why we do wrong and God's judgment why we suffer, but cannot see it clearly. He knows it is he who wills, yet asks who planted the evil will in him, and whence the devil came. These thoughts sink him, though not into their error.

Sed et ego adhuc, quamuis incontaminabilem et
but also I still although undefilable and
inconuertibilem et nulla ex parte mutabilem dicerem firmeque
unalterable and in-no in part changeable I-called and-firmly
sentirem dominum nostrum, deum uerum, qui fecisti
believed the-Lord our God true you-who made
non solum animas nostras sed etiam corpora, nec tantum
not only souls our but also bodies nor only
nostras animas et corpora, sed omnes et omnia, non
our souls and bodies but all-men and all-things not
tenebam explicitam et enodatam causam mali. quaecumque
I-held unfolded and untangled the-cause of-evil whatever
tamen esset, sic eam quaerendam uidebam, ut non per
yet it-was so it to-be-sought I-saw that not through
illam constringerem deum incommutabilem mutabilem credere,
it I-should-constrain God unchangeable changeable to-believe
ne ipse fierem quod quaerebam. itaque securus eam
lest myself I-should-become what I-sought and-so free-of-care it
quaerebam et certus non esse uerum quod illi dicerent,
I-sought and certain not to-be true what they said
quos toto animo fugiebam, quia uidebam quaerendo,
whom with-whole mind I-fled because I-saw by-seeking

unde malum, repletos malitia, qua opinarentur tuam

whence evil filled with-malice by-which they-supposed your

potius substantiam male pati quam suam male facere.

rather substance ill to-suffer than their-own ill to-do

5 Et intendebam, ut cernerem quod audiebam, liberum

and I-strained that I-might-discern what I-heard free

uoluntatis arbitrium causam esse, ut male faceremus et

of-will choice the-cause to-be that ill we-do and

rectum iudicium tuum ut pateremur, et eam liquidam cernere

right judgment your that we-suffer and it clear to-discern

non ualebam. itaque aciem mentis de profundo educere

not I-was-able and-so the-gaze of-mind from the-depth to-draw-out

conatus mergebar iterum et saepe conatus mergebar iterum

having-tried I-was-sunk again and often having-tried I-was-sunk again

atque iterum. subleuabat enim me in lucem tuam, quod tam

and again raised for me into light your that as-much

sciebam me habere uoluntatem quam me uiuere. itaque cum

I-knew me to-have a-will as me to-live and-so when

aliquid uellem aut nollem, non alium quam me uelle ac

something I-wished or I-did-not-wish not another than me to-wish and

nolle certissimus eram et ibi esse causam peccati mei iam

not-to-wish most-certain I-was and there to-be the-cause of-sin my now

iamque aduertebam. quod autem inuitus facerem, pati me

and-now I-perceived what moreover unwilling I-did to-suffer me

potius quam facere uidebam et id non culpam, sed poenam esse

rather than to-do I-saw and it not a-fault but a-penalty to-be

iudicabam, qua me non iniuste plecti, te iustum cogitans,

I-judged by-which me not unjustly to-be-punished you just thinking

cito fatebar. sed rursus dicebam: "quis fecit me? nonne deus

quickly I-admitted but again I-said who made me surely God

meus, non tantum bonus, sed ipsum bonum? unde igitur mihi

my not only good but the-very good whence then to-me

male uelle et bene nolle? ut esset, cur iuste poenas
ill to-wish and well not-to-wish so-that there-might-be why justly penalties
luerem? quis in me hoc posuit et inseuit mihi plantarium
I-should-pay who in me this put and sowed in-me a-seedbed
amaritudinis, cum totus fierem a dulcissimo deo meo? si
of-bitterness when wholly I-was-made by most-sweet God my if
diabolus auctor, unde ipse diabolus? quod si et ipse
the-devil (is)-the-author whence the-very the-devil but if also himself
peruersa uoluntate ex bono angelo diabolus factus est, unde et
by-perverse will from a-good angel a-devil become has whence also
in ipso uoluntas mala, qua diabolus fieret, quando totus
in him the-will evil by-which a-devil he-should-become when wholly
angelus a conditore optimo factus esset?" his cogitationibus
an-angel by a-creator most-good made had-been by-these thoughts
deprimebar iterum et suffocabar, sed non usque ad illum
I-was-pressed-down again and was-choked but not all-the-way to that
infernum subducebar erroris, ubi nemo tibi confitetur,
hell was-I-drawn-down of-error where no-one to-you confesses
dum tu potius mala pati quam homo facere putatur.
while you rather evils to-suffer than man to-do it-is-thought

IV • GOD IS INCORRUPTIBLE

Augustine reasons that the incorruptible is better than the corruptible, so God must be incorruptible, or the mind could conceive something better than God. Where he saw that the incorruptible must be preferred, there he ought to have sought God, and from there learned where evil comes from. Corruption cannot touch God in any way, by will, by necessity, or by chance, since God's will and power are God himself. Why say more? If God were corruptible, he would not be God.

- 6 Sic enim nitebar inuenire cetera, ut iam inueneram melius esse
so for I-strove to-find the-rest as already I-had-found better to-be
 incorruptibile quam corruptibile, et ideo te, quidquid esses,
the-incorruptible than the-corruptible and therefore you whatever you-might-be
 esse incorruptibilem confitebar. neque enim ulla anima umquam
to-be incorruptible I-confessed nor for any soul ever
 potuit poteritue cogitare aliquid, quod sit te melius, qui
has-been-able or-will-be-able to-think-of anything which is than-you better who
 summum et optimum bonum es. cum autem uerissime atque
the-highest and best good are since moreover most-truly and
 certissime incorruptibile corruptibili praeponatur, sicut ego
most-certainly the-incorruptible to-the-corruptible is-preferred as I
 iam praeponebam, poteram iam cogitatione aliquid adtingere,
already preferred-(it) I-could already in-thought something reach
 quod esset melius deo meo, nisi tu esses incorruptibilis. ubi
which was better than-God my unless you were incorruptible where
 igitur uidebam incorruptibile corruptibili esse praeferendum,
therefore I-saw the-incorruptible to-the-corruptible to-be to-be-preferred
 ibi te quaerere debebam atque inde aduertere, ubi sit malum,
there you to-seek I-ought and thence to-perceive where is evil
 id est unde sit ipsa corruptio, qua uiolari substantia
that is whence is the-very corruption by-which to-be-violated substance
 tua nullo modo potest. nullo enim prorsus uiolat
your in-no way can in-no-(way) for at-all does-violate
 corruptio deum nostrum, nulla uoluntate, nulla necessitate,
corruption God our by-no will by-no necessity
 nullo inprouiso casu, quoniam ipse est deus et quod sibi
by-no unforeseen chance since he is God and what for-himself
 uult, bonum est et ipse est idem bonum; corrumpi autem
he-wills good is and he is the-same good to-be-corrupted but
 non est bonum. nec cogeris inuitus ad aliquid, quia
not is good nor are-you-forced unwilling to anything because

uoluntas tua non est maior quam potentia tua. esset autem
 will your not is greater than power your it-would-be but
 maior, si te ipso tu ipse maior esses: uoluntas enim
 greater if than-you yourself you yourself greater were will for
 et potentia dei deus ipse est. quid inprouisum tibi, qui
 and power of-God God himself is what unforeseen to-you who
 nosti omnia? et nulla natura est, nisi quia nosti eam. et
 know all-things and no nature is except because you-know it and
 ut quid multa dicimus, cur non sit corruptibilis substantia,
 to what many-things do-we-say why not is corruptible the-substance
 quae deus est, quando, si hoc esset, non esset deus?
 which God is when if this were not it-would-be God

V • WHENCE IS EVIL?

Augustine seeks whence evil comes, and seeks badly. He pictures creation as one great bounded mass, and God as an infinite sea surrounding and filling it as the sea fills a sponge. If a good God made all things good, whence is evil? Was there evil matter he formed but did not wholly convert, and why would an almighty God not remove it? Even fear of what is not is evil. Yet the faith of Christ in the Catholic Church still holds his heart.

Et quaerebam, unde malum, et male quaerebam et in ipsa 7
 and I-sought whence evil and badly I-sought and in the-very
 inquisitione mea non uidebam malum. et constituebam in
 inquiry my not I-saw the-evil and I-set-up in
 conspectu spiritus mei uniuersam creaturam, quidquid in ea
 the-sight of-spirit my the-whole creation whatever in it
 cernere possumus, sicuti est terra et mare et aer et sidera
 to-discern we-can as is earth and sea and air and stars
 et arbores et animalia mortalia, et quidquid in ea non
 and trees and animals mortal and whatever in it not

uidemus, sicut firmamentum caeli insuper et omnes angelos
we-see as the-firmament of-heaven above and all angels
et cuncta spiritalia eius, sed etiam ipsa, quasi corpora
and all spiritual-beings its but even them as-if bodies
essent, locis et locis ordinata, ut imaginatio mea; et
they-were in-places and places arranged as imagination my and
feci unam massam grandem distinctam generibus corporum
I-made one mass great distinguished by-kinds of-bodies
creaturam tuam, siue re uera quae corpora erant, siue
creation your whether in-fact true which bodies were or
quae ipse pro spiritibus finxeram, et eam feci grandem,
which I for spirits had-invented and it I-made great
non quantum erat, quod scire non poteram, sed quantum
not as-much-as it-was which to-know not I-could but as-much-as
libuit, undiqueuersum sane finitam, te autem, domine, ex
pleased-(me) on-every-side indeed bounded you but O-Lord on
omni parte ambientem et penetrantem eam, sed usquequaque
every side surrounding and penetrating it but everywhere
infinite, tamquam si mare esset ubique et undique per
infinite as if a-sea were everywhere and on-all-sides through
inmensa infinitum solum mare et haberet intra se
the-immense-(spaces) infinite only a-sea and had within itself
spongiam quamlibet magnam, sed finitam tamen, plena esset
a-sponge however great but bounded yet full would-be
utique spongia illa ex omni sua parte ex inmenso mari:
assuredly sponge that in every its part from immense sea
sic creaturam tuam finitam te infinito plenam putabam et
so creation your bounded of-you infinite full I-thought and
dicebam: “ecce deus et ecce quae creauit deus, et bonus
I-said behold God and behold what created God and good
deus atque his ualidissime longissimeque praestantior; sed
God and than-these most-mightily and-most-far superior but

tamen bonus bona creauit: et ecce quomodo ambit
yet good-(be) good-things created and behold how he-surrounds
 atque implet ea? ubi ergo malum et unde et qua huc
and fills them where then evil and whence and by-what-way hither
 inrepsit? quae radix eius et quod semen eius? an omnino
did-it-creep-in what the-root its and what the-seed its or at-all
 non est? cur ergo timemus et cauemus quod non est? aut
not is-it why then do-we-fear and guard-against what not is or
 si inaniter timemus, timor ipse malum est, quo incassum
if in-vain we-fear the-fear itself evil is by-which to-no-purpose
 stimulat et excruciat cor, et tanto grauius malum,
is-goaded and tormented the-heart and so-much graver an-evil
 quanto non est, quod timeamus, et timemus. idcirco
as not is what we-may-fear and we-fear for-that-reason
 aut est malum, quod timemus, aut hoc malum est, quia
either is evil what we-fear or this evil is that
 timemus. unde est igitur, quia deus fecit haec omnia bonus
we-fear whence is-it then because God made these all good-(be)
 bona? maius quidem et summum bonum minora fecit
good-things greater indeed and highest good lesser made
 bona, sed tamen et creans et creata bona sunt omnia. unde
goods but yet both creating and created good are all-things whence
 est malum? an unde fecit ea, materies aliqua mala erat, et
is evil or whence he-made them matter some evil was and
 formauit atque ordinauit eam, sed reliquit aliquid in illa, quod
he-formed and ordered it but left something in it which
 in bonum non conuerteret? cur et hoc? an inpotens erat
into good not he-would-convert why also this or powerless was-be
 totam uertere et conmutare, ut nihil mali remaneret, cum
it-whole to-turn and to-change so-that nothing of-evil remained since
 sit omnipotens? postremo cur inde aliquid facere uoluit ac
he-is almighty finally why thence anything to-make did-be-will and

non potius eadem omnipotentia fecit, ut nulla esset
not rather by-the-same almightiness did-he-bring-about that none there-was
 omnino? aut uero exsistere poterat contra eius uoluntatem?
at-all or indeed to-exist could-it against his will
 aut si aeterna erat, cur tam diu per infinita retro spatia
or if eternal it-was why so long through infinite backward spaces
 temporum sic eam siuit esse ac tanto post placuit
of-times so it did-he-allow to-be and so-much later it-pleased-(him)
 aliquid ex ea facere? aut iam, si aliquid subito uoluit agere,
something from it to-make or now if something suddenly he-willed to-do
 hoc potius ageret omnipotens, ut illa non esset atque ipse
this rather would-do the-almighty that it not were and he
 solus esset totum uerum et summum et infinitum bonum?
alone were the-whole true and highest and infinite good
 aut si non erat bene, ut non aliquid boni etiam fabricaretur
or if not it-was well that not something good also should-fashion
 et conderet qui bonus erat, illa sublata et ad nihilum
and should-found (he)-who good was that removed and to nothing
 redacta materie, quae mala erat, bonam ipse institueret,
reduced matter which evil was a-good-(matter) he should-establish
 unde omnia crearet? non enim esset omnipotens, si
whence all-things he-might-create not for would-be-be almighty if
 condere non posset aliquid boni, nisi ea quam non ipse
to-found not he-could anything good unless by-that which not he
 condiderat adiuuaretur materia”. talia uolebam pectore
had-founded he-were-helped matter such-things I-turned-over in-breast
 misero, ingrauidato curis mordacissimis de timore mortis
wretched weighed-down with-cares most-biting about the-fear of-death
 et non inuenta ueritate; stabiliter tamen haerebat in corde
and not found truth steadfastly yet clung in heart
 meo in catholica ecclesia fides Christi tui, domini et
my in the-catholic church the-faith of-Christ your the-Lord and

saluatoris nostri, in multis quidem adhuc informis et
 savior our in many-things indeed still unformed and
 praeter doctrinae normam fluitans, sed tamen non eam
 beyond of-doctrine the-rule wavering but yet not it
 relinquebat animus, inmo in dies magis magisque inbibebat.
 forsook mind rather in days more and-more drank-in

VI • FIRMINUS AND THE ASTROLOGERS

Augustine has rejected astrology. He long resisted Vindicianus and Nebridius, who denied the art, but God sends him Firminus, whose father and the father's friend timed the births of Firminus and a slave child to the same moment and the same stars. One rose to wealth and honor, the other stayed a slave. Augustine concludes that astrologers speak truly by chance, not by art, as the twins Esau and Jacob show. God in his hidden justice lets each inquirer hear what he deserves.

Iam etiam mathematicorum fallaces diuinationes et inopia 8
 already also of-the-astrologers the-deceitful divinations and impious
 deliramenta reieceram. confiteantur etiam hinc tibi de
 ravings I-had-rejected let-(them)-confess also hence to-you from
 intimis uisceribus animae meae miserationes tuae, deus
 inmost entrails of-soul my mercies your O-God
 meus! tu enim, tu omnino — nam quis alius a morte
 my you for you wholly for who else from the-death
 omnis erroris reuocat nos nisi uita, quae mori nescit, et
 of-all error calls-back us except the-life which to-die knows-not and
 sapientia mentes indigentes inluminans, nullo indigens lumine,
 the-wisdom minds needy illumining of-no needing light
 qua mundus administratur usque ad arborum uolatrica
 by-which the-world is-governed all-the-way to of-trees the-flying
 folia? — tu procurasti peruicaciae meae, qua obluctatus
 leaves you provided-for obstinacy my by-which struggled

sum Vindiciano acuto seni et Nebridio adulescenti
I-have against-Vindicianus the-sharp old-man and Nebridius a-young-man
 mirabilis animae, illi uehementer adfirmanti, huic cum
of-wonderful soul the-former vehemently affirming the-latter with
 dubitatione quidem aliqua, sed tamen crebro dicenti non
hesitation indeed some but yet frequently saying not
 esse illam artem futura praeuidendi, coniecturas autem
to-be that art future-things of-foreseeing the-guesses but
 hominum habere saepe uim sortis et multa dicendo
of-men to-have often the-force of-lot and many-things by-saying
 dici pleraque uentura nescientibus eis, qui dicerent,
to-be-said very-many to-come not-knowing they who said-(them)
 sed in ea non tacendo incurrentibus, procurasti tu
but upon them not by-keeping-silent stumbling you-provided you
 ergo hominem amicum, non quidem segnem consultatorem
therefore a-man a-friend not indeed sluggish a-consulter
 mathematicorum nec eas litteras bene callentem, sed, ut dixi,
of-astrologers nor those letters well versed-in but as I-said
 consultorem curiosum et tamen scientem aliquid, quod a
a-consulter curious and yet knowing something which from
 patre suo se audisse dicebat: quod quantum ualeret ad
father his himself to-have-heard he-said which how-much it-availed for
 illius artis opinionem euertendam, ignorabat. is ergo uir
of-that art the-reputation overturning he-did-not-know this therefore man
 nomine Firminus, liberaliter institutus et excultus eloquio,
by-name Firminus liberally educated and polished in-eloquence
 cum me tamquam carissimum de quibusdam suis rebus, in
when me as dearest about certain his affairs into
 quas saecularis spes eius intumuerat, consuleret, quid mihi
which worldly hope his had-swelled consulted what to-me
 secundum suas quas constellationes appellant uideretur, ego
according-to his which constellations they-call it-seemed I

autem, qui iam de hac re in Nebridii sententiam flecti
but who already about this matter into of-Nebridius the-opinion to-be-bent
 coeperam, non quidem abnuerem conicere ac dicere quod
had-begun not indeed I-refused to-conjecture and to-say what
 nutanti occurrebat, sed tamen subicerem prope iam esse
to-(me)-wavering occurred but yet I-added nearly now to-be
 mihi persuasum ridicula illa esse et inania, tum ille mihi
to-me persuaded ridiculous those-things to-be and empty then he to-me
 narrauit patrem suum fuisse librorum talium curiosissimum
told father his to-have-been of-books such most-curious
 et habuisse amicum aequae illa simulque sectantem. qui
and to-have-had a-friend equally those-things and-together pursuing who
 pari studio et conlatione flagrabant in eas nugas igne
with-equal zeal and comparing burned for those trifles with-the-fire
 cordis sui, ita ut mutorum quoque animalium, si quae
of-heart their so that of-dumb also animals if any
 domi parerent, obseruarent momenta nascentium atque
at-home gave-birth they-observed the-moments of-(those)-being-born and
 ad ea caeli positionem notarent, unde illius quasi artis
at them of-the-sky the-position noted whence of-that as-it-were art
 experimenta colligerent. itaque dicebat audisse se a
experiments they-might-gather and-so he-said to-have-heard himself from
 patre suo, quod cum eundem Firminum praegnans mater esset,
father his that when that-same Firminus pregnant mother was
 etiam illius paterni amici famula quaedam pariter utero
also of-that paternal friend a-maidservant certain equally in-womb
 grandescebat. quod latere non potuit dominum, qui
grew-big which to-be-hidden-from not could the-master who
 etiam canum suarum partus examinatissima diligentia nosse
even of-bitches his the-litters with-most-scrupulous diligence to-know
 curabat; atque ita factum esse, ut cum iste coniugis, ille
took-care and so happened to-have that when the-one of-(his)-wife the-other

autem ancillae dies et horas minutioresque horarum
but of-(his)-maidservant days and hours and-smaller of-hours
articulos cautissima observatione numerarent, enixae essent
divisions with-most-careful observation were-counting brought-forth had
ambae simul, ita ut easdem constellationes usque ad easdem
both at-once so that the-same constellations all-the-way to the-same
minutias utrique nascenti facere cogerentur, iste filio,
minutiae for-each being-born to-make they-were-compelled the-one for-(his)-son
ille seruulo. nam cum mulieres parturire coepissent,
the-other for-(bis)-little-slave for when the-women to-be-in-labor had-begun
indicauerunt sibi ambo, quid sua cuiusque domo
informed each-other both what in-his-own of-each house
ageretur, et parauerunt quos ad se inuicem mitterent,
was-done and prepared whom to themselves mutually they-might-send
simul ut natum quod parturiebatur esset cuique nuntiatum:
as-soon as born what was-being-brought-forth had-been to-each announced
quod tamen ut continuo nuntiaretur, tamquam in regno
which yet that at-once it-be-announced as in realm
suo facile effecerant. atque ita qui ab alterutro missi
their easily they-had-brought-about and so those-who by either sent
sunt, tam ex paribus domorum interuallis sibi obuiam
were so from equal of-the-houses distances each-other face-to-face
factos esse dicebat, ut aliam positionem siderum aliasque
made to-have-been he-said that another position of-the-stars and-other
particulas momentorum neuter eorum notare sineretur: et
particles of-moments neither of-them to-note was-allowed and
tamen Firminus amplo apud suos loco natus dealbatiores
yet Firminus in-ample among his-own place born the-whiter
uias saeculi cursitabat, augebatur diuitiis, sublimabatur
ways of-the-world ran-along was-increased in-riches was-raised-high

honoribus, seruus autem ille conditionis iugo nullatenus
in-honors the-slave but that of-(his)-condition with-the-yoke in-no-way
 relaxato dominis seruiebat ipso indicante, qui nouerat eum.
loosened masters served himself informing-(me) who knew him
 His itaque auditis et creditis — talis quippe 9
these-things and-so heard and believed such-(a-man) for
 narrauerat — omnis illa reluctatio mea soluta concidit, et
had-told-(them) all that resistance my loosened collapsed and
 primo Firminum ipsum conatus sum ab illa curiositate
first Firminus himself tried I-have from that curiosity
 reuocare, cum dicerem, constellationibus eius inspectis
to-call-back when I-said the-constellations his having-been-inspected
 ut uera pronuntiarem, debuisse me utique uidere
that true-things I-might-pronounce to-have-been-bound me assuredly to-see
 ibi parentes inter suos esse primarios, nobilem familiam
there parents among their-own to-be foremost a-noble family
 propriae ciuitatis, natales ingenuos, honestam educationem
of-his-own city birth freeborn honorable upbringing
 liberalesque doctrinas; at si me ille seruus ex eisdem
and-liberal learning but if me that slave from the-same
 constellationibus — quia et illius ipsae essent — consulisset,
constellations because also his the-same were had-consulted
 ut eidem quoque uera profferrem, debuisse me rursus
that to-him too true-things I-might-declare to-have-been-bound me in-turn
 ibi uidere abiectissimam familiam, conditionem seruilem et
there to-see a-most-bject family a-condition servile and
 cetera longe a prioribus aliena longeque distantia. unde
the-rest far from the-former foreign and-far distant whence
 autem fieret, ut eadem inspiciens diuersa dicerem,
moreover it-would-come-about that the-same inspecting different-things I-said
 si uera dicerem — si autem eadem dicerem, falsa
if true-things I-said if but the-same-things I-said false-things

dicerem — inde certissime colligi ea, quae uera
I-would-say thence most-certainly to-be-gathered those-things which true
 consideratis constellationibus dicerentur, non arte dici, sed
having-been-considered the-constellations were-said not by-art to-be-said but
 sorte, quae autem falsa, non artis inperitia, sed sortis mendacio.
by-lot what but false not of-art by-unskill but of-lot by-the-lie

- 10 Hinc autem accepto aditu ipse mecum talia ruminando,
hence moreover having-received an-entry I with-myself such-things ruminating
 ne quis eorundem delirorum, qui talem quaestum sequerentur,
lest any of-those-same madmen who such gain pursued
 quos iam iamque inuadere atque inrisos refellere cupiebam, mihi
whom now and-now to-attack and derided to-refute I-desired to-me
 ita resisteret, quasi aut Firminus mihi aut illi pater falsa
thus should-resist as-if either Firminus to-me or to-him father false-things
 narrauerit, intendi considerationem in eos qui gemini nascuntur,
had-told I-turned consideration on those who twins are-born
 quorum plerique ita post inuicem funduntur ex utero, ut
of-whom most so after each-other are-poured from the-womb that
 paruum ipsum temporis interuallum, quantamlibet uim in
small itself of-time interval however-great force in
 rerum natura habere contendant, colligi tamen humana
of-things nature to-have they-maintain to-be-gathered yet by-human
 observatione non possit litterisque signari omnino non ualeat,
observation not it-can and-in-letters to-be-marked at-all not it-can
 quas mathematicus inspecturus est, ut uera pronuntiet.
which the-astrologer about-to-inspect is that true-things he-may-pronounce
 et non erunt uera, quia easdem litteras inspiciens eadem
and not will-be true because the-same letters inspecting the-same-things
 debuit dicere de Esau et Iacob; sed non eadem utrique
he-was-bound to-say about Esau and Jacob but not the-same-things to-both
 acciderunt. falsa ergo diceret aut, si uera diceret, non
happened false-things therefore he-would-say or if true-things he-said not

eadem diceret: at eadem inspiceret. non ergo arte, sed
the-same-things he-would-say but the-same he-inspected not therefore by-art but
 sorte uera diceret. tu enim, domine, iustissime moderator
by-lot true-things he-would-say you for O-Lord most-just governor
 uniuersitatis, consulentibus consultisque nescientibus occulto
of-the-universe those-consulting and-those-consulted not-knowing by-hidden
 instinctu agis, ut, dum quisque consulit, hoc audiat,
prompting you-bring-about that while each consults this he-may-hear
 quod eum oportet audire occultis meritis animarum ex
which him it-behooves to-bear by-hidden deserts of-souls from
 abyssio iusti iudicii tui. cui non dicat homo: "quid est
the-abyss of-just judgment your to-whom not let-say man what is
 hoc?" "ut quid hoc?" non dicat, non dicat; homo est enim.
this to what this not let-say not let-say man he-is for

VII • THE TORMENT OF THE SEARCH

Freed from astrology, Augustine still cannot find whence evil comes, and God hears his silent groaning. His faith holds: God exists and is unchangeable, cares for men and judges them, and has given salvation in Christ and the scriptures. But images of bodies crowd upon him wherever he turns. His right place was above bodily things and below God; when he rose in pride against God, the lowest things rose above him and pressed him down, and his swollen pride shut his eyes.

Iam itaque me, adiutor meus, illis uinculis solueras, 11
already and-so me O-helper my from-those chains you-had-loosed
 et quaerebam, unde malum, et non erat exitus. sed me
and I-sought whence evil and not there-was a-way-out but me
 non sinebas ullis fluctibus cogitationis auferri ab ea
not you-allowed by-any waves of-thought to-be-carried-away from that
 fide, qua credebam et esse te et esse incommutabilem
faith by-which I-believed both to-be you and to-be unchangeable

substantiam tuam et esse de hominibus curam et iudicium
substance your and to-be for men care and judgment
 tuum et in Christo, filio tuo, domino nostro, atque scripturis
your and in Christ son your Lord our and the-scriptures
 sanctis, quas ecclesiae tuae catholicae commendaret auctoritas,
holy which of-church your catholic commended the-authority
 uiam te posuisse salutis humanae ad eam uitam,
the-way that-you to-have-laid-down of-salvation human to that life
 quae post hanc mortem futura est. his itaque saluis
which after this death to-come is these-things and-so safe
 atque inconcusse roboratis in animo meo quaerebam aestuans,
and unshakably strengthened in mind my I-sought burning
 unde sit malum. quae illa tormenta parturientis cordis mei,
whence is evil what those torments of-laboring heart my
 qui gemitus, deus meus! et ibi erant aures tuae nesciente
what groans O-God my and there were ears your not-knowing
 me. et cum in silentio fortiter quaererem, magnae uoces
me and when in silence strongly I-sought great voices
 erant ad misericordiam tuam, tacitae contritiones animi mei.
were to mercy your the-silent contritions of-mind my
 tu sciebas, quid patiebar, et nullus hominum. quantum enim
you knew what I-suffered and none of-men how-much for
 erat, quod inde digerebatur per linguam meam in aures
was-it what thence was-conveyed through tongue my into the-ears
 familiarissimorum meorum! numquid tumultus animae meae,
of-most-intimate my surely-not the-tumult of-soul my
 cui nec tempora nec os meum sufficebat, sonabat eis?
for-which neither times nor mouth my sufficed sounded to-them
 totum tamen ibat in auditum tuum, quod rugiebam a
the-whole yet went into hearing your what I-roared from
 gemitu cordis mei, et ante te erat desiderium meum et
the-groaning of-heart my and before you was desire my and

lumen oculorum meorum non erat mecum. intus enim erat,
the-light of-eyes my not was with-me within for it-was
 ego autem foris, nec in loco illud. at ego intende-
I but outside nor in a-place it but I attended to
 ba, quae locis continentur, et non ibi inueniebam locum
those-things which in-places are-contained and not there I-found a-place
 ad requiescendum, nec recipiebant me ista, ut dicerem:
for resting nor received me those-things that I-might-say
 “sat est et bene est,” nec dimittebant redire, ubi mihi satis
enough it-is and well it-is nor did-they-let-(me) return where to-me enough
 esset bene. superior enim eram istis, te uero inferior, et
it-might-be well superior for I-was to-these than-you but inferior and
 tu gaudium uerum mihi subdito tibi et tu mihi subiec-
you joy true to-me subjected to-you and you to-me had-subjected
 tuae infra me creasti. et hoc erat rectum temperamentum et
what below me you-created and this was the-right tempering and
 media regio salutis meae, ut manerem ad imaginem tuam
the-middle region of-salvation my that I-should-remain in image your
 et tibi seruiens dominarer corpori. sed cum superbe contra
and you serving I-should-rule the-body but when proudly against
 teurgerem et currerem aduersus dominum in ceruice
you I-rose and ran against the-Lord with neck
 crassa scuti mei, etiam ista infima supra me facta sunt et
thick of-shield my even these lowest-things above me become have and
 premebant, et nusquam erat laxamentum et respiramentum.
they-pressed and nowhere was relief and breathing-space
 ipsa occurrebant undique acruatim et conglobatim cernenti,
they met-(me) on-all-sides in-heaps and in-masses to-(me)-looking
 cogitanti autem imagines corporum ipsae opponebantur
to-(me)-thinking but images of-bodies themselves were-set-against
 redeunti, quasi diceretur: “quo is, indigne et sordide?”
to-(me)-returning as-if it-were-said whither go-you unworthy and filthy

et haec de uulnere meo creuerant, quia humiliasti
and these-things from wound my had-grown because you-humbled
 tamquam uulneratum superbum, et tumore meo separabar
as wounded the-proud and by-swelling my I-was-separated
 abs te et nimis inflata facies claudebat oculos meos.
from you and too-much swollen face closed eyes my

VIII · THE SALVE OF PAIN

God, who remains forever and is not angry forever, has mercy on dust and ashes. He goads Augustine inwardly so that he cannot rest until God is certain to his inner sight. Under God's hidden hand the swelling of his pride subsides, and the troubled, darkened eye of his mind is healed day by day by the sharp salve of wholesome pains.

- 12 Tu uero, domine, in aeternum manes et non in aeternum
you but O-Lord for ever remain and not for ever
 irascersis nobis, quoniam miseratus es terram et cinerem,
are-angry with-us since had-mercy-on you-have earth and ash
 et placuit in conspectu tuo reformare deformia mea. et
and it-pleased in sight your to-reform deformities my and
 stimulis internis agitabas me, ut inpatiens essem, donec
with-goats inner you-drove me that restless I-was until
 mihi per interiorem aspectum certus esses. et residebat
to-me through inner sight certain you-were and subsided
 tumor meus ex occulta manu medicinae tuae aciesque
swelling my from the-bidden hand of-medicine your and-the-gaze
 conturbata et contenebrata mentis meae acri collyrio
troubled and darkened of-mind my by-sharp salve
 salubrium dolorum de die in diem sanabatur.
of-wholesome pains from day to day was-healed

To show that he resists the proud, God brings Augustine, through a proud man, some books of the Platonists in Latin. There he reads, in other words, that in the beginning was the Word, through whom all things were made, and that the soul is not itself the light. He does not read there that the Word was made flesh and dwelt among us, or that Christ humbled himself to death on the cross. He takes the Egyptians' gold but not their idols.

Et primo uolens ostendere mihi, quam resistas superbis, 13
and first wishing to-show to-me how you-resist the-proud
 humilibus autem des gratiam et quanta misericordia tua
to-the-humble but you-give grace and with-how-great mercy your
 demonstrata sit hominibus uia humilitatis, quod uerbum
shown has-been to-men the-way of-humility in-that the-word
 caro factum est et habitauit inter homines, procurasti
flesh become has and dwelt among men you-provided
 mihi per quendam hominem inmanissimo tyfo turgidum
for-me through a-certain man with-most-monstrous conceit swollen
 quosdam Platoniorum libros ex graeca lingua in latinum
certain of-the-Platonists books from the-Greek tongue into Latin
 uersos, et ibi legi non quidem his uerbis, sed hoc idem
translated and there I-read not indeed in-these words but this same
 omnino multis et multiplicibus suaderi rationibus, quod in
wholly by-many and manifold to-be-urged reasons that in
 principio erat uerbum et uerbum erat apud deum et deus
the-beginning was the-word and the-word was with God and God
 erat uerbum: hoc erat in principio apud deum; omnia per
was the-word this was in the-beginning with God all-things through
 ipsum facta sunt, et sine ipso factum est nihil, quod factum
him made were and without him made was nothing what made
 est; in eo uita est, et uita erat lux hominum; et lux
was in him life is and the-life was the-light of-men and the-light

in tenebris lucet, et tenebrae eam non comprehenderunt;
in darkness shines and darkness it not grasped
 et quia hominis anima, quamuis testimonium perhibeat de
and that of-man the-soul although testimony bears about
 lumine, non est tamen ipsa lumen, sed uerbum, deus ipse, est
the-light not is yet itself the-light but the-word God himself is
 lumen uerum, quod inluminat omnem hominem uenientem
the-light true which illumines every man coming
 in hunc mundum; et quia in hoc mundo erat, et mundus
into this world and that in this world he-was and the-world
 per eum factus est, et mundus eum non cognouit. quia
through him made was and the-world him not knew that
 uero in sua propria uenit et sui eum non receperunt,
but into his own he-came and his-own him not received
 quotquot autem receperunt eum, dedit eis potestatem filios
as-many-as but received him he-gave to-them power sons
 dei fieri credentibus in nomine eius, non ibi legi.
of-God to-become to-those-believing in name his not there I-read

- 14 Item legi ibi, quia uerbum, deus, non ex carne, non ex
likewise I-read there that the-word God not of flesh not of
 sanguine neque ex uoluntate uiri neque ex uoluntate carnis,
blood nor of the-will of-man nor of the-will of-flesh
 sed ex deo natus est; sed quia uerbum caro factus est et
but of God born was but that the-word flesh become has and
 habitauit in nobis, non ibi legi. indagaui quippe in illis
dwelt in us not there I-read I-traced-out for in those
 litteris uarie dictum et in multis modis, quod sit filius in
writings variously said and in many ways that is the-son in
 forma patris non rapinam arbitratus esse aequalis deo, quia
the-form of-the-father not robbery thought to-be equal to-God because
 naturaliter id ipsum est, sed quia semet ipsum exinaniuit
by-nature that itself he-is but that himself very emptied

formam serui accipiens, in similitudinem hominum factus et
the-form of-a-slave taking in the-likeness of-men made and
 habitu inuentus ut homo, humiliavit se factus oboediens
in-bearing found as a-man humbled himself made obedient
 usque ad mortem, mortem autem crucis: propter quod
all-the-way to death the-death moreover of-the-cross on-account-of which
 deus eum exaltauit a mortuis et donauit ei nomen,
God him exalted from the-dead and gave to-him a-name
 quod est super omne nomen, ut in nomine Iesu omne genu
which is above every name that in the-name of-Jesus every knee
 flectatur caelestium, terrestrium et infernorum et omnis
should-bend of-heavenly-beings earthly and infernal and every
 lingua confiteatur, quia dominus Iesus in gloria est dei
tongue should-confess that the-Lord Jesus in glory is of-God
 patris non habent illi libri. quod autem ante omnia tempora
the-father not have those books that but before all times
 et supra omnia tempora incommutabiliter manet unigenitus
and above all times unchangeably abides only-begotten
 filius tuus coaeternus tibi et quia de plenitudine eius
son your coeternal with-you and that from fullness his
 accipiunt animae, ut beatae sint, et quia participatione
receive souls that blessed they-may-be and that by-participation
 manentis in se sapientiae renouantur, ut sapientes sint,
of-abiding in itself wisdom they-are-renewed that wise they-may-be
 est ibi; quod autem secundum tempus pro impiis mortuus
is-it there that but according-to time for the-ungodly died
 est et filio unico tuo non pepercisti, sed pro nobis omnibus
he-has and son only your not you-spared but for us all
 tradidisti eum non est ibi. abscondisti enim haec a
you-handed-over him not it-is there you-bid for these-things from
 sapientibus et reuelasti ea paruulis, ut uenirent ad eum
the-wise and revealed them to-little-ones that might-come to him

laborantes et onerati et reficeret eos, quoniam mitis est
the-toiling and burdened and he-might-refresh them since gentle he-is
 et humilis corde, et dirigit mites in iudicio et docet
and humble in-heart and he-directs the-gentle in judgment and teaches
 mansuetos uias suas uidens humilitatem nostram et laborem
the-meek ways his seeing humility our and toil
 nostrum et dimittens omnia peccata nostra. qui autem
our and forgiving all sins our who but
 cothurno tamquam doctrinae sublimioris elati non audiunt
on-the-buskin as-it-were of-teaching loftier lifted-up not bear
 dicentem: discite a me, quoniam mitis sum et humilis
(him)-saying learn from me since gentle I-am and humble
 corde, et inuenietis requiem animabus uestris, etsi cognoscunt
in-heart and you-will-find rest for-souls your even-if they-know
 deum, non sicut deum glorificant aut gratias agunt, sed
God not as God they-glorify or thanks give but
 euanescent in cogitationibus suis et obscuratur insipiens
they-vanish in thoughts their and is-darkened foolish
 cor eorum; dicentes se esse sapientes stulti fiunt.

heart their saying themselves to-be wise fools they-become

- 15 Et ideo legebam ibi etiam inmutatam gloriam incorruptionis
and therefore I-read there also changed the-glory of-incorruption
 tuae in idola et uaria simulacra, in similitudinem imaginis
your into idols and various images into the-likeness of-the-image
 corruptibilis hominis et uolucrum et quadrupedum et
of-corruptible man and of-birds and of-quadrupeds and
 serpentium, uidelicet Aegyptium cibum, quo Esau perdidit
of-serpents namely the-Egyptian food by-which Esau lost
 primogenita sua, quoniam caput quadrupedis pro te
birthright his since the-head of-a-quadruped instead-of you
 honorauit populus primogenitus, conuersus corde in Aegyptum
honored the-people firstborn turned in-heart to Egypt

et curuans imaginem tuam, animam suam, ante imaginem
and bowing image your soul its before the-image
 uituli manducantis foenum. inueni haec ibi et non
of-a-calf eating hay I-found these-things there and not
 manducaui. placuit enim tibi, domine, auferre opprobrium
I-ate it-pleased for you O-Lord to-take-away the-reproach
 diminutionis ab Iacob, ut maior seruiret minori, et uocasti
of-diminution from Jacob that the-elder should-serve the-younger and you-called
 gentes in hereditatem tuam. et ego ad te ueneram ex
the-gentiles into inheritance your and I to you had-come from
 gentibus et intendi in aurum, quod ab Aegypto uoluisti ut
the-gentiles and I-turned to the-gold which from Egypt you-willed that
 auferret populus tuus, quoniam tuum erat, ubicumque erat.
should-carry-off people your since yours it-was wherever it-was
 et dixisti Atheniensibus per apostolum tuum, quod in te
and you-said to-the-Athenians through apostle your that in you
 uiuimus et mouemur et sumus, sicut et quidam secundum
we-live and are-moved and are as also certain according-to
 eos dixerunt, et utique inde erant illi libri. et non adtendi
them said and assuredly thence were those books and not I-attended
 in idola Aegyptiorum, quibus de auro tuo ministrabant, qui
to the-idols of-the-Egyptians whom from gold your they-served who
 transmutauerunt ueritatem dei in mendacium et coluerunt
changed the-truth of-God into a-lie and worshiped
 et seruiuerunt creaturae potius quam creatori.
and served the-creature rather than the-creator

Admonished by those books, Augustine enters into himself with God as his guide. Above his mind he sees an unchangeable light, not a greater bodily light but the light that made him. He trembles with love and dread, finds himself far off in the region of unlikeness, and hears: "I am the food of the full-grown; grow, and you will eat me." When he asks whether truth is nothing, God cries, "I am who am," and he could sooner doubt he lives than that truth exists.

- 16 Et inde admonitus redire ad memet ipsum intraui in intima
and thence admonished to-return to myself very I-entered into inmost-parts
 mea duce te et potui, quoniam factus es adiutor
my with-guide you and I-was-able since become you-have helper
 meus. intraui et uidi qualicumque oculo animae meae supra
my I-entered and saw with-whatever-sort-of eye of-soul my above
 eundem oculum animae meae, supra mentem meam lucem
the-same eye of-soul my above mind my a-light
 inconmutabilem, non hanc uulgarem et conspicuam omni
unchangeable not this common and visible to-all
 carni nec quasi ex eodem genere grandior erat, tamquam si
flesh nor as-it-were of the-same kind greater was-it as if
 ista multo multoque clarius claresceret totumque occuparet
this much and-much more-brightly shone and-the-whole occupied
 magnitudine. non hoc illa erat, sed aliud, aliud ualde ab istis
with-greatness not this that was but other other very from these
 omnibus. nec ita erat supra mentem meam, sicut oleum super
all nor so was-it above mind my as oil above
 aquam nec sicut caelum super terram, sed superior, quia ipsa
water nor as the-sky above earth but higher because it
 fecit me, et ego inferior, quia factus ab ea. qui nouit ueritatem,
made me and I lower because made by it who knows truth
 nouit eam, et qui nouit eam, nouit aeternitatem. caritas nouit
knows it and who knows it knows eternity charity knows

eam. o aeterna ueritas et uera caritas et cara aeternitas!
it O eternal truth and true charity and dear eternity
 tu es deus meus, tibi suspiro die ac nocte. et cum te
you are God my for-you I-sigh by-day and by-night and when you
 primum cognoui, tu assumsisti me, ut uiderem esse, quod
first I-knew you took-up me that I-might-see to-be what
 uiderem, et nondum me esse, qui uiderem. et reuerberasti
I-might-see and not-yet me to-be who might-see and you-beat-back
 infirmitatem aspectus mei radians in me uehementer, et
the-weakness of-sight my shining on me vebemently and
 contremui amore et horrore: et inueni longe me esse a
I-trembled with-love and with-dread and I-found far me to-be from
 te in regione dissimilitudinis, tamquam audirem uocem tuam
you in the-region of-unlikeness as-if I-heard voice your
 de excelso: "cibus sum grandium: cresce et manducabis
from on-high the-food I-am of-the-grown-up grow and you-will-eat
 me. nec tu me in te mutabis sicut cibum carnis tuae, sed
me nor you me into you will-change like the-food of-flesh your but
 tu mutaberis in me." et cognoui, quoniam pro iniquitate
you will-be-changed into me and I-knew that for iniquity
 erudisti hominem et tabescere fecisti sicut araneam
you-chastened man and to-waste-away you-made like a-spider
 animam meam, et dixi: "numquid nihil est ueritas, quoniam
soul my and I-said surely-not nothing is truth since
 neque per finita neque per infinita locorum spatia diffusa
neither through finite nor through infinite of-places spaces diffused
 est?" et clamasti de longinquo: ego sum qui sum. et audiui,
it-is and you-cried from afar I am who am and I-heard
 sicut auditur in corde, et non erat prorsus, unde dubitarem
as is-heard in the-heart and not was-there at-all whence I-might-doubt

faciliusque dubitarem uiuere me quam non esse ueritatem,
and-more-easily would-I-doubt to-live me than not to-be truth
 quae per ea, quae facta sunt, intellecta conspicitur.
which through the-things which made are understood is-seen

XI • BEING AND NOT-BEING

Augustine looks at the things below God and sees that they neither wholly are nor wholly are not. They are, because they are from God; they are not, because they are not what God is, and only what abides unchangeably truly is. It is good for him to cling to God, since unless he abides in God he cannot abide in himself, while God, abiding in himself, renews all things. God is his Lord, and needs none of his goods.

- 17 Et inspexi cetera infra te et uidi nec omnino esse nec
and I-looked-at the-rest below you and saw neither wholly to-be nor
 omnino non esse: esse quidem, quoniam abs te sunt, non
wholly not to-be to-be indeed since from you they-are not
 esse autem, quoniam id quod es non sunt. id enim
to-be but since that which you-are not they-are that for
 uere est, quod inconmutabiliter manet. mihi autem inhaerere
truly is which unchangeably abides for-me moreover to-cling
 deo bonum est, quia, si non manebo in illo, nec in me
to-God good is because if not I-shall-abide in him nor in me
 potero. ille autem in se manens innouat omnia; et
shall-I-be-able he but in himself abiding renews all-things and
 dominus meus es, quoniam bonorum meorum non eges.
Lord my you-are since of-goods my not you-need

Augustine sees that whatever can be corrupted is good. If it were supremely good it could not be corrupted, and if it were not good at all there would be nothing in it to corrupt. Corruption harms only by diminishing good, and a thing deprived of all good would cease to be. So whatever exists is good, and evil is no substance. God made all things good, and all of them together very good.

Et manifestatum est mihi, quoniam bona sunt, quae 18
 and made-manifest it-was to-me that good are-they which
 corrumpuntur, quae neque si summa bona essent, corrumpi
 are-corrupted which neither if highest goods they-were to-be-corrupted
 possent, neque nisi bona essent, corrumpi possent, quia, si
 could nor unless goods they-were to-be-corrupted could because if
 summa bona essent, incorruptibilia essent, si autem nulla
 highest goods they-were incorruptible they-would-be if but no
 bona essent, quid in eis conrumperetur non esset. nocet enim
 goods they-were what in them would-be-corrupted not would-be harms for
 corruptio et, nisi bonum minueret, non noceret. aut igitur
 corruption and unless good it-diminished not it-would-harm either therefore
 nihil nocet corruptio, quod fieri non potest, aut, quod
 nothing harms corruption which to-happen not can or what
 certissimum est, omnia, quae corrumpuntur, priuantur bono. si
 most-certain is all-things which are-corrupted are-deprived of-good if
 autem omni bono priuabuntur, omnino non erunt. si enim
 but of-all good they-will-be-deprived wholly not they-will-be if for
 erunt et corrumpi iam non poterunt, meliora erunt,
 they-will-be and to-be-corrupted now not will-be-able better will-they-be
 quia incorruptibiliter permanebunt. et quid monstrosius
 because incorruptibly they-will-remain and what more-monstrous
 quam ea dicere omni bono amisso facta meliora? ergo
 than them to-say all good having-been-lost made better therefore

si omni bono priuabuntur, omnino nulla erunt: ergo
if of-all good they-will-be-deprived wholly nothing will-they-be therefore
 quamdiu sunt, bona sunt. ergo quaecumque sunt, bona
as-long-as they-are good they-are therefore whatever-things are good
 sunt, malumque illud, quod quaerebam unde esset, non est
are and-evil that which I-sought whence it-was not is
 substantia, quia, si substantia esset, bonum esset. aut enim
a-substance because if a-substance it-were good it-would-be either for
 esset incorruptibilis substantia, magnum utique bonum,
it-would-be an-incorruptible substance a-great assuredly good
 aut substantia corruptibilis esset, quae nisi bona esset,
or a-substance corruptible it-would-be which unless good it-were
 corruptibilis non esset. itaque uidi et manifestatum est mihi,
corruptible not would-be and-so I-saw and made-manifest it-was to-me
 quia omnia bona tu fecisti et prorsus nullae substantiae sunt,
that all-things good you made and utterly no substances are-there
 quas tu non fecisti. et quoniam non aequalia omnia fecisti,
which you not made and since not equal all-things you-made
 ideo sunt omnia, quia singula bona sunt et simul omnia
therefore are all-things because singly good they-are and together all
 ualde bona, quoniam fecit deus noster omnia bona ualde.
very good since made God our all-things good very

XIII · ALL CREATION PRAISES

For God there is no evil at all, nor for his creation as a whole, since nothing outside it breaks its order. Parts that clash with some things are thought evil, yet they are good in themselves, and together they suit the lower realm of earth and its cloudy sky. With the psalm Augustine calls on dragons and deeps, fire and hail, kings and peoples, angels, sun, and stars to praise God. He now judges all things together better than the higher things alone.

Et tibi omnino non est malum, non solum tibi sed
and for-you at-all not is evil not only for-you but
nec uniuersae creaturae tuae, quia extra non est aliquid,
not-even for-the-whole creation your because outside not is anything
quod inrumpat et corrumpat ordinem, quem inposuisti
which might-break-in and corrupt the-order which you-imposed
ei. in partibus autem eius quaedam quibusdam quia non
on-it in parts but its certain-things with-certain because not
conueniunt, mala putantur; et eadem ipsa non conueniunt
they-agree evil are-thought and the-same very not agree
aliis et bona sunt et in semet ipsis bona sunt. et omnia
with-others and good are and in themselves very good are and all
haec, quae sibimet inuicem non conueniunt, conueniunt
these which with-themselves mutually not agree agree
inferiori parti rerum, quam terram dicimus, habentem caelum
with-the-lower part of-things which earth we-call having sky
suum nubilosum atque uentosum congruum sibi. et absit,
its cloudy and windy fitting to-itself and far-be-it
ut dicerem iam: “non essent ista”, quia etsi sola ista
that I-should-say now not should-be these-things because even-if alone these-things
cernerem, desiderarem quidem meliora, sed iam etiam
I-saw I-would-desire indeed better-things but already even
de solis istis laudare te deberem, quoniam laudandum te
for alone these to-praise you I-ought since to-be-praised you
ostendunt de terra dracones et omnes abyssi, ignis, grando,
show from the-earth dragons and all deeps fire hail
nix, glacies, spiritus tempestatis, quae faciunt uerbum tuum,
snow ice the-wind of-storm which do word your
montes et omnes colles, ligna fructifera et omnes cedri,
mountains and all hills trees fruitful and all cedars
bestiae et omnia pecora, reptilia et uolatilia pennata; reges
beasts and all cattle creeping-things and flying-things winged kings

terrae et omnes populi, principes et omnes iudices terrae,
of-the-earth and all peoples princes and all judges of-the-earth
 iuuenes et uirgines, seniores cum iunioribus laudent nomen
young-men and maidens elders with the-younger let-them-praise name
 tuum. cum uero etiam de caelis te laudent, laudent
your since indeed also from the-heavens you praise let-them-praise
 te, deus noster, in excelsis omnes angeli tui, omnes uirtutes
you O-God our in the-heights all angels your all powers
 tuae, sol et luna, omnes stellae et lumen, caeli caelorum
your sun and moon all stars and light the-heavens of-heavens
 et aquae, quae super caelos sunt, laudent nomen tuum:
and the-waters which above the-heavens are let-them-praise name your
 non iam desiderabam meliora, quia omnia cogitabam,
not any-longer I-desired better-things because all-things I-was-considering
 et meliora quidem superiora quam inferiora, sed meliora
and better indeed the-higher than the-lower but better
 omnia quam sola superiora iudicio saniore pendebam.
all than alone the-higher with-judgment sounder I-weighed

XIV · HEALED OF THE TWO SUBSTANCES

There is no soundness in those displeased by any part of God's creation. Augustine had been such, and, not daring to be displeased with God, had denied that God made what displeased him. So he had fallen into the doctrine of two substances, made himself a god spread through infinite space, set it in his heart, and become again a temple of his idol. When God closed his eyes to vanity, he woke in God and saw him infinite in another way.

- 20 Non est sanitas eis, quibus displicet aliquid creaturae tuae,
not is soundness in-those to-whom displeases anything of-creation your
 sicut mihi non erat, cum displicerent multa, quae fecisti.
as in-me not was-there when displeased many-things which you-made

et quia non audebat anima mea, ut ei displiceret deus
and because not dared soul my that to-it should-displease God
 meus, nolebat esse tuum quicquid ei displicebat. et
my it-did-not-wish to-be yours whatever to-it was-displeasing and
 inde ierat in opinionem duarum substantiarum et non
thence it-had-gone into the-opinion of-two substances and not
 requiescebat et aliena loquebatur. et inde rediens fecerat
it-rested and alien-things it-spoke and thence returning it-had-made
 sibi deum per infinita spatia locorum omnium et eum
for-itself a-god through infinite spaces of-places all and him
 putauerat esse te et eum collocauerat in corde suo et
it-had-thought to-be you and him it-had-placed in heart its and
 facta erat rursus templum idoli sui abominandum tibi. sed
become it-had again a-temple of-idol its abominable to-you but
 posteaquam fouisti caput nescientis et clausisti oculos
after you-caressed the-head of-(me)-unknowing and closed eyes
 meos, ne uiderent uanitatem, cessaui de me paululum, et
my lest they-see vanity I-ceased from myself a-little and
 consopita est insania mea; et euigilauit in te et uidi te
lulled-to-sleep was madness my and I-awoke in you and I-saw you
 infinitum aliter, et uisus iste non a carne trahebatur.
infinite otherwise and sight this not from flesh was-drawn

XV • ALL THINGS IN GOD'S TRUTH

Augustine sees that all things owe their being to God and are bounded in him, not as in a place but because God holds all things in his truth. All things are true in so far as they are, and falsehood is only thinking that something is which is not. Each thing fits its place and its time, and God, who alone is eternal, did not begin to work after countless ages.

21 Et respexi alia et uidi tibi debere quia sunt et
and I-looked-back-at other-things and saw to-you to-owe that they-are and
in te cuncta finita, sed aliter, non quasi in loco, sed quia
in you all-things bounded but otherwise not as-if in a-place but because
tu es omnitenens manu ueritate, et omnia uera sunt, in
you are all-holding with-hand with-truth and all-things true are in
quantum sunt, nec quicquam est falsitas, nisi cum putatur
as-much-as they-are nor anything is falsehood except when is-thought
esse quod non est. et uidi, quia non solum locis sua
to-be what not is and I-saw that not only to-places its-own
quaeque suis conueniunt sed etiam temporibus et quia
each to-their-own are-fitted but also to-times and that
tu, qui solus aeternus es, non post innumerabilia spatia
you who alone eternal are not after innumerable spaces
temporum coepisti operari, quia omnia spatia temporum,
of-times began to-work because all spaces of-times
quae praeterierunt et quae praeteribunt, nec abirent nec
which have-passed and which will-pass neither would-go nor
uenirent nisi te operante et manente.
would-come unless you working and abiding

XVI • WHAT INIQUITY IS

A sick palate finds even sweet bread a punishment, and sore eyes hate the light clear eyes love. So God's justice displeases the wicked, and the viper and the worm displease them still more, though God made these good and fit for creation's lower parts. The wicked fit there too, the more unlike God they are. Augustine asks what iniquity is and finds no substance. It is the perversity of a will that turns from God, the highest substance, toward the lowest things.

Et sensi expertus non esse mirum, quod palato non 22
and I-perceived having-experienced not to-be wonderful that to-the-palate not
 sano poena est et panis, qui sano suavis est, et
healthy a-punishment is even bread which to-the-healthy sweet is and
 oculis aegris odiosa lux, quae puris amabilis. et iustitia
to-eyes sick hateful the-light which to-the-pure lovable and justice
 tua displicet iniquis, nedum uipera et uermiculus, quae bona
your displeases the-unjust much-more the-viper and the-worm which good
 creasti, apta inferioribus creaturae tuae partibus, quibus et
you-created fit for-the-lower of-creation your parts for-which also
 ipsi iniqui apti sunt, quanto dissimiliores sunt tibi,
themselves the-unjust fit are by-as-much-as more-unlike they-are to-you
 apti autem superioribus, quanto similiores fiunt tibi. et
fit but for-the-higher by-as-much-as more-like they-become to-you and
 quaesiui, quid esset iniquitas, et non inueni substantiam, sed
I-asked what was iniquity and not I-found a-substance but
 a summa substantia, te deo, detortae in infima uoluntatis
from the-highest substance you God twisted-away into the-lowest of-a-will
 peruersitatem proicientis intima sua et tumescentis foras.
the-perversity casting-away inmost-parts its and swelling outward

XVII • THE ASCENT IN A TREMBLING GLANCE

Augustine now loves God and not a phantasm, but he cannot stay. God's beauty snatches him up, and the weight of carnal habit drags him down. Seeking the standard by which he judges changeable things, he climbs from bodies to the soul, to its inner sense, to reason, and in a trembling glance reaches that which is. He cannot fix his gaze, and falls back with only a loving memory.

23 Et mirabar, quod iam te amabam, non pro te phantasma,
and I-marveled that now you I-loved not instead-of you a-phantasm
et non stabam frui deo meo, sed rapiebar ad te decore
and not I-stood-firm to-enjoy God my but I-was-snatched to you by-beauty
tuo moxque diripiebar abs te pondere meo et ruebam in
your and-soon I-was-torn-away from you by-weight my and I-fell-headlong into
ista cum gemitu; et pondus hoc consuetudo carnalis. sed
these-things with groaning and weight this habit carnal but
mecum erat memoria tui, neque ullo modo dubitabam esse
with-me was memory of-you nor in-any way I-doubted to-be
cui cohaerem, sed nondum me esse, qui cohaererem,
(one)-to-whom I-might-cleave but not-yet me to-be (one)-who might-cleave
quoniam corpus, quod corrumpitur, adgrauat animam et
since the-body which is-corrupted weighs-down the-soul and
deprimit terrena inhabitatio sensum multa cogitantem,
presses-down the-earthly dwelling the-sense many-things thinking
eramque certissimus, quod inuisibilia tua a constitutione
and-I-was most-certain that invisible-things your from the-foundation
mundi per ea quae facta sunt intellecta conspiciuntur,
of-the-world through the-things which made are understood are-seen
sempiterna quoque uirtus et diuinitas tua. quaerens enim,
eternal also power and divinity your seeking for
unde adprobarem pulchritudinem corporum siue caelestium
whence I-approved the-beauty of-bodies whether heavenly
siue terrestrium et quid mihi praesto esset integre de
or earthly and what to-me at-hand was soundly about
mutabilibus iudicanti et dicenti: "hoc ita esse debet, illud non
changeable-things judging and saying this so to-be ought that not
ita", hoc ergo quaerens, unde iudicarem, cum ita iudicarem,
so this therefore seeking whence I-judged when so I-judged
inueneram incommutabilem et ueram ueritatis aeternitatem
I-had-found the-unchangeable and true of-truth eternity

supra mentem meam conmutabilem. atque ita gradatim a
above mind my changeable and so by-degrees from
 corporibus ad sentientem per corpus animam atque inde
bodies to the-perceiving through the-body soul and thence
 ad eius interiorem uim, cui sensus corporis exteriora
to its inner power to-which the-sense of-the-body outward-things
 nuntiaret, et quousque possunt bestiae, atque inde rursus
would-report and as-far-as are-able beasts and thence again
 ad ratiocinantem potentiam, ad quam refertur iudicandum
to the-reasoning power to which is-referred to-be-judged
 quod sumitur a sensibus corporis; quae se quoque in
what is-taken from the-senses of-the-body which itself also in
 me conperiens mutabilem erexit se ad intellegentiam suam
me finding changeable raised itself to understanding its
 et abduxit cogitationem a consuetudine, subtrahens se
and withdrew thought from habit withdrawing itself
 contradicentibus turbis phantasmatum, ut inueniret, quo
from-the-contradicting crowds of-phantasms that it-might-find with-what
 lumine aspergeretur, cum sine ulla dubitatione clamaret
light it-was-sprinkled when without any doubt it-cried
 inconmutabile praeferendum esse mutabili, unde nosset
the-unchangeable to-be-preferred to-be to-the-changeable whence it-knew
 ipsum inconmutabile — quod nisi aliquo modo nosset, nullo
the-very unchangeable which unless in-some way it-knew in-no
 modo illud mutabili certa praeponeret — et peruenit ad id,
way it to-the-changeable certain would-prefer and it-arrived at that
 quod est in ictu trepidantis aspectus. tunc uero inuisibilia
which is in the-flash of-a-trembling glance then indeed invisible-things
 tua per ea quae facta sunt intellecta conspexi, sed
your through the-things which made are understood I-beheld but
 aciem figere non eualui et repercussa infirmitate redditus
the-gaze to-fix not I-had-strength and beaten-back weakness returned

solitis non mecum ferebam nisi amantem memoriam et
to-usual-things not with-me I-carried except a-loving memory and
 quasi olefacta desiderantem, quae comedere nondum possem.
as-if smelled-things desiring which to-eat not-yet I-could

XVIII • THE WAY OF THE MEDIATOR

Augustine seeks the strength to enjoy God and finds none until he embraces the mediator, the man Christ Jesus, who calls himself the way of truth and the life. The Word was made flesh so that wisdom might become milk for our infancy. But Augustine did not yet hold the humble Jesus with humility, nor grasp what his weakness teaches: that the Word built a humble house of our clay to heal the proud.

- 24 Et quaerebam uiam conparandi roboris, quod esset idoneum
and I-sought a-way of-acquiring strength which would-be fit
 ad fruendum te, nec inueniebam, donec amplecterer mediatorem
for enjoying you nor found-I until I-embraced the-mediator
 dei et hominum, hominem Christum Iesum, qui est super
of-God and of-men the-man Christ Jesus who is over
 omnia deus benedictus in saecula, uocantem et dicentem:
all-things God blessed unto ages calling and saying
 ego sum uia ueritatis et uita, et cibum, cui capiando
I am the-way of-truth and the-life and food for-which taking
 inualidus eram, miscentem carni, quoniam uerbum caro factum
weak I-was mixing with-flesh since the-word flesh become
 est, ut infantiae nostrae lactesceret sapientia tua, per
has that to-infancy our might-become-milk wisdom your through
 quam creasti omnia. non enim tenebam deum meum Iesum
which you-created all-things not for did-I-hold God my Jesus
 humilis humilem nec cuius rei magistra esset eius infirmitas
humble the-humble nor of-what thing teacher was his weakness

noueram. uerbum enim tuum, aeterna ueritas, superioribus
did-I-know the-word for your eternal truth to-the-higher
 creaturae tuae partibus supereminens subditos erigit ad se
of-creation your parts towering-over the-subject raises to itself
 ipsam, in inferioribus autem aedificauit sibi humilem domum
very in the-lower but built for-itself a-humble house
 de limo nostro, per quam subdendos deprimeret a
of clay our through which those-to-be-subjected it-might-press-down from
 se ipsis et ad se traiceret, sanans tumorem et
themselves very and to itself might-carry-over healing the-swelling and
 nutriendum amorem, ne fiducia sui progredierentur longius,
nourishing love lest in-confidence of-themselves they-go-forward further
 sed potius infirmarentur uidentes ante pedes suos infirmam
but rather might-grow-weak seeing before feet their weak
 diuinitatem ex participatione tunicae pelliciae nostrae et
divinity from sharing of-the-tunic of-skin our and
 lassi prosternerentur in eam, illa autem surgens leuaret eos.
weary might-prostrate-themselves on it it but rising might-lift them

XIX · CHRIST THOUGHT A MAN

Augustine then thought Christ only a man of surpassing wisdom, born of a virgin to teach contempt of temporal things. He knew the Word was unchangeable, and that the Gospels show Christ with a human soul and mind. Alypius thought Catholics believed Christ was God clothed in flesh without a soul, and was slow to believe until he learned this was the Apollinarian heresy. Augustine learned later how Catholic truth differs from Photinus's error.

Ego uero aliud putabam tantumque sentiebam de
I but something-else thought and-as-much I-felt about
 domino Christo meo, quantum de excellentis sapientiae uiro,
Lord Christ my as about of-excellent wisdom a-man

25

cui nullus posset aequari, praesertim quia mirabiliter
to-whom none could to-be-equaled especially because wonderfully
 natus ex uirgine ad exemplum contemnendorum temporalium
born of a-virgin for an-example of-despising temporal-things
 prae adipiscenda immortalitate diuina pro nobis cura
in-favor-of to-be-gained immortality by-divine for us care
 tantam auctoritatem magisterii meruisse uidebatur. quid
such authority of-teaching to-have-earned be-seemed what
 autem sacramenti haberet uerbum caro factum, ne suspicari
but of-mystery held the-word flesh become not to-suspect
 quidem poteram. tantum cognoueram ex his, quae de
even I-could only I-had-learned from those-things which about
 illo scripta traderentur, quia manducauit et bibit, dormiuit,
him written were-handed-down that he-ate and drank slept
 ambulauit, exhilaratus est, contristatus est, sermocinatus est,
walked cheered was saddened was conversed has
 non haesisse carnem illam uerbo tuo nisi cum anima et
not to-have-clung flesh that to-word your except with a-soul and
 mente humana. nouit hoc omnis, qui nouit incommutabilitatem
mind human knows this everyone who knows the-unchangeableness
 uerbi tui, quam ego iam noueram, quantum poteram, nec
of-word your which I already knew as-far-as I-could nor
 omnino quicquam inde dubitabam. etenim nunc mouere
at-all anything thence did-I-doubt for now to-move
 membra corporis per uoluntatem, nunc non mouere, nunc
the-limbs of-the-body by will now not to-move now
 aliquo affectu affici, nunc non affici, nunc proferre
by-some feeling to-be-affected now not to-be-affected now to-utter
 per signa sapientes sententias, nunc esse in silentio propria
through signs wise sayings now to-be in silence proper
 sunt mutabilitatis animae et mentis. quae si falsa de illo
are of-changeableness of-soul and of-mind which if falsely about him

scripta essent, etiam omnia periclitarentur mendacio neque
written they-were even all-things would-be-endangered by-falsehood nor
 in illis litteris ulla fidei salus generi humano remaneret.
in those writings any of-faith salvation for-the-race human would-remain
 quia itaque uera scripta sunt, totum hominem in Christo
because and-so true-things written are the-whole man in Christ
 agnoscebam, non corpus tantum hominis aut cum corpore
I-recognized not the-body only of-a-man or with the-body
 sine mente animum, sed ipsum hominem, non persona
without mind a-soul but the-very man not by-the-person
 ueritatis, sed magna quadam naturae humanae excellentia
of-truth but by-a-great certain of-nature human excellence
 et perfectiore participatione sapientiae praeferri ceteris
and by-a-more-perfect participation of-wisdom to-be-preferred to-the-rest
 arbitrabar. Alypius autem deum carne indutum ita putabat
I-judged Alypius but God in-flesh clothed so thought
 credi a catholicis, ut praeter deum et carnem non esset
to-be-believed by the-catholics that besides God and flesh not there-was
 in Christo anima, mentemque hominis non existimabat in eo
in Christ a-soul and-mind of-a-man not he-supposed in him
 praedicari. et quoniam bene persuasum tenebat ea, quae
to-be-preached and since well persuaded he-held those-things which
 de illo memoriae mandata sunt, sine uitali et rationali
about him to-memory committed are without a-living and rational
 creatura non fieri, ad ipsam Christianam fidem pigrius
creature not to-be-done to the-very Christian faith more-sluggishly
 mouebatur. sed postea haereticorum Apollinaristarum hunc
he-was-moved but afterward of-heretics Apollinarists this
 errorem esse cognoscens catholicae fidei conlaetatus et
error to-be recognizing to-the-catholic faith rejoiced and
 contemperatus est. ego autem aliquanto posterius didicisse
conformed has I but somewhat later to-have-learned

me fateor, in eo quod uerbum caro factum est quomodo
me I-admit in that which the-word flesh become has how
 catholica ueritas a Fotini falsitate dirimatur. inprobatio
catholic truth from of-Photinus the-falsehood is-divided the-disapproval
 quippe haereticorum facit eminere, quid ecclesia tua sentiat
for of-heretics makes stand-out what church your thinks
 et quid habeat sana doctrina. oportuit enim et haereses
and what holds sound doctrine it-was-necessary for also hereses
 esse, ut probati manifesti fierent inter infirmos.
to-be that the-approved manifest might-become among the-weak

XX · PRESUMPTION AND CONFESSION

The Platonist books taught Augustine to seek incorporeal truth and to see God's invisible things through what is made. He was certain of God, yet too weak to enjoy him, and he was puffed up with knowledge. The books lacked the charity that builds on humility, which is Christ. He believes God let him read them before the scriptures so that he could tell presumption from confession. Read afterward, they might have torn him from piety, or seemed to teach it alone.

- 26 Sed tunc lectis Platoniorum illis libris posteaquam inde
but then having-read of-the-Platonists those books after thence
 admonitus quaerere incorpoream ueritatem inuisibilia tua
admonished to-seek incorporeal truth invisible-things your
 per ea quae facta sunt intellecta conspexi et repulsus
through the-things which made are understood I-beheld and driven-back
 sensi, quid per tenebras animae meae contemplari non
I-perceived what through the-darkness of-soul my to-contemplate not
 sinerem, certus esse te et infinitum esse nec tamen per
I-was-allowed certain to-be you and infinite to-be nor yet through
 locos finitos infinitosue diffundi et uere te esse, qui
places finite or-infinite to-be-diffused and truly you to-be who

semper idem ipse esses, ex nulla parte nulloque motu
always the-same yourself you-were in no part and-by-no motion
 alter aut aliter, cetera uero ex te esse omnia, hoc solo
other or otherwise the-rest but from you to-be all by-this alone
 firmissimo documento, quia sunt, certus quidem in istis
most-firm proof that they-are certain indeed in these-things
 eram, nimis tamen infirmus ad fruendum te. garriebam plane
I-was too yet weak for enjoying you I-chattered plainly
 quasi peritus et, nisi in Christo, saluatore nostro, uiam tuam
as-if expert and unless in Christ savior our the-way your
 quaereram, non peritus, sed periturus essem. iam enim
I-were-seeking not expert but about-to-perish I-would-be already for
 coeperam uelle uideri sapiens plenus poena mea et non
I-had-begun to-wish to-seem wise full of-punishment my and not
 flebam, insuper autem inflabar scientia. ubi enim erat
I-wept besides but I-was-puffed-up with-knowledge where for was
 illa aedificans caritas a fundamento humilitatis, quod est
that building charity from the-foundation of-humility which is
 Christus Iesus? aut quando illi libri me docerent eam? in
Christ Jesus or when those books me would-teach it into
 quos me propterea, priusquam scripturas tuas considerarem,
which me for-this-reason before scriptures your I-considered
 credo uoluisti incurrere, ut inprimeretur memoriae meae,
I-believe you-willed to-fall that it-might-be-impressed on-memory my
 quomodo ex eis affectus essem et, cum postea in
how by them affected I-had-been and when afterward in
 libris tuis mansuefactus essem et curantibus digitis tuis
books your tamed I-had-been and with-healing fingers your
 contrectarentur uulnera mea, discernerem atque distinguerem,
were-handled wounds my I-might-discern and distinguish
 quid interesset inter praesumptionem et confessionem, inter
what differed between presumption and confession between

uidentes, quo eundum sit, nec uidentes qua, et uiam
those-seeing whither one-must-go is nor seeing by-what-way and the-way
 ducentem ad beatificam patriam non tantum cernendam sed
leading to the-beatifying homeland not only to-be-discerned but
 et habitandam. nam si primo sanctis tuis litteris informatus
also to-be-dwelt-in for if first by-holy your writings formed
 essem et in earum familiaritate obdulcuisses mihi et post
I-had-been and in their familiarity you-had-grown-sweet to-me and after
 in illa uolumina incidissem, fortasse aut abripuissent
on those volumes I-had-fallen perhaps either they-would-have-snatched
 me a solidamento pietatis, aut si in affectu quem
me from the-firm-ground of-devotion or if in the-disposition which
 salubrem inbiberam perstissem, putarem etiam ex illis
wholesome I-had-drunk-in I-had-persisted I-might-think also from those
 libris eum posse concipi, si eos solos quisque didicisset.
books it to-be-able to-be-conceived if them alone anyone had-learned

XXI • PAUL AND THE ROAD HOME

Augustine seizes on Paul, and the contradictions he once saw in him vanish. Whatever truth he read in the Platonists he finds here, with the grace that keeps anyone from boasting. Those books have no tears of confession, no contrite heart, no call to come to Christ and learn from him. It is one thing to see the homeland of peace from a wooded height, another to walk the guarded road that leads there.

- 27 Itaque audissime arripui uenerabilem stilum spiritus tui et
and-so most-eagerly I-seized the-venerable pen of-spirit your and
 prae ceteris apostolum Paulum, et perierunt illae quaestiones,
before the-rest the-apostle Paul and perished those questions
 in quibus mihi aliquando uisus est aduersari sibi et
in which to-me once seemed he-has to-oppose himself and

non congruere testimoniis legis et prophetarum textus
not to-agree with-the-testimonies of-the-law and of-the-prophets the-text
 sermonis eius, et apparuit mihi una facies eloquiorum
of-discourse his and appeared to-me one face of-utterances
 castorum, et exultare cum tremore didici. et coepi et
chaste and to-exult with trembling I-learned and I-began and
 inueni quidquid illac uerum legeram, hac cum commendatione
found whatever there true I-had-read here with the-commendation
 gratiae tuae dici, ut qui uidet non sic gloriatur, quasi non
of-grace your to-be-said that who sees not so should-glory as-if not
 acceperit, non solum quod uidet, sed etiam ut uideat —
he-had-received not only what he-sees but also that he-sees
 quid enim habet quod non accepit? — et ut te, qui
what for has-he which not he-received and that you who
 es semper idem, non solum admoneatur ut uideat, sed
are always the-same not only he-be-admonished that he-may-see but
 etiam sanetur ut teneat, et qui de longinquo uidere non
also be-healed that he-may-hold and who from afar to-see not
 potest, uiam tamen ambulet, qua ueniat et uideat et
can the-way yet may-walk by-which he-may-come and see and
 teneat, quia, etsi condelectetur homo legi dei secundum
hold because even-if delights man in-the-law of-God according-to
 interiorem hominem, quid faciet de alia lege in membris
the-inner man what will-be-do about the-other law in members
 suis repugnante legi mentis suae et se captium ducente
his fighting-against the-law of-mind his and him captive leading
 in lege peccati, quae est in membris eius? quoniam iustus
in the-law of-sin which is in members his since just
 es, domine; nos autem peccauimus, inique fecimus, impie
you-are O-Lord we but have-sinned wickedly have-done impiously
 gessimus, et grauata est super nos manus tua, et iuste
have-acted and made-heavy has-been upon us hand your and justly

traditi sumus antiquo peccatori, praeposito mortis, quia
handed-over we-have-been to-the-ancient sinner the-overseer of-death because
 persuasit uoluntati nostrae similitudinem uoluntatis suae,
he-persuaded to-the-will our the-likeness of-will his
 qua in ueritate tua non stetit. quid faciet miser homo?
by-which in truth your not he-stood what will-do wretched man
 quis eum liberabit de corpore mortis huius nisi gratia tua
who him will-free from the-body of-death this except grace your
 per Iesum Christum dominum nostrum, quem genuisti
through Jesus Christ Lord our whom you-begot
 coaeternum et creasti in principio uiarum tuarum, in quo
coeternal and created in the-beginning of-ways your in whom
 princeps huius mundi non inuenit quicquam morte dignum,
the-prince of-this world not found anything of-death worthy
 et occidit eum; et euacuatum est chirografum, quod erat
and killed him and made-void was the-handwriting which was
 contrarium nobis? hoc illae litterae non habent. non habent
against us this those writings not have not have
 illae paginae uultum pietatis illius, lacrimas confessionis,
those pages the-face of-devotion that the-tears of-confession
 sacrificium tuum, spiritum contribulatum, cor contritum
sacrifice your a-spirit troubled a-heart contrite
 et humiliatum, populi salutem, sponsam ciuitatem, arram
and humbled of-the-people the-salvation the-bride the-city the-pledge
 spiritus sancti, poculum pretii nostri. nemo ibi cantat:
of-spirit holy the-cup of-ransom our no-one there sings
 nonne deo subdita erit anima mea? ab ipso enim salutare
surely to-God subject will-be soul my from him for salvation
 meum: etenim ipse deus meus et salutaris meus, susceptor
my for be God my and savior my protector
 meus: non mouebor amplius. nemo ibi audit uocantem:
my not I-shall-be-moved more no-one there hears (him)-calling

uenite ad me, qui laboratis. dedignantur ab eo discere,
come to me who toil they-disdain from him to-learn
 quoniam mitis est et humilis corde. abscondisti enim
since gentle he-is and humble in-heart you-bid for
 haec a sapientibus et prudentibus et reuelasti ea
these-things from the-wise and prudent and revealed them
 paruulis. et aliud est de siluestri cacumine uidere patriam
to-little-ones and one-thing it-is from a-wooded peak to-see the-homeland
 pacis et iter ad eam non inuenire et frustra conari
of-peace and the-road to it not to-find and in-vain to-try
 per inuia circum obsidentibus et insidiantibus fugitiuis
through trackless-places round besieging and lying-in-wait fugitives
 desertoribus cum principe suo leone et dracone, et aliud
deserters with chief their the-lion and dragon and another
 tenere uiam illuc ducentem cura caelestis imperatoris
to-hold the-way thither leading by-the-care of-the-heavenly emperor
 munitam, ubi non latrocinantur qui caelestem militiam
fortified where not do-rob those-who the-heavenly service
 deseruerunt; uitant enim eam sicut supplicium. haec mihi
have-deserted they-avoid for it like torture these-things into-me
 inuiscerabantur miris modis, cum minimum apostolorum
were-driven-deep in-wondrous ways when the-least of-apostles
 tuorum legerem, et consideraui opera tua et expaueram.
your I-read and I-had-considered works your and had-been-terrified

BOOK VIII

I • THE PEARL AND ITS PRICE

Certain now of God's eternal life, though still seeing it as in a mirror, Augustine wavers in his own life and resolves to consult Simplicianus, a devout servant of God. His secular career has become a burden, but a woman still binds him, and Paul permits marriage while urging better. He has risen above ignorance of God, and God has lifted him from knowing God without glorifying him. He has found the good pearl and hesitates to sell all to buy it.

Deus meus, recorder in gratiarum actione tibi et confitear 1
O-God my let-me-remember in of-thanks giving to-you and confess
 misericordias tuas super me. perfundantur ossa mea dilectione
mercies your upon me let-be-steeped bones my with-affection
 tua et dicant: domine, quis similis tibi? dirrupisti uincula
your and let-them-say O-Lord who like to-you you-burst bonds
 mea: sacrificem tibi sacrificium laudis. quomodo dirrupisti
my let-me-sacrifice to-you the-sacrifice of-praise how you-burst
 ea, narrabo, et dicent omnes, qui adorant te, cum audient
them I-will-tell and will-say all who worship you when they-hear
 haec: “benedictus dominus in caelo et in terra; magnum et
these-things blessed the-Lord in heaven and on earth great and
 mirabile nomen eius.” inhaeserant praecordiis meis uerba tua,
wonderful name his had-clung to-breast my words your
 et undique circumuallabar abs te. de uita tua aeterna certus
and on-all-sides I-was-walled-round by you about life your eternal certain
 eram, quamuis eam in aenigmate et quasi per speculum
I-was although it in a-riddle and as-it-were through a-mirror
 uideram; dubitatio tamen omnis de incorruptibili substantia,
I-had-seen doubt yet all about incorruptible substance
 quod ab illa esset omnis substantia, ablata mihi erat,
that from it was every substance taken-away from-me had-been

nec certior de te, sed stabilior in te esse cupiebam. de
nor more-certain about you but steadier in you to-be I-desired about
 mea uero temporali uita nutabant omnia et mundandum erat
my but temporal life tottered all-things and to-be-cleansed was
 cor a fermento ueteri; et placebat uia ipse saluator
the-heart from the-leaven old and pleased-(me) the-way the-very the-savior
 et ire per eius angustias adhuc pigebat. et inmisisti
and to-go through its narrows still it-irked and you-put
 in mentem meam uisumque est bonum in conspectu meo
into mind my and-seemed it-has good in sight my
 pergere ad Simplicianum, qui mihi bonus apparebat seruus
to-proceed to Simplicianus who to-me a-good appeared servant
 tuus et lucebat in eo gratia tua. audieram etiam, quod
your and sbone in him grace your I-had-heard also that
 a iuuentute sua deuotissime tibi uiueret; iam uero tunc
from youth his most-devoutly for-you he-lived now indeed then
 senuerat et longa aetate in tam bono studio sectandae
he-had-grown-old and by-long age in so good a-pursuit of-following
 uiae tuae multa expertus, multa edoctus mihi uidebatur:
way your many-things experienced many-things taught to-me he-seemed
 et uere sic erat. unde mihi ut proferret uolebam
and truly so it-was whence to-me that he-might-bring-forth I-wished
 conferenti secum aestus meos, quis esset aptus modus sic
conferring with-him turmoils my what might-be the-apt way so
 affecto, ut ego eram, ad ambulandum in uia tua.
for-one-disposed as I was for walking in way your

- 2 Videbam enim plenam ecclesiam, et alius sic ibat, alius
I-saw for full the-church and one thus went another
 autem sic. mihi autem displicebat, quod agebam in saeculo, et
but thus to-me moreover it-displeased what I-did in the-world and
 oneri mihi erat ualde non iam inflammantibus cupiditatibus,
a-burden to-me it-was very not now inflaming desires

ut solebant, spe honoris et pecuniae ad tolerandam
as they-were-wont with-hope of-honor and of-money for bearing
 illam seruitutem tam grauem. iam enim me illa non
that servitude so heavy now for me those-things not
 delectabant prae dulcedine tua et decore domus tuae,
delighted in-comparison-with sweetness your and the-beauty of-house your
 quam dilexi, sed adhuc tenaciter alligabar ex femina, nec
which I-have-cherished but still tenaciously I-was-bound by a-woman nor
 me prohibebat apostolus coniugari, quamuis exhortaretur ad
me forbade the-apostle to-marry although he-exhorted to
 melius maxime uolens omnes homines sic esse, ut ipse erat.
better most wishing all men so to-be as he was
 sed ego infirmior eligebam molliorem locum et propter
but I weaker chose a-softer place and on-account-of
 hoc unum uolebar in ceteris languidus et tabescens
this one-thing I-was-tossed in the-rest languid and wasting
 curis marcidis, quod et in aliis rebus, quas nolebam
with-cares enervating because also in other things which I-did-not-wish
 pati, congruere cogebar uitae coniugali, cui deditus
to-suffer to-conform I-was-compelled to-life married to-which given-over
 obstringebar. audieram ex ore ueritatis esse spadones,
I-was-bound I-had-beard from the-mouth of-truth to-be eunuchs
 qui se ipsos absciderunt propter regnum caelorum;
who themselves very have-cut-off for-the-sake-of the-kingdom of-heaven
 sed, qui potest, inquit, capere, capiat. uani sunt certe
but who can he-says to-take-(it) let-him-take-(it) vain are surely
 omnes homines, quibus non inest dei scientia, nec de
all men in-whom not is-in of-God knowledge nor from
 his, quae uidentur bona, potuerunt inuenire eum qui est.
those-things which seem good could find him who is
 at ego iam non eram in illa uanitate; transcenderam eam et
but I now not was in that vanity I-had-climbed-over it and

contestante uniuersa creatura inueneram te creatorem nostrum
bearing-witness the-whole creation I-had-found you the-creator our
 et uerbum tuum apud te deum, tecumque unum deum,
and word your with you God and-with-you one God
 per quod creasti omnia. et est aliud genus inpiorum, qui
through which you-created all-things and there-is another kind of-the-ungodly who
 cognoscentes deum non sicut deum glorificauerunt aut gratias
knowing God not as God have-glorified or thanks
 egerunt. in hoc quoque incideram, et dextera tua suscepit
have-given into this also I-had-fallen and right-band your took-up
 me et inde ablatum posuisti, ubi conualescerem, quia
me and thence removed you-placed-(me) where I-might-recover because
 dixisti homini: ecce pietas est sapientia et: noli uelle uideri
you-said to-man behold devotion is wisdom and do-not wish to-seem
 sapiens, quoniam dicentes se esse sapientes stulti facti
wise since saying themselves to-be wise fools become
 sunt. et inueneram iam bonam margaritam, et uenditis
they-have and I-had-found already the-good pearl and having-been-sold
 omnibus, quae haberem, emenda erat, et dubitabam.
all which I-had to-be-bought it-was and I-hesitated

II • VICTORINUS

Simplicianus, Ambrose's spiritual father, tells of Victorinus, the famous Roman rhetor who translated the Platonists. A worshiper of idols into old age, he studied the scriptures and privately claimed to be a Christian, but Simplicianus would not count him one until he saw him in church. "Do walls make Christians, then?" Victorinus joked. At last, fearing Christ would deny him, he gave in his name for baptism, refused a private profession, and made it before the whole rejoicing congregation.

Perrexī ergo ad Simplicianum, patrem in accipiēda gratia tunc 3

I-went therefore to Simplicianus the-father in receiving grace then
 episcopi Ambrosii et quem uere ut patrem diligebat. narraui
of-the-bishop Ambrose and whom truly as a-father be-cherished I-told
 ei circuitus erroris mei. ubi autem conmemoraui legisse me
to-him the-windings of-error my when but I-mentioned to-have-read me
 quosdam libros Platoniorum, quos Victorinus quondam rhetor
certain books of-the-Platonists which Victorinus once rhetor
 urbis Romae, quem Christianum defunctum esse audieram,
of-the-city of-Rome whom a-Christian departed to-be I-had-heard
 in latinam linguam transtulisset, gratulatus est mihi, quod
into the-Latin tongue had-translated congratulated be-has me that
 non in aliorum philosophorum scripta incidissem plena
not upon of-other philosophers the-writings I-had-fallen full
 fallaciarum et deceptionum secundum elementa huius mundi, in
of-fallacies and deceptions according-to the-elements of-this world in
 istis autem omnibus modis insinuari deum et eius uerbum.
these but in-all ways to-be-insinuated God and his word
 deinde, ut me exhortaretur ad humilitatem Christi sapientibus
then that me he-might-exhort to the-humility of-Chris from-the-wise
 absconditam et reuelatam paruulis, Victorinum ipsum recordatus
hidden and revealed to-little-ones Victorinus himself recalled
 est, quem, Romae cum esset, familiarissime nouerat,
be-has whom at-Rome when he-was most-intimately be-had-known
 deque illo mihi narrauit quod non silebo. habet enim
and-about him to-me he-told what not I-will-keep-silent it-has for
 magnam laudem gratiae tuae confitendam tibi, quemadmodum
great praise of-grace your to-be-confessed to-you how
 ille doctissimus senex et omnium liberalium doctrinarum
that most-learned old-man and of-all liberal learning
 peritissimus quique philosophorum tam multa legerat et
most-expert and-who of-philosophers so many-things had-read and

diudicauerat, doctor tot nobilium senatorum, qui etiam
had-judged the-teacher of-so-many noble senators who also
 ob insigne praeclari magisterii, quod ciues huius mundi
on-account-of the-mark of-illustrious teaching which the-citizens of-this world
 eximium putant, statuam Romano foro meruerat et acceperat,
exceptional think a-statue in-the-Roman forum had-earned and received
 usque ad illam aetatem uenerator idolorum sacrorumque
all-the-way to that age a-worshiper of-idols and-of-rites
 sacrilegorum particeps, quibus tunc tota fere Romana
sacrilegious a-sbarer with-which then all nearly the-Roman
 nobilitas inflata inspirabat populo iam et omnigenum
nobility puffed-up inspired into-the-people now and of-every-kind
 deum monstra et Anubem latratorem, quae aliquando
of-gods monsters and Anubis the-barker which once

contra Neptunum et Venerem contraque Mineruam
against Neptune and Venus and-against Minerva

tela tenerant et a se uictis iam Roma
weapons had-held and by herself to-(those)-conquered now Rome
 supplicabat, quae iste senex Victorinus tot annos ore
supplicated which that old-man Victorinus so-many years with-mouth
 terricrepto defensitauerat, non erubuerit esse puer Christi
thundering had-defended not blushed to-be the-child of-Christ
 tui et infans fontis tui subiecto collo ad humilitatis iugum
your and the-infant of-font your with-bowed neck to of-humility the-yoke
 et edomita fronte ad crucis opprobrium.
and with-subdued brow to of-the-cross the-reproach

4 O domine, domine, qui inclinasti caelos et descendisti,
O Lord Lord who bent the-beavens and descended
 tetigisti montes et fumigauerunt, quibus modis te
touched the-mountains and they-smoked by-what ways yourself

insinuasti illi pectori? legebatur, sicut ait Simplicianus,
did-you-insinuate into-that breast he-read as says Simplicianus
 sanctam scripturam omnesque Christianas litteras inuestigabat
holy scripture and-all Christian writings he-investigated
 studiosissime et perscrutabatur et dicebat Simpliciano non
most-zealously and searched-through and he-said to-Simplicianus not
 palam, sed secretius et familiarius: “noueris iam me esse
openly but more-secretly and more-familiarly know already me to-be
 Christianum”. et respondebat ille: “non credam nec deputabo
a-Christian and answered he not I-will-believe nor count
 te inter Christianos, nisi in ecclesia Christi uidero”. ille
you among Christians unless in the-church of-Christ I-have-seen-(you) he
 autem inridebat dicens: “ergo parietes faciunt Christianos?”
but laughed saying then walls make Christians
 et hoc saepe dicebat, iam se esse Christianum, et
and this often he-said already himself to-be a-Christian and
 Simplicianus illud saepe respondebat et saepe ab illo parietum
Simplicianus that often answered and often by him of-the-walls
 inrisio repetebatur. amicos enim suos reuerebatur offendere,
the-joke was-repeated friends for his he-feared to-offend
 superbos daemonicolas, quorum ex culmine Babylonicae
proud demon-worshipers whose from height of-Babylonian
 dignitatis quasi ex cedris Libani, quas nondum contriuerat
dignity as-if from the-cedars of-Lebanon which not-yet had-crushed
 dominus, grauiter ruituras in se inimicitias arbitrabatur. sed
the-Lord heavily about-to-fall on himself enmities he-thought but
 posteaquam legendo et inhiando hausit firmitatem timuitque
after by-reading and by-yearning he-drunk firmness and-be-feared
 negari a Christo coram angelis sanctis, si eum timeret
to-be-denied by Christ before angels holy if him he-feared
 coram hominibus confiteri, reusque sibi magni criminis
before men to-confess and-guilty to-himself of-great crime

adparuit erubescendo de sacramentis humilitatis uerbi tui et
be-appeared by-blushing at the-sacraments of-the-humility of-word your and
 non erubescendo de sacris sacrilegis superbiorum daemoniorum,
not by-blushing at rites sacrilegious of-proud demons
 quae imitator superbus acceperat, depuduit uanitati et
which an-imitator proud be-had-accepted be-lost-shame before-vanity and
 erubuit ueritati subitoque et inopinatus ait Simpliciano, ut
blushed before-truth and-suddenly and unexpectedly said to-Simplicianus as
 ipse narrabat: "eamus in ecclesiam: Christianus uolo fieri".
himself told let-us-go into the-church a-Christian I-wish to-become
 at ille non se capiens laetitia perrexit cum eo. ubi autem
but he not himself containing for-joy went with him when but
 imbutus est primis instructionis sacramentis, non multo
steeped he-was in-the-first of-instruction sacraments not much
 post nomen dedit, ut per baptismum regeneraretur mirante
after name he-gave that through baptism he-might-be-reborn wondering
 Roma, gaudente ecclesia. superbi uidebant et irascebantur,
Rome rejoicing the-church the-proud saw and were-angry
 dentibus suis stridebant et tabescebant: seruo autem tuo
with-teeth their gnashed and wasted-away for-servant but your
 dominus deus erat spes eius et non respiciebat in uanitates
the-Lord God was the-hope his and not he-looked to vanities
 et insanias mendaces.
and madnesses lying

- 5 Denique ut uentum est ad horam profitendae fidei,
finally when come it-was to the-hour of-professing the-faith
 quae uerbis certis conceptis retentisque memoriter de
which in-words fixed composed and-retained by-memory from
 loco eminentiore in conspectu populi fidelis Romae
a-place higher in sight of-the-people faithful at-Rome
 reddi solet ab eis, qui accessuri sunt ad gratiam
to-be-rendered is-wont by those who about-to-approach are to grace

tuam, oblatum esse dicebat Victorino a presbyteris, ut
your offered to-have-been he-said to-Victorinus by the-presbyters that
 secretius redderet, sicut nonnullis, qui uerecundia trepidaturi
more-secretly he-render-(it) as to-some who from-bashfulness about-to-tremble
 uidebantur, offerri mos erat; illum autem maluisse
seemed to-be-offered the-custom was him but to-have-preferred
 salutem suam in conspectu sanctae multitudinis profiteri.
salvation his in sight of-the-holy multitude to-profess
 non enim erat salus, quam docebat, in rhetorica et tamen
not for it-was salvation what he-taught in rhetoric and yet
 eam publice professus erat. quanto minus ergo uereri debuit
it publicly professed he-had how-much less then to-fear ought-be
 mansuetum gregem tuum pronuntians uerbum tuum, qui
the-gentle flock your pronouncing word your who
 non uerebatur in uerbis suis turbas insanorum? itaque ubi
not feared in words his crowds of-madmen and-so when
 ascendit, ut redderet, omnes sibimet inuicem, quisque ut
he-went-up to render-(it) all to-themselves mutually each as
 eum nouerat, instreperunt nomen strepitu gratulationis.
him knew rang-out the-name with-a-din of-rejoicing
 quis autem ibi non eum nouerat? et sonuit presso
who but there not him knew and there-sounded with-a-suppressed
 sonitu per ora cunctorum conlaetantium: “Victorinus,
sound through the-mouths of-all rejoicing-together Victorinus
 Victorinus”. cito sonuerunt exultatione, quia uidebant
Victorinus quickly they-sounded with-exultation because they-saw
 eum, et cito siluerunt intentione, ut audirent eum.
him and quickly fell-silent with-attention that they-might-hear him
 pronuntiauit ille fidem ueracem praeclara fiducia, et uolebant
pronounced he the-faith true with-splendid confidence and wished

eum omnes rapere intro in cor suum. et rapiebant
 him all to-snatch inside into heart their and they-snatched-(him)
 amando et gaudendo: hae rapientium manus erant.
 by-loving and by-rejoicing these of-the-snatchers the-hands were

III · JOY AFTER DANGER

Augustine asks why a soul despaired of and saved from great danger gives more joy than one always safe, as God rejoices more over one penitent than over ninety-nine just. The shepherd carries back his sheep, the woman finds her coin, and the younger son comes back to life. Victory after battle, calm after storm, and recovery from sickness give more joy, and people even court discomfort for the pleasure it brings. Why does this part of creation alternate so, while God is his own eternal joy?

- 6 Deus bone, quid agitur in homine, ut plus gaudeat de
 O-God good what is-done in man that more he-rejoices over
 salute desperatae animae et de maiore periculo liberatae,
 the-salvation of-a-despaired-of soul and from greater danger freed
 quam si spes ei semper affuisset aut periculum minus
 than if hope for-it always had-been-present or the-danger less
 fuisset? etenim tu quoque, misericors pater, plus gaudes de
 had-been for you also merciful father more rejoice over
 uno paenitente quam de nonaginta nouem iustis, quibus
 one repenting than over ninety nine just to-whom
 non opus est paenitentia. et nos cum magna iucunditate
 not need is of-repentance and we with great delight
 audimus, cum audimus quam exsultantibus pastoris umeris
 bear when we-bear how on-exulting of-the-shepherd shoulders
 reportetur ovis, quae errauerat, et drachma referatur in
 is-carried-back the-sheep which had-strayed and the-drachma is-brought-back into
 thesauros tuos conlaetantibus uicinis mulieri, quae inuenit,
 treasures your rejoicing-with neighbors the-woman who found-(it)

et lacrimas excutit gaudium sollemnitatis domus tuae, cum
and tears shakes-out the-joy of-the-solemnnity of-house your when
 legitur in domo tua de minore filio tuo, quoniam mortuus
it-is-read in house your about younger son your that dead
 fuerat et reuixit, perierat et inuentus est. gaudes
he-had-been and revived he-had-perished and found has-been you-rejoice
 quippe in nobis et in angelis tuis sancta caritate sanctis.
for in us and in angels your by-holy charity holy
 nam tu semper idem, quia ea quae non semper nec
for you always the-same because those-things which not always nor
 eodem modo sunt eodem modo semper nosti omnia.
in-the-same way are in-the-same way always you-know all
 Quid ergo agitur in anima, cum amplius delectatur inuentis 7
what then is-done in the-soul when more it-delights in-found
 aut redditis rebus, quas diligit, quam si eas semper habuisset?
or restored things which it-cherishes than if them always it-had-had
 contestantur enim et cetera et plena sunt omnia testimoniis
bear-witness for both the-rest and full are all-things of-testimonies
 clamantibus: "ita est". triumphat uictor imperator et
crying so it-is triumphs the-victorious general and
 non uicisset, nisi pugnauisset, et quanto maius
not he-would-have-conquered unless he-had-fought and by-how-much greater
 periculum fuit in proelio, tanto est gaudium maius in
the-danger was in battle by-so-much is the-joy greater in
 triumpho. iactat tempestas nauigantes minaturque naufragium;
the-triumph tosses a-storm the-sailors and-threatens shipwreck
 omnes futura morte pallescunt: tranquillatur caelum et
all at-coming death grow-pale is-calmed the-sky and
 mare, et exultant nimis, quoniam timuerunt nimis. aeger
the-sea and they-exult too-much since they-feared too-much sick
 est carus et uena eius malum renuntiat; omnes, qui
is a-dear-one and pulse his evil reports all who

eum saluum cupiunt, aegrotant simul animo: fit ei
him well desire are-sick together in-mind it-goes with-him
 recte et nondum ambulat pristinis uiribus, et fit iam
rightly and not-yet he-walks with-former strength and there-is already
 tale gaudium, quale non fuit, cum antea saluus et fortis
such joy as not was when before well and strong
 ambulet. easque ipsas uoluptates humanae uitae etiam non
he-walked and-those very pleasures of-human life even not
 inopinatis et praeter uoluntatem inruentibus, sed institutis
by-unexpected and beyond will rushing-in but by-established
 et uoluntariis molestiis homines adquirent. edendi et bibendi
and voluntary troubles men acquire of-eating and drinking
 uoluptas nulla est, nisi praecedat esuriendi et sitiendi
the-pleasure none is unless precedes of-hungering and thirsting
 molestia. et ebriosi quaedam salsiuscula comedunt, quo
the-discomfort and drunkards certain salty-bits eat by-which
 fiat molestus ardor, quem dum exstinguit potatio,
there-may-arise a-troublesome burning which while extinguishes the-drinking
 fit delectatio. et institutum est, ut iam pactae sponsae
there-arises delight and established it-is that already betrothed brides
 non tradantur statim, ne uile habeat maritus datam, quam
not be-banded-over at-once lest cheap hold the-husband (her)-given whom
 non suspirauerit sponsus dilatam.

not has-sighed-for the-bridegroom delayed

- 8 Hoc in turpi et execranda laetitia, hoc in ea quae concessa
this in base and accursed joy this in that which allowed
 et licita est, hoc in ipsa sincerissima honestate amicitiae,
and lawful is this in the-very most-sincere honor of-friendship
 hoc in eo qui mortuus erat et reuixit, perierat et inuentus
this in him who dead was and revived had-perished and found
 est: ubique maius gaudium molestia maiore praeceditur.
has-been everywhere greater joy by-trouble greater is-preceded

quid est hoc, domine deus meus, cum tu aeternum tibi,
what is this O-Lord God my when you eternal to-yourself
 tu ipse sis gaudium, et quaedam de te circa te semper
you yourself are joy and certain-things over you around you always
 gaudeant? quid est, quod haec rerum pars alternat defectu
rejoice what is-it that this of-things part alternates with-failing
 et profectu, offensionibus et conciliationibus? an is est
and advancing with-clashes and reconciliations or this is
 modus earum et tantum dedisti eis, cum a summis
the-measure of-them and so-much you-gave to-them when from the-heights
 caelorum usque ad ima terrarum, ab initio usque
of-heavens all-the-way to the-depths of-lands from the-beginning all-the-way
 in finem saeculorum, ab angelo usque ad uermiculum, a
to the-end of-ages from angel all-the-way to the-worm from
 motu primo usque ad extremum omnia genera bonorum
motion first all-the-way to the-last all kinds of-goods
 et omnia iusta opera tua suis quaeque sedibus locares
and all just works your in-its-own each seats you-placed
 et suis quaeque temporibus ageres? ei mihi, quam
and in-its-own each times you-did alas for-me how
 excelsus es in excelsis et quam profundus in profundis!
high you-are in the-heights and how deep in the-depths
 et nusquam recedis, et uix redimus ad te.
and nowhere you-withdraw and scarcely do-we-return to you

Many return to God from deeper blindness than Victorinus, but the famous give more joy, because they lead many others. God chose the weak to confound the strong, and does not prefer the rich. Yet Paul loved his name as the mark of his victory over the proconsul Paulus, since the enemy loses more in the man he holds most strongly. So Victorinus's heart and tongue, the devil's stronghold and weapon, give God's sons more cause to exult.

- 9 Age, domine, fac excita et reuoca nos, accende et rape,
come O-Lord act rouse and call-back us kindle and seize
 fragra, dulcesce: amemus, curramus. nonne multi ex
be-fragrant grow-sweet let-us-love let-us-run surely many from
 profundiore tartaro caecitatis quam Victorinus redeunt ad te
a-deeper hell of-blindness than Victorinus return to you
 et accedunt et inluminantur recipientes lumen, quod si qui
and approach and are-illuminated receiving the-light which if any
 recipiunt, accipiunt a te potestatem, ut filii tui fiant?
receive they-receive from you power that sons your they-may-become
 sed si minus noti sunt populis, minus de illis gaudent
but if less known they-are to-the-peoples less over them rejoice
 etiam qui nouerunt eos. quando enim cum multis gaudetur,
even who know them when for with many there-is-rejoicing
 et in singulis uberius est gaudium, quia feruefaciunt se
also in each more-richly is joy because they-make-feruent themselves
 et inflammantur ex alterutro. deinde, quod multis noti,
and are-inflamed from each-other then because to-many known
 multis sunt auctoritati ad salutem et multis praeceunt
to-many they-are for-authority to salvation and many they-go-before
 secuturis, ideoque multum de illis et qui eos praecesserunt
about-to-follow and-therefore much over them even who them have-preceded
 laetantur, quia non de solis laetantur. absit enim, ut in
rejoice because not over them-alone they-rejoice far-be-it for that in

tabernaculo tuo prae pauperibus accipiantur personae diuitum
tabernacle your before the-poor be-accepted the-persons of-the-rich
aut prae ignobilibus nobiles, quando potius infirma mundi
or before the-lowborn the-noble when rather the-weak-things of-the-world
elegisti, ut confunderes fortia, et ignobilia huius
you-chose that you-might-confound the-strong and the-lowborn-things of-this
mundi elegisti et contemtibilia et ea quae non sunt,
world you-chose and the-contemptible and those-things which not are
tamquam sint, ut ea quae sunt euacuares. et
as-if they-were that those-things which are you-might-make-void and
tamen idem ipse minimus apostolorum tuorum, per cuius
yet that-same very least of-apostles your through whose
linguam tua ista uerba sonuisti, cum Paulus pro consule
tongue your these words you-sounded when Paulus the-pro consul
per eius militiam debellata superbia sub lene iugum
through his warfare vanquished pride under the-gentle yoke
Christi tui missus esset regis magni prouincialis effectus,
of-Christ your sent had-been of-the-king great a-provincial made
ipse quoque ex priore Saulo Paulus uocari amauit ob
he also from former Saul Paul to-be-called loved on-account-of
tam magnae insigne uictoriae. plus enim hostis uincitur in
so great the-mark of-victory more for the-enemy is-conquered in
eo, quem plus tenet et de quo plures tenet. plus autem
him whom more he-holds and through whom more he-holds more moreover
superbos tenet nomine nobilitatis et de his plures
the-proud he-holds by-the-name of-nobility and through them more
nomine auctoritatis. quanto igitur gratius cogitabatur
by-the-name of-authority by-how-much therefore more-welcomely was-thought-of
Victorini pectus, quod tam inexpugnabile receptaculum
of-Victorinus the-breast which so impregnable a-stronghold
diabolus obtinuerat, Victorini lingua, quo telo grandi
the-devil had-held of-Victorinus the-tongue with-which weapon great

et acuto multos peremerat, abundantius exultare oportuit
and sharp many he-had-slain more-abundantly to-exult it-was-fitting
 filios tuos, quia rex noster alligauit fortem, et uidebant
sons your because king our bound the-strong-man and they-saw
 uasa eius erepta mundari et aptari in honorem tuum
vessels his snatched to-be-cleansed and to-be-fitted for honor your
 et fieri utilia domino ad omne opus bonum.
and to-become useful to-the-Lord for every work good

V • THE CHAIN OF HABIT

Augustine burns to imitate Victorinus, who, when Julian's law barred Christians from teaching, gave up his school rather than God's word. But Augustine is bound by his own iron will: perverse will made lust, served lust made habit, and unresisted habit made necessity, a chain. His new will cannot yet overcome the old, and the two tear his soul apart. To God's call, "Arise, you who sleep," he answers only, "Soon, just a little while." Only grace through Christ can free him.

- 10 Sed ubi mihi homo tuus Simplicianus de Victorino ista
but when to-me man your Simplicianus about Victorinus these-things
 narrauit, exarsi ad imitandum: ad hoc enim et ille
told I-was-kindled to imitating for this for also he
 narrauerat. posteaquam uero et illud addidit, quod imperatoris
had-told after indeed also that he-added that of-the-emperor
 Iuliani temporibus lege data prohibiti sunt Christiani docere
Julian in-the-times by-a-law given forbidden were Christians to-teach
 litteraturam et oratoriam — quam legem ille amplexus
literature and oratory which law he having-embraced
 loquacem scholam deserere maluit quam uerbum tuum, quo
the-talkative school to-desert preferred than word your by-which
 linguas infantum facis disertas — non mihi fortior quam
the-tongues of-infants you-make eloquent not to-me braver than

felicior uisus est, quia inuenit occasionem uacandi tibi. cui
luckier seemed he-has because he-found occasion of-being-free for-you for-which
 rei ego suspirabam ligatus non ferro alieno, sed mea ferrea
thing I sighed bound not by-iron another's but by-my iron
 uoluntate. uelle meum tenebat inimicus et inde mihi catenam
will willing my held the-enemy and thence for-me a-chain
 fecerat et constrinxerat me. quippe uoluntate peruersa facta est
had-made and had-bound me for from-will perverse made was
 libido, et dum seruitur libidini, facta est consuetudo, et dum
lust and while is-served lust made was habit and while
 consuetudini non resistitur, facta est necessitas. quibus quasi
habit not is-resisted made was necessity by-which as-it-were
 ansulis sibimet innexis — unde catenam appellauī — tenebat
little-links to-each-other connected whence a-chain I-called-(it) held
 me obstrictum dura seruitus. uoluntas autem noua, quae mihi
me bound a-hard servitude the-will but new which in-me
 esse coeperat, ut te gratis colere fruique te uellem, deus,
to-be had-begun that you freely to-worship and-to-enjoy you I-might-wish O-God
 sola certa iucunditas, nondum erat idonea ad superandam
only sure delight not-yet was fit for overcoming
 priorem uetustate roboratam. ita duae uoluntates meae, una
the-former by-age strengthened so two wills my one
 uetus, alia noua, illa carnalis, illa spiritalis, confligebant
old another new that carnal that spiritual clashed
 inter se atque discordando dissipabant animam meam.
between themselves and by-disagreeing tore-apart soul my
 Sic intellegebam me ipso experimento id quod legeram, 11
thus I-understood in-myself by-very experience that which I-had-read
 quomodo caro concupisceret aduersus spiritum et spiritus
how the-flesh covets against the-spirit and the-spirit
 aduersus carnem, ego quidem in utroque, sed magis ego in eo,
against the-flesh I indeed in both but more I in that

quod in me approbabam quam in eo, quod in me improbabam.

which in me I-approved than in that which in me I-disapproved
 ibi enim magis iam non ego, quia ex magna parte id
there for more now not I because in great part it
 patiebar inuitus quam faciebam uolens. sed tamen consuetudo
I-suffered unwilling than did willing but yet habit
 aduersus me pugnacior ex me facta erat, quoniam uolens
against me more-combative from me made bad-been since willing
 quo nollem perueneram. et quis iure contradiceret, cum
whither I-did-not-wish I-bad-arrived and who by-right could-object when
 peccantem iusta poena sequeretur? et non erat iam illa
the-sinner just penalty followed and not was any-longer that
 excusatio, qua uideri mihi solebam propterea me nondum
excuse by-which to-seem to-myself I-was-wont for-this-reason me not-yet
 contemto saeculo seruire tibi, quia incerta mihi esset perceptio
having-despised the-world to-serve you because uncertain to-me was the-perception
 ueritatis: iam enim et ipsa certa erat. ego autem adhuc terra
of-truth now for also it certain was I but still to-earth
 obligatus militare tibi recusabam et inpedimentis omnibus sic
bound to-soldier for-you refused and of-encumbrances all so
 timebam expediri, quemadmodum inpediri timendum est.
I-feared to-be-freed as to-be-encumbered to-be-feared is

- 12 Ita sarcina saeculi, uelut somno assolet, dulciter
so by-the-burden of-the-world as by-sleep is-wont sweetly
 premebar, et cogitationes, quibus meditabar in te, similes
I-was-weighed-down and the-thoughts with-which I-meditated on you like
 erant conatibus expergisci uolentium, qui tamen superati
were to-the-efforts to-awake of-(those)-wishing who yet overcome
 soporis altitudine remerguntur. et sicut nemo est, qui dormire
of-slumber by-the-depth sink-back and as no-one is who to-sleep
 semper uelit, omniumque sano iudicio uigilare praestat.
always wishes and-of-all by-sound judgment to-be-awake is-better

differt tamen plerumque homo somnum excutere, cum grauis
puts-off yet often a-man sleep to-shake-off when heavy
 torpor in membris est, eumque iam displicentem carpit
torpor in the-limbs is and-it now displeasing he-snatches
 libentius, quamuis surgendi tempus aduenerit: ita certum
more-gladly although of-rising the-time has-come so certain
 habebam esse melius tuae caritati me dedere quam meae
I-held to-be better to-your charity me to-surrender than to-my
 cupiditati cedere; sed illud placebat et uincebat, hoc libebat
desire to-yield but that pleased and conquered this was-pleasant
 et uinciebat. non enim erat quod tibi responderem dicenti
and bound not for there-was what to-you I-might-answer saying
 mihi: surge qui dormis et exsurge a mortuis, et inluminabit
to-me arise who sleep and rise-up from the-dead and will-illumine
 te Christus, et undique ostendenti uera te dicere, non
you Christ and on-all-sides showing true-things that-you to-say not
 erat omnino, quid responderem ueritate conuictus, nisi
was-there at-all what I-might-answer by-truth convicted except
 tantum uerba lenta et somnolenta: “modo”, “ecce modo”, “sine
only words slow and sleepy now behold now allow
 paululum”. sed “modo et modo” non habebat modum et
a-little but now and now not had measure and
 “sine paululum” in longum ibat. frustra condelectabatur legi
allow a-little into long went in-vain there-was-delight-in law
 tuae secundum interiorem hominem, cum alia lex in membris
your according-to the-inner man when another law in members
 meis repugnaret legi mentis meae et captium me duceret in
my fought-against the-law of-mind my and captive me led in
 lege peccati, quae in membris meis erat. lex enim peccati
the-law of-sin which in members my was the-law for of-sin
 est uiolentia consuetudinis, qua trahitur et tenetur etiam
is the-violence of-habit by-which is-dragged and is-held even

inuitus animus eo merito, quo in eam uolens inlabitur.

unwilling the-mind by-that desert by-which into it willing it-slips

miserum ergo me quis liberaret de corpore mortis huius

wretched then me who would-free from the-body of-death this

nisi gratia tua per Iesum Christum, dominum nostrum?

except grace your through Jesus Christ Lord our

VI · PONTICIANUS AND THE LIFE OF ANTONY

While Alypius waits for clients and Nebridius assists Verecundus, a Milanese grammarian, their fellow African Ponticianus visits and finds Paul's letters on their table. He tells them of the monk Antony and the monasteries, even one outside Milan, and of two imperial agents at Trier who found Antony's life in a cottage. Reading it, one resolved on the spot to serve God, and his friend joined him; their betrothed dedicated their virginity too.

13 Et de uinculo quidem desiderii concubitus, quo

and from the-chain indeed of-the-desire of-intercourse by-which

artissimo tenebar, et saecularium negotiorum seruitute

most-tightly I-was-held and of-worldly affairs from-the-servitude

quemadmodum exemeris narrabo et confitebor nomini

how you-freed-(me) I-will-tell and I-will-confess to-name

tuo, domine, adiutor meus et redemptor meus. agebam

your O-Lord helper my and redeemer my I-did

solita crescente anxitudine et cotidie suspirabam tibi,

the-usual-things growing anxiety and daily I-sighed to-you

frequentabam ecclesiam tuam, quantum uacabat ab

I-frequented church your as-much-as there-was-leisure from

eis negotiis, sub quorum pondere gemebam. mecum erat

those affairs under whose weight I-groaned with-me was

Alypius otiosus ab opere iuris peritorum post assessionem

Alypius at-leisure from the-work of-law experts after assessorship

tertiam, expectans, quibus iterum consilia uenderet, sicut
a-third waiting to-whom again counsels he-might-sell as
 ego uendebam dicendi facultatem, si qua docendo praestari
I sold of-speaking the-skill if any by-teaching to-be-supplied
 potest. Nebridius autem amicitiae nostrae cesserat, ut omnium
can Nebridius but to-friendship our had-yielded that of-all
 nostrum familiarissimo Verecundo, Mediolanensi et ciui
us to-the-most-intimate Verecundus of-Milan both a-citizen
 et grammatico, subdoceret, uehementer desideranti
and a-grammarian he-would-assist-in-teaching vebemently desiring
 et familiaritatis iure flagitanti de numero nostro fidele
and of-intimacy by-right demanding from the-number our faithful
 adiutorium, quo indigebat nimis. non itaque Nebridium
assistance which he-needed exceedingly not and-so Nebridius
 cupiditas conmodorum eo traxit — maiora enim posset,
desire of-advantages thither drew greater-things for he-could
 si uellet, de litteris agere — sed officio beniuolentiae
if he-wished from letters to-make but from-duty of-goodwill
 petitionem nostram contemnere noluit amicus dulcissimus
request our to-spurn did-not-wish a-friend most-sweet
 et mitissimus. agebat autem illud prudentissime cauens
and most-gentle he-did moreover it most-prudently guarding-against
 innotescere personis secundum hoc saeculum maioribus,
to-become-known to-persons according-to this world great
 deuigans in eis omnem inquietudinem animi, quem uolebat
avoiding in them all disquiet of-mind which he-wished
 habere liberum et quam multis posset horis feriatum ad
to-have free and as many he-could hours at-holiday for
 quaerendum aliquid uel legendum uel audiendum de sapientia.
seeking something or reading or bearing about wisdom

- 14 Quodam igitur die — non recolo causam, qua erat absens
on-a-certain therefore day not I-recall the-cause by-which was absent
 Nebridius — cum ecce ad nos domum uenit ad me et
Nebridius when behold to us home came to me and
 Alypium Ponticianus quidam, cuius noster, in quantum Afer,
Alypius Ponticianus a-certain citizen our in as-much-as African
 praeclare in palatio militans: nescio quid a nobis uolebat.
distinguished in the-palace serving I-know-not what from us he-wished
 et consedimus, ut conloqueremur. et forte supra mensam
and we-sat-down that we-might-talk and by-chance on the-table
 lusoriam, quae ante nos erat, adtendit codicem: tulit, aperuit,
for-games which before us was he-noticed a-book took opened
 inuenit apostolum Paulum, inopinate sane; putauerat enim
found the-apostle Paul unexpectedly indeed he-had-thought for
 aliquid de libris, quorum professio me conterebar. tum uero
something of the-books whose profession me was-wearing-out then indeed
 arridens meque intuens gratulatorie miratus est, quod eas et
smiling and-me looking-at congratulatingly marveled he-has that them and
 solas prae oculis meis litteras repente conperisset. Christianus
alone before eyes my writings suddenly he-had-found a-Christian
 quippe et fidelis erat et saepe tibi, deo nostro, prosternebatur
for and faithful he-was and often to-you God our he-prostrated-himself
 in ecclesia crebris et diuturnis orationibus. cui ego cum
in church with-frequent and long prayers to-whom I when
 indicassem illis me scripturis curam maximam impendere,
I-had-shown on-those me scriptures care greatest to-spend
 ortus est sermo ipso narrante de Antonio Aegyptio
arisen has talk himself narrating about Antony the-Egyptian
 monacho, cuius nomen excellenter clarebat apud seruos tuos,
monk whose name exceedingly shone among servants your
 nos autem usque in illam horam latebat. quod ille ubi
us but all-the-way to that hour was-bidden-from which he when

conperit, inmoratus est in eo sermone insinuans tantum
he-learned lingered has in that talk making-known so-great
 uirum ignorantibus et admirans eandem nostram ignorantiam.

a-man to-the-ignorant and marveling-at that-same our ignorance
 stupebamus autem audientes tam recenti memoria et prope
we-were-amazed moreover bearing in-so recent memory and nearly
 nostris temporibus testatissima mirabilia tua in fide recta
our times most-attested wonders your in faith right
 et catholica ecclesia. omnes mirabamur, et nos, quia tam
and catholic church all marveled both we because so
 magna erant, et ille, quia inaudita nobis erant.

great they-were and he because unheard-of to-us they-were

Inde sermo eius deuolutus est ad monasteriorum greges

15

thence talk his rolled-down was to of-monasteries the-flocks
 et mores suaueolentiae tuae et ubera deserta heremi,
and the-ways of-sweet-fragrance your and the-fruitful deserts of-the-wilderness
 quorum nos nihil sciebamus. et erat monasterium
of-which we nothing knew and there-was a-monastery

Mediolanii plenum bonis fratribus extra urbis moenia sub
at-Milan full of-good brothers outside of-the-city the-walls under
 Ambrosio nutritore, et non noueramus. pertendebat ille et
Ambrose as-nurturer and not we-knew-(it) went-on he and
 loquebatur adhuc, et nos intenti tacebamus. unde incidit,

spoke still and we intent were-silent whence it-happened
 ut diceret nescio quando se et tres alios contubernales
that he-told I-know-not when himself and three other comrades

suos, nimirum apud Treueros, cum imperator pomeridiano
his doubtless at Trier when the-emperor by-the-afternoon

circensium spectaculo teneretur, exisse deambulatum in
of-the-circus spectacle was-held to-have-gone-out to-walk into

hortos muris contiguos atque illic, ut forte combinati
gardens to-the-walls adjoining and there as by-chance paired

spatiabantur, unum secum seorsum et alios duos itidem
they-strolled one with-him apart and the-other two likewise
seorsum pariterque digressos; sed illos uagabundos inruisse
apart and-together gone-off but those wandering to-have-burst
in quandam casam, ubi habitabant quidam serui tui spiritu
into a-certain cottage where dwelt certain servants your in-spirit
pauperes, qualium est regnum caelorum, et inuenisse ibi
poor of-such-as is the-kingdom of-heaven and to-have-found there
codicem, in quo scripta erat uita Antonii. quam legere
a-book in which written was the-life of-Antony which to-read
coepit unus eorum et mirari et accendi et inter legendum
began one of-them and to-marvel and to-be-kindled and during reading
meditari arripere talem uitam et relictam militiam saecularem
to-meditate to-seize such a-life and having-left service worldly
seruire tibi. erant autem ex eis, quos dicunt agentes in
to-serve you they-were moreover of those whom they-call agents in
rebus. tum subito repletus amore sancto et sobrio pudore
affairs then suddenly filled with-love holy and with-sober shame
iratus sibi coniecit oculos in amicum et ait illi: “dic,
angry with-himself he-cast eyes upon the-friend and said to-him tell
quaeso te, omnibus istis laboribus nostris quo ambimus
I-beg you by-all these labors our whither do-we-aspire
peruenire? quid quaerimus? cuius rei causa militamus?
to-arrive what do-we-seek of-what thing for-the-sake do-we-serve
maiorne esse poterit spes nostra in palatio, quam ut amici
greater to-be can hope our in the-palace than that friends
imperatoris simus? et ibi quid non fragile plenumque
of-the-emperor we-be and there what not fragile and-full
periculis? et per quot pericula peruenitur ad grandius
of-dangers and through how-many dangers one-arrives at a-greater
periculum? et quando istuc erit? amicus autem dei, si
danger and when that will-be a-friend but of-God if

uoluerō, ecce nunc fio". dixit hoc et turbidus parturitione
I-wish behold now I-become he-said this and troubled by-the-labor
nouae uitae reddidit oculos paginis: et legebat et mutabatur
of-new life he-retained eyes to-the-pages and he-read and was-changed
intus, ubi tu uidebas, et exuebatur mundo mens eius, ut
within where you saw and was-stripped of-the-world mind his as
mox apparuit. namque dum legit et uoluit fluctus cordis
soon appeared for while he-reads and rolls the-waves of-heart
sui, infremuit aliquando et discreuit decreuitque meliora
his he-groaned at-times and discerned and-decided better-things
iamque tuus ait amico suo: "ego iam abrui me ab illa spe
and-now yours he-said to-friend his I now have-torn me from that hope
nostra et deo seruire statui et hoc ex hac hora, in hoc
our and God to-serve have-resolved and this from this hour in this
loco aggredior. te si piget imitari, noli aduersari". respondit
place I-undertake you if it-irks to-imitate do-not oppose answered
ille adhaerere se socium tantae mercedis tantaeque
he to-cling himself as-partner of-so-great reward and-of-so-great
militiae. et ambo iam tui aedificabant turrem sumptu idoneo
service and both now yours were-building the-tower with-cost fitting
relinquendi omnia sua et sequendi te. tum Ponticianus
of-leaving all their and of-following you then Ponticianus
et qui cum eo per alias horti partes deambulabant,
and who with him through other of-the-garden parts walked
quaerentes eos deuenerunt in eundem locum et inuenientes
seeking them came into the-same place and finding-(them)
admonuerunt, ut redirent, quod iam declinasset dies. at
warned that they-return because already had-declined the-day but
illi narrato placito et proposito suo, quoque modo in eis
they having-told resolve and purpose their and-in-what way in them
talis uoluntas orta est atque firmata petiuerunt, ne sibi
such a-will arisen has and strengthened they-asked that-not to-them

molesti essent, si adiungi recusarent. isti autem nihil
troublesome they-be if to-be-joined they-refused these but in-nothing
mutati a pristinis fleuerunt se tamen, ut dicebat,
changed from former-things wept for-themselves yet as he-said
atque illis pie congratulati sunt et commendauerunt se
and them devoutly congratulated have and commended themselves
orationibus eorum et trahentes cor in terra abierunt in
to-prayers their and dragging heart on earth went-off into
palatium, illi autem affigentes cor caelo manserunt in
the-palace they but fixing heart to-heaven remained in
casa. et habebant ambo sponsas: quae posteaquam hoc
the-cottage and had both betrothed who after this
audierunt, dicauerunt etiam ipsae uirginitatem tibi.
they-heard dedicated also themselves virginity to-you

VII • FACE TO FACE WITH HIMSELF

As Ponticianus speaks, God turns Augustine to face himself, and he sees how foul, twisted, and ulcerous he is. Some twelve years have passed since he read the Hortensius at nineteen, and still he puts off wisdom; in his youth he had even prayed, "Give me chastity and continence, but not yet." Now his excuse is gone and his conscience rebukes him. When Ponticianus leaves, Augustine lashes his soul, which resists, dreading as death the check on the habit that is killing it.

- 16 Narrabat haec Ponticianus. tu autem, domine, inter uerba
told these-things Ponticianus you but O-Lord among the-words
eius retorquebas me ad me ipsum, auferens me a dorso
his were-turning-back me to me myself taking me from back
meo, ubi me posueram, dum nollem me adtendere, et
my where me I-had-put while I-did-not-wish me to-attend-to and
constituebas me ante faciem meam, ut uiderem, quam turpis
you-set me before face my that I-might-see how foul

essem, quam distortus et sordidus, maculosus et ulcerosus.

I-was how twisted and filthy spotted and ulcerous

et uidebam et horrebam, et quo a me fugerem non

and I-saw and shuddered and whither from me I-might-flee not

erat. et si conabar a me auertere aspectum, narrabat ille

there-was and if I-tried from me to-turn-away gaze told he

quod narrabat, et tu me rursus opponebas mihi et inpingebas

what he-told and you me again set-against me and thrust

me in oculos meos, ut inuenirem iniquitatem et odissem.

me into eyes my that I-might-find iniquity and hate-(it)

noueram eam, sed dissimulabam et cohibebam et obliuiscabar.

I-knew it but I-pretended and suppressed and forgot

Tunc uero quanto ardentius amabam illos, de quibus

17

then indeed by-how-much more-ardently I-loved those about whom

audiebam salubres affectus, quod se totos tibi sanandos

I-heard wholesome dispositions that themselves wholly to-you to-be-healed

dederant, tanto execrabilius me comparatum eis oderam.

had-given by-so-much more-execrably me compared to-them I-bated

quoniam multi mei anni mecum effluxerant — forte duodecim

since many my years with-me had-flowed-away perhaps twelve

anni — ex quo ab undeicensimo anno aetatis meae lecto

years from when from the-nineteenth year of-age my having-read

Ciceronis Hortensio excitatus eram studio sapientiae et

of-Cicero the-Hortensius roused I-had-been to-the-study of-wisdom and

differebam contemta felicitate terrena ad eam inuestigandam

I-put-off despised happiness earthly for it investigating

uacare, cuius non inuentio, sed uel sola inquisitio iam

to-be-free whose not finding but even alone seeking already

praeponenda erat etiam inuentis thesauris regnisque gentium

to-be-preferred was even to-discovered treasures and-kingdoms of-the-nations

et ad nutum circumfluentibus corporis uoluptatibus. at

and at a-nod flowing-round of-the-body pleasures but

ego adulescens miser ualde, miserior in exordio ipsius
I a-young-man wretched very more-wretched in the-beginning of-very
 adulescentiae, etiam petieram a te castitatem et dixeram:
adolescence even had-asked from you chastity and had-said
 “da mihi castitatem et continentiam, sed noli modo”.
give me chastity and continence but do-not now
 timebam enim, ne me cito exaudires et cito sanares
I-feared for lest me quickly you-hear and quickly heal
 a morbo concupiscentiae, quem malebam expleri quam
from the-disease of-concupiscence which I-preferred to-be-sated than
 exstingui. et ieram per uias prauas superstitione
to-be-extinguished and I-had-gone through ways crooked with-superstition
 sacrilega, non quidem certus in ea, sed quasi praeponens eam
sacrilegious not indeed certain in it but as-if preferring it
 ceteris, quae non pie quaerebam, sed inimice oppugnabam.
to-the-others which not devoutly I-sought but hostilely attacked

- 18 Et putaueram me propterea differre de die in diem contemta
and I-had-thought me for-this-reason to-put-off from day to day despised
 spe saeculi te solum sequi, quia non mihi apparebat certum
hope of-the-world you alone to-follow because not to-me appeared certain
 aliquid, quo dirigerem cursum meum. et uenerat dies,
anything whither I-might-direct course my and had-come the-day
 quo nudarer mihi et increparet in me conscientia
on-which I-was-stripped-bare to-myself and rebuked in me conscience
 mea: “ubi est lingua mea? nempe tu dicebas propter
my where is tongue my surely you said on-account-of
 incertum uerum nolle te abicere sarcinam uanitatis.
the-uncertain truth not-to-wish you to-throw-off the-burden of-vanity
 ecce iam certum est, et illa te adhuc premit umerisque
behold now certain it-is and it you still presses and-on-shoulders
 liberioribus pinnas recipiunt, qui neque ita in quaerendo
freer wings receive those-who neither so in seeking

adtriti sunt nec decennio et amplius ista meditati". ita
worn-out have-been nor ten-years and more these-things have-meditated so
 rodebar intus et confundebar pudore horribili uehementer,
I-was-gnawed within and was-confounded by-shame horrible vehemently
 cum Ponticianus talia loqueretur. terminato autem
while Ponticianus such-things spoke having-been-ended but
 sermone et causa, qua uenerat, abiit ille, et ego ad
the-talk and the-cause for-which he-had-come went-away he and I to
 me. quae non in me dixi? quibus sententiarum uerberibus
me what not against me I-said with-what of-sentences lashes
 non flagellaui animam meam, ut sequeretur me conantem
not did-I-scourge soul my that it-might-follow me trying
 post te ire? et renitebatur, recusabat et non se excusabat.
after you to-go and it-resisted refused and not itself excused
 consumpta erant et conuicta argumenta omnia: remanserat
consumed had-been and refuted the-arguments all there-remained
 muta trepidatio et quasi mortem formidabat restringi a
a-mute trembling and as-if death it-dreaded to-be-held-back from
 fluxu consuetudinis, quo tabescebat in mortem.
the-flow of-habit by-which it-wasted into death

VIII • IN THE GARDEN

Augustine turns on Alypius: "The unlearned rise up and seize heaven, and we with our learning wallow in flesh and blood!" He goes out into the garden of their lodging, Alypius following, and rages against himself for not entering the covenant with God, for which only a whole will is needed. His body obeys his will at once, tearing his hair and clasping his knee, but his mind will not obey itself.

- 19 Tum in illa grandi rixa interioris domus meae, quam
then in that great quarrel of-inner house my which
 fortiter excitaueram cum anima mea in cubiculo nostro, corde
strongly I-had-stirred-up with soul my in the-chamber our heart
 meo, tam uultu quam mente turbatus inuado Alypium,
my as-much in-face as in-mind troubled I-attack Alypius
 exclamo: "quid patimur? quid est hoc, quod audisti?
I-exclaim what are-we-suffering what is this which you-heard
 surgunt indocti et caelum rapiunt, et nos cum doctrinis
rise-up the-unlearned and heaven seize and we with learnings
 nostris ecce ubi uolutamur in carne et sanguine! an quia
our behold where we-wallow in flesh and blood or because
 praecesserunt, pudet sequi et non pudet nec
they-have-gone-before are-we-ashamed to-follow and not are-we-ashamed not-even
 saltem sequi?" dixi nescio qua talia, et abripuit me ab
at-least to-follow I-said I-know-not how such-things and snatched me from
 illo aestus meus, cum taceret attonitus me intuens. neque
him turmoil my while he-was-silent astonished me gazing-at nor
 enim solita sonabam. plus loquebantur animum meum frons,
for the-usual did-I-sound more spoke mind my brow
 genae, oculi, color, modus uocis quam uerba, quae promebam.
cheeks eyes color manner of-voice than the-words which I-uttered
 hortulus quidam erat hospitii nostri, quo nos utebamur
a-little-garden certain there-was of-lodging our which we used
 sicut tota domo: nam hospes ibi non habitabat, dominus
as the-whole house for the-host there not lived the-master
 domus. illuc me abstulerat tumultus pectoris, ubi nemo
of-the-house thither me had-carried the-tumult of-the-breast where no-one
 impediret ardentem litem, quam mecum aggressus eram,
might-binder the-burning suit which with-myself begun I-had
 donec exiret qua tu sciebas, ego autem non: sed tantum
until it-should-come-out how you knew I but not but only

insanibam salubriter et moriebar uitaliter, gnarus, quid mali
I-raved wholesomely and I-was-dying lifefully knowing what of-evil
 essem, et ignarus, quid boni post paululum futurus essem.
I-was and not-knowing what of-good after a-little about-to-be I-was
 abscessi ergo in hortum et Alypius pedem post pedem.
I-withdrew therefore into the-garden and Alypius foot after foot
 neque enim secretum meum non erat, ubi ille aderat.
nor for privacy my not it-was where he was-present
 et quando me sic affectum desereret? sedimus quantum
and when me so affected would-be-desert we-sat as-far-as
 potuimus remoti ab aedibus. ego fremebam spiritu indignans
we-could removed from the-building I groaned in-spirit indignant
 indignatione turbulentissima, quod non irem in placitum et
with-indignation most-turbulent that not I-went into the-covenant and
 pactum tecum, deus meus, in quod eundum esse omnia ossa
pact with-you O-God my into which to-be-gone to-be all bones
 mea clamabant et in caelum tollebant laudibus: et non illuc
my cried and to heaven raised with-praises and not thither
 ibatur nauibus aut quadrigis aut pedibus, quantum
was-there-going by-ships or four-horse-chariots or feet as-far
 saltem de domo in eum locum ieram, ubi sedebamus.
at-least from the-house to that place I-had-gone where we-were-sitting
 nam non solum ire uerum etiam peruenire illuc nihil erat
for not only to-go but also to-arrive thither nothing was
 aliud quam uelle ire, sed uelle fortiter et integre, non
other than to-will to-go but to-will strongly and wholly not
 semisauciam hac atque hac uersare et iactare uoluntatem
a-half-wounded this-way and that to-turn and to-toss will
 parte adurgente cum alia parte cadente luctantem.
with-part rising with another part falling struggling

20 Denique tam multa faciebam corpore in ipsis cunctationis
finally so many-things I-did with-the-body in the-very of-delay
 aestibus, quae aliquando uolunt homines et non ualent, si
turmoils which sometimes will men and not are-able if
 aut ipsa membra non habeant aut ea uel conligata uinculis
either the-very limbs not they-have or them either bound with-chains
 uel resoluta languore uel quoquo modo impedita sint. si
or loosened by-weakness or in-any way hindered they-are if
 uulsi capillum, si percussi frontem, si consertis digitis
I-tore hair if I-struck forehead if with-interlaced fingers
 amplexatus sum genu, quia uolui, feci. potui autem uelle et
clasped I-have knee because I-willed I-did I-could but to-will and
 non facere, si mobilitas membrorum non obsequeretur. tam
not to-do if the-mobility of-the-limbs not had-obeyed so
 multa ergo feci, ubi non hoc erat uelle quod posse:
many-things therefore I-did where not this was to-will as to-be-able
 et non faciebam, quod et incomparabili affectu amplius
and not I-did what both with-incomparable feeling more
 mihi placebat et mox, ut uellem, possem, quia mox, ut
to-me was-pleasing and soon as I-willed I-could because soon as
 uellem, utique uellem. ibi enim facultas ea, quae uoluntas,
I-willed assuredly I-would-will there for the-power that which the-will
 et ipsum uelle iam facere erat; et tamen non fiebat,
and the-very willing already doing was and yet not it-was-done
 faciliusque obtemperabat corpus tenuissimae uoluntati animae,
and-more-easily obeyed the-body the-slightest will of-the-soul
 ut ad nutum membra mouerentur, quam ipsa sibi anima
so-that at a-nod the-limbs were-moved than itself to-itself the-soul
 ad uoluntatem suam magnam in sola uoluntate perficiendam.
for will its great in alone the-will to-be-accomplished

Augustine asks whence this monstrosity comes: the mind commands the body and is obeyed at once, but commands itself and is resisted. The will commands itself to will, yet does not do what it commands, because it does not will wholly. If it willed fully it would not need to command. Willing partly and partly not willing is no monstrosity but a sickness of the mind, lifted by truth and weighed down by habit.

Unde hoc monstrum? et quare istuc? luceat misericordia tua, 21
whence this monstrosity and why this let-shine mercy your
 et interrogem, si forte mihi respondere possint latebrae
and let-me-ask if perhaps to-me to-answer can the-hiding-places
 poenarum hominum et tenebrosissimae contritiones filiorum
of-the-punishments of-men and the-darkest contritions of-the-sons
 Adam. unde hoc monstrum? et quare istuc? imperat animus
of-Adam whence this monstrosity and why this commands the-mind
 corpori, et paretur statim: imperat animus sibi, et resistitur.
the-body and it-is-obeyed at-once commands the-mind itself and it-is-resisted
 imperat animus, ut moueatur manus, et tanta est facilitas, ut
commands the-mind that be-moved the-hand and such is the-ease that
 uix a seruitio discernatur imperium: et animus animus est,
scarcely from servitude is-distinguished the-command and the-mind mind is
 manus autem corpus est. imperat animus, ut uelit animus,
the-hand but body is commands the-mind that should-will the-mind
 nec alter est nec facit tamen. unde hoc monstrum? et quare
nor another is-it nor does-it yet whence this monstrosity and why
 istuc? imperat, inquam, ut uelit, qui non imperaret,
this it-commands I-say that it-should-will which not would-command
 nisi uellet, et non facit quod imperat. sed non ex toto
unless it-willed and not it-does what it-commands but not from the-whole
 uult: non ergo ex toto imperat. nam in tantum
it-wills not therefore from the-whole does-it-command for to such-an-extent

imperat, in quantum uult, et in tantum non fit quod
it-commands to as-much-as it-wills and to such-an-extent not is-done what
 imperat, in quantum non uult, quoniam uoluntas imperat,
it-commands to as-much-as not it-wills since the-will commands
 ut sit uoluntas, nec alia, sed ipsa. non itaque plena
that there-be a-will nor another but itself not and-so full
 imperat; ideo non est quod imperat. nam si plena esset,
does-it-command therefore not is what it-commands for if full it-were
 nec imperaret ut esset, quia iam esset. non igitur
not-even would-it-command that it-be because already it-would-be not therefore
 monstrum partim uelle, partim nolle, sed aegritudo animi
a-monstrosity partly to-will partly to-will-not but a-sickness of-mind
 est, quia non totus assurgit ueritate subleuatus, consuetudine
it-is because not whole it-rises by-truth lifted-up by-habit
 prae-grauatus. et ideo sunt duae uoluntates, quia una earum
weighed-down and therefore there-are two wills because one of-them
 tota non est et hoc adest alteri, quod deest alteri.
whole not is and this is-present to-the-one which is-lacking to-the-other

X · ONE SOUL, MANY WILLS

Augustine refutes those who infer from two wills two natures, one good and one evil. In his own deliberation it was he who willed and would not, and the split was sin's penalty. A man may be torn among four evil wills, or among good ones, such as delight in the apostle, a psalm, or the Gospel, yet they assert no such number of substances. So when eternity draws upward and temporal pleasure holds back, one soul is torn, willing neither wholly.

- 22 Pereant a facie tua, deus, sicuti pereunt, uaniloqui et
let-them-perish from face your O-God as perish vain-talkers and
 mentis seductores, qui cum duas uoluntates in deliberando
of-the-mind seducers who when two wills in deliberating

animaduerterint, duas naturas duarum mentium esse asseuerant,
they-have-noticed two natures of-two minds to-be assert
 unam bonam, alteram malam. ipsi uere mali sunt, cum ista
one good the-other evil they truly evil are when these
 mala sentiunt, et idem ipsi boni erunt, si uera senserint
evil-things they-think and the-same they good will-be if true-things they-think
 uerisque consenserint, ut dicat eis apostolus tuus:
and-to-true-things assent that may-say to-them apostle your
 fuistis aliquando tenebrae, nunc autem lux in domino. illi
you-were once darkness now but light in the-Lord they
 enim dum uolunt esse lux non in domino, sed in se ipsis,
for while they-will to-be light not in the-Lord but in themselves very
 putando animae naturam hoc esse, quod deus est, ita facti
by-thinking of-the-soul the-nature this to-be which God is so become
 sunt densiores tenebrae, quoniam longius a te recesserunt
have denser darkness since further from you they-have-withdrawn
 horrenda arrogantia, a te, uero lumine inluminante omnem
by-horrendous arrogance from you the-true light illumining every
 hominem uenientem in hunc mundum. attendite, quid dicatis,
man coming into this world attend what you-say
 et erubescite et accedite ad eum et inluminamini, et uultus
and blush and approach to him and be-illuminated and faces
 uestri non erubescant. ego cum deliberabam, ut seruirem
your not will-blush I when I-deliberated that I-might-serve
 domino deo meo, sicut diu disposueram, ego eram, qui uolebam,
the-Lord God my as long I-had-planned I was who willed
 ego, qui nolebam; ego eram. nec plene uolebam nec plene
I who willed-not I was nor fully did-I-will nor fully
 nolebam. ideo mecum contendebar et dissipabar a me
did-I-will-not therefore with-myself I-contended and was-scattered from me
 ipso, et ipsa dissipatio me inuito quidem fiebat, nec tamen
myself and that-very scattering me unwilling indeed was-done nor yet

ostendebat naturam mentis alienae, sed poenam meae. et
did-it-show the-nature of-a-mind alien but the-punishment of-my-own and
 ideo non iam ego operabar illam, sed quod habitat in me
therefore not now I was-working it but what dwells in me
 peccatum de supplicio liberioris peccati, quia eram filius Adam.
sin from the-penalty of-a-freer sin because I-was a-son of-Adam

- 23 Nam si tot sunt contrariae naturae, quot uoluntates
for if so-many are contrary natures as-many-as wills
 sibi resistunt, non iam duae, sed plures erunt. si deliberet
each-other resist not now two but more will-there-be if deliberates
 quisquam, utrum ad conuenticulum eorum pergat an ad
anyone whether to meeting-house their he-should-go or to
 theatrum, clamant isti: “ecce duae naturae, una bona hac
the-theater cry these behold two natures one good this-way
 ducit, altera mala illac reducit. nam unde ista cunctatio
leads the-other evil that-way leads-back for whence this hesitation
 sibimet aduersantium uoluntatum?” ego autem dico ambas
of-each-other opposing wills I but say both
 malas, et quae ad illos ducit et quae ad theatrum reducit.
evil both which to them leads and which to the-theater leads-back
 sed non credunt nisi bonam esse, qua itur ad eos. quid?
but not they-believe except good to-be that-by-which one-goes to them what
 si ergo quisquam noster deliberet et secum altercantibus
if then anyone of-ours deliberates and with-himself wrangling
 duabus uoluntatibus fluctuet, utrum ad theatrum pergat an ad
two wills wavers whether to the-theater he-should-go or to
 ecclesiam nostram, nonne et isti quid respondeant fluctuabunt?
church our surely also these what they-should-answer will-waver
 aut enim fatebuntur, quod nolunt, bona uoluntate pergi in
either for they-will-admit what they-will-not by-a-good will to-go into
 ecclesiam nostram, sicut in eam pergunt qui sacramentis
church our as into it go those-who with-sacraments

eius imbuti sunt atque detinentur, aut duas malas naturas
its steeped have-been and are-held or two evil natures
 et duas malas mentes in uno homine configere putabunt, et
and two evil minds in one man to-clash they-will-think and
 non erit uerum quod solent dicere, unam bonam, alteram
not will-be true what they-are-wont to-say one good the-other
 malam, aut conuertentur ad uerum et non negabunt, cum
evil or they-will-be-converted to the-truth and not will-deny when
 quisque deliberat, animam unam diuersis uoluntatibus aestuare.
anyone deliberates the-soul one with-diverse wills to-seethe
 Iam ergo non dicant, cum duas uoluntates in homine uno 24
now therefore not let-them-say when two wills in man one
 aduersari sibi sentiunt, duas contrarias mentes de duabus
to-oppose each-other they-perceive two contrary minds from two
 contrariis substantiis et de duobus contrariis principiis
contrary substances and from two contrary principles
 contendere, unam bonam, alteram malam. nam tu, deus
to-contend one good the-other evil for you O-God
 uerax, inprobas eos et redarguis atque conuincis eos, sicut
truthful disprove them and refute and convict them as
 in utraque mala uoluntate, cum quisque deliberat, utrum
in both evil will when anyone deliberates whether
 hominem ueneno interimat an ferro, utrum fundum alienum
a-man by-poison he-should-kill or by-iron whether estate another's
 illum an illum inuadat, quando utrumque non potest, utrum
this or that he-should-seize when both not he-can whether
 emat uoluptatem luxuria an pecuniam seruet auaritia,
he-should-buy pleasure by-luxury or money keep by-avarice
 utrum ad circum pergat an ad theatrum, si uno die
whether to the-circus he-should-go or to the-theater if on-one day
 utrumque exhibeatur; addo etiam tertium, an ad furtum de
both be-shown I-add also a-third or to theft from

domo aliena, si subest occasio; addo et quartum, an ad
a-house another's if there-is-at-hand the-opportunity I-add also a-fourth or to
 committendum adulterium, si et inde simul facultas aperitur,
committing adultery if also thence at-once the-means is-opened
 si omnia concurrant in unum articulum temporis pariterque
if all-things converge into one point of-time and-equally
 cupiuntur omnia, quae simul agi nequeunt: discerpunt
are-desired all-things which together to-be-done cannot they-tear-apart
 enim animum sibimet aduersantibus quattuor uoluntatibus
for the-mind with-each-other opposing four wills
 uel etiam pluribus in tanta copia rerum, quae appetuntur,
or even more in so-great an-abundance of-things which are-sought
 nec tamen tantam multitudinem diuersarum substantiarum
nor yet so-great a-multitude of-diverse substances
 solent dicere. ita et in bonis uoluntatibus. nam quaero
they-are-wont to-say so also in good wills for I-ask
 ab eis, utrum bonum sit delectari lectione apostoli et
of them whether good it-is to-delight in-the-reading of-the-apostle and
 utrum bonum sit delectari psalmo sobrio et utrum bonum
whether good it-is to-delight in-a-psalm sober and whether good
 sit euangelium disserere. respondebunt ad singula: "bonum."
it-is the-gospel to-expound they-will-answer to each good
 quid? si ergo pariter delectent omnia simulque uno tempore,
what if then equally delight all and-together at-one time
 nonne diuersae uoluntates distendunt cor hominis, dum
surely diverse wills stretch-apart the-heart of-man while
 deliberatur, quid potissimum arripiamus? et omnes bonae sunt
it-is-deliberated what most we-should-seize and all good are
 et certant secum, donec eligatur unum, quo feriat
and contend with-each-other until is-chosen one-thing by-which is-struck
 tota uoluntas una, quae in plures diuidebatur. ita etiam,
the-whole will one which into many was-divided so also

cum aeternitas delectat superius et temporalis boni uoluptas
when eternity delights above and of-temporal good the-pleasure
 retentat inferius, eadem anima est non tota uoluntate
holds-back below the-same soul it-is not with-the-whole will
 illud aut hoc uolens et ideo discerpitur graui molestia,
that or this willing and therefore it-is-torn-apart with-heavy trouble
 dum illud ueritate praeponit, hoc familiaritate non ponit.
while that by-truth it-prefers this by-familiarity not it-lays-aside

XI • CONTINENCE BECKONS

Augustine is sick and tormented, twisting in his chain, now held by only a slender link. His old loves, trifles of trifles, pluck at his garment: "Do you dismiss us? From this moment we will never be with you again." Habit asks whether he can live without them. Then Continence appears, serene and chaste, a fruitful mother of children of every age. Gently mocking, she asks why he stands on himself, and bids him throw himself on God. Alypius waits in silence.

Sic aegrotabam et excruciabar accusans memet ipsum solito 25
so I-was-sick and was-tormented accusing myself very than-usual
 acerbius nimis ac uoluens et uersans me in uinculo meo, donec
more-bitterly by-far and rolling and turning me in chain my until
 abrumperetur totum, quo iam exiguo tenebar. sed tenebar
was-broken the-whole by-which now slight I-was-held but I-was-held
 tamen. et instabas tamen in occultis meis, domine, seuera
yet and you-pressed yet in hidden-parts my O-Lord with-severe
 misericordia flagella ingeminans timoris et pudoris, ne rursus
mercy the-scourges redoubling of-fear and of-shame lest again
 cessarem et non abrumperetur id ipsum exiguum et tenue,
I-should-cease and not be-broken that very slight and thin-thing
 quod remanserat, et reualesceret iterum et me robustius
which had-remained and it-should-grow-strong again and me more-strongly

alligaret. dicebam enim apud me intus: “ecce modo fiat,
bind I-said for with me within behold now let-it-be-done
 modo fiat,” et cum uerbo iam ibam in placitum.
now let-it-be-done and with the-word already I-was-going into the-resolve
 iam paene faciebam et non faciebam nec relabebar tamen
already almost I-did-it and not I-did-it nor did-I-slip-back yet
 in pristina, sed de proximo stabam et respirabam. et item
into the-former but at close-quarters I-stood and took-breath and again
 conabar et paulo minus ibi eram et paulo minus, iam iamque
I-tried and a-little less there I-was and a-little less now and-now
 adtingebam et tenebam: et non ibi eram nec adtingebam
I-was-touching and holding and not there I-was nor touching
 nec tenebam, haesitans mori morti et uitae uiuere, plusque
nor holding hesitating to-die to-death and to-life to-live and-more
 in me ualebat inolitum, quam melius insolitum, punctumque
in me prevailed the-ingrained than the-better unaccustomed and-the-point
 ipsum temporis, quo aliud futurus eram, quanto propius
very of-time at-which other about-to-be I-was by-how-much nearer
 admouebatur, tanto ampliorem incutiebat horrorem; sed
it-was-moved by-so-much greater it-struck horror but
 non recutiebat retro nec auertebat, sed suspendebat.
not it-struck-back backward nor turn-away but it-kept-in-suspense

- 26 Retinebant nugae nugarum et uanitates uanitantium, antiquae
beld-back trifles of-trifles and vanities of-the-vain old
 amicae meae, et succutiebant uestem meam carneam et
friends my and plucked-at garment my of-flesh and
 submurmurabant: “dimittisne nos?” et “a momento isto
murmured-under-breath do-you-dismiss us and from moment that
 non erimus tecum ultra in aeternum” et “a momento
not we-shall-be with-you further for ever and from moment
 isto non tibi licebit hoc et illud ultra in aeternum”.
that not for-you will-it-be-allowed this and that further for ever

et quae suggerebant in eo, quod dixi “hoc et illud,” quae
and what did-they-suggest in that which I-said this and that what
 suggerebant, deus meus? auertat ab anima serui tui
did-they-suggest O-God my may-turn-(it)-away from the-soul of-servant your
 misericordia tua! quas sordes suggerebant, quae dedecora! et
mercy your what filth they-suggested what disgraces and
 audiebam eas iam longe minus quam dimidius, non tamquam
I-heard them now far less than half not as-if
 libere contradicentes eundo in obuiam, sed uelut a dorso
freely contradicting by-going in the-way but as-if from the-back
 mussitantes et discedentem quasi furtim uellicantes, ut
muttering and as-I-departed as-if stealthily plucking that
 respicerem. retardabant tamen cunctantem me abripere atque
I-might-look-back they-held-back yet hesitating me to-tear-away and
 excutere ab eis et transilire quo uocabar, cum diceret
to-shake-off from them and to-leap-over whither I-was-called when said
 mihi consuetudo uiolenta: “putasne sine istis poteris?”
to-me habit violent do-you-think without these you-will-be-able
 Sed iam tepidissime hoc dicebat. aperiebatur enim ab ea 27
but now most-lukewarmly this it-said there-was-opened for from that
 parte, qua intenderam faciem et quo transire trepidabam,
side to-which I-had-turned face and whither to-cross I-trembled
 casta dignitas continentiae, serena et non dissolute hilaris,
the-chaste dignity of-continence serene and not dissolutely cheerful
 honeste blandiens, ut uenirem neque dubitarem, et
honorably coaxing that I-should-come nor hesitate and
 extendens ad me suscipiendum et amplectendum pias manus
stretching-out to me to-receive and to-embrace devout hands
 plenas gregibus bonorum exemplorum. ibi tot pueri et
full of-flocks of-good examples there so-many boys and
 puellae, ibi iuuentus multa et omnis aetas et graues uiduae
girls there youth much and every age and grave widows

et uirgines anus, et in omnibus ipsa continentia nequaquam
and virgins aged and in all the-very continence by-no-means
sterilis, sed fecunda mater filiorum, gaudiorum de marito te,
barren but a-fruitful mother of-children of-joys from a-husband you
domine. et inridebat me inrisione hortatoria, quasi diceret: “tu
O-Lord and she-mocked me with-mockery exhorting as-if she-said you
non poteris quod isti, quod istae? an uero isti et
not will-be-able what these-men what these-women or indeed these-men and
istae in se ipsis possunt ac non in domino deo suo?
these-women in themselves very are-able and not in the-Lord God their
dominus deus eorum me dedit eis. quid in te stas et
the-Lord God their me gave to-them why in yourself do-you-stand and
non in te stas? proice te in eum, noli metuere; non
not in yourself do-you-stand throw yourself upon him do-not fear not
se subtrahet, ut cadas: proice te securus, excipiet
himself will-be-withdraw that you-fall throw yourself untroubled he-will-receive-(you)
et sanabit te.” et erubescbam nimis, quia illarum nugarum
and will-heal you and I-blushed exceedingly because of-those trifles
murmura adhuc audiebam, et cunctabundus pendebam. et
the-murmurs still I-heard and hesitating I-hung and
rursus illa, quasi diceret: “obsurdesce aduersus inmunda illa
again she as-if she-said make-yourself-deaf against unclean those
membra tua, ut mortificentur. narrant tibi delectationes, sed
members your that they-be-mortified they-tell to-you delights but
non sicut lex domini dei tui.” ista controuersia in corde meo
not as the-law of-the-Lord God your this controversy in heart my
non nisi de me ipso aduersus me ipsum. at Alypius affixus
not except of me myself against me myself but Alypius fixed
lateri meo inusitati motus mei exitum tacitus opperiebatur.
to-side my of-unwonted agitation my the-outcome silent awaited

Under a fig tree Augustine weeps, "How long? Tomorrow and tomorrow? Why not now?" He hears a child's voice chanting, "Take up and read," and, remembering Antony, opens Paul at the words "not in revelings and drunkenness ... but put on the Lord Jesus Christ." At once the darkness of doubt flees. Alypius reads on, "Receive the weak in faith," and joins him. They tell Monica, who rejoices that her son now seeks neither a wife nor any hope of this world.

Ubi uero a fundo arcano alta consideratio traxit et 28
when but from the-depth secret deep reflection drew and
 congegessit totam miseriam meam in conspectu cordis
heaped-up all misery my in the-sight of-heart
 mei, oborta est procella ingens ferens ingentem imbrem
my arisen has a-storm huge bearing a-huge shower
 lacrimarum. et ut totum effunderem cum uocibus suis,
of-tears and that the-whole I-might-pour-out with cries its
 surrexi ab Alypio — solitudo mihi ad negotium flendi
I-rose from Alypius solitude to-me for the-business of-weeping
 aptior suggerebatur — et secessi remotius, quam ut posset
more-fit was-suggested and I-withdrew further than that could
 mihi onerosa esse etiam eius praesentia. sic tunc eram,
to-me burdensome be even his presence thus then I-was
 et ille sensit: nescio quid enim, puto, dixeram, in quo
and he perceived I-know-not what for I-think I-had-said in which
 apparebat sonus uocis meae iam fletu grauidus, et
appeared the-sound of-voice my already with-weeping heavy and
 sic surrexeram. mansit ergo ille ubi sedebamus nimie
so I-had-risen remained therefore he where we-were-sitting exceedingly
 stupens. ego sub quadam fici arbore strauit me nescio
astonished I under a-certain fig tree stretched myself I-know-not
 quomodo et dimisi habenas lacrimis, et proruperunt
how and let-go the-reins to-tears and burst-forth

flumina oculorum meorum, acceptabile sacrificium tuum, et
the-rivers of-eyes my an-acceptable sacrifice your and
 non quidem his uerbis, sed in hac sententia multa
not indeed in-these words but in this sense many-things
 dixi tibi: et tu, domine, usquequo? usquequo, domine,
I-said to-you and you O-Lord how-long how-long O-Lord
 irasceris in finem? ne memor fueris iniquitatum nostrarum
will-you-be-angry to the-end not mindful be of-iniquities our
 antiquarum. sentiebam enim eis me teneri. iactabam
ancient I-felt for by-them me to-be-held I-cast-out
 uoces miserales: “quamdiu, quamdiu ‘cras et cras’?
cries wretched how-long how-long tomorrow and tomorrow
 quare non modo? quare non hac hora finis turpitudinis
why not now why not in-this hour an-end of-baseness
 meae?”

my

- 29 Dicebam haec et flebam amarissima contritione cordis
I-was-saying these-things and weeping with-most-bitter contrition of-heart
 mei. et ecce audio uocem de diuina domo cum cantu
my and behold I-hear a-voice from a-divine house with singing
 dicentis et crebro repetentis quasi pueri an puellae,
of-(one)-saying and often repeating as-it-were of-a-boy or of-a-girl
 nescio: “tolle lege, tolle lege”. statimque mutato uultu
I-know-not take-up read take-up read and-at-once with-changed face
 intentissimus cogitare coepi, utrumnam solerent pueri in
most-intent to-think I-began whether were-wont children in
 aliquo genere ludendi cantitare tale aliquid, nec occorrebat
any kind of-playing to-chant such anything nor did-it-occur
 omnino audisse me uspiam repressoque impetu lacrimarum
at-all to-have-beard me anywhere and-having-checked the-rush of-tears
 surrexi nihil aliud interpretans diuinitus mihi iuberi,
I-rose nothing else interpreting by-God me to-be-commanded

nisi ut aperirem codicem et legerem quod primum
except that I-should-open the-book and read what first
 caput inuenissem. audieram enim de Antonio, quod ex
chapter I-found I-had-beard for about Antony that from
 euangelica lectione, cui forte superuenerat, admonitus
a-gospel reading upon-which by-chance he-had-come admonished
 fuerit, tamquam sibi diceretur quod legebatur: uade,
he-had-been as-if to-him were-said what was-read go
 uende omnia, quae habes, da pauperibus et habebis
sell all which you-have give to-the-poor and you-will-have
 thesaurum in caelis; et ueni, sequere me, et tali
treasure in heaven and come follow me and by-such
 oraculo confestim ad te esse conuersum. itaque
an-oracle at-once to you to-have-been converted and-so
 concitus redii in eum locum, ubi sedebat Alypius: ibi
aroused I-returned to that place where was-sitting Alypius there
 enim posueram codicem apostoli, cum inde surrexeram.
for I-had-put the-book of-the-apostle when thence I-had-risen
 arripui, aperui et legi in silentio capitulum, quo
I-seized opened and read in silence the-chapter on-which
 primum coniecti sunt oculi mei: non in comisationibus
first cast were eyes my not in revelings
 et ebrietatibus, non in cubilibus et in pudicitiiis, non
and drunkennesses not in beds and wantonness not
 in contentione et aemulatione, sed induite dominum
in strife and rivalry but put-on the-Lord
 Iesum Christum et carnis prouidentiam ne feceritis in
Jesus Christ and of-the-flesh provision not make in
 concupiscentiis. nec ultra uolui legere nec opus erat.
concupiscences nor further did-I-wish to-read nor need was-there
 statim quippe cum fine huiusce sententiae quasi luce
at-once for with the-end of-this sentence as-if by-light

securitatis infusa cordi meo omnes dubitationis tenebrae
of-security poured into-heart my all of-doubt the-darkness
 diffugerunt.

fled-apart

- 30 Tum interiecto aut digito aut nescio quo alio signo
then having-inserted either a-finger or I-know-not what other mark
 codicem clausi et tranquillo iam uultu indicaui Alypio.
the-book I-closed and with-calm now face I-showed-(it) to-Alypius
 at ille quid in se ageretur — quod ego nesciebam —
but he what in himself was-done which I not-knew
 sic indicauit. petit uidere quid legissem: ostendi, et
thus showed he-asks to-see what I-had-read I-showed and
 adtendit etiam ultra quam ego legeram. et ignorabam
he-attended even further than I had-read and I-did-not-know
 quid sequeretur. sequebatur autem: infirmum uero in fide
what followed there-followed moreover the-weak indeed in faith
 recipe. quod ille ad se rettulit mihique aperuit. sed
receive which he to himself referred and-to-me disclosed but
 tali admonitione firmatus est placitoque ac proposito
by-such admonition strengthened he-was and-by-resolve and purpose
 bono et congruentissimo suis moribus, quibus a me
good and most-fitting to-his ways in-which from me
 in melius iam olim ualde longeque distabat, sine ulla
for the-better already long-since very and-far he-differed without any
 turbulenta cunctatione coniunctus est. inde ad matrem
turbulent hesitation joined he-was thence to mother
 ingredimur, indicamus: gaudet. narramus quemadmodum
we-go-in we-tell she-rejoices we-relate how
 gestum sit: exultat et triumphat et benedicebat tibi, qui
done it-was she-exults and triumphs and blessed you who
 potens est ultra quam petimus aut intellegimus facere, quia
able is further than we-ask or understand to-do because

tanto amplius sibi a te concessum de me uidebat,
so-much more to-herself by you granted about me she-saw
 quam petere solebat miserabilibus flebilibusque gemitibus.
than to-ask she-was-wont with-wretched and-tearful groans
 conuertisti enim me ad te, ut nec uxorem quaererem
you-converted for me to you so-that neither a-wife I-sought
 nec aliquam spem saeculi huius stans in ea regula fidei,
nor any hope of-world this standing in that rule of-faith
 in qua me ante tot annos ei reuelaueras, et conuertisti
in which me before so-many years to-her you-had-revealed and you-turned
 luctum eius in gaudium multo uberius, quam uoluerat,
grief her into joy by-much richer than she-had-wished
 et multo carius atque castius, quam de nepotibus carnis
and by-much dearer and chaster than from grandchildren of-flesh
 meae requirebat.
my she-was-seeking

BOOK IX

I • SET FREE

Augustine praises God, who has burst his bonds, and asks who he is and what evil he has not done. God's right hand drained the abyss of his corruption, so that he willed no longer what he willed but what God willed. In a moment his free choice was called forth to take Christ's easy yoke. Letting go the sweetness of trifles becomes a joy, for God, the true sweetness, enters in their place, and his mind is free of ambition and lust.

O domine, ego seruus tuus, ego seruus tuus et filius ancillae 1
O Lord I servant your I servant your and the-son of-handmaid
 tuae. disruptisti uincula mea; tibi sacrificabo hostiam laudis.
your you-have-burst bonds my to-you I-will-sacrifice a-victim of-praise
 laudet te cor meum et lingua mea, et omnia ossa mea
let-praise you heart my and tongue my and all bones my
 dicent: domine, quis similis tibi? dicant, et responde mihi
will-say O-Lord who like to-you let-them-say and answer me
 et dic animae meae: salus tua ego sum. quis ego et qualis
and say to-soul my salvation your I am who I and of-what-sort
 ego? quid non mali aut facta mea aut, si non facta, dicta
I what not of-evil or deeds my or if not deeds words
 mea aut, si non dicta, uoluntas mea fuit? tu autem, domine,
my or if not words will my was you but O-Lord
 bonus et misericors et dextera tua respiciens profunditatem
good and merciful and right-hand your regarding the-depth
 mortis meae et a fundo cordis mei exhauriens abyssum
of-death my and from the-bottom of-heart my draining-out the-abyss
 corruptionis. et hoc erat totum nolle quod uolebam, et
of-corruption and this was the-whole to-will-not what I-willed and
 uelle quod uolebas. sed ubi erat tam annoso tempore et de
to-will what you-willed but where was-it for-so long-lasting a-time and from

quo imo altoque secreto euocatum est in momento liberum
what deep and-high secret called-forth was in a-moment free
 arbitrium meum, quo subderem ceruicem leni iugo tuo
choice my by-which I-might-submit neck to-the-easy yoke your
 et umeros leui sarcinae tuae, Christe Iesu, adiutor meus
and shoulders to-the-light burden your O-Christ Jesus helper my
 et redemptor meus? quam suaue mihi subito factum est
and redeemer my how sweet to-me suddenly become it-has
 carere suauitatibus nugarum, et quas amittere metus fuerat,
to-lack the-sweetnesses of-trifles and which to-lose fear had-been
 iam dimittere gaudium erat. eiciebas enim eas a me, uera
now to-let-go joy was you-cast for them from me true
 tu et summa suauitas, eiciebas et intrabas pro eis
you and highest sweetness you-cast-(them) and entered instead-of them
 omni uoluptate dulcior, sed non carni et sanguini, omni luce
than-all pleasure sweeter but not to-flesh and blood than-all light
 clarior, sed omni secreto interior, omni honore sublimior,
brighter but than-all secret more-inward than-all honor higher
 sed non sublimibus in se. iam liber erat animus meus
but not to-the-high in themselves now free was mind my
 a curis mordacibus ambiendi et adquirendi et uolutandi
from the-cares biting of-canvassing and acquiring and wallowing
 atque scalpendi scabiem libidinum, et garriebam tibi, claritati
and scratching the-itch of-lusts and I-prattled to-you brightness
 meae et diuitiis et saluti meae, domino deo meo.
my and riches and salvation my Lord God my

Augustine resolves to withdraw quietly from teaching at the vintage holidays, now only days away, rather than go on selling boys weapons for the frenzy of the courts. He tells only his friends, and he waits for the holidays, since leaving sooner would look like a bid for greatness. A weak lung gives him an honest excuse. Some brothers may think he sinned by staying even an hour in the chair of lies, but God forgave that too in the waters of baptism.

Et placuit mihi in conspectu tuo non tumultuose abripere, 2
 and it-pleased me in sight your not tumultuously to-snatch-away
 sed leniter subtrahere ministerium linguae meae nundinis
 but gently to-withdraw the-service of-tongue my from-the-markets
 loquacitatis, ne ulterius pueri meditantes non legem tuam,
 of-talkativeness lest further boys meditating not law your
 non pacem tuam, sed insanias mendaces et bella forensia
 not peace your but madnesses lying and wars of-the-forum
 mercarentur ex ore meo arma furori suo. et opportune iam
 should-buy from mouth my arms for-frenzy their and opportunely now
 paucissimi dies supererant ad uindemiales ferias, et statui
 very-few days remained to the-vintage holidays and I-resolved
 tolerare illos, ut sollemniter abscederem et redemptus a te iam
 to-endure them that formally I-might-depart and redeemed by you now
 non redirem uenalis. consilium ergo nostrum erat coram te,
 not I-might-return for-sale the-plan therefore our was before you
 coram hominibus autem nisi nostris non erat. et conuenerat
 before men but except our-own not it-was and it-had-been-agreed
 inter nos, ne passim cuiquam effunderetur, quamquam tu
 among us that-not anywhere to-anyone it-be-poured-out although you
 nobis in conualle plorationis ascendentibus et cantantibus
 to-us in the-valley of-weeping going-up and singing
 canticum graduum dederas sagittas acutas et carbones
 the-song of-steps had-given arrows sharp and coals

uastatores aduersus linguam subdolam uelut consulendo
destroying against the-tongue crafty as-if by-advising
 contradicentem et, sicut cibum assolet, amando consumentem.

contradicting and as food is-wont by-loving consuming

- 3 Sagittaueras tu cor nostrum caritate tua, et gestabamus
had-pierced you heart our with-charity your and we-carried
 uerba tua transfixa uisceribus et exempla seruorum
words your pierced-through in-(our)-entrails and the-examples of-servants
 tuorum, quos de nigris lucidos et de mortuis uiuos
your whom from black bright and from dead alive
 feceras, congesta in sinum cogitationis nostrae urebant
you-had-made heaped into the-bosom of-thought our burned
 et absumebant grauem torporem, ne in ima uergeremus,
and consumed the-heavy torpor lest into the-depths we-should-sink
 et accendebant nos ualide, ut omnis ex lingua subdola
and they-kindled us strongly so-that every from tongue crafty
 contradictionis flatus inflammare nos acrius posset, non
of-contradiction blast to-inflame us more-sharply could not
 extinguere. uerum tamen quia propter nomen tuum, quod
to-extinguish but yet because on-account-of name your which
 sanctificasti per terras, etiam laudatores utique haberet
you-have-hallowed through the-lands also praisers assuredly it-would-have
 uotum et propositum nostrum, iactantiae simile uidebatur
the-vow and purpose our to-boasting like seemed
 non opperiri tam proximum feriarum tempus, sed de publica
not to-wait-for so near of-the-holidays the-time but from public
 professione atque ante oculos omnium sita ante discedere,
profession and before the-eyes of-all placed beforehand to-depart
 ut conuersa in factum meum ora cunctorum intuentium,
that turned upon deed my the-faces of-all watching
 quam uicinum uindemialium diem praeuenire uouerim,
how near of-the-vintage the-day to-anticipate I-had-wished

multa dicerent, quod quasi appetissem magnus uideri.

many-things they-might-say that as-if I-had-sought great to-seem

et quo mihi erat istuc, ut putaretur et disputaretur

and to-what-end to-me was this that it-be-thought and be-argued

de animo meo et blasphemaretur bonum nostrum?

about mind my and be-blasphemed good our

Quin etiam quod ipsa aestate litterario labori nimio

moreover also that in-that-very summer to-literary labor excessive

pulmo meus cedere coeperat et difficulter trahere suspiria

lung my to-give-way had-begun and with-difficulty to-draw breaths

doloribusque pectoris testari se saucium uocemque clariorem

and-by-pains of-the-chest to-testify itself wounded and-a-voice clearer

productionemue recusare, primo perturbauerat me, quia

or-more-prolonged to-refuse at-first it-had-disturbed me because

magisterii illius sarcinam paene iam necessitate ponere

of-teaching that the-burden almost now by-necessity to-lay-down

cogebat aut, si curari et conualescere potuissem, certe

it-compelled or if to-be-cured and to-recover I-had-been-able at-least

intermittere. sed ubi plena uoluntas uacandi et uidendi,

to-interrupt but when full the-will of-being-free and of-seeing

quoniam tu es dominus, oborta mihi est atque firmata —

that you are the-Lord arisen in-me has and strengthened

nosti, deus meus — etiam gaudere coepi, quod haec quoque

you-know O-God my even to-rejoice I-began that this also

suberat non mendax excusatio, quae offensionem hominum

was-at-hand not lying an-excuse which the-offense of-men

temperaret, qui propter liberos suos me liberum esse

would-temper who on-account-of children their me free to-be

numquam uolebant. plenus igitur tali gaudio tolerabam illud

never wished full therefore of-such joy I-endured that

interuallum temporis, donec decurreret — nescio utrum

interval of-time until it-should-run-out I-know-not whether

uel uiginti dies erant — sed tamen fortiter tolerabantur,
even twenty days they-were but yet bravely they-were-endured
 quia recesserat cupiditas, quae mecum solebat ferre graue
because had-departed the-desire which with-me was-wont to-bear the-heavy
 negotium, et ego premendus remanseram, nisi patientia
business and I to-be-crushed had-remained unless patience
 succederet. peccasse me in hoc quisquam seruorum tuorum,
had-taken-its-place to-have-sinned me in this anyone of-servants your
 fratrum meorum, dixerit, quod iam pleno corde militia tua
brothers my may-say that already with-full heart of-service your
 passus me fuerim uel una hora sedere in cathedra mendacii.
permitted myself I-have even for-one hour to-sit in the-chair of-lying
 at ego non contendo. sed tu, domine misericordissime,
but I not contend but you O-Lord most-merciful
 nonne et hoc peccatum cum ceteris horrendis et funereis
surely also this sin with the-others horrible and deadly
 in aqua sancta ignouisti et remisisti mihi?
in the-water holy you-pardoned and forgave me

III • VERECUNDUS AND NEBRIDIUS

Verecundus grieves that his marriage keeps him from their fellowship, but he lends them his country house at Cassiciacum. He dies a baptized Christian while they are in Rome, and God repays him with paradise. Nebridius, not yet a Christian, rejoices with them. Soon after, baptized and serving God in Africa, he brings his whole household to the faith and dies. Now he lives in Abraham's bosom, drinking wisdom at God's fountain. At last the holidays come.

- 5 Macerabatur anxitudine Verecundus de isto nostro bono, quod
was-wasting-away with-anxiety Verecundus about this our good because
 propter uincula sua, quibus tenacissime tenebatur, deseri
on-account-of bonds his by-which most-tightly he-was-held to-be-cut-off

se nostro consortio uidebat. nondum Christianus coniuge
himself from-our fellowship he-saw not-yet a-Christian with-a-wife
 fideli ea tamen ipsa artiore prae ceteris conpede ab
faithful by-her yet herself by-a-tighter beyond the-rest fetter from
 itinere, quod aggressi eramus, retardabatur nec Christianum
the-journey which begun we-had he-was-held-back nor a-Christian
 esse alio modo se uelle dicebat quam illo, quo non
to-be in-another way himself to-wish he-said than in-that in-which not
 poterat. benigne tamen obtulit, ut, quamdiu ibi essemus, in
he-could kindly yet he-offered that as-long-as there we-were on
 re eius essemus. retribues illi, domine, in retributione
property his we-should-be you-will-repay him O-Lord in the-repayment
 iustorum, quia iam ipsam sortem retribuisti ei. quamuis
of-the-just because already that-very lot you-have-repaid to-him although
 enim absentibus nobis, cum Romae iam essemus, corporali
for being-absent we when at-Rome now we-were by-bodily
 aegritudine correptus et in ea Christianus et fidelis factus
sickness seized and in it a-Christian and faithful become
 ex hac uita emigravit. ita misertus es non solum eius
from this life he-departed so had-mercy you-have not only on-him
 sed etiam nostri, ne cogitantes egregiam erga nos amici
but also on-us lest thinking-of the-excellent toward us of-a-friend
 humanitatem nec eum in grege tuo numerantes dolore
kindness and-not him in flock your numbering by-pain
 intolerabili cruciaremur. gratias tibi, deus noster, tui
unbearable we-should-be-tormented thanks to-you O-God our yours
 sumus. indicant hortationes et consolationes tuae: fidelis
we-are show exhortations and consolations your faithful
 promissor reddis Verecundo pro rure illo eius Cassiciaco,
promiser you-repay to-Verecundus for the-estate that his at-Cassiciacum
 ubi ab aestu saeculi requieuiamus in te, amoenitatem
where from the-heat of-the-world we-rested in you the-loveliness

sempiternae uirtutis paradisi tui, quoniam dimisisti ei peccata
of-eternal virtue of-paradise your since you-forgave him sins
 super terram in monte incaseato, monte tuo, monte uberi.

upon earth on mountain curdled mountain your mountain rich

6 Angebatur ergo tunc ipse, Nebridius autem conlaetabatur.

was-distressed therefore then he Nebridius but rejoiced-with-(us)

quamuis enim et ipse nondum Christianus in illam foueam
although for also he not-yet a-Christian into that pit

perniciosissimi erroris inciderat, ut ueritatis filii tui carnem
of-most-pernicious error bad-fallen that of-truth of-son your the-flesh

phantasma crederet, tamen inde emergens sic sibi erat,
a-phantasm he-believed yet thence emerging so to-himself he-was

nondum imbutus ullis ecclesiae tuae sacramentis, sed
not-yet imbued with-any of-church your sacraments but

inquisitor ardentissimus ueritatis. quem non multo post
an-inquirer most-ardent of-truth whom not much after

conuersionem nostram et regenerationem per baptismum
conversion our and rebirth through baptism

tuum ipsum etiam fidelem catholicum castitate perfecta atque
your himself also a-faithful catholic in-chastity perfect and

continentia tibi seruientem in Africa apud suos, cum tota
continence you serving in Africa among his-own when the-whole

domus eius per eum Christiana facta esset, carne soluisti.
house his through him Christian made had-been from-the-flesh you-released

et nunc ille uiuit in sinu Abraham. quidquid illud est, quod
and now he lives in the-bosom of-Abraham whatever that is which

illo significatur sinu, ibi Nebridius meus uiuit, dulcis amicus
by-that is-signified bosom there Nebridius my lives sweet friend

meus, tuus autem adoptiuus ex liberto filius: ibi uiuit. nam
my your but adopted from a-freedman son there he-lives for

quis alius tali animae locus? ibi uiuit, unde me multa
what other for-such a-soul place there he-lives about-which me many-things

interrogabat homuncionem inexpertum. iam non ponit aurem
he-used-to-ask a-little-man inexperienced now not he-puts ear
 ad os meum, sed spiritale os ad fontem tuum et bibit,
to mouth my but spiritual mouth to fountain your and drinks
 quantum potest, sapientiam pro auiditate sua sine fine
as-much-as he-can wisdom according-to eagerness his without end
 felix. nec eum sic arbitror inebriari ex ea, ut obliuiscatur
happy nor him so I-think to-be-drunk from it that he-forgets
 mei, cum tu, domine, quem potat ille, nostri sis memor. sic
me since you O-Lord whom drinks he of-us are mindful so
 ergo eramus, Verecundum consolantes tristem salua amicitia
therefore we-were Verecundus consoling sad unharmed friendship
 de tali conuersione nostra et exhortantes ad fidem gradus
about such conversion our and exhorting to faith of-rank
 sui, uitae scilicet coniugalis, Nebridium autem opperientes,
his of-life namely married Nebridius but waiting-for
 quando sequeretur. quod de tam proximo poterat et erat
when he-would-follow which from so near he-could and was
 iam iamque facturus, cum ecce euoluti sunt dies illi tandem.
now and-now about-to-do when behold rolled-away were days those at-last
 nam longi et multi uidebantur prae amore libertatis otiosae
for long and many they-seemed for love of-freedom leisured
 ad cantandum de medullis omnibus: tibi dixit cor meum,
for singing from marrow all to-you said heart my
 quaesiui uultum tuum; uultum tuum, domine, requiram.
I-have-sought face your face your O-Lord I-will-seek

At Cassiciacum Augustine writes, still proud in style, and Alypius comes to bear the name of Christ in their books. Reading the Psalms, above all the fourth, with his mother and Alypius, he burns with love and wishes the Manichees could hear him. He had loved vanity and sought lies, and now tastes the inner light. A toothache so severe he could not speak vanishes when they kneel to pray.

- 7 Et uenit dies, quo etiam actu soluerer a professione
and came the-day on-which also in-act I-was-released from the-profession
 rhetorica, unde iam cogitatu solutus eram. et factum
of-rhetoric from-which already in-thought released I-was and done
 est, eruisti linguam meam, unde iam erueras cor
it-was you-rescued tongue my whence already you-had-rescued heart
 meum, et benedicebam tibi gaudens profectus in uillam
my and I-blessed you rejoicing having-set-out to the-country-house
 cum meis omnibus. ubi quid egerim in litteris iam quidem
with my all where what I-did in writing already indeed
 seruientibus tibi, sed adhuc superbiae scholam tamquam
serving you but still of-pride the-school as-if
 in pausatione anhelantibus testantur libri disputati cum
in a-pause panting testify the-books discussed with
 praesentibus et cum ipso me solo coram te; quae autem
those-present and with very me alone before you what moreover
 cum absente Nebridio, testantur epistolae. et quando mihi
with the-absent Nebridius testify the-letters and when to-me
 sufficiat tempus commemorandi omnia magna erga nos
would-suffice time for-recalling all the-great toward us
 beneficia tua in illo tempore praesertim ad alia maiora
benefits your in that time especially to other greater-things
 properanti? reuocat enim me recordatio mea, et dulce mihi
hastening calls-back for me the-recollection my and sweet to-me

fit, domine, confiteri tibi, quibus internis me stimulis
it-becomes O-Lord to-confess to-you by-what inner me goads
 perdomueris et quemadmodum me conplanaueris humilitatis
you-subdued and how me you-leveled of-humility
 montibus et collibus cogitationum mearum et tortuosa
in-the-mountains and hills of-thoughts my and crooked-ways
 mea direxeris et aspera lenieris quoque modo ipsum etiam
my straightened and rough-ways smoothed and-in-what way himself also
 Alypium, fratrem cordis mei, subegeris nomini unigeniti
Alypius the-brother of-heart my you-subjected to-the-name of-only-begotten
 tui, domini et saluatoris nostri Iesu Christi, quod primo
your the-Lord and savior our Jesus Christ which at-first
 dedignabatur inseri litteris nostris. magis enim eas uolebat
he-disdained to-be-inserted in-writings our more for them he-wished
 redolere gymnasiorum cedros, quas iam contriuit dominus,
to-smell-of of-the-schools the-cedars which already has-crushed the-Lord
 quam salubres herbas ecclesiasticas aduersas serpentibus.
than the-wholesome herbs of-the-church hostile to-serpents
 Quas tibi, deus meus, uoces dedi, cum legerem psalmos 8
what to-you O-God my cries did-I-give when I-read the-psalms
 Daud, cantica fidelia, sonos pietatis excludentes turgidum
of-David songs faithful sounds of-devotion shutting-out swollen
 spiritum, rudis in germano amore tuo, catechumenus in
spirit a-novice in true love your a-catechumen in
 uilla cum catechumeno Alypio feriatu, matre adhaerente
the-country-house with the-catechumen Alypius on-holiday mother clinging
 nobis muliebri habitu, uirili fide, anili securitate,
to-us in-womanly dress with-manly faith with-an-old-woman's calm
 materna caritate, Christiana pietate! quas tibi uoces dabam
with-motherly charity with-Christian devotion what to-you cries I-gave
 in psalmis illis et quomodo in te inflammabar ex eis
in psalms those and how toward you I-was-inflamed by them

et accendebar eos recitare, si possem, toto orbi terrarum
and was-kindled them to-recite if I-could to-the-whole world of-lands
 aduersum tyfum generis humani! et tamen toto orbe
against the-conceit of-race human and yet in-the-whole world
 cantantur, et non est qui se abscondat a calore tuo.
they-are-sung and not is-there who himself may-hide from heat your
 quam uehementi et acri dolore indignabar manichaeis et
with-how vebement and sharp grief I-was-indignant at-the-Manichees and
 miserabar eos rursus, quod illa sacramenta, illa medicamenta
pitied them in-turn because those sacraments those medicines
 nescirent et insani essent aduersus antidotum, quo sani
they-did-not-know and mad were against the-antidote by-which sane
 esse potuissent! uellem, ut alicubi iuxta essent tunc et me
to-be they-could-have I-would-wish that somewhere near they-were then and me
 nesciente, quod ibi essent, intuerentur faciem meam et audirent
not-knowing that there they-were they-could-watch face my and hear
 uoces meas, quando legi quartum psalmum in illo tunc otio,
cries my when I-read the-fourth psalm in that then leisure
 quid de me fecerit ille psalmus: cum inuocarem te, exaudisti
what with me did that psalm when I-called-upon you you-heard
 me, deus iustitiae meae; in tribulatione dilatasti mihi.
me O-God of-righteousness my in tribulation you-enlarged for-me
 miserere mei, domine, et exaudi orationem meam: audirent
have-mercy-on me O-Lord and hear prayer my they-could-hear
 ignorante me, utrum audirent, ne me propter se illa
not-knowing me whether they-heard lest me on-account-of themselves those-things
 dicere putarent, quae inter haec uerba dixerim, quia et re
to-say they-should-think which among these words I-said because also in-fact
 uera nec ea dicerem nec sic ea dicerem, si me ab eis audiri
true neither them I-would-say nor so them would-I-say if me by them to-be-heard

uiderique sentirem, nec, si dicerem, sic acciperent, quomodo
and-seen I-perceived nor if I-said so would-they-take-(them) as
 mecum et mihi coram te de familiari affectu animi mei.
with-myself and for-myself before you from the-intimate affection of-mind my
 Inhorruī timendo ibidemque inferbui sperando et 9
I-shuddered with-fearing and-at-the-same-time glowed with-hoping and
 exultando in tua misericordia, pater. et haec omnia
exulting in your mercy O-father and these-things all
 exibant per oculos et uocem meam, cum conuersus ad nos
went-out through eyes and voice my when turned to us
 spiritus tuus bonus ait nobis: filii hominum, quousque graues
spirit your good says to-us sons of-men how-long heavy
 corde? ut quid diligitis uanitatem et quaeritis mendacium?
in-heart to what do-you-cherish vanity and seek a-lie
 dilexeram enim uanitatem et quaesieram mendacium. et tu,
I-had-cherished for vanity and had-sought a-lie and you
 domine, iam magnificaueras sanctum tuum, suscitans eum a
O-Lord already had-magnified holy-one your raising him from
 mortuis et collocans ad dexteram tuam, unde mitteret ex
the-dead and placing at right-hand your whence he-might-send from
 alto promissionem suam, paracletum, spiritum ueritatis. et
on-high promise his the-comforter the-spirit of-truth and
 miserat eum iam, sed ego nesciebam. miserat eum, quia iam
he-had-sent him already but I did-not-know he-had-sent him because already
 magnificatus erat resurgens a mortuis et ascendens in
magnified he-had-been rising from the-dead and ascending into
 caelum. ante autem spiritus nondum erat datus, quia Iesus
heaven before but the-spirit not-yet had-been given because Jesus
 nondum erat clarificatus. et clamat prophetia: quousque
not-yet had-been glorified and cries the-prophecy how-long
 graues corde? ut quid diligitis uanitatem et quaeritis
heavy in-heart to what do-you-cherish vanity and seek

mendacium? et scitote, quoniam dominus magnificauit sanctum
a-lie and know that the-Lord has-magnified holy-one
 suum. clamat quousque, clamat scitote, et ego tamdiu
his it-cries how-long it-cries know and I so-long
 nesciens uanitatem dilexi et mendacium quaesiui et ideo
not-knowing vanity cherished and a-lie sought and therefore
 audiui et contremui, quoniam talibus dicitur, qualem me
I-heard and trembled since to-such-men it-is-said such-as me
 fuisse reminiscebar. in phantasmatis enim, quae pro ueritate
to-have-been I-remembered in the-phantasms for which for truth
 tenueram, uanitas erat et mendacium. et insonui multa
I-had-held vanity was and a-lie and I-cried-out many-things
 grauiter et fortiter in dolore recordationis meae. quae utinam
heavily and strongly in the-grief of-remembrance my which would-that
 audissent qui adhuc usque diligunt uanitatem et quaerunt
had-heard who still until-now cherish vanity and seek
 mendacium: forte conturbarentur et euomissent illud, et
a-lie perhaps they-would-be-troubled and would-have-vomited-up it and
 exaudires eos, cum clamarent ad te, quoniam uera morte
you-would-hear them when they-cried to you since by-a-true death
 carnis mortuus est pro nobis, qui te interpellat pro nobis.
of-the-flesh died he-has for us who you intercedes-with for us

- 10 Legebam: irascimini et nolite peccare, et quomodo mouebar,
I-read be-angry and do-not sin and how I-was-moved
 deus meus, qui iam didiceram irasci mihi de
O-God my who already had-learned to-be-angry with-myself over
 praeteritis, ut de cetero non peccarem, et merito irasci,
things-past so-that for the-rest not I-might-sin and deservedly to-be-angry
 quia non alia natura gentis tenebrarum de me peccabat,
because not another nature of-the-race of-darkness in me sinned
 sicut dicunt qui sibi non irascuntur et thesaurizant
as say who with-themselves not are-angry and store-up

sibi iram in die irae et reuelationis iusti iudicii tui.
for-themselves wrath in the-day of-wrath and of-revelation of-just judgment your
 nec iam bona mea foris erant nec oculis carneis in isto sole
nor now goods my outside were nor with-eyes fleshy in this sun
 quaerebantur. uolentes enim gaudere forinsecus facile uanescent
were-sought wishing for to-rejoice outwardly easily they-vanish
 et effunduntur in ea, quae uidentur et temporalia
and are-poured-out on those-things which are-seen and temporal
 sunt, et imagines eorum famelica cogitatione lambiunt. et
are and the-images of-them with-starving thought they-lick and
 o si fatigentur inedia et dicant: quis ostendet nobis
O if they-might-be-wearied with-hunger and might-say who will-show us
 bona? et dicamus, et audiant: signatum est in nobis
good-things and we-might-say and they-might-hear sealed is on us
 lumen uultus tui, domine. non enim lumen nos sumus, quod
the-light of-face your O-Lord not for the-light we are which
 inluminat omnem hominem, sed inluminamur a te, ut, qui
illumines every man but we-are-illuminated by you that we-who
 fuimus aliquando tenebrae, simus lux in te. o si uiderent
were once darkness may-be light in you O if they-saw
 internum aeternum, quod ego quia gustaueram, frende-
the-inner eternal which I because I-had-tasted I-gnashed
 bam quoniam non eis poteram ostendere, si afferrent ad me
since not to-them I-could show-(it) if they-brought to me
 cor in oculis suis foris a te et dicerent: quis ostendit
heart in eyes their outside away-from you and said who shows
 nobis bona? ibi enim, ubi mihi iratus eram, intus in
us good-things there for where with-myself angry I-was within in
 cubili, ubi conpunctus eram, ubi sacrificaueram mactans
the-chamber where pierced I-had-been where I-had-sacrificed slaying
 uetustatem meam et inchoata meditatione renouationis meae
old-self my and having-begun the-meditation of-renewal my

sperans in te, ibi mihi dulcescere coeperas et dederas
hoping in you there to-me to-grow-sweet you-had-begun and you-had-given
 laetitiam in corde meo. et exclamabam legens haec foris
gladness in heart my and I-cried-out reading these-things outwardly
 et agnoscens intus nec uolebam multiplicari terrenis bonis
and recognizing inwardly nor did-I-wish to-be-multiplied with-earthly goods
 et deuorans tempora et deuoratus temporibus, cum haberem
and devouring times and devoured by-times when I-had
 in aeterna simplicitate aliud frumentum et uinum et oleum.
in eternal simplicity another grain and wine and oil

- 11 Et clamabam in consequenti uersu clamore alto cordis mei:
and I-cried in the-following verse with-a-cry deep of-heart my
 o in pace! o in id ipsum! o quid dixit: obdormiam
O in peace O in that very-thing O what did-he-say I-will-fall-asleep
 et somnum capiam? quoniam quis resistet nobis, cum
and sleep will-take since who will-resist us when
 fiet sermo, qui scriptus est: absorpta est mors in
will-come-to-pass the-saying which written is swallowed-up is death in
 uictoria? et tu es id ipsum ualde, qui non mutaris, et
victory and you are that very-thing exceedingly who not are-changed and
 in te requies obliuiscens laborum omnium, quoniam nullus
in you rest forgetting labors all since no
 alius tecum nec ad alia adipiscenda, quae non sunt quod
other with-you nor for other-things to-be-gained which not are what
 tu, sed tu, domine, singulariter in spe constituisti me.
you-are but you O-Lord singly in hope have-set me
 legebam et ardebam nec inueniebam, quid facerem surdis
I-read and burned nor found what I-should-do with-the-deaf
 mortuis, ex quibus fueram, pestis, latrator amarus et caecus
dead of whom I-had-been a-plague a-barker bitter and blind

aduersus litteras de melle caeli melleas et de lumine
against the-writings with honey of-heaven honeyed and with light
 tuo luminosas, et super inimicis scripturae huius tabescebam.
your luminous and over the-enemies of-scripture this I-wasted-away
 Quando recordabor omnia dierum illorum feriatorum? sed 12
when shall-I-recall all of-days those of-holiday but
 nec oblitus sum nec silebo flagelli tui asperitatem et
neither forgotten I-have nor will-I-keep-silent of-scourge your the-harshness and
 misericordiae tuae mirabilem celeritatem. dolore dentium tunc
of-mercy your the-wonderful swiftness with-pain of-teeth then
 excruciabas me, et cum in tantum ingrauesceret, ut non
you-tormented me and when to such-a-degree it-grew-heavy that not
 ualerem loqui, ascendit in cor meum admonere omnes meos
I-was-able to-speak it-came-up into heart my to-admonish all my
 qui aderant, ut deprecarentur te pro me, deum salutis
who were-present that they-should-pray-to you for me the-God of-salvation
 omnimodae. et scripsi hoc in cera et dedi, ut eis
of-every-kind and I-wrote this on wax and gave-(it) that to-them
 legeretur. mox ut genua simplici affectu fiximus, fugit dolor
it-be-read as-soon as knees with-simple affection we-bent fled pain
 ille. sed quis dolor? aut quomodo fugit? expaui, fateor,
that but what pain or how did-it-flee I-was-terrified I-admit
 domine meus et deus meus: nihil enim tale ab ineunte aetate
O-Lord my and God my nothing for such from beginning age
 expertus fueram. et insinuati sunt mihi in profundo nutus
experienced I-had and insinuated were to-me in the-depth nods
 tui et gaudens in fide laudaui nomen tuum, et ea fides
your and rejoicing in faith I-praised name your and that faith
 me securum esse non sinebat de praeteritis peccatis meis,
me untroubled to-be not allowed about past sins my
 quae mihi per baptismum tuum remissa nondum erant.
which to-me through baptism your remitted not-yet had-been

When the vintage holidays end, Augustine gives notice that the people of Milan must find another seller of words, since he has chosen to serve God and his lungs can no longer bear the work. He writes to Ambrose confessing his past errors and asking what to read. Ambrose recommends Isaiah, but Augustine does not understand the first part and puts him off until he is more practiced in scripture.

- 13 Renuntiaui peractis uindemialibus, ut scholasticis suis
I-gave-notice completed the-vintage-holidays that for-students their
 Mediolanenses uenditorem uerborum alium prouiderent, quod
the-Milanese a-seller of-words another should-provide because
 et tibi ego seruire delegissem et illi professioni prae
both you I to-serve had-chosen and for-that profession for
 difficultate spirandi ac dolore pectoris non sufficerem. et
difficulty of-breathing and pain of-the-chest not I-was-sufficient and
 insinuauī per litteras antistiti tuo, uiro sancto Ambrosio,
I-made-known by letters to-bishop your the-man holy Ambrose
 pristinos errores meos et praesens uotum meum, ut moneret
former errors my and present wish my that he-might-advise
 quid mihi potissimum de libris tuis legendum esset, quo
what to-me most of books your to-be-read was so-that
 percipiendae tantae gratiae paratior aptiorque fierem. at ille
for-receiving so-great grace readier and-fitter I-might-become but he
 iussit Eseiā prophetā, credo, quod prae ceteris euangelii
bade Isaiah the-prophet I-believe because beyond the-rest of-the-gospel
 uocationisque gentium sit praenuntiator apertior. uerum tamen
and-of-the-calling of-the-gentiles he-is a-foreteller more-open but yet
 ego primam huius lectionem non intellegens totumque talem
I the-first of-this reading not understanding and-the-whole such
 arbitrans distuli repetendum exercitior in dominico eloquio.
judging put-(it)-off to-be-resumed more-practiced in the-Lord's speech

Augustine returns to Milan to be baptized, with Alypius, who has tamed his body to walk barefoot on the frozen ground, and with his son Adeodatus, fifteen years old and more gifted than many learned men. The boy speaks in The Teacher, and God soon takes him from this life. Baptized together, they lose all anxiety about their past, and Augustine weeps at the hymns of the church.

Inde ubi tempus aduenit, quo me nomen dare oporteret, 14
 thence when the-time arrived at-which me name to-give it-behooved
 relicto rure Mediolanium remeauimus. placuit et Alypio
 having-left the-country to-Milan we-retained it-pleased also Alypius
 renasci in te mecum iam induto humilitate sacramentis
 to-be-reborn in you with-me already clothed with-humility for-sacraments
 tuis congrua et fortissimo dominatori corporis usque ad
 your fitting and a-most-brave master of-the-body all-the-way to
 Italicum solum glaciale nudo pede obterendum insolito
 the-Italian soil icy with-bare foot to-be-trodden with-unwonted
 ausu. adiunximus etiam nobis puerum Adeodatum ex me
 daring we-joined also to-ourselves the-boy Adeodatus from me
 natum carnaliter de peccato meo. tu bene feceras eum.
 born carnally from sin my you well had-made him
 annorum erat ferme quindecim et ingenio praeueniebat
 of-years he-was about fifteen and in-talent he-surpassed
 multos graues et doctos uiros. munera tua tibi confiteor,
 many grave and learned men gifts your to-you I-confess
 domine deus meus, creator omnium et multum potens
 O-Lord God my creator of-all and greatly able
 formare nostra deformia: nam ego in illo puero praeter
 to-form our deformities for I in that boy besides
 delictum non habebam. quod enim et nutriebatur a nobis
 the-offense not I-had-(anything) that for also he-was-nurtured by us

in disciplina tua, tu inspiraueras nobis, nullus alius: munera
in discipline your you had-inspired us no other gifts
 tua tibi confiteor. est liber noster, qui inscribitur “de
your to-you I-confess there-is a-book our which is-entitled on
 Magistro”: ipse ibi mecum loquitur. tu scis illius esse
the-Teacher he there with-me speaks you know his to-be
 sensa omnia, quae inseruntur ibi ex persona conlocutoris
the-thoughts all which are-put-in there from the-person of-interlocutor
 mei, cum esset in annis sedecim. multa eius alia mirabiliora
my when he-was in years sixteen many-things his other more-wonderful
 expertus sum. horrore mihi erat illud ingenium: et quis
experienced I-have an-awe to-me was that talent and who
 praeter te talium miraculorum opifex? cito de terra
besides you of-such wonders the-maker quickly from the-earth
 abstulisti uitam eius, et securior eum recordor non
you-took-away life his and more-untroubled him I-remember not
 timens quicquam pueritiae nec adolescentiae nec omnino
fearing anything for-boyhood nor adolescence nor at-all
 homini illi. sociauimus eum coaeuum nobis in gratia tua,
for-man that we-associated him the-same-age-as us in grace your
 educandum in disciplina tua: et baptizati sumus et fugit
to-be-brought-up in discipline your and baptized we-were and fled
 a nobis sollicitudo uitae praeteritae. nec satiabar in illis
from us the-anxiety of-life past nor was-I-sated in those
 diebus dulcitudine mirabili, considerare altitudinem consilii tui
days with-sweetness wonderful to-consider the-depth of-counsel your
 super salute generis humani. quantum fleui in hymnis et
for the-salvation of-race human how-much I-wept in hymns and
 canticis tuis suaue sonantis ecclesiae tuae uocibus conmotus
songs your sweetly sounding of-church your by-the-voices moved
 acriter! uoces illae influebant auribus meis et eliquabatur
sharply voices those flowed-into ears my and was-distilled

ueritas in cor meum et exaestuabat inde affectus pietatis,
truth into heart my and seethed-up thence the-feeling of-devotion
 et currebant lacrimae, et bene mihi erat cum eis.
and ran tears and well with-me it-was with them

VII · THE MARTYRS FOUND

The church at Milan had begun its singing about a year earlier, when the faithful, Monica foremost, kept vigil with Ambrose against the Arian empress Justina. God then revealed to Ambrose where the martyrs Protasius and Gervasius lay. As they were carried to the basilica, demons were driven out and a well-known blind man saw again, which checked the empress's persecution though it did not convert her. Augustine was still cold then, and so he wept the more at the hymns.

Non longe coeperat Mediolanensis ecclesia genus hoc 15
not long-before had-begun the-Milanese church kind this
 consolationis et exhortationis celebrare magno studio fratrum
of-consolation and of-exhortation to-celebrate with-great zeal of-the-brothers
 concinentium uocibus et cordibus. nimirum annus erat aut non
singing-together with-voices and hearts doubtless a-year it-was or not
 multo amplius, cum Iustina, Valentiniani regis pueri mater,
much more when Justina of-Valentinian the-king the-boy the-mother
 hominem tuum Ambrosium persequeretur haeresis suae causa,
man your Ambrose persecuted of-heresy her for-the-sake
 qua fuerat seducta ab Arrianis. excubabat pia plebs in
by-which she-had-been seduced by the-Arians kept-watch the-devout people in
 ecclesia mori parata cum episcopo suo, seruo tuo. ibi mater
the-church to-die ready with bishop their servant your there mother
 mea, ancilla tua, sollicitudinis et uigiliarum primas tenens,
my handmaid your of-anxiety and of-watches the-first-place holding
 orationibus uiuebat. nos adhuc frigidi a calore spiritus tui
in-prayers lived we still cold to the-heat of-spirit your

excitabamur tamen ciuitate adtonita atque turbata. tunc hymni
were-stirred yet by-the-city astonished and troubled then hymns
 et psalmi ut canerentur secundum morem orientalium partium,
and psalms that they-be-sung according-to the-custom of-eastern parts
 ne populus maeroris taedio contabesceret, institutum est:
lest the-people of-sorrow from-weariness should-waste-away established it-was
 ex illo in hodiernum retentum multis iam ac paene
from that-time to today retained by-many now and nearly
 omnibus gregibus tuis et per cetera orbis imitantibus.
all flocks your and throughout the-rest of-the-world imitating

16 Tunc memorato antistiti tuo per uisum aperuisti, quo
then to-the-mentioned bishop your through a-vision you-disclosed in-what
 loco laterent martyrum corpora Protasi et Geruasi, quae
place lay-bidden of-the-martyrs the-bodies of-Protasius and Gervasius which
 per tot annos incorrupta in thesauro secreti tui
through so-many years uncorrupted in the-treasury of-secret your
 reconderas, unde opportune promeres ad coercendam
you-had-stored-away whence opportunely you-might-bring-forth for curbing
 rabiem femineam, sed regiam. cum enim prolata et
the-rage womanly but royal when for brought-forth and
 effossa digno cum honore transferrentur ad Ambrosianam
dug-up with-worthy with honor they-were-translated to the-Ambrosian
 basilicam, non solum quos inmundi uexabant spiritus
basilica not only those-whom unclean troubled spirits
 confessis eisdem daemonibus sanabantur, uerum etiam quidam
confessing the-same demons were-healed but also a-certain
 plures annos caecus ciuis ciuitatique notissimus, cum
for-many years blind a-citizen and-to-the-city most-well-known when
 populi tumultuante laetitia causam quaesisset atque audisset,
of-the-people at-the-tumultuous joy the-cause he-had-asked and had-beard
 exiuit eoque se ut duceret suum ducem rogauit. quo
he-leapt-up and-thither himself that should-lead his guide he-asked whither

perductus inpetrauit admitti, ut sudario tangeret feretrum
led-there he-obtained to-be-admitted that with-a-cloth he-might-touch the-bier
 pretiosae in conspectu tuo mortis sanctorum tuorum. quod
precious in sight your of-the-death of-saints your which
 ubi fecit atque admouit oculis, confestim aperti sunt. inde
when he-did and applied to-eyes at-once opened they-were thence
 fama discurrens, inde laudes tuae feruentes, lucentes, inde
the-fame running-abroad thence praises your glowing shining thence
 illius inimicae animus etsi ad credendi sanitatem non
of-that hostile-woman the-mind although to believing's soundness not
 applicatus, a persequendi tamen furore compressus est.
brought from of-persecuting yet the-fury checked was
 gratias tibi, deus meus! unde et quo duxisti recordationem
thanks to-you O-God my whence and whither have-you-led remembrance
 meam, ut haec etiam confiterer tibi, quae magna oblitus
my that these-things also I-should-confess to-you which great forgetting
 praeterieram? et tamen tunc, cum ita fragraret odor
I-had-passed-over and yet then when so was-fragrant the-odor
 unguentorum tuorum, non currebamus post te; ideo plus
of-ointments your not we-ran after you therefore more
 flebam inter cantica hymnorum tuorum, olim suspirans tibi
I-wept amid the-songs of-hymns your once sighing for-you
 et tandem respirans, quantum patet aura in domo faenea.
and at-last breathing-again as-far-as is-open air in a-house of-bay

Evodius joins them, and as they return to Africa, Monica dies at Ostia. Augustine tells of her upbringing: an old maidservant ruled the girls strictly, forbidding even water between meals. Yet Monica, sent to draw wine, took to sipping it until she drank nearly full cups. A slave girl, quarreling with her, called her a drunkard, and she at once condemned and gave up the habit. So God healed one soul through another's anger.

- 17 Qui habitare facis unanimes in domo, consociasti nobis et
 who to-dwell make of-one-mind in a-house you-joined to-us also
 Euodium iuuenem ex nostro municipio. qui cum agens in
 Evodius a-young-man from our town who when an-agent in
 rebus militaret, prior nobis ad te conuersus est et baptizatus
 affairs he-served before us to you converted was and baptized
 et relicta militia saeculari accinctus in tua. simul eramus,
 and having-left service worldly girded in yours together we-were
 simul habitaturi placito sancto. quaerebamus, quisnam locus
 together about-to-dwell by-resolve holy we-sought what place
 nos utilius haberet seruientes tibi: pariter remeabamus
 us more-usefully would-have serving you together we-were-returning
 in Africam. et cum apud Ostia Tiberina essemus, mater
 to Africa and when at Ostia on-the-Tiber we-were mother
 defuncta est. multa praetereo, quia multum festino. accipe
 died has many-things I-pass-over because greatly I-hasten receive
 confessiones meas et gratiarum actiones, deus meus, de
 confessions my and of-thanks givings O-God my for
 rebus innumerabilibus etiam in silentio. sed non praeteribo
 things innumerable even in silence but not I-will-pass-over
 quidquid mihi anima parturit. de illa famula tua, quae me
 whatever to-me soul brings-forth about that handmaid your who me
 parturiuit et carne, ut in hanc temporalem, et corde, ut in
 brought-forth both in-flesh that into this temporal and in-heart that into

aeternam lucem nascerer. non eius, sed tua dicam dona in
eternal light I-might-be-born not her but your let-me-tell gifts in
 eam. neque enim se ipsa fecerat aut educauerat se ipsam:
her neither for herself she had-made or brought-up herself very
 tu creasti eam, nec pater nec mater sciebat, qualis ex eis
you created her neither father nor mother knew what-sort from them
 fieret. et erudiuit eam in timore tuo uirga Christi tui,
she-would-become and trained her in fear your the-rod of-Christ your
 regimen unici tui in domo fideli, bono membro ecclesiae
the-governance of-only-one your in a-house faithful a-good member of-church
 tuae. nec tantam erga suam disciplinam diligentiam matris
your nor so-much toward her discipline the-diligence of-mother
 praedicabat quantam famulae cuiusdam decrepitae, quae patrem
did-she-praise as of-a-servant certain decrepit who father
 eius infantem portauerat, sicut dorso grandiuscularum
her an-infant had-carried as on-the-back of-quite-big
 puellarum paruuli portari solent. cuius rei gratia et
girls little-ones to-be-carried are-wont for-which thing's sake and
 propter senectam ac mores optimos in domo Christiana
on-account-of old-age and ways excellent in the-house Christian
 satis a dominis honorabatur. unde etiam curam dominicarum
enough by the-masters she-was-honored whence also the-care of-the-master's
 filiarum commissam diligenter gerebat et erat in eis
daughters committed diligently she-bore and was in them
 coercendis, cum opus esset, sancta seueritate uehemens atque
restraining when need was with-holy severity vebement and
 in docendis sobria prudentia. nam eas praeter illas horas,
in teaching with-sober prudence for them apart-from those hours
 quibus ad mensam parentum moderatissime alebantur, etiamsi
at-which at the-table of-parents most-moderately they-were-fed even-if
 exardescerent siti, nec aquam bibere sinebat praecauens
they-were-burning with-thirst not-even water to-drink she-allowed forestalling

consuetudinem malam et addens uerbum sanum: “modo
a-habit bad and adding the-word sound now
 aquam bibitis, quia in potestate uinum non habetis; cum
water you-drink because in power wine not you-have when
 autem ad maritos ueneritis factae dominae apothecarum et
but to husbands you-have-come made mistresses of-storerooms and
 cellariorum, aqua sordebit, sed mos potandi praeualebit.”
of-cellars water will-be-despised but the-custom of-drinking will-prevail
 hac ratione praeciendi et auctoritate imperandi frenabat
by-this method of-instructing and by-authority of-commanding she-reined
 auuditatem tenerioris aetatis et ipsam puellarum sitim formabat
the-greed of-tenderer age and the-very of-the-girls thirst she-formed
 ad honestum modum, ut iam non liberet quod non deceret.
to a-decent measure that now not it-pleased what not was-seemly

- 18 Et subreperat tamen, sicut mihi filio famula tua narrabat,
and there-had-crept-in yet as to-me (her)-son handmaid your related
 subreperat ei uinulentia. nam cum de more puella sobria
had-crept-in on-her a-love-of-wine for when by custom a-girl sober
 iuberetur a parentibus de cupa uinum depromere, submisso
she-was-bidden by parents from the-cask wine to-draw let-down
 poculo qua desuper patet, priusquam in lagunculam
the-cup where from-above it-lies-open before into the-flagon
 funderet merum, primoribus labris sorbebat exiguum, quia
she-poured the-neat-wine with-the-tips-of lips she-sipped a-little because
 non poterat amplius sensu recusante. non enim ulla
not she-could more the-sense refusing not for from-any
 temulenta cupidine faciebat hoc, sed quibusdam superfluentibus
drunken craving did-she this but from-certain overflowing
 aetatis excessibus, qui ludicris motibus ebulliunt et in
of-age excesses which in-playful motions bubble-up and in
 puerilibus annis maiorum pondere premi solent. itaque
childish years by-elders' weight to-be-pressed-down are-wont and-so

ad illud modicum cotidianum cotidiana modica addendo —
to that small daily daily small-bits by-adding
 quoniam qui modica spernit, paulatim decedit — in eam
since who small-things despises by-degrees falls into that
 consuetudinem lapsa erat, ut prope iam plenos mero
habit lapsed she-bad that nearly now full of-neat-wine
 caliculos inhianter hauriret. ubi tunc sagax anus et
little-cups greedily she-drained where then she-shreud old-woman and
 uehemens illa prohibitio? numquid ualebat aliquid aduersus
vehement that prohibition surely-not did-it-avail anything against
 latentem morbum, nisi tua medicina, domine, uigilaret super
a-lurking disease unless your medicine O-Lord kept-watch over
 nos? absente patre et matre et nutritoribus tu praesens,
us absent the-father and mother and nurses you present
 qui creasti, qui uocas, qui etiam per †praepositos homines
who created who call who also through appointed men
 boni aliquid agis ad animarum salutem. quid tunc egisti,
good something do for of-souls salvation what then did-you-do
 deus meus? unde curasti? unde sanasti? nonne protulisti
O-God my whence did-you-cure whence did-you-heal surely you-brought-forth
 durum et acutum ex altera anima conuicium tamquam
a-barsh and sharp from another soul taunt as-if
 medicinale ferrum ex occultis prouisionibus tuis et uno
a-surgical steel from hidden provisions your and with-one
 ictu putredinem illam praecidisti? ancilla enim, cum qua
stroke rottenness that you-cut-away the-maidservant for with whom
 solebat accedere ad cupam, litigans cum domina minore, ut
she-was-wont to-go to the-cask quarreling with the-mistress younger as
 fit, sola cum sola, obiecit hoc crimen amarissima insultatione
happens alone with alone threw-up this charge with-most-bitter insult
 uocans meribibulam. quo illa stimulo percussa respexit
calling-(her) a-wine-bibber with-which she goad struck looked-at

foeditatem suam confestimque damnauit atque exuit. sicut
foulness her and-at-once condemned and put-(it)-off as
 amici adulantes peruertunt, sic inimici litigantes plerumque
friends flattering pervert so enemies quarreling often
 corrigunt. nec tu quod per eos agis, sed quod ipsi
correct nor you what through them you-do but what they
 uoluerunt, retribuis eis. illa enim irata exagitare appetiuit
wished you-repay them she for angry to-provoke sought
 minorem dominam, non sanare, et ideo clanculo, aut quia
the-younger mistress not to-heal and therefore secretly either because
 ita eas inuenerat locus et tempus litis, aut ne forte et
so them had-found the-place and time of-the-quarrel or lest perhaps also
 ipsa periclitaretur, quod tam sero prodidisset. at tu, domine,
she be-endangered because so late she-had-disclosed-(it) but you O-Lord
 rector caelitem et terrenorum, ad usus tuos contorquens
ruler of-heavenly and earthly-things to uses your twisting
 profunda torrentis, fluxum saeculorum ordinate turbulentum,
the-depths of-the-torrent the-flow of-ages in-order turbulent
 etiam de alterius animae insania sanasti alteram, ne
even from of-another soul the-madness you-healed another lest
 quisquam, cum hoc aduertit, potentiae suae tribuat, si
anyone when this he-notices to-power his-own should-attribute if
 uerbo eius alius corrigatur, quem uult corrigi.
by-word his another is-corrected whom he-wishes to-be-corrected

Given in marriage, Monica served Patricius as her master and sought to win him for God. She bore his infidelities, never opposed his temper, and explained herself only once he was calm. She told wives with bruised faces that their marriage contracts had made them servants. She won over her mother-in-law and repeated nothing between quarreling people except what would reconcile them. At last she won her husband for God, and among the baptized she cared for all as though she had borne them.

Educata itaque pudice ac sobrie potiusque a te subdita 19
 brought-up and-so modestly and soberly and-rather by you made-subject
 parentibus quam a parentibus tibi, ubi plenis annis nubilis
 to-parents than by parents to-you when full in-years marriageable
 facta est, tradita uiro seruiuit ueluti domino et satagit
 become she-has handed-over to-a-husband she-served as a-master and took-pains
 eum lucrari tibi loquens te illi moribus suis, quibus eam
 him to-win for-you speaking-of you to-him by-ways her by-which her
 pulchram faciebas et reuerenter amabilem atque mirabilem
 beautiful you-made and reverently lovable and wonderful
 uiro. ita autem tolerauit cubilis iniurias, ut nullam de
 to-the-husband so moreover she-endured of-the-bed the-wrongs that no over
 hac re cum marito haberet umquam simultatem. expectabat
 this matter with husband she-had ever quarrel she-awaited
 enim misericordiam tuam super eum, ut in te credens
 for mercy your upon him that in you believing
 castificaretur. erat uero ille praeterea sicut beniuolentia
 he-might-be-made-chaste he-was indeed he besides as in-kindness
 praecipuus, ita ira feruidus. sed nouerat haec non
 outstanding so in-anger hot but she-knew this-woman not
 resistere irato uiro, non tantum facto, sed ne uerbo quidem.
 to-resist an-angry husband not only in-deed but not in-word even

iam uero refractum et quietum cum opportunum uiderat,
now indeed broken-down and calm when opportune she-had-seen
 rationem facti sui reddebat, si forte ille inconsideratius
an-account of-deed her she-rendered if perhaps he too-inconsiderately
 conmotus fuerat. denique cum matronae multae, quarum
stirred-up had-been finally when matrons many whose
 uiri mansuetiores erant, plagarum uestigia etiam dehonestata
husbands gentler were of-blows the-marks even on-disfigured
 facie gerent, inter amica conloquia illae arguebant maritorum
face bore among friendly conversations they blamed of-husbands
 uitam, haec earum linguam, ueluti per iocum grauius
the-life she their tongue as-if in jest seriously
 admonens, ex quo illas tabulas, quae matrimoniales uocantur,
admonishing from when those tablets which matrimonial are-called
 recitari audissent, tamquam instrumenta, quibus ancillae
to-be-read they-had-heard as instruments by-which maidservants
 factae essent, deputare debuisse; proinde memores
made they-had-been to-reckon to-have-been-bound and-so mindful
 conditionis superbire aduersus dominos non oportere.
of-(their)-condition to-be-proud against masters not to-be-fitting
 cumque mirarentur illae scientes, quam ferocem coniugem
and-when marveled they knowing how fierce a-spouse
 sustineret, numquam fuisse auditum aut aliquo indicio
she-bore never to-have-been heard or by-any sign
 claruisse, quod Patricius ceciderit uxorem aut quod a
to-have-been-evident that Patricius had-beaten (his)-wife or that from
 se inuicem uel unum diem domestica lite dissenserint,
themselves mutually even one day by-a-domestic quarrel they-had-disagreed
 et causam familiariter quaerent, docebat illa institutum
and the-cause intimately they-sought taught she rule

suum, quod supra memoraui. quae obseruabant, expertae
her which above I-have-recorded those-who observed-(it) having-tried-it
 gratulabantur: quae non obseruabant, subiectae uexabantur.
gave-thanks those-who not observed-(it) subjected were-harassed
 Socrum etiam suam primo susurris malarum ancillarum 20
mother-in-law also her at-first by-the-whisperings of-bad maidservants
 aduersus se irritatam sic uicit obsequiis perseuerans tolerantia
against her provoked so she-won by-attentions persevering in-patience
 et mansuetudine, ut illa ultro filio suo medias linguas
and gentleness that she of-her-own-accord to-son her the-meddling tongues
 famularum proderet, quibus inter se et nurum pax
of-the-maidservants betrayed by-which between herself and daughter-in-law the-peace
 domestica turbabatur, expeteretque uindictam. itaque posteaquam
domestic was-disturbed and-demanded punishment and-so after
 ille et matri obtemperans et curans familiae disciplinam
he both to-mother obeying and caring-for of-the-household the-discipline
 et concordiae suorum consulens proditas ad prodentis
and for-the-concord of-his-own consulting the-betrayed-ones at the-betrayer's
 arbitrium uerberibus cohercuit, promisit illa talia de se praemia
discretion with-blows punished she-promised she such about her rewards
 sperare debere, quaecumque de sua nuru sibi, quo
to-expect ought-(any-one) whoever about her daughter-in-law to-her that
 placeret, mali aliquid loqueretur, nullaue iam audente
she-might-please evil anything should-speak and-with-none now daring
 memorabili inter se beniuolentiae suauitate uixerunt.
memorable among themselves of-goodwill in-sweetness they-lived
 Hoc quoque illi bono mancipio tuo, in cuius utero me creasti, 21
this also to-that good chattel your in whose womb me you-created
 deus meus, misericordia mea, munus grande donaueras, quod
O-God my mercy my a-gift great you-had-given that
 inter dissidentes atque discordes quaslibet animas, ubi poterat,
between disagreeing and discordant any souls when she-could

tam se praebebat pacificam, ut cum ab utraque multa
so herself she-showed peacemaking that when from each many-things
 de inuicem audiret amarissima, qualia solet eructuare turgens
about the-other she-heard most-bitter such-as is-wont to-belch-out swollen
 atque indigesta discordia, quando praesenti amicae de absente
and undigested discord when to-a-present friend about an-absent
 inimica per acida conloquia cruditas exhalatur odiorum,
enemy through sour conversations the-crudeness is-breathed-out of-hatreds
 nihil tamen alteri de altera proderet, nisi quod ad eas
nothing yet to-one about the-other she-would-betray except what to them
 reconciliandas ualeret. paruum hoc bonum mihi uideretur, nisi
reconciling would-avail small this good to-me would-seem unless
 turbas innumerabiles tristis experirer nescio qua horrenda
crowds innumerable sadly I-experienced by-I-know-not what horrible
 pestilentia peccatorum latissime peruagante non solum iratorum
pestilence of-sins most-widely spreading not only of-angry
 inimicorum iratis inimicis dicta prodere, sed etiam quae non
enemies to-angry enemies the-sayings to-betray but also what not
 dicta sunt addere, cum contra homini humano parum esse
said were to-add when on-the-contrary for-a-man human little to-be
 debeat inimicitias hominum nec excitare nec augere male
it-ought enmities of-men neither to-stir nor to-increase by-evil
 loquendo, nisi eas etiam extinguere bene loquendo studuerit.
speaking unless them also to-extinguish by-good speaking he-has-striven
 qualis illa erat docente te magistro intimo in schola pectoris.
such she was teaching-(her) you the-teacher inmost in the-school of-the-breast

22 Denique etiam uirum suum iam in extrema uita temporali
finally even husband her now at the-end-of life temporal
 eius lucrata est tibi nec in eo iam fideli planxit, quod
his won she-has for-you nor in him now faithful did-she-lament what
 in nondum fideli tolerauerat. erat etiam serua seruorum
in the-not-yet faithful she-bad-endured she-was also the-servant of-servants

tuorum. quisquis eorum nouerat eam, multum in ea laudabat
your whoever of-them knew her much in her praised
et honorabat et diligebat te, quia sentiebat praesentiam
and honored and cherished you because he-felt presence
tuam in corde eius sanctae conuersationis fructibus testibus.
your in heart her of-holy way-of-life by-the-fruits as-witnesses
fuerat enim unius uiri uxor, mutuam uicem parentibus
she-had-been for of-one man the-wife the-mutual turn to-parents
reddiderat, domum suam pie tractauerat, in operibus bonis
she-had-rendered house her devoutly she-had-managed in works good
testimonium habebat. nutrierat filios totiens eos parturiens,
testimony she-had she-had-nursed children so-often them bringing-forth
quotiens abs te deuiare cernebat. postremo nobis, domine,
as-often-as from you to-stray she-saw finally to-us O-Lord
omnibus, quia ex munere tuo sinis loqui seruis tuis,
all because from gift your you-allow to-speak to-servants your
qui ante dormitionem eius in te iam consociati uiuebamus
who before the-falling-asleep her in you now joined-together lived
percepta gratia baptismi tui, ita curam gessit, quasi omnes
having-received the-grace of-baptism your so care she-bore as-if all
genuisset, ita seruiuit, quasi ab omnibus genita fuisset.
she-had-borne so she-served as-if by all borne she-had-been

X • THE VISION AT OSTIA

Shortly before her death, Monica and Augustine lean at a window at Ostia and talk of the saints' eternal life. Rising beyond bodily things and even beyond their own minds, they touch for a moment eternal Wisdom. They imagine that all things fall silent and God speaks by himself alone. Monica then says that nothing in this life delights her any longer, since her hope, to see him a Catholic Christian, is fulfilled.

- 23 Impendente autem die, quo ex hac uita erat exitura —
impending moreover the-day on-which from this life she-was to-depart
 quem diem tu noueras ignorantibus nobis — prouenerat, ut
which day you knew not-knowing we it-had-come-about as
 credo, procurante te occultis tuis modis, ut ego et ipsa soli
I-believe arranging-(it) you in-hidden your ways that I and she alone
 staremus incumbentes ad quandam fenestram, unde hortus
stood leaning on a-certain window whence the-garden
 intra domum, quae nos habebat, prospectabatur, illic apud
within the-house which us held was-looked-out-on there at
 Ostia Tiberina, ubi remoti a turbis post longi itineris
Ostia on-the-Tiber where removed from crowds after of-a-long journey
 laborem instaurabamus nos nauigationi. conloquebamur
the-labor we-were-refresbing ourselves for-the-voyage we-were-talking
 ergo soli ualde dulciter et praeterita obliuiscentes in
therefore alone very sweetly and things-past forgetting to
 ea quae ante sunt extenti quaerebamus inter nos
those-things which before are stretched-out we-inquired between ourselves
 apud praesentem ueritatem, quod tu es, qualis
in-the-presence-of present truth which you are of-what-sort
 futura esset uita aeterna sanctorum, quam nec oculus
to-come would-be the-life eternal of-the-saints which neither eye
 uidit nec auris audiuit nec in cor hominis ascendit. sed
has-seen nor ear has-heard nor into the-heart of-man has-risen but
 inhiabamus ore cordis in superna fluentia fontis
we-gaped with-the-mouth of-heart toward the-heavenly streams of-fountain
 tui, fontis uitae, qui est apud te, ut inde pro
your of-the-fountain of-life which is with you that thence according-to
 captu nostro aspersi quoquo modo rem tantam cogitaremus.
capacity our sprinkled in-whatever way a-thing so-great we-might-ponder

Cumque ad eum finem sermo perduceretur, ut carnalium
and-when to that end the-talk was-led that of-carnal
 sensuum delectatio quantalibet in quantalibet luce corporea
senses the-delight however-great in however-great light bodily
 prae illius uitae iucunditate non comparatione, sed ne
beside of-that life the-joy not of-comparison but not
 commemoratione quidem digna uideretur, erigentes nos
of-mention even worthy seemed raising ourselves
 ardentiore affectu in id ipsum perambulauimus gradatim
with-more-ardent affection toward that very-thing we-passed-through by-degrees
 cuncta corporalia et ipsum caelum, unde sol et luna
all bodily-things and the-very heaven whence sun and moon
 et stellae lucent super terram. et adhuc ascendebamus
and stars shine upon earth and still we-were-ascending
 interius cogitando et loquendo et mirando opera tua
inwardly by-thinking and by-speaking and by-marveling-at works your
 et uenimus in mentes nostras et transcendimus eas, ut
and we-came into minds our and we-transcended them that
 attingeremus regionem ubertatis indeficientis, unde pascis
we-might-touch the-region of-abundance unfailing whence you-feed
 Israel in aeternum ueritate pabulo, et ibi uita sapientia est,
Israel for ever with-truth as-pasture and there life wisdom is
 per quam fiunt omnia ista, et quae fuerunt et quae
through which are-made all these-things both which have-been and which
 futura sunt, et ipsa non fit, sed sic est, ut fuit, et sic
to-come are and itself not is-made but so is as it-was and so
 erit semper. quin potius fuisse et futurum esse non est
will-be always indeed rather to-have-been and to-come to-be not is
 in ea, sed esse solum, quoniam aeterna est: nam fuisse
in it but to-be only since eternal it-is for to-have-been
 et futurum esse non est aeternum. et dum loquimur et
and to-come to-be not is eternal and while we-speak and

- inhiamus illi, attingimus eam modice toto ictu cordis;
gape-after it we-touch it slightly with-the-whole beat of-the-heart
- et suspirauimus et reliquimus ibi religatas primitias spiritus
and we-sighed and left there bound the-first-fruits of-the-spirit
- et remeauimus ad strepitum oris nostri, ubi uerbum et
and returned to the-noise of-mouth our where a-word both
- incipitur et finitur. et quid simile uerbo tuo, domino nostro,
is-begun and ended and what like to-word your Lord our
- in se permanenti sine uetustate atque innouanti omnia?
in himself abiding without growing-old and renewing all-things
- 25 Dicebamus ergo: “si cui sileat tumultus carnis,
we-said therefore if for-anyone should-fall-silent the-tumult of-the-flesh
- sileant phantasiae terrae et aquarum et aeris, sileant
should-fall-silent the-images of-earth and of-waters and of-air should-fall-silent
- et poli et ipsa sibi anima sileat et transeat se non
also the-heavens and the-very to-itself soul should-fall-silent and pass-beyond itself not
- se cogitando, sileant somnia et imaginariae reuelationes,
itself by-thinking-of should-fall-silent dreams and imaginary revelations
- omnis lingua et omne signum et quidquid transeundo fit si
every tongue and every sign and whatever by-passing is-made if
- cui sileat omnino — quoniam si quis audiat, dicunt
for-anyone should-fall-silent wholly since if anyone hears say
- haec omnia: non ipsa nos fecimus, sed fecit nos qui manet
these all not we-ourselves us made but made us he-who abides
- in aeternum — his dictis si iam taceant, quoniam
for ever these-things having-been-said if now they-should-be-still since
- erexerunt aurem in eum, qui fecit ea, et loquatur ipse solus
they-have-raised the-ear to him who made them and should-speak he alone
- non per ea, sed per se ipsum, ut audiamus uerbum
not through them but through himself very that we-may-hear word
- eius, non per linguam carnis neque per uocem angeli
his not through a-tongue of-flesh nor through the-voice of-an-angel

nec per sonitum nubis nec per aenigma similitudinis,
nor through the-sound of-a-cloud nor through the-riddle of-a-likeness
 sed ipsum, quem in his amamus, ipsum sine his audiamus,
but himself whom in these we-love himself without these we-might-hear
 sicut nunc extendimus nos et rapida cogitatione attingimus
as now we-strained ourselves and by-swift thought touched
 aeternam sapientiam super omnia manentem, si continuetur
the-eternal wisdom over all-things abiding if it-were-continued
 hoc et subtrahantur aliae uisiones longe inparis generis et
this and were-withdrawn other visions far of-unequal kind and
 haec una rapiat et absorbeat et recondat in interiora gaudia
this one should-ravish and absorb and hide-away in inner joys
 spectatorem suum, ut talis sit sempiterna uita, quale
beholder its so-that such would-be the-everlasting life as
 fuit hoc momentum intellegentiae, cui suspirauimus, nonne
was this moment of-understanding for-which we-sighed surely
 hoc est: intra in gaudium domini tui? et istud quando?
this is enter into the-joy of-Lord your and that when
 an cum omnes resurgimus, sed non omnes inmutabimur?"
or when all we-rise-again but not all shall-we-be-changed
 Dicebam talia, etsi non isto modo et his uerbis, tamen, 26
I-was-saying such-things even-if not in-this way and in-these words yet
 domine, tu scis, quod illo die, cum talia loqueremur
O-Lord you know that on-that day when such-things we-spoke
 et mundus iste nobis inter uerba uilisceret cum omnibus
and world this to-us among the-words grew-cheap with all
 delectationibus suis, tunc ait illa: "fili, quantum ad me adtinet,
delights its then said she son as-far-as to me pertains
 nulla re iam delector in hac uita. quid hic faciam adhuc
in-no thing now do-I-delight in this life what here should-I-do still
 et cur hic sim, nescio, iam consumpta spe huius saeculi.
and why here I-am I-know-not now consumed the-hope of-this world

unum erat, propter quod in hac uita aliquantum inmorari
one-thing there-was on-account-of which in this life for-a-while to-linger
cupiebam, ut te Christianum catholicum uiderem, priusquam
I-desired that you a-Christian catholic I-might-see before
morerer. cumulatius hoc mihi deus praestitit, ut te etiam
I-died more-abundantly this for-me God has-granted that you even
contemta felicitate terrena seruum eius uideam. quid hic facio?"
despised happiness earthly a-servant his I-see what here am-I-doing

XI • MONICA'S DEATH

Within five days Monica falls ill with fever. After a faint, when Augustine's brother hopes she may die at home, she tells her sons to bury her anywhere, asking only that they remember her at the Lord's altar. Augustine rejoices that she no longer cares to lie beside her husband. She had told his friends that nothing is far from God. On the ninth day, in her fifty-sixth year and his thirty-third, she dies.

27 Ad haec ei quid responderim, non satis recolo, cum
to these-things to-her what I-answered not enough do-I-recall when
interea uix intra quinque dies aut non multo amplius
meanwhile scarcely within five days or not much more
decubuit febribus. et cum aegrotaret, quodam die defectum
she-took-to-bed with-fevers and when she-was-sick on-a-certain day a-failing
animae passa est et paululum subtracta a praesentibus.
of-soul suffered she-has and a-little withdrawn from things-present
nos concurrimus, sed cito reddita est sensui et aspexit
we ran-together but quickly restored she-was to-sense and looked-at
astantes me et fratrem meum et ait nobis quasi quaerenti
those-standing-by me and brother my and said to-us as-if to-one-seeking
similis: "ubi eram?" deinde nos intuens maerore attonitos:
like where was-I then us gazing-at with-grief stunned

“ponitis hic” inquit “matrem uestram.” ego silebam et
you-are-putting here she-says mother your I was-silent and
 fletum frenabam. frater autem meus quiddam locutus
(my)-weeping restrained brother but my something said
 est, quo eam non in peregre, sed in patria defungi
has by-which her not in a-foreign-land but in the-homeland to-die
 tamquam felicius optaret. quo audito illa uultu anxio
as-if more-happily he-wished which heard she with-face anxious
 reuerberans eum oculis, quod talia saperet, atque inde me
checking him with-eyes because such-things he-savored and then me
 intuens: “uide” ait “quid dicit.” et mox ambobus: “ponite”
gazing-at see she-says what he-says and soon to-both put
 inquit “hoc corpus ubicumque: nihil uos eius cura conturbet;
she-says this body wherever nothing you its care let-trouble
 tantum illud uos rogo, ut ad domini altare memineritis mei,
only this you I-ask that at of-the-Lord the-altar you-remember me
 ubiubi fueritis”. cumque hanc sententiam uerbis quibus poterat
wherever you-may-be and-when this thought in-words such-as she-could
 explicasset, conticuit et ingrauescente morbo exercebatur.
she-had-unfolded she-fell-silent and worsening the-disease she-was-racked
 Ego uero cogitans dona tua, deus inuisibilis, quae immittis 28
I but thinking-of gifts your O-God invisible which you-send
 in corda fidelium tuorum, et proueniunt inde fruges
into the-hearts of-faithful your and there-come-forth thence fruits
 admirabiles, gaudebam et gratias tibi agebam recolens, quod
wonderful I-rejoiced and thanks to-you gave recalling what
 noueram, quanta cura semper aestuasset de sepulchro,
I-had-known with-how-great care always she-had-been-anxious about the-tomb
 quod sibi prouiderat et praeparauerat iuxta corpus
which for-herself she-had-provided and prepared beside the-body
 uiri sui. quia enim ualde concorditer uixerant, id etiam
of-husband her because for very harmoniously they-had-lived that also

uolebat, ut est animus humanus minus capax diuinorum,
she-wished as is the-mind human less capable of-divine-things
 adiungi ad illam felicitatem et commemorari ab hominibus,
to-be-added to that happiness and to-be-mentioned by men
 concessum sibi esse post transmarinam peregrinationem,
granted to-her to-have-been after the-overseas pilgrimage
 ut coniuncta terra amborum coniugum terra tegeretur.
that joined the-earth of-both spouses by-earth should-be-covered
 quando autem ista inanitas plenitudine bonitatis tuae coeperat
when but this emptiness by-the-fullness of-goodness your had-begun
 in eius corde non esse, nesciebam et laetabar admirans,
in her heart not to-be I-did-not-know and I-rejoiced marveling
 quod sic mihi apparuisset, quamquam et in illo sermone
that thus to-me she-had-appeared although also in that talk
 nostro ad fenestram, cum dixit: “iam quid hic facio?” non
our at the-window when she-said now what here am-I-doing not
 apparuit desiderare in patria mori. audiui etiam postea,
she-appeared to-desire in the-homeland to-die I-heard also afterward
 quod iam, cum Ostiis essemus, cum quibusdam amicis meis
that already when at-Ostia we-were with certain friends my
 materna fiducia conloquebatur quodam die de contemtu
with-a-mother's confidence she-was-talking on-a-certain day about contempt
 uitae huius et bono mortis, ubi ipse non aderam, illisque
of-life this and the-good of-death when I not was-present and-they
 stupentibus uirtutem feminae — quoniam tu dederas ei —
being-amazed-at the-strength of-the-woman since you had-given-(it) to-her
 quaerentibusque, utrum non formidaret tam longe a sua
and-asking whether not she-feared so far from her
 ciuitate corpus relinquere: “nihil” inquit “longe est deo,
city (her)-body to-leave nothing she-said far is from-God
 neque timendum est, ne ille non agnoscat in fine saeculi,
nor to-be-feared is-it lest he not know-(it) at the-end of-the-world

unde me resuscitet". ergo die nono aegritudinis suae,
whence me he-should-raise therefore on-the-day ninth of-illness her
 quinquagensimo et sexto anno aetatis suae, tricensimo et tertio
fifty and sixth year of-age her thirty and third
 aetatis meae, anima illa religiosa et pia corpore soluta est.
of-age my soul that religious and devout from-the-body released was

XII • THE GRIEF HELD BACK

Augustine forces back his tears, since Monica did not die wretchedly, and all present hush Adeodatus's cries. Evodius sings a psalm, and at the burial Augustine does not weep, but the wound of their broken life together torments him. He bathes and sleeps, and wakes remembering Ambrose's hymn, Deus creator omnium. Then at last he weeps before God for his mother, and asks the reader not to mock but to weep for his sins.

Premebam oculos eius, et confluebat in praecordia mea 29
I-closed eyes her and there-flowed-together into breast my
 maestitudo ingens et transfluebat in lacrimas, ibidemque
a-sadness huge and overflowed into tears and-at-the-same-time
 oculi mei uiolento animi imperio resorbabant fontem suum
eyes my by-the-violent of-mind command sucked-back fountain their
 usque ad siccitatem, et in tali luctamine ualde male
all-the-way to dryness and in such struggle very badly
 mihi erat. tum uero, ubi effluit extremum, puer
with-me it-was then indeed when she-breatbed-out the-last the-boy
 Adeodatus exclamauit in planctu atque ab omnibus nobis
Adeodatus cried-out in lamentation and by all us
 coercitus tacuit. hoc modo etiam meum quiddam puerile,
restrained fell-silent in-this way also my something childish
 quod labebatur in fletus, iuuenali uoce, uoce cordis,
which slipped into weeping by-the-youthful voice the-voice of-the-heart

cohercebatur et tacebat. neque enim decere arbitrabamur funus
was-restrained and was-silent nor for fitting we-thought funeral
 illud questibus lacrimosis gemitibusque celebrare, quia his
that with-complaints tearful and-groans to-celebrate because by-these
 plerumque solet deplorari quaedam miseria morientium aut
mostly is-wont to-be-bewailed a-certain misery of-the-dying or
 quasi omnimoda extinctio. at illa nec misere moriebatur
as-it-were a-total extinction but she neither wretchedly died
 nec omnino moriebatur. hoc et documentis morum eius
nor wholly died this both by-the-proofs of-ways her
 et fide non ficta rationibusque certis tenebamus.
and by-faith not feigned and-by-reasons sure we-held

- 30 Quid ergo quod intus mihi grauiter dolebat, nisi ex
what then that within me heavily grieved unless from
 consuetudine simul uiuendi dulcissima et carissima repente
the-habit together of-living most-sweet and most-dear suddenly
 dirrupta uulnus recens? gratulabar quidem testimonio eius,
broken the-wound fresh I-was-glad indeed at-the-testimony her
 quod in ea ipsa ultima aegritudine obsequiis meis interblandiens
that in that very last illness attentions my caressing
 appellabat me pium et commemorabat grandi dilectionis
she-called me devout and recalled with-great of-affection
 affectu numquam se audisse ex ore meo iaculatum in
feeling never herself to-have-beard from mouth my hurled against
 se durum aut contumeliosum sonum. sed tamen quid tale,
her a-harsh or insulting sound but yet what such-a-thing
 deus meus, qui fecisti nos, quid conparabile habebat honor
O-God my who made us what comparable had the-honor
 a me delatus illi et seruitus ab illa mihi? quoniam itaque
by me paid to-her and the-service by her to-me since and-so

deserebar tam magno eius solacio, sauciabatur anima et
I-was-deserted-by so great her consolation was-wounded the-soul and
quasi dilaniabatur uita, quae una facta erat ex mea et illius.
as-it-were torn-apart the-life which one made had-been from mine and hers
Cohibito ergo a fletu illo puero psalterium arripuit Euodius 31
restrained therefore from weeping that boy the-psalter seized Evodius
et cantare coepit psalmum. cui respondebamus omnis
and to-sing began a-psalm to-whom we-answered all
domus: misericordiam et iudicium cantabo tibi, domine. audito
the-house mercy and judgment I-will-sing to-you O-Lord heard
autem, quid ageretur, conuenerunt multi fratres ac religiosae
but what was-being-done came-together many brothers and devout
feminae, et de more illis, quorum officium erat, funus
women and according-to custom those whose office it-was the-funeral
curantibus ego in parte, ubi decenter poteram, cum eis, qui me
caring-for I in a-part where fittingly I-could with those who me
non deserendum esse censebant, quod erat tempori congruum
not to-be-deserted to-be judged what was to-the-time fitting
disputabam eoque fomento ueritatis mitigabam cruciatum
I-discoursed and-by-that salve of-truth I-soothed a-torment
tibi notum illis ignorantibus et intente audientibus et sine
to-you known to-them not-knowing and intently listening and without
sensu doloris me esse arbitrantibus. at ego in auribus tuis,
feeling of-grief me to-be thinking but I in ears your
ubi eorum nullus audiebat, increpabam mollitiam affectus mei
where of-them none heard rebuked the-softness of-feeling my
et constringebam fluxum maeroris, cedebatque mihi paululum:
and bound-tight the-flow of-grief and-it-yielded to-me a-little
rursusque impetu suo ferebatur non usque ad eruptionem
and-again by-onrush its was-borne not all-the-way to the-bursting-out
lacrimarum nec usque ad uultus mutationem, sed ego sciebam,
of-tears nor all-the-way to of-the-face a-change but I knew

quid corde premerem. et quia mihi uehementer displicebat
what in-heart I-pressed-down and because to-me vehemently it-was-displeasing
 tantum in me posse haec humana, quae ordine debito
so-much in me to-have-power these human-things which in-order due
 et sorte conditionis nostrae accidere necesse est, alio
and by-the-lot of-condition our to-happen necessary it-is with-another
 dolore dolebam dolorem meum et duplici tristitia macerabar.

grief I-grieved grief my and with-double sadness I-was-wasted

32 Cum ecce corpus elatum est, imus, redimus sine lacrimis.

when behold the-body carried-out was we-go we-return without tears
 nam neque in eis precibus, quas tibi fudimus, cum offerretur
for neither in those prayers which to-you we-poured-out when was-offered
 pro ea sacrificium pretii nostri iam iuxta sepulchrum posito
for her the-sacrifice of-ransom our already beside the-tomb placed
 cadauere, priusquam deponeretur, sicut illic fieri solet,
the-corpse before it-was-laid-down as there to-be-done is-wont
 nec in eis ergo precibus fleui, sed toto die grauitur
not-even in those therefore prayers did-I-weep but the-whole day heavily
 in occulto maestus eram et mente turbata rogabam te, ut
in secret sad I-was and with-mind troubled I-asked you as
 poteram, quo sanares dolorem meum, nec faciebas, credo,
I-could that you-might-heal grief my nor did-you-do-(it) I-believe
 commendans memoriae meae uel hoc uno documento omnis
commending to-memory my even by-this one proof of-all
 consuetudinis uinculum etiam aduersus mentem, quae iam
habit the-bond even against a-mind which now
 non fallaci uerbo pascitur. uisum etiam mihi est, ut irem
not by-deceitful word is-fed it-seemed also to-me has that I-should-go
 lauatum, quod audieram inde balneis nomen inditum, quia
to-bathe because I-had-heard thence to-the-baths the-name given because
 Graeci βαλανεῖον dixerint, quod anxietatem pellat ex animo.
the-Greeks balaneion said because anxiety it-drives from the-mind

ecce et hoc confiteor misericordiae tuae, pater orfanorum,
behold also this I-confess to-mercy your father of-orphans
 quoniam laui et talis eram, qualis priusquam lauisssem.
that I-bathed and such I-was as before I-had-bathed
 neque enim exudauit de corde meo maeroris amaritudo.
nor for sweated-out from heart my of-grief the-bitterness
 deinde dormiui et uigilaui et non parua ex parte mitigatum
then I-slept and woke and not small in part softened
 inueni dolorem meum atque, ut eram in lecto meo solus,
I-found grief my and as I-was in bed my alone
 recordatus sum ueridicos uersus Ambrosii tui: tu es enim,
remembered I-have the-truthful verses of-Ambrose your you are for

deus, creator omnium
O-God creator of-all
 polique rector uestiens
and-of-the-sky ruler clothing
 diem decoro lumine,
the-day with-beautiful light
 noctem sopora gratia,
the-night with-sleep-bringing grace
 artus solutos ut quies
the-limbs loosened that rest
 reddat laboris usui
may-restore of-labor to-use
 mentesque fessas alleuet
and-minds weary may-lift-up
 luctuque soluat anxios.
and-from-grief may-release the-anxious

- 33 Atque inde paulatim reducebam in pristinum sensum ancillam
and thence little-by-little I-brought-back to former feeling handmaid
 tuam conuersationemque eius piam in te et sancte in
your and-way-of-life her devout toward you and holily toward
 nos blandam atque morigeram, qua subito destitutus sum, et
us gentle and compliant of-which suddenly deprived I-was and
 libuit flere in conspectu tuo de illa et pro illa, de me
it-pleased-(me) to-weep in sight your about her and for her about me
 et pro me. et dimisi lacrimas, quas continebam, ut effluerent
and for me and I-let-go the-tears which I-was-holding-back that they-might-flow
 quantum uellent, substernens eas cordi meo: et requieuit in
as-much-as they-wished spreading them for-heart my and it-rested in
 eis, quoniam ibi erant aures tuae, non cuiusquam hominis
them since there were ears your not of-any man
 superbe interpretantis ploratum meum. et nunc, domine,
proudly interpreting weeping my and now O-Lord
 confiteor tibi in litteris. legat qui uolet et interpretetur,
I-confess to-you in writing let-him-read who will-wish and interpret
 ut uolet, et si peccatum inuenerit, fleuisse me matrem
as he-will-wish and if a-sin he-finds to-have-wept me for-mother
 exigua parte horae, matrem oculis meis interim mortuam,
for-a-small part of-an-hour a-mother to-eyes my for-the-time dead
 quae me multos annos fleuerat, ut oculis tuis uiuerem, non
who for-me many years had-wept that in-eyes your I-might-live not
 inrideat, sed potius, si est grandi caritate, pro peccatis meis
let-him-mock but rather if he-is of-great charity for sins my
 fleat ipse ad te, patrem omnium fratrum Christi tui.
let-him-weep himself to you the-father of-all brothers of-Christ your

With his heart healed, Augustine sheds tears of another kind for Monica, since no one is safe if God judges without mercy. He asks God to forgive her whatever sins she committed after baptism, trusting in Christ's intercession. She asked for no costly burial, only to be remembered at the altar. He asks readers to remember Monica and Patricius at God's altar, so that her last request is answered by many prayers.

Ego autem iam sanato corde ab illo uulnere, in quo postea 34
I but now healed heart from that wound in which afterward
 redargui carnales affectus, fundo tibi, deus noster, pro illa
I-rebuked carnal affections I-pour-out to-you O-God our for that
 famula tua longe aliud lacrimarum genus, quod manat de
handmaid your far another of-tears kind which flows from
 concusso spiritu consideratione periculorum omnis animae, quae
a-shaken spirit by-consideration of-the-dangers of-every soul which
 in Adam moritur. quamquam illa in Christo uiuificata etiam
in Adam dies although she in Christ quickened even
 nondum a carne resoluta sic uixerit, ut laudetur nomen tuum
not-yet from the-flesh released so lived that is-praised name your
 in fide moribusque eius, non tamen audeo dicere, ex quo
in faith and-ways her not yet do-I-dare to-say from when
 eam per baptismum regenerasti, nullum uerbum exisse
her through baptism you-regenerated no word to-have-gone-out
 ab ore eius contra praeceptum tuum. et dictum est a
from mouth her against command your and said it-was by
 ueritate, filio tuo: si quis dixerit fratri suo: fatue, reus erit
the-truth son your if anyone says to-brother his fool liable he-will-be
 gehennae ignis; et uae etiam laudabili uitae hominum,
to-the-hell of-fire and woe even to-the-praiseworthy life of-men
 si remota misericordia discutiam eam. quia omnino non
if removed mercy I-should-examine it because at-all not

exquiris delicta uehementer, fiducialiter speramus aliquem
you-search-out faults vehemently confidently we-hope some
 apud te locum. quisquis autem tibi enumerat uera merita
with you place whoever but to-you enumerates true merits
 sua, quid tibi enumerat nisi munera tua? o si cognoscant
his what to-you does-he-enumerate except gifts your O if would-know
 se homines homines et qui gloriatur, in domino gloriatur!
themselves men (to-be)-men and who glories in the-Lord let-him-glory

35 Ego itaque, laus mea et uita mea, deus cordis mei,
I and-so O-praise my and life my God of-heart my
 sepositis paulisper bonis eius actibus, pro quibus tibi
set-aside for-a-while the-good her deeds for which to-you
 gaudens gratias ago, nunc pro peccatis matris meae deprecor
rejoicing thanks I-give now for the-sins of-mother my I-treat
 te: exaudi me per medicinam uulnerum nostrorum, quae
you bear me by the-medicine of-wounds our which
 pendit in ligno et sedens ad dexteram tuam te
hung on the-wood and sitting at right-hand your you
 interpellat pro nobis. scio misericorditer operatam et
intercedes-with for us I-know mercifully (her)-to-have-acted and
 ex corde dimisisse debita debitoribus suis: dimitte et
from the-heart to-have-forgiven debts to-debtors her forgive also
 tu illi debita sua, si qua etiam contraxit per tot annos
you her debts her if any also she-contracted through so-many years
 post aquam salutis. dimitte, domine, dimitte, obsecro, ne
after the-water of-salvation forgive O-Lord forgive I-beseech do-not
 intres cum ea in iudicium. superexultet misericordia iudicio,
enter with her into judgment let-exult-over mercy judgment
 quoniam eloquia tua uera sunt et promisisti misericordiam
since the-utterances your true are and you-promised mercy
 misericordibus. quod ut essent, tu dedisti eis, qui
to-the-merciful which that they-might-be you gave to-them who

misereberis, cui misertus eris, et misericordiam

will-have-mercy on-whom had-mercy you-will-have and mercy

praestabis, cui misericors fueris.

will-show to-whom merciful you-will-have-been

Et, credo, iam feceris quod te rogo, sed uoluntaria

36

and I-believe already you-have-done what you I-ask but the-freewill-offerings

oris mei adproba, domine. namque illa imminente die

of-mouth my approve O-Lord for she impending the-day

resolutionis suae non cogitavit suum corpus sumptuose

of-release her not thought her body sumptuously

contegi aut condi aromatis aut monumentum electum

to-be-wrapped or embalmed with-spices or a-monument choice

concupiuit aut curauit sepulchrum patrum: non ista

coveted or cared-for the-tomb ancestral not these-things

mandauit nobis, sed tantummodo memoriam sui ad altare

did-she-charge us but only memory of-herself at altar

tuum fieri desiderauit, cui nullius diei praetermissione

your to-be-made desired at-which with-no day's omission

seruiert, unde sciret dispensari uictimam sanctam, qua

she-had-served whence she-knew to-be-dispensed the-victim holy by-which

deletum est chirographum, quod erat contrarium nobis,

blotted-out was the-handwriting which was against us

qua triumphatus est hostis computans delicta nostra et

by-which triumphed-over was the-enemy counting offenses our and

quaerens, quod obiciat, et nihil inueniens in illo, in

seeking what he-may-object and nothing finding in him in

quo uincimus. quis ei refundet innocentem sanguinem?

whom we-conquer who to-him will-pay-back the-innocent blood

quis ei restituet pretium, quo nos emit, ut nos

who to-him will-restore the-price with-which us he-bought that us

auferat ei? ad cuius pretii nostri sacramentum

he-might-take-away from-him to whose of-price our sacrament

ligauit ancilla tua animam suam uinculo fidei. nemo a
bound handmaid your soul her with-the-bond of-faith let-no-one from
 protectione tua dirrumpat eam. non se interponat nec
protection your break her not himself let-interpose neither
 ui nec insidiis leo et draco: neque enim respondebit
by-force nor by-snares the-lion and dragon nor for will-answer
 illa nihil se debere, ne conuincatur et obtineatur ab
she nothing herself to-owe lest she-be-convicted and be-held by
 accusatore callido, sed respondebit dimissa debita sua ab eo,
the-accuser crafty but she-will-answer forgiven debts her by him
 cui nemo reddet quod pro nobis non debens reddidit.
to-whom no-one will-repay what for us not owing be-repaid

37 Sit ergo in pace cum uiro, ante quem nulli et post
let-her-be therefore in peace with the-husband before whom to-none and after
 quem nulli nupta est, cui seruiuit fructum tibi afferens
whom to-none married she-was whom she-served fruit to-you bringing
 cum tolerantia, ut eum quoque lucraretur tibi. et inspira,
with patience that him also she-might-win for-you and inspire
 domine meus, deus meus, inspira seruis tuis, fratribus meis,
O-Lord my God my inspire servants your brothers my
 filiis tuis, dominis meis, quibus et corde et uoce et
sons your masters my whom both with-heart and voice and
 litteris serui, ut quotquot hoc legerint, meminerint ad
writings I-serve that as-many-as this read may-remember at
 altare tuum Monnicae, famulae tuae, cum Patricio, quondam
altar your Monica handmaid your with Patricius once
 eius coniuge, per quorum carnem introduxisti me in hac
her spouse through whose flesh you-brought me into this
 uita, quemadmodum nescio. meminerint cum affectu pio
life how I-know-not let-them-remember with feeling devout
 parentum meorum in hac luce transitoria et fratrum meorum
parents my in this light transitory and brothers my

sub te patre in matre catholica et ciuium meorum
under you the-father in mother catholic and fellow-citizens my
 in aeterna Hierusalem, cui suspirat peregrinatio populi
in eternal Jerusalem for-which sighs the-pilgrimage of-people
 tui ab exitu usque ad reditum, ut quod a me illa
your from setting-out all-the-way to return that what of me she
 poposcit extremum uberius ei praestetur in multorum
asked last more-abundantly for-her be-provided in of-many
 orationibus per confessiones quam per orationes meas.
the-prayers through confessions than through prayers my

BOOK X

I • KNOWN AS I AM KNOWN

Augustine prays to know God as God knows him, and asks God to enter his soul and possess it. This is his hope and his joy. The other things of this life deserve less weeping the more they are wept over, and more the less they are wept over. Since God loves the truth, and whoever does it comes to the light, he will do the truth in his heart before God, and in writing before many witnesses.

Cognoscam te, cognitor meus, cognoscam, sicut et cognitus 1
 let-me-know you O-knower my let-me-know as also known
 sum. uirtus animae meae, intra in eam et coapta tibi,
 I-have-been O-power of-soul my enter into it and fit-(it) to-you
 ut habeas et possideas sine macula et ruga. haec est
 that you-may-have and possess without spot and wrinkle this is
 mea spes, ideo loquor et in ea spe gaudeo, quando sanum
 my hope therefore I-speak and in that hope I-rejoice when soundly
 gaudeo. cetera uero uitae huius tanto minus flenda, quanto
 I-rejoice the-rest but of-life this by-so-much less to-be-wept by-how-much
 magis fletur, et tanto magis flenda, quanto minus fletur
 more it-is-wept and by-so-much more to-be-wept by-how-much less it-is-wept
 in eis. ecce enim ueritatem dilexisti, quoniam qui facit
 in them behold for truth you-have-cherished since who does
 eam, uenit ad lucem. uolo eam facere in corde meo coram
 it comes to the-light I-wish it to-do in heart my before
 te in confessione, in stilo autem meo coram multis testibus.
 you in confession in pen but my before many witnesses

Nothing in Augustine can be hidden from God, to whose eyes human conscience lies bare; he could hide only God from himself. His groaning testifies that he is displeasing to himself, and God shines and pleases instead. When he is evil, confessing means being displeased with himself; when he is good, it means not claiming the credit. His confession is silent in sound and loud in feeling. He tells men nothing right that God has not first heard.

- 2 Et tibi quidem, domine, cuius oculis nuda est abyssus
and to-you indeed O-Lord to-whose eyes naked is the-abyss
 humanae conscientiae, quid occultum esset in me, etiamsi
of-human conscience what hidden would-be in me even-if
 nollem confiteri tibi? te enim mihi absconderem,
I-would-not-wish to-confess to-you you for from-me I-would-hide
 non me tibi. nunc autem quod gemitus meus testis est
not me from-you now but since groaning my witness is
 displicere me mihi, tu refulges et places et amaris et
to-displease me to-myself you shine-forth and please and are-loved and
 desideraris, ut erubescam de me et abiciam me atque
desired so-that I-blush for me and cast-away me and
 eligam te et nec tibi nec mihi placeam nisi de
choose you and neither to-you nor to-myself may-please except through
 te. tibi ergo, domine, manifestus sum quicumque sim.
you to-you therefore O-Lord manifest I-am whoever I-may-be
 et quo fructu tibi confitear, dixi. neque id ago
and with-what fruit to-you I-confess I-have-said nor that do-I-do
 uerbis carnis et uocibus, sed uerbis animae et clamore
with-words of-flesh and cries but with-words of-soul and with-the-cry
 cogitationis, quem nouit auris tua. cum enim malus sum,
of-thought which knows ear your when for evil I-am
 nihil est aliud confiteri tibi quam displicere mihi; cum uero
nothing is other to-confess to-you than to-displease myself when but

pius, nihil est aliud confiteri tibi quam hoc non tribuere
devout nothing is other to-confess to-you than this not to-attribute
 mihi, quoniam tu, domine, benedicis iustum, sed prius
to-myself since you O-Lord bless the-just but first
 eum iustificas inpium. confessio itaque mea, deus meus,
him you-justify ungodly confession and-so my O-God my
 in conspectu tuo tibi tacite fit et non tacite. tacet
in sight your to-you silently is-made and not silently it-is-silent
 enim strepitu, clamat affectu. neque enim dico recti aliquid
for in-noise it-cries in-feeling nor for do-I-say right anything
 hominibus, quod non a me tu prius audieris, aut etiam tu
to-men which not from me you first have-heard or even you
 aliquid tale audis a me, quod non mihi tu prius dixeris.
anything such hear from me which not to-me you first have-said

III • WHY CONFESS TO MEN

Why should men hear his confessions, as if they would heal him? They are curious about others' lives and slow to correct their own, and cannot know whether he tells the truth. Yet charity believes all things. His confessions of past sins wake the heart from despair to love of God's grace. But why confess what he is now? Many want to know, though they cannot see into his heart, and the charity that makes them good believes him.

Quid mihi ergo est cum hominibus, ut audiant
what to-me then is-it with men that they-should-hear
 confessiones meas, quasi ipsi sanaturi sint omnes languores
confessions my as-if they about-to-heal were all sicknesses
 meos? curiosum genus ad cognoscendam uitam alienam,
my a-curious race for knowing life another's
 desidiosum ad corrigendam suam. quid a me quaerunt
slotbful for correcting their-own why from me do-they-seek

3

audire qui sim, qui nolunt a te audire qui sint? et
to-hear who I-am who do-not-wish from you to-hear who they-are and
unde sciunt, cum a me ipso de me ipso audiunt, an
whence do-they-know when from me myself about me myself they-hear whether
uerum dicam, quandoquidem nemo scit hominum, quid
true I-speak since no-one knows of-men what
agatur in homine, nisi spiritus hominis, qui in ipso est?
is-done in a-man except the-spirit of-man which in him is
si autem a te audiant de se ipsis, non poterunt
if but from you they-hear about themselves very not they-will-be-able
dicere: “mentitur dominus”. quid est enim a te audire de
to-say lies the-Lord what is-it for from you to-hear about
se nisi cognoscere se? quis porro cognoscit et dicit:
oneself except to-know oneself who moreover knows and says
“falsum est”, nisi ipse mentiatur? sed quia caritas omnia
false it-is unless he-himself lies but because charity all-things
credit, inter eos utique, quos conexos sibimet unum facit,
believes among those assuredly whom bound to-one-another one it-makes
ego quoque, domine, etiam sic tibi confiteor, ut audiant
I also O-Lord even so to-you confess that may-hear
homines, quibus demonstrare non possum, an uera
men to-whom to-demonstrate not I-can whether true-things
confitear; sed credunt mihi, quorum mihi aures caritas aperit.

- 4 Verum tamen tu, medice meus intime, quo fructu ista
but yet you physician my inmost with-what fruit these-things
faciam, eliqua mihi. nam confessiones praeteritorum malorum
I-do make-clear to-me for the-confessions of-past evils
meorum, quae remisisti et texisti, ut beares me in te,
my which you-forgave and covered that you-might-bless me in you
mutans animam meam fide et sacramento tuo, cum leguntur
changing soul my by-faith and sacrament your when they-are-read

et audiuntur, excitant cor, ne dormiat in desperatione et
and heard rouse the-heart lest it-sleep in despair and
 dicat: "non possum", sed euigilet in amore misericordiae
say not I-can but that-it-wake in the-love of-mercy
 tuae et dulcedine gratiae tuae, qua potens est omnis
your and the-sweetness of-grace your by-which strong is every
 infirmus, qui sibi per ipsam fit conscius infirmitatis
weak-one who to-himself through it becomes aware of-weakness
 suae. et delectat bonos audire praeterita mala eorum, qui iam
his and it-delights the-good to-hear the-past evils of-those who now
 carent eis, nec ideo delectat, quia mala sunt, sed quia
are-free-of them nor therefore does-it-delight because evils they-are but because
 fuerunt et non sunt. quo itaque fructu, domine meus,
they-have-been and not are with-what and-so fruit O-Lord my
 cui cotidie confitetur conscientia mea spe misericordiae
to-whom daily confesses conscience my in-the-hope of-mercy
 tuae securior quam innocentia sua, quo fructu, quaeso,
your more-secure than in-innocence its with-what fruit I-ask
 etiam hominibus coram te confiteor per has litteras adhuc,
also to-men before you do-I-confess through these writings still
 quis ego sim, non quis fuerim? nam illum fructum uidi
who I am not who I-was for that fruit I-have-seen
 et commemorauit. sed quis adhuc sim ecce in ipso tempore
and recorded but who still I-am behold in the-very time
 confessionum mearum, et multi hoc nosse cupiunt, qui me
of-confessions my and many this to-know desire who me
 nouerunt, et non me nouerunt, qui ex me uel de me
have-known and not me have-known who from me or about me
 aliquid audierunt, sed auris eorum non est ad cor meum,
something have-beard but ear their not is at heart my
 ubi ego sum quicumque sum. uolunt ergo audire confitente
where I am whoever I-am they-wish therefore to-hear confessing

me, quid ipse intus sim, quo nec oculum nec aurem nec
me what I-myself within am where neither eye nor ear nor
 mentem possunt intendere; credituri tamen uolunt, numquid
mind they-can direct going-to-believe yet they-wish surely-not
 cognituri? dicit enim eis caritas, qua boni sunt, non
going-to-know says for to-them charity by-which good they-are not
 mentiri me de me confitentem, et ipsa in eis credit mihi.
to-lie me about me confessing and it in them believes me

IV • THE FRUIT OF CONFESSION

What do readers gain? Augustine will reveal himself so that brothers may rejoice in what God has given him and pray for him where his own weight holds him back. He wants a brotherly mind, which rejoices when it approves him and grieves when it disapproves, but loves him either way. His good deeds are God's gifts and his evils are his own. He will confess to those whom God commands him to serve.

- 5 Sed quo fructu id uolunt? an congratulari mihi cupiunt,
but with-what fruit this do-they-wish or to-congratulate me do-they-desire
 cum audierint, quantum ad te accedam munere tuo, et orare
when they-have-heard how-far to you I-approach by-gift your and to-pray
 pro me, cum audierint, quantum retarder pondere meo?
for me when they-have-heard how-far I-am-held-back by-weight my
 indicabo me talibus. non enim paruus est fructus, domine deus
I-will-show myself to-such not for small is the-fruit O-Lord God
 meus, ut a multis tibi gratiae agantur de nobis et a multis
my that by many to-you thanks be-given for us and by many
 rogeris pro nobis. amet in me fraternus animus quod amandum
you-be-asked for us let-love in me a-brotherly mind what to-be-loved
 doces, et doleat in me quod dolendum doces. animus ille hoc
you-teach and let-grieve in me what to-be-grieved you-teach mind that this

faciat fraternus, non extraneus, non filiorum alienorum, quorum
let-do brotherly not a-stranger's not of-sons alien whose
 os locutum est uanitatem, et dextera eorum dextera
mouth spoken has vanity and right-hand their the-right-hand
 iniquitatis, sed fraternus ille, qui cum approbat me, gaudet
of-iniquity but brotherly that-one who when he-approves me rejoices
 de me, cum autem improbat me, contristatur pro me, quia
over me when but he-disapproves me is-saddened for me because
 siue approbet siue improbet me, diligit me. indicabo me
whether he-approve or disapprove me he-cherishes me I-will-show myself
 talibus: respirent in bonis meis, suspirent in malis meis.
to-such let-them-breathe-again in goods my let-them-sigh at evils my
 bona mea instituta tua sunt et dona tua, mala mea delicta
goods my ordinances your are and gifts your evils my offenses
 mea sunt et iudicia tua. respirent in illis et suspirent in
my are and judgments your let-them-breathe-again in those and sigh at
 his, et hymnus et fletus ascendant in conspectum tuum de
these and hymn and weeping let-ascend into sight your from
 fraternis cordibus, turibulis tuis. tu autem, domine, delectatus
brotherly hearts censers your you but O-Lord delighted
 odore sancti templi tui, miserere mei secundum
by-the-fragrance of-holy temple your have-mercy-on me according-to
 magnam misericordiam tuam propter nomen tuum et
great mercy your for-the-sake-of name your and
 nequaquam deserens coepta tua consumma imperfecta mea.
by-no-means forsaking beginnings your complete incomplete-things my
 Hic est fructus confessionum mearum, non qualis fuerim, 6
this is the-fruit of-confessions my not of-what-sort I-was
 sed qualis sim, ut hoc confitear non tantum coram te
but of-what-sort I-am that this I-confess not only before you
 secreta exultatione cum tremore et secreto maerore cum
with-secret exultation with trembling and with-secret sorrow with

spe, sed etiam in auribus credentium filiorum hominum,
hope but also in the-ears of-believing sons of-men
 sociorum gaudii mei et consortium mortalitatis meae,
partners of-joy my and sharers of-mortality my
 ciuium meorum et mecum peregrinorum, praecedentium
fellow-citizens my and with-me pilgrims going-before
 et consequentium et comitum uiae meae. hi sunt serui
and following and companions of-way my these are servants
 tui, fratres mei, quos filios tuos esse uoluisti dominos
your brothers my whom sons your to-be you-willed masters
 meos, quibus iussisti ut seruiam, si uolo tecum de te
my whom you-commanded that I-serve if I-wish with-you from you
 uiuere. et hoc mihi uerbum tuum parum erat si loquendo
to-live and this to-me word your too-little was if by-speaking
 praeciperet, nisi et faciendo praeiret. et ego id ago factis
it-taught unless also by-doing it-went-before and I that do by-deeds
 et dictis, id ago sub alis tuis nimis cum ingenti periculo,
and words that I-do under wings your exceedingly with huge danger
 nisi quia sub alis tuis tibi subdita est anima mea et
except that under wings your to-you subject is soul my and
 infirmitas mea tibi nota est. paruulus sum, sed uiuit semper
weakness my to-you known is a-little-one I-am but lives always
 pater meus et idoneus est mihi tutor meus; idem ipse est
father my and sufficient is for-me guardian my the-same himself is
 enim, qui genuit me et tuetur me, et tu ipse es omnia
for who begot me and protects me and you yourself are all
 bona mea, tu omnipotens, qui mecum es et priusquam
goods my you almighty who with-me are and before
 tecum sim. indicabo ergo talibus, qualibus iubes ut
with-you I-am I-will-show therefore to-such as you-command that

seruiam, non quis fuerim, sed quis iam sim et quis adhuc

I-serve not who I-was but who now I-am and who still

sim; sed neque me ipsum diiudico. sic itaque audiar.

I-am but nor me myself do-I-judge so and-so let-me-be-heard

V · WHAT I DO NOT KNOW OF MYSELF

God alone judges Augustine, for even a man's spirit does not know all that is in him. Seeing now as in a mirror, Augustine knows that God cannot be violated, but not which temptations he himself can resist. God is faithful and will not let us be tempted beyond our strength. So he will confess what he knows of himself, and what he does not know, until his darkness becomes noon.

Tu enim, domine, diiudicas me, quia etsi nemo scit 7

you for O-Lord judge me because even-if no-one knows

hominum, quae sunt hominis, nisi spiritus hominis,

of-men the-things-which are of-man except the-spirit of-man

qui in ipso est, tamen est aliquid hominis, quod nec

which in him is yet there-is something of-man which not-even

ipse scit spiritus hominis, qui in ipso est, tu autem, domine,

itself knows the-spirit of-man which in him is you but O-Lord

scis eius omnia, qui fecisti eum. ego uero quamuis prae tuo

know of-him all-things who made him I but although before your

conspectu me despiciam et aestimem me terram et cinerem,

sight myself I-despise and reckon myself earth and ash

tamen aliquid de te scio, quod de me nescio. et certe

yet something about you I-know which about myself I-know-not and surely

uidemus nunc per speculum in aenigmate, nondum facie ad

we-see now through a-mirror in a-riddle not-yet face to

faciem; et ideo, quamdiu peregrinor abs te, mihi sum

face and therefore as-long-as I-am-a-pilgrim away-from you to-myself I-am

praesentior quam tibi et tamen te noui nullo modo posse
more-present than to-you and yet you I-know in-no way to-be-able
 uiolari; ego uero quibus temptationibus resistere ualeam
to-be-violated I but which temptations to-resist I-can
 quibusue non ualeam, nescio. et spes est, quia fidelis
or-which not I-can I-know-not and hope there-is because faithful
 es, qui nos non sinis temptari supra quam possumus
you-are who us not allow to-be-tempted beyond what we-can
 ferre, sed facis cum temptatione etiam exitum, ut possimus
bear but make with the-temptation also a-way-out that we-may-be-able
 sustinere. confitear ergo quid de me sciam, confitear et
to-endure let-me-confess therefore what about myself I-know let-me-confess also
 quid de me nesciam, quoniam et quod de me scio, te
what about myself I-know-not since both what about myself I-know you
 mihi lucente scio, et quod de me nescio, tamdiu nescio,
to-me shining I-know and what about myself I-know-not so-long I-know-not
 donec fiant tenebrae meae sicut meridies in uultu tuo.
until become darkness my as noon in the-face your

VI • WHAT I LOVE WHEN I LOVE GOD

Augustine loves God with certainty, but what does he love? Not bodily beauty, melodies, or scents, but a light, a voice, a scent, a food, and an embrace of the inner man. Asked, earth, sea, and sky each answer that they are not his God, and cry out, "He made us." Animals see creation but cannot question it, and men who love it cannot judge it. The soul, which gives the body life, is better than any body, and God is the life of its life.

- 8 Non dubia, sed certa conscientia, domine, amo te. percussisti
not doubtful but certain conscience O-Lord I-love you you-struck
 cor meum uerbo tuo, et amaui te. sed et caelum et terra
heart my with-word your and I-loved you but also heaven and earth

et omnia, quae in eis sunt, ecce undique mihi dicunt, ut te
and all-things which in them are behold on-all-sides to-me say that you
 amem, nec cessant dicere omnibus, ut sint inexcusabiles.
I-should-love nor do-they-cease to-say to-all that they-be without-excuse
 altius autem tu misereberis, cui misertus eris,
more-deeply but you will-have-mercy on-whom had-mercy you-will-have
 et misericordiam praestabis, cui misericors fueris:
and mercy will-show to-whom merciful you-will-have-been
 alioquin caelum et terra surdis locuntur laudes tuas. quid
otherwise heaven and earth to-the-deaf speak praises your what
 autem amo, cum te amo? non speciem corporis nec decus
but do-I-love when you I-love not the-beauty of-body nor the-grace
 temporis, non candorem lucis ecce istum amicum oculis, non
of-time not the-brightness of-light behold this friendly to-eyes not
 dulces melodias cantilenarum omnimodarum, non florum et
the-sweet melodies of-songs of-every-kind not of-flowers and
 unguentorum et aromatum suauiolentiam, non manna et mella,
ointments and spices the-sweet-smell not manna and honeys
 non membra acceptabilia carnis amplexibus: non haec amo,
not limbs acceptable of-flesh to-the-embraces not these-things do-I-love
 cum amo deum meum. et tamen amo quandam lucem et
when I-love God my and yet I-love a-certain light and
 quandam uocem et quandam odorem et quandam cibum et
a-certain voice and a-certain fragrance and a-certain food and
 quandam amplexum, cum amo deum meum, lucem, uocem,
a-certain embrace when I-love God my the-light the-voice
 odorem, cibum, amplexum interioris hominis mei, ubi fulget
the-fragrance the-food the-embrace of-the-inner man my where shines
 animae meae, quod non capit locus, et ubi sonat, quod non
to-soul my what not holds place and where sounds what not
 rapit tempus, et ubi olet, quod non spargit flatus, et
snatches-away time and where is-fragrant what not scatters breath and

ubi sapit, quod non minuit edacitas, et ubi haeret, quod non
where tastes what not diminishes eating and where clings what not

diuellit satietas. hoc est quod amo, cum deum meum amo.
tears-apart satiety this is what I-love when God my I-love

9 Et quid est hoc? interrogavi terram, et dixit: "non sum"; et

and what is this I-asked the-earth and it-said not I-am and

quaecumque in eadem sunt, idem confessa sunt. interrogavi

whatever-things in it are the-same confessed have I-asked

mare et abyssos et reptilia animarum uiuarum, et

the-sea and the-deeps and the-creeping-things of-souls living and

responderunt: "non sumus deus tuus; quaere super nos".

they-answered not we-are God your seek above us

interrogavi auras flabiles, et inquit uniuersus aer cum incolis

I-asked the-breezes blowing and says the-whole air with dwellers

suis: "fallitur Anaximenes; non sum deus". interrogavi caelum,

its is-mistaken Anaximenes not I-am God I-asked heaven

solem, lunam, stellas: "neque nos sumus deus, quem quaeris",

sun moon stars neither we are the-God whom you-seek

inquiunt, et dixi omnibus, quae circumstant fores carnis

they-say and I-said to-all-things which stand-around the-doors of-flesh

meae: dicite mihi de deo meo, quod uos non estis, dicite

my tell me about God my since you not are tell

mihi de illo aliquid. et exclamauerunt uoce magna: ipse

me about him something and they-cried-out with-a-voice great he

fecit nos. interrogatio mea intentio mea et responsio eorum

made us questioning my attention my and answer their

species eorum. et direxi me ad me et dixi mihi: "tu quis

beauty their and I-directed myself to myself and said to-myself you who

es"? et respondi: "homo". et ecce corpus et anima in me mihi

are and I-answered a-man and behold body and soul in me to-me

praesto sunt, unum exterius et alterum interius. quid horum

at-hand are one outer and the-other inner which of-these

est, unde quaerere debui deum meum, quem iam quaesiueram
is-it whence to-seek I-ought God my whom already I-had-sought
 per corpus a terra usque ad caelum, quousque potui
through the-body from earth all-the-way to heaven as-far-as I-could
 mittere nuntios — radios oculorum meorum? sed melius quod
to-send messengers the-rays of-eyes my but better what
 interius. ei quippe renuntiabant omnes nuntii corporales
inner to-it for reported all messengers bodily
 praesidenti et iudicanti de responsionibus caeli et terrae et
presiding and judging about the-answers of-heaven and of-earth and
 omnium, quae in eis sunt, dicentium: “non sumus deus” et:
of-all-things which in them are saying not we-are God and
 ipse fecit nos. homo interior cognouit haec per exterioris
he made us the-man inner knew these-things through the-outer's
 ministerium; ego interior cognoui haec, ego, ego animus
ministry I the-inner knew these-things I I the-mind
 per sensum corporis mei. interrogaui mundi molem de
through the-sense of-body my I-asked of-the-world the-mass about
 deo meo, et respondit mihi: non ego sum, sed ipse me fecit.
God my and it-answered me not I am but he me made
 Nonne omnibus, quibus integer sensus est, apparet haec
surely to-all to-whom whole sense is appears this
 species? cur non omnibus eadem loquitur? animalia
beauty why not to-all the-same-thing does-it-speak animals
 pusilla et magna uident eam, sed interrogare nequeunt.
small and great see it but to-ask are-unable
 non enim praeposita est in eis nuntiantibus sensibus iudex
not for set-over is in them over-the-reporting senses a-judge
 ratio. homines autem possunt interrogare, ut inuisibilia
reason men but can ask that the-invisible-things
 dei per ea, quae facta sunt, intellecta conspiciant, sed
of-God through the-things which made are understood they-may-behold but

10

amore subduntur eis et subditi iudicare non possunt.
by-love they-are-made-subject to-them and subjected to-judge not can
 nec respondent ista interrogantibus nisi iudicantibus nec
nor answer these-things those-asking except those-judging nor
 uocem suam mutant, id est speciem suam, si alius tantum
voice their do-they-change that is beauty their if one only
 uideat, alius autem uidens interroget, ut aliter illi
sees another but seeing asks so-that otherwise to-the-one
 appareat, aliter huic, sed eodem modo utrique apparens
it-appear otherwise to-this but in-the-same way to-both appearing
 illi muta est, huic loquitur: inmo uero omnibus loquitur,
to-that-one mute it-is to-this it-speaks rather indeed to-all it-speaks
 sed illi intellegunt, qui eius uocem acceptam foris intus cum
but those understand who its voice received outside within with
 ueritate conferunt. ueritas enim dicit mihi: “non est deus
truth compare truth for says to-me not is God
 tuus caelum et terra neque omne corpus”. hoc dicit eorum
your heaven and earth nor any body this says their
 natura. uident: moles est, minor in parte quam in toto.
nature they-see a-mass is less in a-part than in the-whole
 iam tu melior es, tibi dico, anima, quoniam tu uegetas
already you better are to-you I-say O-soul since you quicken
 molem corporis tui praebens ei uitam, quod nullum corpus
the-mass of-body your supplying to-it life which no body
 praestat corpori. deus autem tuus etiam tibi uitae uita est.
supplies to-a-body God but your even to-you of-life the-life is

Augustine will rise above the power by which his soul gives life to his body, since horses and mules have it too. He will rise above the power of sensation, by which he makes the eye see and the ear hear, each sense doing its own work, since animals share that power as well. God lies above the head of his soul, and he must seek him higher still.

Quid ergo amo, cum deum amo? quis est ille super caput 11
what then do-I-love when God I-love who is he above the-head
 animae meae? per ipsam animam meam ascendam ad illum.
of-soul my through very soul my I-will-ascend to him
 transibo uim meam, qua haereo corpori et uitaliter
I-will-pass-beyond power my by-which I-cling to-the-body and with-life
 compagem eius repleo. non ea ui reperio deum meum: nam
structure its I-fill not by-that power do-I-find God my for
 reperiret et equus et mulus, quibus non est intellectus,
would-find-(him) also the-horse and mule to-which not is understanding
 et est eadem uis, qua uiuunt etiam eorum corpora. est
and it-is the-same power by-which live also their bodies there-is
 alia uis, non solum qua uiuifico sed etiam qua sensifico
another power not only by-which I-give-life but also by-which I-give-sense-to
 carnem meam, quam mihi fabricauit dominus, iubens oculo,
flesh my which for-me fashioned the-Lord ordering the-eye
 ut non audiat, et auri, ut non uideat, sed illi, per quem
that not it-hear and the-ear that not it-see but to-that through which
 uideam, huic, per quam audiam, et propria singillatim ceteris
I-may-see to-this through which I-may-hear and proper singly to-the-rest
 sensibus sedibus et officiis suis: quae diuersa per eos ago
senses seats and offices their which diverse through them I-perform

unus ego animus. transibo et istam uim meam; nam et
one I the-mind I-will-pass-beyond also this power my for also
 hanc habet equus et mulus: sentiunt etiam ipsi per corpus.
this has the-horse and mule they-sense also themselves through the-body

VIII · THE PALACES OF MEMORY

Augustine comes to the fields and vast palaces of memory, storehouses of countless images from the senses. Some come when called, some must be dug out, and some rush forward unbidden. There he sees colors in the dark and sings in silence, meets himself, and plans the future. Memory's power is so vast that the mind cannot hold all it is. Men wonder at mountains and oceans yet pass over themselves, who hold their images within.

- 12 Transibo ergo et istam naturae meae, gradibus ascendens
I-will-pass-beyond therefore also this of-nature my by-steps ascending
 ad eum, qui fecit me, et uenio in campos et lata praetoria
to him who made me and I-come into the-fields and broad palaces
 memoriae, ubi sunt thesauri innumerabilium imaginum de
of-memory where are the-treasures of-innumerable images from
 cuiuscemodi rebus sensis inuectarum. ibi reconditum est,
of-every-kind things perceived brought-in there stored-away has-been
 quidquid etiam cogitamus, uel augendo uel minuendo uel
whatever also we-think either by-increasing or by-diminishing or
 utcumque uariando ea quae sensus attigerit, et si
in-any-way varying those-things which sense has-reached and if
 quid aliud commendatum et repositum est, quod nondum
anything else committed and laid-up has-been which not-yet
 absorbit et sepeliuit obliuio. ibi quando sum, posco,
has-swallowed and buried forgetfulness there when I-am I-demand
 ut proferatur quidquid uolo, et quaedam statim prodeunt,
that be-brought-forth whatever I-wish and some-things at-once come-forth

quaedam requiruntur diutius et tamquam de abstrusioribus
some are-sought longer and as-if from more-hidden
 quibusdam receptaculis eruuntur, quaedam cateruatim se
certain receptacles are-dug-out some in-crowds themselves
 proruunt et, dum aliud petitur et quaeritur, prosiliunt
rush-forth and while another is-asked-for and sought they-leap-out
 in medium quasi dicentia: "ne forte nos sumus"?
into the-middle as-if saying whether perhaps we are-(it)
 et abigo ea manu cordis a facie recordationis
and I-drive them with-the-band of-the-heart from the-face of-recollection
 meae, donec enubiletur quod uolo atque in conspectum
my until is-unclouded what I-wish and into sight
 prodeat ex abditis. alia faciliter atque inperturbata serie
comes-forth from hiding-places others easily and in-undisturbed order
 sicut poscuntur suggeruntur et cedunt praecedentia
as they-are-called-for are-supplied and give-way the-preceding
 consequentibus et cedendo conduntur, iterum cum uoluerō
to-the-following and by-giving-way are-stored-away again when I-wish
 processura. quod totum fit, cum aliquid narro memoriter.
about-to-come-forth which all happens when something I-tell from-memory
 Ubi sunt omnia distincte generatimque seruata, quae suo 13
where are all-things distinctly and-by-kinds kept which by-its-own
 quaeque aditu ingesta sunt, sicut lux atque omnes colores
each entrance brought-in were as light and all colors
 formaeque corporum per oculos, per aures autem omnia
and-the-shapes of-bodies through the-eyes through the-ears but all
 genera sonorum omnesque odores per aditum narium,
kinds of-sounds and-all smells through the-entrance of-the-nostrils
 omnes saporē per oris aditum, a sensu autem
all tastes through of-the-mouth the-entrance from the-sense moreover
 totius corporis, quid durum, quid molle, quid calidum
of-the-whole body what hard what soft what hot

frigidumue, lene aut asperum, graue seu leue siue extrinsecus
or-cold smooth or rough heavy or light whether outside
 siue intrinsecus corpori. haec omnia recipit recolenda, cum
or inside the-body these all receives to-be-recalled when
 opus est, et retractanda grandis memoriae recessus et
need is and to-be-handled-again great of-memory the-recess and
 nescio qui secreti atque ineffabiles sinus eius: quae omnia
I-know-not what secret and ineffable folds its which all
 suis quaeque foribus intrant ad eam et reponuntur in ea.
by-its-own each doors enter to it and are-stored in it
 nec ipsa tamen intrant, sed rerum sensarum imagines
nor they-themselves yet enter but of-things perceived the-images
 illic praesto sunt cogitationi reminiscntis eas. quae quomodo
there at-hand are to-the-thought of-(one)-recalling them which how
 fabricatae sint quis dicit, cum appareat, quibus sensibus
fashioned they-were who says though it-is-plain by-which senses
 raptae sint interiusque reconditae? nam et in tenebris
snatched they-were and-more-inwardly stored for even in darkness
 atque in silentio dum habito, in memoria mea profero, si
and in silence while I-dwell in memory my I-bring-forth if
 uolo, colores, et discerno inter album et nigrum et inter
I-wish colors and distinguish between white and black and between
 quos alios uolo, nec incurrunt soni atque perturbant quod
whichever others I-wish nor do-run-in sounds and disturb what
 per oculos haustum considero, cum et ipsi ibi sint et
through the-eyes drawn-in I-consider though also they there are and
 quasi seorsum repositi lateant. nam et ipsos posco, si placet,
as-if apart stored lie-bidden for also them I-demand if it-pleases
 atque adsunt illico, et quiescente lingua ac silente gutture
and they-are-present at-once and with-resting tongue and silent throat
 canto quantum uolo, imaginesque illae colorum, quae nihilo
I-sing as-much-as I-wish and-images those of-colors which none

minus ibi sunt, non se interponunt neque interrumpunt,
the-less there are not themselves interpose nor interrupt
 cum thesaurus alius retractatur, qui influxit ab auribus. ita
when the-treasury another is-handled which flowed-in from the-ears so
 cetera, quae per sensus ceteros ingesta atque congesta sunt,
the-rest which through the-senses other brought-in and heaped-up were
 recordor prout libet et auram liliorum discerno a uiolis
I-recall as it-pleases and the-scent of-lilies I-distinguish from violets
 nihil olfaciens et mel defrito, lene aspero, nihil tum
nothing smelling and honey to-boiled-wine smooth to-rough nothing then
 gustando neque contractando, sed reminiscendo antepono.

by-tasting nor by-touching but by-remembering I-prefer

Intus haec ago, in aula ingenti memoriae meae. ibi enim 14
within these-things I-do in the-hall huge of-memory my there for
 mihi caelum et terra et mare praesto sunt cum omnibus, quae
to-me heaven and earth and sea at-hand are with all-things which
 in eis sentire potui, praeter illa, quae oblitus sum. ibi mihi
in them to-perceive I-could except those which forgotten I-have there to-me
 et ipse occurro meque recolo, quid, quando et ubi egerim
also myself I-meet and-myself I-recall what when and where I-did
 quoque modo, cum agerem, affectus fuerim. ibi sunt omnia,
and-in-what way when I-did-(it) affected I-was there are all-things
 quae siue experta a me siue credita memini. ex eadem copia
which whether experienced by me or believed I-remember from the-same store
 etiam similitudines rerum uel expertarum uel ex eis, quas
also likenesses of-things either experienced or from those which
 expertus sum, creditarum alias atque alias et ipse contexo
experienced I-have believed other and other and myself I-weave
 praeteritis atque ex his etiam futuras actiones et euenta et
to-the-past and from these also future actions and events and
 spes, et haec omnia rursus quasi praesentia meditor. "faciam
hopes and these all again as-if present I-meditate I-will-do

hoc et illud” dico apud me in ipso ingenti sinu animi mei
this and that I-say within myself in the-very huge bosom of-mind my
 pleno tot et tantarum rerum imaginibus, et hoc aut
full of-so-many and so-great things with-images and this or
 illud sequitur. “o si esset hoc aut illud!” “auertat deus hoc
that follows O if there-were this or that may-avert God this
 aut illud”: dico apud me ista et, cum dico, praesto sunt
or that I-say within myself these-things and when I-say at-hand are
 imagines omnium quae dico ex eodem thesauro memoriae,
the-images of-all which I-say from the-same treasury of-memory
 nec omnino aliquid eorum dicerem, si defuissent.
nor at-all anything of-them would-I-say if they-had-been-lacking

- 15 Magna ista uis est memoriae, magna nimis, deus, penetrare
great this power is of-memory great exceedingly O-God an-inner-chamber
 amplum et infinitum. quis ad fundum eius peruenit? et uis
wide and infinite who to the-bottom its has-reached and power
 est haec animi mei atque ad meam naturam pertinet, nec
is this of-mind my and to my nature belongs nor
 ego ipse capio totum, quod sum. ergo animus ad habendum
I myself grasp all that I-am therefore the-mind for holding
 se ipsum angustus est, ut ubi sit quod sui non capit.
itself very narrow is so-that where is what of-itself not it-grasps
 numquid extra ipsum ac non in ipso? quomodo ergo non
surely-not outside itself and not in itself how then not
 capit? multa mihi super hoc oboritur admiratio, stupor
does-it-grasp much to-me over this arises wonder amazement
 adprehendit me. et eunt homines mirari alta montium
seizes me and go men to-wonder-at the-heights of-mountains
 et ingentes fluctus maris et latissimos lapsus fluminum et
and the-huge waves of-the-sea and the-broadest courses of-rivers and
 Oceani ambitum et gyros siderum et relinquunt se ipsos
of-Ocean the-compass and the-circuits of-stars and leave themselves very

nec mirantur, quod haec omnia cum dicerem, non ea uidebam
nor do-they-wonder that these all when I-spoke not them I-saw
 oculis, nec tamen dicerem, nisi montes et fluctus et
with-eyes nor yet would-I-speak unless the-mountains and waves and
 flumina et sidera, quae uidi, et Oceanum, quem credidi,
rivers and stars which I-have-seen and Ocean which I-have-believed
 intus in memoria mea uiderem spatiis tam ingentibus, quasi
within in memory my I-saw with-spaces so huge as-if
 foris uiderem. nec ea tamen uidendo absorbui, quando uidi
outside I-saw nor them yet by-seeing did-I-swallow when I-saw
 oculis, nec ipsa sunt apud me, sed imagines eorum,
with-eyes nor they-themselves are with me but images of-them
 et noui, quid ex quo sensu corporis inpressum sit mihi.
and I-know what by what sense of-the-body impressed has-been on-me

IX • LEARNING IN MEMORY

Memory holds more than images. What Augustine learned from the liberal arts, such as what literature is, the skill of debate, or how many kinds of question there are, is stored not as an image but as the thing itself. With a voice, a smell, a taste, or a touch, the thing stays outside, and only its image is caught as it passes, stored in wondrous cells, and brought out by recall.

Sed non ea sola gestat immensa ista capacitas memoriae 16
but not these-things alone carries immense this capacity of-memory
 meae. hic sunt et illa omnia, quae de doctrinis liberalibus
my here are also those all-things which from learning liberal
 percepta nondum exciderunt, quasi remota interiore loco, non
received not-yet have-fallen-out as-if removed to-an-inner place not
 loco; nec eorum imagines, sed res ipsas gero. nam quid sit
a-place nor their images but the-things themselves I-carry for what is

litteratura, quid peritia disputandi, quot genera quaestionum,
literature what the-skill of-disputing how-many kinds of-questions
 quidquid horum scio, sic est in memoria mea, ut non retenta
whatever of-these I-know so is in memory my that not retaining
 imagine rem foris reliquerim aut sonuerit aut praeterierit,
the-image the-thing outside I-have-left or it-sounded or passed-away
 sicut uox inpressa per aures uestigio, quo recoleretur,
as a-voice impressed through the-ears by-a-trace by-which it-might-be-recalled
 quasi sonaret, cum iam non sonaret, aut sicut odor dum
as-if it-sounded when now not it-sounded or as a-smell while
 transit et uanescit in uentos, olfactum afficit, unde traicit
it-passes and vanishes into the-winds the-sense-of-smell affects whence it-conveys
 in memoriam imaginem sui, quam reminiscendo repetamus,
into memory an-image of-itself which by-recalling we-may-seek-again
 aut sicut cibus, qui certe in uentre iam non sapit et tamen in
or as food which surely in the-belly now not tastes and yet in
 memoria quasi sapit, aut sicut aliquid, quod corpore tangendo
memory as-if tastes or as something which by-body by-touching
 sentitur, quod etiam separatum a nobis imaginatur memoria.
is-perceived which also separated from us imagines memory
 istae quippe res non intromittuntur ad eam, sed eorum solae
these for things not are-let-in to it but of-them alone
 imagines mira celeritate capiuntur et miris tamquam
the-images with-wondrous speed are-caught and in-wondrous as-it-were
 cellis reponuntur et mirabiliter recordando proferuntur.
cells are-stored and wondrously by-recollecting are-brought-forth

When Augustine hears that there are three kinds of question, whether a thing is, what it is, and of what sort, he holds images of the sounds, but the things the sounds signify never entered through any sense. Eyes, ears, nose, taste, and touch each deny letting them in. He recognized them as true when he learned them, because they were already in memory, hidden deep, waiting to be drawn out.

At uero, cum audio tria genera esse quaestionum, an
but indeed when I-hear three kinds to-be of-questions whether
 sit, quid sit, quale sit, sonorum quidem, quibus haec
it-is what it-is of-what-sort it-is of-the-sounds indeed of-which these
 uerba confecta sunt, imagines teneo et eos per auras cum
words made are the-images I-hold and them through the-air with
 strepitu transisse ac iam non esse scio. res uero ipsas,
noise to-have-passed and now not to-be I-know the-things but themselves
 quae illis significantur sonis, neque ullo sensu corporis
which by-those are-signified sounds neither with-any sense of-the-body
 attigi neque uspiam uidi praeter animum meum et in
have-I-touched nor anywhere seen except mind my and in
 memoria recondidi non imagines earum, sed ipsas: quae unde
memory I-stored not images of-them but themselves which whence
 ad me intrauerint dicant, si possunt. nam percurro ianuas
to me they-entered let-them-say if they-can for I-run-through the-doors
 omnes carnis meae nec inuenio, qua earum ingressae sint.
all of-flesh my nor do-I-find by-which of-them entered they-have
 quippe oculi dicunt: “si coloratae sunt, nos eas nuntiauius”;
for the-eyes say if colored they-are we them reported
 aures dicunt: “si sonuerunt, a nobis indicatae sunt”; nares
the-ears say if they-sounded by us shown they-were the-nostrils
 dicunt: “si oluerunt, per nos transierunt”; dicit etiam sensus
say if they-smelled through us they-passed says also the-sense

gustandi: “si sapor non est, nihil me interroges”; tactus dicit:
of-tasting if flavor not not it-is nothing me ask touch says
 “si corpulentum non est, non contrectaui, si non contrectaui,
if bodily not not it-is not I-handled-(it) if not I-handled-(it)
 non indicaui”: unde et qua haec intrauerunt in
not I-showed-(it) whence and by-what-way these-things entered into
 memoriam meam? nescio quomodo; nam cum ea didici,
memory my I-know-not how for when them I-learned
 non credidi alieno cordi, sed in meo recognoui et uera
not I-believed another’s heart but in mine I-recognized-(them) and true
 esse approbaui et commendaui ei tamquam reponens, unde
to-be approved and committed to-it as-if laying-(them)-up whence
 proferrem, cum uellem. ibi ergo erant et antequam
I-might-bring-(them)-forth when I-wished there therefore they-were even before
 ea didicissem, sed in memoria non erant. ubi ergo aut
them I-had-learned but in memory not they-were where then or
 quare, cum dicerentur, agnoui et dixi: “ita est, uerum
why when they-were-said I-recognized-(them) and said so it-is true
 est”, nisi quia iam erant in memoria, sed tam remota
it-is unless because already they-were in memory but so remote
 et retrusa quasi in cauis abditioribus, ut nisi admonente
and thrust-back as-if in hollows more-hidden that unless prompting
 aliquo eruerentur, ea fortasse cogitare non possem?
someone they-were-dug-out them perhaps to-think not I-could

XI · TO THINK IS TO GATHER

Learning such things is gathering what memory holds scattered and in disorder, and setting it within reach. If neglected, it sinks back and must be gathered again. Hence the word for thinking: cogo, to gather, gives cogito, to think, as ago gives agito and facio gives factito. The mind has claimed this word for what is gathered together within it.

Quocirca inuenimus nihil esse aliud discere ista, quorum 18
wherefore we-find nothing to-be other to-learn those-things of-which
 non per sensus haurimus imagines, sed sine imaginibus,
not through the-senses we-draw-in images but without images
 sicuti sunt, per se ipsa intus cernimus, nisi ea,
as they-are through themselves very within we-discern except those-things
 quae passim atque indisposite memoria continebat,
which here-and-there and disorderedly memory contained
 cogitando quasi colligere atque animaduertendo curare, ut
by-thinking as-it-were to-collect and by-noticing to-take-care that
 tamquam ad manum posita in ipsa memoria, ubi sparsa
as-if at hand placed in the-very memory where scattered
 prius et neglecta latitabant, iam familiari intentioni facile
before and neglected they-lay-bidden now to-familiar attention easily
 occurrant. et quam multa huius modi gestat memoria mea,
they-may-come and how many-things of-this kind carries memory my
 quae iam inuenta sunt et, sicut dixi, quasi ad manum
which already found have-been and as I-said as-it-were at hand
 posita, quae didicisse et nosse dicimur. quae si modestis
placed which to-have-learned and to-know we-are-said which if at-moderate
 temporum interuallis recolere desiuerō, ita rursus demerguntur
of-times intervals to-recall I-cess so again they-are-submerged
 et quasi in remotiora penetralia dilabuntur, ut denuo uelut
and as-it-were into more-remote inner-chambers slip-away that anew as-if
 noua excogitanda sint indidem iterum — neque enim
new to-be-thought-out they-are from-the-same-place again nor for
 est alia regio eorum — et cogenda rursus, ut sciri
is-there another region of-them and to-be-gathered again that to-be-known
 possint, id est uelut ex quadam dispersione colligenda, unde
they-can that is as-if from a-certain dispersion to-be-collected whence
 dictum est cogitare. nam cogo et cogito sic est, ut ago
said it-is to-think for I-gather and I-think so is-it as I-drive

et agito, facio et factito. uerum tamen sibi animus hoc
and I-agitate I-make and I-make-often but yet for-itself the-mind this
 uerbum proprie uindicauit, ut non quod alibi, sed quod in
word properly has-claimed so-that not what elsewhere but what in
 animo colligitur, id est cogitur, cogitari proprie iam dicatur.
the-mind is-collected that is is-gathered to-be-thought properly now is-said

XII • NUMBERS AND LINES

Memory holds the ratios and laws of numbers and dimensions, which no bodily sense impressed. The words for them differ in Greek and Latin, but the things are neither Greek nor Latin. The lines a craftsman draws, however fine, are not the lines memory knows, and the numbers we count by are not the things we count. Augustine grieves for anyone who laughs at this.

- 19 Item continet memoria numerorum dimensionumque rationes
likewise contains memory of-numbers and-of-dimensions the-ratios
 et leges innumerabiles, quarum nullam corporis sensus inpressit,
and laws innumerable of-which none of-the-body sense impressed
 quia nec ipsae coloratae sunt aut sonant aut olent aut
because neither themselves colored are or do-they-sound or smell or
 gustatae aut contrectatae sunt. audiui sonos uerborum,
tasted or handled are I-have-beard the-sounds of-words
 quibus significantur, cum de his disseritur, sed illi alii, istae
by-which they-are-signified when about them it-is-discussed but those other these
 autem aliae sunt. nam illi aliter graece, aliter latine sonant,
but other are for those otherwise in-Greek otherwise in-Latin sound
 istae uero nec graecae nec latinae sunt nec aliud eloquiorum
these but neither Greek nor Latin are nor another of-utterances
 genus. uidi lineas fabrorum uel etiam tenuissimas, sicut
kind I-have-seen lines of-craftsmen or even the-finest like

filum araneae; sed illae aliae sunt, non sunt imagines earum,
the-thread of-a-spider but these other are not they-are images of-those
 quas mihi nuntiauit carnis oculus: nouit eas quisquis sine
which to-me reported of-the-flesh the-eye knows them whoever without
 ulla cogitatione qualiscumque corporis intus agnouit eas.
any thought of-any-sort-of body within has-recognized them
 sensi etiam numeros omnibus corporis sensibus, quos
I-have-perceived also the-numbers with-all of-the-body senses which
 numeramus; sed illi alii sunt, quibus numeramus, nec imagines
we-number but those other are by-which we-number nor images
 istorum sunt et ideo ualde sunt. rideat me ista
of-these are-they and therefore very-truly they-are let-laugh-at me these-things
 dicentem, qui non eos uidet, et ego doleam ridentem me.
saying who not them sees and I may-grieve-for (him)-laughing-at me

XIII · MEMORY OF MEMORY

Augustine remembers all these things and how he learned them. He remembers false arguments too, and that he told them from the true. He remembers that he has understood, and stores what he now understands so that he may remember it later. He even remembers that he has remembered, and will remember that by the power of memory.

Haec omnia memoria teneo et quomodo ea didicerim 20
these-things all by-memory I-hold and how them I-learned
 memoria teneo. multa etiam, quae aduersus haec falsissime
by-memory I-hold many-things also which against these most-falsely
 disputantur, audiui et memoria teneo; quae tamenetsi falsa
are-argued I-have-beard and by-memory I-hold which although false
 sunt, tamen ea meminisse me non est falsum; et discreuisse
are yet them to-remember me not is false and to-have-distinguished

me inter illa uera et haec falsa, quae contradicuntur,
me between those true-things and these false-things which are-said-against
 et hoc memini aliterque nunc uideo cernere me ista,
and this I-remember and-otherwise now I-see to-discern me these-things
 aliter autem memini saepe me discreuisse, cum ea saepe
otherwise but I-remember often me to-have-distinguished when them often
 cogitarem. ergo et intellexisse me saepius ista memini,
I-thought therefore also to-have-understood me more-often these-things I-remember
 et quod nunc discerno et intellego, recondo in memoria, ut
and what now I-distinguish and understand I-store in memory that
 postea me nunc intellexisse meminerim. et meminisse me
afterward me now to-have-understood I-may-remember and to-remember me
 memini, sicut postea, quod haec reminisci nunc potui,
I-remember as afterward that these-things to-recall now I-have-been-able
 si recordabor, utique per uim memoriae recordabor.
if I-shall-recall assuredly through the-power of-memory I-shall-recall

XIV • REMEMBERED FEELINGS

Memory holds the mind's feelings differently from the mind that suffers them: Augustine can recall past sadness gladly and past joy sadly. Yet memory is the mind itself, like its stomach, holding joy and sadness as sweet and bitter food it cannot taste. He names the mind's four disturbances, which are desire, joy, fear, and sadness, without being disturbed. Their notions came through no door of the flesh: the mind felt its passions, and memory kept them.

- 21 Affectiones quoque animi mei eadem memoria continet non
the-affections also of-mind my the-same memory contains not
 eo modo, quo eas habet ipse animus, cum patitur
in-that way in-which them has the-very mind when it-suffers
 eas, sed alio multum diuerso, sicut sese habet uis
them but in-another much different as itself holds the-power

memoriae. nam et laetatum me fuisse reminiscor non laetus
of-memory for both rejoiced me to-have I-remember not glad
 et tristitiam meam praeteritam recordor non tristis et me
and sadness my past I-recall not sad and me
 aliquando timuisse recolo sine timore et pristinae cupiditatis
once to-have-feared I-recall without fear and of-former desire
 sine cupiditate sum memor. aliquando et e contrario
without desire I-am mindful sometimes also on the-contrary
 tristitiam meam transactam laetus reminiscor et tristis
sadness my past glad I-remember and sad
 laetitiam. quod mirandum non est de corpore: aliud enim
gladness which to-be-wondered-at not is about the-body other for
 animus, aliud corpus. itaque si praeteritum dolorem corporis
the-mind other the-body and-so if past pain of-the-body
 gaudens memini, non ita mirum est. hic uero cum animus sit
rejoicing I-remember not so strange it-is here but since the-mind is
 etiam ipsa memoria — nam et cum mandamus aliquid, ut
also the-very memory for also when we-commit something that
 memoriter habeatur, dicimus: “uide, ut illud in animo habeas”,
by-heart it-be-held we-say see that it in mind you-have
 et cum obliuiscimur, dicimus: “non fuit in animo” et
and when we-forget we-say not it-was in mind and
 “elapsum est animo”, ipsam memoriam uocantes animum —
slipped-away it-has from-mind the-very memory calling the-mind
 cum ergo ita sit, quid est hoc, quod cum tristitiam meam
since therefore so it-is what is this that when sadness my
 praeteritam laetus memini, animus habet laetitiam et memoria
past glad I-remember the-mind has gladness and the-memory
 tristitiam laetusque est animus ex eo, quod inest ei laetitiam,
sadness and-glad is the-mind from that which is-in it gladness
 memoria uero ex eo, quod inest ei tristitia, tristis non
the-memory but from that which is-in it sadness sad not

est? num forte non pertinet ad animum? quis hoc dixerit?

is surely-not perhaps not it-belongs to the-mind who this would-say

nimirum ergo memoria quasi uenter est animi, laetitia

doubtless therefore memory as-it-were the-belly is of-the-mind gladness

uero atque tristitia quasi cibus dulcis et amarus: cum

but and sadness as-it-were food sweet and bitter when

memoriae commendantur, quasi traiecta in uentrem recondi

to-memory they-are-committed as-if passed into the-belly to-be-stored

illic possunt, sapere non possunt. ridiculum est haec

there they-can to-taste not they-can ridiculous it-is these-things

illis similia putare, nec tamen sunt omni modo dissimilia.

to-those like to-think nor yet are-they in-every way unlike

22 Sed ecce de memoria profero, cum dico quattuor esse

but behold from memory I-bring-forth when I-say four to-be

perturbationes animi, cupiditatem, laetitiam, metum, tristitiam,

the-disturbances of-the-mind desire gladness fear sadness

et quidquid de his disputare potuero diuidendo

and whatever about these to-argue I-shall-have-been-able by-dividing

singula per species sui cuiusque generis et definiendo, ibi

each into the-species of-its-own each kind and by-defining there

inuenio quid dicam atque inde profero, nec tamen ulla earum

I-find what I-may-say and thence bring-forth nor yet by-any of-them

perturbatione perturbor, cum eas reminiscendo conmemoro;

disturbance am-I-disturbed when them by-remembering I-recall

et antequam recolerentur a me et retractarentur, ibi

and before they-were-recalled by me and handled-again there

erant; propterea inde per recordationem potuere depromi.

they-were therefore thence through recollection they-could to-be-drawn-out

forte ergo sicut de uentre cibus ruminando, sic ista

perhaps therefore as from the-belly food by-chewing-the-cud so these-things

de memoria recordando proferuntur. cur igitur in ore

from memory by-recalling are-brought-forth why then in the-mouth

cogitationis non sentitur a disputante, hoc est a reminiscente,
of-thought not is-perceived by the-arguer that is by the-rememberer
 laetitiae dulcedo uel amaritudo maestitiae? an in hoc dissimile
of-gladness the-sweetness or the-bitterness of-grief or in this unlike
 est, quod non undique simile est? quis enim talia
is-it that not in-every-respect like it-is who for such-things
 uolens loqueretur, si quotiens tristitiam metumue nominamus,
willingly would-speak if as-often-as sadness or-fear we-name
 totiens maerere uel timere cogeremur? et tamen non ea
so-often to-grieve or to-fear we-were-compelled and yet not them
 loqueremur, nisi in memoria nostra non tantum sonos
would-we-speak unless in memory our not only the-sounds
 nominum secundum imagines inpressas a sensibus corporis sed
of-the-names according-to the-images impressed by the-senses of-the-body but
 etiam rerum ipsarum notiones inueniremus, quas nulla ianua
also of-the-things themselves the-notions we-found which by-no door
 carnis accepimus, sed eas ipse animus per experientiam
of-the-flesh have-we-received but them the-very mind through experience
 passionum suarum sentiens memoriae commendauit aut ipsa
of-passions its perceiving to-memory committed or itself
 sibi haec etiam non commendata retinuit.
for-itself these-things even not committed retained

XV · IMAGES AND THINGS

When Augustine names a stone or the sun, their images are in memory. He can name bodily pain when nothing hurts, and health while he is well, only because their images are in memory, and the sick could not know what health means without its image. But numbers are present in memory themselves, not as images. When he names memory, he recognizes it within memory itself, and asks whether it is present to itself through its own image or directly.

23 Sed utrum per imagines an non, quis facile dixerit? nomino
but whether through images or not who easily could-say I-name
 quippe lapidem, nomino solem, cum res ipsae non
for a-stone I-name the-sun when the-things themselves not
 adsunt sensibus meis; in memoria sane mea praesto sunt
are-present to-senses my in memory indeed my at-hand are
 imagines earum. nomino dolorem corporis, nec mihi adest,
images of-them I-name pain of-the-body nor to-me is-it-present
 dum nihil dolet; nisi tamen adesset imago eius in memoria
while nothing aches unless yet were-present the-image its in memory
 mea, nescirem quid dicerem, nec eum in disputando a
my I-would-not-know what I-was-saying nor it in arguing from
 uoluptate discernerem. nomino salutem corporis, cum saluus
pleasure would-I-distinguish I-name the-health of-the-body when well
 sum corpore; adest mihi res ipsa; uerum tamen nisi et
I-am in-body is-present to-me the-thing itself but yet unless also
 imago eius esset in memoria mea, nullo modo recorderar, quid
the-image its were in memory my in-no way would-I-recall what
 huius nominis significaret sonus, nec aegrotantes agnoscerent
of-this name signified the-sound nor would-the-sick recognize
 salute nominata, quid esset dictum, nisi eadem imago
health named what had-been said unless the-same image
 ui memoriae teneretur, quamuis ipsa res abesset a
by-the-power of-memory were-held although the-very thing was-absent from
 corpore. nomino numeros, quibus numeramus: en assunt
the-body I-name the-numbers by-which we-number behold they-are-present
 in memoria mea non imagines eorum, sed ipsi. nomino
in memory my not images of-them but themselves I-name
 imaginem solis, et haec adest in memoria mea; neque
the-image of-the-sun and this is-present in memory my nor
 enim imaginem imaginis eius, sed ipsam recolo: ipsa mihi
for the-image of-image its but itself I-recall it to-me

reminiscenti praesto est. nomino memoriam et agnosco quod
remembering at-hand is I-name memory and I-recognize what
 nomino. et ubi agnosco nisi in ipsa memoria? num et
I-name and where do-I-recognize-(it) except in the-very memory surely-not also
 ipsa per imaginem suam sibi adest ac non per se ipsam?
itself through image its to-itself is-present and not through itself very

XVI · REMEMBERING FORGETFULNESS

Augustine names forgetfulness and recognizes what he names, so he must remember it. But forgetfulness is the absence of memory; how can it be present to be remembered? If present in itself, it would make him forget; if by its image, it must first have been present, and its presence erases. He has become a land of hard labor to himself. Yet however incomprehensibly, he is certain that he remembers forgetfulness itself.

Quid, cum obliuionem nomino atque itidem agnosco quod 24
what when forgetfulness I-name and likewise recognize what
 nomino, unde agnosco rem, nisi meminissem? non eundem
I-name whence do-I-recognize the-thing unless I-remembered not the-same
 sonum nominis dico, sed rem, quam significat; quam si
sound of-the-name I-mean but the-thing which it-signifies which if
 oblitus essem, quid ille ualeret sonus, agnoscere utique non
forgotten I-had what that meant sound to-recognize assuredly not
 ualerem. cum memoriam memini, per se ipsam sibi
I-could when memory I-remember through itself very to-itself
 praesto est ipsa memoria; cum uero memini obliuionem,
at-hand is the-very memory when but I-remember forgetfulness
 et memoria praesto est et obliuio, memoria, ex qua
both memory at-hand is and forgetfulness memory by which
 meminerim, obliuio, quam meminerim. sed quid est obliuio
I-remember forgetfulness which I-remember but what is forgetfulness

nisi priuatio memoriae? quomodo ergo adest, ut eam
except the-privation of-memory how then is-it-present so-that it
 meminerim, quando cum adest meminisse non possum? at
I-remember since when it-is-present to-remember not I-can but
 si quod meminimus memoria retinemus, obliuionem autem
if what we-remember by-memory we-retain forgetfulness moreover
 nisi meminissemus, nequaquam possumus audito isto nomine
unless we-remembered by-no-means could-we heard that name
 rem, quae illo significatur, agnoscere, memoria retinetur
the-thing which by-it is-signified recognize by-memory is-retained
 obliuio. adest ergo, ne obliuiscamur, quae cum adest,
forgetfulness it-is-present therefore lest we-forget which when it-is-present
 obliuiscimur. an ex hoc intellegitur non se per ipsam
we-forget or from this is-it-understood not itself through itself
 inesse memoriae, cum eam meminimus, sed per imaginem
to-be-in memory when it we-remember but through image
 suam, quia, si per se ipsam praesto esset obliuio, non
its because if through itself very at-hand were forgetfulness not
 ut meminissemus, sed ut obliuisceremur, efficeret? et
that we-remembered but that we-forgot it-would-bring-about and
 hoc quis tandem indagabit? quis comprehendet, quomodo sit?
this who at-last will-track-down who will-grasp how it-is

25 Ego certe, domine, laboro hic et laboro in me ipso:
I certainly O-Lord toil here and toil in myself very
 factus sum mihi terra difficultatis et sudoris nimii. neque
become I-have to-myself a-land of-difficulty and of-sweat excessive nor
 enim nunc scrutamur plagas caeli aut siderum interualla
for now do-we-search-out the-regions of-heaven or of-stars the-intervals
 demetimur uel terrae libramenta quaerimus: ego sum, qui
measure or of-earth the-balancings seek I am who
 memini, ego animus. non ita mirum, si a me longe est
remember I the-mind not so strange if from me far is

quidquid ego non sum: quid autem propinquius me ipso
whatever I not am what but nearer than-myself very
 mihi? et ecce memoriae meae uis non comprehenditur
to-me and behold of-memory my the-power not is-grasped
 a me, cum ipsum me non dicam praeter illam. quid
by me when myself me not I-can-name apart-from it what
 enim dicturus sum, quando mihi certum est meminisse me
for going-to-say am-I when to-me certain it-is to-remember me
 obliuionem? an dicturus sum non esse in memoria mea
forgetfulness or going-to-say am-I not to-be in memory my
 quod memini? an dicturus sum ad hoc inesse obliuionem in
what I-remember or going-to-say am-I for this to-be-in forgetfulness in
 memoria mea, ut non obliuiscar? utrumque absurdissimum
memory my that not I-forget both most-absurd
 est. quid illud tertium? quo pacto dicam imaginem
is what that third by-what way shall-I-say the-image
 obliuionis teneri memoria mea, non ipsam obliuionem, cum
of-forgetfulness to-be-held by-memory my not the-very forgetfulness when
 eam memini? quo pacto et hoc dicam, quandoquidem cum
it I-remember by-what way also this shall-I-say since when
 inprimitur rei cuiusque imago in memoria, prius necesse
is-impressed of-a-thing each the-image in memory first necessary
 est, ut adsit res ipsa, unde illa imago possit inprimi?
it-is that be-present the-thing itself whence that image can to-be-impressed
 sic enim Carthaginis memini, sic omnium locorum, quibus
so for Carthage I-remember so all places at-which
 interfui, sic facies hominum, quas uidi, et ceterorum
I-have-been so the-faces of-men which I-have-seen and of-the-other
 sensuum nuntiata, sic ipsius corporis salutem siue dolorem:
senses the-reports so of-the-very body the-health or pain
 cum praesto essent ista, cepit ab eis imagines memoria,
when at-hand were these took from them images memory

quas intuerer praesentes et retractarem animo, cum illa
which I-might-gaze-at present and handle-again in-mind when those
 et absentia reminiscerer. si ergo per imaginem suam,
even absent I-remembered if therefore through image its
 non per se ipsam in memoria tenetur obliuio, ipsa utique
not through itself very in memory is-held forgetfulness itself assuredly
 aderat, ut eius imago caperetur. cum autem adesset,
was-present that its image be-caught when but it-was-present
 quomodo imaginem suam in memoria conscribebat, quando
how image its in memory did-it-write when
 id etiam, quod iam notatum inuenit, praesentia sua delet
that even which already noted it-finds by-presence its erases
 obliuio? et tamen quocumque modo, licet sit modus iste
forgetfulness and yet in-whatever way although be way this
 incomprehensibilis et inexplicabilis, ipsam obliuionem meminisse
incomprehensible and inexplicable the-very forgetfulness to-remember
 me certus sum, qua id quod meminimus obruitur.
me certain I-am by-which that which we-remember is-buried

XVII · BEYOND MEMORY

Great is the power of memory, a deep and infinite multiplicity, and this is Augustine's own mind. He runs through its fields and caves and finds no end. Yet he must pass beyond it to reach God, since beasts and birds have memory too. But if he finds God outside his memory, he will be unmindful of him, and how can he find God if he does not remember him?

26 Magna uis est memoriae, nescio quid horrendum, deus
great the-power is of-memory I-know-not what awe-inspiring O-God
 meus, profunda et infinita multiplicitas; et hoc animus est,
my a-deep and infinite multiplicity and this the-mind is

et hoc ego ipse sum. quid ergo sum, deus meus? quae natura
and this I myself am what then am-I O-God my what nature
 sum? uaria, multimoda uita et immensa uehementer. ecce in
am-I a-varied manifold life and immense exceedingly behold in
 memoriae meae campis et antris et cauernis innumerabilibus
of-memory my the-fields and caves and caverns innumerable
 atque innumerabiliter plenis innumerabilium rerum generibus
and innumerably full of-innumerable things of-kinds
 siue per imagines, sicut omnium corporum, siue per
whether through images as of-all bodies or through
 praesentiam, sicut artium, siue per nescio quas notiones
presence as of-the-arts or through I-know-not what notions
 uel notationes, sicut affectionum animi — quas et cum
or notations as of-the-affections of-the-mind which even when
 animus non patitur, memoria tenet, cum in animo sit
the-mind not suffers memory holds since in the-mind is
 quidquid est in memoria per haec omnia discuro et
whatever is in memory through these all I-run-about and
 uolito hac illac, penetro etiam quantum possum, et finis
flit this-way that-way I-penetrate even as-far-as I-can and end
 nusquam: tanta uis est memoriae, tanta uitae uis est
nowhere so-great the-power is of-memory so-great of-life the-power is
 in homine uiuente mortaliter! quid igitur agam, tu uera
in man living mortally what then shall-I-do you the-true
 mea uita, deus meus? transibo et hanc uim meam, quae
my life O-God my I-will-pass-beyond also this power my which
 memoria uocatur, transibo eam, ut pertendam ad te,
memory is-called I-will-pass-beyond it that I-may-reach to you
 dulce lumen. quid dicis mihi? ego ascendens per animum
sweet light what do-you-say to-me I ascending through mind
 meum ad te, qui desuper mihi manes, transibo et istam
my to you who above me abide I-will-pass-beyond also this

uim meam, quae memoria uocatur, uolens te attingere,
power my which memory is-called wishing you to-touch
unde attingi potes, et inhaerere tibi, unde inhaereri tibi
whence to-be-touched you-can and to-cling to-you whence to-be-clung to-you
potest. habent enim memoriam et pecora et aues, alioquin
it-can have for memory both cattle and birds otherwise
non cubilia, non nidos suos repeterent, non alia multa,
not lairs not nests their would-they-look-for-again not other many-things
quibus assuescunt; neque enim et assuescere ualerent ullis
to-which they-grow-used nor for even to-grow-used could-they to-any
rebus nisi per memoriam. transibo ergo et memoriam,
things except through memory I-will-pass-beyond therefore also memory
ut attingam eum, qui separauit me a quadrupedibus et
that I-may-touch him who separated me from quadrupeds and
uolatilibus caeli sapientiore me fecit. transibo et
birds of-the-sky wiser me made I-will-pass-beyond also
memoriam, ut ubi te inueniam, uere bone et segura
memory that where you I-may-find truly good and secure
suauitas, ut ubi te inueniam? si praeter memoriam meam
sweetness that where you I-may-find if beyond memory my
te inuenio, inmemor tui sum. et quomodo iam inueniam
you I-find unmindful of-you I-am and how now shall-I-find
te, si memor non sum tui?
you if mindful not I-am of-you

XVIII • THE LOST COIN

The woman who lost her coin searched with a lamp, and could not have found it unless she remembered it; otherwise how would she know it was the one? Augustine, seeking lost things, answered "not this" to all that was offered until the thing itself appeared. When something is lost to the eyes but not to memory, its image is kept within, and it is recognized by that image when found.

Perdiderat enim mulier drachmam et quaesiuit eam cum 27
had-lost for a-woman a-drachma and sought it with
 lucerna et, nisi memor eius esset, non inueniret eam. cum
a-lamp and unless mindful of-it she-were not she-would-find it when
 enim esset inuenta, unde sciret, utrum ipsa esset, si
for it-had-been found whence would-she-know whether itself it-was if
 memor eius non esset? multa memini me perdita quaesisse
mindful of-it not she-were many-things I-remember me lost to-have-sought
 atque inuenisse. inde istuc scio, quia, cum quaererem aliquid
and to-have-found thence this I-know because when I-sought any
 eorum et diceretur mihi: “num forte hoc est?” “num forte
of-them and it-was-said to-me surely-not perhaps this is-it surely-not perhaps
 illud”? tamdiu dicebam: “non est”, donec id offerretur quod
that so-long I-said not it-is until that was-offered which
 quaerebam. cuius nisi memor essem, quidquid illud esset,
I-sought of-which unless mindful I-were whatever that was
 etiamsi mihi offerretur, non inuenirem, quia non agnoscerem.
even-if to-me it-were-offered not I-would-find because not I-would-recognize
 et semper ita fit, cum aliquid perditum quaerimus et
and always so it-happens when something lost we-seek and
 inuenimus. uerum tamen si forte aliquid ab oculis perit,
find but yet if perhaps something from the-eyes perishes
 non a memoria, ueluti corpus quodlibet uisibile, tenetur
not from memory as body any visible is-held
 intus imago eius et quaeritur, donec reddatur aspectui.
within the-image its and is-sought until it-be-restored to-sight
 quod cum inuentum fuerit, ex imagine, quae intus est,
which when found it-has-been from the-image which within is
 recognoscitur. nec inuenisse nos dicimus quod perierat, si
is-recognized nor to-have-found ourselves do-we-say what had-perished if

non agnoscimus, nec agnoscere possumus, si non meminimus:

not we-recognize-(it) nor to-recognize can-we if not we-remember

sed hoc perierat quidem oculis, memoria tenebatur.

but this had-perished indeed to-the-eyes by-memory was-held

XIX · WHAT MEMORY LOSES

When memory itself loses something, we seek it in memory and reject what is not it. Part is held and the rest sought, since memory feels it cannot turn over as a whole what it used to. So with a forgotten name, which returns only as it fits the rest. What we have wholly forgotten we could not even seek as lost.

- 28 Quid? cum ipsa memoria perdit aliquid, sicut fit, cum
 what when the-very memory loses something as happens when
 obliuiscimur et quaerimus, ut recordemur, ubi tandem
 we-forget and we-seek that we-may-recall where pray
 quaerimus nisi in ipsa memoria? et ibi si aliud pro alio
 do-we-seek except in the-very memory and there if one-thing for another
 forte offeratur, respuimus, donec illud occurrat quod quaerimus.
 perhaps is-offered we-reject-(it) until that meets-(us) which we-seek
 et cum occurrit, dicimus: "hoc est"; quod non diceremus,
 and when it-meets-(us) we-say this is-it which not we-would-say
 nisi agnosceremus, nec agnosceremus, nisi meminissemus.
 unless we-recognized nor would-we-recognize unless we-remembered
 certe enim obliti fuimus. an non totum exciderat, sed ex
 surely for forgotten we-had or not wholly had-it-fallen-out but by
 parte, quae tenebatur, pars alia quaerebatur, quia sentiebat
 the-part which was-held the-part other was-sought because felt
 se memoria non simul uoluere, quod simul solebat, et
 itself memory not together to-turn-over what together it-was-wont and
 quasi detruncata consuetudine claudicans reddi quod
 as-if by-maimed habit limping to-be-restored what

deerat flagitabat? tamquam si homo notus siue conspiciatur
was-lacking it-demanded as if a-man known whether he-be-seen
 oculis siue cogitetur et nomen eius obliti requiramus,
with-eyes or be-thought-of and the-name his having-forgotten we-seek
 quidquid aliud occurrerit non conecitur, quia non cum
whatever other occurs not is-connected because not with
 illo cogitari consuevit ideoque respuitur, donec illud
him to-be-thought it-has-been-accustomed and-therefore is-rejected until that
 adsit, ubi simul adsuefacta notitia non inaequaliter
be-present where together accustomed the-knowledge not unequally
 adquiescat. et unde adest nisi ex ipsa memoria? nam et
may-rest and whence is-it-present except from very memory for also
 cum ab alio conmoniti recognoscimus, inde adest. non
when by another reminded we-recognize thence it-is-present not
 enim quasi nouum credimus, sed recordantes adprobamus
for as-if new do-we-believe-(it) but recalling we-approve
 hoc esse, quod dictum est. si autem penitus aboleatur
this to-be what said has-been if but wholly it-be-blotted-out
 ex animo, nec admoniti reminiscimur. neque enim omni
from the-mind not-even reminded do-we-recall nor for in-every
 modo adhuc obliti sumus quod uel oblitos nos esse
way yet forgotten have-we what even forgotten ourselves to-have
 meminimus. hoc ergo nec amissum quaerere poterimus,
we-remember this therefore not-even as-lost to-seek shall-we-be-able
 quod omnino obliti fuerimus.
which wholly forgotten we-shall-have

To seek God is to seek the happy life, so that his soul may live. But how does Augustine seek it: by recollection, as something forgotten, or by learning it as unknown? All want it, whether they have it in fact, in hope, or not at all, so all must know it somehow. Whether we were happy in the first man who sinned he does not ask here, only whether the happy life is in memory. The thing is neither Greek nor Latin, yet all would answer that they wish to be happy, which memory alone explains.

- 29 Quomodo ergo te quaero, domine? cum enim te, deum meum,
how then you do-I-seek O-Lord when for you God my
 quaero, uitam beatam quaero. quaeram te, ut uiuat anima
I-seek the-life happy I-seek let-me-seek you that may-live soul
 mea. uiuit enim corpus meum de anima mea et uiuit anima
my lives for body my from soul my and lives soul
 mea de te. quomodo ergo quaero uitam beatam? quia non
my from you how then do-I-seek the-life happy because not
 est mihi, donec dicam: "sat, est illic". ubi oportet ut dicam,
it-is mine until I-say enough it-is there where it-behooves that I-say
 quomodo eam quaero, utrum per recordationem, tamquam
how it do-I-seek whether through recollection as-if
 eam oblitus sim oblitumque me esse adhuc teneam, an
it forgotten I-have and-forgotten me to-have still I-hold or
 per appetitum discendi incognitam, siue quam numquam
through the-appetite of-learning-(it) unknown whether which never
 scierim siue quam sic oblitus fuerim, ut me nec oblitum
I-have-known or which so forgotten I-have that me not-even forgotten
 esse meminerim. nonne ipsa est beata uita, quam omnes
to-have I-remember surely itself is the-happy life which all
 uolunt et omnino qui nolit nemo est? ubi nouerunt
wish and at-all who does-not-wish no-one is where have-they-known

eam, quod sic uolunt eam? ubi uiderunt, ut amarent
it that so they-wish it where have-they-seen-(it) that they-should-love
 eam? nimirum habemus eam nescio quomodo. et est alius
it doubtless we-have it I-know-not how and there-is another
 quidam modus, quo quisque cum habet eam, tunc beatus
certain way by-which each when he-has it then happy
 est, et sunt, qui spe beati sunt. inferiore modo isti habent
is and there-are who in-hope happy are in-a-lower way these have
 eam quam illi, qui iam re ipsa beati sunt, sed tamen
it than those who already in-the-thing itself happy are but yet
 meliores quam illi, qui nec re nec spe beati sunt. qui
better than those who neither in-thing nor in-hope happy are who
 tamen etiam ipsi nisi aliquo modo haberent eam, non ita
yet even themselves unless in-some way they-had it not so
 uellent beati esse: quod eos uelle certissimum est. nescio
would-they-wish happy to-be which them to-wish most-certain is I-know-not
 quomodo nouerunt eam ideoque habent eam in nescio
how they-have-known it and-therefore they-have it in I-know-not
 qua notitia, de qua satago, utrum in memoria sit, quia,
what knowledge about which I-take-pains whether in memory it-is because
 si ibi est, iam beati fuimus aliquando, utrum singillatim
if there it-is already happy we-have-been at-some-time whether singly
 omnes, an in illo homine, qui primus peccauit, in quo et
all or in that man who first sinned in whom also
 omnes mortui sumus et de quo omnes cum miseria nati
all died we-have and from whom all with misery born
 sumus, non quaero nunc, sed quaero, utrum in memoria
we-have-been not I-seek now but I-seek whether in memory
 sit beata uita. neque enim amaremus eam, nisi nossemus.
is the-happy life nor for would-we-love it unless we-knew-(it)
 audiuimus nomen hoc et omnes rem, omnes nos adpetere
we-have-beard name this and all the-thing all ourselves to-seek

fatemur; non enim solo sono delectamur. nam hoc cum
admit not for by-mere sound are-we-delighted for this when
 latine audit Graecus, non delectatur, quia ignorat, quid
in-Latin hears a-Greek not he-is-delighted because he-does-not-know what
 dictum sit; nos autem delectamur, sicut etiam ille, si graece
said has-been we but are-delighted as also he if in-Greek
 hoc audierit, quoniam res ipsa nec graeca nec latina est,
this he-hears since the-thing itself neither Greek nor Latin is
 cui adipiscendae Graeci Latinique inhiant ceterarumque
for-whose attaining Greeks and-Latins gape and-of-the-other
 linguarum homines. nota est igitur omnibus, qui una
tongues men known it-is therefore to-all who with-one
 uoce si interrogari possent, utrum beati esse uellent, sine
voice if to-be-asked they-could whether happy to-be they-wished without
 ulla dubitatione uelle responderent. quod non fieret, nisi
any doubt to-wish would-answer which not would-happen unless
 res ipsa, cuius hoc nomen est, eorum memoria teneretur.
the-thing itself of-which this the-name is by-their memory were-held

XXI • HOW THE HAPPY LIFE IS KNOWN

The happy life is not remembered as Carthage is, seen with the eyes, nor as numbers, which those who know them no longer seek, nor as eloquence, seen in others. Perhaps it is remembered as joy is, which he remembers even when sad. All wish to be happy, as all wish to rejoice, though one finds joy in one thing and another in another; so it is recognized in memory when named.

- 30 Numquid ita, ut memini Carthaginem qui uidi? non;
surely-not so as I-remember Carthage who have-seen-(it) no
 uita enim beata non uidetur oculis, quia non est corpus.
the-life for happy not is-seen with-eyes because not it-is a-body

numquid sicut meminimus numeros? non; hos enim qui habet
surely-not as we-remember numbers no these for who has
 in notitia, non adhuc quaerit adipisci, uitam uero beatam
in knowledge not still seeks to-attain the-life but happy
 habemus in notitia ideoque amamus et tamen adhuc adipisci
we-have in knowledge and-therefore we-love-(it) and yet still to-attain
 eam uolumus, ut beati simus. numquid sicut meminimus
it we-wish that happy we-may-be surely-not as we-remember
 eloquentiam? non: quamuis et hoc nomine audito recordentur
eloquence no although also this name heard recall
 ipsam rem qui etiam nondum sunt eloquentes multique esse
the-very thing those-who even not-yet are eloquent and-many to-be
 cupiant — unde apparet eam esse in eorum notitia — tamen
desire whence it-appears it to-be in their knowledge yet
 per corporis sensus alios eloquentes animaduenterunt et
through the-body's senses others eloquent they-have-noticed and
 delectati sunt et hoc esse desiderant — quamquam nisi ex
delighted have-been and this to-be they-desire though unless from
 interiore notitia non delectarentur neque hoc esse uellent,
inner knowledge not they-would-be-delighted nor this to-be would-they-wish
 nisi delectarentur — beatam uero uitam nullo sensu corporis
unless they-were-delighted the-happy but life by-no sense of-the-body
 in aliis experimur. numquid sicut meminimus gaudium?
in others do-we-experience surely-not as we-remember joy
 fortasse ita. nam gaudium meum etiam tristis memini sicut
perhaps so for joy my even sad I-remember as
 uitam beatam miser, neque umquam corporis sensu gaudium
the-life happy wretched nor ever with-the-body's sense joy
 meum uel uidi uel audiui uel odoratus sum uel gustauimus
my either have-I-seen or heard or smelled I-have or tasted
 uel tetigi, sed expertus sum in animo meo, quando laetatus
or touched but experienced I-have-(it) in mind my when rejoiced

sum, et adhaesit eius notitia memoriae meae, ut id reminisci

I-have and clung its knowledge to-memory my so-that it to-recall

ualeam aliquando cum aspernatione, aliquando cum desiderio

I-am-able sometimes with contempt sometimes with longing

pro earum rerum diuersitate, de quibus me gausum esse

according-to of-those things the-diversity over which me rejoiced to-have

memini. nam et de turpibus gaudio quodam perfusus sum,

I-remember for also over base-things with-joy a-certain drenched I-have-been

quod nunc recordans detestor atque execror, aliquando de

which now recalling I-detest and execrate sometimes over

bonis et honestis, quod desiderans recolo, tametsi forte

good and honorable-things which longing I-recall though perhaps

non assunt, et ideo tristis gaudium pristinum recolo.

not they-are-present and therefore sad the-joy former I-recall

31 Ubi ergo et quando expertus sum uitam meam beatam, ut

where then and when experienced I-have life my happy that

recorder eam et amem et desiderem? nec ego tantum aut

I-may-recall it and love and desire nor I only or

cum paucis, sed beati prorsus omnes esse uolumus. quod nisi

with a-few but happy absolutely all to-be we-wish which unless

certa notitia nossemus, non tam certa uoluntate uellemus.

by-certain knowledge we-knew not with-so certain a-will would-we-wish

sed quid est hoc? quid? si quaeratur a duobus, utrum militare

but what is this what if it-be-asked of two whether to-soldier

uelint, fieri possit, ut alter eorum uelle se, alter nolle

they-wish to-happen it-could that one of-them to-wish himself the-other not-to-wish

respondeat: si autem ab eis quaeratur, utrum esse beati

answer if but of them it-be-asked whether to-be happy

uelint, uterque se statim sine dubitatione dicat optare,

they-wish each himself at-once without doubt would-say to-wish-for-(it)

nec ob aliud ille uelit militare, non ob

nor on-account-of anything-else that-one wishes to-soldier not on-account-of

aliud iste nolit, nisi ut beati sint. num forte
anything-else this-one does-not-wish except that happy they-may-be surely-not perhaps
 quoniam alius hinc, alius inde gaudet? ita se omnes
since one hence another thence rejoices so themselves all
 beatos esse uelle consonant, quemadmodum consonarent,
happy to-be to-wish agree as they-would-agree
 si hoc interrogarentur, se uelle gaudere atque ipsum
if this they-were-asked themselves to-wish to-rejoice and the-very
 gaudium uitam beatam uocant. quod etsi alius hinc, alius
joy the-life happy they-call which although one hence another
 illinc assequitur, unum est tamen, quo peruenire omnes
thence attains one it-is yet to-which to-arrive all
 nituntur, ut gaudeant. quae quoniam res est, quam se
strive that they-may-rejoice which since a-thing it-is which himself
 expertum non esse nemo potest dicere, propterea reperta in
to-have-experienced not to-have no-one can say therefore found in
 memoria recognoscitur, quando beatae uitae nomen auditur.
memory it-is-recognized when of-the-happy life the-name is-heard

XXII • JOY IN GOD

Far be it from Augustine to think himself happy in whatever joy. There is a joy not given to the wicked but to those who worship God freely, whose joy is God himself. This is the happy life: to rejoice in God, toward God, and for God's sake. Those who think it something else pursue another joy, not the true one, yet their will is not turned away from some image of joy.

Absit, domine, absit a corde serui tui, qui confitetur 32
far-be-it O-Lord far-be-it from the-heart of-servant your who confesses
 tibi, absit, ut quocumque gaudio gaudeam beatum me
to-you far-be-it that by-whatever joy I-rejoice happy myself

putem. est enim gaudium, quod non datur inpiis,
I-should-think there-is for a-joy which not is-given to-the-ungodly
 sed eis, qui te gratis colunt, quorum gaudium tu ipse
but to-those who you freely worship whose joy you yourself
 es. et ipsa est beata uita, gaudere de te, ad te, propter
are and itself is the-happy life to-rejoice in you to you for-the-sake-of
 te: ipsa est et non est altera. qui autem aliam putant
you this is-(it) and not there-is another those-who but another think
 esse, aliud sectantur gaudium neque ipsum uerum. ab
to-be another pursue joy nor itself true from
 aliqua tamen imagine gaudii uoluntas eorum non auertitur.
some yet image of-joy will their not is-turned-away

XXIII · JOY IN THE TRUTH

Perhaps not all want the happy life, since the flesh lusts against the spirit. Yet all would rather rejoice in truth than in falsehood, and the happy life is joy in the truth, which is God. They are not happy because other things occupy them more. Truth breeds hatred because men want what they love to be the truth, and hate the truth that exposes them. Even so the wretched mind prefers true joys, and will be happy rejoicing in truth alone.

- 33 Non ergo certum est, quod omnes esse beati uolunt, quoniam
not therefore certain it-is that all to-be happy wish since
 qui non de te gaudere uolunt, quae sola uita beata est,
those-who not in you to-rejoice wish which alone the-life happy is
 non utique uitam beatam uolunt. an omnes hoc uolunt,
not at-all the-life happy wish or all this wish
 sed quoniam caro concupiscit aduersus spiritum et spiritus
but since the-flesh covets against the-spirit and the-spirit
 aduersus carnem, ut non faciant quod uolunt, cadunt in id
against the-flesh so-that not they-do what they-wish they-fall into that

quod ualent eoque contenti sunt, quia illud, quod non
which they-are-able and-with-that content they-are because that which not
 ualent, non tantum uolunt, quantum sat est, ut ualeant?
they-are-able not so-much they-wish as-much-as enough it-is that they-be-able
 nam quaero ab omnibus, utrum malint de ueritate quam de
for I-ask of all whether they-prefer in truth than in
 falsitate gaudere: tam non dubitant dicere de ueritate se
falsehood to-rejoice as not they-hesitate to-say in truth themselves
 malle, quam non dubitant dicere beatos esse se uelle.
to-prefer as not they-hesitate to-say happy to-be themselves to-wish
 beata quippe uita est gaudium de ueritate. hoc est enim
the-happy for life is joy in truth this is for
 gaudium de te, qui ueritas es, deus, inluminatio mea, salus
joy in you who the-truth are O-God illumination my the-salvation
 faciei meae, deus meus. hanc uitam beatam omnes uolunt,
of-face my God my this life happy all wish
 hanc uitam, quae sola beata est, omnes uolunt, gaudium
this life which alone happy is all wish joy
 de ueritate omnes uolunt. multos expertus sum, qui uellent
in truth all wish many experienced I-have who wished
 fallere, qui autem falli, neminem. ubi ergo nouerunt
to-deceive who but to-be-deceived none where then have-they-known
 hanc uitam beatam, nisi ubi nouerunt etiam ueritatem?
this life happy except where they-have-known also truth
 amant enim et ipsam, quia falli nolunt, et cum
they-love for also itself because to-be-deceived they-do-not-wish and when
 amant beatam uitam, quod non est aliud quam de ueritate
they-love the-happy life which not is other than in truth
 gaudium, utique amant etiam ueritatem nec amarent, nisi
joy assuredly they-love also truth nor would-they-love-(it) unless
 esset aliqua notitia eius in memoria eorum. cur ergo non de
there-were some knowledge of-it in memory their why then not in

illa gaudent? cur non beati sunt? quia fortius occupantur
it do-they-rejoice why not happy are-they because more-strongly they-are-occupied
 in aliis, quae potius eos faciunt miseros quam illud beatos,
in other-things which rather them make wretched than that happy
 quod tenuiter meminerunt. adhuc enim modicum lumen est
which faintly they-remember still for a-small light is
 in hominibus; ambulent, ambulent, ne tenebrae comprehendant.
in men let-them-walk let-them-walk lest the-darkness overtake

- 34 Cur autem ueritas parit odium et inimicus eis factus
why but does-truth give-birth-to hatred and an-enemy to-them become
 est homo tuus uerum praedicans, cum ametur beata
has man your truth preaching although is-loved the-happy
 uita, quae non est nisi gaudium de ueritate, nisi quia sic
life which not is except joy in truth unless because so
 amatur ueritas, ut quicumque aliud amant, hoc quod
is-loved truth that whoever another-thing love this which
 amant uelint esse ueritatem, et quia falli nollent,
they-love wish to-be truth and because to-be-deceived they-would-not-wish
 nolunt conuinci, quod falsi sint? itaque propter
they-do-not-wish to-be-convinced that deceived they-are and-so on-account-of
 eam rem oderunt ueritatem, quam pro ueritate amant.
that thing they-hate the-truth which instead-of truth they-love
 amant eam lucentem, oderunt eam redarguentem. quia enim
they-love it shining they-hate it refuting because for
 falli nollunt et fallere uolunt, amant eam, cum se
to-be-deceived they-do-not-wish and to-deceive they-wish they-love it when itself
 ipsa indicat, et oderunt eam, cum eos ipsos indicat. inde
it-itself shows and they-hate it when them themselves it-shows thence
 retribuet eis, ut, qui se ab ea manifestari nolunt, et
it-will-repay them that who themselves by it to-be-shown do-not-wish both
 eos nolentes manifestet et eis ipsa non sit manifesta.
them unwilling it-will-show and to-them itself not will-be manifest

sic, sic, etiam sic animus humanus, etiam sic caecus et
 so so even so the-mind human even so blind and
 languidus, turpis atque indecens latere uult, se autem ut
 languid base and unseemly to-lie-bidden wishes itself but that
 lateat aliquid non uult. contra illi redditur, ut ipse
 should-lie-bidden-from anything not it-wishes in-return to-it is-repaid that itself
 non lateat ueritatem, ipsum autem ueritas lateat.
 not lies-bidden-from the-truth itself but the-truth lies-bidden-from
 tamen etiam sic, dum miser est, ueris mauult gaudere
 yet even so while wretched it-is in-true-things it-prefers to-rejoice
 quam falsis. beatus ergo erit, si nulla interpellante molestia
 than in-false happy therefore it-will-be if no interrupting trouble
 de ipsa, per quam uera sunt omnia, sola ueritate gaudebit.
 in very through which true are all-things the-sole truth it-shall-rejoice

XXIV · GOD IN MEMORY

Augustine has ranged through his memory seeking God and has not found him outside it. Whatever he finds of God he has remembered ever since he learned God, because where he found truth he found his God, truth itself. God has stayed in his memory, and he finds him there whenever he remembers him and delights in him. These are his holy delights, which God gave him in mercy, regarding his poverty.

Ecce quantum spatiatius sum in memoria mea quaerens te, 35
 behold how-far wandered-about I-have in memory my seeking you
 domine, et non te inueni extra eam. neque enim aliquid
 O-Lord and not you I-have-found outside it nor for anything
 de te inuenio, quod non meminissem ex quo didici te.
 about you do-I-find which not I-remembered from when I-learned you
 nam ex quo didici te, non sum oblitus tui. ubi enim inueni
 for from when I-learned you not I-have forgotten you where for I-found

ueritatem, ibi inueni deum meum, ipsam ueritatem, quam
truth there I-found God my the-very truth which
 ex quo didici, non sum oblitus. itaque ex quo te didici,
from when I-learned not I-have forgotten and-so from when you I-learned
 manes in memoria mea, et illic te inuenio, cum reminiscor
you-abide in memory my and there you I-find when I-remember
 tui et delector in te. hae sunt sanctae deliciae meae, quas
you and delight in you these are holy delights my which
 donasti mihi misericordia tua respiciens paupertatem meam.
you-gave me in-mercy your regarding poverty my

XXV • WHERE GOD DWELLS IN MEMORY

But where in memory does God dwell? Augustine passed through the parts that beasts share, where images of bodily things are kept, and through the part where he stored his feelings, and even to the seat of the mind itself, and did not find God there. God is neither an image nor a feeling nor the mind, but the Lord God of the mind, unchangeable, who has deigned to dwell in his memory.

- 36 Sed ubi manes in memoria mea, domine, ubi illic manes?
but where do-you-abide in memory my O-Lord where there do-you-abide
 quale cubile fabricasti tibi? quale sanctuarium
what-sort-of couch have-you-fashioned for-yourself what-sort-of sanctuary
 aedificasti tibi? tu dedisti hanc dignationem memoriae
have-you-built for-yourself you have-given this honor to-memory
 meae, ut maneas in ea, sed in qua eius parte maneas,
my that you-abide in it but in which of-it part you-abide
 hoc considero. transcendi enim partes eius, quas habent et
this I-consider I-transcended for the-parts of-it which have also
 bestiae, cum te recordarer, quia non ibi te inueniebam
beasts when you I-recalled because not there you I-found

inter imagines rerum corporalium, et ueni ad partes eius,
among the-images of-things bodily and I-came to the-parts of-it
 ubi conmdaui affectiones animi mei, nec illic inueni te. et
where I-committed the-affections of-mind my nor there did-I-find you and
 intraui ad ipsius animi mei sedem, quae illi est in memoria
I-entered to of-very mind my the-seat which to-it is in memory
 mea, quoniam sui quoque meminit animus, nec ibi tu eras,
my since itself also remembers the-mind nor there you were
 quia sicut non es imago corporalis nec affectio uiuentis,
because as not you-are an-image bodily nor the-affection of-a-living-one
 qualis est, cum laetamur, contristamur, cupimus, metuimus,
such-as it-is when we-rejoice are-saddened desire fear
 meminimus, obliuiscimur et quidquid huius modi est, ita
remember forget and whatever of-this kind is so
 nec ipse animus es, quia dominus deus animi tu es,
neither the-very mind are-you because the-Lord God of-the-mind you are
 et conmutantur haec omnia, tu autem incommutabilis manes
and are-changed these all you but unchangeable abide
 super omnia et dignatus es habitare in memoria mea ex
over all-things and deigned you-have to-dwell in memory my from
 quo te didici. et quid quaero, quo loco eius habites, quasi
when you I-learned and why do-I-seek in-what place of-it you-dwell as-if
 uero loca ibi sint? habitas certe in ea, quoniam tui memini
indeed places there are you-dwell surely in it since you I-remember
 ex quo te didici, et in ea inuenio, cum recorder te.
from when you I-learned and in it I-find-(you) when I-recall you

Where then did Augustine find God in order to learn him, since God was not in his memory before he learned him? Only in God himself, above him, where there is no place at all. Truth everywhere answers all who consult it, clearly, though not all hear clearly. God's best servant is the one who looks not so much to hear from God what he himself wished as to wish what he has heard from God.

- 37 Ubi ergo te inueni, ut discerem te? neque enim iam eras
where then you did-I-find that I-might-learn you nor for already were-you
 in memoria mea, priusquam te discerem. ubi ergo te inueni,
in memory my before you I-learned where then you did-I-find
 ut discerem te, nisi in te supra me? et nusquam locus, et
that I-might-learn you except in you above me and nowhere is-there-place both
 recedimus et accedimus, et nusquam locus. ueritas, ubique
we-withdraw and we-approach and nowhere is-there-place O-truth everywhere
 praesides omnibus consulentibus te simulque respondes
you-preside-over all consulting you and-at-once you-answer
 omnibus diuersa consulentibus. liquide tu respondes, sed
all diverse-things consulting clearly you answer but
 non liquide omnes audiunt. omnes unde uolunt consulunt,
not clearly all hear all about-what they-wish consult
 sed non semper quod uolunt audiunt. optimus minister
but not always what they-wish do-they-hear best minister
 tuus est, qui non magis intuetur hoc a te audire quod
your is who not rather looks this from you to-hear which
 ipse uoluerit, sed potius hoc uelle quod a te audierit.
he-himself has-wished but rather this to-wish which from you he-has-beard

Late has Augustine loved God, beauty so ancient and so new. God was within and he was outside, rushing misshapen upon the beautiful things God made. They held him far from God, though they would not exist unless they were in him. God called and cried out and broke through his deafness, shone and drove away his blindness, breathed fragrance, and now he pants for him, hungers and thirsts, and burns for his peace.

Sero te amaui, pulchritudo tam antiqua et tam noua, 38
 late you I-have-loved O-beauty so ancient and so new
 sero te amaui! et ecce intus eras et ego foris et ibi
 late you I-have-loved and behold within you-were and I outside and there
 te quaerebam et in ista formosa, quae fecisti, deformis
 you I-sought and upon these lovely-things which you-made misshapen
 inruebam. mecum eras, et tecum non eram. ea
 I-rushed with-me you-were and with-you not I-was those-things
 me tenebant longe a te, quae si in te non essent,
 me held far from you which if in you not they-were
 non essent. uocasti et clamasti et rupisti surditatem
 not they-would-be you-called and cried and burst deafness
 meam, coruscasti, splenduisti et fugasti caecitatem meam,
 my you-flashed shone and put-to-flight blindness my
 fragrasti, et duxi spiritum et anhelum tibi, gustavi et
 you-were-fragrant and I-drew breath and pant for-you I-tasted and
 esurio et sitio, tetigisti me, et exarsi in pacem tuam.
 hunger and thirst you-touched me and I-burned for peace your

When Augustine clings to God with all of himself, he will have no pain or toil. Now, not yet full of God, he is a burden to himself: joys to be wept for contend with sorrows to be welcomed, and he does not know which will win. God is physician and he is sick. God commands troubles to be borne, not loved. Human life on earth is trial without respite, fearing adversity in prosperity and longing for prosperity in adversity.

- 39 Cum inhaesero tibi ex omni me, nusquam erit mihi dolor
when I-shall-cling to-you with all me nowhere will-there-be for-me pain
 et labor, et uiua erit uita mea tota plena te. nunc autem
and toil and living will-be life my wholly full of-you now but
 quoniam quem tu imple, subleuas eum, quoniam tui plenus
since whom you fill you-lift-up him since of-you full
 nondum sum, oneri mihi sum. contendunt laetitiae meae
not-yet I-am a-burden to-myself I-am contend joys my
 flendae cum laetandis maeroribus, et ex qua parte stet
to-be-wept-over with to-be-rejoiced-over sorrows and from which side stands
 uictoria nescio. ei mihi, domine, miserere mei! contendunt
victory I-know-not alas for-me O-Lord have-mercy-on me contend
 maerores mei mali cum gaudiis bonis, et ex qua parte stet
sorrows my evil with joys good and from which side stands
 uictoria nescio. ei mihi! domine, miserere mei! ei mihi!
victory I-know-not alas for-me O-Lord have-mercy-on me alas for-me
 ecce uulnera mea non abscondo: medicus es, aeger sum;
behold wounds my not I-hide physician you-are sick I-am
 misericors es, miser sum. numquid non temptatio est uita
merciful you-are wretched I-am surely-not not a-temptation is life
 humana super terram? quis uelit molestias et difficultates?
human upon earth who would-wish troubles and difficulties
 tolerari iubes ea, non amari. nemo quod tolerat amat,
to-be-borne you-command them not to-be-loved no-one what be-bears loves

etsi tolerare amat. quamuis enim gaudeat se tolerare,
even-if to-bear he-loves although for he-rejoices himself to-bear
 mauult tamen non esse quod toleret. prospera in aduersis
he-prefers yet not to-be-(there) what he-must-bear prosperity in adversities
 desidero, aduersa in prospera timeo. quis inter haec medius
I-long-for adversities in prosperity I-fear what between these middle
 locus, ubi non sit humana uita temptatio? uae prosperitatibus
place where not is human life temptation woe to-the-prosperities
 saeculi semel et iterum a timore aduersitatis et a
of-the-world once and again from fear of-adversity and from
 corruptione laetitiae! uae aduersitatibus saeculi semel et
the-corruption of-gladness woe to-the-adversities of-the-world once and
 iterum et tertio a desiderio prosperitatis, et quia ipsa
again and a-third-time from longing for-prosperity and because the-very
 aduersitas dura est, et ne frangat tolerantiam. numquid non
adversity hard is and lest it-break endurance surely-not not
 temptatio est uita humana super terram sine ullo interstitio?
temptation is life human upon earth without any interval

XXIX • GIVE WHAT YOU COMMAND

All Augustine's hope lies in God's great mercy. "Give what you command, and command what you will." God commands continence, and no one can be continent unless God gives it. By continence we are gathered back into the unity from which we flowed out into many things. Whoever loves anything with God that he does not love for God's sake loves God less. He asks Charity, burning and never extinguished, to kindle him.

Et tota spes mea non nisi in magna misericordia tua. da quod 40
and all hope my not except in great mercy your give what
 iubes et iube quod uis. imperas nobis continentiam.
you-command and command what you-will you-enjoin on-us continence

et cum scirem, ait quidam, quia nemo potest esse continens
and when I-knew says a-certain-one that no-one can be continent
 nisi deus det, et hoc ipsum erat sapientiae, scire cuius
unless God give-(it) and this itself was of-wisdom to-know whose
 esset hoc donum. per continentiam quippe colligimur
was this gift through continence for we-are-gathered
 et redigimur in unum, a quo in multa defluximus.
and brought-back into one from which into many we-have-flowed-away
 minus enim te amat qui tecum aliquid amat, quod non
less for you loves who with-you anything loves which not
 propter te amat. o amor, qui semper ardes et numquam
for-the-sake-of you he-loves O love who always burn and never
 extingueris, caritas, deus meus, accende me! continentiam
are-extinguished charity God my kindle me continence
 iubes: da quod iubes et iube quod uis.
you-command give what you-command and command what you-will

XXX · THE TEMPTATION OF DREAMS

God commands continence from the lust of the flesh, the lust of the eyes, and worldly ambition, and has given Augustine more than marriage. Yet images of past pleasure fixed by habit still assail him, weak when he is awake, but in sleep bringing consent and something like the act. He asks why reason fails in sleep, and trusts that God will perfect his mercy until even his dreams are chaste.

- 41 Iubes certe, ut contineam a concupiscentia carnis et
you-command surely that I-refrain from the-concupiscentia of-the-flesh and
 concupiscentia oculorum et ambitione saeculi. iussisti
the-concupiscentia of-the-eyes and the-ambition of-the-world you-commanded
 a concubitu et de ipso coniugio melius aliquid, quam
from intercourse and about the-very marriage better something than

concessisti, monuisti. et quoniam dedisti, factum est et
you-allowed you-advised and since you-gave-(it) done it-was even
 antequam dispensator sacramenti tui fierem. sed adhuc uiuunt
before the-dispenser of-sacrament your I-became but still live
 in memoria mea, de qua multa locutus sum, talium rerum
in memory my about which many-things spoken I-have of-such things
 imagines, quas ibi consuetudo mea fixit, et occursantur mihi
the-images which there habit my fixed and they-run-at me
 uigilanti quidem carentes uiribus, in somnis autem non solum
awake indeed lacking strength in sleep but not only
 usque ad delectationem sed etiam usque ad consensionem
all-the-way to delight but even all-the-way to consent
 factumque simillimum. et tantum ualet imaginis illius
and-to-the-deed most-like and so-much prevails of-the-image that
 inlusio in anima mea in carne mea, ut dormienti falsa uisa
the-illusion in soul my in flesh my that to-(me)-sleeping false visions
 persuadeant quod uigilanti uera non possunt. numquid
persuade what to-(me)-awake true-things not can surely-not
 tunc ego non sum, domine deus meus? et tamen tantum
then I not am O-Lord God my and yet so-great
 interest inter me ipsum et me ipsum intra momentum,
a-difference-is between me myself and me myself within the-moment
 quo hinc ad soporem transeo uel huc inde transeo! ubi
in-which from-here to sleep I-pass or hither thence I-pass where
 est tunc ratio, qua talibus suggestionibus resistit uigilans
is then the-reason by-which such suggestions it-resists awake
 et, si res ipsae ingerantur, inconcussus manet? numquid
and if the-things themselves be-thrust-on-it unshaken it-remains surely-not
 clauditur cum oculis? numquid sopitur cum sensibus corporis?
is-it-shut with the-eyes surely-not is-it-lulled with the-senses of-the-body
 et unde saepe etiam in somnis resistimus nostrique propositi
and whence often even in sleep we-resist and-of-our purpose

memores atque in eo castissime permanentes nullum talibus
mindful and in it most-chastely remaining no to-such
 inlecebris adhibemus adsensum? et tamen tantum interest,
allurements we-give assent and yet so-great a-difference-is
 ut, cum aliter accidit, euigilantes ad conscientiae requiem
that when otherwise it-happens awaking to of-conscience the-rest
 redeamus ipsaque distantia reperiamus nos non fecisse,
we-return and-by-that-very distance we-find ourselves not to-have-done
 quod tamen in nobis quoquo modo factum esse doleamus.
what yet in us in-some way done to-have-been we-grieve

- 42 Numquid non potens est manus tua, deus omnipotens, sanare
surely-not not able is hand your O-God almighty to-heal
 omnes languores animae meae atque abundantiore gratia tua
all sicknesses of-soul my and with-more-abundant grace your
 lasciuos motus etiam mei soporis extinguere? augebis,
the-lascivious motions even of-my sleep to-extinguish you-will-increase
 domine, magis magisque in me munera tua, ut anima mea
O-Lord more and-more in me gifts your that soul my
 sequatur me ad te concupiscentiae uisco expedita, ut
may-follow me to you of-concupiscence from-the-birdlime freed that
 non sit rebellis sibi atque ut in somnis etiam non solum
not it-be rebellious to-itself and that in sleep even not only
 non perpetret istas corruptelarum turpitudines per imagines
not it-commit those of-corruptions foulnesses through images
 animales usque ad carnis fluxum, sed ne consentiat quidem.
animal all-the-way to of-the-flesh the-flux but not consent even
 nam ut nihil tale uel tantulum libeat, quantum possit
for that nothing such even so-little should-please as-little-as could
 nutu cohiberi etiam in casto dormientis affectu non
by-a-nod to-be-restrained even in the-chaste of-a-sleeper disposition not
 tantum in hac uita, sed etiam in hac aetate, non magnum
only in this life but even in this age not great

est omnipotenti, qui uales facere supra quam petimus et
(it)-is for-the-almighty who can do beyond what we-ask and
 intellegimus. nunc tamen quid adhuc sim in hoc genere mali
understand now yet what still I-am in this kind of-evil
 mei, dixi bono domino meo exultans cum tremore in eo,
my I-have-told to-the-good Lord my exulting with trembling in that
 quod donasti mihi, et lugens in eo, quod inconsummatus
which you-have-given me and mourning in that which incomplete
 sum, sperans perfecturum te in me misericordias tuas usque
I-am hoping will-perfect you in me mercies your all-the-way
 ad pacem plenariam, quam tecum habebunt interiora et
to peace full which with-you will-have inward and
 exteriora mea, cum absorpta fuerit mors in uictoriam.
outward-parts my when swallowed-up shall-have-been death in victory

XXXI • THE PLEASURES OF THE TABLE

Eating and drinking repair the body's daily decay, and Augustine fights the sweetness of that necessity. Pleasure attends health and tries to become the reason he eats. Continence is God's gift, and he prays: give what you command. All food is clean; he fears the uncleanness of craving, by which Esau and the Israelites fell. He could give up intercourse once for all, but not food, and so must hold the reins of appetite.

Est alia malitia diei, quae utinam sufficiat ei. reficimus 43
there-is another evil of-the-day which would-that suffice for-it we-repair
 enim cotidianas ruinas corporis edendo et bibendo, priusquam
for the-daily ruins of-the-body by-eating and by-drinking until
 escas et uentrem destruas, cum occideris indigentiam satietate
foods and belly you-destroy when you-kill need with-satiety
 mirifica et corruptibile hoc indueris incorruptione sempiterna.
wonderful and the-corruptible this you-clothe with-incorruption everlasting

nunc autem suavis est mihi necessitas, et aduersus istam
now but sweet is to-me necessity and against this
 suauitatem pugno, ne capiar, et cotidianum bellum gero
sweetness I-fight lest I-be-captured and a-daily war I-wage
 in ieiuniis, saepius in seruitutem redigens corpus meum, et
in fastings often into servitude bringing body my and
 dolores mei uoluptate pelluntur. nam fames et sitis quidam
pains my by-pleasure are-driven-out for hunger and thirst certain
 dolores sunt, urunt et sicut febris necant, nisi alimentorum
pains are they-burn and like a-fever they-kill unless of-food
 medicina succurrat. quae quoniam praesto est ex consolatione
the-medicine comes-to-help which since at-hand it-is from the-consolation
 munerum tuorum, in quibus nostrae infirmitati terra et
of-gifts your in which to-our weakness earth and
 aqua et caelum seruiunt, calamitas deliciae uocantur.
water and sky serve the-calamity delights is-called

44 Hoc me docuisti, ut quemadmodum medicamenta sic
this me you-have-taught that as medicines so
 alimenta sumpturus accedam. sed dum ad quietem satietatis
food going-to-take I-should-approach but while to the-rest of-satiety
 ex indigentiae molestia transeo, in ipso transitu mihi
from of-need the-discomfort I-pass in the-very passage for-me
 insidiatur laqueus concupiscentiae. ipse enim transitus uoluptas
lies-in-wait the-snare of-concupiscence the-very for passage pleasure
 est, et non est alius, qua transeatur quo transire cogit
is and not is-there another by-which one-may-pass whither to-pass compels
 necessitas. et cum salus sit causa edendi ac bibendi, adiungit
necessity and though health be the-cause of-eating and drinking joins
 se tamquam pedisequa periculosa iucunditas et plerumque
itself as a-lackey dangerous pleasantness and often
 praeire conatur, ut eius causa fiat, quod salutis causa
to-go-ahead tries so-that for-its sake happen what of-health for-the-sake

me facere uel dico uel uolo. nec idem modus utriusque
I do either I-say or wish nor the-same measure of-both
 est: nam quod saluti satis est, delectationi parum est, et
is for what for-health enough is for-delight too-little is and
 saepe incertum fit, utrum adhuc necessaria corporis cura
often uncertain it-becomes whether still the-necessary of-the-body care
 subsidium petat an uoluptaria cupiditatis fallacia ministerium
help seeks or the-voluptuous of-desire deceit service
 suppetat. ad hoc incertum hilarescit infelix anima et in eo
supplies at this uncertainty grows-cheerful the-unhappy soul and in it
 praeparat excusationis patrociniū gaudens non adparere, quod
prepares of-excuse a-defense rejoicing not to-appear what
 satis sit moderationi ualetudinis, ut obtentu salutis
enough is for-the-moderation of-health so-that under-the-pretext of-health
 obumbret negotium uoluptatis. his temptationibus cotidie
it-may-cloak the-business of-pleasure these temptations daily
 conor resistere et inuoco dexteram tuam et ad te refero
I-try to-resist and I-call-upon right-hand your and to you I-bring
 aestus meos, quia consilium mihi de hac re nondum stat.
turmoils my because counsel for-me about this matter not-yet stands
 Audio uocem iubentis dei mei: non graentur corda 45
I-hear the-voice commanding of-God my not let-be-weighed-down hearts
 uestra in crapula et ebrietate. ebrietas longe est a
your with surfeiting and drunkenness drunkenness far is from
 me: misereberis, ne adpropinquet mihi. crapula autem
me you-will-have-mercy lest it-approach to-me surfeiting but
 nonnumquam subrepsit seruo tuo: misereberis, ut longe
sometimes has-crept-up-on servant your you-will-have-mercy that far
 fiat a me. nemo enim potens esse continens, nisi
it-become from me no-one for able to-be continent unless
 tu des. multa nobis orantibus tribuis, et quidquid
you give-(it) many-things to-us praying you-grant and whatever

boni antequam oraremus accepimus, a te accepimus; et
good before we-prayed we-received from you we-received and
 ut hoc postea cognosceremus, a te accepimus. ebriosus
that this afterward we-might-know from you we-received a-drunkard
 numquam fui, sed ebriosos a te factos sobrios ego
never I-have-been but drunkards by you made sober I
 noui. ergo a te factum est, ut hoc non essent qui
know therefore by you done it-was that this not they-were who
 numquam fuerunt, a quo factum est, ut hoc non semper
never were by whom done it-was that this not always
 essent qui fuerunt, a quo etiam factum est, ut scirent
they-were who were by whom also done it-was that they-knew
 utrique, a quo factum est. audiui aliam uocem tuam:
both by whom done it-was I-heard another voice your
 post concupiscentias tuas non eas et a uoluptate tua
after concupiscences your not go and from pleasure your
 uetare. audiui et illam ex munere tuo, quam multum
be-forbidden I-heard also that by gift your which much
 amaui: neque si manducauerimus, abundabimus, neque si
I-have-loved neither if we-eat shall-we-abound nor if
 non manducauerimus, deerit nobis; hoc est dicere: nec
not we-eat shall-it-be-lacking to-us this is to-say neither
 illa res me copiosum faciet nec illa aerumnosum. audiui et
that thing me rich will-make nor that miserable I-heard also
 alteram: ego enim didici, in quibus sum, sufficiens esse et
another I for have-learned in what I-am sufficient to-be and
 abundare noui et penuriam pati noui. omnia possum in
to-abound I-know and want to-suffer I-know all-things I-can in
 eo, qui me confortat. ecce miles castrorum caelestium, non
him who me strengthens behold a-soldier of-the-camps heavenly not
 puluis, quod sumus. sed memento, domine, quoniam puluis
dust which we-are but remember O-Lord that dust

sumus, et de puluere fecisti hominem, et perierat et
we-are and from dust you-made man and he-had-perished and
 inuentus est. nec ille in se potuit, quia idem puluis
found was nor he in himself could because the-same dust
 fuit, quem talia dicentem adflatu tuae inspirationis
he-was whom such-things saying by-the-breath of-your inspiration
 adamaui: omnia possum, inquit, in eo, qui me confortat.
I-have-loved all-things I-can he-says in him who me strengthens
 conforta me, ut possim, da quod iubes et iube
strengthen me that I-may-be-able give what you-command and command
 quod uis. iste se accepisse confitetur et quod gloriatur
what you-will be himself to-have-received confesses and what he-glories
 in domino gloriatur. audiui alium rogantem, ut accipiat:
in the-Lord he-glories I-heard another asking that he-might-receive
 aufer, inquit, a me concupiscentias uentris. unde adparet,
take-away he-says from me the-concupiscences of-the-belly whence it-appears
 sancte deus, te dare, cum fit quod imperas fieri.
O-holy God that-you give when is-done what you-command to-be-done
 Docuisti me, pater bone: omnia munda mundis, sed
you-have-taught me O-father good all-things (are)-clean to-the-clean but
 malum esse homini qui per offensionem manducat; et
evil to-be for-the-man who with offense eats and
 omnem creaturam tuam bonam esse nihilque abiciendum,
every creature your good to-be and-nothing to-be-thrown-away
 quod cum gratiarum actione percipitur; et quia esca nos non
which with of-thanks giving is-received and that food us not
 commendat deo, et ut nemo nos iudicet in cibo aut potu;
commends to-God and that no-one us should-judge in food or drink
 et ut qui manducat non manducantem non spernat,
and that who eats the-(one)-not eating not should-despise
 et qui non manducat, manducantem non iudicet. didici
and who not eats the-(one)-eating not should-judge I-have-learned

haec, gratias tibi, laudes tibi, deo meo, magistro meo,
these-things thanks to-you praises to-you God my teacher my
 pulsatori aurium mearum, inlustratori cordis mei: eripe me
the-knocker of-ears my the-illuminator of-heart my snatch me
 ab omni temptatione. non ego inmunditiam obsonii timeo,
from every temptation not I the-uncleanness of-the-food fear
 sed inmunditiam cupiditatis. scio Noe omne carnis genus,
but the-uncleanness of-desire I-know Noah every of-flesh kind
 quod cibo esset usui, manducare permissum, Elian cibo
which for-food was of-use to-eat permitted Elijah with-food
 carnis refectum, Iohannem mirabili abstinentia praeditum
of-flesh refreshed John with-wonderful abstinence endowed
 animalibus, hoc est lucustis in escam cedentibus, non fuisse
by-animals that is by-locusts into food yielding not to-have-been
 pollutum: et scio Esau lenticulae concupiscentia deceptum et
polluted and I-know Esau of-lentils by-the-concupiscence deceived and
 Dauid propter aquae desiderium a se ipso reprehensum et
David on-account-of of-water the-desire by himself very rebuked and
 regem nostrum non carne, sed pane temptatum. ideoque et
king our not by-flesh but by-bread tempted and-therefore also
 populus in heremo non quia carnes desideravit, sed quia escae
the-people in the-wilderness not because meats it-desired but because of-food
 desiderio aduersus dominum murmuravit, meruit inprobari.
by-the-desire against the-Lord it-murmured deserved to-be-condemned

47 In his ergo temptationibus positus certo cotidie aduersus
in these therefore temptations placed I-contend daily against
 concupiscentiam manducandi et bibendi: non enim est
the-concupiscence of-eating and drinking not for there-is
 quod semel praecidere et ulterius non attingere decernam,
what once to-cut-off and further not to-touch I-could-decide
 sicut de concubitu potui. itaque freni gutturis temperata
as about intercourse I-could and-so the-reins of-the-throat with-tempered

relaxatione et constrictione tenendi sunt. et quis est, domine,
loosening and tightening to-be-held are and who is-it O-Lord
 qui non rapiatur aliquantum extra metas necessitatis?
who not is-carried-off somewhat beyond the-bounds of-necessity
 quisquis est, magnus est, magnificet nomen tuum. ego
whoever he-is great he-is let-him-magnify name your I
 autem non sum, quia peccator homo sum. sed et ego
but not am because a-sinner man I-am but also I
 magnifico nomen tuum, et interpellat te pro peccatis meis
magnify name your and intercedes-with you for sins my
 qui uicit saeculum, numerans me inter infirma membra
he-who has-conquered the-world numbering me among the-weak members
 corporis sui, quia et imperfectum eius uiderunt oculi tui,
of-body his because also imperfect-part his have-seen eyes your
 et in libro tuo omnes scribentur.
and in book your all shall-be-written

XXXII · THE ALLUREMENT OF SMELLS

Augustine does not trouble himself much about smells; he does not seek them when absent or refuse them when present, and is ready to do without them always. So he thinks, though he may be deceived, since the mind cannot easily trust its own report of its strength. No one should feel secure in this life, which is called a temptation throughout; his one hope is God's mercy.

De inlecebra odorum non satago nimis: cum absunt,
about the-allurement of-smells not I-trouble-myself too-much when they-are-absent
 non requiro, cum assunt, non respuo, paratus eis
not I-seek-(them) when they-are-present not I-reject-(them) ready of-them
 etiam semper carere. ita mihi uideor; forsitan fallar.
even always to-go-without so to-myself I-seem perhaps I-may-be-deceived

sunt enim et istae plangendae tenebrae, in quibus me
there-are for also these to-be-lamented darknesses in which from-me
 latet facultas mea, quae in me est, ut animus meus de
lies-bidden capacity my which in me is so-that mind my about
 uiribus suis ipse se interrogans non facile sibi credendum
strengths its it-itself itself questioning not easily itself to-be-believed
 existimet, quia et quod inest plerumque occultum est, nisi
should-think because also what is-in-it mostly bidden is unless
 experientia manifestetur et nemo securus esse debet in ista
by-experience it-be-made-manifest and no-one secure to-be ought in this
 uita, quae tota temptatio nominatur, utrum qui fieri potuit
life which wholly a-temptation is-called whether one-who to-become could
 ex deteriore melior, non fiat etiam ex meliore deterior.
from worse better not may-become also from better worse
 una spes, una fiducia, una firma promissio misericordia tua.
one hope one confidence one firm promise mercy your

XXXIII · THE PLEASURES OF THE EAR

The pleasures of the ear once held Augustine fast. Now he rests a little in God's words sung sweetly, and sometimes gives the melodies more honor than is fitting, as sense runs ahead of reason. At other times he errs by severity, wishing the Psalms' melodies banished from the church, as Athanasius nearly did. Remembering his tears at its songs when his faith was new, he inclines to approve singing, but he sins when the song moves him more than the words.

- 49 Voluptates aurium tenacius me implicauerant et
the-pleasures of-the-ears more-tenaciously me had-entangled and
 subiugauerant, sed resoluisti et liberasti me. nunc in sonis,
subjugated but you-loosed and freed me now in the-sounds
 quos animant eloquia tua, cum suauis et artificiosa uoce
which animate utterances your when with-a-sweet and skillful voice

cantantur, fateor, aliquantulum adquiesco, non quidem ut
they-are-sung I-admit a-little I-rest not indeed so-that
 haeream, sed ut surgam, cum uolo. attamen cum ipsis
I-cling but so-that I-may-rise when I-wish yet with the-very
 sentiis quibus uiuunt ut admittantur ad me, quaerunt
thoughts by-which they-live that they-be-admitted to me they-seek
 in corde meo nonnullius dignitatis locum, et uix eis
in heart my of-some dignity a-place and scarcely to-them
 praebeo congruentem. aliquando enim plus mihi uideor
do-I-offer a-fitting-one sometimes for more to-myself I-seem
 honoris eis tribuere, quam decet, dum ipsis sanctis
of-honor to-them to-assign than is-fitting while by-the-very holy
 dictis religiosius et ardentius sentio moueri animos nostros
words more-devoutly and more-ardently I-feel to-be-moved minds our
 in flammam pietatis, cum ita cantantur, quam si non
into the-flame of-devotion when so they-are-sung than if not
 ita cantarentur, et omnes affectus spiritus nostri pro
so they-were-sung and all the-affections of-spirit our according-to
 sui diuersitate habere proprios modos in uoce atque cantu,
their diversity to-have proper measures in voice and song
 quorum nescio qua occulta familiaritate excitentur. sed
of-which I-know-not by-what bidden kinship they-are-stirred but
 delectatio carnis meae, cui mentem eneruandam non
the-delight of-flesh my to-which the-mind to-be-eneruated not
 oportet dari, saepe me fallit, dum rationi sensus non
it-behooves to-be-given often me deceives while to-reason sense not
 ita comitatur, ut patienter sit posterior, sed tantum, quia
so keeps-company that patiently it-is behind but only because
 propter illam meruit admitti, etiam praecurrere ac ducere
on-account-of it it-deserved to-be-admitted even to-run-ahead and to-lead
 conatur. ita in his pecco non sentiens et postea sentio.
it-tries so in these-things I-sin not perceiving and afterward I-perceive

- 50 Aliquando autem hanc ipsam fallaciam inmoderatus cauens
sometimes but this very deception too-immoderately guarding-against
 erro nimia seueritate, sed ualde interdum, ut melos
I-err by-excessive severity but very at-times that the-melody
 omnes cantilenarum suauium, quibus Dauiticum psalterium
all of-the-songs sweet with-which the-Davidic psalter
 frequentatur; ab auribus meis remoueri uelim atque ipsius
is-used from the-ears my to-be-removed I-would-wish and of-the-very
 ecclesiae, tutiusque mihi uidetur, quod de Alexandrino
church and-safer to-me seems what about the-Alexandrian
 episcopo Athanasio saepe dictum mihi conmemini, qui tam
bishop Athanasius often said to-me I-remember who with-such
 modico flexu uocis faciebat sonare lectorem psalmi, ut
slight inflection of-voice made to-sound the-reader of-the-psalm that
 pronuntianti uicinior esset quam canenti. uerum tamen cum
to-one-speaking nearer he-was than to-one-singing but yet when
 reminiscor lacrimas meas, quas fudi ad cantus ecclesiae in
I-remember tears my which I-shed at the-songs of-the-church in
 primordiis recuperatae fidei meae, et nunc ipsum quod
the-beginnings of-recovered faith my and now the-very-(fact) that
 moueor non cantu, sed rebus quae cantantur, cum liquida
I-am-moved not by-the-song but by-the-things which are-sung when with-clear
 uoce et conuenientissima modulatione cantantur, magnam
voice and most-fitting modulation they-are-sung the-great
 instituti huius utilitatem rursus agnosco. ita fluctuo inter
of-institution this usefulness again I-recognize so I-waver between
 periculum uoluptatis et experimentum salubritatis magisque
the-danger of-pleasure and the-experience of-wholesomeness and-more
 adducor non quidem inretractabilem sententiam proferens
I-am-led not indeed an-irrevocable judgment delivering
 cantandi consuetudinem approbare in ecclesia, ut per
of-singing the-custom to-approve in the-church that through

oblectamenta aurium infirmior animus in affectum pietatis
the-delights of-the-ears the-weaker mind into the-feeling of-devotion
 adsurgat. tamen cum mihi accidit, ut me amplius cantus
may-rise yet when to-me it-happens that me more the-song
 quam res, quae canitur, moueat, poenaliter me peccare
than the-thing which is-sung moves culpably me to-sin
 confiteor et tunc mallem non audire cantantem. ecce
I-confess and then I-would-rather not hear the-singer behold
 ubi sum! flete mecum et pro me flete qui aliquid boni
where I-am weep with-me and for me weep you-who something good
 uobiscum intus agitis, unde facta procedunt. nam qui non
with-yourself within do whence deeds proceed for you-who not
 agitis, non uos haec mouent. tu autem, domine deus meus,
do not you these-things move you but O-Lord God my
 exaudi et respice et uide et miserere et sana me, in cuius
hear and look and see and have-mercy and heal me in whose
 oculis mihi quaestio factus sum, et ipse est languor meus.
eyes to-me a-question become I-have and this is sickness my

XXXIV · THE PLEASURES OF THE EYE

The eyes love beautiful forms and bright colors, and light itself, queen of colors, coaxes Augustine all day. Tobit, Isaac, and Jacob saw a better light. Men add countless beautiful artifacts beyond need, following outwardly what they make and forsaking inwardly the one who made them, though all beauty comes from the beauty above souls. God will free his feet from these snares.

Restat uoluptas oculorum istorum carnis meae, de
there-remains the-pleasure of-eyes these of-flesh my about
 qua loquor confessiones, quas audiant aures templi tui,
which I-speak the-confessions which may-hear the-ears of-temple your

51

aures fraternae ac piaae, ut concludamus temptationes
ears brotherly and devout that we-may-conclude the-temptations
 concupiscentiae carnis, quae me adhuc pulsant ingemescentem
of-the-concupiscence of-the-flesh which me still assail groaning
 et habitaculum meum, quod de caelo est, superindui
and dwelling my which from heaven is to-be-clothed-over
 cupientem. pulchras formas et uarias, nitidos et amoenos
desiring beautiful forms and varied bright and pleasant
 colores amant oculi. non teneant haec animam meam;
colors love the-eyes not let-bold these-things soul my
 teneat eam deus, qui fecit haec bona quidem ualde, sed
let-bold it God who made these good indeed very but
 ipse est bonum meum, non haec. tangunt me uigilantem
he is good my not these they-touch me awake
 totis diebus, nec requies ab eis datur mihi, sicut datur
all days nor rest from them is-given to-me as is-given
 a uocibus canoris, aliquando ab omnibus, in silentio.
from voices tuneful sometimes from all in silence
 ipsa enim regina colorum lux ista perfundens cuncta, quae
the-very for queen of-colors light this bathing all-things which
 cernimus, ubiubi per diem fuero, multimodo adlapsu blanditur
we-see wherever by day I-may-be with-manifold gliding coaxes
 mihi aliud agenti et ad eam non aduertenti. insinuat
me something-else doing and to it not attending insinuates
 autem se ita uehementer, ut si repente subtrahatur, cum
moreover itself so vehemently that if suddenly it-be-withdrawn with
 desiderio requiratur; et si diu absit, contristat animum.
longing it-is-sought and if long it-be-absent it-saddens the-mind
 52 O lux, quam uidebat Tobis, cum clausis istis oculis filium
O light which saw Tobit when with-closed these eyes the-son
 docebat uitae uiam et ei praeibat pede caritatis nusquam
he-taught of-life the-way and him went-before with-the-foot of-charity nowhere

errans; aut quam uidebat Isaac prae-grauatis et opertis senectute
straying or which saw Isaac with-weighed-down and covered by-old-age
 carneis luminibus, cum filios non agnoscendo benedicere, sed
fleshly lights when the-sons not by-recognizing to-bless but
 benedicendo agnoscere meruit; aut quam uidebat Iacob, cum
by-blessing to-recognize he-deserved or which saw Jacob when
 et ipse prae grandi aetate captus oculis in filiis praesignata
also he for great age taken in-eyes on the-sons foresbown
 futuri populi genera luminoso corde radiauit. et nepotibus
of-the-future people the-races with-luminous heart beamed and on-grandsons
 suis ex Ioseph diuexas mystice manus, non sicut pater eorum
his from Joseph crossed mystically the-hands not as father their
 foris corripbat, sed sicut ipse intus discernebat, imposuit. ipsa
outside corrected but as he within discerned laid this
 est lux, una est et unum omnes, qui uident et amant eam.
is the-light one it-is and one all who see and love it
 at ista corporalis, de qua loquebar, inlecebrosa ac periculosa
but that bodily-one of which I-spoke with-alluring and dangerous
 dulcedine condit uitam saeculi caecis amatoribus. cum
sweetness seasons the-life of-the-world for-blind lovers when
 autem et de ipsa laudare te norunt, deus creator omnium,
but also about it to-praise you they-know O-God creator of-all
 assumunt eam in hymno tuo, non assumuntur ab ea in
they-take-up it in hymn your not they-are-taken-up by it in
 somno suo: sic esse cupio. resisto seductionibus oculorum, ne
sleep their so to-be I-desire I-resist the-seductions of-the-eyes lest
 implicentur pedes mei, quibus ingredior uiam tuam, et erigo ad
be-entangled feet my by-which I-enter-upon way your and I-raise to
 te inuisibiles oculos, ut tu euellas de laqueo pedes meos.
you invisible eyes that you may-pull-out from the-snare feet my
 tu subinde euellas eos, nam inlaqueantur. tu non cessas
you repeatedly will-pull-out them for they-are-ensnared you not cease

- euellere, ego autem crebro haereo in ubique sparsis insidiis,
to-pull-out I but often cling in everywhere scattered ambushes
 quoniam non dormies neque dormitabis, qui custodis Israel.
since not you-will-sleep nor slumber who guard Israel
- 53 Quam innumerabilia uariis artibus et opificiis in uestibus,
how innumerable-things by-various arts and workmanships in clothes
 calciamentis, uasis et cuiuscemodi fabricationibus, picturis
shoes vessels and of-every-kind manufactures pictures
 etiam diuersisque figmentis atque his usum necessarium atque
also and-diverse images and these the-use necessary and
 moderatum et piam significationem longe transgredientibus
moderate and devout signification far overstepping
 addiderunt homines ad inlecebras oculorum, foras sequentes
have-added men to the-allurements of-the-eyes outward following
 quod faciunt, intus relinquentes a quo facti sunt et
what they-make inward forsaking by whom made they-were and
 exterminantes quod facti sunt. at ego, deus meus et decus
destroying what made they-were but I O-God my and glory
 meum, etiam hinc tibi dico hymnum et sacrifico laudem
my even hence to-you I-say a-hymn and sacrifice praise
 sacrificatori meo, quoniam pulchra traiecta per animas
to-the-sacrificer my since the-beautiful-things passed through souls
 in manus artificiosas ab illa pulchritudine ueniunt, quae
into hands skillful from that beauty come which
 supra animas est, cui suspirat anima mea die ac nocte.
above souls is for-which sighs soul my by-day and by-night
 sed pulchritudinum exteriorum operatores et sectatores inde
but of-beauties outward the-makers and followers thence
 trahunt adprobandi modum, non autem inde trahunt utendi
draw of-approving the-measure not but thence do-they-draw of-using
 modum. et ibi est et non uident eum, ut non eant longius
the-measure and there it-is and not they-see it that not they-go further

et fortitudinem suam ad te custodiant nec eam spargant
and strength their for you they-keep nor it scatter
in deliciosas lassitudines. ego autem haec loquens atque
into delightful weariness I but these-things saying and
discernens etiam istis pulchris gressum innecto, sed tu
discerning even to-these beautiful-things step fasten but you
euelles, domine, euelles tu, quoniam misericordia tua ante
will-pull-out O-Lord will-pull-out you since mercy your before
oculos meos est. nam ego capior miserabiliter, et tu euelles
eyes my is for I am-caught wretchedly and you will-pull-out
misericorditer aliquando non sentientem, quia suspensus
mercifully sometimes not perceiving because lightly
incideram, aliquando cum dolore, quia iam inhaeseram.
I-had-fallen-in sometimes with pain because already I-had-stuck

XXXV · CURIOSITY

Beyond fleshly desire lies the lust of the eyes: curiosity, the craving to experience things through the senses for the sake of knowing. It runs to gaze at a mangled corpse, feeds on shows and magic, and tempts God by demanding signs. Augustine no longer cares for the theater or the stars, but a hound chasing a hare in the fields or a lizard catching flies still draws his attention, and trifling thoughts break in even on his prayers.

Huc accedit alia forma temptationis multiplicius periculosa. 54
to-this is-added another form of-temptation more-manifoldly dangerous
praeter enim concupiscentiam carnis, quae inest in delectatione
besides for the-concupiscence of-the-flesh which is-in in the-delight
omnium sensuum et uoluptatum, cui seruientes depereunt
of-all senses and pleasures to-which serving perish
qui longe se faciunt a te, inest animae per eosdem
those-who far themselves make from you there-is-in the-soul through the-same

sensus corporis quaedam non se oblectandi in carne, sed
senses of-the-body a-certain not itself of-delighting in the-flesh but
 experiendi per carnem uana et curiosa cupiditas nomine
of-experiencing through the-flesh vain and curious desire with-the-name
 cognitionis et scientiae palliata. quae quoniam in appetitu
of-knowledge and science cloaked which since in the-appetite
 noscendi est, oculi autem sunt ad noscendum in sensibus
of-knowing it-is the-eyes moreover are for knowing among the-senses
 principes, concupiscentia oculorum eloquio diuino adpellata
chief the-concupiscentia of-the-eyes by-utterance divine called
 est. ad oculos enim uidere proprie pertinet. utimur autem
it-has-been to the-eyes for to-see properly belongs we-use but
 hoc uerbo etiam in ceteris sensibus, cum eos ad cognoscendum
this word also for the-other senses when them to knowing
 intendimus. neque enim dicimus: audi quid rutillet, aut: olefac
we-direct nor for do-we-say hear what glows or smell
 quam niteat, aut: gusta quam splendeat, aut: palpa quam fulgeat:
how it-shines or taste how it-gleams or feel how it-flashes
 uideri enim dicuntur haec omnia. dicimus autem non solum:
to-be-seen for are-said these all we-say but not only
 uide quid lucet, quod soli oculi sentire possunt, sed etiam: uide
see what shines which alone the-eyes to-perceive can but also see
 quid sonet, uide quid oleat, uide quid sapiat, uide quam durum
what sounds see what smells see what tastes see how hard
 sit. ideoque generalis experientia sensuum concupiscentia,
it-is and-therefore the-general experience of-the-senses the-concupiscentia
 sicut dictum est, oculorum uocatur, quia uidendi officium,
as said it-has-been of-the-eyes is-called because of-seeing the-office
 in quo primatum oculi tenent, etiam ceteri sensus sibi
in which the-primacy the-eyes hold also the-other senses for-themselves
 de similitudine usurpant, cum aliquid cognitionis explorant.
by likeness usurp when anything of-knowledge they-explore

Ex hoc autem euentius discernitur, quid uoluptatis, quid 55
from this moreover more-evidently is-discerned what of-pleasure what
 curiositatis agatur per sensus, quod uoluptas pulchra, canora,
of-curiosity is-done through the-senses that pleasure beautiful tuneful
 suaui, sapida, lenia sectatur, curiositas autem etiam his
sweet savory smooth-things pursues curiosity but even to-these
 contraria temptandi causa non ad subeundam molestiam,
contrary-things of-trying for-the-sake not for undergoing trouble
 sed experiendi noscendique libidine. quid autem uoluptatis
but of-experiencing and-of-knowing from-the-lust what moreover of-pleasure
 habet uidere in laniato cadauere quod exhorreas? et tamen
has-it to-see in a-mangled corpse what you-shudder-at and yet
 sicubi iaceat, concurrunt, ut contristentur, ut palleant. timent
wherever it-lies they-run-together that they-be-saddened that they-grow-pale they-fear
 etiam, ne in somnis hoc uideant, quasi quisquam eos uigilantes
even lest in sleep this they-see as-if someone them awake
 uidere coegerit aut pulchritudinis ulla fama persuaserit. ita et
to-see had-compelled or of-beauty any report had-persuaded so also
 in ceteris sensibus, quae persequi longum est. ex hoc morbo
in the-other senses which to-pursue long it-is from this disease
 cupiditatis in spectaculis exhibentur quaeque miracula. hinc
of-desire in the-shows are-exhibited all-sorts-of wonders hence
 ad perscrutanda naturae, quae praeter nos non est, operata
to searching-out of-nature which beyond us not is the-workings
 proceditur, quae scire nihil prodest et nihil aliud quam scire
one-proceeds which to-know nothing profits and nothing else than to-know
 homines cupiunt. hinc etiam, si quid eodem peruersae
men desire hence also if anything with-the-same of-perverse
 scientiae fine per artes magicas quaeritur. hinc etiam in ipsa
knowledge end through arts magical is-sought hence also in the-very

religione deus temptatur, cum signa et prodigia flagitantur
religion God is-tempted when signs and prodigies are-demanded
 non ad aliquam salutem, sed ad solam experientiam desiderata.

not for any salvation but for mere experience desired

56 In hac tam immensa silua plena insidiarum et periculorum

in this so immense forest full of-snares and dangers

ecce multa praeciderim et a meo corde dispulerim, sicuti

behold many-things I-have-cut-away and from my heart driven-off as

donasti me facere, deus salutis meae; attamen quando

you-have-granted me to-do O-God of-salvation my yet when

audeo dicere, cum circumquaque cotidianam uitam nostram tam

do-I-dare to-say since on-all-sides daily life our so

multa huius generis rerum circumstrepant, quando audeo dicere

many of-this kind things clamor-around when do-I-dare to-say

nulla re tali me intentum fieri ad spectandum et uana cura

by-no thing such me intent to-be-made for gazing and by-vain care

capiendum? sane me iam theatra non rapiunt, nec curo nosse

to-be-captured indeed me now the-theaters not carry-off nor do-I-care to-know

transitus siderum, nec anima mea umquam responsa quaesiuit

the-transits of-the-stars nor soul my ever answers sought

umbrarum: omnia sacrilega sacramenta detestor. a te, domine

of-shades all sacrilegious rites I-detest from you O-Lord

deus meus, cui humilem famulatum ac simplicem debeo,

God my to-whom humble service and simple I-owe

quantis mecum suggestionum machinationibus agit inimicus

with-how-many with-me of-suggestions machinations deals the-enemy

ut signum aliquod petam! sed obsecro te per regem nostrum

that sign some I-should-ask but I-beseech you by king our

et patriam Hierusalem simplicem, castam, ut quemadmodum

and homeland Jerusalem simple chaste that as

a me longe est ad ista consensio, ita sit semper

from me far is to these-things consent so may-it-be always

longe atque longius. pro salute autem cuiusquam cum te
far and farther for the-salvation but of-anyone when you
 rogo, alius multum differens finis est intentionis meae, et
I-ask other much differing the-end is of-intention my and
 te faciente quod uis das mihi et dabis libenter sequi.
you doing what you-will you-give me and will-give gladly to-follow
 Verum tamen in quam multis minutissimis et contemptibilibus 57
but yet in how many most-trivial and contemptible
 rebus curiositas cotidie nostra temtetur et quam saepe
things curiosity daily our is-tempted and how often
 labamur, quis enumerat? quotiens narrantes inania primo
we-slip who can-count how-often those-telling empty-things at-first
 quasi toleramus, ne offendamus infirmos, deinde paulatim
as-it-were we-tolerate lest we-offend the-weak then little-by-little
 libenter aduertimus. canem currentem post leporem iam non
gladly we-attend a-dog running after a-hare now not
 specto, cum in circo fit; at uero in agro, si casu
I-watch when in the-circus it-happens but indeed in the-country if by-chance
 transeam, auertit me fortassis et ab aliqua magna cogitatione
I-pass turns me perhaps even from some great thought
 atque ad se conuertit illa uenatio, non deuiare cogens
and to itself converts that hunt not to-stray compelling
 corpore iumentis, sed cordis inclinatione, et nisi iam mihi
with-the-body of-the-beast but of-the-heart with-the-inclination and unless now to-me
 demonstrata infirmitate mea cito admoneas aut ex ipsa
shown weakness my quickly you-admonish either from the-very
 uisione per aliquam considerationem in te adsurgere aut
sight through some consideration into you to-rise or
 totum contemnere atque transire, uanus hebesco. quid cum me
all to-despise and to-pass-by vain I-grow-dull what when me
 domi sedentem stelio muscas captans uel aranea retibus suis
at-home sitting a-lizard flies catching or a-spider in-webs its

inruentes inplicans saepe intentum me facit? num quia
those-rushing-in entangling often intent me makes surely-not because
 parua sunt animalia, ideo non res eadem geritur? pergo
small are-they animals therefore not the-thing same is-done I-proceed
 inde ad laudandum te, creatorem mirificum atque ordinatorem
thence to praising you the-creator wonderful and orderer
 rerum omnium, sed non inde intentus esse incipio. aliud est
of-things all but not thence intent to-be do-I-begin one-thing it-is
 cito surgere, aliud est non cadere. et talibus uita mea plena
quickly to-rise another it-is not to-fall and of-such-things life my full
 est et una spes mea magna ualde misericordia tua. cum enim
is and one hope my great very mercy your when for
 huiusmodi rerum conceptaculum fit cor nostrum et portat
of-this-kind things a-receptacle becomes heart our and carries
 copiosae uanitatis cateruas, hinc et orationes nostrae saepe
of-copious vanity troops hence also prayers our often
 interrumpuntur atque turbantur, et ante conspectum tuum,
are-interrupted and disturbed and before sight your
 dum ad aures tuas uocem cordis intendimus, nescio unde
while to ears your the-voice of-the-heart we-direct I-know-not whence
 inruentibus nugatoriis cogitationibus res tanta praeciditur.
rushing-in trifling by-thoughts a-thing so-great is-cut-off

XXXVI • THE LOVE OF PRAISE

God has healed Augustine of the lust for revenge, but has the third temptation ceased: to wish to be feared and loved by men? Since some offices require it, the enemy scatters praise like snares, so that we rejoice in men's deceit rather than in truth. Augustine asks God to be their glory. The man praised for God's gift who rejoices more in the praise than in the gift is worse than his praiser.

Numquid etiam hoc inter contemnenda deputabimus aut 58
surely-not also this among things-to-be-despised shall-we-reckon or
 aliquid nos redducet in spem nisi nota misericordia tua,
anything us will-bring-back into hope except known mercy your
 quoniam coepisti mutare nos? et tu scis, quanta ex
since you-have-begun to-change us and you know how-great in
 parte mutaueris, qui me primitus sanas a libidine
part you-have-changed-(me) who me first heal from the-lust
 uindicandi me, ut propitius fias etiam ceteris
of-avenging myself that propitious you-may-become also to-the-other
 omnibus iniquitatibus meis et sanes omnes languores meos
all iniquities my and heal all sicknesses my
 et redimas de corruptione uitam meam et coronas me in
and redeem from corruption life my and crown me in
 miseratione et misericordia et saties in bonis desiderium
compassion and mercy and satisfy with good-things desire
 meum, qui compressisti a timore tuo superbiam meam et
my who crushed by fear your pride my and
 mansuefecisti iugo tuo ceruicem meam. et nunc porto
tamed with-yoke your neck my and now I-carry
 illud, et lene est mihi, quoniam sic promisisti et fecisti; et
it and light it-is for-me since so you-promised and did and
 uere sic erat et nesciebam, quando id subire metuebam.
truly so it-was and I-did-not-know when it to-undergo I-feared
 Sed numquid, domine, qui solus sine tyfo dominaris, 59
but surely-not O-Lord who alone without conceit rule
 quia solus uerus dominus es, qui non habes dominum,
because alone true Lord you-are who not have a-lord
 numquid hoc quoque tertium temtationis genus cessauit a
surely-not this also third of-temptation kind has-ceased from
 me aut cessare in hac tota uita potest, timeri et amari
me or to-cess in this whole life can to-be-feared and to-be-loved

uelle ab hominibus, non propter aliud, sed ut inde
to-wish by men not on-account-of anything-else but that thence
 sit gaudium, quod non est gaudium? misera uita est et
may-be joy which not is joy a-wretched life it-is and
 foeda iactantia. hinc fit uel maxime non amare te
a-foul boastfulness hence it-comes-about even most not to-love you
 nec caste timere te, ideoque tu superbis resistis, humilibus
nor chastely to-fear you and-therefore you the-proud resist to-the-humble
 autem das gratiam et intonas super ambitiones saeculi, et
but give grace and thunder over the-ambitions of-the-world and
 contremunt fundamenta montium. itaque nobis, quoniam
tremble the-foundations of-the-mountains and-so for-us since
 propter quaedam humanae societatis officia necessarium est
on-account-of certain of-human society offices necessary it-is
 amari et timeri ab hominibus, instat aduersarius uerae
to-be-loved and to-be-feared by men presses-on the-adversary of-true
 beatitudinis nostrae ubique spargens in laqueis “euge, euge”,
blessedness our everywhere scattering in snares well-done well-done
 ut dum auide colligimus, incaute capiamur et a ueritate
that while greedily we-gather-(them) incautiously we-be-caught and from truth
 gaudium nostrum deponamus atque in hominum fallacia
joy our we-lay-aside and in of-men the-deceit
 ponamus, libeatque nos amari et timeri non propter te,
we-place-(it) and-it-please us to-be-loved and to-be-feared not for-the-sake-of you
 sed pro te, atque isto modo sui similes factos secum
but instead-of you and in-this way his-own like made with-himself
 habeat non ad concordiam caritatis, sed ad consortium
he-may-have not for concord of-charity but for partnership
 supplicii qui statuit sedem suam ponere in aquilone, ut
of-punishment who resolved seat his to-place in the-north that
 te peruersa et distorta uia imitanti tenebrosi frigidique
you by-perverse and distorted way imitating darksome and-cold-ones

seruirent. nos autem, domine, pusillus grex tuus ecce
might-serve-(him) we but O-Lord little flock your behold
 sumus, tu nos posside. praetende alas tuas, et fugiamus
we-are you us possess stretch-out wings your and let-us-flee
 sub eas. gloria nostra tu esto; propter te amemur
under them glory our you be for-the-sake-of you let-us-be-loved
 et timeamur in nobis. qui laudari uult ab hominibus
and be-feared in us who to-be-praised wishes by men
 uituperante te, non defenditur ab hominibus iudicante te nec
blaming-(him) you not is-defended by men judging-(him) you nor
 eripietur damnante te. cum autem non peccator laudatur
will-be-rescued condemning-(him) you when but not the-sinner is-praised
 in desideriis animae suae, nec qui iniqua gerit benedicitur,
in the-desires of-soul his nor he-who wicked-things does is-blessed
 sed laudatur homo propter aliquod donum, quod dedisti
but is-praised a-man on-account-of some gift which you-gave
 ei, at ille plus gaudet sibi laudari se quam ipsum
him but he more rejoices for-himself to-be-praised himself than the-very
 donum habere, unde laudatur, etiam iste te uituperante
gift to-have for-which he-is-praised even this-man you blaming
 laudatur, et melior iam ille, qui laudauit, quam iste, qui
is-praised and better now that-one who praised than this-one who
 laudatus est. illi enim placuit in homine donum dei,
praised was to-that-one for pleased in the-man the-gift of-God
 huic amplius placuit donum hominis quam dei.
to-this-one more pleased the-gift of-man than of-God

Augustine is tempted daily in the furnace of men's tongues. He can test himself on pleasure and curiosity by doing without them, but not on praise, since he cannot live badly to be rid of it. He prefers truth to praise, yet praise increases his joy and blame diminishes it. He tells himself he rejoices for his neighbor's sake, but asks why he is less hurt when another is unjustly blamed.

- 60 Temtamur his temptationibus cotidie, domine, sine
we-are-tempted by-these temptations daily O-Lord without
 cessatione temtamur. cotidiana fornax nostra est humana
ceasing we-are-tempted a-daily furnace our is the-human
 lingua. imperas nobis et in hoc genere continentiam: da
tongue you-command us also in this kind continence give
 quod iubes et iube quod uis. tu nosti de hac
what you-command and command what you-will you know about this
 re ad te gemitum cordis mei et flumina oculorum
matter toward you the-groan of-heart my and the-rivers of-eyes
 meorum. neque enim facile colligo, quam sim ab ista
my nor for easily do-I-gather how I-am from this
 peste mundator, et multum timeo occulta mea, quae
plague cleaner and much I-fear hidden-things my which
 norunt oculi tui, mei autem non. est enim qualiscumque
know eyes your mine but not there-is for whatever
 in aliis generibus temptationum mihi facultas explorandi me,
in other kinds of-temptations to-me the-means of-exploring myself
 in hoc paene nulla est. nam et a uoluptatibus carnis
in this almost none is for both from the-pleasures of-the-flesh
 et a curiositate superuacuanea cognoscendi uideo quantum
and from the-curiosity superfluous of-knowing I-see how-far
 assecutus sim posse refrenare animum meum, cum eis
attained I-have to-be-able to-rein-in mind my when those

rebus careo uel uoluntate uel cum absunt. tunc enim
things I-lack either by-will or when they-are-absent then for
 me interrogo, quam magis minusue mihi molestum sit
myself I-question how more or-less to-me troublesome it-is
 non habere. diuitiae uero, quae ob hoc expetuntur, ut
not to-have riches but which on-account-of this are-sought that
 alicui trium istarum cupiditatum uel duabus earum uel
to-some of-the-three these desires or to-two of-them or
 omnibus seruiant, si persentiscere non potest animus, utrum
to-all they-may-serve if to-perceive not is-able the-mind whether
 eas habens contemnat, possunt et dimitti, ut se probet.
them having it-despises they-can also to-be-let-go that itself it-may-prove
 laude uero ut careamus atque in eo experiamur, quid
praise but that we-should-lack and in it test what
 possumus, numquid male uiuendum est et tam perditae
we-can surely-not badly to-be-lived is-it and so abandonedly
 atque immaniter, ut nemo nos nouerit, qui non detestetur?
and savagely that no-one us may-know who not detests
 quae maior dementia dici aut cogitari potest? at si bonae
what greater madness to-be-said or to-be-thought can but if of-a-good
 uitae bonorumque operum comes et solet et debet esse
life and-of-good works the-companion both is-wont and ought to-be
 laudatio, tam comitatum eius quam ipsam bonam uitam
praise as-much the-company its as the-very the-good life
 deserere non oportet. non autem sentio, sine quo esse
to-be-deserted not it-behooves not but I-feel without what to-be
 aut aequo animo aut aegre possim, nisi cum afuerit.
either with-even mind or with-difficulty I-can except when it-is-absent
 Quid igitur tibi in hoc genere temptationis, domine,
what then to-you in this kind of-temptation O-Lord
 confiteor? quid, nisi delectari me laudibus? sed amplius
do-I-confess what except to-be-delighted me by-praises but more

ipsa ueritate quam laudibus. nam si mihi proponatur,
by-the-very truth than by-praises for if to-me it-were-proposed
 utrum malim furens aut in omnibus rebus errans ab omnibus
whether I-prefer raving or in all things erring by all
 hominibus laudari an constans et in ueritate certissimus
men to-be-praised or steadfast and in truth most-certain
 ab omnibus uituperari, uideo quid eligam. uerum tamen
by all to-be-blamed I-see what I-should-choose but yet
 nollem, ut uel augeret mihi gaudium cuiuslibet boni mei
I-would-not-wish that even increase for-me the-joy of-any good my
 suffragatio oris alieni. sed auget, fateor, non solum, sed
the-support of-a-mouth another's but it-increases I-admit not only-that but
 et uituperatio minuit. et cum ista miseria mea perturbor,
also blame diminishes-(it) and when by-this misery my I-am-disturbed
 subintrat mihi excusatio, quae qualis sit, tu scis, deus;
creeps-in to-me an-excuse which of-what-sort it-is you know O-God
 nam me incertum facit. quia enim nobis imperasti
for me uncertain it-makes because for us you-have-commanded
 non tantum continentiam, id est a quibus rebus amorem
not only continence that is from which things love
 cohibeamus, uerum etiam iustitiam, id est quo eum
we-should-restrain but also justice that is to-what it
 conferamus, nec te tantum uoluisti a nobis uerum etiam
we-should-bring nor you only have-you-willed by us but also
 proximum diligere, saepe mihi uideor de prouectu aut
the-neighbor to-be-cherished often to-myself I-seem at the-progress or
 spe proximi delectari, cum bene intelligentis laude
the-hope of-a-neighbor to-be-delighted when well of-one-understanding by-the-praise
 delector, et rursus eius malo contristari, cum eum audio
I-am-delighted and again at-his evil to-be-saddened when him I-hear
 uituperare quod aut ignorat aut bonum est. nam
to-blame what either he-does-not-know or good is for

et contristor aliquando laudibus meis, cum uel ea
also I-am-saddened sometimes by-praises my when either those-things
 laudantur in me, in quibus mihi ipse displiceo, uel etiam
are-praised in me in which to-me myself I-am-displeasing or even
 bona minora et leuia pluris aestimantur, quam aestimanda
goods lesser and light of-more are-valued than to-be-valued
 sunt. sed rursus unde scio, an propterea sic afficior,
they-are but again whence do-I-know whether for-this-reason so I-am-affected
 quia nolo de me ipso a me dissentire laudatorem
because I-do-not-wish about me myself from me to-disagree praiser
 meum, non quia illius utilitate moueor, sed quia eadem
my not because of-his advantage I-am-moved but because the-same
 bona, quae mihi in me placent, iucundiora mihi sunt, cum
goods which to-me in me please more-pleasant to-me are when
 et alteri placent? quodam modo enim non ego laudor,
also to-another they-please in-a-certain way for not I am-praised
 cum de me sententia mea non laudatur, quandoquidem aut
when about me opinion my not is-praised since either
 illa laudantur, quae mihi displicent, aut illa amplius,
those-things are-praised which to-me are-displeasing or those more
 quae mihi minus placent. ergone de hoc incertus sum mei?
which to-me less please then about this uncertain am-I of-myself
 Ecce in te, ueritas, uideo non me laudibus meis propter me, 62
behold in you O-truth I-see not me by-praises my on-account-of me
 sed propter proximi utilitatem moueri oportere. et utrum
but on-account-of of-the-neighbor the-advantage to-be-moved to-be-fitting and whether
 ita sim, nescio. minus mihi de hac re notus sum ipse
so I-am I-know-not less to-me about this matter known am I
 quam tu. obsecro te, deus meus, et me ipsum mihi indica,
than you-are I-beseech you O-God my also me myself to-me show
 ut confitear oraturis pro me fratribus meis, quod in
that I-may-confess to-(those)-about-to-pray for me brothers my what in

me saucium conperero. iterum me diligentius interrogem. si
 me wounded I-find again myself more-diligently let-me-question if
 utilitate proximi moueor in laudibus meis, cur minus
 by-the-advantage of-the-neighbor I-am-moved in praises my why less
 moueor, si quisquam alius iniuste uituperetur quam si ego?
 am-I-moved if anyone else unjustly is-blamed than if I
 cur ea contumelia magis mordeor, quae in me quam
 why at-that insult more am-I-bitten which against me than
 quae in alium eadem iniquitate coram me iacitur?
 which against another with-the-same iniquity before me is-burled
 an et hoc nescio? etiamne id restat, ut ipse me
 or also this do-I-not-know even this does-it-remain that I myself
 seducam et uerum non faciam coram te in corde et lingua
 should-deceive and the-truth not do before you in heart and tongue
 mea? insaniam istam, domine, longe fac a me, ne oleum
 my madness this O-Lord far make from me lest the-oil
 peccatoris mihi sit os meum ad inpinguandum caput meum.
 of-the-sinner to-me be mouth my for fattening head my

XXXVIII · VAINGLORY

Augustine is needy and poor, and better when he groans in secret, displeased with himself. Words and deeds known to men carry the most dangerous temptation, the love of praise, which begs for approval to build a private excellence. Even when he censures it in himself, it tempts him through that very censure, and a man often glories more vainly in his contempt of vainglory.

- 63 Egenus et pauper ego sum et melior in occulto gemitu
 needy and poor I am and better in hidden groaning
 displicens mihi et quaerens misericordiam tuam, donec
 displeasing to-myself and seeking mercy your until

reficiatur defectus meus et perficiatur usque in pacem,
be-repaired defect my and be-perfected all-the-way to peace
 quam nescit arrogantis oculus. sermo autem ore
which knows-not of-the-arrogant the-eye speech but from-the-mouth
 procedens et facta, quae innotescunt hominibus, habent
proceeding and deeds which become-known to-men have
 temptationem periculosissimam ab amore laudis, qui
a-temptation most-dangerous from the-love of-praise which
 ad priuatam quandam excellentiam contrahit emendicata
to a-private certain excellence draws-together begged-for
 suffragia: temtat et cum a me in me arguitur, eo ipso,
votes it-tempts and when by me in me it-is-censured by-that very
 quo arguitur, et saepe de ipso uanae gloriae contemptu
by-which it-is-censured and often about the-very of-vain glory contempt
 uanius gloriatur ideoque non iam de ipso contemptu
more-vainly it-glories and-therefore not now about the-very contempt
 gloriae gloriatur: non enim eam contemnit, cum gloriatur.
of-glory it-glories not for it does-it-despise when it-glories

XXXIX • SELF-SATISFACTION

Within lies another evil of the same kind: self-satisfaction, by which those who please themselves grow empty, even if they please no one else. They greatly displease God when they take pride in goods that are not goods, in God's goods as their own, as earned by their own merits, or even as his grace, which they begrudge to others. God sees his trembling heart, and Augustine feels God heal his wounds again and again, more than he keeps from inflicting them.

Intus etiam, intus est aliud in eodem genere temtationis 64
within also within there-is another in the-same kind of-temptation
 malum, quo inanescunt qui placent sibi de se,
an-evil by-which grow-empty those-who please themselves about themselves

quamuis aliis uel non placeant uel displiceant nec
 although to-others either not they-please or displease nor
 placere affectent ceteris. sed sibi placentes multum tibi
 to-please aim-at to-the-rest but to-themselves pleasing much to-you
 displicent non tantum de non bonis quasi bonis uerum
 are-displeasing not only about not goods as-if goods but
 etiam de bonis tuis quasi suis, aut etiam sicut de tuis,
 also about goods your as-if their-own or even as about yours
 sed tamquam de meritis suis, aut etiam sicut ex tua
 but as-if from merits their-own or even as from your
 gratia, non tamen socialiter gaudentes, sed aliis inuidentes
 grace not yet sociably rejoicing but others begrudging
 eam. in his omnibus atque in huius modi periculis et
 it in these all and in of-this kind dangers and
 laboribus uides tremorem cordis mei, et uulnera mea magis
 labors you-see the-trembling of-heart my and wounds my more
 subinde a te sanari quam mihi non infligi sentio.
 repeatedly by you to-be-healed than by-me not to-be-inflicted I-feel

XL • THE REVIEW OF THE SEARCH

Truth walked with Augustine everywhere, teaching him. He surveyed the world with his senses and the recesses of memory, and found none of it to be God, nor his own power of searching. God was the abiding light he consulted. He often takes refuge in this, finding no safe place for his soul but God. Sometimes God admits him to a strange sweetness which, perfected, would be something this life is not. But he falls back, able to stay here and unwilling, willing to be there and unable.

- 65 Ubi non mecum ambulasti, ueritas, docens quid caueam
 where not with-me did-you-walk O-truth teaching what I-should-beware-of
 et quid appetam, cum ad te referrem inferiora uisa mea,
 and what I-should-see when to you I-referred the-lower-things seen my

quae potui, teque consulerem? lustraui mundum foris sensu,
which I-could and-you consulted I-surveyed the-world outside with-sense
 quo potui, et attendi uitam corporis mei de me sensusque
as I-could and attended-to the-life of-body my from me and-senses
 ipsos meos. inde ingressus sum in recessus memoriae meae,
themselves my thence entered I-have into the-recesses of-memory my
 multiplices amplitudines plenas miris modis copiarum
manifold spaces full in-wondrous ways of-riches
 innumerabilium, et consideraui et expaui et nihil eorum
innumerable and I-considered and was-terrified and nothing of-them
 discernere potui sine te et nihil eorum te esse inueni.
to-discern I-could without you and nothing of-them you to-be I-found
 nec ego ipse inuentor, qui peragraui omnia et distinguere
nor I myself the-finder who traversed all-things and to-distinguish
 et pro suis quaeque dignitatibus aestimare conatus
and according-to their-own each dignities to-value tried
 sum, excipiens alia nutantibus sensibus et interrogans, alia
I-have receiving some from-the-wavering senses and questioning others
 mecum conmixta sentiens ipsosque nuntios dinoscens atque
with-me mingled perceiving and-the-very messengers distinguishing and
 dinumerans iamque in memoriae latis opibus alia pertractans,
counting and-now in of-memory the-broad treasures some handling
 alia recondens, alia eruens: nec ego ipse, cum haec agerem,
some storing-away some digging-out nor I myself when these-things I-did
 id est uis mea, qua id agebam, nec ipsa eras tu, quia
that is the-power my by-which it I-did nor itself were you because
 lux es tu permanens, quam de omnibus consulebam, an
the-light are you abiding which about all-things I-consulted whether
 essent, quid essent, quanti pendenda essent: et audiebam
they-were what they-were how-much to-be-valued they-were and I-heard
 docentem ac iubentem. et saepe istuc facio; hoc me delectat,
(you)-teaching and commanding and often this I-do this me delights

et ab actionibus necessitatis quantum relaxari possum,
and from the-actions of-necessity as-far-as to-be-released I-can
 ad istam uoluptatem refugio. neque in his omnibus, quae
to this pleasure I-take-refuge nor in these all which
 percurro consulens te, inuenio tutum locum animae meae nisi
I-run-through consulting you do-I-find a-safe place for-soul my except
 in te, quo colligantur sparsa mea nec a te quicquam
in you where may-be-gathered scattered-parts my nor from you anything
 recedat ex me. et aliquando intromittis me in affectum
may-withdraw of me and sometimes you-let-in me into a-feeling
 multum inusitatum introrsus ad nescio quam dulcedinem,
very unwonted inwardly to I-know-not what sweetness
 quae si perficiatur in me, nescio quid erit, quod uita
which if it-were-perfected in me I-know-not what it-will-be which life
 ista non erit. sed reccido in haec aerumnosis ponderibus
this not will-be but I-fall-back into these-things by-wretched weights
 et resorbeor solitis et teneor et multum fleo, sed
and am-reabsorbed by-the-usual and am-held and much I-weep but
 multum teneor. tantum consuetudinis sarcina digna est! hic
much am-I-held so-much of-habit the-burden worth is here
 esse ualeo nec uolo, illic uolo nec ualeo, miser utrobique.
to-be I-am-able nor do-I-wish there I-wish nor am-I-able wretched in-both-cases

XLI • TRUTH CANNOT BE HELD WITH A LIE

Having considered the sicknesses of his sins in the threefold desire, Augustine called on God's right hand. He saw God's splendor with a wounded heart and was beaten back. God is the truth presiding over all things, but in his greed Augustine wanted to possess God together with a lie, as no one wants to lie so much that he himself does not know what is true. So he lost God, who does not consent to be possessed with a lie.

Ideoque consideraui languores peccatorum meorum in cupiditate 66
and-therefore I-considered the-sicknesses of-sins my in desire
 triplici et dexteram tuam inuocaui ad salutem meam. uidi
threefold and right-hand your I-called-upon for salvation my I-saw
 enim splendorem tuum corde saucio et reperiussus dixi: quis
for splendor your with-heart wounded and beaten-back I-said who
 illuc potest? proiectus sum a facie oculorum tuorum. tu
thither can cast-out I-have-been from the-face of-eyes your you
 es ueritas super omnia praesidens. at ego per auaritiam meam
are the-truth over all-things presiding but I through avarice my
 non amittere te uolui, sed uolui tecum possidere mendacium,
not to-lose you wished but I-wished with-you to-possess a-lie
 sicut nemo uult ita falsum dicere, ut nesciat ipse, quid uerum
as no-one wishes so false-things to-say that he-not-know himself what true
 sit. itaque amisi te, quia non dignaris cum mendacio possideri.
is and-so I-lost you because not you-deign with a-lie to-be-possessed

XLII · THE FALSE MEDIATOR

Whom could Augustine find to reconcile him to God? Many, unable to return by their own strength, sought the angels, proud of their learning. They fell into curious visions and delusions, allied with the powers of the air. The devil, disguised as an angel of light, lured proud flesh because he has no body of flesh. A mediator must be like both God and men. The devil shares sin with men and feigns immortality, but sin's wages are death, and he is condemned to it.

Quem inuenirem, qui me reconciliaret tibi? ambiendum mihi 67
whom was-I-to-find who me might-reconcile to-you to-be-canvassed by-me
 fuit ad angelos? qua prece? quibus sacramentis? multi
was-it to the-angels with-what prayer with-what sacraments many
 conantes ad te redire neque per se ipsos ualentes,
trying to you to-return and-not through themselves very able

sicut audio, temptauerunt haec et inciderunt in desiderium
as I-bear have-tried these-things and fallen into the-desire
 curiosarum uisionum et digni habiti sunt inlusionibus.
of-curious visions and worthy held were of-delusions
 elati enim te quaerebant doctrinae fastu exserentes
lifted-up for you they-sought of-learning with-arrogance thrusting-out
 potius quam tundentes pectora et adduxerunt sibi per
rather than beating breasts and they-drew to-themselves through
 similitudinem cordis sui conspirantes et socias superbiae
likeness of-heart their conspiring and partners of-pride
 suae potestates aeris huius, a quibus per potentias magicas
their the-powers of-air this by whom through potencies magical
 deciperentur, quaerentes mediatorem, per quem purgarentur,
they-were-deceived seeking a-mediator through whom they-might-be-purged
 et non erat. diabolus enim erat transfigurans se in
and not there-was-(one) the-devil for it-was transforming himself into
 angelum lucis. et multum inlexit superbam carnem, quod
an-angel of-light and much he-lured proud flesh because
 carneo corpore ipse non esset. erant enim illi mortales
with-fleshly body he not was they-were for they mortal
 et peccatores, tu autem, domine, cui reconciliari uolebant,
and sinners you but O-Lord to-whom to-be-reconciled they-wished
 immortalis et sine peccato. mediator autem inter deum et
immortal and without sin a-mediator moreover between God and
 homines oportebat ut haberet aliquid simile deo, aliquid
men it-behooved that he-should-have something like to-God something
 simile hominibus, ne in utroque hominibus similis longe
like to-men lest in both to-men like far
 esset a deo aut in utroque deo similis longe esset ab
he-be from God or in both to-God like far he-be from
 hominibus atque ita mediator non esset. fallax itaque ille
men and so a-mediator not he-be deceitful and-so that

mediator, quo per secreta iudicia tua superbia meretur
mediator with-whom through secret judgments your pride deserves
 indui, unum cum hominibus habet, id est peccatum,
to-be-clothed one-thing with men has that is sin
 aliud uideri uult habere cum deo, ut, quia carnis
another to-seem he-wishes to-have with God so-that because of-the-flesh
 mortalitate non tegitur, pro immortali se ostentet. sed
by-mortality not he-is-covered as immortal himself he-may-show-off but
 quia stipendium peccati mors est, hoc habet commune cum
because the-wages of-sin death is this he-has common with
 hominibus, unde simul damnetur in mortem.
men whence together he-may-be-condemned to death

XLIII • THE TRUE MEDIATOR

The true mediator is the man Christ Jesus, mortal with men and just with God, whose justice undid the death of the justified. He is mediator as man; as the Word he is equal to God. God did not spare his only Son but handed him over for us, victor and victim, priest and sacrifice. Through him Augustine hopes to be healed. He had thought of fleeing to solitude, but God forbade it, for Christ died for all. He casts his care on God.

Verax autem mediator, quem secreta tua misericordia
the-truthful but mediator whom by-secret your mercy
 demonstrasti hominibus et misisti, ut eius exemplo etiam
you-have-shown to-men and sent that by-his example also
 ipsam discerent humilitatem, mediator ille dei et
very they-might-learn humility mediator that of-God and
 hominum, homo Christus Iesus, inter mortales peccatores
of-men the-man Christ Jesus between mortal sinners
 et immortalem iustum apparuit, mortalis cum hominibus,
and the-immortal just-one appeared mortal with men

68

iustus cum deo, ut, quoniam stipendium iustitiae uita et
just with God that since the-wages of-justice life and
 pax est, per iustitiam coniunctam deo euacuaret
peace is through justice joined to-God he-might-make-void
 mortem iustificatorum inpiorum, quam cum illis uoluit
the-death of-the-justified ungodly which with them he-willed
 habere comunem. hic demonstratus est antiquis sanctis, ut
to-have in-common he shown was to-the-ancient saints that
 ita ipsi per fidem futurae passionis eius, sicut nos per
so they through faith in-future passion his as we through
 fidem praeteritae, salui fierent. in quantum enim homo, in
faith in-past saved might-become in so-far-as for man in
 tantum mediator, in quantum autem uerbum, non medius,
so-far mediator in so-far-as but the-word not intermediate
 quia aequalis deo et deus apud deum et simul unus deus.
because equal to-God and God with God and together one God

69 In quantum nos amasti, pater bone, qui filio tuo unico
in how-much us you-have-loved O-father good who son your only
 non pepercisti, sed pro nobis inpiis tradidisti eum! quomodo
not you-spared but for us ungodly handed-over him how
 nos amasti, pro quibus ille non rapinam arbitratus esse
us you-have-loved for whom he not robbery thinking to-be
 aequalis tibi factus est subditus usque ad mortem crucis,
equal to-you made was subject all-the-way to the-death of-the-cross
 unus ille in mortuis liber, potestatem habens ponendi
alone he among the-dead free power having of-laying-down
 animam suam et potestatem habens iterum sumendi eam,
soul his and power having again of-taking it
 pro nobis tibi uictor et uictima, et ideo uictor, quia
for us to-you victor and victim and therefore victor because
 uictima, pro nobis tibi sacerdos et sacrificium, et ideo
victim for us to-you priest and sacrifice and therefore

sacerdos, quia sacrificium, faciens tibi nos de seruis filios
priest because sacrifice making to-you us from slaves sons
 de te nascendo, tibi seruiendo. merito mihi spes ualida in
from you by-being-born to-you by-serving deservedly to-me hope strong in
 illo est, quod sanabis omnes languores meos per eum, qui
him is that you-will-heal all sicknesses my through him who
 sedet ad dexteram tuam et te interpellat pro nobis: alioquin
sits at right-hand your and you intercedes-with for us otherwise
 desperarem. multi enim et magni sunt idem languores, multi
I-would-despair many for and great are the-same sicknesses many
 sunt et magni; sed amplior est medicina tua. potuimus
they-are and great but greater is medicine your we-could
 putare uerbum tuum remotum esse a coniunctione hominis
have-thought word your remote to-be from union with-man
 et desperare de nobis, nisi caro fieret et habitaret in nobis.
and to-despair of ourselves unless flesh it-became and dwelt in us
 Contritus peccatis meis et mole miseriae meae agitaueram 70
terrified by-sins my and by-the-mass of-misery my I-had-turned-over
 corde meditatusque fueram fugam in solitudinem, sed
in-heart and-meditated I-had flight into solitude but
 prohibuisti me et confortasti me dicens: ideo Christus pro
you-forbade me and strengthened me saying therefore Christ for
 omnibus mortuus est, ut et qui uiuunt iam non sibi
all died has that also who live now not for-themselves
 uiuant, sed ei qui pro omnibus mortuus est. ecce, domine,
may-live but for-him who for all died has behold O-Lord
 iacto in te curam meam, ut uiuam, et considerabo mirabilia
I-cast on you care my that I-may-live and I-will-consider wonders
 de lege tua. tu scis inperitiam meam et infirmitatem
from law your you know inexperience my and weakness
 meam: doce me et sana me. ille tuus unicus, in quo sunt
my teach me and heal me that your only-one in whom are

omnes thesauri sapientiae et scientiae absconditi, redemit
all treasures of-wisdom and of-knowledge hidden redeemed
 me sanguine suo. non calumnientur mihi superbi, quoniam
me with-blood his not let-slander me the-proud since
 cogito pretium meum et manduco et bibo et erogo et
I-ponder price my and I-eat and drink and pay-out and
 pauper cupio saturari ex eo inter illos, qui edunt et
poor I-desire to-be-filled from him among those who eat and
 saturantur: et laudabunt dominum qui requirunt eum.
are-filled and will-praise the-Lord who seek him
