LATIN SERIES · VOLUME 16

Confessions

AUGUSTINE

Confessiones · De Civitate Dei

Confessions

Part Two: Time and Creation, with the City of God XII

---

with a word-for-word interlinear English translation

preserving the original word order



CANES NOBILES · MMXXVI

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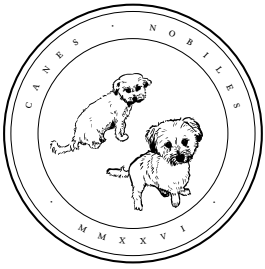

Volume 16 of the Canes Nobiles Latin interlinear texts

The Latin text follows the Vienna Corpus texts edited
by Pius Knöll (CSEL 33, 1896) and Emanuel Hoffmann (CSEL 40, 1899)

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

Translated and composed with AI, edited by Christopher Hench
Artwork by Esther Steves

Knöll and Hoffmann print u for consonantal v, as do the manuscripts.
The chapters are theirs; their titles are the press's own.
In the Confessions the margin keeps Knöll's section numbers,
restarting each book; the City of God's chapters carry none.

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AUGUSTINE

Confessiones

Confessions · Books XI–XIII

BOOK XI

I · WHY CONFESS TO ONE WHO KNOWS

Augustine asks why he tells God so much, when God, being eternal, cannot be ignorant of anything said in time. He answers that he stirs his own love and his readers' toward God, so that all may say the Lord is great. God knows what we need before we ask, as the Truth says, yet we lay our affection open by confessing our miseries and his mercies, since he has begun to free us and called us to the beatitudes.

Numquid, domine, cum tua sit aeternitas, ignoras, quae 1
surely-not O-Lord since yours is eternity you-are-ignorant-of what-things
tibi dico, aut ad tempus uides quod fit in tempore? cur
to-you I-say or at a-time you-see what happens in time why
ergo tibi tot rerum narrationes digero? non utique per me
then to-you so-many of-things narrations do-I-set-out not at-all through me
noueris ea, sed affectum meum excito in te et eorum,
you-may-know them but the-affection my I-stir-up toward you and of-those
qui haec legunt, ut dicamus omnes: magnus dominus et
who these-things read that we-may-say all great-(is) the-Lord and
laudabilis ualde. iam dixi et dicam: amore amoris
praiseworthy exceedingly already I-have-said-(it) and I-shall-say-(it) for-love of-love
tui facio istuc. nam et oramus, et tamen ueritas ait: nouit
of-you I-do this for both we-pray and yet the-truth says knows
pater uester quid uobis opus sit, priusquam petatis ab eo.
father your what to-you need there-is before you-ask of him
affectum ergo nostrum patefacimus in te confitendo tibi
the-affection therefore our we-lay-open to you by-confessing to-you
miserias nostras et misericordias tuas super nos, ut liberes
the-miseries our and the-mercies your upon us that you-may-free
nos omnino, quoniam coepisti, ut desinamus esse miseri
us wholly since you-have-begun that we-may-cease to-be wretched

in nobis et beatificemur in te, quoniam uocasti nos, ut
in ourselves and be-made-happy in you since you-have-called us that
simus pauperes spiritu et mites et lugentes et esurientes ac
we-may-be poor in-spirit and meek and mourning and hungering and
sitientes iustitiam et misericordes et mundicordes et pacifici.
thirsting-for justice and merciful and pure-in-heart and peacemakers
ecce narraui tibi multa, quae potui et quae uolui, quoniam
behold I-have-told to-you many-things which I-could and which I-wished since
tu prior uoluisti, ut confiterer tibi, domino deo meo,
you first willed that I-should-confess to-you the-Lord God my
quoniam bonus es, quoniam in saeculum misericordia tua.
since good you-are since unto the-age the-mercy your

II · A PRAYER TO UNDERSTAND SCRIPTURE

Augustine cannot tell with his pen every exhortation, terror, consolation, and guidance by which God led him to preach, and even if he could, the drops of his time are precious. He longs to spend them meditating on God's law, confessing both his knowledge and his ignorance, not on the body's needs or the service owed to men. He prays that God will open the hidden places of Scripture to him as he knocks, through Christ the mediator, in whom the treasures of wisdom are hidden, and of whom Moses wrote.

2 Quando autem sufficio lingua calami enuntiare omnia
when moreover am-I-sufficient with-the-tongue of-the-pen to-tell all
hortamenta tua et omnes terrores tuos et consolationes et
the-exhortations your and all terrors your and consolations and
gubernationes, quibus me perduxisti praedicare uerbum et
guidings by-which me you-led-on to-preach the-word and
sacramentum tuum dispensare populo tuo? et si sufficio
sacrament your to-dispense to-people your and if I-am-sufficient

haec enuntiare ex ordine, caro mihi ualent stillae
these-things to-tell in order dearly to-me are-worth the-drops
temporum. et olim inardesco meditari in lege tua et in
of-time and long-since I-burn to-meditate on law your and in
ea tibi confiteri scientiam et inperitiam meam, primordia
it to-you to-confess knowledge and unskill my the-beginnings
inluminationis tuae et reliquias tenebrarum mearum, quousque
of-illumination your and the-remnants of-darkness my until
deuoretur a fortitudine infirmitas. et nolo in aliud
be-devoured by strength weakness and I-do-not-wish into anything-else
horae diffluant, quas inuenio liberas a necessitatibus
the-hours should-flow-away which I-find free from the-necessities
reficiendi corporis et intentionis animi et seruitutis, quam
of-refreshing of-body and of-attention of-mind and of-service which
debemus hominibus et quam non debemus et tamen reddimus.
we-owe to-men and which not we-owe and yet we-render
Domine deus meus, intende orationi meae, et misericordia 3
O-Lord God my attend to-prayer my and the-mercy
tua exaudiat desiderium meum, quoniam non mihi soli
your may-hear the-desire my since not for-me alone
aestuat sed usui uult esse fraternae caritati: et uides in
it-burns but for-use it-wishes to-be to-brotherly charity and you-see in
corde meo quia sic est. sacrificem tibi famulatum cogitationis
heart my that so it-is let-me-sacrifice to-you the-service of-thought
et linguae meae, et da quod offeram tibi. inops enim et
and of-tongue my and give what I-may-offer to-you needy for and
pauper sum, tu diues in omnes inuocantes te, qui securus
poor I-am you rich toward all calling-on you who free-from-care
curam nostri geris. circumcide ab omni temeritate omnique
care of-us you-bear circumcise from all rashness and-all
mendacio interiora et exteriora mea, labia mea. sint castae
falsehood the-inner-parts and the-outer my lips my may-be chaste

deliciae meae scripturae tuae, nec fallar in eis nec
delights my scriptures your nor let-me-be-deceived in them nor
fallam ex eis. domine, adtende et miserere, domine deus
let-me-deceive from them O-Lord attend and have-mercy O-Lord God
meus, lux caecorum et uirtus infirmorum statimque lux
my light of-the-blind and strength of-the-weak and-at-once light
uidentium et uirtus fortium, adtende animam meam et audi
of-those-seeing and strength of-the-strong attend-to soul my and hear
clamantem de profundo. nam nisi assint et in profundo
crying from the-deep for unless be-present also in the-deep
aures tuae, quo ibimus? quo clamabimus? tuus est dies
ears your whither shall-we-go whither shall-we-cry yours is the-day
et tua est nox: ad nutum tuum momenta transuolant.
and yours is the-night at nod your the-moments fly-past
largire inde spatium meditationibus nostris in abdita
grant thence space for-meditations our into the-hidden-places
legis tuae neque aduersus pulsantes claudas eam. neque enim
of-law your nor against those-knocking shut it nor for
frustra scribi uoluisti tot paginarum opaca secreta, aut
in-vain to-be-written you-willed so-many of-pages dark secrets or
non habent illae siluae ceruos suos recipientes se in
not have those forests stags their betaking themselves into
eas et resumentes, ambulantes et pascentes, recumbentes
them and restoring-(themselves) walking and grazing lying-down
et ruminantes. o domine, perfice me et reuela mihi eas.
and chewing-the-cud O Lord perfect me and reveal to-me them
ecce uox tua gaudium meum, uox tua super affluentiam
behold the-voice your joy my the-voice your above the-abundance
uoluptatum. da quod amo: amo enim. et hoc tu dedisti.
of-pleasures give what I-love I-love for and this you gave
ne dona tua deseras nec herbam tuam spernas sitientem.
not gifts your forsake nor grass your despise thirsting

confitear tibi quidquid inuenero in libris tuis et audiam
let-me-confess to-you whatever I-shall-find in books your and let-me-hear
uocem laudis et te bibam et considerem mirabilia de lege
the-voice of-praise and you let-me-drink and let-me-consider wonders of law
tua ab usque principio, in quo fecisti caelum et terram,
your from even the-beginning in which you-made heaven and earth
usque ad regnum tecum perpetuum sanctae ciuitatis tuae.
all-the-way to the-kingdom with-you everlasting of-holy city your
Domine, miserere mei et exaudi desiderium meum. puto 4
O-Lord have-mercy on-me and hear the-desire my I-think
enim, quod non sit de terra, non de auro et argento et
for that not it-is of earth not of gold and silver and
lapidibus aut decoris uestibus aut honoribus et potestatibus
stones or beautiful garments or honors and powers
aut uoluptatibus carnis neque de necessariis corpori et huic
or pleasures of-the-flesh nor of things-necessary for-the-body and for-this
uitae peregrinationis nostrae, quae omnia nobis adponuntur
life of-pilgrimage our which all to-us are-added
quaerentibus regnum et iustitiam tuam. uide, deus meus, unde
seeking the-kingdom and justice your see O-God my whence
sit desiderium meum. narrauerunt mihi iniusti delectationes,
is the-desire my have-told to-me the-unjust delights
sed non sicut lex tua, domine. ecce unde est desiderium
but not as the-law your O-Lord behold whence is the-desire
meum. uide, pater, aspice et uide et adproba, et placeat
my see O-father look and see and approve and let-it-be-pleasing
in conspectu misericordiae tuae inuenire me gratiam ante te,
in the-sight of-mercy your to-find me grace before you
ut aperiantur pulsanti mihi interiora sermonum tuorum.
that be-opened knocking to-me the-inner-parts of-words your
obsecro per dominum nostrum Iesum Christum filium tuum,
I-beseech through Lord our Jesus Christ son your

uirum dexterae tuae, filium hominis, quem confirmasti tibi
the-man of-right-hand your son of-man whom you-established for-yourself
mediatorem tuum et nostrum, per quem nos quaesisti non
mediator yours and ours through whom us you-sought not
quaerentes te, quaesisti autem, ut quaereremus te, uerbum
seeking you you-sought but that we-might-seek you word
tuum, per quod fecisti omnia, in quibus et me, unicum
your through which you-made all-things among which also me only-(son)
tuum, per quem uocasti in adoptionem populum credentium,
your through whom you-called into adoption the-people of-believers
in quo et me: per eum te obsecro, qui sedet ad dexteram
in whom also me through him you I-beseech who sits at right-hand
tuam et te interpellat pro nobis, in quo sunt omnes thesauri
your and you intercedes-with for us in whom are all the-treasures
sapientiae et scientiae absconditi. ipsos quaero in libris tuis.
of-wisdom and of-knowledge hidden them I-seek in books your
Moyses de illo scripsit: hoc ipse ait, hoc ueritas ait.
Moses of him wrote this himself says this the-truth says

III · IF MOSES WERE HERE

Augustine wants to understand how in the beginning God made heaven and earth. Moses wrote it and has gone. If he were present, Augustine would ask him, but if Moses spoke Hebrew the sounds would not reach his mind, and even in Latin he could not know from Moses whether it was true. The truth within, which speaks in no language, would tell him so. Since he cannot question Moses, he asks God, who filled him, to let him understand it too.

5 Audiam et intellegam, quomodo in principio fecisti caelum
let-me-hear and let-me-understand how in the-beginning you-made heaven
et terram. scripsit hoc Moyses, scripsit et abiit, transiit
and earth wrote this Moses he-wrote and went-away he-passed-over

hinc a te ad te neque nunc ante me est. nam si esset,
hence from you to you nor now before me is-he for if he-were
tenerem eum et rogarem eum et per te obsecrarem, ut mihi
I-would-hold him and I-would-ask him and through you I-would-beseech that to-me
ista panderet, et praeberem aures corporis mei sonis
these-things he-should-unfold and I-would-offer the-ears of-body my to-the-sounds
erumpentibus ex ore eius, et si hebraea uoce loqueretur,
bursting from mouth his and if in-a-Hebrew voice he-spoke
frustra pulsaret sensum meum nec inde mentem meam
in-vain he-would-beat-on sense my nor thence mind my
quicquam tangeret; si autem latine, scirem quid diceret. sed
anything would-touch if but in-Latin I-would-know what he-said but
unde scirem, an uerum diceret? quod si et hoc scirem,
whence would-I-know whether the-truth he-said but if even this I-knew
num ab illo scirem? intus utique mihi, intus in domicilio
surely-not from him would-I-know-(it) within assuredly to-me within in the-dwelling
cogitationis nec hebraea nec graeca nec latina nec barbara
of-thought neither Hebrew nor Greek nor Latin nor barbarian
ueritas sine oris et linguae organis, sine strepitu syllabarum
the-truth without of-mouth and of-tongue organs without noise of-syllables
diceret: “uerum dicit” et ego statim certus confidenter
would-say the-truth he-says and I at-once certain confidently
illi homini tuo dicerem: “uerum dicis.” quum ergo illum
to-that man your would-say the-truth you-say since therefore him
interrogare non possim, te, quo plenus uera dixit, ueritas,
to-question not I-can you with-whom filled true-things he-said O-truth
rogo, te, deus meus, rogo, parce peccatis meis, et qui illi
I-ask you O-God my I-ask spare sins my and who to-that
seruo tuo dedisti haec dicere, da et mihi haec intellegere.
servant your gave these-things to-say give also to-me these-things to-understand

Heaven and earth exist, and they cry out that they were made, since they change and vary, while what was not made has nothing in it now that was not there before. They cry out too that they did not make themselves, for they would have had to exist before they existed. God made them: he is beautiful, good, and is, and they are beautiful, good, and are, but not as he is; beside him they are neither beautiful nor good nor are at all.

6 Ecce sunt caelum et terra, clamant, quod facta sint;
behold are heaven and earth they-cry-out that made they-have-been
mutantur enim atque uariantur. quidquid autem factum
they-are-changed for and they-are-varied whatever but made
non est et tamen est, non est in eo quicquam, quod ante
not has-been and yet is not is in it anything which before
non erat: quod est mutari atque uariari. clamant etiam,
not was which is to-be-changed and to-be-varied they-cry-out also
quod se ipsa non fecerint: "ideo sumus, quia facta
that themselves they-themselves not they-made therefore we-are because made
sumus; non ergo eramus, antequam essemus, ut fieri
we-have-been not therefore we-were before we-were so-that to-be-made
possemus a nobis." et uox dicentium est ipsa euidentia.
we-might-be-able by ourselves and the-voice of-those-saying-(it) is the-very evidence
tu ergo, domine, fecisti ea, qui pulcher es: pulchra sunt
you therefore O-Lord made them who beautiful are-(you) beautiful they-are
enim; qui bonus es: bona sunt enim; qui es: sunt
for who good are-(you) good they-are for who are-(you) they-are
enim. nec ita pulchra sunt nec ita bona sunt nec ita sunt,
for nor so beautiful are-they nor so good are-they nor so are-they
sicut tu conditor eorum, quo conparato nec pulchra
as you the-maker of-them with-whom compared neither beautiful

sunt nec bona sunt nec sunt. scimus haec, gratias tibi,
are-they nor good are-they nor are-they we-know these-things thanks-(be) to-you
et scientia nostra scientiae tuae conparata ignorantia est.
and the-knowledge our to-knowledge your compared ignorance is

V · NOT AS A CRAFTSMAN MAKES

God did not make heaven and earth as a human craftsman makes a body out of a body, imposing a form his soul sees within on material that already exists. God made the craftsman's body, soul, and material, his skill and his senses. Nor did God make the world in heaven or earth, in air or water, or in the world itself, since there was nowhere for it to be made. He held nothing from which to make it. He spoke, and heaven and earth were made in his word.

Quomodo autem fecisti caelum et terram et quae 7
how moreover did-you-make heaven and earth and what-(was)
machina tam grandis operationis tuae? non enim sicut homo
the-engine of-so great work your not for as a-man
artifex formans corpus de corpore arbitratu animae ualentis
craftsman forming a-body from a-body by-the-judgment of-a-soul able
imponere utcumque speciem, quam cernit in semet ipsa
to-impose somehow a-form which it-sees in itself very
interno oculo — et unde hoc ualeret, nisi quia tu fecisti
with-the-inner eye and whence this could-it-do unless because you made
eam? — et imponit speciem iam exsistenti et habenti,
it and it-imposes a-form already on-(a-thing)-existing and having
ut esset, ueluti terrae aut lapidi aut ligno aut auro
that it-should-be as-it-were on-earth or on-stone or on-wood or on-gold
aut id genus rerum cuilibet. et unde ista essent,
or of-that kind of-things on-any-whatever and whence these-things would-be
nisi tu instituisses ea? tu fabro corpus, tu animam
unless you had-established them you for-the-craftsman a-body you a-soul

membris imperitantem fecisti, tu materiam, unde facit
the-limbs commanding made you the-matter whence he-makes
aliquid, tu ingenium, quo artem capiat et uideat intus
something you the-talent by-which art he-may-grasp and may-see within
quid faciat foris, tu sensum corporis, quo interprete
what he-may-make outside you the-sense of-body by-which-as interpreter
traiciat ab animo ad materiam id quod facit, et
he-may-convey from the-mind to the-matter that which he-makes and
renuntiet animo quid factum sit, ut ille intus consulat
may-report to-the-mind what made has-been that be within may-consult
praesidentem sibi ueritatem, an bene factum sit. te
presiding-over him the-truth whether well made it-has-been you
laudant haec omnia creatorem omnium. sed tu quomodo
praise these all the-creator of-all but you how
facis ea? quomodo fecisti, deus, caelum et terram? non
do-you-make them how did-you-make O-God heaven and earth not
utique in caelo neque in terra fecisti caelum et terram neque
at-all in heaven nor in earth you-made heaven and earth nor
in aere aut in aquis, quoniam et haec pertinent ad caelum
in air or in waters since also these belong to heaven
et terram, neque in uniuerso mundo fecisti uniuersum
and earth nor in the-whole world did-you-make the-whole
mundum, quia non erat, ubi fieret, antequam fieret
world because not there-was where it-might-be-made before it-was-made
ut esset. nec manu tenebas aliquid, unde faceres
that it-might-be nor in-hand did-you-hold anything whence you-might-make
caelum et terram: nam unde tibi hoc, quod tu non feceras,
heaven and earth for whence to-you this which you not had-made
unde aliquid faceres? quid enim est, nisi quia tu es?
whence something you-might-make what for is-(there) unless because you are
ergo dixisti et facta sunt atque in uerbo tuo fecisti ea.
therefore you-spoke and made they-were and in word your you-made them

God did not speak the world into being as the voice spoke from the cloud, "This is my beloved son," for that voice began and ended, its syllables sounding and passing in order, the motion of a creature serving God's eternal will. The mind comparing those passing words with the eternal word in silence says they are far below itself, while the word of God abides above it forever. If God had spoken with passing sounds, some bodily creature would have existed already to carry them.

Sed quomodo dixisti? numquid illo modo, quo facta est 8
but how did-you-speak surely-not in-that way in-which made was
uox de nube dicens: hic est filius meus dilectus? illa enim
the-voice from the-cloud saying this is son my beloved that for
uox acta atque transacta est, coepta et finita. sonuerunt
voice uttered and passed-through was begun and finished sounded
syllabae atque transierunt, secunda post primam, tertia post
the-syllables and passed-by the-second after the-first the-third after
secundam atque inde ex ordine, donec ultima post ceteras
the-second and thence in order until the-last after the-others
silentiumque post ultimam. unde claret atque eminet, quod
and-silence after the-last whence it-is-clear and stands-out that
creaturae motus expressit eam seruiens aeternae uoluntati
of-a-creature the-motion expressed it serving eternal will
tuae ipse temporalis. et haec ad tempus facta uerba tua
your itself temporal and these at a-time made words your
nuntiauit auris exterior menti prudenti, cuius auris interior
reported the-ear outer to-the-mind prudent whose ear inner
posita est ad aeternum uerbum tuum. at illa conparauit
set is toward eternal word your but it compared
haec uerba temporaliter sonantia cum aeterno in silentio uerbo
these words temporally sounding with eternal in silence word
tuo et dixit: aliud est longe, longe aliud est. haec longe
your and said other it-is far far other it-is these far

infra me sunt nec sunt, quia fugiunt et praetereunt: uerbum
below me are nor are-they because they-flee and pass-by the-word
autem dei mei supra me manet in aeternum. si ergo uerbis
but of-God my above me abides for ever if therefore in-words
sonantibus et praetereuntibus dixisti, ut fieret caelum
sounding and passing-by you-said that should-be-made heaven
et terra, atque ita fecisti caelum et terram, erat iam
and earth and so you-made heaven and earth there-was already
creatura corporalis ante caelum et terram, cuius motibus
a-creature bodily before heaven and earth whose by-motions
temporalibus temporaliter uox illa percurreret. nullum autem
temporal temporally voice that might-run-through no but
corpus ante caelum et terram, aut si erat, id certe sine
body-(was) before heaven and earth or if there-was it surely without
transitoria uoce feceras, unde transitoriam uocem faceres,
a-transitory voice you-had-made whence a-transitory voice you-might-make
qua diceres ut fieret caelum et terra. quidquid enim
by-which you-might-say that should-be-made heaven and earth whatever for
illud esset, unde talis uox fieret, nisi abs te factum
that might-be whence such a-voice might-be-made unless by you made
esset, omnino non esset. ut ergo fieret corpus,
it-had-been at-all not it-would-be that therefore might-be-made a-body
unde ista uerba fierent, quo uerbo a te dictum est?
whence these words might-be-made by-what word by you said was-it

VII · THE WORD COETERNAL WITH GOD

God calls us to understand the Word, God with God, which is spoken eternally, and by which all things are spoken eternally. Nothing in it ends so that something else may be said, for that would be time and change, not true eternity. Whatever ceases to be what it was, or becomes what it was not, dies and arises. So God, by the Word coeternal with himself, says all at once and eternally all he says, yet the things he makes by saying are not all eternal.

Vocas itaque nos ad intellegendum uerbum, deum apud te 9
you-call and-so us to understanding the-word God with you
deum, quod sempiterne dicitur et eo sempiterne dicuntur
God which everlastingly is-spoken and by-it everlastingly are-spoken
omnia. neque enim finitur, quod dicebatur, et dicitur aliud,
all-things nor for is-ended what was-being-said and is-said another
ut possint dici omnia, sed simul ac sempiterne omnia:
so-that can to-be-said all-things but at-once and everlastingly all-things
alioquin iam tempus et mutatio et non uera aeternitas nec
otherwise already time and change and not true eternity nor
uera inmortalitas. hoc noui, deus meus, et gratias ago. noui,
true immortality this I-know O-God my and thanks I-give I-know
confiteor tibi, domine deus, mecumque nouit et benedicit
I-confess to-you O-Lord God and-with-me knows and blesses
te quisquis ingratus non est certae ueritati. nouimus enim,
you whoever ungrateful not is to-certain truth we-know for
domine, nouimus, quoniam in quantum quidque non est quod
O-Lord we-know that in as-much-as anything not is what
erat et est quod non erat, in tantum moritur et oritur. non
it-was and is what not it-was in so-much it-dies and arises not
ergo quicquam uerbi tui cedit atque succedit, quoniam uere
therefore anything of-word your gives-way and succeeds since truly
inmortale atque aeternum est. et ideo uerbo tibi coaeterno
immortal and eternal it-is and therefore by-the-word to-you coeternal

simul et sempiterne dicis omnia, quae dicis, et fit,
at-once and everlastingly you-say all-things which you-say and is-made
quidquid dicis ut fiat; nec aliter quam dicendo facis: nec
whatever you-say that it-be-made nor otherwise than by-saying you-make nor
tamen simul et sempiterna fiunt omnia, quae dicendo facis.
yet at-once and everlasting are-made all-things which by-saying you-make

VIII · THE WORD AS BEGINNING AND TEACHER

Everything that begins and ends does so when the eternal reason, where nothing begins or ends, knows it ought to. That reason is God's Word, the beginning, which also speaks to us, as in the gospel it spoke through the flesh so that it might be believed outwardly and sought and found within, in the eternal truth where the one good master teaches all. Only stable truth truly teaches us. When we return from error, we return by knowing, and the beginning teaches us.

10 Cur, quaeso, domine deus meus? utcumque uideo, sed quomodo
why I-pray O-Lord God my somehow I-see-(it) but how
id eloquar nescio, nisi quia omne, quod esse incipit et esse
it I-may-express I-know-not unless because all that to-be begins and to-be
desinit, tunc esse incipit et tunc desinit, quando debuisse
ceases then to-be begins and then ceases when to-have-been-bound
incipere uel desinere in aeterna ratione cognoscitur, ubi nec
to-begin or to-cease in eternal reason is-known where neither
incipit aliquid nec desinit. ipsum est uerbum tuum, quod et
begins anything nor ceases itself it-is word your which also
principium est, quia et loquitur nobis. sic in euangelio per
the-beginning is because also it-speaks to-us so in the-gospel through
carnem ait, et hoc insonuit foris auribus hominum, ut
the-flesh it-says and this sounded outwardly in-the-ears of-men that
crederetur et intus quaereretur et inueniretur in aeterna
it-might-be-believed and within be-sought and be-found in eternal

ueritate, ubi omnes discipulos bonus et solus magister docet.
truth where all disciples the-good and only master teaches
ibi audio uocem tuam, domine, dicentis mihi, quoniam
there I-hear voice your O-Lord of-(you)-saying to-me that
ille loquitur nobis, qui docet nos, qui autem non docet nos,
he speaks to-us who teaches us who but not teaches us
etiam si loquitur, non nobis loquitur. quis porro nos docet
even if he-speaks not to-us speaks who further us teaches
nisi stabilis ueritas? quia et per creaturam mutabilem
except stable truth because even through a-creature changeable
cum admonemur, ad ueritatem stabilem ducimur, ubi uere
when we-are-admonished to truth stable we-are-led where truly
discimus, cum stamus et audimus eum et gaudio gaudemus
we-learn when we-stand and hear him and with-joy we-rejoice
propter uocem sponsi, reddentes nos, unde sumus.
on-account-of the-voice of-the-bridegroom restoring ourselves whence we-are
et ideo principium, quia nisi maneret, cum erraremus,
and therefore the-beginning because unless it-remained when we-strayed
non esset quo rediremus. cum autem redimus ab
not there-would-be whither we-might-return when but we-return from
errore, cognoscendo utique redimus; ut autem cognoscamus,
error by-knowing assuredly we-return that but we-may-know
docet nos, quia principium est et loquitur nobis.
it-teaches us because the-beginning it-is and speaks to-us

IX · WISDOM SHINES THROUGH

In this beginning, God's Word, Son, power, wisdom, and truth, God made heaven and earth, in a wondrous way of speaking and making. Something shines through to Augustine and strikes his heart without wounding it: he shudders insofar as he is unlike it and burns insofar as he is like it. It is wisdom itself, cleaving his cloud. His strength is too weak to bear his good until God heals all his diseases, and he waits for God's promises in hope.

11 In hoc principio fecisti, deus, caelum et terram in uerbo
in this beginning you-made O-God heaven and earth in word
tuo, in filio tuo, in uirtute tua, in sapientia tua, in ueritate
your in son your in power your in wisdom your in truth
tua miro modo dicens et miro modo faciens. quis
your in-wondrous way speaking and in-wondrous way making who
conprehendet? quis enarrabit? quid est illud, quod interlucet
will-comprehend-(it) who will-tell-(it) what is that which shines-through
mihi et percutit cor meum sine laesione? et inhorresco
to-me and strikes heart my without hurt and I-shudder
et inardesco: inhorresco, in quantum dissimilis ei sum,
and I-burn I-shudder in as-much-as unlike to-it I-am
inardesco, in quantum similis ei sum. sapientia, sapientia
I-burn in as-much-as like to-it I-am wisdom wisdom
ipsa est, quae interlucet mihi, discindens nubilum meum,
itself it-is which shines-through to-me cleaving cloud my
quod me rursus cooperit deficientem ab ea caligine atque
which me again covers failing from it with-the-fog and
aggere poenarum mearum, quoniam sic infirmatus est in
with-the-heap of-punishments my since so weakened has-been in
egestate uigor meus, ut non sufferam bonum meum, donec
poverty strength my that not I-can-bear good my until
tu, domine, qui propitius factus es omnibus iniquitatibus
you O-Lord who propitious become you-have to-all iniquities

meis, etiam sanes omnes languores meos, quia et redimes
my also heal all diseases my because also you-will-redeem
de corruptione uitam meam et coronabis me in miseratione
from corruption life my and you-will-crown me in compassion
et misericordia et satiabis in bonis desiderium meum,
and mercy and you-will-satisfy with good-things desire my
quoniam renouabitur iuuentus mea sicut aquilae. spe
since will-be-renewed youth my as the-eagle's in-hope
enim salui facti sumus et promissa tua per patientiam
for saved made we-have-been and promises your through patience
expectamus. audiat te intus sermocinantem qui potest;
we-await let-him-hear you within discoursing who can
ego fidenter ex oraculo tuo clamabo: quam magnificata
I confidently from oracle your will-cry how magnified
sunt opera tua, domine, omnia in sapientia fecisti! et illa
are works your O-Lord all-things in wisdom you-made and it-(is)
principium, et in eo principio fecisti caelum et terram.
the-beginning and in that beginning you-made heaven and earth

X · WHAT WAS GOD DOING BEFORE

Those full of their own oldness ask what God was doing before he made heaven and earth. If he was idle, they say, why did he not stay idle forever, as he had been? If a new motion or will arose in God to create what he had never created, how is his eternity true? God's will, they argue, is not a creature but belongs to his substance, and if something arose in it that was not there before, it is not eternal. If his will was everlasting, why is creation not everlasting too?

Nonne ecce pleni sunt uetustatis suae qui nobis dicunt: quid 12
surely behold full are of-oldness their who to-us say what
faciebat deus, antequam faceret caelum et terram? si enim
was-doing God before he-made heaven and earth if for

uacabat, inquiunt, et non operabatur aliquid, cur non sic
he-was-idle they-say and not was-working anything why not so
semper et deinceps, quemadmodum retro semper cessauit
always and thereafter as back-(in-time) always he-ceased
ab opere? si enim ullus motus in deo nouus extitit et
from work if for any motion in God new arose and
uoluntas noua, ut creaturam conderet, quam numquam ante
a-will new that a-creature he-should-found which never before
condiderat, quomodo iam uera aeternitas, ubi oritur uoluntas,
he-had-founded how then true eternity where arises a-will
quae non erat? neque enim uoluntas dei creatura est, sed
which not was nor for the-will of-God a-creature is but
ante creaturam, quia non crearetur aliquid, nisi creatoris
before the-creature because not would-be-created anything unless of-the-creator
uoluntas praecederet. ad ipsam ergo dei substantiam
the-will preceded to the-very therefore of-God substance
pertinet uoluntas eius. quod si exortum est aliquid in dei
belongs will his but if arisen has anything in of-God
substantia, quod prius non erat, non ueraciter dicitur aeterna
the-substance which before not was not truly is-called eternal
illa substantia; si autem dei uoluntas sempiterna erat, ut
that substance if but of-God the-will everlasting was that
esset creatura, cur non sempiterna et creatura?
there-should-be a-creature why not everlasting also the-creature

Those who ask this do not yet understand the wisdom of God, the light of minds, or how things are made through it and in it; their heart still flutters among the motions of past and future things. If they could hold it still for a moment, they would see eternity's splendor, which always stands and cannot be compared with times that never stand. A long time is long only through many passing motions that cannot be extended at once, while in the eternal nothing passes and the whole is present. Augustine asks who could hold the heart still.

Qui haec dicunt, nondum te intellegunt, o sapientia dei, 13
who these-things say not-yet you understand O wisdom of-God
lux mentium, nondum intellegunt, quomodo fiant, quae
light of-minds not-yet they-understand how are-made the-things-which
per te atque in te fiunt, et conantur aeterna sapere,
through you and in you are-made and they-try eternal-things to-savor
sed adhuc in praeteritis et futuris rerum motibus cor eorum
but still in past and future of-things motions heart their
uolitat et adhuc uanum est. quis tenebit illud et figet
flutters and still vain it-is who will-hold it and will-fix
illud, ut paululum stet et paululum rapiat splendorem
it that a-little it-may-stand and a-little may-catch the-splendor
semper stantis aeternitatis et conparet cum temporibus
of-ever standing eternity and may-compare-(it) with times
numquam stantibus et uideat esse inconparabilem et uideat
never standing and may-see to-be incomparable and may-see
longum tempus nisi ex multis praetereuntibus motibus, qui
a-long time unless from many passing motions which
simul extendi non possunt, longum non fieri; non autem
at-once to-be-extended not can long not to-become not but
praeterire quicquam in aeterno, sed totum esse praesens;
to-pass-by anything in the-eternal but the-whole to-be present

nullum uero tempus totum esse praesens: et uideat omne
no but time whole to-be present and may-see all
praeteritum propelli ex futuro et omne futurum ex
past to-be-driven-on from the-future and all future from
praeterito consequi et omne praeteritum ac futurum ab
the-past to-follow and all past and future by
eo, quod semper est praesens, creari et excurrere? quis
that which always is present to-be-created and to-run-out who
tenebit cor hominis, ut stet et uideat, quomodo
will-hold the-heart of-man that it-may-stand and see how
stans dictet futura et praeterita tempora nec futura nec
standing dictates future and past times neither future nor
praeterita aeternitas? numquid manus mea ualet hoc
past eternity surely-not hand my is-strong-enough-for this
aut manus oris mei per loquellas agit tam grandem rem?
or the-hand of-mouth my through speech does so great a-thing

XII · NOT PREPARING HELLS

Augustine will not give the answer said to have been given in jest to evade the question, that God was preparing hells for those who pry into deep things. He would rather say "I do not know" than give an answer that mocks the questioner and wins praise for a false reply. He says instead that God is the creator of every creature, and that if heaven and earth mean all creation, God made nothing before he made them, since whatever he made would have been a creature.

14 Ecce respondeo dicenti: "quid faciebat deus, antequam
behold I-answer to-one-saying what was-doing God before
faceret caelum et terram?" respondeo non illud, quod
he-made heaven and earth I-answer not that which
quidam respondisse perhibetur ioculariter eludens quaestionis
a-certain-man to-have-answered is-reported jokingly eluding of-the-question

uiolentiam: “alta”, inquit, “scrutantibus gehennas parabat”.
the-force deep-things he-says for-those-searching hells he-was-preparing
aliud est uidere, aliud ridere. haec non respondeo.
one-thing it-is to-see another to-laugh these-things not I-answer
libentius enim responderim: “nescio, quod nescio” quam
more-willingly for I-would-answer I-do-not-know what I-do-not-know than
illud, unde irridetur qui alta interrogauit et laudatur
that whence is-mocked who deep-things asked and is-praised
qui falsa respondit. sed dico te, deus noster, omnis
who false-things answered but I-say you O-God our of-every
creaturae creatorem et, si caeli et terrae nomine omnis
creature the-creator and if of-heaven and of-earth by-the-name every
creatura intellegitur, audenter dico: antequam faceret deus
creature is-understood boldly I-say before made God
caelum et terram, non faciebat aliquid. si enim faciebat,
heaven and earth not he-was-making anything if for he-was-making
quid nisi creaturam faciebat? et utinam sic sciam,
what except a-creature was-he-making and would-that so I-might-know
quidquid utiliter scire cupio, quemadmodum scio, quod
whatever profitably to-know I-desire as I-know that
nulla fiebat creatura, antequam fieret ulla creatura.
no was-being-made creature before was-made any creature

XIII · THERE WAS NO BEFORE

Anyone who wonders that God stood idle through innumerable ages before creation should wake up, since the wonder is false. How could innumerable ages have passed that God had not made, when he is the author of all ages? There was no time before he made time, so no time in which he ceased from working, and no “then” before heaven and earth. God precedes all times not in time but by the height of an ever-present eternity; his years neither come nor go, and his today is eternity.

15 At si cuiusquam uolatilis sensus uagatur per imagines retro
but if of-anyone flighty the-sense wanders through images back
temporum et te, deum omnipotentem et omnicreantem et
of-times and you God almighty and all-creating and
omnitenentem, caeli et terrae artificem, ab opere tanto,
all-holding of-heaven and earth the-maker from a-work so-great
antequam id faceres, per innumerabilia saecula cessasse
before it you-made through innumerable ages to-have-ceased
miratur, euigilet atque adtendat, quia falsa miratur. nam
wonders let-him-awake and attend because false-things he-wonders-at for
unde poterant innumerabilia saecula praeterire, quae ipse non
whence could innumerable ages pass-by which you-yourself not
feceras, cum sis omnium saeculorum auctor et conditor? aut
had-made since you-are of-all ages the-author and founder or
quae tempora fuissent, quae abs te condita non essent?
what times would-have-been which by you founded not would-have-been
aut quomodo praeterirent, si numquam fuissent? cum ergo
or how would-they-pass-by if never they-had-been since therefore
sis operator omnium temporum, si fuit aliquod tempus,
you-are the-maker of-all times if there-was some time
antequam faceres caelum et terram, cur dicitur, quod ab opere
before you-made heaven and earth why is-it-said that from work
cessabas? id ipsum enim tempus tu feceras, nec praeterire
you-were-ceasing that very for time you had-made nor to-pass-by
potuerunt tempora, antequam faceres tempora. si autem ante
could times before you-made times if but before
caelum et terram nullum erat tempus, cur quaeritur, quid
heaven and earth no was time why is-it-asked what
tunc faciebas? non enim erat tunc, ubi non erat tempus.
then you-were-doing not for there-was a-then where not was time

Nec tu tempore tempora praecedis: alioquin non omnia 16
nor you in-time times precede otherwise not all
tempora praecederes. sed praecedis omnia praeterita celsitudine
times you-would-precede but you-precede all past-things by-the-height
semper praesentis aeternitatis et superas omnia futura,
of-ever present eternity and you-surpass all future-things
quia illa futura sunt, et cum uenerint, praeterita erunt;
because they future are and when they-have-come past they-will-be
tu autem idem ipse es, et anni tui non deficient. anni tui
you but the-same yourself are and years your not will-fail years your
nec eunt nec ueniunt: isti autem nostri eunt et ueniunt, ut
neither go nor come these but ours go and come that
omnes ueniant. anni tui omnes simul stant, quoniam stant,
all may-come years your all at-once stand since they-stand
nec euntes a uenientibus excluduntur, quia non transeunt: isti
nor going by those-coming are-shut-out because not they-pass-by these
autem nostri omnes erunt, cum omnes non erunt. anni tui
but ours all will-be when all not will-be years your
dies unus, et dies tuus non cotidie, sed hodie, quia hodiernus
a-day one and day your not daily but today because today
tuus non cedit crastino; neque enim succedit hesterno.
your not gives-way to-tomorrow nor for does-it-succeed to-yesterday
hodiernus tuus aeternitas: ideo coaeternum genuisti, cui
today your eternity therefore a-coeternal-(son) you-begot to-whom
dixisti: ego hodie genui te. omnia tempora tu fecisti et
you-said I today have-begotten you all times you made and
ante omnia tempora tu es, nec aliquo tempore non erat tempus.
before all times you are nor at-any time not was time

At no time did God not make anything, since he made time itself, and no times are coeternal with him. What then is time? Nothing is more familiar in speech, yet if no one asks, Augustine knows; if he wishes to explain it to someone who asks, he does not know. He knows that without passing there would be no past, without coming no future, and without being no present. But the past is no longer and the future not yet, and the present is time only because it passes away.

17 Nullo ergo tempore non feceras aliquid, quia ipsum
at-no therefore time not you-had-made anything because the-very
tempus tu feceras. et nulla tempora tibi coaeterna sunt,
time you had-made and no times to-you coeternal are
quia tu permanes; at illa si permanerent, non essent
because you abide but they if they-abode not would-be
tempora. quid est enim tempus? quis hoc facile breuiterque
times what is for time who this easily and-briefly
explicauerit? quis hoc ad uerbum de illo proferendum uel
could-explain who this for a-word about it to-be-uttered even
cogitatione conprehenderit? quid autem familiarius et notius
in-thought could-grasp what moreover more-familiar and better-known
in loquendo conmemoramus quam tempus? et intellegimus
in speaking do-we-mention than time and we-understand
utique, cum id loquimur, intellegimus etiam, cum alio
assuredly when it we-speak we-understand also when another
loquente id audimus. quid est ergo tempus? si nemo ex me
speaking it we-hear what is then time if no-one of me
quaerat, scio; si quaerenti explicare uelim, nescio: fidenter
asks I-know if to-one-asking to-explain I-wish I-do-not-know confidently
tamen dico scire me, quod, si nihil praeteriret, non esset
yet I-say to-know me that if nothing passed-by not would-be
praeteritum tempus, et si nihil adueniret, non esset futurum
past time and if nothing were-coming not would-be future

tempus, et si nihil esset, non esset praesens tempus.
time and if nothing were not would-be present time
duo ergo illa tempora, praeteritum et futurum, quomodo
two therefore those times past and future how
sunt, quando et praeteritum iam non est et futurum
are-they when both the-past now not is and the-future
nondum est? praesens autem si semper esset praesens nec in
not-yet is the-present but if always it-were present nor into
praeteritum transiret, non iam esset tempus, sed aeternitas.
the-past passed not now it-would-be time but eternity
si ergo praesens, ut tempus sit, ideo fit, quia
if therefore the-present that time it-may-be therefore comes-about because
in praeteritum transit, quomodo et hoc esse dicimus, cui
into the-past it-passes how also this to-be do-we-say for-which
causa, ut sit, illa est, quia non erit, ut scilicet
the-cause that it-may-be that is because not it-will-be so-that namely
non uere dicamus tempus esse, nisi quia tendit non esse.
not truly we-may-say time to-be except because it-tends not to-be

XV · CAN A PRESENT TIME BE LONG?

We call a time long or short only when it is past or future, yet neither exists. So Augustine asks whether a past time was long when it was already past or when it was still present, and concludes it was long while present. He then asks whether a present time can be long: a hundred present years cannot be, since at any moment some are past and some future, nor a year, nor a month, nor a day, nor an hour. What is present shrinks to an instant without space, and cannot be long.

Et tamen dicimus longum tempus et breue tempus neque 18
and yet we-say a-long time and a-short time nor
hoc nisi de praeterito aut futuro dicimus. praeteritum tempus
this except of the-past or the-future do-we-say past time

longum uerbi gratia uocamus ante centum annos, futurum
long of-a-word for-the-sake we-call before a-hundred years future
itidem longum post centum annos, breue autem praeteritum
likewise long after a-hundred years short but past
sic, ut puta dicamus ante decem dies, et breue futurum post
thus as suppose we-say before ten days and short future after
decem dies. sed quo pacto longum est aut breue, quod non
ten days but by-what means long is or short what not
est? praeteritum enim iam non est et futurum nondum est.
is the-past for now not is and the-future not-yet is
non itaque dicamus: longum est, sed dicamus de praeterito:
not and-so let-us-say long it-is but let-us-say of the-past
longum fuit, et de futuro: longum erit. domine meus, lux
long it-was and of the-future long it-will-be O-Lord my light
mea, nonne et hic ueritas tua deridebit hominem? quod enim
my surely also here truth your will-laugh-at man which for
longum fuit praeteritum tempus, cum iam esset praeteritum,
long was past time when already it-was past
longum fuit, an ante, cum adhuc praesens esset? tunc enim
long was-it or before when still present it-was then for
poterat esse longum, quando erat, quod esset longum:
it-could be long when there-was what could-be long
praeteritum uero iam non erat; unde nec longum esse poterat,
past but now not was whence neither long to-be could-it
quod omnino non erat. non ergo dicamus: longum fuit
which at-all not was not therefore let-us-say long was
praeteritum tempus; neque enim inueniemus, quid fuerit
past time nor for shall-we-find what may-have-been
longum, quando ex quo praeteritum est non est, sed dicamus:
long since from when past it-is not it-is but let-us-say
“longum fuit illud praesens tempus”, quia cum praesens esset,
long was that present time because when present it-was

longum erat. nondum enim praeterierat, ut non esset, et
long it-was not-yet for it-had-passed that not it-should-be and
ideo erat, quod longum esse posset; postea uero quam
therefore there-was what long to-be could after but that
praeteriit, simul et longum esse destitit, quod esse destitit.
it-passed-by at-once also long to-be ceased what to-be ceased
Videamus ergo, anima humana, utrum praesens tempus possit 19
let-us-see therefore O-soul human whether present time can
esse longum: datum enim tibi est sentire moras atque
be long given for to-you it-has-been to-perceive delays and
metiri. quid respondebis mihi? an centum anni praesentes
to-measure what will-you-answer to-me or a-hundred years present
longum tempus est? uide prius, utrum possint praesentes
a-long time is see first whether can present
esse centum anni. si enim primus eorum annus agitur,
be a-hundred years if for the-first of-them year is-going-on
ipse praesens est, nonaginta uero et nouem futuri sunt,
itself present it-is ninety indeed and nine future are
et ideo nondum sunt: si autem secundus annus agitur,
and therefore not-yet they-are if but the-second year is-going-on
iam unus est praeteritus, alter praesens, ceteri futuri. atque
already one is past another present the-rest future and
ita mediorum quemlibet centenarii huius numeri annum
so of-the-middle-ones any of-the-hundred this number year
praesentem posuerimus: ante illum praeteriti erunt, post illum
present we-shall-have-put before it past-ones will-be after it
futuri. quocirca centum anni praesentes esse non poterunt.
future-ones wherefore a-hundred years present to-be not will-be-able
uide saltem, utrum qui agitur unus ipse sit praesens.
see at-least whether that-which is-going-on the-one itself be present
et eius enim si primus agitur mensis, futuri sunt ceteri,
and of-it for if the-first is-going-on month future are the-rest

si secundus, iam et primus praeteriit et reliqui nondum
if the-second already also the-first has-passed and the-remaining not-yet
sunt. ergo nec annus, qui agitur, totus est praesens, et
are therefore neither the-year which is-going-on whole is present and
si non totus est praesens, non annus est praesens. duodecim
if not whole it-is present not the-year is present twelve
enim menses annus est, quorum quilibet unus mensis, qui
for months a-year is of-which any one month which
agitur, ipse praesens est, ceteri aut praeteriti aut futuri.
is-going-on itself present is the-rest either past or future
quamquam neque mensis, qui agitur, praesens est, sed unus
although neither the-month which is-going-on present is but one
dies: si primus, futuris ceteris, si nouissimus, praeteritis
day if the-first with-future the-rest if the-last with-past
ceteris, si mediorum quilibet, inter praeteritos et futuros.
the-rest if of-the-middle-ones any between past and future
20 Ecce praesens tempus, quod solum inueniebamus longum
behold present time which alone we-were-finding long
appellandum, uix ad unius diei spatium contractum est.
to-be-called scarcely to of-one of-day the-space contracted has-been
sed discutiamus etiam ipsum, quia nec unus dies totus
but let-us-examine even it because neither one day whole
est praesens. nocturnis enim et diurnis horis omnibus
is present night for and day by-hours all
uiginti quattuor expletur, quarum prima ceteras futuras
twenty four it-is-filled of-which the-first the-rest future
habet, nouissima praeteritas, aliqua uero interiectarum ante
has the-last past any but of-the-intervening before
se praeteritas, post se futuras. et ipsa una hora fugitiuis
itself past after itself future and the-very one hour in-fleeting
particulis agitur: quidquid eius auolauit, praeteritum est,
particles goes-on whatever of-it has-flown-off past is

quidquid ei restat, futurum. si quid intellegitur temporis,
whatever to-it remains future if anything is-understood of-time
quod in nullas iam uel minutissimas momentorum partes
which into no now even most-minute of-moments parts
diuidi possit, id solum est, quod praesens dicatur; quod
to-be-divided can that alone it-is which present may-be-called which
tamen ita raptim a futuro in praeteritum transuolat, ut nulla
yet so swiftly from the-future into the-past flies-over that by-no
morula extendatur. nam si extenditur, diuiditur in praeteritum
little-delay it-is-extended for if it-is-extended it-is-divided into past
et futurum: praesens autem nullum habet spatium. ubi est
and future the-present but no has space where is
ergo tempus, quod longum dicamus? an futurum? non quidem
then the-time which long we-may-call or the-future not indeed
dicimus: longum est, quia nondum est quod longum sit, sed
we-say long it-is because not-yet is what long may-be but
dicimus: longum erit. quando igitur erit? si enim et tunc
we-say long it-will-be when then will-it-be if for even then
adhuc futurum erit, non erit longum, quia quid sit
still future it-will-be not it-will-be long because what may-be
longum nondum erit: si autem tunc erit longum, cum ex
long not-yet will-be if but then it-will-be long when from
futuro quod nondum est esse iam coeperit et praesens factum
the-future which not-yet is to-be already it-has-begun and present become
erit, ut possit esse quod longum sit, iam superioribus
it-will-be so-that there-can be what long may-be already with-the-above
uocibus clamat praesens tempus longum se esse non posse.
words cries present time long itself to-be not to-be-able

Yet we perceive intervals of time and compare them, calling one longer, another shorter, double or triple or equal. We measure times as they pass, by perceiving them. No one can measure past times, which no longer are, or future ones, which are not yet, unless he dares to say that what does not exist can be measured. So time can be perceived and measured while it passes; once it has passed, since it no longer is, it cannot.

21 Et tamen, domine, sentimus interualla temporum et
and yet O-Lord we-perceive intervals of-times and
conparamus sibimet et dicimus alia longiora et alia
we-compare-(them) to-one-another and we-say some longer and others
breuiora. metimur etiam, quanto sit longius aut breuius
shorter we-measure also by-how-much be longer or shorter
illud tempus quam illud et respondemus duplum esse
that time than that-(other) and we-answer double to-be
hoc uel triplum, illud autem simplum aut tantum hoc
this or triple that but single or as-much this
esse quantum illud. sed praetereuntia metimur tempora, cum
to-be as that but passing we-measure times when
sentiendo metimur; praeterita uero, quae iam non sunt, aut
by-perceiving we-measure the-past but which now not are or
futura, quae nondum sunt, quis metiri potest, nisi forte
the-future which not-yet are who to-measure can unless perhaps
audebit quis dicere metiri posse quod non est? cum
will-dare someone to-say to-measure to-be-able what not is when
ergo praeterit tempus, sentiri et metiri potest, cum
therefore passes time to-be-perceived and to-be-measured it-can when
autem praeterierit, quoniam non est, non potest.
but it-has-passed since not it-is not it-can

XVII · WHERE ARE PAST AND FUTURE?

Augustine inquires, not affirming, and asks God to guide him. Who would tell him there are not three times, past, present, and future, as we learned as boys and taught boys, but only the present, since the other two do not exist? Or do they exist, the present coming out of some hidden place when it emerges from the future and withdrawing into another as it becomes past? Prophets could not see what does not exist, nor historians tell true things they did not discern in the mind; so past and future things somehow are.

Quaero, pater, non adfirmo: deus meus, praeside mihi et 22
I-inquire O-father not I-affirm O-God my rule-over me and
rege me. quisnam est, qui dicat mihi non esse tria tempora,
govern me who-then is-it who may-say to-me not to-be three times
sicut pueri didicimus puerosque docuimus, praeteritum,
as as-boys we-learned and-boys we-taught past
praesens et futurum, sed tantum praesens, quoniam illa duo
present and future but only the-present since those two
non sunt? an et ipsa sunt, sed ex aliquo procedit
not are or also they-themselves are but from some it-proceeds
occulto, cum ex futuro fit praesens, et in aliquod
hidden-(place) when from the-future becomes the-present and into some
recedit occultum, cum ex praesenti fit praeteritum? nam
it-withdraws hidden-(place) when from the-present becomes the-past for
ubi ea uiderunt qui futura cecinerunt, si nondum sunt?
where them did-they-see who future-things sang if not-yet they-are
neque enim potest uideri id quod non est. et qui
nor for can to-be-seen that which not is and those-who
narrant praeterita, non utique uera narrarent, si animo
tell past-things not at-all true-things would-tell if with-the-mind

illa non cernerent: quae si nulla essent, cerni omnino
them not they-discerned which if nothing they-were to-be-discerned at-all
non possent. sunt ergo et futura et praeterita.
not could there-are therefore both future-things and past-things

XVIII · ONLY IN THE PRESENT

Wherever past and future things are, they are there as present, for there they are neither future nor past. When the past is truly told, memory brings out not the things themselves but words formed from their images, which they left in the mind like footprints: Augustine sees his lost childhood's image in the present. Whether the future is foreseen through images already present he does not know, but a premeditated action is present while the action is not yet, and what is seen may be the future's present causes or signs. Seeing the dawn, he foretells the sunrise, which is not yet.

23 Sine me, domine, amplius quaerere, spes mea; non conturbetur
allow me O-Lord further to-inquire hope my not let-be-confused
intentio mea. si enim sunt futura et praeterita, uolo scire,
intention my if for there-are future and past-things I-wish to-know
ubi sint. quod si nondum ualeo, scio tamen, ubicumque
where they-are but if not-yet I-am-able I-know yet wherever
sunt, non ibi ea futura esse aut praeterita, sed praesentia.
they-are not there them future to-be or past but present
nam et si ibi futura sunt, nondum ibi sunt, si et ibi
for also if there future they-are not-yet there they-are if also there
praeterita sunt, iam non ibi sunt. ubicumque ergo sunt,
past they-are now not there they-are wherever therefore they-are
quaecumque sunt, non sunt nisi praesentia. quamquam
whatever they-are not they-are except present although
praeterita cum uera narrantur, ex memoria proferuntur non
past-things when true are-told from memory are-brought-forth not

res ipsae, quae praeterierunt, sed uerba concepta ex
the-things themselves which have-passed but words conceived from
imaginibus earum, quae in animo uelut uestigia per sensus
images of-them which in the-mind as-it-were footprints through the-senses
praetereundo fixerunt. pueritia quippe mea, quae iam non est,
in-passing they-fixed childhood for my which now not is
in tempore praeterito est, quod iam non est; imaginem uero
in time past is which now not is the-image but
eius, cum eam recolo et narro, in praesenti tempore intueor,
of-it when it I-recall and tell in present time I-behold
quia est adhuc in memoria mea. utrum similis sit causa
because it-is still in memory my whether similar be the-cause
etiam praedicendorum futurorum, ut rerum, quae nondum
also of-foretelling future-things that of-things which not-yet
sunt, iam exsistentes praesentiantur imagines, confiteor,
are already existing be-perceived-beforehand images I-confess
deus meus, nescio. illud sane scio, nos plerumque
O-God my I-do-not-know this indeed I-know we generally
praemeditari futuras actiones nostras eamque praemeditationem
to-premeditate future actions our and-that premeditation
esse praesentem, actionem autem, quam praemeditamur,
to-be present the-action but which we-premeditate
nondum esse, quia futura est; quam cum aggressi fuerimus
not-yet to-be because future it-is which when undertaken we-shall-have
et quod praemeditabamur agere coeperimus, tunc erit illa
and what we-were-premeditating to-do we-shall-have-begun then will-be that
actio, quia tunc non futura, sed praesens erit.
action because then not future but present it-will-be
Quoquo modo se itaque habeat arcana praesensio futurorum, 24
in-whatever way itself and-so may-have hidden foreknowing of-future-things
uideri nisi quod est non potest. quod autem iam est,
to-be-seen except what is not can what but already is

non futurum sed praesens est. cum ergo uideri dicuntur
not future but present is when therefore to-be-seen are-said
futura, non ipsa, quae nondum sunt, id est quae futura
future-things not themselves which not-yet are that is which future
sunt, sed eorum causae uel signa forsitan uidentur, quae iam
are but their causes or signs perhaps are-seen which already
sunt: ideo non futura, sed praesentia sunt iam uidentibus,
are therefore not future but present they-are already to-those-seeing
ex quibus futura praedicantur animo concepta. quae
from which future-things are-foretold in-the-mind conceived which
rursus conceptiones iam sunt, et eas praesentes apud se
again conceptions already are and them present with themselves
intuentur qui illa praedicunt. loquatur mihi aliquod
behold who those-things foretell let-speak to-me some
exemplum tanta rerum numerositas. intueor auroram: oriturum
example so-great of-things the-multitude I-behold the-dawn about-to-rise
solem praenuntio. quod intueor, praesens est, quod praenuntio,
the-sun I-foretell what I-behold present is what I-foretell
futurum: non sol futurus, qui iam est, sed ortus eius, qui
future not the-sun future which already is but the-rising its which
nondum est: tamen etiam ortum ipsum nisi animo imaginarer,
not-yet is yet even the-rising itself unless in-mind I-imagined
sicut modo cum id loquor, non eum possem praedicere. sed
as now when it I-speak not it I-could foretell but
nec illa aurora, quam in caelo uideo, solis ortus est,
neither that dawn which in the-sky I-see of-the-sun the-rising is
quamuis eum praecedat, nec illa imaginatio in animo meo:
though it precede nor that imagining in mind my
quae duo praesentia cernuntur, ut futurus ille ante dicatur.
which two present-things are-discerned that future that before may-be-said
futura ergo nondum sunt, et si nondum sunt, non sunt,
future-things therefore not-yet are and if not-yet they-are not they-are

et si non sunt, uideri omnino non possunt; sed praedici
and if not they-are to-be-seen at-all not they-can but to-be-foretold
possunt ex praesentibus, quae iam sunt et uidentur.
they-can from present-things which already are and are-seen

XIX · HOW GOD TEACHES THE FUTURE

Augustine asks God, ruler of his creation, how he taught the prophets things to come, since for God nothing is future. Perhaps he teaches present signs of future things, for what does not exist cannot be taught. This way of teaching is far beyond Augustine's sight; he cannot reach it by himself, but will be able to when God, the sweet light of his hidden eyes, grants it.

Tu itaque, regnator creaturae tuae, quis est modus, quo 25
you and-so ruler of-creation your what is the-way by-which
doces animas ea quae futura sunt? docuisti enim
you-teach souls those-things which future are you-taught for
prophetas tuos. quisnam ille modus est, quo doces futura,
prophets your what-then that way is by-which you-teach future-things
cui futurorum quicquam non est? uel potius de futuris
to-whom of-future-things anything not is or rather of future-things
doces praesentia? nam quod non est, nec doceri utique
you-teach present-things for what not is nor to-be-taught at-all
potest. nimis longe est modus iste ab acie mea; inualuit
can too far is way this from sight my it-has-grown-strong
ex me, nec potero ad illum; potero autem ex te, cum
beyond me nor shall-I-be-able to it I-shall-be-able but from you when
dederis tu, dulce lumen occultorum oculorum meorum.
you-have-given you sweet light of-hidden eyes my

It is now clear that neither future nor past things exist, and it is not properly said that there are three times. Perhaps it might properly be said that there are three: a present of past things, a present of present things, and a present of future things. They are in the soul and Augustine sees them nowhere else: memory, sight, and expectation. He does not object if custom goes on speaking loosely of past, present, and future, as long as what is meant is understood.

26 Quod autem nunc liquet et claret, nec futura sunt nec
what moreover now is-clear and is-plain neither future-things are nor
praeterita, nec proprie dicitur: tempora sunt tria, praeteritum,
past-things nor properly is-it-said times are three past
praesens et futurum. sed fortasse proprie diceretur: tempora
present and future but perhaps properly it-might-be-said times
sunt tria, praesens de praeteritis, praesens de praesentibus,
are three a-present of past-things a-present of present-things
praesens de futuris. sunt enim haec in anima tria quaedam et
a-present of future-things there-are for these in the-soul three somehow and
alibi ea non uideo, praesens de praeteritis memoria, praesens
elsewhere them not I-see a-present of past-things memory a-present
de praesentibus contuitus, praesens de futuris expectatio. si
of present-things sight a-present of future-things expectation if
haec permittimur dicere, tria tempora uideo fateorque, tria
this we-are-allowed to-say three times I-see and-I-grant three
sunt. dicatur etiam: tempora sunt tria, praeteritum, praesens
there-are let-it-be-said also times are three past present
et futurum, sicut abutitur consuetudo; dicatur. ecce non
and future as misuses-(it) custom let-it-be-said behold not
curo nec resisto nec reprehendo, dum tamen intellegatur
I-care nor do-I-resist nor do-I-blame provided only be-understood
quod dicitur, neque id, quod futurum est, esse iam, neque
what is-said neither that which future is to-be already nor

id, quod praeteritum est. pauca sunt enim, quae proprie
that which past is few are for the-things-which properly
loquimur, plura non proprie, sed agnoscitur quid uelimus.
we-say many not properly but is-recognized what we-mean

XXI · WHENCE, THROUGH WHAT, INTO WHAT

Augustine said that we measure times as they pass; he knows this because we measure, and we cannot measure what is not. But how do we measure the present, which has no space? Time passes from the future, through the present, into the past: from what is not yet, through what lacks space, into what is no longer. Yet we measure time only in some space, calling it single, double, or equal. In what space, then, do we measure it as it passes, if not future, present, or past?

Dixi ergo paulo ante, quod praetereuntia tempora metimur, 27
I-said therefore a-little before that passing times we-measure
ut possimus dicere duplum esse hoc temporis ad illud
so-that we-can say double to-be this of-time to that
simplum aut tantum hoc quantum illud et si quid aliud de
single or as-much this as that and if anything else of
partibus temporum possumus renuntiare metiendo. quocirca,
the-parts of-times we-can report by-measuring wherefore
ut dicebam, praetereuntia metimur tempora, et si quis mihi
as I-was-saying passing we-measure times and if anyone to-me
dicat: "unde scis?" respondeam: scio, quia metimur, nec
should-say whence do-you-know I-would-answer I-know because we-measure nor
metiri quae non sunt possumus, et non sunt praeterita uel
to-measure what not are can-we and not are past or
futura. praesens uero tempus quomodo metimur, quando non
future the-present but time how do-we-measure when not
habet spatium? metitur ergo cum praeterit, cum autem
it-has space it-is-measured therefore when it-passes when but

praeterierit, non metitur; quid enim metiatur, non erit.
it-has-passed not it-is-measured what for could-be-measured not will-be-(there)
sed unde et qua et quo praeterit, cum metitur? unde
but whence and by-what-way and whither does-it-pass when it-is-measured whence
nisi ex futuro? qua nisi per praesens? quo nisi in
except from the-future by-what-way except through the-present whither except into
praeteritum? ex illo ergo, quod nondum est, per illud,
the-past from that therefore which not-yet is through that
quod spatio caret, in illud, quod iam non est. quid autem
which space lacks into that which now not is what but
metimur nisi tempus in aliquo spatio? neque enim dicimus
do-we-measure except time in some space nor for do-we-say
simpla et dupla et tripla et aequalia et si quid hoc
single and double and triple and equal and if anything-(else) in-this
modo in tempore dicimus nisi spatia temporum. in quo ergo
way in time we-say except spaces of-times in what then
spatio metimur tempus praeteriens? utrum in futuro, unde
space do-we-measure time passing whether in the-future whence
praeterit? sed quod nondum est, non metimur. an in praesenti,
it-passes but what not-yet is not we-measure or in the-present
qua praeterit? sed nullum spatium non metimur. an in
by-which it-passes but no space not we-measure or in
praeterito, quo praeterit? sed quod iam non est, non metimur.
the-past whither it-passes but what now not is not we-measure

Augustine's mind burns to know this tangled riddle, and he begs God through Christ not to shut it off from his desire. Since God, who gave him this love, does not find such studies troublesome, Augustine asks him, as a father who gives good gifts, to open it. We speak of time and times, of how long someone spoke or acted, of one syllable twice as long as another. These are the plainest and most familiar things we say and understand, and yet they are deeply hidden, and their discovery is new.

Exarsit animus meus nosse istuc inplicatissimum aenigma. 28
has-blazed mind my to-know this most-entangled riddle
noli claudere, domine deus meus, bone pater, per Christum
do-not shut-(it) O-Lord God my good father through Christ
obsecro, noli claudere desiderio meo ista et usitata
I-beseech do-not shut-off from-desire my these-things both familiar
et abdita, quominus in ea penetret et dilucescant
and hidden so-that-not into them it-may-penetrate and they-may-grow-clear
allucente misericordia tua, domine. quem percontabor de
shining-on-(them) mercy your O-Lord whom shall-I-question about
his? et cui fructuosius confitebor inperitiam meam nisi
these-things and to-whom more-fruitfully shall-I-confess unskill my except
tibi, cui non sunt molesta studia mea flammantia uehementer
to-you to-whom not are troublesome studies my blazing vehemently
in scripturas tuas? da quod amo: amo enim, et hoc tu dedisti.
into scriptures your give what I-love I-love for and this you gave
da, pater, qui uere nosti data bona dare filiis tuis, da,
give O-father who truly know-how gifts good to-give to-children your give
quoniam suscepi cognoscere et labor est ante me, donec
since I-have-undertaken to-know and labor is before me until
aperias. per Christum obsecro, in nomine eius sancti
you-open-(it) through Christ I-beseech in the-name of-him of-the-holy-one
sanctorum nemo mihi obstrepat. et ego credidi, propter quod
of-holy-ones let-no-one me drown-out and I believed on-account-of which

et loquor. haec est spes mea; ad hanc uiuo, ut contempler
also I-speak this is hope my for this I-live that I-may-contemplate
delectationem domini. ecce ueteres posuisti dies meos et
the-delight of-the-Lord behold old you-have-set days my and
transeunt, et quomodo, nescio. et dicimus tempus et tempus,
they-pass-away and how I-know-not and we-say time and time
tempora et tempora: "quamdiu dixit hoc ille", "quamdiu
times and times how-long said this he how-long
fecit hoc ille" et: "quam longo tempore illud non uidi" et:
did this he and how long in-time that not I-have-seen and
"duplum temporis habet haec syllaba ad illam simplam breuem."
double of-time has this syllable to that single short
dicimus haec et audiuimus haec et intellegimur
we-say these-things and we-have-heard these-things and we-are-understood
et intellegimus. manifestissima et usitatissima sunt, et
and we-understand most-plain and most-familiar they-are and
eadem rursus nimis latent et noua est inuentio eorum.
the-same-things again exceedingly lie-hid and new is the-discovery of-them

XXIII · TIME IS NOT THE MOTION OF THE STARS

A learned man told Augustine that the motions of sun, moon, and stars are time itself. Augustine did not assent: if the heavenly lights stopped and a potter's wheel turned, there would still be time to measure its turns, and our syllables would still be long and short. If a day is the sun's circuit, is it the motion, the time the motion takes, or both? The sun stood still in Joshua's battle, yet time went on. Time is a kind of distension, but Augustine asks God to show him whether he really sees it.

29 Audiui a quodam homine docto, quod solis et lunae ac
I-heard from a-certain man learned that of-the-sun and of-the-moon and
siderum motus ipsa sint tempora, et non adnui. cur enim
of-the-stars the-motions themselves are times and not I-assented why for

non potius omnium corporum motus sint tempora? an uero,
not rather of-all bodies the-motions are times or indeed
si cessarent caeli lumina et moueretur rota figuli, non
if ceased of-heaven the-lights and were-moved the-wheel of-a-potter not
esset tempus, quo metiremur eos gyros et diceremus
would-there-be time by-which we-might-measure those turns and we-might-say
aut aequalibus morulis agi, aut si alias tardius, alias
either at-equal little-intervals to-be-driven or if at-times more-slowly at-times
uelocius moueretur, alios magis diuturnos esse, alios minus?
more-quickly it-were-moved some more lasting to-be others less
aut cum haec diceremus, non et nos in tempore loqueremur
or when these-things we-said not also we in time would-we-speak
aut essent in uerbis nostris aliae longae syllabae, aliae breues,
or would-be in words our some long syllables others short
nisi quia illae longiore tempore sonuissent, istae breuiore?
except because those in-a-longer time had-sounded these in-a-shorter
deus, dona hominibus uidere in paruo communes notitias
O-God grant to-men to-see in a-small-thing the-common notions
rerum paruarum atque magnarum. sunt sidera et luminaria
of-things small and great are the-stars and lights
caeli in signis et in temporibus et in diebus et in annis.
of-heaven for signs and for times and for days and for years
sunt uero; sed nec ego dixerim circuitum illius ligneolae
they-are indeed but neither I would-say the-circuit of-that little-wooden
rotae diem esse, nec tamen ideo tempus non esse ille dixerit.
wheel a-day to-be nor yet therefore time not to-be he would-say
Ego scire cupio uim naturamque temporis, quo metimur 30
I to-know desire the-force and-nature of-time by-which we-measure
corporum motus et dicimus illum motum uerbi gratia
of-bodies the-motions and we-say that motion of-a-word for-the-sake
tempore duplo esse diuturniorem quam istum. nam quaero,
in-time double to-be longer than this for I-ask

quoniam dies dicitur non tantum mora solis super terram,
since a-day is-called not only the-stay of-the-sun above the-earth
secundum quod aliud est dies, aliud nox, sed etiam totius
according-to which other is day other night but also of-the-whole
eius circuitus ab oriente usque orientem, secundum quod
of-it circuit from east all-the-way to-east according-to which
dicimus: "tot dies transierunt". cum suis enim noctibus
we-say so-many days have-passed with their for nights
dicuntur tot dies, nec extra reputantur spatia noctium.
are-called so-many days nor outside are-reckoned the-spaces of-the-nights
quoniam ergo dies expletur motu solis atque circuitu
since therefore a-day is-filled by-the-motion of-the-sun and circuit
ab oriente usque ad orientem, quaero, utrum motus ipse
from east all-the-way to east I-ask whether the-motion itself
sit dies an mora ipsa, quanta peragitur, an utrumque. si enim
be the-day or the-stay itself how-long it-is-completed or both if for
primum dies esset, dies ergo esset, etiamsi tanto spatio
the-first the-day were a-day therefore it-would-be even-if in-so-much space
temporis sol cursum illum peregisset, quantum est horae
of-time the-sun course that had-completed as-much-as is of-an-hour
unius. si secundum, non ergo esset dies, si ab ortu
one if the-second not therefore it-would-be a-day if from the-rising
solis usque in ortum alterum tam breuis mora esset,
of-the-sun all-the-way to rising another so short a-stay were
quam est horae unius, sed uiciens et quater circuiret
as is of-an-hour one but twenty-times and four-times should-circle
sol, ut expleret diem. si utrumque, nec ille appellaretur
the-sun that it-might-fill a-day if both neither that would-be-called
dies, si horae spatio sol totum suum gyrum circumiret,
a-day if of-an-hour in-the-space the-sun whole its round went-around
nec ille, si sole cessante tantum temporis praeteriret, quanto
nor that if the-sun ceasing as-much of-time passed-by as

peragere sol totum ambitum de mane in mane adsolet.
to-complete the-sun whole circuit from morning to morning is-accustomed
non itaque nunc quaeram, quid sit illud, quod uocatur dies,
not and-so now I-shall-ask what may-be that which is-called a-day
sed quid sit tempus, quo metientes solis circuitum
but what may-be time by-which measuring of-the-sun the-circuit
diceremus eum dimidio spatio temporis peractum minus quam
we-would-say it in-half space of-time completed less than
solet, si tanto spatio temporis peractus esset, quanto
is-usual if in-so-much space of-time completed it-had-been as
peraguntur horae duodecim, et utrumque tempus conparantes
are-completed hours twelve and both times comparing
diceremus illud simplum, hoc duplum, etiamsi aliquando
we-would-say that single this double even-if at-times
illo simplo, aliquando isto duplo sol ab oriente usque
in-that single at-times in-this double the-sun from east all-the-way-to
orientem circuiret. nemo ergo mihi dicat caelestium
east should-circle let-no-one therefore to-me say of-heavenly
corporum motus esse tempora, quia et cuiusdam uoto
bodies the-motions to-be times because also at-a-certain-man's prayer
cum sol stetisset, ut uictoriosum proelium perageret,
when the-sun had-stood-still that a-victorious battle be-might-complete
sol stabat, sed tempus ibat. per suum quippe spatium
the-sun was-standing but time was-going through its for space
temporis, quod ei sufficeret, illa pugna gesta atque finita
of-time which to-it sufficed that fight fought and finished
est. uideo igitur quandam esse distentionem. sed uideo? an
was I-see therefore a-certain to-be distension but do-I-see or
uidere mihi uideor? tu demonstrabis, lux, ueritas.
to-see to-myself do-I-seem you will-show-(it) O-light O-truth

XXIV · NOR THE MOTION OF BODIES

God does not bid Augustine agree that time is the motion of a body. A body moves in time, and we measure by time how long it moves, from start to end, or from when we begin seeing until we stop. Seeing a motion long, he can say only that it took a long time, since "how much" is said by comparison; if he can mark the places it moved from and to, he can say how much. And we measure not only a body's motion but its rest by time, saying it stood as long as it moved. So the motion of a body is not itself time.

31 Iubes ut adprobem, si quis dicat tempus esse motum
you-bid that I-approve if anyone say time to-be the-motion
corporis? non iubes. nam corpus nullum nisi in tempore
of-a-body not you-bid for body no except in time
moueri audio: tu dicis. ipsum autem corporis motum tempus
to-be-moved I-hear you say the-very but of-a-body the-motion time
esse non audio: non tu dicis. cum enim mouetur corpus,
to-be not I-hear not you say when for is-moved a-body
tempore metior, quamdiu moueatur, ex quo moueri incipit,
by-time I-measure how-long it-is-moved from when to-be-moved it-begins
donec desinat. et si non uidi, ex quo coepit, et perseuerat
until it-ceases and if not I-saw from when it-began and it-continues
moueri, ut non uideam cum desinit, non ualeo metiri,
to-be-moved so-that not I-see when it-ceases not I-am-able to-measure
nisi forte ex quo uidere incipio, donec desinam. quod si diu
except perhaps from when to-see I-begin until I-cease but if long
uideo, tantummodo longum tempus esse renuntio, non autem
I-see-(it) only a-long time to-be I-report not but
quantum sit, quia et quantum cum dicimus, conlatione
how-much it-may-be because also how-much when we-say by-comparison
dicimus, uelut: "tantum hoc, quantum illud" aut: "duplum
we-say as so-much this as that or double

hoc ad illud" et si quid aliud isto modo. si autem notare
this to that and if anything else in-this way if but to-mark
potuerimus locorum spatia, unde et quo ueniat corpus,
we-have-been-able of-places the-spaces whence and whither may-come the-body
quod mouetur, uel partes eius, si tamquam in torno mouetur,
which is-moved or the-parts of-it if as-it-were on a-lathe it-is-moved
possumus dicere, quantum sit temporis, ex quo ab illo
we-can say how-much there-is of-time from when from that
loco usque ad illum locum motus corporis uel partis eius
place all-the-way to that place the-motion of-the-body or of-part of-it
effectus est. cum itaque aliud sit motus corporis, aliud,
effected has-been since and-so other be the-motion of-the-body other
quo metimur quamdiu sit, quis non sentiat, quid
that-by-which we-measure how-long it-may-be who not may-perceive which
horum potius tempus dicendum sit? nam si et uarie
of-these rather time to-be-called it-may-be for if also variously
corpus aliquando mouetur, aliquando stat, non solum motum
a-body at-times is-moved at-times stands not only the-motion
eius, sed etiam statum tempore metimur et dicimus:
its but also the-standing by-time we-measure and we-say
"tantum stetit, quantum motum est" aut: "duplo uel triplo
as-much it-stood as moved it-was or double or triple
stetit ad id quod motum est" et si quid aliud nostra
it-stood to that which moved was and if anything else our
dimensio siue conprehenderit siue existimauerit, ut dici
measurement either has-grasped or has-estimated as to-be-said
solet plus minus. non ergo tempus corporis motus.
is-wont more-(or) less not therefore time of-a-body the-motion

Augustine confesses that he still does not know what time is, and confesses too that he knows he says all this in time, and has been speaking of time a long while, and that "a long while" is long only by a stretch of time. How can he know this, when he does not know what time is? Perhaps he knows but cannot say what he knows. He speaks before God, who knows he does not lie, and asks God to light his lamp and his darkness.

32 Et confiteor tibi, domine, ignorare me adhuc, quid sit
and I-confess to-you O-Lord to-be-ignorant me still what may-be
tempus, et rursus confiteor tibi, domine, scire me in tempore
time and again I-confess to-you O-Lord to-know me in time
ista dicere et diu me iam loqui de tempore atque ipsum
these-things to-say and long me already to-speak about time and the-very
diu non esse diu nisi mora temporis. quomodo igitur hoc
long not to-be long except by-the-delay of-time how then this
scio, quando quid sit tempus nescio? an forte nescio,
do-I-know when what may-be time I-know-not or perhaps I-know-not
quemadmodum dicam quod scio? ei mihi, qui nescio saltem
how I-may-say what I-know alas for-me who know-not at-least
quid nesciam! ecce, deus meus, coram te, quia non mentior:
what I-know-not behold O-God my before you that not I-lie
sicut loquor, ita est cor meum. tu inluminabis lucernam
as I-speak so is heart my you will-light-up lamp
meam, domine, deus meus, inluminabis tenebras meas.
my O-Lord God my you-will-light-up darkness my

XXVI · A DISTENSION OF THE MIND

Augustine measures times, yet does not know what he measures. He measures the motion of bodies by time, but by what does he measure time itself? We measure a longer time by a shorter, as a poem by its verses, a verse by its feet, a foot by its syllables. But this gives no fixed measure, since a short verse drawn out can take longer than a long one said quickly. So time seems to him nothing but a distension, though of what he does not know, and it would be strange if not of the mind itself; he measures neither future nor present nor past.

Nonne tibi confitetur anima mea confessione ueridica metiri 33
surely to-you confesses soul my with-a-confession truthful to-measure
me tempora? ita, domine deus meus, metior et quid metiar
me times so O-Lord God my I-measure and what I-measure
nescio. metior motum corporis tempore. item ipsum tempus
I-know-not I-measure the-motion of-a-body by-time likewise the-very time
nonne metior? an uero corporis motum metirer, quamdiu
surely do-I-measure or indeed of-a-body the-motion would-I-measure how-long
sit et quamdiu hinc illuc perueniat, nisi tempus, in
it-may-be and how-long from-here thither it-may-arrive unless the-time in
quo mouetur, metirer? ipsum ergo tempus unde metior?
which it-is-moved would-I-measure the-very then time whence do-I-measure
an tempore breuiore metimur longius sicut spatio cubiti
or by-a-time shorter do-we-measure a-longer as by-the-space of-a-cubit
spatium transtri? sic enim uidemus spatio breuis syllabae
the-space of-a-beam so for we-see by-the-space of-a-short syllable
metiri spatium longae syllabae atque id duplum dicere.
to-measure the-space of-a-long syllable and it double to-call
ita metimur spatia carminum spatiis uersuum et spatia
so we-measure the-spaces of-poems by-the-spaces of-verses and the-spaces
uersuum spatiis pedum et spatia pedum spatiis syllabarum
of-verses by-the-spaces of-feet and the-spaces of-feet by-the-spaces of-syllables

et spatia longarum spatiis breuium, non in paginis — nam
and the-spaces of-long-ones by-the-spaces of-short-ones not on pages for
eo modo loca metimur, non tempora — sed cum uoces
in-that way places we-measure not times but when words
pronuntiando transeunt et dicimus: "longum carmen est, nam
in-pronouncing pass and we-say long the-poem is for
tot uersibus contexitur; longi uersus, nam tot pedibus
of-so-many verses it-is-woven long the-verses for of-so-many feet
constant; longi pedes, nam tot syllabis tenduntur;
they-consist long the-feet for through-so-many syllables they-are-stretched
longa syllaba est, nam dupla est ad breuem". sed neque
long the-syllable is for double it-is to the-short but not-even
ita conprehenditur certa mensura temporis, quandoquidem
so is-grasped a-fixed measure of-time since
fieri potest, ut ampliore spatio temporis personet
to-happen it-can that in-a-fuller space of-time may-sound-through
uersus breuior, si productius pronuntietur, quam longior, si
a-verse shorter if more-drawn-out it-be-pronounced than a-longer-one if
correptius. ita carmen, ita pes, ita syllaba. inde mihi uisum
more-hurriedly so a-poem so a-foot so a-syllable thence to-me seemed
est nihil esse aliud tempus quam distentionem: sed cuius rei,
it-has nothing to-be other time than distension but of-what thing
nescio, et mirum, si non ipsius animi. quid enim metior,
I-know-not and a-wonder if not of-the-very mind what for do-I-measure
obsecro, deus meus, et dico aut indefinite: "longius est hoc
I-beseech O-God my and I-say either indefinitely longer is this
tempus quam illud" aut etiam definite: "duplum est hoc ad
time than that or even definitely double is this to
illud?" tempus metior, scio; sed non metior futurum, quia
that time I-measure I-know but not I-measure the-future because
nondum est, non metior praesens, quia nullo spatio tenditur,
not-yet it-is not I-measure the-present because by-no space it-is-extended

non metior praeteritum, quia iam non est. quid ergo metior?
not I-measure the-past because now not it-is what then do-I-measure
an praetereuntia tempora, non praeterita? sic enim dixeram.
or passing times not past so for I-had-said

XXVII · MEASURING IN THE MIND

A voice sounds and stops: before it sounded it could not be measured, after it stopped it cannot, and while it sounded it could, perhaps because in passing it stretched over some span, since the present has none. Yet a sound still going can be measured only from beginning to end, and once ended it is no more; still we measure times. Measuring the syllables of Ambrose's hymn to God the creator, Augustine measures not syllables already gone but what stays fixed in memory: times are measured in the mind, by the impression passing things leave, as present intention carries the future into the past.

Insiste, anime meus, et adtende fortiter: deus adiutor noster; 34
persist O-mind my and attend strongly God the-helper our
ipse fecit nos, et non nos. adtende, ubi albescet
he-himself made us and not we attend where will-grow-white
ueritas. ecce puta uox corporis incipit sonare et sonat et
the-truth behold suppose a-voice of-body begins to-sound and it-sounds and
adhuc sonat et ecce desinit, iamque silentium est, et uox
still it-sounds and behold it-ceases and-now silence it-is and voice
illa praeterita est et non est iam uox. futura erat, antequam
that past is and not it-is now a-voice future it-was before
sonaret, et non poterat metiri, quia nondum erat, et
it-sounded and not it-could to-be-measured because not-yet it-was and
nunc non potest, quia iam non est. tunc ergo poterat, cum
now not it-can because now not it-is then therefore it-could when
sonabat, quia tunc erat, quae metiri posset.
it-was-sounding because then there-was-(something) which to-be-measured could

sed et tunc non stabat; ibat enim et praeteriebat. an
but even then not it-was-standing it-was-going for and was-passing-by or
ideo magis poterat? praeteriens enim tendebatur in aliquod
therefore the-more could-it passing for it-was-extended into some
spatium temporis, quo metiri posset, quoniam praesens
space of-time by-which to-be-measured it-could since the-present
nullum habet spatium. si ergo tunc poterat, ecce puta altera
no has space if therefore then it-could behold suppose another
coepit sonare et adhuc sonat continuato tenore sine ulla
has-begun to-sound and still it-sounds with-continued tenor without any
distinctione: metiamur eam, dum sonat; cum enim sonare
break let-us-measure it while it-sounds when for to-sound
cessauerit, iam praeterita erit et non erit, quae
it-has-ceased already past it-will-be and not will-be-(anything) which
possit metiri. metiamur plane et dicamus, quanta sit.
can to-be-measured let-us-measure-(it) plainly and let-us-say how-great it-is
sed adhuc sonat nec metiri potest nisi ab initio sui,
but still it-sounds nor to-be-measured can-it except from the-beginning of-itself
quo sonare coepit, usque ad finem, quo desinit. ipsum quippe
when to-sound it-began all-the-way to the-end when it-ceases the-very for
interuallum metimur ab aliquo initio usque ad aliquem
interval we-measure from some beginning all-the-way to some
finem. quapropter uox, quae numquam finita est, metiri
end wherefore a-voice which never finished has-been to-be-measured
non potest, ut dicatur, quam longa uel breuis sit, nec
not can so-that it-may-be-said how long or short it-may-be nor
dici aut aequalis alicui aut ad aliquam simpla uel dupla
to-be-said either equal to-another or to another single or double
uel quid aliud. cum autem finita fuerit, iam non erit. quo
or anything else when but finished it-has-been now not it-will-be in-what
pacto igitur metiri poterit? et metimur tamen tempora,
way then to-be-measured will-it-be-able and we-measure yet times

nec ea, quae nondum sunt, nec ea, quae iam non sunt, nec
neither those which not-yet are nor those which now not are nor
ea, quae nulla mora extenduntur, nec ea, quae terminos non
those which by-no delay are-extended nor those which limits not
habent. nec futura ergo nec praeterita nec praesentia nec
have neither future-ones therefore nor past nor present nor
praetereuntia tempora metimur et metimur tamen tempora.
passing times do-we-measure and we-measure yet times
Deus creator omnium: uersus iste octo syllabarum breuibus et 35
God creator of-all verse this of-eight syllables with-short and
longis alternat syllabis: quattuor itaque breues, prima, tertia,
long alternates syllables four and-so short the-first third
quinta, septima, simplae sunt ad quattuor longas, secundam,
fifth seventh single are to the-four long-ones second
quartam, sextam, octauam. hae singulae ad illas singulas
fourth sixth eighth these each to those each
duplum habent temporis; pronuntio et renuntio, et ita est,
double have of-time I-pronounce and I-report and so it-is
quantum sentitur sensu manifesto. quantum sensus manifestus
as-far-as it-is-perceived by-sense evident as-far-as the-sense evident
est, breui syllaba longam metior eamque sentio habere bis
is by-a-short syllable the-long I-measure and-it I-perceive to-have twice
tantum. sed cum altera post alteram sonat, si prior breuis, longa
as-much but when one after the-other sounds if the-first short the-long
posterior, quomodo tenebo breuem et quomodo eam longae
the-latter how shall-I-hold the-short and how it to-the-long
metiens applicabo, ut inueniam, quod bis tantum habeat,
measuring shall-I-apply so-that I-may-find that twice as-much it-has
quandoquidem longa sonare non incipit, nisi breuis sonare
since the-long to-sound not begins unless the-short to-sound
destiterit? ipsamque longam num praesentem metior, quando
has-ceased and-the-very long-one surely-not present do-I-measure since

nisi finitam non metior? eius enim finitio praeteritio est. quid
unless finished not I-measure-(it) its for finishing a-passing is what
ergo est, quod metior? ubi est qua metior breuis? ubi est
then is-it that I-measure where is by-which I-measure the-short where is
longa quam metior? ambae sonuerunt, auolauerunt, praeterierunt,
the-long which I-measure both have-sounded have-flown-off have-passed-by
iam non sunt: et ego metior fidenterque respondeo, quantum
now not they-are and I measure and-confidently I-answer as-far-as
exercitato sensu fiditur, illam simplam esse, illam duplam,
in-a-trained sense it-is-trusted that single to-be that double
in spatio scilicet temporis. neque hoc possum, nisi quia
in the-space namely of-time nor this can-I except because
praeterierunt et finitae sunt. non ergo ipsas, quae iam non
they-have-passed-by and finished have-been not therefore them which now not
sunt, sed aliquid in memoria mea metior, quod infixum manet.
are but something in memory my I-measure which fixed-in remains
36 In te, anime meus, tempora mea metior. noli mihi obstrepere,
in you O-mind my times my I-measure do-not to-me cry-out
quod est: noli tibi obstrepere turbis affectionum
which is do-not to-yourself cry-out with-the-crowds of-affections
tuarum. in te, inquam, tempora metior. affectionem, quam res
your in you I-say times I-measure the-affection which things
praetereuntes in te faciunt et, cum illae praeterierint, manet,
passing in you make and when they have-passed-by remains-(it)
ipsam metior praesentem, non ea quae praeterierunt, ut
that-very I-measure present not those-things which have-passed-by that
fieret; ipsam metior, cum tempora metior. ergo aut
it-might-be-made that-very I-measure when times I-measure therefore either
ipsa sunt tempora, aut non tempora metior. quid cum metimur
they are times or not times I-measure what when we-measure
silentia et dicimus illud silentium tantum tenuisse temporis,
silences and we-say that silence as-much to-have-held of-time

quantum illa uox tenuit, nonne cogitationem tendimus ad
as that voice held surely thought we-stretch to
mensuram uocis, quasi sonaret, ut aliquid de interuallis
the-measure of-a-voice as-if it-sounded so-that something about the-intervals
silentiorum in spatio temporis renuntiare possimus? nam
of-silences in the-space of-time report we-can for
et uoce atque ore cessante peragimus cogitando carmina
even with-voice and mouth ceasing we-go-through in-thinking poems
et uersus et quemque sermonem motionumque dimensiones
and verses and every speech and-of-motions measurements
quaslibet et de spatiis temporum, quantum illud ad illud
any and about the-spaces of-times how-much that to that
sit, renuntiamus non aliter, ac si ea sonando diceremus. si
may-be we-report not otherwise than if them by-sounding we-were-saying if
uoluerit aliquis edere longiusculam uocem et constituerit
shall-have-wished someone to-utter a-rather-long voice and shall-have-fixed
praemeditando, quam longa futura sit, egit utique
by-premeditating how long future it-may-be he-has-done assuredly
iste spatium temporis in silentio memoriaeque conmendans
he a-space of-time in silence and-to-memory entrusting-(it)
coepit edere illam uocem, quae sonat, donec ad propositum
he-has-begun to-utter that voice which sounds until to the-proposed
terminum perducatur: immo sonuit et sonabit; nam quod
end it-be-brought rather it-has-sounded and it-will-sound for what
eius iam peractum est, utique sonuit, quod autem restat,
of-it already completed is assuredly has-sounded what but remains
sonabit atque ita peragitur, dum praesens intentio futurum in
will-sound and so it-is-completed while the-present intention the-future into
praeteritum traicit deminutione futuri crescente praeterito,
the-past transfers with-the-diminishing of-the-future growing the-past
donec consumptione futuri sit totum praeteritum.
until by-the-consumption of-the-future be all past

The future shrinks and the past grows only because the mind that does this expects, attends, and remembers, so that what it expects passes through what it attends to into what it remembers. A long future is a long expectation, a long past a long memory. When Augustine recites a song he knows, his expectation stretches over the whole, and as he goes on his memory lengthens until the expectation is spent. So it is with each syllable, with a longer action, with a whole human life, and with the whole age of humankind.

37 Sed quomodo minuitur aut consumitur futurum, quod
but how is-diminished or is-consumed the-future which
nondum est, aut quomodo crescit praeteritum, quod iam non
not-yet is or how grows the-past which now not
est, nisi quia in animo, qui illud agit, tria sunt? nam
is unless because in the-mind which it does three-things are for
et expectat et adtendit et meminit, ut id quod expectat
both it-expects and attends and remembers so-that that which it-expects
per id quod adtendit transeat in id quod meminerit. quis
through that which it-attends-to may-pass into that which it-remembers who
igitur negat futura nondum esse? sed tamen iam est in
then denies future-things not-yet to-be but yet already is in
animo expectatio futurorum. et quis negat praeterita iam non
the-mind the-expectation of-future-things and who denies past-things now not
esse? sed tamen est adhuc in animo memoria praeteritorum.
to-be but yet there-is still in the-mind the-memory of-past-things
et quis negat praesens tempus carere spatio, quia in puncto
and who denies present time to-lack space because in a-point
praeterit? sed tamen perdurat attentio, per quam pergat
it-passes but yet endures attention through which may-go
abesse quod aderit. non igitur longum tempus futurum,
to-be-absent what will-be-present not then long time-(is) the-future

quod non est, sed longum futurum longa expectatio futuri
which not is but a-long future a-long expectation of-the-future
est, neque longum praeteritum tempus, quod non est, sed
is nor long-(is) past time which not is but
longum praeteritum longa memoria praeteriti est.
a-long past a-long memory of-the-past is
Dicturus sum canticum, quod noui: antequam incipiam, in 38
about-to-say I-am a-song which I-know before I-begin over
totum expectatio mea tenditur, cum autem coepero, quantum
the-whole expectation my is-stretched when but I-have-begun as-much-as
ex illa in praeteritum decerpsero, tenditur et memoria mea,
from it into the-past I-have-plucked-off is-stretched also memory my
atque distenditur uita huius actionis meae in memoriam
and is-distended the-life of-this action my into memory
propter quod dixi et in expectationem propter quod
on-account-of what I-have-said and into expectation on-account-of what
dicturus sum: praesens tamen adest attentio mea, per quam
about-to-say I-am present yet there-is attention my through which
traicitur quod erat futurum, ut fiat praeteritum. quod
is-transferred what was future that it-may-become past which
quanto magis agitur et agitur, tanto breuiata expectatione
by-how-much more is-done and is-done by-so-much being-shortened the-expectation
prolongatur memoria, donec tota expectatio consumatur, quum
is-lengthened memory until all expectation be-consumed when
tota illa actio finita transierit in memoriam. et quod in
all that action finished shall-have-passed into memory and what in
toto cantico, hoc in singulis particulis eius fit atque in
the-whole song this in the-individual particles of-it happens and in
singulis syllabis eius, hoc in actione longiore, cuius forte
the-individual syllables of-it this in an-action longer of-which perhaps
particula est illud canticum, hoc in tota uita hominis, cuius
a-particle is that song this in the-whole life of-man of-which

partes sunt omnes actiones hominis, hoc in toto saeculo
the-parts are all the-actions of-man this in the-whole age
filiorum hominum, cuius partes sunt omnes uitae hominum.
of-the-sons of-men of-which the-parts are all the-lives of-men

XXIX · DISTENDED AND GATHERED

God's mercy, the psalm says, is better than lives, and Augustine's life is a distension, but God's right hand has taken him up in Christ, the mediator between the one God and the many. He hopes to be gathered from his old days to follow the one, forgetting what is past and stretching not toward transitory future things but toward what lies ahead, pursuing not by distension but by intention the prize of the heavenly call. Meanwhile he is scattered into times whose order he does not know, until he flows, purged and melted by the fire of love, into God.

39 Sed quoniam melior est misericordia tua super uitas, ecce
but since better is mercy your than lives behold
distentio est uita mea, et me suscepit dextera tua in domino
a-distension is life my and me has-taken-up right-hand your in Lord
meo, mediatore filio hominis inter te unum et nos multos,
my the-mediator the-son of-man between you the-one and us the-many
in multis per multa, ut per eum adprehendam, in quo
in many-things through many-things that through him I-may-lay-hold in whom
et adprehensus sum, et a ueteribus diebus colligar
also laid-hold-of I-have-been and from old days I-may-be-gathered
sequens unum, praeterita oblitus, non in ea, quae
following the-one past-things having-forgotten not toward those-things which
futura et transitura sunt, sed in ea quae ante sunt
future and transitory are but toward those-things which before are
non distentus, sed extentus, non secundum distentionem, sed
not distended but extended not according-to distension but

secundum intentionem sequor ad palmam supernae uocationis,
according-to intention I-pursue to the-palm of-the-heavenly calling
ubi audiam uocem laudis et contempler delectationem
where I-may-hear the-voice of-praise and may-contemplate the-delight
tuam nec uenientem nec praetereuntem. nunc uero anni
your neither coming nor passing-by now but the-years
mei in gemitibus, et tu solacium meum, domine, pater
my-(are) in groanings and you the-solace my O-Lord father
meus aeternus es; at ego in tempora dissilui, quorum
my eternal are but I into times have-burst-apart whose
ordinem nescio, et tumultuosis uarietatibus dilaniantur
order I-know-not and by-tumultuous varieties are-torn
cogitationes meae, intima uiscera animae meae, donec in
thoughts my the-inmost bowels of-soul my until into
te confluam purgatus et liquidus igne amoris tui.
you I-may-flow-together purged and melted by-the-fire of-love your

XXX · NO TIME BEFORE CREATION

Augustine will stand firm in God, in his form, which is God's truth, and will not suffer the questions of those who thirst for more than they can hold and ask what God was doing before he made heaven and earth, or what came into his mind to make something when he had never made anything before. Where there is no time, "never" cannot be said; to say God never made anything is to say he made it at no time. Let them see that there can be no time without creation, and that no time is coeternal with God.

Et stabo atque solidabor in te, in forma mea, ueritate 40
and I-shall-stand and be-made-firm in you in the-form my truth
tua, nec patiar quaestiones hominum, qui poenali morbo
your nor shall-I-suffer the-questions of-men who by-a-penal disease

plus sitiunt, quam capiunt, et dicunt: “quid faciebat deus,
more thirst than they-can-hold and they-say what was-doing God
antequam faceret caelum et terram?” aut “quid ei uenit in
before he-made heaven and earth or what to-him came into
mentem, ut aliquid faceret, cum antea numquam aliquid
mind that anything he-should-make since before never anything
fecerit?” da illis, domine, bene cogitare, quid dicant, et
he-had-made grant them O-Lord well to-think-over what they-say and
inuenire, quia non dicitur numquam, ubi non est tempus.
to-find that not is-said never where not is time
qui ergo dicitur numquam fecisse, quid aliud dicitur
who then is-said never to-have-made what else is-said
nisi nullo tempore fecisse? uideant itaque nullum tempus
except at-no time to-have-made let-them-see and-so no time
esse posse sine creatura et desinant istam uanitatem
to-be able without creation and let-them-cease this vanity
loqui. extendantur etiam in ea, quae ante sunt, et
to-speak let-them-be-extended also to those-things which before are and
intellegant te ante omnia tempora aeternum creatorem
let-them-understand you before all times the-eternal creator
omnium temporum neque ulla tempora tibi esse coaeterna
of-all times nor any times to-you to-be coeternal
nec ullam creaturam, etiamsi est aliqua supra tempora.
nor any creature even-if there-is some above times

If a mind knew all past and future things as Augustine knows a familiar song, it would be astonishing. But God, founder of souls and bodies, does not know the future and the past in that way. A singer's or listener's feeling varies and his sense is distended as he expects coming sounds and remembers past ones; nothing like that befalls God, who is truly eternal. As he knew heaven and earth in the beginning without change in his knowledge, so he made them without distinction in his action.

Domine deus meus, quis ille sinus est alti secreti tui 41
O-Lord God my what that recess is of-the-deep secret your
et quam longe inde me proiecerunt consequentia delictorum
and how far thence me have-cast the-consequences of-offenses
meorum? sana oculos meos, et congaudeam luci tuae. certe si
my heal eyes my and let-me-rejoice-with light your surely if
est tam grandi scientia et praescientia pollens animus, cui
there-is with-so great knowledge and foreknowledge strong a-mind to-which
cuncta praeterita et futura ita nota sint, sicut mihi unum
all past-things and future so known are as to-me one
canticum notissimum, nimium mirabilis est animus iste atque
song very-well-known exceedingly wonderful is mind that and
ad horrorem stupendus, quippe quem ita non lateat quidquid
to horror astounding since from-which so not lies-hid whatever
peractum et quidquid relicum saeculorum est, quemadmodum
completed and whatever remaining of-the-ages is as
me non latet cantantem illud canticum, quid et quantum
me not lies-hid-from singing that song what and how-much
eius abierit ab exordio, quid et quantum restet ad finem.
of-it has-gone-by from the-beginning what and how-much remains to the-end
sed absit, ut tu, conditor uniuersitatis, conditor animarum et
but far-be-it that you the-founder of-the-universe founder of-souls and
corporum, absit, ut ita noueris omnia futura et praeterita.
of-bodies far-be-it that so you-should-know all future and past-things

longe tu, longe mirabilius longeque secretius. neque enim
far you far more-wonderfully and-far more-secretly nor for
sicut nota cantantis notumue canticum audientis
as known-things of-one-singing or-a-known song of-one-hearing
expectatione uocum futurarum et memoria praeteritarum
by-expectation of-sounds future and by-memory of-past-ones
uariatur affectus sensusque distenditur, ita tibi aliquid
is-varied the-affection and-the-sense is-distended so to-you anything
accidit inconmutabiliter aeterno, hoc est uere aeterno creatori
happens unchangeably eternal that is truly eternal creator
mentium. sicut ergo nosti in principio caelum et terram
of-minds as therefore you-knew in the-beginning heaven and earth
sine uarietate notitiae tuae, ita fecisti in principio caelum
without variety of-knowledge your so you-made in the-beginning heaven
et terram sine distinctione actionis tuae. qui intellegit,
and earth without distinction of-action your who understands
confiteatur tibi, et qui non intellegit, confiteatur tibi. o quam
let-him-confess to-you and who not understands let-him-confess to-you O how
excelsus es, et humiles corde sunt domus tua! tu enim
exalted are-you and the-humble of-heart are home your you for
erigis elisos, et non cadunt quorum celsitudo tu es.
raise-up the-dashed-down and not they-fall whose height you are

BOOK XII

I · ASKING, SEEKING, KNOCKING

Augustine's heart, struck by the words of Scripture, is busy with many things in the poverty of his life. The poverty of human understanding is often wordy, since seeking says more than finding, asking takes longer than receiving, and the knocking hand works harder than the taking one. But he holds the promise, which no one can spoil: Paul asks who is against us if God is for us, and Christ bids us ask and receive, seek and find, knock and have it opened. The promises are God's, and no one need fear deception when the Truth promises.

Multa satagit cor meum, domine, in hac inopia 1
many-things busies-itself-with heart my O-Lord in this poverty
uitae meae pulsatum uerbis sanctae scripturae tuae, et
of-life my knocked-upon by-the-words of-holy scripture your and
ideo plerumque in sermone copiosa est egestas humanae
therefore generally in speech copious is the-poverty of-human
intellegentiae, quia plus loquitur inquisitio quam inuentio
understanding because more speaks inquiry than discovery
et longior est petitio quam inpetratio et operosior est
and longer is asking than obtaining and more-laborious is
manus pulsans quam sumens. tenemus promissum: quis
the-hand knocking than taking we-hold the-promise who
corrumpet illud? si deus pro nobis, quis contra nos? petite,
will-corrupt it if God for us who against us ask
et accipietis; quaerite, et inuenietis; pulsate, et aperietur
and you-shall-receive seek and you-shall-find knock and it-shall-be-opened
uobis. omnis enim, qui petit, accipit et quaerens inueniet
to-you everyone for who asks receives and seeking shall-find

et pulsanti aperietur. promissa tua sunt, et quis
and to-one-knocking it-shall-be-opened promises yours they-are and who
falli timeat, cum promittit ueritas?
to-be-deceived may-fear when promises the-truth

II · THE HEAVEN OF HEAVEN

Augustine confesses that God made heaven and earth: this sky he sees and the earth he treads, and the earth of his own body. But where is the heaven of heaven, of which the psalm says it is the Lord's, while he gave the earth to the sons of men? Compared with that unseen heaven, all this visible world, the sky above and our earth beneath, may without absurdity be called earth.

2 Confitetur altitudini tuae humilitas linguae meae, quoniam tu
confesses to-height your the-lowliness of-tongue my that you
fecisti caelum et terram, hoc caelum, quod uideo, terramque,
made heaven and earth this heaven which I-see and-the-earth
quam calco, unde est haec terra, quam porto. tu fecisti. sed
which I-tread whence is this earth which I-carry you made-(it) but
ubi est caelum caeli, domine, de quo audiuimus in uoce
where is the-heaven of-heaven O-Lord of which we-have-heard in the-voice
psalmi: caelum caeli domino: terram autem dedit
of-the-psalm the-heaven of-heaven-(is) the-Lord's the-earth but he-has-given
filiis hominum? ubi es, caelum, quod non cernimus,
to-the-sons of-men where are-you O-heaven which not we-discern
cui terra est hoc omne, quod cernimus? hoc enim totum
to-which earth is this all which we-discern this for whole
corporeum non ubique totum ita cepit speciem pulchram in
bodily not everywhere whole so has-taken form beautiful in
nouissimis, cuius fundus est terra nostra, sed ad illud caelum
its-lowest-parts of-which the-bottom is earth our but to that heaven

caeli etiam terrae nostrae caelum terra est. et hoc utrumque
of-heaven even of-earth our the-heaven earth is and this both
magnum corpus non absurde terra est ad illud nescio
great body not absurdly earth is to that I-know-not
quale caelum, quod domino est, non filiis hominum.
what-kind-of heaven which the-Lord's is not the-sons' of-men

III · EARTH INVISIBLE AND UNFORMED

This earth was invisible and unformed, and there was an abyss over which there was no light, because it had no form; so Scripture wrote that darkness was over the abyss. Darkness there means only the absence of light, as silence means only the absence of sound. God taught Augustine that before he formed and distinguished this formless matter there was nothing: no color, no shape, no body, no spirit, and yet not altogether nothing, but a certain formlessness without any form.

Et nimirum haec terra erat inuisibilis et inconposita et 3
and doubtless this earth was invisible and unformed and
nescio qua profunditas abyssi, super quam non erat lux,
I-know-not what depth of-the-abyss over which not was light
quia nulla species erat illi: unde iussisti, ut scriberetur, quod
because no form was to-it whence you-bade that it-be-written that
tenebrae erant super abyssum; quid aliud quam lucis absentia?
darkness was over the-abyss what other than of-light the-absence
ubi enim lux esset, si esset, nisi super esset eminendo et
where for light would-be if it-were except above it-were by-standing-out and
inlustrando? ubi ergo lux nondum erat, quid erat adesse
by-illuminating where then light not-yet was what was to-be-present
tenebras nisi abesse lucem? super itaque erant tenebrae, quia
darkness except to-be-absent light over and-so was darkness because
super lux aberat, sicut sonus ubi non est, silentium est. et
over light was-absent as sound where not is silence is and

quid est esse ibi silentium nisi sonum ibi non esse? nonne
what is to-be there silence except sound there not to-be surely
tu, domine, docuisti hanc animam, quae tibi confitetur? nonne
you O-Lord taught this soul which to-you confesses surely
tu, domine, docuisti me, quod priusquam istam informem
you O-Lord taught me that before this formless
materiam formares atque distingueres, non erat aliquid, non
matter you-formed and distinguished not was anything not
color non figura, non corpus, non spiritus? non tamen
color not shape not body not spirit not yet
omnino nihil: erat quaedam informitas sine ulla specie.
at-all nothing there-was a-certain formlessness without any form

IV · WHY EARTH AND ABYSS

What could such formlessness be called, so as to reach even the slower minds, except by some familiar word? And what in all the parts of the world is nearer to total formlessness than earth and the abyss? In their lowest rank they are less beautiful than the higher things, which are all translucent and bright.

4 Quid ergo uocaretur, quo etiam sensu tardioribus
what then should-it-be-called so-that even in-sense to-the-slower
utcumque insinuaretur, nisi usitato aliquo uocabulo?
somehow it-might-be-conveyed unless by-a-familiar some word
quid autem in omnibus mundi partibus reperiri potest
what moreover in all of-the-world parts to-be-found can
propinquius informitati omnimodae quam terra et abyssus?
nearer to-formlessness total than earth and the-abyss
minus enim speciosa sunt pro suo gradu infimo quam
less for beautiful they-are for their rank lowest than
cetera superiora perlucida et luculenta omnia.
the-rest higher translucent and bright all-things

Why should Augustine not take the formlessness of matter, which God made without form so as to make a beautiful world from it, to be what Scripture so aptly calls the earth invisible and unformed? When thought seeks in it something for the senses to grasp, it finds neither an intelligible form like life or justice, since it is the matter of bodies, nor a sensible one, since it is invisible. Human thought may try to know it by not knowing, or not to know it by knowing.

Cur ergo non accipiam informitatem materiae, quam sine 5
why then not should-I-take the-formlessness of-matter which without
specie feceras, unde speciosum mundum faceres, ita
form you-had-made whence a-beautiful world you-might-make so
conmode hominibus intimatam, ut appellaretur terra inuisibilis
aptly to-men intimated that it-was-called earth invisible
et inconposita, ut, cum in ea quaerit cogitatio, quid sensus
and unformed that when in it seeks thought what the-sense
attingat, et dicit sibi: "non est intellegibilis forma sicut uita,
may-reach and says to-itself not it-is an-intelligible form as life
sicut iustitia, quia materies est corporum, neque sensibilis,
as justice because the-matter it-is of-bodies nor sensible
quoniam quid uideatur et quid sentiatur in inuisibili et
since what may-be-seen and what may-be-perceived in the-invisible and
inconposita non est", dum sibi haec dicit humana cogitatio,
unformed not is while to-itself this says human thought
conetur eam uel nosse ignorando uel ignorare noscendo?
it-may-try it either to-know by-not-knowing or not-to-know by-knowing

Augustine used to picture this matter, when he heard of it from those who did not understand it, with countless foul and horrible forms, and called it formless only because its shapes would repel the senses. True reason urged him to strip away every trace of form, but he could more easily judge it nothing than think of something between form and nothing. So he turned to changeable bodies, and suspected that their passage from form to form goes through something formless, a nothing-something that can take every form.

6 Ego uero, domine, si totum confitear tibi ore meo
I indeed O-Lord if all I-were-to-confess to-you with-mouth my
et calamo meo, quidquid de ista materia docuisti me, cuius
and with-pen my whatever about this matter you-taught me whose
antea nomen audiens et non intellegens narrantibus mihi eis,
before the-name hearing and not understanding telling-(it) to-me those
qui non intellegerent, eam cum speciebus innumeris et uariis
who not understood it with forms innumerable and various
cogitabam et ideo non eam cogitabam; foedas et horribiles
I-thought-of-(it) and therefore not it I-thought-of foul and horrible
formas perturbatis ordinibus uoluebat animus, sed formas
forms with-disturbed orders turned-over the-mind but forms
tamen, et informe appellabam non quod careret forma, sed
yet and formless I-called-(it) not because it-lacked form but
quod talem haberet, ut, si appareret, insolitum et incongruum
because such it-had that if it-appeared strange and incongruous
auersaretur sensus meus et conturbaretur infirmitas
would-turn-away-from sense my and would-be-disturbed the-weakness
hominis; uerum autem illud quod cogitabam non priuatione
of-man truly but that which I-thought-of not by-the-privation
omnis formae, sed conparatione formosiorum erat informe,
of-all form but by-comparison with-more-beautiful-things was formless

et suadebat uera ratio, ut omnis formae qualescumque
and urged true reason that of-all form whatsoever
reliquias omnino detraherem, si uellem prorsus informe
the-remnants wholly I-should-strip-off if I-wished utterly formless
cogitare et non poteram; citius enim non esse censebam,
to-think and not I-could more-quickly for not to-be I-judged
quod omni forma priuaretur, quam cogitabam quiddam inter
what of-all form was-deprived than I-thought something between
formam et nihil nec formatum nec nihil, informe prope
form and nothing neither formed nor nothing formless near
nihil; et cessauit mens mea interrogare hinc spiritum meum
nothing and ceased mind my to-question hence spirit my
plenum imaginibus formatorum corporum et eas pro arbitrio
full of-images of-formed bodies and them at will
mutantem atque uariantem, et intendi in ipsa corpora
changing and varying and I-directed-(my-gaze) upon the-very bodies
eorumque mutabilitatem altius inspexi, qua desinunt esse
and-their changeableness more-deeply I-looked-into by-which they-cease to-be
quod fuerant et incipiunt esse quod non erant, eundemque
what they-had-been and begin to-be what not they-were and-the-same
transitum de forma in formam per informe quiddam fieri
passage from form into form through formless something to-happen
suspicatus sum, non per omnino nihil: sed nosse cupiebam,
suspected I-have not through altogether nothing but to-know I-desired
non suspicari —: et si totum tibi confiteatur uox et stilus
not to-suspect and if all to-you should-confess voice and with-pen
meus, quidquid de ista quaestione enodasti mihi, quis
my whatever about this question you-have-untied for-me who
legentium capere durabit? nec ideo tamen cessabit cor meum
of-the-readers to-grasp will-endure nor therefore yet will-cease heart my
tibi dare honorem et canticum laudis de his, quae dictare
to-you to-give honor and a-song of-praise for these-things which to-dictate

non sufficit. mutabilitas enim rerum mutabilium ipsa capax
not suffices the-changeableness for of-things changeable itself capable
est formarum omnium, in quas mutantur res mutabiles. et
is of-forms all into which are-changed things changeable and
haec quid est? numquid animus? numquid corpus? numquid
this what is-it surely-not mind surely-not body surely-not
species animi uel corporis? si dici posset: nihil aliquid
a-form of-mind or of-body if to-be-said it-could a-nothing something
et: est non est, hoc eam dicerem; et tamen iam utcumque
and is not is this it I-would-call and yet already somehow
erat, ut species caperet istas uisibiles et conpositas.
it-was that forms it-might-take these visible and composed

VII · FROM NOTHING, NOT FROM GOD

Whatever capacity matter had to take visible forms came from God, from whom all things are, and the further a thing is from him, the more unlike him it is. God, holy, holy, holy, made something in the beginning, in his wisdom born of his substance, and made it from nothing. Had he made heaven and earth from himself, they would be equal to his only-begotten Son, which would be unjust. So, one Trinity and threefold unity, he made them from nothing: one thing near himself, the other near nothing.

7 Et unde utcumque erat, ut species caperet istas uisibiles
and whence somehow was-it that forms it-might-take these visible
et conpositas, et unde utcumque erat, nisi esset abs te,
and composed and whence somehow was-it unless it-were from you
a quo sunt omnia, in quantumcumque sunt? sed tanto
from whom are all-things in however-much they-are but so-much
a te longius, quanto dissimilius: neque enim locis. itaque
from you farther as more-unlike nor for by-places and-so

tu, domine, qui non es alias aliud et alias aliter,
you O-Lord who not are at-one-time one-thing and at-another otherwise
sed id ipsum et id ipsum, sanctus, sanctus, sanctus,
but that very-thing and that very-thing holy holy holy
dominus deus omnipotens, in principio, quod est de te, in
Lord God almighty in the-beginning which is from you in
sapientia tua, quae nata est de substantia tua, fecisti aliquid
wisdom your which born is of substance your you-made something
et de nihilo. fecisti enim caelum et terram non de te:
and from nothing you-made for heaven and earth not from you
nam esset aequale unigenito tuo ac per hoc et tibi,
for it-would-be equal to-only-begotten your and through this also to-you
et nullo modo iustum esset, ut aequale tibi esset, quod
and in-no way just it-would-be that equal to-you should-be what
de te non esset. et aliud praeter te non erat, unde
from you not was and other besides you not there-was whence
faceres ea, deus, una trinitas et trina unitas: et ideo
you-might-make them O-God one trinity and threefold unity and therefore
de nihilo fecisti caelum et terram, magnum quiddam et
from nothing you-made heaven and earth a-great something and
paruum quiddam, quoniam omnipotens et bonus es ad
a-small something since almighty and good you-are to
facienda omnia bona, magnum caelum et paruam terram.
make all-things good great heaven and small earth
tu eras et aliud nihil, unde fecisti caelum et terram, duo
you were and other nothing whence you-made heaven and earth two
quaedam, unum prope te, alterum prope nihil, unum, quo
things one near you the-other near nothing one than-which
superior tu esses, alterum, quo inferius nihil esset.
superior you would-be the-other than-which lower nothing would-be

The heaven of heaven is the Lord's, but the earth was not then as we now see it: it was invisible, unformed, near nothing, yet something that could be formed. From this matter, made from nothing, God made the great things we wonder at, such as the bodily heaven, the firmament he made on the second day and called heaven, and the earth and sea he made on the third by giving formless matter a visible form. Before every day he had made the heaven of heaven and this formless earth, from which comes the changeable world in which times are counted.

8 Sed illud caelum caeli tibi, domine; terra autem, quam
but that heaven of-heaven-(is) yours O-Lord the-earth but which
dedisti filiis hominum cernendam atque tangendam, non erat
you-gave to-the-sons of-men to-be-seen and to-be-touched not was
talis, qualem nunc cernimus et tangimus. inuisibilis enim erat
such as now we-see and touch invisible for it-was
et inconposita et abyssus erat, super quam non erat lux, aut
and unformed and an-abyss was over which not was light or
tenebrae erant super abyssum, id est magis quam in abysso.
darkness were over the-abyss that is more than in the-abyss
ista quippe abyssus aquarum iam uisibilium etiam in profundis
this for abyss of-waters now visible even in the-depths
suis habet speciei suae lucem utcumque sensibilem piscibus et
its has of-form its light somehow perceptible to-fish and
repentibus in suo fundo animantibus: illud autem totum prope
to-creeping in its bottom living-things that but whole near
nihil erat, quoniam adhuc omnino informe erat; iam tamen
nothing was since still altogether formless it-was already yet
erat, quod formari poterat. tu enim, domine, fecisti mundum
it-was what to-be-formed could you for O-Lord made the-world
de materia informi, quam fecisti de nulla re paene nullam
from matter formless which you-made from no thing almost no

rem, unde faceres magna, quae miramur filii hominum.
thing whence you-might-make the-great-things which we-wonder-at sons of-men
ualde hoc mirabile caelum corporeum, quod firmamentum
very this wondrous heaven bodily which the-firmament
inter aquam et aquam secundo die post conditionem lucis
between water and water on-the-second day after the-founding of-light
dixisti: fiat, et sic est factum. quod firmamentum
you-said let-it-be-made and so it-was made which firmament
uocasti caelum, sed caelum terrae huius et maris, quae
you-called heaven but the-heaven of-earth this and sea which
fecisti tertio die dando speciem uisibilem informi materiae,
you-made on-the-third day by-giving form visible to-formless matter
quam fecisti ante omnem diem. iam enim feceras et
which you-made before every day already for you-had-made also
caelum ante omnem diem, sed caelum caeli huius, quia
a-heaven before every day but the-heaven of-heaven this because
in principio feceras caelum et terram. terra autem ipsa,
in the-beginning you-had-made heaven and earth the-earth but itself
quam feceras, informis materies erat, quia inuisibilis erat
which you-had-made formless matter was because invisible it-was
et inconposita et tenebrae super abyssum: de qua terra
and unformed and darkness over the-abyss from which earth
inuisibili et inconposita, de qua informitate, de quo paene
invisible and unformed from which formlessness from which almost
nihilo faceres haec omnia, quibus iste mutabilis mundus
nothing you-might-make these all of-which this changeable world
constat et non constat, in quo ipsa mutabilitas apparet, in
consists and not consists in which the-very changeableness appears in
qua sentiri et dinumerari possunt tempora, quia rerum
which to-be-perceived and to-be-numbered can times because of-things

mutationibus fiunt tempora, dum uariantur et uertuntur
by-the-changes are-made times while are-varied and turned
species, quarum materies praedicta est terra inuisibilis.
the-forms of-which the-matter aforesaid is the-earth invisible

IX · WHY GENESIS NAMES NO DAY

So the Spirit, teaching through Moses, says nothing of times or days when it records that God made heaven and earth in the beginning. The heaven of heaven is an intellectual creature, not coeternal with the Trinity, yet sharing in its eternity: it checks its own changeableness in the sweetness of contemplation and, cleaving to God without lapse, transcends the alternation of times. The formless earth is not counted among the days either, since where there is no form and no order, nothing comes or passes.

9 Ideoque spiritus, doctor famuli tui, cum te conmemorat
and-therefore the-spirit the-teacher of-servant your when you he-records
fecisse in principio caelum et terram, tacet de
to-have-made in the-beginning heaven and earth is-silent about
temporibus, silet de diebus. nimirum enim caelum caeli,
times is-silent about days doubtless for the-heaven of-heaven
quod in principio fecisti, creatura est aliqua intellectualis,
which in the-beginning you-made a-creature is some intellectual
quamquam nequaquam tibi, trinitati, coaeterna, particeps
although in-no-way to-you the-trinity coeternal a-sharer
tamen aeternitatis tuae, ualde mutabilitatem suam prae
yet of-eternity your greatly changeableness its for
dulcedine felicissimae contemplationis tuae cohibet et sine
the-sweetness of-most-happy contemplation your it-restrains and without
ullo lapsu ex quo facta est inhaerendo tibi excedit omnem
any lapse from when made it-was by-cleaving to-you it-surpasses all

uolubilem uicissitudinem temporum. ista uero informitas,
revolving alternation of-times this but formlessness
terra inuisibilis et inconposita, nec ipsa in diebus
the-earth invisible and unformed nor itself among the-days
numerata est. ubi enim nulla species, nullus ordo, nec
numbered has-been where for no form no order nor
uenit quicquam et praeterit, et ubi hoc non fit, non
comes anything and passes and where this not happens not
sunt utique dies nec uicissitudo spatiorum temporalium.
are assuredly days nor alternation of-spaces temporal

X · LET ME DRINK AND LIVE

Augustine calls on the Truth, the light of his heart, to speak to him, and not his own darkness. He slid down into these things and grew dark, yet even there he loved God. He strayed and remembered God, and heard behind him the voice that called him back, faintly through the tumult of the restless. Now he returns burning and panting to God's fountain: let no one stop him, let him drink and live. Let him not be his own life: he lived badly of himself and was death to himself, and in God he lives again.

O ueritas, lumen cordis mei, non tenebrae meae loquantur mihi. 10
O truth light of-heart my not darkness my let-speak to-me
defluxi ad ista et obscuratus sum, sed hinc, etiam hinc
I-slid-down to these-things and darkened I-was but hence even hence
adamaui te. erraui et recordatus sum tui. audiui uocem tuam
I-loved you I-strayed and remembered I-have you I-heard voice your
post me, ut redirem, et uix audiui propter tumultus
behind me that I-should-return and scarcely I-heard on-account-of the-tumults
inpacatorum. et nunc ecce redeo aestuans et anhelans ad
of-the-unpeaceful and now behold I-return burning and panting to

fontem tuum. nemo me prohibeat: hunc bibam et hunc
spring your let-no-one me forbid this let-me-drink and this
uiuam. non ego uita mea sim: male uixi ex me, mors mihi
let-me-live not I life my let-me-be ill I-lived from myself death to-myself
fui: in te reuiuesco. tu me alloquere, tu mihi sermocinare.
I-was in you I-live-again you me address you to-me discourse
credidi libris tuis, et uerba eorum arcana ualde.
I-have-believed books your and the-words of-them-(are) secret very

XI · WHAT THE INNER VOICE HAS SAID

Three times God has spoken to Augustine's inner ear, and Augustine prays to see ever more clearly what was said: that God alone is eternal, his will unchanged by time; that God made every nature that is not what he is, that only what is not is not from him, and that the will's turning from him to what is less is sin; and that his house, the heaven of heaven, though not coeternal, never changes, cleaving to him in chaste delight. Only a fantasist would claim that bare formlessness could show the changes of time, since without form there is no motion and no time.

11 Iam dixisti mihi, domine, uoce forti in aurem
already you-have-said to-me O-Lord with-a-voice strong into the-ear
interiorem, quia tu aeternus es, solus habens inmortalitatem,
inner that you eternal are alone having immortality
quoniam ex nulla specie motuue mutaris nec temporibus
since by no form or-motion you-are-changed nor by-times
uariatur uoluntas tua, quia non est immortalis uoluntas, quae
is-varied will your because not is immortal a-will which
alia et alia est. hoc in conspectu tuo claret mihi et magis
other and other is this in the-sight your is-clear to-me and more
magisque clarescat, oro te, atque in ea manifestatione
and-more may-it-grow-clear I-pray you and in that manifestation

persistam sobrius sub alis tuis. item dixisti mihi, domine,
may-I-abide sober under wings your likewise you-have-said to-me O-Lord
uoce forti in aurem interiorem, quod omnes naturas atque
with-a-voice strong into the-ear inner that all natures and
substantias, quae non sunt quod tu es et tamen sunt, tu fecisti:
substances which not are what you are and yet are you made
hoc solum a te non est, quod non est; motusque uoluntatis
this alone from you not is what not is and-the-motion of-the-will
a te, qui es, ad id quod minus est, quia talis motus delictum
from you who are to that which less is because such a-motion an-offense
atque peccatum est, et quod nullius peccatum aut tibi nocet aut
and a-sin is and that of-no-one the-sin either you harms or
perturbat ordinem imperii tui uel in primo uel in imo. hoc in
disturbs the-order of-rule your either in the-first or in the-lowest this in
conspectu tuo claret mihi et magis magisque clarescat, oro
the-sight your is-clear to-me and more and-more may-it-grow-clear I-pray
te, atque in ea manifestatione persistam sobrius sub alis tuis.
you and in that manifestation may-I-abide sober under wings your
Item dixisti mihi uoce forti in aurem interiorem, quod 12
likewise you-have-said to-me with-a-voice strong into the-ear inner that
nec illa creatura tibi coaeterna est, cuius uoluptas tu solus es
neither that creature to-you coeternal is whose pleasure you alone are
teque perseuerantissima castitate hauriens mutabilitatem suam
and-you with-most-persevering chastity drinking-in changeableness its
nusquam et numquam exerit et te sibi semper praesente,
nowhere and never puts-forth and you to-itself always present
ad quem toto affectu se tenet, non habens futurum quod
to whom with-whole affection itself it-holds not having a-future which
expectet nec in praeteritum traiciens quod meminerit, nulla
it-may-await nor into the-past transferring what it-may-remember by-no
uice uariatur nec in tempora ulla distenditur. o beata, si
turn it-is-varied nor into times any is-it-distended O blessed if

qua ista est, inhaerendo beatitudini tuae, beata sempiterno
any such is by-cleaving to-blessedness your blessed with-an-everlasting
inhabitatore te atque inlustratore suo! nec inuenio, quid
indweller you and illuminator its nor do-I-find what
libentius appellandum existimem caelum caeli domino
more-willingly to-be-called I-may-judge the-heaven of-heaven-(which-is) the-Lord's
quam domum tuam contemplantem delectationem tuam
than house your contemplating delight your
sine ullo defectu egrediendi in aliud, mentem puram
without any failing of-going-out into another-thing a-mind pure
concordissime unam stabilimento pacis sanctorum spirituum,
most-harmoniously one by-the-establishment of-peace of-holy spirits
ciuium ciuitatis tuae in caelestibus super ista caelestia.
of-citizens of-city your in the-heavens above these heavenly-things
13 Unde intellegat anima, cuius peregrinatio longinqua facta est,
whence may-understand the-soul whose pilgrimage far-off become has
si iam sitit tibi, si iam factae sunt ei lacrimae suae panis,
if already it-thirsts for-you if already become have to-it tears its bread
dum dicitur ei per singulos dies: ubi est deus tuus? si
while it-is-said to-it through each days where is God your if
iam petit a te unam et hanc requirit, ut inhabitet in domo
already it-asks of you one-thing and this seeks that it-may-dwell in house
tua per omnes dies uitae suae? et quae uita eius nisi tu?
your through all days of-life its and what-(is) the-life of-it except you
et qui dies tui nisi aeternitas tua, sicut anni tui, qui non
and what the-days your except eternity your as the-years your which not
deficiunt, quia idem ipse es? hinc ergo intellegat anima,
fail because the-same you-yourself are hence therefore may-understand the-soul
quae potest, quam longe super omnia tempora sis aeternus,
which can how far above all times you-are eternal
quando tua domus, quae peregrinata non est, quamuis non
since your house which gone-abroad not has although not

sit tibi coaeterna, tamen indesinenter et indeficienter tibi
it-be to-you coeternal yet unceasingly and unfailingly to-you
cohaerendo nullam patitur uicissitudinem temporum. hoc in
by-cleaving no suffers alternation of-times this in
conspectu tuo claret mihi et magis magisque clarescat, oro
the-sight your is-clear to-me and more and-more may-it-grow-clear I-pray
te, atque in hac manifestatione persistam sobrius sub alis tuis.
you and in this manifestation may-I-abide sober under wings your
Ecce nescio quid informe in istis mutationibus rerum 14
behold I-know-not what formless in these changes of-things
extremarum atque infirmarum, et quis dicet mihi, nisi
lowest and weak and who will-say to-me except
quisquis per inania cordis sui cum suis phantasmatis
whoever through the-empty-places of-heart his with his phantasms
uagatur et uoluitur, quis nisi talis dicet mihi, quod
wanders and rolls-about who except such-a-one will-say to-me that
deminuta atque consumpta omni specie, si sola remaneat
diminished and consumed every form if alone should-remain
informitas, per quam de specie in speciem res mutabatur
formlessness through which from form into form the-thing was-changed
et uertebatur, possit exhibere uices temporum? omnino
and was-turned it-could present the-alternations of-times at-all
enim non potest, quia sine uarietate motionum non sunt
for not it-can because without variety of-motions not are
tempora: et nulla uarietas, ubi nulla species.
times and no variety where no form

Considering this, Augustine finds two things God made without times, though neither is coeternal with him. One is so formed that without any lapse from contemplation it enjoys eternity and unchangeableness, though changeable in itself. The other was so formless that it had no form from which to change and so could not be subject to time. These are the heaven and the earth made in the beginning, before any day, and the unformed earth is how Scripture conveys formlessness to those who cannot think it otherwise.

15 Quibus consideratis, deus meus, quantum donas, quantum
which-things considered O-God my how-much you-give how-much
me ad pulsandum excitas quantumque pulsanti aperis, duo
me to knocking you-rouse and-how-much to-one-knocking you-open two
reperio, quae fecisti carentia temporibus, cum tibi neutrum
I-find which you-made lacking times though to-you neither
coaeternum sit: unum, quod ita formatum est, ut sine
coeternal be one which so formed has-been that without
ullo defectu contemplationis, sine ullo interuallo mutationis,
any failing of-contemplation without any interval of-change
quamuis mutabile, tamen non mutatum aeternitate atque
though changeable yet not changed eternity and
inconmutabilitate perfruatur; alterum, quod ita informe erat,
unchangeableness it-enjoys the-other which so formless was
ut ex qua forma in quam formam uel motionis uel stationis
that from what form into what form either of-motion or of-rest
mutaretur, quo tempori subderetur, non haberet. sed
it-might-be-changed by-which to-time it-might-be-subjected not it-would-have but
hoc ut informe esset, non reliquisti, quoniam fecisti ante
this that formless it-should-be not you-left since you-made before
omnem diem in principio caelum et terram, haec duo quae
every day in the-beginning heaven and earth these two which

dicebam. terra autem inuisibilis erat et inconposita et
I-was-speaking-of the-earth but invisible was and unformed and
tenebrae super abyssum. quibus uerbis insinuatur informitas, ut
darkness over the-abyss by-which words is-conveyed formlessness that
gradatim excipiantur, qui omnimodam speciei priuationem
by-degrees be-taken-up those-who a-total of-form privation
nec tamen ad nihil peruentionem cogitare non possent, unde
nor yet to nothing an-arrival to-think not could whence
fieret alterum caelum et terra uisibilis atque conposita
should-be-made the-other heaven and earth visible and composed
et aqua speciosa et quidquid deinceps in constitutione
and water beautiful and whatever thereafter in the-construction
huius mundi non sine diebus factum conmemoratur, quia
of-this world not without days made is-recorded because
talia sunt, ut in eis agantur uicissitudines temporum
such they-are that in them are-carried-on alternations of-times
propter ordinatas conmutationes motionum atque formarum.
on-account-of the-ordered interchanges of-motions and of-forms

XIII · NOT IN PART, BUT FACE TO FACE

Meanwhile Augustine understands that when Scripture says God made heaven and earth in the beginning, and then that the earth was invisible and unformed, it names no day for either. By heaven it means the intellectual heaven, where knowing is all at once, not in part or in a riddle, but face to face; by earth, formless matter without any alternation of times. For the visible heaven, called firmament, is recorded as made on the second day.

Hoc interim sentio, deus meus, cum audio loquentem 16
this meanwhile I-perceive O-God my when I-hear speaking
scripturam tuam: in principio fecit deus caelum et terram:
scripture your in the-beginning made God heaven and earth

terra autem erat inuisibilis et inconposita et tenebrae erant
the-earth but was invisible and unformed and darkness was
super abyssum, neque conmemorantem, quoto die feceris
over the-abyss nor recording on-which day you-made
haec, sic interim sentio propter illud caelum caeli,
these-things so meanwhile I-perceive on-account-of that heaven of-heaven
caelum intellectuale, ubi est intellectus nosse simul, non ex
the-heaven intellectual where it-is-for the-intellect to-know at-once not in
parte, non in aenigmate, non per speculum, sed ex toto, in
part not in a-riddle not through a-mirror but in whole in
manifestatione, facie ad faciem; non modo hoc, modo illud,
manifestation face to face not now this now that
sed, quod dictum est, nosse simul sine ulla uicissitudine
but which said has-been to-know at-once without any alternation
temporum, et propter inuisibilem atque inconpositam
of-times and on-account-of the-invisible and unformed
terram sine ulla uicissitudine temporum, quae solet habere
earth without any alternation of-times which is-wont to-have
modo hoc et modo illud, quia ubi nulla species, nusquam
now this and now that because where no form nowhere
est hoc et illud: propter duo haec, primitus formatum
is-there this and that on-account-of two these at-first formed
et penitus informe, illud caelum, sed caelum caeli, hoc uero
and wholly formless that heaven but the-heaven of-heaven this but
terram, sed terram inuisibilem et inconpositam, propter
earth but earth invisible and unformed on-account-of
duo haec interim sentio sine commemoratione dierum dicere
two these meanwhile I-perceive without mention of-days to-say
scripturam tuam: in principio fecit deus caelum et terram.
scripture your in the-beginning made God heaven and earth
statim quippe subiecit, quam terram dixerit. et quod secundo
at-once for it-added what earth it-meant and in-that on-the-second

die commemoratur factum firmamentum et uocatum, caelum
day is-recorded made the-firmament and called heaven
insinuat, de quo caelo prius sine diebus sermo locutus sit.
it-conveys of which heaven before without days the-speech spoken may-have

XIV · THE DEPTH OF SCRIPTURE

The depth of Scripture is wonderful: its surface is inviting to little ones, but to look into its depth brings a shudder of honor and a trembling of love. Augustine would have God slay its enemies with the two-edged sword, so that they die to themselves and live to God. Now he turns to others, who praise Genesis but say its author did not mean what Augustine says, and he answers them with God as judge.

Mira profunditas eloquiorum tuorum, quorum ecce ante 17
wondrous the-depth of-utterances your of-which behold before
nos superficies blandiens paruulis: sed mira profunditas,
us the-surface flattering the-little-ones but wondrous the-depth
deus meus, mira profunditas! horror est intendere in
O-God my wondrous the-depth a-shudder it-is to-gaze into
eam, horror honoris et tremor amoris. odi hostes eius
it a-shudder of-honor and a-trembling of-love I-hate the-enemies of-it
uehementer: o si occidas eos de gladio bis acuto, et
vehemently O if you-would-slay them with the-sword twice sharpened and
non sint hostes eius! sic enim amo eos occidi sibi,
not they-would-be enemies of-it thus for I-love them to-be-slain to-themselves
ut uiuant tibi. ecce autem alii non reprehensores, sed
that they-may-live to-you behold but others not faultfinders but
laudatores libri Geneseos: "non" inquiunt "hoc uoluit
praisers of-the-book of-Genesis not they-say this willed
in his uerbis intellegi spiritus dei, qui per Moysen
in these words to-be-understood the-spirit of-God who through Moses

famulum eius ista conscripsit, non hoc uoluit intellegi,
servant his these-things wrote not this he-willed to-be-understood
quod tu dicis, sed aliud, quod nos dicimus." quibus ego
which you say but another which we say to-whom I
te arbitro, deus omnium nostrum, ita respondeo.
with-you as-judge O-God of-all of-us thus answer

XV · THE HOUSE OF GOD

Augustine asks his opponents whether truth's inner voice is false in saying that God's substance and will do not change, so that God did not create by a new will. They say it is not, and grant that everything formed or formable comes from the supremely good. He asks whether they deny a sublime creature, the house of God, which cleaves to God in chaste love and, though not coeternal, never falls into change: a created wisdom, distinct from the Wisdom that creates, made first of all and before time, yet not before its creator's eternity. They grant it, and that formless matter was from God.

18 Num dicetis falsa esse, quae mihi ueritas uoce forti
surely-not will-you-say false to-be what to-me the-truth with-a-voice strong
in aurem interiorem dicit de uera aeternitate creatoris,
into the-ear inner says about the-true eternity of-the-creator
quod nequaquam eius substantia per tempora uarietur nec
that in-no-way his substance through times is-varied nor
eius uoluntas extra eius substantiam sit? unde non eum
his will outside his substance is whence not he
modo uelle hoc modo uelle illud, sed semel et simul et
now to-will this now to-will that but once and at-once and
semper uelle omnia quae uult, non iterum et iterum neque
always to-will all-things which he-wills not again and again nor
nunc ista nunc illa nec uelle postea quod nolebat aut
now these-things now those nor to-will afterward what he-did-not-will or

nolle quod uolebat prius, quia talis uoluntas mutabilis est
not-to-will what he-willed before because such a-will changeable is
et omne mutabile aeternum non est; deus autem noster
and all changeable eternal not is God but our
aeternus est. item, quod mihi dicit in aurem interiorem,
eternal is likewise what to-me it-says into the-ear inner
expectatio rerum uenturarum fit contuitus, cum uenerint,
the-expectation of-things to-come becomes sight when they-have-come
idemque contuitus fit memoria, cum praeterierint: omnis
and-the-same sight becomes memory when they-have-passed every
porro intentio, quae ita uariatur, mutabilis est, et omne
moreover intention which so is-varied changeable is and all
mutabile aeternum non est: deus autem noster aeternus est.
changeable eternal not is God but our eternal is
haec colligo atque coniungo et inuenio deum meum,
these-things I-gather and I-join and I-find God my
deum aeternum non aliqua noua uoluntate condidisse
God eternal not by-some new will to-have-founded
creaturam nec scientiam eius transitorium aliquid pati.
creation nor knowledge his transitory anything to-suffer
Quid ergo dicetis, contradictores? an falsa sunt ista? 19
what then will-you-say gainsayers or false are these-things
"non" inquiunt. quid illud? num falsum est omnem
no they-say what that surely-not false is-it every
naturam formatam materiamue formabilem non esse nisi ab
nature formed or-matter formable not to-be except from
illo, qui summe bonus est, quia summe est? "neque hoc
him who supremely good is because supremely he-is nor this
negamus" inquiunt. quid igitur? an illud negatis, sublimem
do-we-deny they-say what then or that do-you-deny sublime
quandam esse creaturam tam casto amore cohaerentem deo
a-certain to-be creature with-so chaste a-love cleaving to-God

uero et uere aeterno, ut, quamuis ei coaeterna non sit,
the-true and truly eternal that though to-him coeternal not it-be
in nullam tamen temporum uarietatem et uicissitudinem ab
into no yet of-times variety and alternation from
illo se resoluat et defluat, sed in eius solius ueracissima
him itself it-loosens and flows-down but in his alone most-true
contemplatione requiescat, quoniam tu, deus, diligenti
contemplation rests since you O-God to-one-cherishing
te, quantum praecipis, ostendis ei te et sufficis ei, et
you as-much-as you-command you-show to-it yourself and you-suffice it and
ideo non declinat a te nec a se? haec est domus
therefore not it-turns-aside from you nor from itself this is the-house
dei non terrena neque ulla caelesti mole corporea, sed
of-God not earthly nor with-any heavenly mass bodily but
spiritalis et particeps aeternitatis tuae, quia sine labe in
spiritual and sharer of-eternity your because without stain for
aeternum. statuisti enim eam in saeculum et in saeculum
ever you-established for it unto the-age and unto the-age
saeculi; praeceptum posuisti et non praeteribit. nec tamen
of-the-age a-decree you-set and not it-will-pass-away nor yet
tibi coaeterna, quoniam non sine initio: facta est enim.
to-you coeternal since not without beginning made it-was for
20 Nam etsi non inuenimus tempus ante illam — prior quippe
for even-if not we-find time before it prior for
omnium creata est sapientia — nec utique illa sapientia tibi,
of-all created was wisdom nor assuredly that wisdom to-you
deus noster, patri suo, plane coaeterna et coaequalis
O-God our to-the-father its plainly coeternal and coequal
et per quam creata sunt omnia et in quo principio
and through which created were all-things and in which beginning
fecisti caelum et terram, sed profecto sapientia, quae creata
you-made heaven and earth but surely the-wisdom which created

est, intellectualis natura scilicet, quae contemplatione luminis
was the-intellectual nature namely which by-contemplation of-light
lumen est — dicitur enim et ipsa, quamuis creata, sapientia;
light is it-is-called for also itself though created wisdom
sed quantum interest inter lumen, quod inluminat et
but as-much-as there-is-a-difference between the-light which illumines and
quod inluminatur, tantum inter sapientiam, quae creat, et
that-which is-illumined so-much between the-wisdom which creates and
istam, quae creata est, sicut inter iustitiam iustificantem et
this which created was as between justice justifying and
iustitiam, quae iustificatione facta est; nam et nos dicti
justice which by-justification made has-been for also we called
sumus iustitia tua; ait enim quidam seruus tuus: ut nos
have-been justice your says for a-certain servant your that we
simus iustitia dei in ipso — ergo quia prior omnium
may-be the-justice of-God in him therefore because prior of-all
creata est quaedam sapientia, quae creata est, mens rationalis
created was a-certain wisdom which created was the-mind rational
et intellectualis castae ciuitatis tuae, matris nostrae, quae
and intellectual of-the-chaste city your mother our which
sursum est et libera est et aeterna in caelis — quibus caelis,
above is and free is and eternal in the-heavens in-what heavens
nisi qui te laudant caeli caelorum, quia hoc est et
except those-which you praise the-heavens of-heavens because this is also
caelum caeli domino? — etsi non inuenimus tempus ante
the-heaven of-heaven the-Lord's even-if not we-find time before
illam, quia et creaturam temporis antecedit quae prior omnium
it because also the-creation of-time it-precedes which prior of-all
creata est, ante illam tamen est ipsius creatoris aeternitas,
created was before it yet is of-the-very creator the-eternity

a quo facta sumpsit exordium, quamuis non temporis,
from whom made it-took-up its-beginning though not of-time
quia nondum erat tempus, ipsius tamen conditionis suae.
because not-yet was time of-the-very yet founding its
21 Unde ita est abs te, deo nostro, ut aliud sit plane quam tu
whence so it-is from you God our that other it-be plainly than you
et non id ipsum, et non solum ante illam, sed nec in
and not that itself and not only before it but not-even in
illa inuenimus tempus, quia est idonea faciem tuam semper
it do-we-find time because it-is fit the-face your always
uidere nec uspiam deflectitur ab ea; quo fit, ut
to-see nor anywhere is-it-turned-aside from it whence it-comes-about that
nulla mutatione uarietur. inest ei tamen ipsa mutabilitas,
by-no change it-is-varied there-is-in it yet the-very changeableness
unde tenebresceret et frigesceret, nisi amore grandi tibi
whence it-would-grow-dark and would-grow-cold unless with-love great to-you
cohaerens tamquam semper meridies luceret et ferueret ex
cleaving as-if always noon it-shone and it-glowed from
te. o domus luminosa et speciosa, dilexi decorem tuum
you O house luminous and beautiful I-have-loved beauty your
et locum habitationis gloriae domini mei, fabricatoris et
and the-place of-the-dwelling of-the-glory of-Lord my of-builder and
possessoris tui! tibi suspiret peregrinatio mea, et dico ei
of-possessor your to-you let-sigh pilgrimage my and I-say to-him
qui fecit te, ut possideat et me in te, quia fecit et
who made you that he-may-possess also me in you because he-made also
me. erraui sicut ouis perdita, sed in umeris pastoris
me I-have-strayed like a-sheep lost but on the-shoulders of-shepherd
mei, structoris tui, spero me reportari tibi.
my of-builder your I-hope me to-be-carried-back to-you

Quid dicitis mihi quos alloquebar contradictores, qui tamen 22
what do-you-say to-me whom I-was-addressing gainsayers who yet
et Moysen pium famulum dei et libros eius oracula
both Moses the-devout servant of-God and books his oracles
sancti spiritus creditis? estne ista domus dei, non quidem
of-the-holy spirit believe is this house of-God not indeed
deo coaeterna, sed tamen secundum modum suum aeterna in
to-God coeternal but yet according-to the-measure its eternal in
caelis, ubi uices temporum frustra quaeritis, quia non
the-heavens where the-alternations of-times in-vain you-seek because not
inuenitis? supergreditur enim omnem distentionem et omne
you-find it-surpasses for all distension and every
spatium aetatis uolubile, cui semper inhaerere deo bonum
space of-age revolving to-which always to-cleave to-God good
est. "est" inquiunt. quid igitur ex his, quae clamauit cor
it-is it-is they-say what then of these-things which cried heart
meum ad deum meum, cum audiret interius uocem laudis eius,
my to God my when it-heard inwardly the-voice of-praise his
quid tandem falsum esse contenditis? an quia erat informis
what pray false to-be do-you-contend or because it-was formless
materies, ubi propter nullam formam nullus ordo erat?
matter where on-account-of no form no order was
ubi autem nullus ordo erat, nulla esse uicissitudo temporum
where but no order was no to-be alternation of-times
poterat; et tamen hoc paene nihil in quantum non omnino
could and yet this almost nothing in as-much-as not altogether
nihil erat, ab illo utique erat, a quo est quidquid est, quod
nothing it-was from him assuredly it-was from whom is whatever is which
utcumque aliquid est. "hoc quoque" aiunt "non negamus".
somehow something is this also they-say not we-deny

Augustine wishes to confer before God with those who grant that what truth tells him inwardly is true. Those who deny it may bark as they please; he will try to persuade them to be quiet, and if they refuse, he will leave them outside, kicking up dust into their own eyes, and enter his chamber to sing love songs to God, groaning in his pilgrimage and remembering Jerusalem, his homeland and mother, with God its ruler, father, and husband. To those who honor Scripture with him and yet contradict him, he speaks with God as judge between his confessions and their objections.

23 Cum his enim uolo coram te aliquid conloqui, deus meus,
with these for I-wish before you something to-converse O-God my
qui haec omnia, quae intus in mente mea non tacet
who these all which within in mind my not is-silent
ueritas tua, uera esse concedunt. nam qui haec negant,
truth your true to-be grant for those-who these-things deny
latrent quantum uolunt et obstrepant sibi: persuadere
let-them-bark as-much-as they-wish and let-them-drown-out themselves to-persuade
conabor, ut quiescant et uiam praebeant ad se uerbo
I-shall-try that they-be-quiet and a-way may-offer to themselves for-word
tuo. quod si noluerint et reppulerint me, obsecro, deus meus,
your but if they-refuse and drive-back me I-beseech O-God my
ne tu sileas a me. tu loquere in corde meo ueraciter;
not you be-silent from me you speak in heart my truly
solus enim sic loqueris; et dimittam eos foris sufflantes in
alone for so you-speak and I-shall-leave them outside blowing into
puluerem et excitantes terram in oculos suos et intrem in
dust and raising earth into eyes their and let-me-enter into
cubile meum et cantem tibi amatoria gemens inenarrabiles
chamber my and sing to-you love-songs groaning unutterable
gemitus in peregrinatione mea et recordans Hierusalem
groanings in pilgrimage my and remembering Jerusalem

extento in eam sursum corde, Hierusalem patriam meam,
stretched toward it upward in-heart Jerusalem homeland my
Hierusalem matrem meam, teque super eam regnatorem,
Jerusalem mother my and-you over it ruler
inlustratorem, patrem, tutorem, maritum, castas et fortes
illuminator father guardian husband chaste and strong
delicias et solidum gaudium et omnia bona ineffabilia, simul
delights and solid joy and all goods ineffable at-once
omnia, quia unum summum et uerum bonum: et non
all because the-one highest and true good and not
auertar, donec in eius pacem, matris carissimae, ubi
may-I-be-turned-away until into its peace of-mother dearest where
sunt primitiae spiritus mei, unde ista mihi certa sunt,
are the-firstfruits of-spirit my whence these-things to-me certain are
colligas totum quod sum a dispersione et deformitate
you-may-gather all that I-am from dispersion and deformity
hac et conformes atque confirmes in aeternum, deus meus,
this and may-conform-(it) and confirm-(it) for ever O-God my
misericordia mea. cum his autem, qui cuncta illa, quae
mercy my with these but who all those-things which
uera sunt, falsa esse non dicunt honorantes et in culmine
true are false to-be not say honoring and at the-summit
sequendae auctoritatis nobiscum constituentes illam per
to-be-followed of-authority with-us setting it through
sanctum Moysen editam sanctam scripturam tuam, et tamen
holy Moses published holy scripture your and yet
nobis aliquid contradicunt, ita loquor. tu esto, deus noster,
to-us something they-gainsay thus I-speak you be O-God our
arbiter inter confessiones meas et contradictiones eorum.
judge between confessions my and gainsayings their

They say that although all this is true, Moses did not mean by heaven the spiritual creature, nor by earth formless matter, but the whole visible world, named briefly before the days set it out part by part for a rude and carnal people; the invisible earth, they grant, is formless matter. Another might say heaven and earth name the formless matter of the visible world; or all creation, invisible and visible, whose common formless matter is then called the invisible, unformed earth and the darkness over the abyss; or the formless matter of both, in which heaven and earth lay confused.

24 Dicunt enim: "quamuis uera sint haec, non ea tamen
they-say for although true be these-things not those yet
duo Moyses intuebatur, cum reuelante spiritu diceret: in
two-things Moses was-regarding when revealing the-spirit he-said in
principio fecit deus caelum et terram. non caeli nomine
the-beginning made God heaven and earth not by-heaven's name
spiritalem uel intellectualem illam creaturam semper faciem
spiritual or intellectual that creation always the-face
dei contemplantem significauit nec terrae nomine informem
of-God contemplating he-signified nor by-earth's name formless
materiam." quid igitur? "quod nos dicimus" inquiunt "hoc
matter what then what we say they-say this
ille uir sensit, hoc uerbis istis elocutus est". quid illud
that man meant this by-words these uttered has what that
est? "nomine" aiunt "caeli et terrae totum istum uisibilem
is by-the-name they-say of-heaven and of-earth all this visible
mundum prius uniuersaliter et breuiter significare uoluit, ut
world first universally and briefly to-signify he-wished so-that
postea digereret dierum enumeratione quasi articulatim
afterward he-might-set-out by-days' enumeration as-it-were point-by-point
uniuersa, quae sancto spiritui placuit sic enuntiare. tales
all-things which to-the-holy spirit it-pleased so to-declare such

quippe homines erant rudis ille atque carnalis populus,
for men were rude that and carnal people
cui loquebatur, ut eis opera dei non nisi sola
to-whom he-was-speaking that to-them the-works of-God not except only
uisibilia commendanda iudicaret." terram uero inuisibilem
the-visible to-be-commended he-judged the-earth but invisible
et incompositam tenebrosamque abyssum, unde consequenter
and unformed and-the-dark abyss whence consequently
ostenditur per illos dies facta atque disposita esse cuncta
is-shown through those days made and arranged to-be all
ista uisibilia, quae nota sunt omnibus, non incongruenter
these visible-things which known are to-all not incongruously
informem istam materiem intellegendam esse consentiunt.
formless this matter to-be-understood to-be they-agree
Quid? si dicat alius eandem informitatem confusionemque 25
what if should-say another the-same formlessness and-confusion
materiae caeli et terrae nomine prius insinuatam, quod
of-matter by-heaven and earth's name first to-have-been-conveyed because
ex ea mundus iste uisibilis cum omnibus naturis, quae in eo
from it world this visible with all the-natures which in it
manifestissime apparent, qui caeli et terrae nomine saepe
most-plainly appear which by-heaven and earth's name often
appellari solet, conditus atque perfectus est? quid? si dicat
to-be-called is-wont founded and perfected has-been what if should-say
et alius caelum et terram quidem inuisibilem uisibilemque
also another heaven and earth indeed the-invisible and-visible
naturam non indecenter appellatam ac per hoc uniuersam
nature not unfittingly called and through this the-whole
creaturam, quam fecit in sapientia, id est in principio, deus,
creation which made in wisdom that is in the-beginning God
huiuscemodi duobus uocabulis esse conprehensam; uerum tamen
by-such two words to-be comprised but yet

quia non de ipsa substantia dei, sed ex nihilo cuncta
because not from the-very substance of-God but from nothing all-things
facta sunt, quia non sunt id ipsum, quod deus, et inest
made were because not they-are that very-thing which God-(is) and there-is-in
quaedam mutabilitas omnibus, siue maneant, sicut aeterna
a-certain changeableness all whether they-remain like the-eternal
domus dei, siue mutentur, sicut anima hominis et corpus,
house of-God or are-changed like the-soul of-man and the-body
communem omnium rerum inuisibilium uisibiliumque materiem
the-common of-all things invisible and-visible matter
adhuc informem, sed certe formabilem, unde fieret caelum
still formless but surely formable whence should-be-made heaven
et terra, id est inuisibilis atque uisibilis iam utraque formata
and earth that is invisible and visible now both formed
creatura, his nominibus enuntiatam, quibus appellaretur terra
creation by-these names declared by-which was-called earth
inuisibilis et inconposita et tenebrae super abyssum, ea
invisible and unformed and darkness over the-abyss with-this
distinctione, ut terra inuisibilis et inconposita intellegatur
distinction that the-earth invisible and unformed be-understood
materies corporalis ante qualitatem formae, tenebrae autem
matter bodily before the-quality of-form the-darkness but
super abyssum spiritalis materies ante cohibitionem quasi
over the-abyss spiritual matter before the-restraining as-it-were
fluentis inmoderationis et ante inluminationem sapientiae?
of-flowing immoderateness and before the-illumination of-wisdom
26 Est adhuc quod dicat, si quis alius uelit, non scilicet
there-is still what may-say if any other should-wish not namely
iam perfectas atque formatas inuisibiles uisibilesque naturas
already perfected and formed invisible and-visible natures
caeli et terrae nomine significari, cum legitur: in principio
by-heaven and earth's name to-be-signified when is-read in the-beginning

fecit deus caelum et terram, sed ipsam adhuc informem
made God heaven and earth but the-very still formless
inchoationem rerum formabilem creabilemque materiam his
beginning of-things formable and-creatable matter by-these
nominibus appellatam, quod in ea iam essent ista
names called because in it already were these-things
confusa, nondum qualitatibus formisque distincta, quae nunc
confused not-yet by-qualities and-forms distinguished which now
iam digesta suis ordinibus uocantur caelum et terra, illa
already set-out in-their orders are-called heaven and earth that
spiritalis, haec corporalis creatura.
the-spiritual this the-bodily creation

XVIII · MANY MEANINGS, ALL TRUE

Augustine will not fight over words, since that serves only to ruin the hearers; the law is good for building up, since its end is charity. What harm is it to him if the words can be understood in different ways, all of them true, or if his reading differs from another's account of what the writer meant? Every reader tries to find what the writer meant and, believing him truthful, dares not ascribe to him anything false. So if a reader takes a meaning that God, the light of truthful minds, shows to be true, what evil is it, even if the writer meant another truth?

Quibus omnibus auditis et consideratis nolo uerbis 27
which all heard and considered I-do-not-wish with-words
contendere; ad nihil enim utile est nisi ad subuersionem
to-contend to nothing for useful is except to the-subversion
audientium. ad aedificationem autem bona est lex, si quis
of-the-hearers for edification but good is the-law if anyone
ea legitime utatur, quia finis eius est caritas de corde puro
it lawfully use because the-end of-it is charity from a-heart pure

et conscientia bona et fide non ficta; et nouit magister
and a-conscience good and faith not feigned and knows master
noster, in quibus duobus praeceptis totam legem prophetasque
our on which two commandments all the-law and-the-prophets
suspenderit. quae mihi ardenter confitenti, deus meus, lumen
he-hung which to-me ardently confessing O-God my light
oculorum meorum in occulto, quid mihi obest, cum
of-eyes my in secret what to-me does-it-harm when
diuersa in his uerbis intellegi possint, quae tamen uera
different-things in these words to-be-understood can which yet true
sint? quid, inquam, mihi obest, si aliud ego sensero
are what I-say to-me does-it-harm if other I shall-have-thought
quam sensit alius eum sensisse, qui scripsit? omnes quidem,
than thought another him to-have-thought who wrote all indeed
qui legimus, nitimur hoc indagare atque conprehendere, quod
who read we-strive this to-track-down and to-grasp what
uoluit ille quem legimus, et cum eum ueridicum credimus,
willed he whom we-read and when him truthful we-believe
nihil, quod falsum esse uel nouimus uel putamus, audemus
nothing which false to-be either we-know or we-think we-dare
eum existimare dixisse. dum ergo quisque conatur id sentire
him to-suppose to-have-said while therefore each tries that to-think
in scripturis sanctis, quod in eis sensit ille qui scripsit, quid
in the-scriptures holy which in them thought he who wrote what
mali est, si hoc sentiat, quod tu, lux omnium ueridicarum
of-evil is-it if this he-think which you the-light of-all truthful
mentium, ostendis uerum esse, etiamsi non hoc sensit ille,
minds show true to-be even-if not this thought he
quem legit, cum et ille uerum nec tamen hoc senserit?
whom he-reads since also he true nor yet this thought

It is true that God made heaven and earth, and that his wisdom is the beginning in which he made them. It is true that this visible world has heaven and earth as its great parts, that everything changeable implies a formlessness through which it takes form and changes, and that what cleaves to unchanging form undergoes no times. It is true that formless matter cannot have times, and may be named after what is made from it, and that God made both the formed and the formable.

Verum est enim, domine, fecisse te caelum et terram. 28
true it-is for O-Lord to-have-made you heaven and earth
uerum est esse principium sapientiam tuam, in qua fecisti
true it-is to-be the-beginning wisdom your in which you-made
omnia. item uerum est, quod mundus iste uisibilis habet
all-things likewise true it-is that the-world this visible has
magnas partes suas caelum et terram breui conplexione
great parts its heaven and earth in-a-brief embrace
factarum omnium conditarumque naturarum. et uerum est,
of-made all and-founded natures and true it-is
quod omne mutabile insinuat notitiae nostrae quandam
that all changeable conveys to-knowledge our a-certain
informitatem, qua formam capit uel qua mutatur et
formlessness by-which a-form it-takes or by-which it-is-changed and
uertitur. uerum est nulla tempora perpeti quod ita cohaeret
is-turned true it-is no times to-undergo what so cleaves
formae incommutabili, ut, quamuis sit mutabile, non mutetur.
to-form unchangeable that though it-be changeable not it-is-changed
uerum est informitatem, quae prope nihil est, uices
true it-is formlessness which near nothing is the-alternations
temporum habere non posse. uerum est, quod, unde
of-times to-have not to-be-able true it-is that that-from-which
fit aliquid, potest quodam genere locutionis habere iam
is-made something can in-a-certain kind of-speech have already

nomen eius rei, quae inde fit: unde potuit uocari caelum
the-name of-that thing which thence is-made whence could to-be-called heaven
et terra quaelibet informitas, unde factum est caelum et terra.
and earth any-sort-of formlessness whence made was heaven and earth
uerum est omnium formatorum nihil esse informi uicinius
true it-is of-all formed-things nothing to-be to-the-formless nearer
quam terram et abyssum. uerum est, quod non solum creatum
than earth and the-abyss true it-is that not only the-created
atque formatum sed etiam quidquid creabile atque formabile
and formed but also whatever creatable and formable
est tu fecisti, ex quo sunt omnia. uerum est omne, quod
is you made from whom are all-things true it-is all that
ex informi formatur, prius esse informe, deinde formatum.
from the-formless is-formed first to-be formless then formed

XX · FIVE READINGS OF THE FIRST VERSE

From these truths, which those who believe Moses spoke in the Spirit do not doubt, one takes "In the beginning God made heaven and earth" to mean that in his coeternal Word he made the intelligible and sensible creation. Another reads it as the whole mass of the bodily world, another as the formless matter of spiritual and bodily creation, another as the formless matter of the bodily one alone, and another as matter made at the very start, holding heaven and earth in confusion.

29 Ex his omnibus ueris, de quibus non dubitant, quorum
from these all true-things about which not they-doubt those-whose
interiori oculo talia uidere donasti et qui Moysen,
with-the-inner eye such-things to-see you-have-granted and who Moses
famulum tuum, in spiritu ueritatis locutum esse immobiliter
servant your in the-spirit of-truth spoken to-have unshakably
credunt, ex his ergo omnibus aliud sibi tollit qui dicit:
believe from these therefore all one-thing for-himself takes who says

in principio fecit deus caelum et terram, id est in uerbo suo
in the-beginning made God heaven and earth that is in word his
sibi coaeterno fecit deus intellegibilem atque sensibilem uel
to-himself coeternal made God the-intelligible and sensible or
spiritalem corporalemque creaturam; aliud qui dicit: in principio
spiritual and-bodily creation another who says in the-beginning
fecit deus caelum et terram, id est in uerbo suo sibi
made God heaven and earth that is in word his to-himself
coaeterno fecit deus uniuersam istam molem corporei mundi
coeternal made God the-whole this mass of-bodily world
huius cum omnibus quas continet manifestis notisque naturis;
this with all which it-contains evident and-known natures
aliud qui dicit: in principio fecit deus caelum et terram, id
another who says in the-beginning made God heaven and earth that
est in uerbo suo sibi coaeterno fecit informem materiam
is in word his to-himself coeternal he-made formless matter
creaturae spiritalis et corporalis; aliud qui dicit: in principio
of-creation spiritual and bodily another who says in the-beginning
fecit deus caelum et terram, id est in uerbo suo sibi
made God heaven and earth that is in word his to-himself
coaeterno fecit deus informem materiam creaturae corporalis,
coeternal made God formless matter of-creation bodily
ubi confusum adhuc erat caelum et terra, quae nunc iam
where confused still was heaven and earth which now already
distincta atque formata in istius mundi mole sentimus; aliud
distinguished and formed in of-this world the-mass we-perceive another
qui dicit: in principio fecit deus caelum et terram, id est
who says in the-beginning made God heaven and earth that is
in ipso exordio faciendi atque operandi fecit deus informem
in the-very start of-making and working made God formless

materiam confuse habentem caelum et terram, unde formata
matter confusedly holding heaven and earth whence formed
nunc eminent et apparent cum omnibus, quae in eis sunt.
now they-stand-out and appear with all-things which in them are

XXI · FIVE READINGS OF THE SECOND VERSE

Likewise with the next words, "the earth was invisible and unformed, and darkness was over the abyss." One takes them to mean that the bodily thing God made was still formless matter; another, that the whole called heaven and earth was still dark matter for the bodily heaven and earth; another, that it was the matter of the intelligible heaven and of all bodily nature. Another says Scripture did not call that formlessness heaven and earth, but names it here as already there, the matter from which God made the spiritual and bodily creation; and another, that it was already the matter of the world's two great parts.

30 Item quod adtinet ad intellectum uerborum sequentium,
likewise as-to-what pertains to the-understanding of-the-words following
ex illis omnibus ueris aliud sibi tollit, qui dicit:
from those all true-things one-thing for-himself takes who says
terra autem erat inuisibilis et inconposita, et tenebrae
the-earth but was invisible and unformed and darkness
erant super abyssum, id est corporale illud, quod fecit deus,
was over the-abyss that is bodily-thing that which made God
adhuc materies erat corporearum rerum informis, sine ordine,
still matter was of-bodily things formless without order
sine luce; aliud qui dicit: terra autem erat inuisibilis et
without light another who says the-earth but was invisible and
inconposita et tenebrae erant super abyssum, id est hoc
unformed and darkness was over the-abyss that is this
totum, quod caelum et terra appellatum est, adhuc informis
whole which heaven and earth called is still formless

et tenebrosa materies erat, unde fieret caelum corporeum
and dark matter was whence should-be-made heaven bodily
et terra corporea cum omnibus quae in eis sunt corporeis
and earth bodily with all-things which in them are to-bodily
sensibus nota; aliud qui dicit: terra autem erat inuisibilis
senses known another who says the-earth but was invisible
et inconposita, et tenebrae erant super abyssum, id est
and unformed and darkness was over the-abyss that is
hoc totum, quod caelum et terra appellatum est, adhuc
this whole which heaven and earth called is still
informis et tenebrosa materies erat, unde fieret caelum
formless and dark matter was whence should-be-made the-heaven
intellegibile — quod alibi dicitur caelum caeli — et terra,
intelligible which elsewhere is-called the-heaven of-heaven and the-earth
scilicet omnis natura corporea, sub quo nomine intellegatur
namely all nature bodily under which name may-be-understood
etiam hoc caelum corporeum, id est unde fieret omnis
also this heaven bodily that is whence should-be-made all
inuisibilis uisibilisque creatura; aliud qui dicit: terra autem
invisible and-visible creation another who says the-earth but
erat inuisibilis et inconposita, et tenebrae erant super
was invisible and unformed and darkness was over
abyssum, non illam informitatem nomine caeli et terrae
the-abyss not that formlessness by-the-name of-heaven and of-earth
scriptura appellauit, sed iam erat, inquit, ipsa informitas,
scripture called but already was he-says the-very formlessness
quam terram inuisibilem et inconpositam tenebrosamque
which earth invisible and unformed and-dark
abyssum nominauit, de qua caelum et terram deum fecisse
abyss it-named from which heaven and earth God to-have-made
praedixerat, spiritalem scilicet corporalemque creaturam; aliud
it-had-said-before spiritual namely and-bodily creation another

qui dicit: terra autem erat inuisibilis et inconposita, et
who says the-earth but was invisible and unformed and
tenebrae erant super abyssum, id est informitas quaedam iam
darkness was over the-abyss that is formlessness a-certain already
materies erat, unde caelum et terram deum fecisse scriptura
the-matter was whence heaven and earth God to-have-made scripture
praedixit, totam scilicet corpoream mundi molem in duas
said-before the-whole namely bodily of-the-world mass into two
maximas partes superiorem atque inferiorem distributam cum
greatest parts upper and lower divided with
omnibus quae in eis sunt usitatis notisque creaturis.
all-things which in them are familiar and-known creatures

XXII · WERE THE WATERS MADE?

Someone may object, against the two extreme readings, that if "heaven and earth" does not name formless matter, God made the world from something he had not made, since Scripture nowhere says he made that matter. Their defenders will answer that God made it, though Scripture does not record it, as it does not record the Cherubim and Seraphim. They add that Scripture never says where the waters over which the Spirit moved were made, though they are beautiful, not formless, and no sound faith doubts that God made them; so with formless matter.

31 Cum enim duabus istis extremis sententiis resistere quisquam
when for two these extreme opinions to-resist anyone
ita temptauerit: "si non uultis hanc informitatem materiae
thus shall-have-tried if not you-wish this formlessness of-matter
caeli et terrae nomine appellatam uideri, erat ergo
by-heaven and earth's name called to-seem there-was then
aliquid, quod non fecerat deus, unde caelum et terram
something which not had-made God whence heaven and earth

faceret; neque enim scriptura narrauit, quod istam materiem
he-might-make nor for scripture has-told that this matter
deus fecerit, nisi intellegamus eam caeli et terrae aut
God made unless we-understand it by-heaven and earth or
solius terrae uocabulo significatam, cum diceretur: in principio
by-only earth's word signified when it-was-said in the-beginning
fecit deus caelum et terram, ut id, quod sequitur: terra
made God heaven and earth so-that that which follows the-earth
autem erat inuisibilis et inconposita, quamuis informem
but was invisible and unformed although formless
materiam sic placuerit appellare, non tamen intellegamus
matter so it-pleased to-call not yet we-may-understand
nisi eam, quam fecit deus in eo, quod perscriptum est:
except that which made God in that which written is
fecit caelum et terram," respondebunt assertores duarum
made heaven and earth will-answer the-defenders of-two
istarum sententiarum, quas extremas posuimus, aut illius
of-those opinions which as-extreme we-have-placed either of-this-one
aut illius, cum haec audierint, et dicent: "informem
or of-that-one when these-things they-hear and will-say formless
quidem istam materiam non negamus a deo factam, deo, a
indeed this matter not we-deny by God made God from
quo sunt omnia bona ualde, quia, sicut dicimus amplius
whom are all-things good exceedingly because as we-say more
bonum esse quod creatum atque formatum est, ita fatemur
good to-be what created and formed is so we-admit
minus bonum esse quod factum est creabile atque formabile,
less good to-be what made was creatable and formable
sed tamen bonum: non autem conmemorasse scripturam,
but yet good not but to-have-recorded scripture
quod hanc informitatem fecerit deus, sicut alia multa non
that this formlessness made God as other many-things not

commemorauit, ut Cherubim et Seraphim, et quae apostolus
it-recorded as the-Cherubim and Seraphim and what the-apostle
distincte ait, sedes, dominationes, principatus, potestates, quae
distinctly says thrones dominions principalities powers which
tamen omnia deum fecisse manifestum est. aut si in eo,
yet all God to-have-made evident is or if in that
quod dictum est: fecit caelum et terram, conprehensa sunt
which said has-been made heaven and earth comprised are
omnia, quid de aquis dicimus, super quas ferebatur spiritus
all-things what about the-waters do-we-say over which was-borne the-spirit
dei? si enim terra nominata simul intelleguntur, quomodo
of-God if for earth being-named together they-are-understood how
iam terrae nomine materies informis accipitur, quando tam
now by-earth's name matter formless is-taken when so
speciosas aquas uidemus? aut si ita accipitur, cur ex eadem
beautiful waters we-see or if so it-is-taken why from the-same
informitate scriptum est factum firmamentum et uocatum
formlessness written has-been made the-firmament and called
caelum neque scriptum est factas esse aquas? non
heaven nor written has-been made to-have-been the-waters not
enim adhuc informes sunt et inuisae, quas ita decora specie
for still formless they-are and unseen which so seemly in-form
fluere cernimus. aut si tunc acceperunt istam speciem, cum
to-flow we-discern or if then they-received this form when
dixit deus: congregetur aqua, quae est sub firmamento,
said God let-be-gathered the-water which is under the-firmament
ut congregatio sit ipsa formatio, quid respondebitur
so-that the-gathering be the-very forming what will-be-answered
de aquis, quae super firmamentum sunt, quia neque
about the-waters which above the-firmament are because neither
informes tam honorabilem sedem accipere meruissent
formless so honorable a-seat to-receive they-would-have-deserved

nec scriptum est, qua uoce formatae sint? unde si
nor written has-been by-what voice formed they-were whence if
aliquid Genesis tacuit deum fecisse, quod tamen deum
something Genesis was-silent God to-have-made which yet God
fecisse nec sana fides nec certus ambigit intellectus,
to-have-made neither sound faith nor certain doubts understanding
nec ideo ulla sobria doctrina dicere audebit istas aquas
nor therefore any sober teaching to-say will-dare these waters
coaeternas deo, quia in libro Geneseos commemoratas
coeternal with-God because in the-book of-Genesis recorded
quidem audimus, ubi autem factae sint, non inuenimus, cur
indeed we-hear where but made they-were not we-find why
non informem quoque illam materiem, quam scriptura haec
not formless also that matter which scripture this
terram inuisibilem et inconpositam tenebrosamque abyssum
earth invisible and unformed and-dark abyss
appellat, docente ueritate intellegamus ex deo factam
calls with-the-teaching truth should-we-understand by God made
esse de nihilo ideoque illi non esse coaeternam,
to-have-been from nothing and-therefore with-him not to-be coeternal
quamuis ubi facta sit omiserit enuntiare ista narratio?"
although where made it-was has-omitted to-declare this narration

XXIII · TWO KINDS OF DISAGREEMENT

Augustine sees two kinds of disagreement when truthful messengers declare something by signs: one about the truth of the matter, the other about what the speaker meant. In the first, let those depart who think false things are true; in the second, those who think Moses said false things. He prays to be joined to those who feed on God's truth in the breadth of charity, so that together they may approach the words of Scripture and seek in them God's will, through the will of the servant by whose pen God gave them.

32 His ergo auditis atque perspectis pro captu
these-things therefore heard and examined according-to the-capacity
infirmitatis meae, quam tibi confiteor scienti deo meo, duo
of-weakness my which to-you I-confess knowing God my two
uideo dissensionum genera oboriri posse, cum aliquid a nuntiis
I-see of-dissensions kinds to-arise can when something by messengers
ueracibus per signa enuntiatur, unum, si de ueritate rerum,
truthful through signs is-declared one if about the-truth of-things
alterum, si de ipsius qui enuntiat uoluntate dissensio est.
the-other if about of-the-very-one who declares the-will the-dissension is
aliter enim quaerimus de creaturae conditione, quid uerum
otherwise for we-inquire about of-creation the-founding what true
sit, aliter autem quid in his uerbis Moyses, egregius
may-be otherwise but what in these words Moses the-outstanding
domesticus fidei tuae, intellegere lectorem auditoremque
member-of-the-household of-faith your to-understand the-reader and-hearer
uoluerit. in illo primo genere discedant a me omnes,
may-have-willed in that first kind let-depart from me all
qui ea, quae falsa sunt, se scire arbitrantur. in hoc
who those-things which false are themselves to-know think in this
item altero discedant a me omnes, qui ea quae falsa
likewise second let-depart from me all who those-things which false
sunt Moysen dixisse arbitrantur. coniungar autem illis,
are Moses to-have-said think let-me-be-joined but to-those
domine, in te et delecter cum eis in te, qui ueritate
O-Lord in you and let-me-delight with them in you who on-truth
tua pascuntur in latitudine caritatis, et accedamus simul
your feed in the-breadth of-charity and let-us-approach together
ad uerba libri tui et quaeramus in eis uoluntatem tuam
to the-words of-book your and let-us-seek in them will your
per uoluntatem famuli tui, cuius calamo dispensasti ea.
through the-will of-servant your whose by-pen you-dispensed them

Among so many true meanings, who can say as confidently that Moses meant this one as that it is true, whether he meant it or not? Augustine confidently says that God made all things visible and invisible in his unchangeable Word. But he cannot say as confidently that Moses meant only that, since Moses could have meant the very start of making, or unformed matter. He does not doubt that so great a man, whatever he saw, saw truly and expressed it aptly.

Sed quis nostrum sic inuenit eam inter tam multa uera, 33
but who of-us so finds it among so many true-things
quae in illis uerbis aliter atque aliter intellectis occurrunt
which in those words otherwise and otherwise understood occur
quaerentibus, ut tam fidenter dicat hoc sensisse Moysen
to-those-seeking that so confidently he-may-say this to-have-meant Moses
atque hoc in illa narratione uoluisse intellegi, quam
and this in that narration to-have-willed to-be-understood as
fidenter dicit hoc uerum esse, siue ille hoc senserit siue
confidently he-says this true to-be whether he this meant or
aliud? ecce enim, deus meus, ego seruus tuus, qui uoui
another-thing behold for O-God my I servant your who vowed
tibi sacrificium confessionis in his litteris et oro, ut ex
to-you the-sacrifice of-confession in these writings and I-pray that from
misericordia tua reddam tibi uota mea, ecce ego quam
mercy your I-may-render to-you vows my behold I how
fidenter dico in tuo uerbo incommutabili omnia te fecisse,
confidently I-say in your word unchangeable all-things you to-have-made
inuisibilia et uisibilia, numquid tam fidenter dico non aliud
invisible and visible surely-not so confidently do-I-say not other
quam hoc adtendisse Moysen, cum scriberet: in principio
than this to-have-attended Moses when he-wrote in the-beginning
fecit deus caelum et terram, quia non, sicut in tua ueritate
made God heaven and earth because not as in your truth

hoc certum uideo, ita in eius mente uideo id eum cogitasse,
this certain I-see so in his mind do-I-see that him to-have-thought
cum haec scriberet? potuit enim cogitare in ipso faciendi
when these-things he-wrote he-could for to-think in the-very of-making
exordio, cum diceret: in principio; potuit et caelum et terram
start when he-said in the-beginning he-could also heaven and earth
hoc loco nullam iam formatam perfectamque naturam siue
in-this place no already formed and-perfected nature either
spiritalem siue corporalem, sed utramque inchoatam et adhuc
spiritual or bodily but both begun and still
informem uelle intellegi. uideo quippe uere potuisse
formless to-will to-be-understood I-see for truly to-have-been-able
dici, quidquid horum diceretur, sed quid horum in his
to-be-said whatever of-these might-be-said but which of-these in these
uerbis ille cogitauerit, non ita uideo, quamuis siue aliquid
words he may-have-thought not so I-see although whether something
horum siue quid aliud, quod a me conmemoratum non est,
of-these or anything else which by me recorded not has-been
tantus uir ille mente conspexerit, cum haec uerba promeret,
so-great man that in-mind discerned when these words he-brought-forth
uerum eum uidisse apteque id enuntiauisse non dubitem.
the-truth him to-have-seen and-aptly it to-have-declared not I-would-doubt

XXV · TRUTH IS NO ONE'S PRIVATE PROPERTY

Let no one trouble him by saying Moses meant their reading, not his. Those who say this do not know Moses' mind; they love their own opinion because it is theirs, not because it is true. Truth belongs to all its lovers in common, and God calls us to share it and warns us not to make it private, lest we lose it. Before God, Augustine tells such a gainsayer that neither sees the truth in the other, but both in the truth above their minds; so let them love God and neighbor.

Nemo iam mihi molestus sit dicendo mihi: “non hoc sensit 34
let-no-one now to-me troublesome be by-saying to-me not this meant
Moyses, quod tu dicis, sed hoc sensit, quod ego dico.” si
Moses which you say but this he-meant which I say if
enim mihi diceret: “unde scis hoc sensisse Moysen,
for to-me he-said whence do-you-know this to-have-meant Moses
quod de his uerbis eius eloqueris?” aequo animo ferre
which about these words his you-utter with-even mind to-bear
deberem et responderem fortasse, quae superius respondi
I-ought and I-would-answer perhaps what above I-answered
uel aliquanto uberius, si esset durior. cum uero dicit: “non
or somewhat more-fully if he-were harder when but he-says not
hoc ille sensit, quod tu dicis, sed quod ego dico” neque
this he meant which you say but what I say nor
tamen negat, quod uterque nostrum dicit, utrumque uerum
yet denies what each of-us says both true
esse, o uita pauperum, deus meus, in cuius sinu non est
to-be O life of-the-poor O-God my in whose bosom not is
contradictio, plue mihi mitigationes in cor, ut patienter
contradiction rain on-me mitigations into heart so-that patiently
tales feram; qui non mihi hoc dicunt, quia diuini sunt
such-men I-may-bear who not to-me this say because divine they-are
et in corde famuli tui uiderunt quod dicunt, sed quia
and in the-heart of-servant your they-have-seen what they-say but because
superbi sunt nec nouerunt Moysi sententiam, sed amant
proud they-are nor have-they-known of-Moses the-meaning but they-love
suam, non quia uera est, sed quia sua est. alioquin et
their-own not because true it-is but because their-own it-is otherwise also
aliam ueram pariter amarent, sicut ego amo quod dicunt,
another true equally they-would-love as I love what they-say
quando uerum dicunt, non quia ipsorum, sed quia uerum
when the-truth they-say not because theirs but because true

est: et ideo iam nec ipsorum est, quia uerum est. si
it-is and therefore now not theirs it-is because true it-is if
autem ideo ament illud, quia uerum est, iam et ipsorum
but therefore they-love it because true it-is already both theirs
est et meum est, quoniam in commune omnium est ueritatis
it-is and mine it-is since in common of-all it-is of-truth
amatorum. illud autem, quod contendunt non hoc sensisse
of-lovers that but which they-contend not this to-have-meant
Moysen, quod ego dico, sed quod ipsi dicunt, nolo, non
Moses which I say but what they say I-do-not-wish not
amo, quia etsi ita est, tamen ista temeritas non scientiae,
I-love-(it) because even-if so it-is yet this rashness not of-knowledge
sed audaciae est, nec uisus, sed tyfus eam peperit. ideoque,
but of-boldness is nor sight but conceit it bore and-therefore
domine, tremenda sunt iudicia tua, quoniam ueritas tua nec
O-Lord to-be-feared are judgments your since truth your neither
mea est nec illius aut illius, sed omnium nostrum, quos
mine is nor this-one's or that-one's but of-all of-us whom
ad eius communionem publice uocas, terribiliter admonens
to its communion publicly you-call terribly warning
nos, ut nolimus eam habere priuatam, ne priuemur ea.
us that we-may-not-wish it to-hold private lest we-be-deprived-of it
nam quisquis id, quod tu omnibus ad fruendum proponis,
for whoever that which you to-all for enjoyment set-forth
sibi proprie uindicat et suum uult esse quod omnium
for-himself as-his-own claims and his-own wishes to-be what of-all
est, a communi propellitur ad sua, hoc est a ueritate ad
is from the-common is-driven to his-own that is from truth to
mendacium. qui enim loquitur mendacium, de suo loquitur.
a-lie who for speaks a-lie from his-own speaks

Adtende, iudex optime, deus, ipsa ueritas, adtende, quid 35
attend O-judge best O-God the-very truth attend what
dicam contradictori huic, adtende; coram te enim dico et
I-may-say to-gainsayer this attend before you for I-say and
coram fratribus meis, qui legitime utuntur lege usque ad
before brothers my who lawfully use the-law all-the-way to
finem caritatis; adtende et uide, quid ei dicam, si placet
the-end of-charity attend and see what to-him I-may-say if it-pleases
tibi. hanc enim uocem huic refero fraternam et pacificam: si
you this for word to-him I-bring brotherly and peaceable if
ambo uidemus uerum esse quod dicis et ambo uidemus uerum
both we-see true to-be what you-say and both we-see true
esse quod dico, ubi, quaeso, id uidemus? nec ego utique in te
to-be what I-say where I-ask it do-we-see neither I assuredly in you
nec tu in me, sed ambo in ipsa quae supra mentes nostras
nor you in me but both in the-very which above minds our
est inconmutabili ueritate. cum ergo de ipsa domini dei
is unchangeable truth when therefore about the-very of-the-Lord God
nostri luce non contendamus, cur de proximi cogitatione
our light not we-contend why about of-a-neighbor the-thought
contendimus, quam sic uidere non possumus, ut uidetur
do-we-contend which so to-see not we-can as is-seen
inconmutabilis ueritas, quando, si ipse Moyses apparuisset
unchangeable truth when if the-very Moses had-appeared
nobis atque dixisset: “hoc cogitaui”, nec sic eam uideremus,
to-us and had-said this I-thought not-even so it we-would-see
sed crederemus? non itaque supra quam scriptum est unus
but we-would-believe not and-so above what written has-been one
pro altero infletur aduersus alterum. diligamus dominum
for another let-be-puffed-up against another let-us-cherish the-Lord
deum nostrum ex toto corde, ex tota anima, ex tota mente
God our with whole heart with whole soul with whole mind

nostra et proximum nostrum sicut nosmet ipsos. propter
our and neighbor our as us ourselves on-account-of
quae duo praecepta caritatis sensisse Moysen, quidquid
which two commandments of-charity to-have-meant Moses whatever
in illis libris sensit, nisi crediderimus, mendacem faciemus
in those books he-meant unless we-shall-have-believed a-liar we-shall-make
dominum, cum de animo conserui aliter quam ille docuit
the-Lord when about the-mind of-a-fellow-servant otherwise than he taught
opinamur. iam uide, quam stultum sit in tanta copia
we-have-an-opinion now see how foolish it-is in so-great an-abundance
uerissimarum sententiarum, quae de illis uerbis erui
of-truest meanings which from those words to-be-dug-out
possunt, temere adfirmare, quam earum Moyses potissimum
can rashly to-affirm which of-them Moses chiefly
senserit, et perniciosis contentionibus ipsam offendere caritatem,
meant and by-destructive contentions the-very to-offend charity
propter quam dixit omnia, cuius dicta conamur exponere.
on-account-of which he-said all-things whose sayings we-try to-expound

XXVI · IF I HAD BEEN MOSES

Commanded to love his neighbor as himself, Augustine cannot believe less of Moses than he would wish for himself. Had he been born in Moses' time and set to write Genesis, he would have wished for such a gift of speech that those not yet able to understand how God creates would not reject the words as beyond them, while those who can would find in the few words every true meaning they had reached, and another's true meaning would not be missing either.

36 Et tamen ego, deus meus, celsitudo humilitatis meae et
and yet I O-God my the-height of-humility my and
requies laboris mei, qui audis confessiones meas et dimittis
rest of-labor my who hear confessions my and forgive

peccata mea, quoniam tu mihi praecipis, ut diligam proximum
sins my since you to-me command that I-cherish neighbor
meum sicut me ipsum, non possum minus credere de Moyse
my as me myself not I-can less believe about Moses
fidelissimo famulo tuo, quam mihi optarem ac desiderarem
most-faithful servant your than for-myself I-would-wish and would-desire
abs te dari muneris, si tempore illo natus essem quo
by you to-be-given of-gift if at-time that born I-had-been at-which
ille eoque loci me constituisses, ut per seruitutem cordis
he and-in-that of-place me you-had-set that through the-service of-heart
ac linguae meae litterae illae dispensarentur, quae tanto post
and of-tongue my writings those might-be-dispensed which so-much later
essent omnibus gentibus profuturae et per uniuersum
were to-all nations about-to-be-profitable and through the-whole
orbem tanto auctoritatis culmine omnium falsarum
world by-so-great of-authority a-summit of-all false
superbarumque doctrinarum uerba superaturae. uellem
and-proud teachings the-words about-to-overcome I-would-wish
quippe, si tunc ego essem Moyses — ex eadem namque massa
for if then I were Moses from the-same for lump
omnes uenimus; et quid est homo, nisi quia memor es
all we-come and what is man except that mindful you-are
eius? — uellem ergo, si tunc ego essem quod ille et mihi
of-him I-would-wish therefore if then I were what he and to-me
abs te Geneseos liber scribendus adiungeretur, talem mihi
by you of-Genesis the-book to-be-written were-assigned such to-me
eloquendi facultatem dari et eum texendi sermonis modum,
of-speaking a-faculty to-be-given and that of-weaving of-speech a-manner
ut neque illi, qui nondum queunt intellegere quemadmodum
that neither those who not-yet are-able to-understand how
creat deus, tamquam excedentia uires suas dicta recusarent
creates God as-though exceeding powers their the-sayings should-refuse

et illi, qui hoc iam possunt, in quamlibet ueram sententiam
and those who this already can into whatever true meaning
cogitando uenissent, eam non praetermissam in paucis uerbis
by-thinking they-had-come it not passed-over in the-few words
tui famuli reperirent, et si alius aliam uidisset in luce
of-your servant might-find and if one another had-seen in the-light
ueritatis, nec ipsa in eisdem uerbis intellegenda deesset.
of-truth nor it in the-same words to-be-understood would-be-lacking

XXVII · THE SPRING AND THE NEST

A spring in a small place is richer than any of the streams it feeds, however far they run; so the narration of God's servant, meant for many who would expound it, pours streams of truth from a few words, from which each draws what he can. Some hear the words as little ones and picture God as a man, or as a vast power that made two great bodies above and below by a sudden decision. Their faith is built up; but if one scorns this cradle, he will fall, and Augustine prays God to send his angel to put the featherless chick back in the nest.

37 Sicut enim fons in paruo loco uberior est pluribusque
as for a-spring in a-small place more-abundant is and-to-more
riuis in ampliora spatia fluxum ministrat quam quilibet
streams into ampler spaces flow supplies than any
eorum riuorum, qui per multa locorum ab eodem fonte
of-those streams which through many of-places from the-same spring
deducitur, ita narratio dispensatoris tui sermocinaturis
is-led so the-narration of-dispenser your for-those-about-to-discourse
pluribus profutura paruo sermonis modulo scatet fluenta
for-many about-to-profit in-a-small of-speech measure pours-forth floods
liquidae ueritatis, unde sibi quisque uerum, quod de
of-clear truth whence for-himself each the-true which about

his rebus potest, hic illud, ille illud, per longiores
these things he-can this-one that that-one that through longer
loquellarum anfractus trahat. alii enim cum haec uerba
of-speech windings may-draw others for when these words
legunt uel audiunt, cogitant deum quasi hominem aut
they-read or hear think-of God as-if a-man or
quasi aliquam mole inmensa praeditam potestatem nouo
as-if some with-mass immense endowed power by-a-new
quodam et repentino placito extra se ipsam tamquam locis
certain and sudden decision outside itself very as-if in-places
distantibus fecisse caelum et terram, duo magna corpora
distant to-have-made heaven and earth two great bodies
supra et infra, quibus omnia continerentur, et cum audiunt:
above and below by-which all-things might-be-contained and when they-hear
dixit deus: fiat illud, et factum est illud, cogitant
said God let-it-be-made that and made was that they-think-of
uerba coepta et finita, sonantia temporibus atque transeuntia,
words begun and ended sounding in-times and passing
post quorum transitum statim existeret quod iussum est ut
after whose passing at-once would-arise what bidden was that
existeret, et si quid forte aliud hoc modo ex familiaritate
it-should-arise and if anything perhaps else in-this way from familiarity
carnis opinantur. in quibus adhuc paruulis animalibus,
with-the-flesh they-suppose in whom as-yet little animals
dum isto humillimo genere uerborum tamquam materno
while by-this lowliest kind of-words as-in a-mother's
sinu eorum gestatur infirmitas, salubriter aedificatur fides,
bosom their is-carried weakness healthfully is-built-up the-faith
qua certum habeant et teneant deum fecisse omnes
by-which certain they-may-have and hold God to-have-made all
naturas, quas eorum sensus mirabili uarietate circumspicit.
the-natures which their sense in-wondrous variety looks-around-at

quorum si quispiam quasi uilitatem dictorum aspernatus
of-whom if anyone as-if the-cheapness of-the-sayings scorning
extra nutritorias cunas superba inbeccillitate se extenderit,
beyond the-nourishing cradle with-proud feebleness himself stretches
heu! cadet miser et, domine deus, miserere, ne inplumem
alas he-will-fall wretched and O-Lord God have-mercy lest the-featherless
pullum conculcent qui transeunt uiam, et mitte angelum
chick they-trample who pass-along the-way and send angel
tuum, qui eum reponat in nido, ut uiuat, donec uolet.
your who it may-put-back in the-nest that it-may-live until it-flies

XXVIII · IN THE SHADY THICKETS

For others the words are no longer a nest but shady thickets, where they see hidden fruit and fly about gathering it. They see that God's stable eternity surpasses all times, that he made everything temporal, not from himself as his likeness but from nothing, as an unlikeness to be formed. Some take "in the beginning" to mean wisdom, others the start of creation; some take heaven and earth as the matter of both, others as formed natures, and they differ again among themselves.

38 Alii uero, quibus haec uerba non iam nidus, sed opaca
others but to-whom these words not now a-nest but shady
frutecta sunt, uident in eis latentes fructus et uolitant
thickets are see in them hidden fruits and flit-about
laetantes et garriunt scrutantes et carpunt eos. uident enim,
rejoicing and chatter searching and pluck them they-see for
cum haec uerba legunt uel audiunt, tua, deus, aeterne stabili
when these words they-read or hear your O-God eternal by-stable
permansione cuncta praeterita et futura tempora superari
abiding all past and future times to-be-surpassed
nec tamen quicquam esse temporalis creaturae, quod tu non
nor yet anything to-be of-temporal creation which you not

feceris, cuius uoluntas, quia id est quod tu, nullo modo
may-have-made whose will because it is what you in-no way
mutata uel quae antea non fuisset, exorta uoluntate fecisti
changed or which before not had-been arisen by-will you-made
omnia, non de te similitudinem tuam formam omnium,
all-things not from you likeness your the-form of-all
sed de nihilo dissimilitudinem informem, quae formaretur
but from nothing an-unlikeness formless which might-be-formed
per similitudinem tuam recurrens in te unum pro
through likeness your running-back to you the-one according-to
captu ordinato, quantum cuique rerum suo genere datum
the-capacity ordained as-much-as to-each of-things in-its kind given
est, et fierent omnia bona ualde, siue maneant circa
is and might-be-made all-things good exceedingly whether they-remain around
te, siue gradatim remotiore distantia per tempora et locos
you or by-degrees at-more-remote distance through times and places
pulchras uariationes faciant aut patiantur. uident haec
beautiful variations they-make or undergo they-see these-things
et gaudent in luce ueritatis tuae, quantulum hic ualent.
and rejoice in the-light of-truth your as-little-as here they-are-able
Et alius eorum intendit in id, quod dictum est: in 39
and another of-them directs-attention to that which said has-been in
principio fecit deus, et respicit sapientiam principium, quia
the-beginning made God and regards wisdom the-beginning because
et loquitur ipsa nobis. alius itidem intendit in eadem
also speaks itself to-us another likewise directs-attention to the-same
uerba et principium intellegit exordium rerum conditarum
words and beginning understands-as the-start of-things founded
et sic accipit: in principio fecit, ac si diceretur: primo
and so takes in the-beginning he-made as if it-were-said first
fecit. atque in eis, qui intellegunt in principio, quod
he-made and among those who understand in the-beginning that

in sapientia fecit caelum et terram, alius eorum ipsum
in wisdom he-made heaven and earth another of-them the-very
caelum et terram, creabilem materiam caeli et terrae, sic
heaven and earth the-creatable matter of-heaven and of-earth so
esse credit cognominatam, alius iam formatas distinctasque
to-be believes called another now formed and-distinguished
naturas, alius unam formatam eandemque spiritalem caeli
natures another one formed and-the-same spiritual by-heaven's
nomine, aliam informem corporalis materiae terrae nomine.
name the-other formless of-bodily matter by-earth's name
qui autem intellegunt in nominibus caeli et terrae
those-who but understand in the-names of-heaven and of-earth
adhuc informem materiam, de qua formaretur caelum et
still formless matter from which should-be-formed heaven and
terra, nec ipsi uno more id intellegunt, sed alius,
earth neither they-themselves in-one way it understand but one
unde consummaretur intellegibilis sensibilisque creatura, alius
whence should-be-completed intelligible and-sensible creation another
tantum, unde sensibilis moles ista corporea sinu grandi
only whence the-sensible mass this bodily in-its-bosom great
continens perspicuas promptasque naturas. nec illi uno
containing clear and-ready natures nor those in-one
modo, qui iam dispositas digestasque creaturas caelum et
way who now ordered and-arranged creatures heaven and
terram uocari hoc loco credunt, sed alius inuisibilem atque
earth to-be-called in-this place believe but one the-invisible and
uisibilem, alius solam uisibilem, in qua luminosum caelum
visible another only the-visible in which the-luminous heaven
suspicimus et terram caliginosam quaeque in eis sunt.
we-look-up-at and the-earth dark and-whatever-things in them are

XXIX · FOUR WAYS TO BE FIRST

One who takes "in the beginning" to mean "first" must say heaven and earth are formless matter, or he will find nothing made afterward. A thing may precede another in four ways: in eternity, as God precedes all; in time, as the flower the fruit; in worth, as the fruit the flower; and in origin, as sound the song. Sound is prior to song not in time, since both are uttered together, nor in worth, since song is beautiful sound, but in origin; so matter precedes the world only in origin, and God's eternity precedes both.

At ille, qui non aliter accipit: in principio fecit, quam 40
but he who not otherwise takes in the-beginning he-made than
si diceretur: primo fecit, non habet quomodo ueraciter
if it-were-said first he-made not has how truly
intellegat caelum et terram, nisi materiam caeli et
he-may-understand heaven and earth unless the-matter of-heaven and
terrae intellegat, uidelicet uniuersae, id est intellegibilis
of-earth he-may-understand namely of-the-whole that is intelligible
corporalisque creaturae. si enim iam formatam uelit
and-bodily creation if for already formed he-wishes-(it)
uniuersam, recte ab eo quaeri poterit, si hoc primo fecit
whole rightly of him to-be-asked it-will-be-able if this first made
deus, quid fecerit deinceps, et post uniuersitatem non inueniet
God what he-made thereafter and after the-universe not he-will-find
ac per hoc audiet inuitus: "quomodo illud primo,
and through this he-will-hear unwilling how that-(was) first
si postea nihil?" cum uero dicit primo informem, deinde
if afterward nothing when but he-says first formless then
formatam, non est absurdus, si modo est idoneus discernere,
formed not he-is absurd if only he-is fit to-discern
quid praecedat aeternitate, quid tempore, quid electione,
what precedes by-eternity what by-time what by-choice

quid origine: aeternitate, sicut deus omnia; tempore, sicut
what by-origin by-eternity as God all-things by-time as
flos fructum; electione, sicut fructus florem; origine, sicut
the-flower the-fruit by-choice as the-fruit the-flower by-origin as
sonus cantum. in his quattuor primum et ultimum, quae
the-sound the-song in these four the-first and last which
conmemoraui, difficillime intelleguntur, duo media facillime.
I-have-mentioned with-most-difficulty are-understood the-two middle most-easily
namque rara uisio est et nimis ardua conspicere, domine,
for rare a-vision it-is and too arduous to-behold O-Lord
aeternitatem tuam inconmutabiliter mutabilia facientem ac
eternity your unchangeably changeable-things making and
per hoc priorem. quis deinde sic acutum cernat animo,
through this prior who then so sharply may-discern in-mind
ut sine labore magno dinoscere ualeat, quomodo sit prior
that without labor great to-discern he-can how be prior
sonus quam cantus, ideo quia cantus est formatus sonus
the-sound than the-song therefore because the-song is formed sound
et esse utique aliquid non formatum potest, formari autem
and to-be assuredly something not formed can to-be-formed but
quod non est non potest? sic est prior materies quam id,
what not is not can so is prior the-matter than that
quod ex ea fit, non ideo prior, quia ipsa efficit, cum
which from it is-made not therefore prior because it-itself makes when
potius fiat, nec prior interuallo temporis. neque enim
rather it-is-made nor prior by-interval of-time nor for
priore tempore sonos edimus informes sine cantu et eos
at-a-prior time sounds do-we-utter formless without song and them
posteriore tempore in formam cantici coaptamus aut fingimus,
at-a-later time into the-form of-a-song fit or fashion
sicut ligna, quibus arca, uel argentum, quo uasculum
as the-wood from-which a-chest or the-silver from-which a-vessel

fabricatur; tales quippe materiae tempore etiam praecedunt
is-fabricated such for matters in-time even precede
formas rerum, quae fiunt ex eis. at in cantu non ita est.
the-forms of-things which are-made from them but in song not so it-is
cum enim cantatur, auditur sonus eius, non prius informiter
when for it-is-sung is-heard the-sound of-it not first formlessly
sonat et deinde formatur in cantum. quod enim primo
it-sounds and then is-formed into song what for first
utcumque sonuerit, praeterit, nec ex eo quicquam reperies,
somehow has-sounded passes-by nor from it anything will-you-find
quod resumptum arte conponas: et ideo cantus in sono
which taken-up-again by-art you-may-compose and therefore the-song in sound
suo uertitur, qui sonus eius materies eius est. idem quippe
its turns which sound its matter its is the-same for
formatur, ut cantus sit. et ideo, sicut dicebam, prior
is-formed that song it-may-be and therefore as I-was-saying prior-(is)
materies sonandi quam forma cantandi: non per faciendi
the-matter of-sounding than the-form of-singing not by of-making
potentiam prior; neque enim sonus est cantandi artifex,
the-power prior nor for the-sound is of-singing the-craftsman
sed cantanti animae subiacet ex corpore, de quo cantum
but to-the-singing soul it-is-subject from the-body out-of which a-song
faciat; nec tempore prior: simul enim cum cantu editur;
it-may-make nor in-time prior at-once for with the-song it-is-uttered
nec prior electione: non enim potior sonus quam cantus,
nor prior by-choice not for better (is)-the-sound than the-song
quandoquidem cantus est non tantum sonus uerum etiam
since song is not only sound but also
speciosus sonus. sed prior est origine, quia non cantus
beautiful sound but prior it-is by-origin because not the-song
formatur, ut sonus sit, sed sonus formatur, ut cantus
is-formed that sound it-may-be but the-sound is-formed that song

sit. hoc exemplo qui potest intellegat materiam rerum
it-may-be by-this example who can let-him-understand the-matter of-things
primo factam et appellatam caelum et terram, quia inde
first made and called heaven and earth because thence
facta sunt caelum et terra, nec tempore primo factam, quia
made were heaven and earth nor in-time first made because
formae rerum exserunt tempora, illa autem erat informis
the-forms of-things put-forth times it but was formless
iamque in temporibus simul animaduertitur, nec tamen
and-now in times at-once is-noticed nor yet
de illa narrari aliquid potest, nisi uelut tempore prior
about it to-be-told anything can except as-though in-time prior
sit, cum pendatur extremior, quia profecto meliora sunt
it-were although it-be-weighed lower because surely better are
formata quam informia, et praecedatur aeternitate creatoris,
formed-things than formless-ones and it-be-preceded by-the-eternity of-the-creator
ut esset de nihilo, unde aliquid fieret.
that it-might-be from nothing whence something might-be-made

XXX · CONCORD AMONG TRUE OPINIONS

Among these different true opinions, may truth itself bring concord, and God have mercy on us, so that we use the law lawfully, with pure charity as its end. If anyone asks which of them Moses meant, Augustine confesses he does not know; he knows only that these opinions are true, apart from the carnal ones, which he has discussed. Let all who see truth in the words love one another and God, and honor Moses as full of God's Spirit, believing he attended to what in them most excels.

41 In hac diuersitate sententiarum uerarum concordiam pariat
in this diversity of-opinions true concord may-bring-forth
ipsa ueritas, et deus noster misereatur nostri, ut legitime
the-very truth and God our may-have-mercy on-us that lawfully

lege utamur, praecepti fine, pura caritate. ac per
the-law we-may-use of-the-commandment by-the-end with-pure charity and through
hoc, si quis quaerit ex me, quid horum Moyses, tuus ille
this if anyone asks of me which of-these Moses your that
famulus, senserit, non sunt hi sermones confessionum mearum.
servant meant not are these the-words of-confessions my
si tibi non confiteor, nescio et scio tamen illas ueras esse
if to-you not I-confess I-know-not and I-know yet those true to-be
sententias exceptis carnalibus, de quibus quantum existimaui
opinions except the-carnal-ones about which as-much-as I-thought
locutus sum. quos tamen bonae spei paruulos haec uerba libri
spoken I-have whom yet of-good hope little-ones these words of-book
tui non territant alta humiliter et pauca copiose; sed
your not frighten lofty-things humbly and few-things copiously but
omnes, quos in eis uerbis uera cernere ac dicere fateor,
all whom in these words true-things to-discern and to-say I-grant
diligamus nos inuicem pariterque diligamus te, deum nostrum,
let-us-cherish us one-another and-equally let-us-cherish you God our
fontem ueritatis, si non uana, sed ipsam sitimus,
the-fountain of-truth if not vain-things but (truth)-itself we-thirst-for
eundemque famulum tuum, scripturae huius dispensatorem,
and-the-same servant your of-scripture this the-dispenser
spiritu tuo plenum, ita honoremus, ut hoc eum te reuelante,
with-spirit your full so let-us-honor that this him you revealing
cum haec scriberet, adtendisse credamus, quod in eis
when these-things he-wrote to-have-attended we-believe which in them
maxime et luce ueritatis et fruge utilitatis excellit.
most both in-the-light of-truth and in-the-fruit of-usefulness excels

When one says Moses meant this and another that, why not rather both, if both are true, and a third and a fourth if anyone sees them? Why not believe that he through whom God tempered Scripture for many minds saw all these truths? If Augustine were writing with the highest authority, he would rather his words echo every true meaning than set one out so plainly that it excluded the rest. So he believes Moses meant, in these words, whatever true thing we can find in them, and what we cannot yet find.

42 Ita cum alius dixerit: "hoc sensit, quod ego", et alius:
so when one shall-have-said this he-meant which I and another
"immo illud, quod ego", religiosius me arbitror dicere: cur
rather that which I more-religiously that-I I-think to-say why
non utrumque potius, si utrumque uerum est, et si quid
not both rather if both true is and if anything
tertium — et si quid quartum et si quid omnino aliud
a-third and if anything a-fourth and if anything at-all else
uerum quispiam in his uerbis uidet, cur non illa omnia
true anyone in these words sees why not those-things all
uidisse credatur, per quem deus unus sacras litteras
to-have-seen may-be-be-believed through whom God the-one the-sacred writings
uera et diuersa uisuris multorum sensibus temperauit?
true-things and diverse-things about-to-see of-many to-the-senses tempered
ego certe, quod intrepidus de meo corde pronuntio, si ad
I surely what fearless from my heart I-declare if at
culmen auctoritatis aliquid scriberem, sic mallem scribere,
the-summit of-authority something I-were-writing so I-would-prefer to-write
ut quod ueri quisque de his rebus capere posset, mea
that what of-truth each about these things to-grasp could my
uerba resonarent, quam ut unam ueram sententiam ad hoc
words should-echo than that one true meaning to this

apertius ponerem, ut excluderem ceteras, quarum falsitas
more-openly I-should-set that I-might-exclude the-others whose falsehood
me non posset offendere. nolo itaque, deus meus, tam
me not could offend I-do-not-wish and-so O-God my so
praeceps esse, ut hoc illum uirum de te meruisse non
headlong to-be that this that man of you to-have-deserved not
credam. sensit ille omnino in his uerbis atque cogitauit,
I-believe he-meant he wholly in these words and thought
cum ea scriberet, quidquid hic ueri potuimus inuenire
when them he-wrote whatever here of-truth we-could find
et quidquid nos non potuimus aut nondum potuimus et
and whatever we not could or not-yet could and
tamen in eis inueniri potest.
yet in them to-be-found can

XXXII · CHOOSING ONE MEANING

Even if the man through whom the words came thought of only one meaning, God's good Spirit, who leads into the right land, could not have missed any meaning God himself meant to reveal to later readers. Let the man's meaning be the highest; but let God show us that one or another true one, so that he may feed us and error not mock us. Augustine has written so much on so few words that he asks leave to be briefer: he will choose one true meaning God inspires, hoping it is what Moses meant, or else what truth willed to say to him through Moses' words.

Postremo, domine, qui deus es et non caro et sanguis, 43
finally O-Lord who God are and not flesh and blood
si quid homo minus uidit, numquid et spiritum tuum
if anything a-man less saw surely-not also spirit your
bonum, qui deducet me in terra recta, latere potuit,
good who will-lead me into land right to-lie-hid could

quidquid eras in eis uerbis tu ipse reuelaturus legentibus
whatever you-were in those words you yourself about-to-reveal to-readers
posteris, etiamsi ille, per quem dicta sunt, unam fortassis
later even-if he through whom said they-were one perhaps
ex multis ueris sententiam cogitauit? quod si ita est,
of many true meanings thought but if so it-is
sit igitur illa quam cogitauit ceteris excelsior, nobis
let-be then that which he-thought than-the-rest more-exalted to-us
autem, domine, aut ipsam demonstras aut quam placet
but O-Lord either that-very you-show or which pleases-(you)
alteram ueram, ut, siue nobis hoc quod etiam illi
another true so-that whether to-us this which also to-that
homini tuo siue aliud ex eorundem uerborum occasione
man your or another-thing from of-the-same words the-occasion
patefacias, tu tamen pascas, non error inludat. ecce,
you-lay-open you yet may-feed-(us) not error may-mock behold
domine deus meus, quam multa de paucis uerbis,
O-Lord God my how many-things about few words
quam multa, oro te, scripsimus! quae nostrae uires,
how many-things I-pray you we-have-written what our strength
quae tempora omnibus libris tuis ad istum modum
what times for-all books your in that manner
sufficient? sine me itaque breuius in eis confiteri tibi et
will-suffice allow me and-so more-briefly in them to-confess to-you and
eligere unum aliquid quod tu inspiraueris uerum, certum
to-choose one something which you shall-have-inspired true certain
et bonum, etiamsi multa occurrerint, ubi multa
and good even-if many-things shall-have-occurred where many-things
occurrere poterunt, ea fide confessionis meae, ut, si hoc
to-occur will-be-able in-that faith of-confession my that if this
dixero, quod sensit minister tuus, recte atque optime —
I-shall-have-said which meant minister your rightly and best-(I-speak)

id enim conari me oportet — quod si assecutus non
that for to-attempt me it-behooves but if attained not
fuero, id tamen dicam, quod mihi per eius uerba tua
I-shall-have that yet I-shall-say which to-me through his words your
ueritas dicere uoluerit, quae illi quoque dixit quod
truth to-say may-have-willed which to-him also said what
uoluit.
it-willed

BOOK XIII

I · CALLED BEFORE HE CALLED

Augustine calls on God, his mercy, who made him and did not forget him when he forgot God. God called first, in many voices, until Augustine heard from far off, turned, and called back. God blotted out Augustine's evil deserts and went before his good ones, to reward the work of God's own hands. Before Augustine was, God was, and there was no Augustine to whom God might grant being; yet he is, by God's goodness going before. God has no need of Augustine's service, as though without it he would tire or his power lessen; Augustine serves him for his own good, which comes from God.

Inuoco te, deus meus, misericordia mea, qui fecisti me et 1
I-call-upon you O-God my mercy my who made me and
oblitum tui non oblitus es. inuoco te in animam meam,
forgetting you not forgot-(me) you-have I-call-upon you into soul my
quam praeparas ad capiendum te ex desiderio, quod inspirasti:
which you-prepare for grasping you by the-desire which you-breathed-in
nunc inuocantem te ne deseras, qui priusquam inuocarem
now calling-upon you do-not forsake-(me) who before I-called-upon
praeuenisti et institisti crebrescens multimodis uocibus,
anticipated-(me) and pressed-on growing-more-frequent with-manifold voices
ut audirem de longinquo et conuerterer et uocantem me
that I-might-hear from afar and be-turned and calling me
inuocarem te. etenim, domine, deleuisti omnia mala
I-might-call-upon you for O-Lord you-have-blotted-out all bad
merita mea, ne retribueres manibus meis, in quibus a te
deserts my lest you-should-repay the-hands my by which from you
defeci, et praeuenisti omnia bona merita mea, ut retribueres
I-fell-away and you-anticipated all good deserts my that you-might-repay
manibus tuis, quibus me fecisti, quia et priusquam essem
the-hands your with-which me you-made because both before I-was

tu eras, nec eram, cui praestares ut essem, et tamen
you were nor was-I one-to-whom you-might-grant that I-should-be and yet
ecce sum ex bonitate tua praeueniente totum hoc, quod me
behold I-am from goodness your anticipating all this which me
fecisti et unde me fecisti. neque enim eguisti me, aut
you-made and whence me you-made nor for did-you-need me or
ego tale bonum sum, quo tu adiueris, dominus meus et
I such good am by-which you might-be-helped Lord my and
deus meus, non ut tibi sic seruiam, quasi ne fatigeris in
God my not that to-you so I-may-serve as-if lest you-grow-tired in
agendo, aut ne minor sit potestas tua carens obsequio meo,
acting or lest less be the-power your lacking service my
neque ut sic te colam quasi terram, ut sis incultus, si non
nor that so you I-may-till as-if land that you-be untilled if not
te colam, sed ut seruiam tibi et colam te, ut de te mihi
you I-till but that I-may-serve you and worship you that from you to-me
bene sit, a quo mihi est, ut sim cui bene sit.
well it-may-be from whom to-me it-is that I-am one-to-whom well it-may-be

II · WHAT HAD CREATION DESERVED?

Creation stands out of the fullness of God's goodness, not out of any need, a good that profits God nothing and is not his equal. What had heaven and earth, spiritual and bodily nature, deserved of him, even to exist unformed, hanging on his Word until the Word called them back to his unity? Formless spirit is better than formed body, formless body better than nothing. Spiritual creation, unless it turned to him and was lit, would have drifted like the abyss. Its good is to cleave to him always, lest it fall back into darkness, as we once did.

Ex plenitudine quippe bonitatis tuae creatura tua substitit, 2
from the-fullness for of-goodness your creation your has-stood
ut bonum, quod tibi nihil prodesset nec de te aequale tibi
that the-good which to-you nothing would-profit nor from you equal to-you
esset, tamen quia ex te fieri potuit, non deesset. quid
would-be yet because from you to-be-made it-could not should-be-lacking what
enim te promeruit caelum et terra, quae fecisti in principio?
for you deserved heaven and earth which you-made in the-beginning
dicant, quid te promeruerunt spiritalis corporalisque natura,
let-them-say what you deserved spiritual and-bodily nature
quas fecisti in sapientia tua, ut inde penderent etiam
which you-made in wisdom your that thence they-might-hang even
inchoata et informia quaeque in genere suo uel spiritali
begun and formless each in kind its either spiritual
uel corporali euntia in immoderationem et in longinquam
or bodily going into immoderateness and into far
dissimilitudinem tuam, spiritale informe praestantius, quam si
unlikeness your the-spiritual formless more-excellent than if
formatum corpus esset, corporale autem informe praestantius,
formed a-body it-were the-bodily but formless more-excellent
quam si omnino nihil esset, atque ita penderent in tuo
than if wholly nothing it-were and so they-would-hang in your
uerbo informia, nisi per idem uerbum reuocarentur ad
word formless unless through the-same word they-were-called-back to
unitatem tuam et formarentur et essent ab uno te
unity your and were-formed and were from the-one you
summo bono uniuersa bona ualde. quid te promeruerant, ut
the-highest good all good exceedingly what you had-they-deserved that
essent saltem informia, quae neque hoc essent nisi ex te?
they-should-be at-least formless which not-even this would-be except from you

3 Quid te promeruit materies corporalis, ut esset saltem
what you deserved matter bodily that it-should-be at-least
inuisibilis et inconposita, quia neque hoc esset, nisi quia
invisible and unformed because not-even this it-would-be except because
fecisti? ideoque te, quia non erat, promereri ut esset
you-made-(it) and-therefore you because not it-was to-deserve that it-should-be
non poterat. aut quid te promeruit inchoatio creaturae
not it-could or what you deserved the-beginning of-creation
spiritalis, ut saltem tenebrosa fluitaret similis abysso, tui
spiritual that at-least dark it-might-float like to-the-abyss of-you
dissimilis, nisi per idem uerbum conuerteretur ad idem,
unlike unless through the-same word it-were-turned to the-same
a quo facta est, atque ab eo inluminata lux fieret,
by which made it-was and by it illumined light it-might-become
quamuis non aequaliter et tamen conformis formae aequali
though not equally and yet conformed to-the-form equal
tibi? sicut enim corpori non hoc est esse, quod pulchrum
to-you as for to-a-body not this is to-be what beautiful
esse — alioquin deforme esse non posset — ita etiam
to-be otherwise deformed to-be not it-could so also
creato spiritui non id est uiuere, quod sapienter uiuere:
to-created spirit not that is to-live what wisely to-live
alioquin inconmutabiliter saperet. bonum autem illi est
otherwise unchangeably it-would-be-wise good but to-it is
adhaerere tibi semper, ne quod adeptus est conuersione
to-cleave to-you always lest what attained it-has by-conversion
auersione lumen amittat et relabatur in uitam tenebrosae
by-aversion the-light it-lose and fall-back into a-life to-the-dark
abysso similem. nam et nos, qui secundum animam creatura
abyss like for also we who according-to the-soul a-creation
spiritalis sumus, auersi a te, nostro lumine, in ea uita
spiritual are turned-away from you our light in that life

fuimus aliquando tenebrae et in reliquiis obscuritatis nostrae
were once darkness and in the-remnants of-obscurity our
laboramus, donec simus iustitia tua in unico tuo sicut
we-labor until we-be justice your in only-(son) your like
montes dei: nam iudicia tua fuimus sicut multa abyssus.
the-mountains of-God for judgments your we-were like a-great abyss

III · LET THERE BE LIGHT

Augustine takes "Let there be light" of the spiritual creation, which already had some kind of life to be lit. As it had not deserved to be such a life, so it had not deserved to be lit; its formlessness would not have pleased God unless it became light, not by existing but by beholding the Light that lights it and cleaving to it. So it owes both its living and its living happily to grace alone, having turned by a change for the better toward what cannot change: God alone, for whom to live and to live happily are one.

Quod autem in primis conditionibus dixisti: fiat lux, 4
what moreover in the-first foundings you-said let-there-be light
et facta est lux, non incongruenter hoc intellego in
and made was light not incongruously this I-understand of
creatura spiritali, quia erat iam qualiscumque uita, quam
creation spiritual because there-was already some-sort-of life which
inluminares. sed sicut non te promeruerat, ut esset
you-might-illumine but as not you it-had-deserved that there-should-be
talis uita, quae inluminari posset, ita nec cum iam esset
such life which to-be-illumined could so neither when already it-was
promeruit te, ut inluminaretur. neque enim eius informitas
did-it-deserve you that it-should-be-illumined nor for its formlessness
placeret tibi, si non lux fieret non existendo, sed intuendo
would-please you if not light it-became not by-existing but by-gazing-at

inluminantem lucem eique cohaerendo, ut et quod
the-illumining light and-to-it by-cleaving so-that both that
utcumque uiuit et quod beate uiuit, non deberet nisi
somehow it-lives and that blessedly it-lives not it-should-owe except
gratiae tuae, conuersa per conmutationem meliorem ad id,
to-grace your turned through change for-the-better to that
quod neque in melius neque in deterius mutari potest.
which neither into better nor into worse to-be-changed can
quod tu solus es, quia solus simpliciter es, cui non est
which you alone are because alone simply you-are for-whom not is
aliud uiuere, aliud beate uiuere, quia tua beatitudo es.
one-thing to-live another blessedly to-live because your blessedness you-are

IV · THE SPIRIT BORNE ABOVE

God would lack no good if creation were nothing or stayed unformed; he made it from the fullness of his goodness, not so that his joy might be completed. The imperfection of what he made displeases him because he is perfect, and he perfects it so that it may please him. His good Spirit was borne above the waters, not carried by them as if he rested there, since the Spirit makes those in whom he rests rest in himself. Above the drifting life he had made hovered his unchangeable will, sufficient to itself.

5 Quid ergo tibi deesset ad bonum, quod tu tibi es,
what then to-you would-be-lacking for the-good which you to-yourself are
etiamsi ista uel omnino nulla essent uel informia remanerent,
even-if these either altogether nothing were or formless remained
quae non ex indigentia fecisti, sed ex plenitudine bonitatis
which not from need you-made but from the-fullness of-goodness
tuae cohibens atque conuertens ad formam, non ut tamquam
your restraining and turning-(them) to form not that as-if

tuum gaudium conpleatur ex eis? perfecto enim tibi displicet
your joy be-completed from them to-the-perfect for you is-displeasing
eorum inperfectio, ut ex te perficiantur et tibi placeant,
their imperfection that from you they-may-be-perfected and to-you may-please
non autem inperfecto, tamquam et tu eorum perfectione
not but to-the-imperfect as-if also you their by-perfection
perficiendus sis. spiritus enim tuus bonus superferebatur super
to-be-perfected were spirit for your good was-borne-above over
aquas, non ferebatur ab eis, tamquam in eis requiesceret.
the-waters not it-was-borne by them as-if on them it-rested
in quibus enim requiescere dicitur spiritus tuus, hos in
in whom for to-rest is-said spirit your these in
se requiescere facit. sed superferebatur incorruptibilis et
itself to-rest it-makes but was-borne-above incorruptible and
inconmutabilis uoluntas tua, ipsa in se sibi sufficiens,
unchangeable will your it-itself in itself to-itself sufficient
super eam quam feceras uitam; cui non hoc est uiuere,
over that which you-had-made the-life for-which not this is to-live
quod beate uiuere, quia uiuit etiam fluitans in obscuritate
what blessedly to-live because it-lives also floating in obscurity
sua; cui restat conuerti ad eum, a quo facta est, et
its for-which it-remains to-be-turned to him by whom made it-was and
magis magisque uiuere apud fontem uitae et in lumine eius
more and-more to-live beside the-fountain of-life and in light his
uidere lumen et perfici et inlustrari et beari.
to-see light and to-be-perfected and to-be-illumined and to-be-made-blessed

Here the Trinity appears to Augustine in a riddle. The Father made heaven and earth in the Beginning, which is his Wisdom, born of him, equal and coeternal, the Son. Augustine has said much of the heaven of heaven, the invisible earth, and the dark abyss, which is formless spirit wandering until it turned to its maker and became the heaven of heaven. He already held the Father in the name "God" and the Son in "Beginning," and, believing God a Trinity, sought in Scripture and found the Spirit borne above the waters.

6 Ecce apparet mihi in aenigmate trinitas, quod es, deus
behold appears to-me in a-riddle the-trinity which you-are O-God
meus, quoniam tu, pater, in principio sapientiae nostrae, quod
my since you O-father in the-beginning of-wisdom our which
est tua sapientia de te nata, aequalis tibi et coaeterna, id
is your wisdom from you born equal to-you and coeternal that
est in filio tuo, fecisti caelum et terram. et multa diximus
is in son your made heaven and earth and many-things we-have-said
de caelo caeli et de terra inuisibili et inconposita
about the-heaven of-heaven and about the-earth invisible and unformed
et de abysso tenebrosa secundum spiritalis informitatis
and about the-abyss dark according-to of-spiritual formlessness
uagabunda deliquia, nisi conuerteretur ad eum, a quo erat
the-wandering lapses unless it-were-turned to him from whom it-was
qualiscumque uita, et inluminatione fieret speciosa uita
some-sort-of life and by-illumination should-become beautiful life
et esset caelum caeli eius, quod inter aquam et
and should-be the-heaven of-heaven of-that-(heaven) which between water and
aquam postea factum est. et tenebam iam patrem in dei
water afterward made was and I-was-holding now the-father in God's
nomine, qui fecit haec, et filium in principii nomine, in
name who made these-things and the-son in the-beginning's name in

quo fecit haec, et trinitatem credens deum meum, sicut
which he-made these-things and the-trinity believing God my as
credebam, quaerebam in eloquiis sanctis eius, et ecce spiritus
I-believed I-sought in the-utterances holy his and behold spirit
tuus superferebatur super aquas. ecce trinitas deus meus,
your was-borne-above over the-waters behold the-trinity God my
pater et filius et spiritus sanctus, creator uniuersae creaturae.
father and son and spirit holy creator of-all creation

VI · WHY THE SPIRIT IS NAMED LAST

Augustine begs the truthful Light, by charity, our mother, to tell him why Scripture named God's Spirit only after heaven, the invisible and unformed earth, and the darkness above the abyss. Was it because the Spirit had to be introduced as borne above something, so that what he was borne above had to be mentioned first? He was not borne above the Father or the Son, and could not rightly be said to be borne above nothing. So first came what he was borne above, and then he whom it was fitting to name only as borne above.

Sed quae causa fuerat, o lumen ueridicum, tibi admoueo cor 7
but what the-cause had-been O light truthful to-you I-move heart
meum, ne me uana doceat, discute tenebras eius et dic mihi,
my lest me vain-things it-teach scatter darkness its and tell me
obsecro te per matrem caritatem, obsecro te, dic mihi, quae
I-beseech you by the-mother charity I-beseech you tell me what
causa fuerat, ut post nominatum caelum et terram inuisibilem
the-cause had-been that after named heaven and earth invisible
et inconpositam et tenebras super abyssum tum demum
and unformed and darkness over the-abyss then at-last
scriptura tua nominaret spiritum tuum? an quia oportebat sic
scripture your should-name spirit your or because it-was-fitting so

eum insinuari, ut diceretur superferri? non posset hoc
him to-be-conveyed that he-should-be-said to-be-borne-above not could this
dici, nisi prius illud conmemoraretur, cui superferri
to-be-said unless first that were-mentioned over-which to-be-borne-above
spiritus tuus posset intellegi. nec patri enim nec
spirit your could to-be-understood neither above-the-father for nor
filio superferebatur nec superferri recte diceretur, si
above-the-son was-be-borne-above nor to-be-borne-above rightly would-be-be-said if
nulli rei superferretur. prius ergo dicendum erat, cui
above-no thing he-were-borne-above first therefore to-be-said it-was above-what
superferretur, et deinde ille, quem non oportebat aliter
he-was-borne-above and then he whom not it-was-fitting otherwise
conmemorari, nisi ut superferri diceretur. cur ergo eum
to-be-mentioned except that to-be-borne-above he-be-said why then him
aliter insinuari non oportebat, nisi ut superferri diceretur?
otherwise to-be-conveyed not was-it-fitting except that to-be-borne-above he-be-said

VII · THE WEIGHT OF DESIRE

Let whoever can follow the apostle, who says God's love is poured into our hearts by the Holy Spirit, teaches the surpassing way of charity, and bows his knees that we may know the love of Christ that surpasses knowledge. So from the beginning the surpassing Spirit was borne above the waters. How is Augustine to speak of the weight of desire dragging us into the abyss and of charity lifting us through the Spirit? These are not places but affections, loves: our uncleanness flowing down with the love of cares, God's holiness raising us.

8 Hinc sequatur qui potest intellectu apostolum tuum
hence let-him-follow who can with-understanding apostle your
dicentem, quia caritas tua diffusa est in cordibus nostris
saying that charity your poured-out has-been in hearts our

per spiritum sanctum, qui datus est nobis, et de
through the-spirit holy who given has-been to-us and about
spiritalibus docentem et demonstrantem supereminentem
spiritual-things teaching and showing the-surpassing
uiam caritatis et flectentem genua pro nobis ad te, ut
way of-charity and bending the-knees for us to you that
cognoscamus supereminentem scientiam caritatis Christi.
we-may-know the-surpassing knowledge of-the-charity of-Christ
ideoque ab initio supereminens superferebatur super
and-therefore from the-beginning surpassing he-was-borne-above over
aquas. cui dicam, quomodo dicam de pondere
the-waters to-whom should-I-say how should-I-say of the-weight
cupiditatis in abruptam abyssum et de subleuatione caritatis
of-desire into the-steep abyss and of the-lifting-up of-charity
per spiritum tuum, qui superferebatur super aquas? cui
through spirit your who was-borne-above over the-waters to-whom
dicam? quomodo dicam? neque enim loca sunt, quibus
should-I-say how should-I-say nor for places are-they in-which
mergimur et emergimus. quid similius et quid dissimilius?
we-are-sunk and emerge what more-like and what more-unlike
affectus sunt, amores sunt, inmunditia spiritus nostri
affections they-are loves they-are the-uncleanness of-spirit our
defluens inferius amore curarum et sanctitas tui attollens
flowing-down lower by-love of-cares and the-holiness of-you lifting
nos superius amore securitatis, ut sursum cor habeamus
us higher by-love of-freedom-from-care that upward heart we-may-have
ad te, ubi spiritus tuus superferebatur super aquas, et
to you where spirit your was-borne-above over the-waters and
ueniamus ad supereminentem requiem, cum pertransierit
we-may-come to the-surpassing rest when shall-have-passed-through
anima nostra aquas, quae sunt sine substantia.
soul our the-waters which are without substance

Angel and human soul flowed down, and they would have shown all spiritual creation to be an abyss in dark depths had God not said at the beginning "Let there be light," so that every obedient mind of his heavenly city cleaved to him and rested in his Spirit. Otherwise the heaven of heaven would itself be a dark abyss. The very restlessness of fallen spirits shows how great the rational creature is, for whom nothing less than God suffices. Augustine asks God to give himself; he cannot measure how much love he lacks. All plenty that is not God is poverty.

9 Defluxit angelus, defluxit anima hominis et indicauerunt
flowed-down the-angel flowed-down the-soul of-man and they-showed
abyssum uniuersae spiritalis creaturae in profundo tenebroso,
the-abyss of-all spiritual creation in the-depth dark
nisi dixisses ab initio: fiat lux, et facta esset lux,
unless you-had-said from the-beginning let-there-be light and made had-been light
et inhaereret tibi omnis oboediens intellegentia caelestis
and cleaved to-you every obedient intelligence of-the-heavenly
ciuitatis tuae et requiesceret in spiritu tuo, qui superfertur
city your and rested in spirit your who is-borne-above
inconmutabiliter super omne mutabile. alioquin et ipsum
unchangeably over every changeable-thing otherwise even the-very
caelum caeli tenebrosa abyssus esset in se; nunc autem
heaven of-heaven a-dark abyss would-be in itself now but
lux est in domino. nam et in ipsa misera inquietudine
light it-is in the-Lord for even in the-very wretched restlessness
defluentium spirituum et indicantium tenebras suas nudatas
of-the-flowing-down spirits and showing darkness their stripped
ueste luminis tui satis ostendis, quam magnam rationalem
of-the-garment of-light your enough you-show how great a-rational
creaturam feceris, cui nullo modo sufficit ad beatam
creature you-made for-which in-no way suffices for blessed

requiem, quidquid te minus est, ac per hoc nec ipsa
rest whatever than-you less is and through this nor it-itself
sibi. tu enim, deus noster, inluminabis tenebras nostras: ex te
to-itself you for O-God our will-illumine darkness our from you
oriuntur uestimenta nostra, et tenebrae nostrae sicut meridies
arise garments our and darkness our like noon
erunt. da mihi te, deus meus, et redde mihi te: en
shall-be give me yourself O-God my and give-back to-me yourself behold
amo et, si parum est, amem ualidius. non possum metiri,
I-love and if too-little it-is let-me-love more-strongly not I-can measure
ut sciam, quantum desit mihi amoris ad id quod sat
so-that I-may-know how-much be-lacking to-me of-love to that which enough
est, ut currat uita mea in amplexus tuos nec auertatur, donec
is that may-run life my into embraces your nor be-turned-away until
abscondatur in abscondito uultus tui. hoc tantum scio, quia
it-be-hidden in the-hiding-place of-face your this only I-know that
male mihi est praeter te non solum extra me sed et in me
ill for-me it-is apart-from you not only outside me but also in me
ipso, et omnis mihi copia, quae deus meus non est, egestas est.
myself and all to-me plenty which God my not is poverty is

IX · MY WEIGHT IS MY LOVE

Were the Father and the Son not borne above the waters too? Not as a body in a place; but the eminence of the unchanging Godhead is above all that changes. Why, then, is this said of the Spirit alone, who alone is called God's gift? In that gift we rest and enjoy God. A body moves by its weight toward its place: fire upward, stone down, oil above water. Things out of order are restless; in order they rest. Augustine's weight is his love; by God's gift we are kindled and carried upward to the peace of Jerusalem.

10 Numquid aut pater aut filius non superferebatur super
surely-not either the-father or the-son not was-borne-above over
aquas? si tamquam loco sicut corpus, nec spiritus
the-waters if as-in a-place like a-body neither the-spirit
sanctus; si autem inconmutabilis diuinitatis eminentia super
holy if but of-unchangeable divinity the-eminence over
omne mutabile, et pater et filius et spiritus sanctus
every changeable-thing both the-father and the-son and the-spirit holy
superferebatur super aquas. cur ergo tantum de spiritu tuo
was-borne-above over the-waters why then only of the-spirit your
dictum est hoc? cur de illo tantum dictus est quasi locus,
said has-been this why of him only said is-it as-if a-place
ubi esset, qui non est locus, de quo solo dictum est, quod
where he-was who not is a-place of whom alone said has-been that
sit donum tuum? in dono tuo requiescimus: ibi te fruimur.
he-is gift your in gift your we-rest there you we-enjoy
requies nostra locus noster. amor illuc attollit nos et spiritus
rest our place our-(is) love thither lifts us and spirit
tuus bonus exaltat humilitatem nostram de portis mortis. in
your good exalts lowliness our from the-gates of-death in
bona uoluntate tua pax nobis est. corpus pondere suo nititur
good will your peace to-us is a-body by-weight its strives
ad locum suum. pondus non ad ima tantum est, sed ad
to place its weight not to the-lowest only is but to
locum suum. ignis sursum tendit, deorsum lapis. ponderibus
place its fire upward tends downward a-stone by-weights
suis aguntur, loca sua petunt. oleum infra aquam fusum
their they-are-driven places their they-seek oil under water poured
super aquam attollitur, aqua supra oleum fusa infra oleum
over the-water is-raised water above oil poured under the-oil
demergitur: ponderibus suis aguntur, loca sua petunt.
sinks by-weights their they-are-driven places their they-seek

minus ordinata inquieta sunt: ordinantur et quiescunt.
less ordered restless they-are they-are-ordered and they-rest
pondus meum amor meus; eo feror, quocumque feror.
weight my love my-(is) by-it I-am-borne wherever I-am-borne
dono tuo accendimur et sursum ferimur; inardescimus
by-gift your we-are-kindled and upward we-are-borne we-burn
et imus. ascendimus ascensiones in corde et cantamus
and we-go we-climb the-ascents in the-heart and we-sing
canticum graduum. igne tuo, igne tuo bono inardescimus
the-song of-steps with-fire your with-fire your good we-burn
et imus, quoniam sursum imus ad pacem Hierusalem,
and we-go since upward we-go to the-peace of-Jerusalem
quoniam iucundatus sum in his, qui dixerunt mihi: in
since glad I-was in those who said to-me into
domum domini ibimus. ibi nos conlocabit uoluntas bona,
the-house of-the-Lord we-shall-go there us will-set will good
ut nihil uelimus aliud quam permanere illic in aeternum.
that nothing we-may-will other than to-abide there for ever

X · LIFTED WITHOUT AN INTERVAL

Blessed is the creation that knew nothing else, though of itself it would have been something else: God's gift, borne above all that changes, lifted it the moment it was made, with no interval of time, in the call "Let there be light." In us time divides the darkness we were from the light we shall be made. Of that creation Scripture says what it would have been unless lit, as though it had first been fluid and dark, to show why it became otherwise, turned to the unfailing light. Let whoever can understand ask God, and not trouble Augustine.

11 Beata creatura, quae non nouit aliud, cum esset ipsa aliud,
blessed the-creation which not knows other though it-would-be itself other
nisi dono tuo, quod superfertur super omne mutabile, mox ut
except by-gift your which is-borne-above over every changeable-thing as-soon as
facta est attolleretur nullo interuallo temporis in ea uocatione,
made it-was it-were-raised with-no interval of-time in that calling
qua dixisti: fiat lux, et fieret lux. in nobis enim
by-which you-said let-there-be light and there-was light in us for
distinguitur tempore, quod tenebrae fuimus et lux efficiemur:
is-distinguished by-time that darkness we-were and light we-shall-be-made
in illa uero dictum est, quid esset, nisi inluminaretur,
in that but said has-been what it-would-be unless it-were-illumined
et ita dictum est, quasi prius fuerit fluxa et tenebrosa,
and so said it-has-been as-if first it-had-been flowing and dark
ut appareret causa, qua factum est, ut aliter esset, id
that might-appear the-cause by-which made it-was that otherwise it-should-be that
est ut ad lumen indeficiens conuersa lux esset. qui potest,
is that to the-light unfailing turned light it-should-be who can
intellegat, a te petat. ut quid mihi molestus est, quasi
let-him-understand from you let-him-ask for what to-me troublesome is-he as-if
ego inluminem ullum hominem uenientem in hunc mundum?
I illumine any man coming into this world

XI · BEING, KNOWING, WILLING

Who understands the almighty Trinity? All speak of it; rare is the soul that knows what it says. Augustine proposes three things in ourselves, far from it, to test ourselves by: to be, to know, and to will. He is, knows, and wills; he knows that he is and wills; he wills to be and to know. Whoever can may see how these three are one life, mind, and essence, and yet distinct. But whoever finds this has not found what is above them, which is, knows, and wills unchangeably; whether its Trinity is through these three, in each, or both, none can easily say.

Trinitatem omnipotentem quis intelleget? et quis non 12
the-trinity almighty who will-understand and who not
loquitur eam, si tamen eam? rara anima, quaecumque de illa
speaks-of it if yet it rare the-soul which-ever about it
loquitur, scit quod loquitur. et contendunt et dimicant, et
speaks knows what it-speaks and they-contend and they-fight and
nemo sine pace uidet istam uisionem. uellem, ut haec tria
no-one without peace sees this vision I-would-wish that these three
cogitarent homines in se ipsis. longe aliud sunt ista tria
would-consider men in themselves very far other are these three
quam illa trinitas, sed dico, ubi se exerceant et
than that trinity but I-say-(them) where themselves they-may-exercise and
probent et sentiant, quam longe sunt. dico autem haec tria:
prove and perceive how far they-are I-say moreover these three
esse, nosse, uelle. sum enim et scio et uolo: sum sciens
to-be to-know to-will I-am for and I-know and I-will I-am knowing
et uolens et scio esse me et uelle et uolo esse et scire.
and willing and I-know to-be me and to-will and I-will to-be and to-know
in his igitur tribus quam sit inseparabilis uita et una uita
in these therefore three how is inseparable a-life and one life
et una mens et una essentia, quam denique inseparabilis
and one mind and one essence how finally inseparable
distinctio et tamen distinctio, uideat qui potest. certe coram
a-distinction and yet a-distinction let-him-see who can surely before
se est; adtendat in se et uideat et dicat mihi. sed cum
himself he-is let-him-attend to himself and see and tell me but when
inuenerit in his aliquid et dixerit, non iam se
he-shall-have-found in these something and shall-have-said-(it) not now himself
putet inuenisse illud, quod supra ista est inconmutabile,
let-him-think to-have-found that which above these is the-unchangeable
quod est inconmutabiliter et scit inconmutabiliter et uult
which is unchangeably and knows unchangeably and wills

inconmutabiliter: et utrum propter tria haec et ibi
unchangeably and whether on-account-of three these also there-(is)
trinitas, an in singulis haec tria, ut terna singulorum
a-trinity or in each these three so-that threefold of-each-one
sint, an utrumque miris modis simpliciter et multipliciter
they-be or both in-wondrous ways simply and manifoldly
infinito in se sibi fine, quo est et sibi notum
by-an-infinite in itself to-itself end by-which it-is and to-itself known
est et sibi sufficit inconmutabiliter id ipsum copiosa
it-is and to-itself suffices unchangeably that very-thing by-the-copious
unitatis magnitudine, quis facile cogitauerit? quis ullo modo
of-unity greatness who easily could-think-(it) who in-any way
dixerit? quis quolibet modo temere pronuntiauerit?
could-say-(it) who in-whatever way rashly could-pronounce-(it)

XII · REPENT: LET THERE BE LIGHT

Augustine's faith goes on confessing: holy, holy, holy, Lord God, in whose name, Father, Son, and Holy Spirit, we were baptized. In Christ God made the heaven and earth of his Church, its spiritual and carnal members. Our earth, before it took the form of teaching, was invisible and unformed, covered by the darkness of ignorance. But God's Spirit was borne above the water, and his mercy did not leave our misery: he said "Repent, for the kingdom of heaven has come near," that is, "Let there be light." We turned, and there was light.

13 Procede in confessione, fides mea; dic domino tuo: sancte,
go-forward in confession faith my say to-the-Lord your holy
sancte, sancte, domine deus meus, in nomine tuo baptizati
holy holy O-Lord God my in name your baptized
sumus, pater et fili et spiritus sancte, in nomine tuo
we-have-been O-father and O-son and O-spirit holy in name your

baptizamus, pater et fili et spiritus sancte, quia et apud
we-baptize O-father and O-son and O-spirit holy because also among
nos in Christo suo fecit deus caelum et terram, spiritales
us in Christ his made God heaven and earth the-spiritual
et carnales ecclesiae suae, et terra nostra antequam
and carnal-(members) of-church his and earth our before
acciperet formam doctrinae, inuisibilis erat et inconposita,
it-received the-form of-teaching invisible was and unformed
et ignorantiae tenebris tegebamur, quoniam pro iniquitate
and of-ignorance with-darkness we-were-covered since for iniquity
erudisti hominem, et iudicia tua multa abyssus. sed
you-corrected man and judgments your a-great abyss but
quia spiritus tuus superferebatur super aquam, non reliquit
because spirit your was-borne-above over the-water not abandoned
miseriam nostram misericordia tua, et dixisti: fiat lux;
misery our mercy your and you-said let-there-be light
paenitentiam agite, appropinquauit enim regnum caelorum.
repentance do has-drawn-near for the-kingdom of-heaven
paenitentiam agite; fiat lux. et quoniam conturbata
repentance do let-there-be light and since troubled
erat ad nos ipsos anima nostra, conmemorati sumus tui,
was toward us ourselves soul our remembered we-have you
domine, de terra Iordanis et de monte aequali tibi,
O-Lord from the-land of-Jordan and from the-mountain equal to-you
sed paruo propter nos, et displicuerunt nobis tenebrae
but small for-the-sake-of us and displeased us darkness
nostrae, et conuersi sumus ad te, et facta est lux. et
our and turned we-have to you and made was light and
ecce fuimus aliquando tenebrae, nunc autem lux in domino.
behold we-were once darkness now but light in the-Lord

Yet we walk still by faith, not sight; we are saved in hope. Deep still calls to deep, but now in the voice of God's cataracts. Paul, who could not speak to the Corinthians as spiritual, does not think he has yet laid hold, strains forward, and groans, thirsting for the living God. He calls the lower deep: "Do not be conformed to this world." Having the firstfruits of the Spirit, he sighs for God's city as a member of the Bride and is jealous for it as the Bridegroom's friend, fearing lest the minds of those he calls be corrupted as the serpent deceived Eve.

14 Et tamen adhuc per fidem, nondum per speciem. spe
and yet still through faith not-yet through sight in-hope
enim salui facti sumus. spes autem, quae uidetur, non
for saved made we-have-been hope but which is-seen not
est spes. adhuc abyssus abyssum inuocat, sed iam in
is hope still abyss to-abyss calls but now in
uoce cataractarum tuarum. adhuc et ille qui dicit: non
the-voice of-cataracts your still also he who says not
potui uobis loqui quasi spiritalibus, sed quasi carnalibus,
I-could to-you speak as-to spiritual-men but as-to carnal
etiam ipse nondum se arbitratur conprehendisse, et
even he not-yet himself thinks to-have-grasped-(it) and
quae retro oblitus, in ea, quae ante sunt, extenditur
the-things behind forgetting to those-things which before are is-stretched-out
et ingemescit grauatus, et sitit anima eius ad deum
and groans burdened and thirsts soul his for God
uiuum, quemadmodum cerui ad fontes aquarum, et dicit:
living as the-harts for the-springs of-waters and says
quando ueniam? habitaculum suum, quod de caelo est,
when shall-I-come the-dwelling his which from heaven is
superindui cupiens, et uocat inferiorem abyssum dicens:
to-be-clothed-over desiring and calls the-lower abyss saying

nolite conformari huic saeculo, sed reformamini in nouitate
do-not be-conformed to-this world but be-reformed in newness
mentis uestrae, et: nolite pueri effici mentibus, sed malitia
of-mind your and do-not children become in-mind but in-malice
paruuli estote, ut mentibus perfecti sitis, et: o stulti
little-ones be that in-mind perfect you-may-be and O foolish
Galatae, quis uos fascinauit? sed iam non in uoce sua;
Galatians who you has-bewitched but now not in voice his
in tua enim, qui misisti spiritum tuum de excelsis per
in yours for who sent spirit your from on-high through
eum, qui ascendit in altum et aperuit cataractas donorum
him who ascended on high and opened the-cataracts of-gifts
suorum, ut fluminis impetus laetificarent ciuitatem tuam.
his that of-the-river the-rushes might-gladden city your
illi enim suspirat sponsi amicus, habens iam spiritus
for-it for sighs of-the-bridegroom the-friend having already of-the-spirit
primitias penes eum, sed adhuc in semet ipso ingemescens,
the-firstfruits with him but still in himself very groaning
adoptionem expectans, redemptionem corporis sui. illi
adoption awaiting the-redemption of-body his for-it
suspirat — membrum est enim sponsae — et illi zelat —
he-sighs a-member he-is for of-the-bride and for-it he-is-jealous
amicus est enim sponsi — illi zelat non sibi, quia
the-friend he-is for of-the-bridegroom for-it he-is-jealous not for-himself because
in uoce cataractarum tuarum, non in uoce sua inuocat
in the-voice of-cataracts your not in voice his he-calls
alteram abyssum, cui zelans timet, ne sicut serpens
another abyss for-which being-jealous he-fears lest as the-serpent
Euam decepit astutia sua, sic et eorum sensus corrumpantur
Eve deceived by-cunning his so also their senses be-corrupted
a castitate, quae est in sponso nostro, unico tuo. quae
from the-chastity which is in bridegroom our only-(son) your what

est illa speciei lux, cum uidebimus eum, sicuti est, et
is that of-sight light when we-shall-see him as he-is and
transierint lacrimae, quae mihi factae sunt panis die
shall-have-passed-away the-tears which to-me become have bread day
ac nocte, dum dicitur mihi cotidie: ubi est deus tuus?
and night while it-is-said to-me daily where is God your

XIV · HOPE IN GOD UNTIL MORNING

Augustine too asks where God is, and breathes again a little in God when he pours out his soul in praise; yet the soul is sad, slipping back into an abyss. His faith, which God lit in the night before his feet, tells his soul to hope in the Lord until the night, mother of the wicked, and the Lord's anger pass. In the morning he will stand and see his God, who will give life to mortal bodies through the Spirit. Meanwhile God alone divides light from darkness among us, since he alone tests hearts.

15 Et ego dico: deus meus ubi est? ecce ubi es. respiro in
and I say God my where is-he behold where you-are I-breathe in
te paululum, cum effundo super me animam meam in uoce
you a-little when I-pour-out over me soul my in the-voice
exultationis et confessionis soni festiuitatem celebrantis.
of-exultation and of-confession of-the-sound a-festival of-one-celebrating
et adhuc tristis est, quia relabitur et fit abyssus, uel
and still sad it-is because it-slips-back and becomes an-abyss or
potius sentit adhuc se esse abyssum. dicit ei fides mea,
rather perceives still itself to-be an-abyss says to-it faith my
quam accendisti in nocte ante pedes meos: quare tristis es,
which you-lit in the-night before feet my why sad are-you
anima, et quare conturbas me? spera in domino; lucerna
O-soul and why do-you-trouble me hope in the-Lord a-lamp
pedibus tuis uerbum eius. spera et perseuera, donec transeat
to-feet your-(is) word his hope and persevere until pass

nox, mater iniquorum, donec transeat ira domini,
the-night the-mother of-the-wicked until pass the-anger of-the-Lord
cuius filii et nos fuimus aliquando tenebrae, quarum residua
whose sons also we were once darkness whose remnants
trahimus in corpore propter peccatum mortuo, donec aspiret
we-drag in the-body on-account-of sin dead until breathe
dies et remoueantur umbrae. spera in domino: mane
the-day and be-removed the-shadows hope in the-Lord in-the-morning
astabo et contemplabor; semper confitebor illi. mane
I-shall-stand and I-shall-contemplate always I-shall-confess to-him in-the-morning
astabo et uidebo salutare uultus mei, deum meum, qui
I-shall-stand and shall-see the-salvation of-face my God my who
uiuificabit et mortalia corpora nostra propter spiritum, qui
will-quicken also the-mortal bodies our on-account-of the-spirit who
habitat in nobis, quia super interius nostrum tenebrosum
dwells in us because over inward-part our dark
et fluuidum misericorditer superferebatur. unde in hac
and fluid mercifully he-was-borne-above whence in this
peregrinatione pignus accepimus, ut iam simus lux, dum
pilgrimage a-pledge we-have-received that already we-may-be light while
adhuc spe salui facti sumus et filii lucis et filii diei,
still in-hope saved made we-have-been and sons of-light and sons of-the-day
non filii noctis neque tenebrarum, quod tamen fuimus. inter
not sons of-night nor of-darkness which yet we-were between
quos et nos in isto adhuc incerto humanae notitiae tu solus
whom and us in this still uncertainty of-human knowledge you alone
diuidis, qui probas corda nostra et uocas lucem diem et
divide who try hearts our and call the-light day and
tenebras noctem. quis enim nos discernit nisi tu? quid autem
the-darkness night who for us distinguishes except you what moreover

habemus, quod non accepimus a te, ex eadem massa uasa
have-we which not we-have-received from you from the-same lump vessels
in honorem, ex qua sunt et alia facta in contumeliam?
unto honor from which are also others made unto dishonor

XV · THE FIRMAMENT OF SCRIPTURE

God stretched Scripture over us as a firmament of authority, a heaven spread like a skin, since the mortals through whom he gave it died and their words were set above all. Augustine knows no books that so destroy pride, and asks to understand them. Above this firmament are other waters, the peoples of angels, who need not look up at it or read, for they see God's face and read his will without syllables of time. The preachers pass; Scripture remains stretched over the peoples until the end, though we see now only in a mirror.

16 Aut quis nisi tu, deus noster, fecisti nobis firmamentum
or who except you O-God our made for-us a-firmament
auctoritatis super nos in scriptura tua diuina? caelum enim
of-authority over us in scripture your divine the-heaven for
plicabitur ut liber et nunc sicut pellis extenditur super
shall-be-folded like a-book and now like a-skin is-stretched-out over
nos. sublimioris enim auctoritatis est tua diuina scriptura,
us of-more-sublime for authority is your divine scripture
cum iam obierunt istam mortem illi mortales, per
since already have-undergone this death those mortals through
quos eam dispensasti nobis. et tu scis, domine, tu scis,
whom it you-dispensed to-us and you know O-Lord you know
quemadmodum pellibus indueris homines, cum peccato
how with-skins you-clothed men when through-sin
mortales fierent. unde sicut pellem extendisti firmamentum
mortal they-became whence like a-skin you-stretched-out the-firmament

libri tui, concordes utique sermones tuos, quos per
of-book your harmonious assuredly words your which through
mortalium ministerium superposuisti nobis. namque ipsa
of-mortals the-ministry you-set-over us for by-the-very
eorum morte solidamentum auctoritatis in eloquiis tuis
their death the-firm-support of-authority in the-utterances your
per eos editis sublimiter extenditur super omnia, quae
through them published sublimely is-stretched-out over all-things which
subter sunt, quod, cum hic uiuerent, non ita sublimiter
beneath are which when here they-lived not so sublimely
extentum erat. nondum sicut pellem caelum extenderas,
stretched-out had-been not-yet like a-skin the-heaven you-had-stretched-out
nondum mortis eorum famam usquequaque dilataueras.
not-yet of-death their the-fame everywhere you-had-spread
Videamus, domine, caelos, opera digitorum tuorum: 17
let-us-see O-Lord the-heavens the-works of-fingers your
disserena oculis nostris nubilum, quo subtexisti eos.
clear-away from-eyes our the-cloud with-which you-have-veiled them
ibi est testimonium tuum sapientiam praestans paruulis.
there is the-testimony your wisdom giving to-little-ones
perfice, deus meus, laudem tuam ex ore infantium et
perfect O-God my the-praise your out-of the-mouth of-infants and
lactantium. neque enim nouimus alios libros ita destruentes
of-sucklings nor for do-we-know other books so destroying
superbiam, ita destruentes inimicum et defensorem resistentem
pride so destroying the-enemy and defender resisting
reconciliationi tuae defendendo peccata sua. non noui, domine,
reconciliation your by-defending sins his not I-know O-Lord
non noui alia tam casta eloquia, quae sic mihi persuaderent
not I-know other so chaste utterances which so me would-persuade
confessionem et lenirent ceruicem meam iugo tuo et
to-confession and would-soften neck my to-yoke your and

inuitarent colere te gratis. intellegam ea, pater bone da
would-invite to-worship you freely let-me-understand them O-father good give
mihi hoc subterposito, quia subterpositis solidasti ea.
me this laid-beneath because for-those-laid-beneath you-have-made-firm them
18 Sunt aliae aquae super hoc firmamentum, credo, inmortales
there-are other waters above this firmament I-believe immortal
et a terrena corruptione secretae. laudent nomen tuum,
and from earthly corruption set-apart let-them-praise name your
laudent te supercaelestes populi angelorum tuorum, qui
let-them-praise you the-supercelestial peoples of-angels your who
non opus habent suspicere firmamentum hoc et legendo
not need have to-look-up-at firmament this and by-reading
cognoscere uerbum tuum. uident enim faciem tuam semper et
to-know word your they-see for face your always and
ibi legunt sine syllabis temporum, quid uelit aeterna uoluntas
there they-read without syllables of-times what wills eternal will
tua. legunt, eligunt et diligunt; semper legunt et numquam
your they-read they-choose and they-cherish always they-read and never
praeterit quod legunt. eligendo enim et diligendo legunt ipsam
passes-away what they-read by-choosing for and by-cherishing they-read the-very
inconmutabilitatem consilii tui. non clauditur codex eorum nec
unchangeableness of-counsel your not is-closed the-book their nor
plicatur liber eorum, quia tu ipse illis hoc es et es in
is-folded the-scroll their because you yourself to-them this are and you-are for
aeternum, quia super hoc firmamentum ordinasti eos, quod
ever because above this firmament you-ordained them which
firmasti super infirmitatem inferiorum populorum, ubi
you-made-firm over the-weakness of-the-lower peoples where
suspicerent et cognoscerent misericordiam tuam temporaliter
they-might-look-up and know mercy your temporally
enuntiantem te, qui fecisti tempora. in caelo enim, domine,
declaring you who made times in heaven for O-Lord

misericordia tua et ueritas tua usque ad nubes. transeunt
mercy your and truth your all-the-way to the-clouds pass-away
nubes, caelum autem manet. transeunt praedicatores uerbi tui
the-clouds the-heaven but remains pass-away the-preachers of-word your
ex hac uita in aliam uitam, scriptura uero tua usque in
from this life into another life scripture but your all-the-way to
finem saeculi super populos extenditur. sed et caelum et
the-end of-the-world over the-peoples is-stretched-out but both heaven and
terra transibunt, sermones autem tui non transibunt, quoniam
earth shall-pass-away words but your not shall-pass-away since
et pellis plicabitur et faenum, super quod extendebatur,
both the-skin shall-be-folded and the-grass over which it-was-stretched-out
cum claritate sua praeteriet, uerbum autem tuum manet in
with splendor its shall-pass word but your remains for
aeternum; quod nunc in aenigmate nubium et per speculum
ever which now in the-riddle of-clouds and through the-mirror
caeli, non sicuti est, apparet nobis, quia et nos quamuis
of-heaven not as it-is appears to-us because also we though
filio tuo dilecti simus, nondum apparuit quod erimus.
by-son your beloved we-be not-yet has-appeared what we-shall-be
attendit per retia carnis et blanditus est et inflammauit,
he-looked through the-lattice of-flesh and caressed-(us) has and inflamed-(us)
et currimus post odorem eius. sed cum apparuerit,
and we-run after odor his but when he-shall-have-appeared
similes ei erimus, quoniam uidebimus eum, sicuti est:
like to-him we-shall-be since we-shall-see him as he-is
sicuti est, domine, uidere nostrum, quod nondum est nobis.
as he-is O-Lord to-see ours which not-yet is to-us

God alone knows how he is, since he is, knows, and wills unchangeably; his essence knows and wills, his knowledge is and wills, his will is and knows, all unchangeably. It does not seem just that the unchanging light should be known by the changing mind it lights as it knows itself. So Augustine's soul is to God like a land without water: as it cannot light itself from itself, it cannot fill itself from itself. With God is the fountain of life, and in his light we shall see light.

19 Nam sicut omnino tu es, tu scis solus, quoniam
for as wholly you are you know alone since
es inconmutabiliter et scis inconmutabiliter et uis
you-are unchangeably and know unchangeably and will
inconmutabiliter, et essentia tua scit et uult inconmutabiliter
unchangeably and essence your knows and wills unchangeably
et scientia tua est et uult inconmutabiliter et uoluntas tua est
and knowledge your is and wills unchangeably and will your is
et scit inconmutabiliter, nec uidetur iustum esse coram te,
and knows unchangeably nor does-it-seem just to-be before you
ut, quemadmodum se scit lumen inconmutabile, ita sciatur
that as itself knows light unchangeable so it-be-known
ab inluminato conmutabili. ideoque anima mea tamquam
by the-illumined changeable and-therefore soul my like
terra sine aqua tibi, quia sicut se inluminare de se
earth without water to-you-(is) because as itself to-illumine from itself
non potest, ita se satiare de se non potest. sic enim apud
not it-can so itself to-satisfy from itself not it-can so for with
te fons uitae, quomodo in lumine tuo uidebimus lumen.
you the-fountain of-life-(is) as in light your we-shall-see light

Who gathered the embittered society into one, all aiming at the same temporal and earthly happiness, though they toss with endless cares? God, who gathered the waters into one and let the dry land appear. What is called sea is not the bitterness of wills but the gathering of the waters; God curbs even evil desires and sets their bounds. But souls thirsting for him, marked off from the sea by another end, he waters from a hidden spring, so that the earth bears fruit: works of mercy, like seed-bearing grass in small things and fruit trees in strong protection of the wronged.

Quis congregauit amaricantem societatem unam? idem namque 20
who gathered the-embittered society into-one the-same for
illis finis est temporalis et terrenae felicitatis, propter quam
to-them the-end is of-temporal and earthly happiness on-account-of which
faciunt omnia, quamuis innumerabili uarietate curarum fluctuent.
they-do all-things though with-innumerable variety of-cares they-toss
quis, domine, nisi tu, qui dixisti, ut congregarentur aquae
who O-Lord except you who said that be-gathered the-waters
in congregationem unam et appareret arida sitiens tibi,
into gathering one and appear the-dry-land thirsting for-you
quoniam tuum est mare, et tu fecisti illud, et aridam terram
since yours is the-sea and you made it and the-dry land
manus tuae formauerunt? neque enim amaritudo uoluntatum,
hands your formed nor for the-bitterness of-wills
sed congregatio aquarum uocatur mare. tu enim coherces etiam
but the-gathering of-waters is-called sea you for restrain even
malas cupiditates animarum et figis limites, quousque progredi
the-evil desires of-souls and fix limits how-far to-advance
sinantur aquae, ut in se comminuantur fluctus
they-may-be-allowed the-waters that on themselves may-be-broken the-waves
earum, atque ita facis mare ordine imperii tui super omnia.
of-them and so you-make the-sea by-the-order of-rule your over all-things

21 At animas sitientes tibi et apparentes tibi alio fine
but souls thirsting for-you and appearing to-you by-another end
distinctas a societate maris occulto et dulci fonte irrigas,
distinguished from the-society of-the-sea with-a-hidden and sweet spring you-water
ut et terra det fructum suum: et dat fructum suum et
that also the-earth may-give fruit its and it-gives fruit its and
te iubente, domino deo suo, germinat anima nostra opere
you commanding the-Lord God its buds soul our with-the-work
misericordiae secundum genus, diligens proximum in subsidiis
of-mercy according-to kind cherishing the-neighbor in the-reliefs
necessitatum carnalium, habens in se semen secundum
of-needs carnal having in itself seed according-to
similitudinem, quoniam ex nostra infirmitate conpatimur ad
likeness since from our weakness we-suffer-with-(them) for
subueniendum indigentibus similiter opitulantes, quemadmodum
succoring the-needy similarly helping as
nobis uellemus opem ferri, si eodem modo indigeremus,
to-us we-would-wish help to-be-brought if in-the-same way we-were-in-need
non tantum in facilibus tamquam in herba seminali,
not only in easy-things as in grass seeding
sed etiam in protectione adiutorii forti robore, sicut
but also in the-protection of-help with-strong strength like
lignum fructiferum, id est beneficium ad eripiendum eum,
the-tree fruit-bearing that is the-kindness for rescuing him
qui iniuriam patitur, de manu potentis et praebendo
who wrong suffers from the-hand of-the-powerful and by-affording
protectionis umbraculum ualido robore iusti iudicii.
of-protection the-shade by-the-strong strength of-just judgment

XVIII · LIGHTS IN THE FIRMAMENT

Let truth spring from the earth and justice look down from heaven, and let there be lights in the firmament: let us break bread for the hungry, shelter the poor, and clothe the naked. From this lower fruit of action, holding the word of life, may we rise to the delight of contemplation and shine like lights, cleaving to the firmament of Scripture, dividing things understood from things sensed. The Spirit gives some the word of wisdom, like the greater light, others the word of knowledge, like the lesser, and other gifts, like stars.

Ita, domine, ita, oro te, oriatur, sicuti facis, sicuti das 22
so O-Lord so I-pray you let-it-arise as you-do as you-give
hilaritatem et facultatem, oriatur de terra ueritas et iustitia
cheerfulness and ability let-arise from earth truth and justice
de caelo respiciat, et fiant in firmamento luminaria.
from heaven let-look-down and let-there-be-made in the-firmament lights
frangamus esurienti panem nostrum et egenum sine
let-us-break for-the-hungry bread our and the-needy without
tecto inducamus in domum nostram, nudum uestiamus
a-roof let-us-bring into house our the-naked let-us-clothe
et domesticos seminis nostri non despiciamus. quibus in
and the-household of-seed our not let-us-despise which in
terra natis fructibus uide, quia bonum est, et erumpat
the-earth born with-the-fruits see that good it-is and let-break-forth
temporana lux nostra, et de ista inferiore fruge actionis
timely light our and from this lower harvest of-action
in delicias contemplationis uerbum uitae superius obtinentes
into the-delights of-contemplation the-word of-life above holding
appareamus sicut luminaria in mundo cohaerentes firmamento
let-us-appear like lights in the-world cleaving to-the-firmament
scripturae tuae. ibi enim nobiscum disputas, ut diuidamus
of-scripture your there for with-us you-discuss that we-may-divide

inter intellegibilia et sensibilia tamquam inter diem et
between intelligible-things and sensible-things as between day and
noctem uel inter animas alias intellegibilibus, alias sensibilibus
night or between souls some to-intelligible-things others to-sensible-things
deditas, ut iam non tu solus in abdito diiudicationis tuae,
devoted so-that now not you alone in the-hidden of-judgment your
sicut antequam fieret firmamentum, diuidas inter lucem et
as before was-made the-firmament may-divide between light and
tenebras, sed etiam spiritales tui in eodem firmamento positi
darkness but also the-spiritual-ones your in the-same firmament placed
atque distincti manifestata per orbem gratia tua luceant
and distinguished made-manifest through the-world grace your may-shine
super terram et diuidant inter diem et noctem et significent
over the-earth and divide between day and night and signify
tempora, quia uetera transierunt, ecce facta sunt noua, et
times because the-old-things have-passed-away behold made are new-things and
quia propior est nostra salus, quam cum credidimus, et quia
because nearer is our salvation than when we-believed and because
nox praecessit, dies autem adpropinquauit et quia benedicis
the-night has-gone-before the-day but has-drawn-near and because you-bless
coronam anni tui, mittens operarios in messem tuam, in qua
the-crown of-year your sending laborers into harvest your in which
seminanda alii laborauerunt, mittens etiam in aliam sementem,
to-be-sown others labored sending also into another sowing
cuius messis in fine est. ita das uota optanti et
whose harvest in the-end is so you-give vows to-one-wishing and
benedicis annos iusti, tu autem idem ipse es et in annis
you-bless the-years of-the-just you but the-same yourself are and in years
tuis, qui non deficiunt, horreum praeparas annis transeuntibus.
your which not fail a-barn you-prepare for-years passing

Aeterno quippe consilio propriis temporibus bona caelestia 23
by-eternal for counsel at-proper times good-things heavenly
das super terram, quoniam quidem alii datur per spiritum
you-give upon the-earth since indeed to-one is-given through the-spirit
sermo sapientiae tamquam luminare maius propter eos, qui
the-word of-wisdom like the-light greater for-the-sake-of those who
perspicuae ueritatis luce delectantur tamquam in principio
of-clear truth in-the-light delight as in the-beginning
diei, alii autem sermo scientiae secundum eundem spiritum
of-day to-another but the-word of-knowledge according-to the-same spirit
tamquam luminare minus, alii fides, alii donatio
like the-light lesser to-another faith to-another the-gift
curationum, alii operationes uirtutum, alii prophetia,
of-healings to-another the-workings of-powers to-another prophecy
alii diiudicatio spirituum, alteri genera linguarum, et
to-another the-discerning of-spirits to-another kinds of-tongues and
haec omnia tamquam stellae. omnia enim haec operatur unus
these all like stars all for these works one
atque idem spiritus, diuidens propria unicuique prout uult
and the-same spirit dividing their-own to-each as he-wills
et faciens apparere sidera in manifestatione ad utilitatem.
and making appear stars in manifestation for profit
sermo autem scientiae, qua continentur omnia sacramenta,
the-word but of-knowledge in-which are-contained all the-sacraments
quae uariantur temporibus tamquam luna, et ceterae notitiae
which are-varied in-times like the-moon and the-other knowledges
donorum, quae deinceps tamquam stellae conmemorata sunt,
of-gifts which next like stars recorded have-been
quantum differunt ab illo candore sapientiae, quo gaudet
as-much-as they-differ from that brightness of-wisdom in-which rejoices
praedictus dies, tantum in principio noctis sunt. his enim
the-aforesaid day so-much in the-beginning of-night they-are to-these for

sunt necessaria, quibus ille prudentissimus seruus tuus
they-are necessary to-whom that most-prudent servant your
non potuit loqui quasi spiritalibus, sed quasi carnalibus,
not could speak as to-spiritual-men but as to-carnal
ille, qui sapientiam loquitur inter perfectos. animalis autem
he who wisdom speaks among the-perfect the-natural but
homo tamquam paruulus in Christo lactisque potator, donec
man as a-little-one in Christ and-of-milk a-drinker until
roboretur ad solidum cibum et aciem firmet ad solis
he-be-strengthened for solid food and the-sight he-make-firm for of-the-sun
aspectum, non habeat desertam noctem suam, sed luce
the-looking not let-him-have deserted night his but with-the-light
lunae stellarumque contentus sit. haec nobiscum
of-the-moon and-stars content let-him-be these-things with-us
disputas sapientissime, deus noster, in libro tuo, firmamento
you-discuss most-wisely O-God our in book your firmament
tuo, ut discernamus omnia contemplatione mirabili, quamuis
your that we-may-discern all-things in-contemplation wondrous though
adhuc in signis et in temporibus et in diebus et in annis.
still in signs and in times and in days and in years

XIX · WASH, AND THE DRY LAND APPEARS

First wash, put away wickedness, that the dry land may appear; learn to do good, that the earth may put forth grass and fruit trees. The rich man asked the good Master what to do; let him keep the commandments and the dry land will appear. If he wishes to be perfect, let him uproot the thickets of avarice, sell what he has, and give to the poor, that lights may be made for him in the firmament. But his barren earth grieved. The apostles, a chosen race, followed Christ and at Pentecost became lights for all nations.

Sed prius lauamini, mundi estote, auferte nequitiam ab 24
but first wash-yourselves clean be take-away wickedness from
animis uestris atque a conspectu oculorum meorum, ut
souls your and from the-sight of-eyes my that
appareat arida. discite bonum facere, iudicate pupillo
may-appear the-dry-land learn good to-do judge for-the-orphan
et iustificate uiduam, ut germinet terra herbam pabuli et
and do-justice-to the-widow that may-bud the-earth grass of-pasture and
lignum fructiferum, et uenite, disputemus, dicit dominus,
the-tree fruit-bearing and come let-us-reason says the-Lord
ut fiant luminaria in firmamento caeli, ut luceant
that there-be-made lights in the-firmament of-heaven that they-may-shine
super terram. quaerebat diues ille a magistro bono,
over the-earth was-asking the-rich-man that from the-master good
quid faceret, ut uitam aeternam consequeretur: dicat ei
what he-should-do that life eternal he-might-attain let-say to-him
magister bonus, quem putabat hominem et nihil amplius —
the-master good whom he-thought a-man and nothing more
bonus est autem, quia deus est — dicat ei, ut, si uult
good he-is but because God he-is let-him-say to-him that if he-wishes
uenire ad uitam, seruet mandata, separet a se
to-come to life he-should-keep the-commandments he-should-separate from himself
amaritudinem malitiae atque nequitiae, non occidat, non
the-bitterness of-malice and of-wickedness not he-should-kill not
moechetur, non furetur, non falsum testimonium dicat, ut
commit-adultery not steal not false witness bear that
appareat arida et germinet honorem matris et patris et
may-appear the-dry-land and bud honor of-mother and of-father and
dilectionem proximi. feci, inquit, haec omnia. unde ergo
affection of-neighbor I-have-done he-says these all whence then
tantae spinae, si terra fructifera est? uade, extirpa siluosa
so-many thorns if the-earth fruitful is go root-out the-woody

dumeta auaritiae, uende quae possides et implere frugibus
thickets of-avarice sell what you-possess and be-filled with-fruits
dando pauperibus et habebis thesaurum in caelis et sequere
by-giving to-the-poor and you-will-have treasure in the-heavens and follow
dominum, si uis esse perfectus, eis sociatus, inter quos
the-Lord if you-wish to-be perfect to-them joined among whom
loquitur sapientiam ille, qui nouit, quid distribuat diei et
speaks wisdom he who knows what he-may-distribute to-the-day and
nocti, ut noris et tu, ut fiant et tibi luminaria
to-the-night that you-may-know also you that there-be-made also for-you lights
in firmamento caeli: quod non fiet, nisi fuerit
in the-firmament of-heaven which not will-be-made unless shall-have-been
illic cor tuum; quod item non fiet, nisi fuerit
there heart your which likewise not will-be-made unless shall-have-been
illic thesaurus tuus, sicut audisti a magistro bono. sed
there treasure your as you-heard from the-master good but
contristata est terra sterilis, et spinae suffocauerunt uerbum.
saddened was the-earth barren and the-thorns choked the-word
25 Vos autem, genus electum in firmamento mundi, qui
you but race chosen in the-firmament of-the-world who
dimisistis omnia, ut sequeremini dominum, ite post eum et
have-left all-things that you-might-follow the-Lord go after him and
confundite fortia, ite post eum, speciosi pedes, et lucete in
confound the-strong go after him beautiful feet and shine in
firmamento, ut caeli enarrent gloriam eius diuidentes inter
the-firmament that the-heavens may-tell the-glory his dividing between
lucem perfectorum, sed nondum sicut angelorum, et tenebras
the-light of-the-perfect but not-yet as of-angels and the-darkness
paruulorum, sed non desperatorum: lucete super omnem terram,
of-little-ones but not of-the-despaired-of shine over all the-earth
et dies sole candens eructet diei uerbum sapientiae et
and the-day with-the-sun glowing may-utter to-the-day the-word of-wisdom and

nox, luna lucens, annuntiet nocti uerbum scientiae. luna
the-night the-moon shining may-announce to-the-night the-word of-knowledge the-moon
et stellae nocti lucent, sed nox non obscurat eas, quoniam
and stars to-the-night shine but the-night not obscures them since
ipsae inluminant eam pro modulo eius. ecce enim
they-themselves illumine it according-to the-measure its behold for
tamquam deo dicente: fiant luminaria in firmamento
as-if God saying let-there-be-made lights in the-firmament
caeli, factus est subito de caelo sonus, quasi ferretur flatus
of-heaven made was suddenly from heaven a-sound as-if were-borne a-blast
uehemens, et uisae sunt linguae diuisae quasi ignis, qui et
vehement and seen were tongues divided as-if of-fire which also
insedit super unumquemque illorum, et facta sunt luminaria
settled upon each of-them and made were lights
in firmamento caeli uerbum uitae habentia. ubique discurrite,
in the-firmament of-heaven the-word of-life having everywhere run-about
ignes sancti, ignes decori. uos enim estis lumen mundi
fires holy fires seemly you for are the-light of-the-world
nec estis sub modio. exaltatus est, cui adhaesistis, et
nor are-you under a-bushel exalted is he-to-whom you-have-cleaved and
exaltauit uos. discurrite et innotescite omnibus gentibus.
he-has-exalted you run-about and make-yourselves-known to-all nations

Let the sea too conceive and bring forth your works, Augustine tells the apostles, who have been made God's mouth: let the waters bring forth creeping things with living souls and birds flying over the earth. God's sacraments crept through the waves of the world's temptations to instruct the nations, great miracles were made like great whales, and the preachers' voices flew over the earth under the firmament of Scripture. One truth is signified in many bodily ways. All things are beautiful because God made them, and he more beautiful; but for Adam's fall no such signs would be needed.

26 Concipiat et mare et pariat opera uestra, et producant
let-conceive also the-sea and bring-forth works your and let-bring-forth
aquae reptilia animarum uiuarum. separantes enim
the-waters creeping-things of-souls living separating for
pretiosum a uili facti estis os dei, per quod
the-precious from the-vile made you-have-been the-mouth of-God through which
diceret: producant aquae non animam uiuam, quam terra
he-might-say let-bring-forth the-waters not a-soul living which the-earth
producet, sed reptilia animarum uiuarum et uolatilia
shall-bring-forth but creeping-things of-souls living and flying-things
uolantia super terram. repserunt enim sacramenta tua,
flying over the-earth have-crept for sacraments your
deus, per opera sanctorum tuorum inter medios fluctus
O-God through the-works of-saints your amid the-midst-of waves
temptationum saeculi ad imbuendas gentes nomine tuo in
of-the-temptations of-the-world for imbuing the-nations with-name your in
baptismo tuo. et inter haec facta sunt magnalia mirabilia
baptism your and among these-things made were mighty-works wondrous
tamquam coeti grandes et uoces nuntiorum tuorum uolantes
like whales great and the-voices of-messengers your flying
super terram iuxta firmamentum libri tui praeposito illo
over the-earth beside the-firmament of-book your set-over that

sibi ad auctoritatem, sub quo uolitarent, quocumque
over-themselves for authority under which they-might-fly wherever
irent. neque enim sunt loquellae neque sermones, quorum
they-went nor for are-there speeches nor words whose
non audiantur uoces eorum, quando in omnem terram
not may-be-heard the-voices their since into all the-earth
exiit sonus eorum et in fines orbis terrae uerba
went-out the-sound their and to the-ends of-the-circle of-the-earth the-words
eorum, quoniam tu, domine, benedicendo multiplicasti haec.
their since you O-Lord by-blessing have-multiplied these-things
Numquid mentior aut mixtione misceo neque distinguo 27
surely-not do-I-lie or with-mixing mix nor distinguish
lucidas cognitiones harum rerum in firmamento caeli
the-clear knowledges of-these things in the-firmament of-heaven
et opera corporalia in undoso mari et sub firmamento
and the-works bodily in the-billowy sea and under the-firmament
caeli? quarum enim rerum notitiae sunt solidae et
of-heaven of-what for things the-notions are solid and
terminatae sine incrementis generationum tamquam lumina
bounded without increases of-generations like the-lights
sapientiae et scientiae, earundem rerum sunt operationes
of-wisdom and of-knowledge of-the-same things are the-workings
corporales multae ac uariae, et aliud ex alio crescendo
bodily many and various and one from another by-growing
multiplicantur in benedictione tua, deus, qui consolatus es
are-multiplied in blessing your O-God who consoled have
fastidia sensuum mortalium, ut in cognitione animi
the-weariness of-senses mortal that in the-knowledge of-the-mind
res una multis modis per corporis motiones figuretur
a-thing one in-many ways through of-the-body motions be-figured
atque dicatur. aquae produxerunt haec, sed in uerbo
and be-said the-waters brought-forth these-things but in word

tuo: necessitates alienatorum ab aeternitate ueritatis tuae
your the-needs of-estranged from the-eternity of-truth your
populorum produxerunt haec, sed in euangelio tuo,
peoples brought-forth these-things but in gospel your
quoniam ipsae aquae ista eiecerunt, quarum amarus
since the-very waters these-things cast-out whose bitter
languor fuit causa, ut in tuo uerbo ista procederent.
languor was the-cause that in your word these-things should-come-forth
28 Et pulchra sunt omnia faciente te, et ecce tu inenarrabiliter
and beautiful are all-things making-(them) you and behold you unspeakably
pulchrior, qui fecisti omnia. a quo si non esset lapsus
more-beautiful who made all-things from whom if not had fallen
Adam, non diffunderetur ex utero eius salsugo maris,
Adam not would-have-flowed from womb his the-brine of-the-sea
genus humanum profunde curiosum et procellose tumidum
the-race human deeply curious and stormily swollen
et instabiliter fluuidum, atque ita non opus esset,
and unstably fluid and so not need there-would-be
ut in aquis multis corporaliter et sensibiliter operarentur
that in waters many bodily and sensibly should-work
dispensatores tui mystica facta et dicta. sic enim mihi
dispensers your mystical deeds and words so for to-me
nunc occurrerunt reptilia et uolatilia, quibus imbuti et
now have-occurred the-creeping-things and flying-things by-which imbued and
initiati homines corporalibus sacramentis subditi non ultra
initiated men to-bodily sacraments subjected not further
proficerent, nisi spiritaliter uiuesceret anima gradu alio
would-advance unless spiritually should-come-alive the-soul at-a-step another
et post initii uerbum in consummationem respiceret.
and after of-initiation the-word toward consummation should-look

The earth, set apart from the bitter waters, brings forth not creeping things but a living soul. The faithful earth no longer needs baptism, nor miracles to make faith, for signs are for unbelievers. God's ministers are to work on dry land as a pattern for the faithful, who hear so as to do: do not be conformed to this world. The soul lives by shunning what it dies by seeking; when it holds back from pride's savagery, luxury's sluggish pleasure, and the false name of knowledge, its beasts are tamed, while pride, lust, and curiosity are the motions of a dead soul.

Ac per hoc in uerbo tuo non maris profunditas, sed ab 29
and through this in word your not of-the-sea the-depth but from
aquarum amaritudine terra discreta eicit non reptilia
of-the-waters the-bitterness the-earth separated casts-out not creeping-things
animarum uiuarum et uolatilia, sed animam uiuam. neque
of-souls living and flying-things but a-soul living nor
enim iam opus habet baptismo, quo gentibus opus est, sicut
for now need has-it of-baptism which for-the-nations need is as
opus habebat, cum aquis tegeretur: non enim intratur
need it-had when by-waters it-was-covered not for there-is-entrance
aliter in regno caelorum ex illo, quo instituisti, ut
otherwise into the-kingdom of-heaven from that-(time) when you-established that
sic intretur; nec magnalia mirabilium quaerit, quibus fiat
so it-be-entered nor mighty-works of-wonders does-it-seek by-which may-be-made
fides: neque enim nisi signa et prodigia uiderit, non
faith nor for unless signs and prodigies he-shall-have-seen not
credit, cum iam distincta sit terra fidelis ab aquis maris
he-believes since already distinguished is the-earth faithful from the-waters of-the-sea
infidelitate amaris, et linguae in signo sunt non fidelibus,
with-unbelief bitter and tongues for a-sign are not to-the-faithful
sed infidelibus. nec isto igitur genere uolatili, quod uerbo
but to-the-unbelieving nor this therefore kind of-flying-thing which at-word

tuo produxerunt aquae, opus habet terra, quam fundasti
your brought-forth the-waters need has the-earth which you-founded
super aquas. immitte in eam uerbum tuum per nuntios
over the-waters send-down into it word your through messengers
tuos. opera enim eorum narramus, sed tu es, qui operaris in
your the-works for their we-tell but you are who work in
eis, et operentur animam uiuam. terra producit eam, quia
them and let-them-work a-soul living the-earth brings-forth it because
terra causa est, ut haec agant in ea, sicut mare fuit
the-earth the-cause is that these-things they-do in it as the-sea was
causa, ut agerent reptilia animarum uiuarum et uolatilia
the-cause that they-did creeping-things of-souls living and flying-things
sub firmamento caeli, quibus iam terra non indiget,
under the-firmament of-heaven which now the-earth not needs
quamuis piscem manducet leuatum de profundo in ea
though the-fish it-eat raised from the-deep at that
mensa, quam parasti in conspectu credentium; ideo enim
table which you-prepared in the-sight of-believers therefore for
de profundo leuatus est, ut alat aridam. et aues
from the-deep raised it-was that it-might-feed the-dry-land and the-birds
marina progenies, sed tamen super terram multiplicantur.
a-marine offspring but yet over the-earth they-are-multiplied
primarum enim uocum euangelizantium infidelitas hominum
of-the-first for voices evangelizing the-unbelief of-men
causa extitit; sed et fideles exhortantur et benedicuntur
the-cause stood-forth but also the-faithful are-exhorted and are-blessed
eis multipliciter de die in diem. at uero anima uiua de
by-them manifoldly from day to day but indeed the-soul living from
terra sumit exordium, quia non prodest nisi iam fidelibus
the-earth takes its-beginning because not it-profits except now to-the-faithful
continere se ab amore huius saeculi, ut anima eorum
to-restrain themselves from the-love of-this world so-that soul their

tibi uiuat, quae mortua erat in deliciis uiuens, deliciis,
to-you may-live which dead was in delights living in-delights
domine, mortiferis; nam tu puri cordis uitales deliciae.
O-Lord death-bringing for you of-the-pure heart the-life-giving delights-(are)
Operentur ergo iam in terra ministri tui, non sicut in 30
let-work therefore now in the-earth ministers your not as in
aquis infidelitatis annuntiando et loquendo per miracula
the-waters of-unbelief by-announcing and by-speaking through miracles
et sacramenta et uoces mysticas, ubi intenta fit ignorantia
and sacraments and voices mystical where intent becomes ignorance
mater admirationis in timore occultorum signorum — talis
mother of-wonder in fear of-hidden signs such
enim est introitus ad fidem filiis Adam oblitis tui, dum
for is the-entrance to faith for-the-sons of-Adam forgetful of-you while
se abscondunt a facie tua et fiunt abyssus — sed
themselves they-hide from the-face your and become an-abyss but
operentur etiam sicut in arida discreta a gurgitibus
let-them-work also as in the-dry-land separated from the-whirlpools
abyssi et sint forma fidelibus uiuendo coram eis
of-the-abyss and let-them-be a-pattern to-the-faithful by-living before them
et excitando ad imitationem. sic enim non tantum ad
and by-rousing-(them) to imitation so for not only for
audiendum sed etiam ad faciendum audiunt: quaerite deum,
hearing but also for doing they-hear seek God
et uiuet anima uestra, ut producat terra animam
and shall-live soul your that may-bring-forth the-earth a-soul
uiuentem. nolite conformari huic saeculo, continete uos ab
living do-not be-conformed to-this world restrain yourselves from
eo. euitando uiuit anima, quae appetendo moritur. continete
it by-avoiding lives the-soul which by-seeking dies restrain
uos ab immani feritate superbiae, ab inerti uoluptate
yourselves from the-monstrous savagery of-pride from the-sluggish pleasure

luxuriae et a fallaci nomine scientiae, ut sint
of-luxury and from the-deceitful name of-knowledge that there-may-be
bestiae mansuetae et pecora edomita et innoxii serpentes.
beasts tame and cattle tamed and harmless serpents
motus enim animae sunt isti in allegoria: sed fastus
the-motions for of-the-soul are these in allegory but the-haughtiness
elationis et delectatio libidinis et uenenum curiositatis motus
of-elation and the-delight of-lust and the-poison of-curiosity motions
sunt animae mortuae, quia non ita moritur, ut omni motu
are of-the-soul dead because not so it-dies that of-all motion
careat, quoniam discedendo a fonte uitae moritur atque
it-be-lacking since by-departing from the-fountain of-life it-dies and
ita suscipitur a praetereunte saeculo et conformatur ei.
so it-is-taken-up by the-passing world and is-conformed to-it
31 Verbum autem, deus, fons uitae aeternae est et non
the-word but O-God the-fountain of-life eternal is and not
praeterit: ideoque in uerbo tuo cohibetur ille discessus, dum
passes-away and-therefore in word your is-restrained that departure while
dicitur nobis: nolite conformari huic saeculo, ut producat
it-is-said to-us do-not be-conformed to-this world that may-bring-forth
terra in fonte uitae animam uiuentem, in uerbo
the-earth in the-fountain of-life a-soul living in word
tuo per euangelistas tuos animam continentem imitando
your through evangelists your a-soul continent by-imitating
imitatores Christi tui. hoc est enim secundum genus,
the-imitators of-Christ your this is for according-to kind
quoniam aemulatio uiri ab amico est: estote, inquit, sicut
since emulation of-a-man from a-friend is be be-says as
ego, quia et ego sicut uos. ita erunt in anima uiua bestiae
I because also I as you so shall-be in the-soul living beasts
bonae in mansuetudine actionis. mandasti enim dicens:
good in the-meekness of-action you-commanded for saying

in mansuetudine opera tua perfice et ab omni homine
in meekness works your perfect and by every man
diligeris. et pecora bona neque si manducauerint,
you-shall-be-cherished and cattle good neither if they-have-eaten
abundantia, neque si non manducauerint, egentia, et serpentes
abounding nor if not they-have-eaten lacking and serpents
boni non perniciosi ad nocendum, sed astuti ad cauendum et
good not destructive for harming but shrewd for taking-care and
tantum explorantes temporalem naturam, quantum sufficit,
only-so-much exploring temporal nature as-much-as suffices
ut per ea, quae facta sunt, intellecta conspiciatur
that through the-things which made have-been understood be-beheld
aeternitas. seruiunt enim rationi haec animalia, cum a
eternity serve for reason these animals when from
progressu mortifero cohibita uiuunt et bona sunt.
progress death-bringing restrained they-live and good they-are

XXII · MADE TO GOD'S IMAGE

When the loves that killed us are restrained and the soul lives well, Paul's command not to be conformed to this world is fulfilled, and its sequel follows: be reformed in the newness of your mind. God said not "Let man be made after his kind," as though we should imitate a neighbor or live by a better man's authority, but "Let us make man to our image," that we may prove his will. The renewed mind needs no human guide, and God teaches it to see the Trinity of unity: the plural "let us make" is followed by the singular "God made." Made spiritual, man judges all things.

Ecce enim, domine deus noster, creator noster, cum cohibitae 32
behold for O-Lord God our creator our when restrained
fuerint affectiones ab amore saeculi, quibus moriebamur
shall-have-been the-affections from the-love of-the-world by-which we-were-dying

male uiuendo, et coeperit esse anima uiuens bene
badly by-living and shall-have-begun to-be a-soul living well
uiuendo completumque fuerit uerbum tuum, quo per
by-living and-fulfilled shall-have-been word your by-which through
apostolum tuum dixisti: nolite conformari huic saeculo,
apostle your you-said do-not be-conformed to-this world
consequetur illud, quod adiunxisti statim et dixisti: sed
will-follow that which you-added at-once and said but
reformamini in nouitate spiritu mentis uestrae, non iam
be-reformed in the-newness in-the-spirit of-mind your no longer
secundum genus, tamquam imitantes praecedentem proximum,
according-to kind as-if imitating the-preceding neighbor
nec ex hominis melioris auctoritate uiuentes. neque enim
nor from of-a-man better the-authority living nor for
dixisti: fiat homo secundum genus, sed: faciamus
did-you-say let-be-made man according-to kind but let-us-make
hominem ad imaginem et similitudinem nostram, ut nos
man to the-image and likeness our that we
probemus, quae sit uoluntas tua. ad hoc enim ille
may-prove what may-be will your to this for that
dispensator tuus generans per euangelium filios, ne semper
dispenser your begetting through the-gospel sons lest always
paruulos haberet, quos lacte nutriret et tamquam
little-ones he-should-have whom with-milk he-should-nourish and as
nutrix foueret: reformamini, inquit, in nouitate mentis
a-nurse cherish be-reformed he-says in the-newness of-mind
uestrae ad probandum uos, quae sit uoluntas dei, quod
your for proving you what may-be the-will of-God what-(is)
bonum et beneplacitum et perfectum. ideoque non dicis:
good and well-pleasing and perfect and-therefore not you-say
fiat homo, sed: faciamus, nec dicis: secundum genus,
let-be-made man but let-us-make nor do-you-say according-to kind

sed: ad imaginem et similitudinem nostram. mente quippe
but to the-image and likeness our in-mind for
renouatus et conspiciens intellectam ueritatem tuam homine
renewed and beholding understood truth your a-man
demonstratore non indiget, ut suum genus imitetur, sed te
as-demonstrator not he-needs that his kind he-may-imitate but you
demonstrante probat ipse, quae sit uoluntas tua, quod
showing proves he-himself what may-be will your what-(is)
bonum et beneplacitum et perfectum, et doces eum iam
good and well-pleasing and perfect and you-teach him now
capacem uidere trinitatem unitatis uel unitatem trinitatis.
capable to-see the-trinity of-unity or the-unity of-trinity
ideoque pluraliter dicto: faciamus hominem singulariter
and-therefore in-the-plural being-said let-us-make man in-the-singular
tamen infertur: et fecit deus hominem, et pluraliter dicto:
yet is-added and made God man and in-the-plural being-said
ad imaginem nostram, singulariter infertur: ad imaginem dei.
to image our in-the-singular is-added to the-image of-God
ita homo renouatur in agnitione dei secundum imaginem
so man is-renewed in the-knowledge of-God according-to the-image
eius, qui creauit eum, et spiritalis effectus iudicat omnia,
of-him who created him and spiritual made he-judges all-things
quae utique iudicanda sunt, ipse autem a nemine iudicatur.
which assuredly to-be-judged are he-himself but by no-one is-judged

The spiritual man's judging all things is his power over fish, birds, beasts, and creeping things, which he exercises through the understanding of the mind. In the Church both those who preside and those who obey spiritually judge, where there is neither male nor female, Jew nor Greek. They do not judge the lights of the firmament, nor Scripture itself, even where it is dark, nor who is spiritual and who carnal, which God alone knows, nor those outside. But they approve what is right in sacraments, signs, and the works of the faithful.

33 Quod autem iudicat omnia, hoc est, quod habet potestatem
that moreover he-judges all-things this is that he-has power
piscium maris et uolatilium caeli et omnium pecorum et
over-the-fish of-the-sea and the-flying-things of-heaven and all cattle and
ferarum et omnis terrae et omnium repentium, quae repunt
wild-beasts and all the-earth and all creeping-things which creep
super terram. hoc enim agit per mentis intellectum,
upon the-earth this for he-does through of-the-mind the-understanding
per quem percipit quae sunt spiritus dei. alioquin
through which he-perceives the-things-which are of-the-spirit of-God otherwise
homo in honore positus non intellexit; conparatus est
man in honor placed not understood compared he-is
iumentis insensatis et similis factus est eis. ergo in
to-beasts senseless and like become he-has to-them therefore in
ecclesia tua, deus noster, secundum gratiam tuam, quam
church your O-God our according-to grace your which
dedisti ei, quoniam tuum sumus figmentum creati in
you-gave to-it since your we-are workmanship created in
operibus bonis, non solum qui spiritaliter praesunt sed
works good not only those-who spiritually preside but
etiam hi qui spiritaliter subduntur eis qui praesunt —
also those who spiritually are-subject to-those who preside

masculum et feminam fecisti hominem hoc modo in
male and female you-made man in-this way in
gratia tua spiritali, ubi secundum sexum corporis non est
grace your spiritual where according-to the-sex of-the-body not there-is
masculus et femina, quia nec Iudaeus neque Graecus neque
male and female because neither Jew nor Greek nor
seruus neque liber — spiritales ergo, siue qui praesunt siue
slave nor free the-spiritual therefore whether who preside or
qui obtemperant, spiritaliter iudicant, non de cognitionibus
who obey spiritually judge not about the-knowledges
spiritalibus, quae lucent in firmamento — non enim oportet
spiritual which shine in the-firmament not for it-is-fitting
de tam sublimi auctoritate iudicare — neque de ipso libro
about so sublime an-authority to-judge nor about the-very book
tuo, etiamsi quid ibi non lucet, quoniam summittimus ei
your even-if anything there not shines since we-submit to-it
nostrum intellectum certumque habemus etiam quod clausum
our understanding and-certain we-hold even what closed
est aspectibus nostris, recte ueraciterque dictum esse — sic
is to-sights our rightly and-truly said to-have-been so
enim homo, licet iam spiritalis et renouatus in agnitione
for man though now spiritual and renewed in the-knowledge
dei secundum imaginem eius, qui creauit eum, factor tamen
of-God according-to the-image of-him who created him a-doer yet
legis debet esse, non iudex — neque de illa distinctione
of-the-law ought to-be not a-judge nor about that distinction
iudicat spiritalium uidelicet atque carnalium hominum, qui
does-be-judge of-the-spiritual namely and carnal men who
tuis, deus noster, oculis noti sunt et nullis adhuc nobis
to-your O-God our eyes known are and by-no yet to-us
apparuerunt operibus, ut ex fructibus eorum cognoscamus
have-appeared works so-that from the-fruits their we-may-know

eos, sed tu, domine, iam scis eos et diuisisti et uocasti
them but you O-Lord already know them and have-divided and called-(them)
in occulto, antequam fieret firmamentum. neque de
in secret before was-made the-firmament nor about
turbidis huius saeculi populis quamquam spiritalis homo
the-turbulent of-this world peoples although the-spiritual man
iudicat. quid enim ei de his, qui foris sunt, iudicare
judges what for to-him about those who outside are to-judge
ignoranti, quis inde uenturus sit in dulcedinem gratiae
not-knowing who thence about-to-come is into the-sweetness of-grace
tuae et quis in perpetua inpietatis amaritudine remansurus?
your and who in perpetual of-ungodliness bitterness about-to-remain
34 Ideoque homo, quem fecisti ad imaginem tuam, non accepit
and-therefore man whom you-made to image your not received
potestatem luminarium caeli neque ipsius occulti caeli neque
power over-the-lights of-heaven nor of-the-very hidden heaven nor
diei et noctis, quae ante caeli constitutionem uocasti,
of-the-day and the-night which before of-heaven the-constitution you-called
neque congregationis aquarum, quod est mare, sed accepit
nor of-the-gathering of-the-waters which is the-sea but he-received
potestatem piscium maris et uolatilium caeli et omnium
power over-the-fish of-the-sea and the-flying-things of-heaven and all
pecorum et omnis terrae et omnium repentium, quae repunt
cattle and all the-earth and all creeping-things which creep
super terram. iudicat enim et approbat, quod recte, improbat
upon the-earth he-judges for and approves what rightly he-disapproves
autem, quod perperam inuenerit, siue in ea sollemnitate
but what amiss he-shall-have-found whether in that solemnity
sacramentorum, quibus initiantur quos peruestigat in
of-the-sacraments by-which are-initiated those-whom seeks-out in
aquis multis misericordia tua, siue in ea, qua ille piscis
waters many mercy your or in that in-which that fish

exhibetur, quem leuatum de profundo terra pia comedit,
is-presented which raised from the-deep the-earth devout eats
siue in uerborum signis uocibusque subiectis auctoritati libri
or in of-words signs and-sounds subject to-the-authority of-book
tui tamquam sub firmamento uolitantibus, interpretando,
your as-if under the-firmament flying by-interpreting
exponendo, disserendo, disputando, benedicendo atque inuocando
expounding discoursing disputing blessing and calling-on
te, ore erumpentibus atque sonantibus signis, ut
you from-mouth bursting and sounding by-signs so-that
respondeat populus: amen. quibus omnibus uocibus corporaliter
may-answer the-people amen for-which all sounds bodily
enuntiandis causa est abyssus saeculi et caecitas carnis,
to-be-uttered the-cause is the-abyss of-the-world and the-blindness of-the-flesh
qua cogitata non possunt uideri, ut opus sit instrepere
by-which things-thought not can to-be-seen so-that need there-be to-sound
in auribus. ita, quamuis multiplicentur uolatilia super terram,
in the-ears so although are-multiplied the-flying-things upon the-earth
ex aquis tamen originem ducunt. iudicat etiam spiritalis
from the-waters yet origin they-draw judges also the-spiritual-man
approbando, quod rectum, inprobando autem, quod perperam
by-approving what right by-disapproving but what amiss
inuenerit in operibus moribusque fidelium, elemosynis
he-shall-have-found in the-works and-morals of-the-faithful in-alms
tamquam terra fructifera et de anima uiua mansuefactis
as-if the-earth fruit-bearing and about the-soul living with-tamed
affectionibus, in castitate, in ieiuniis, in cogitationibus piis de
affections in chastity in fastings in thoughts devout about
his, quae per sensum corporis percipiuntur. de his enim
those-things which through the-sense of-the-body are-perceived about these for
iudicare nunc dicitur, in quibus et potestatem corrigendi habet.
to-judge now he-is-said in which also power of-correcting he-has

Why did God bless men, fish, and birds with "Increase and multiply," but not light, firmament, stars, earth, or sea, nor grass, trees, and beasts, which also increase by begetting? Augustine will not call it said in vain. He knows that one thing understood in one way may be signified in many bodily ways, and one thing signified in one way understood in many. So the love of God and neighbor is uttered in countless signs and tongues, the offspring of the waters, and "In the beginning God made heaven and earth" is understood in many true ways, the offspring of men.

35 Sed quid est hoc et quale mysterium est? ecce benedicis
but what is this and what-kind-of mystery is-it behold you-bless
homines, o domine, ut crescant et multiplicentur
men O Lord that they-may-increase and be-multiplied
et impleant terram. nihilne nobis ex hoc innuis, ut
and fill the-earth nothing-then to-us from this do-you-hint that
intellegamus aliquid, cur non ita benedixeris lucem, quam
we-may-understand something why not so you-blessed the-light which
uocasti diem, nec firmamentum caeli nec luminaria nec
you-called day nor the-firmament of-heaven nor the-lights nor
sidera nec terram nec mare? dicerem te, deus noster, qui
the-stars nor the-earth nor the-sea I-would-say you O-God our who
nos ad imaginem tuam creasti, dicerem te hoc donum
us to image your created I-would-say you this gift
benedictionis homini proprie uoluisse largiri, nisi hoc
of-blessing on-man peculiarly to-have-willed to-bestow unless in-this
modo benedixisses pisces et coetos, ut crescerent et
way you-had-blessed the-fish and the-whales that they-should-increase and
multiplicarentur et implerent aquas maris, et uolatilia
be-multiplied and fill the-waters of-the-sea and the-flying-things
multiplicarentur super terram. item dicerem ad ea rerum
be-multiplied upon the-earth likewise I-would-say to those of-things

genera pertinere benedictionem hanc, quae gignendo ex
kinds to-belong blessing this which by-begetting from
semet ipsis propagantur, si eam reperirem in arbustis et
themselves very are-propagated if it I-found in the-shrubs and
frutectis et in pecoribus terrae. nunc autem nec herbis
thickets and in the-cattle of-the-earth now but neither to-the-grasses
et lignis dictum est nec bestiis et serpentibus: crescite
and trees said it-has-been nor to-the-beasts and serpents increase
et multiplicamini, cum haec quoque omnia sicut pisces et
and be-multiplied although these also all as the-fish and
aues et homines gignendo augeantur genusque custodiant.
birds and men by-begetting are-increased and-(their)-kind preserve
Quid igitur dicam, lumen meum, ueritas? quia uacat hoc, quia 36
what then shall-I-say O-light my truth that it-is-idle this that
inaniter ita dictum est? nequaquam, pater pietatis, absit,
emptily so said it-has-been by-no-means O-father of-devotion far-be-it
ut hoc dicat seruus uerbi tui. et si ego non intellego,
that this should-say the-servant of-word your and if I not understand
quid hoc eloquio significes, utantur eo melius meliores, id
what by-this utterance you-signify let-them-use it better the-better that
est intellegentiores quam ego sum, unicuique quantum sapere
is the-more-understanding than I am to-each as-much-as to-be-wise
dedisti. placeat autem et confessio mea coram oculis tuis,
you-have-given may-please moreover also confession my before eyes your
qua tibi confiteor credere me, domine, non incassum te
in-which to-you I-confess to-believe me O-Lord not in-vain you
ita locutum, neque silebo, quod mihi lectionis huius
so to-have-spoken nor shall-I-keep-silent what to-me of-reading this
occasio suggerit. uerum est enim nec uideo, quid inpediat
the-occasion suggests true it-is for nor do-I-see what may-hinder
ita me sentire dicta figurata librorum tuorum. noui enim
so me to-think the-sayings figurative of-books your I-know for

multipliciter significari per corpus, quod uno modo mente
in-many-ways to-be-signified through the-body what in-one way by-the-mind
intellegitur, et multipliciter mente intellegi, quod uno
is-understood and in-many-ways by-the-mind to-be-understood what in-one
modo per corpus significatur. ecce simplex dilectio dei et
way through the-body is-signified behold the-simple affection of-God and
proximi, quam multiplicibus sacramentis et innumerabilibus
of-neighbor how by-manifold sacraments and by-innumerable
linguis et in unaquaque lingua innumerabilibus locutionum
tongues and in each tongue by-innumerable of-expressions
modis corporaliter enuntiatur! ita crescunt et multiplicantur
ways bodily is-uttered so increase and are-multiplied
fetus aquarum. adtende iterum quisquis haec legis:
the-offspring of-the-waters attend again whoever these-things read
ecce quod uno modo scriptura offert et uox personat: in
behold what in-one way scripture offers and the-voice sounds-out in
principio deus fecit caelum et terram, nonne multipliciter
the-beginning God made heaven and earth surely in-many-ways
intellegitur, non errorum fallacia, sed uerarum intellegentiarum
it-is-understood not of-errors by-the-deceit but of-true understandings
generibus? ita crescunt et multiplicantur fetus hominum.
by-kinds so increase and are-multiplied the-offspring of-men

37 Itaque si naturas ipsas rerum non allegorice, sed proprie
and-so if the-natures themselves of-things not allegorically but properly
cogitemus, ad omnia, quae de seminibus gignuntur, conuenit
we-think-of to all-things which from seeds are-begotten fits
uerbum: crescite et multiplicamini; si autem figurate
the-word increase and be-multiplied if but figuratively
posita ista tractemus — quod potius arbitror intendisse
set these-things we-treat which rather I-judge to-have-intended
scripturam, quae utique non superuacue solis aquatilium
scripture which assuredly not superfluously to-the-sole of-water-creatures

et hominum fetibus istam benedictionem adtribuit —
and of-men offspring this blessing attributes
inuenimus quidem multitudines et in creaturis spiritalibus
we-find indeed multitudes both in creatures spiritual
atque corporalibus tamquam in caelo et terra et in animis
and bodily as-if in heaven and earth and in minds
iustis et iniquis tamquam in luce et tenebris et in sanctis
just and unjust as-if in light and darkness and in holy
auctoribus, per quos lex ministrata est, tamquam in
authors through whom the-law ministered has-been as-if in
firmamento, quod solidatum est inter aquam et aquam, et
the-firmament which established is between water and water and
in societate amaricantium populorum tamquam in mari et in
in the-society of-embittered peoples as-if in the-sea and in
studio piarum animarum tamquam in arida et in operibus
the-zeal of-devout souls as-if in the-dry-land and in the-works
misericordiae secundum praesentem uitam tamquam in herbis
of-mercy according-to the-present life as-if in the-grasses
seminalibus et lignis fructiferis et in spiritalibus donis
seed-bearing and trees fruit-bearing and in spiritual gifts
manifestatis ad utilitatem sicut in luminaribus caeli et in
manifested for profit as in the-lights of-heaven and in
affectibus formatis ad temperantiam tamquam in anima uiua:
affections formed to temperance as-if in the-soul living
in his omnibus nanciscimur multitudines et ubertates et
in these all we-obtain multitudes and abundances and
incrementa; sed quod ita crescat et multiplicetur, ut una
increases but what so may-increase and be-multiplied that one
res multis modis enuntietur et una enuntiatio multis modis
thing in-many ways is-uttered and one utterance in-many ways
intellegatur, non inuenimus nisi in signis corporaliter editis
is-understood not we-find except in signs bodily put-forth

et rebus intellegibiliter excogitatis. signa corporaliter edita
and things intelligibly devised signs bodily put-forth
generationes aquarum propter necessarias causas carnalis
as-the-generations of-the-waters on-account-of the-necessary causes of-carnal
profunditatis, res autem intellegibiliter excogitatas generationes
depth things but intelligibly devised as-generations
humanas propter rationis fecunditatem intelleximus. et
human on-account-of of-reason the-fruitfulness we-have-understood and
ideo credidimus utrique horum generi dictum esse
therefore we-have-believed to-each of-these kind said to-have-been
abs te, domine: crescite et multiplicamini. in hac enim
by you O-Lord increase and be-multiplied in this for
benedictione concessam nobis a te facultatem ac potestatem
blessing granted to-us by you the-faculty and power
accipio et multis modis enuntiare, quod uno modo
I-accept both in-many ways to-utter what in-one way
intellectum tenuerimus, et multis modis intellegere, quod
understood we-have-held and in-many ways to-understand what
obscure uno modo enuntiatum legerimus. sic implentur
obscurely in-one way uttered we-have-read so are-filled
aquae maris, quae non mouentur nisi uariis significatibus,
the-waters of-the-sea which not are-moved except by-various significations
sic et fetibus humanis impletur et terra, cuius ariditas
so also with-offspring human is-filled also the-earth whose dryness
apparet in studio, et dominatur ei ratio.
appears in zeal and rules over-it reason

Augustine will say what Scripture moves him to say, and will not fear, for a man speaking falsehood speaks from his own, and one speaking truth speaks from God's. God gave every herb and fruit tree as food to us, birds, and beasts, not to fish and whales. The fruits of the earth are works of mercy offered for this life's needs: the devout Onesiphorus, who refreshed Paul and was not ashamed of his chain, was such earth, and so were the brothers who supplied his want from Macedonia; Paul grieved for the trees that gave no fruit when all forsook him.

Volo etiam dicere, domine deus meus, quod me consequens 38
I-wish also to-say O-Lord God my what me following
tua scriptura conmonet, et dicam nec uerebor. uera enim
your scripture admonishes and I-shall-say nor shall-I-fear true-things for
dicam te mihi inspirante, quod ex eis uerbis uoluisti ut
I-shall-say you into-me breathing what from those words you-willed that
dicerem. neque enim alio praeter te inspirante credo me
I-should-say nor for by-another besides you breathing do-I-believe me
uerum dicere, cum tu sis ueritas, omnis autem homo mendax.
the-truth to-speak since you are truth every but man a-liar
et ideo qui loquitur mendacium, de suo loquitur. ergo
and therefore who speaks a-lie from his-own speaks therefore
ut uerum loquar, de tuo loquor. ecce dedisti nobis in
that the-truth I-may-speak from your-own I-speak behold you-gave to-us for
escam omne faenum satiuum seminans semen, quod est super
food every herb sown seeding seed which is upon
omnem terram, et omne lignum, quod habet in se fructum
all the-earth and every tree which has in itself fruit
seminis satiui. nec nobis solis sed et omnibus auibus caeli
of-seed sown nor to-us alone but also to-all the-birds of-heaven
et bestiis terrae atque serpentibus; piscibus autem et
and the-beasts of-the-earth and the-serpents to-the-fish but and

coetis magnis non dedisti haec. dicebamus enim eis
whales great not you-gave these-things we-said for by-these
terrae fructibus significari et in allegoria figurari opera
of-the-earth fruits to-be-signified and in allegory to-be-figured the-works
misericordiae, quae huius uitae necessitatibus exhibentur
of-mercy which of-this life for-the-necessities are-presented
ex terra fructifera. talis terra erat pius Onesiforus, cuius
from the-earth fruit-bearing such earth was devout Onesiphorus whose
domui dedisti misericordiam, quia frequenter Paulum tuum
on-house you-gave mercy because often Paul your
refrigerauit et catenam eius non erubuit. hoc fecerunt
he-refreshed and the-chain his not he-was-ashamed-of this did
et fratres et tali fruge fructificauerunt, qui quod
also the-brothers and with-such produce bore-fruit who what
ei deerat suppleuerunt ex Macedonia. quomodo autem
to-him was-lacking supplied from Macedonia how but
dolet quaedam ligna, quae fructum ei debitum non
he-grieves-for certain trees which the-fruit to-him owed not
dederunt, ubi ait: in prima mea defensione nemo mihi
gave where he-says at first my defense no-one to-me
affuit, sed omnes me dereliquerunt: non illis inputetur.
stood-by but all me forsook not to-them may-it-be-imputed
ista enim debentur eis, qui ministrant doctrinam
these-things for are-owed to-those who minister teaching
rationalem per intellegentias diuinorum mysteriorum, et ita
rational through the-understandings of-divine mysteries and so
eis debentur tamquam hominibus. debentur autem eis
to-them are-owed as to-men are-owed but to-them
sicut animae uiuae praebentibus se ad imitandum in
as to-the-soul living offering themselves for imitating in
omni continentia. item debentur eis tamquam uolatilibus
all continence likewise are-owed to-them as to-flying-things

propter benedictiones eorum, quae multiplicantur super
on-account-of the-blessings their which are-multiplied upon
terram, quoniam in omnem terram exiit sonus eorum.
the-earth since into all the-earth has-gone-out the-sound their

XXVI · THE GIFT AND THE FRUIT

Those fed by such food are those who rejoice in it, not those whose god is their belly; for in the givers the fruit is not what they give but the spirit in which they give it. Paul, who had learned to be content in plenty and in want, rejoiced in the Philippians not because his need was met, but because their care for him had sprouted again. The gift is the thing, money or food; the fruit is the giver's good will. So Elijah was fed with fruit by the widow, and by the raven only with a gift.

Pascuntur autem his escis qui laetantur eis, nec illi 39
are-fed moreover by-these foods those-who rejoice in-them nor they
laetantur eis, quorum deus uenter. neque enim et in illis,
rejoice in-them whose god the-belly nor for even in those
qui praebent ista, ea, quae dant, fructus est, sed quo
who offer these-things that which they-give the-fruit is but with-what
animo dant. itaque ille, qui deo seruiebat, non suo uentri,
mind they-give and-so he who God served not his belly
uideo plane, unde gaudeat, uideo et congratulor ei ualde.
I-see plainly whence he-may-rejoice I-see and I-rejoice-with him greatly
acceperat enim a Filippensibus quae per Epafroditum
he-had-received for from the-Philippians what through Epaphroditus
miserant; sed tamen unde gaudeat, uideo. unde autem
they-had-sent but yet whence he-may-rejoice I-see whence but
gaudet, inde pascitur, quia in ueritate loquens: gauisus
he-rejoices thence he-is-fed because in truth speaking rejoiced
sum, inquit, magnifice in domino, quia tandem aliquando
I-have he-says greatly in the-Lord that at-length at-some-time

repullulastis sapere pro me, in quo sapiebatis; taedium
you-have-sprouted-again to-be-mindful for me in which you-were-mindful weariness
autem habuistis. isti ergo diuturno taedio marcuerant et
but you-had these therefore with-long weariness had-withered and
quasi exaruerant ab isto fructu boni operis, et gaudet
as-it-were had-dried-up from this fruit of-good work and he-rejoices
eis, quia repullularunt, non sibi, quia eius indigentiae
for-them because they-have-sprouted-again not for-himself because his need
subuenerunt. ideo secutus ait: non quod desit aliquid
they-relieved therefore following-on he-says not that there-is-lacking anything
dico; ego enim didici, in quibus sum, sufficiens esse.
I-say I for have-learned in what-things I-am sufficient to-be
scio et minus habere, scio et abundare; in omnibus et in
I-know both less to-have I-know and to-abound in all-things and in
omni imbutus sum, et saturari et esurire et abundare
every-thing instructed I-have-been both to-be-filled and to-hunger and to-abound
et penuriam pati: omnia possum in eo, qui me confortat.
and want to-suffer all-things I-can in him who me strengthens
40 Unde ergo gaudes, o Paule magne? unde gaudes, unde
whence then do-you-rejoice O Paul great whence do-you-rejoice whence
pasceris, homo renouate in agnitionem dei secundum
are-you-fed O-man renewed in the-knowledge of-God according-to
imaginem eius, qui creauit te, et anima uiua tanta continentia
the-image of-him who created you and soul living of-such continence
et lingua uolatilis loquens mysteria? talibus quippe animantibus
and tongue flying speaking mysteries to-such for living-creatures
ista esca debetur. quid est, quod te pascit? laetitia. quod
this food is-owed what is that you feeds joy what
sequitur audiam: uerum tamen, inquit, bene fecistis
follows let-me-hear but yet he-says well you-did
communicantes tribulationi meae. hinc gaudet, hinc pascitur,
sharing in-tribulation my hence he-rejoices hence he-is-fed

quia illi bene fecerunt, non quia eius angustia relaxata est,
because they well did not because his distress relieved has-been
qui dicit tibi: in tribulatione dilatasti mihi, quia et abundare
who says to-you in tribulation you-enlarged me because both to-abound
et penuriam pati nouit in te, qui confortas eum. scitis
and want to-suffer he-knows in you who strengthen him you-know
enim, inquit, etiam uos, Filippenses, quoniam in principio
for he-says also you Philippians that in the-beginning
euangelii, cum ex Macedonia sum profectus, nulla mihi
of-the-gospel when from Macedonia I-have set-out no with-me
ecclesia conmunicauit in ratione dati et accepti nisi uos
church shared in the-account of-given and received except you
soli, quia et Thessalonicam et semel et iterum usibus meis
only because even to-Thessalonica both once and again for-uses my
misistis. ad haec bona opera eos redisse nunc gaudet et
you-sent to these good works them to-have-returned now he-rejoices and
repullulasse laetatur tamquam reuiuescente fertilitate agri.
to-have-sprouted-again he-is-glad as-if with-reviving fertility of-a-field
Numquid propter usus suos, quia dixit: usibus meis misistis, 41
surely-not on-account-of uses his because he-said for-uses my you-sent
numquid propterea gaudet? non propterea. et hoc unde
surely-not on-that-account does-he-rejoice not on-that-account and this whence
scimus? quoniam ipse sequitur dicens: non quia quaero
do-we-know since he-himself follows saying not because I-seek
datum, sed requiro fructum. didici a te, deus meus, inter
the-gift but I-require the-fruit I-have-learned from you O-God my between
datum et fructum discernere. datum est res ipsa, quam
the-gift and the-fruit to-distinguish the-gift is the-thing itself which
dat, qui inpertitur haec necessaria, ueluti est nummus,
gives he-who imparts these-things necessary such-as is money
cibus, potus, uestimentum, tectum, adiutorium. fructus autem
food drink clothing a-roof help the-fruit but

bona et recta uoluntas datoris est. non enim ait magister
the-good and right will of-the-giver is not for says the-master
bonus: qui susceperit prophetam tantum, sed addidit:
good who shall-have-received a-prophet only but he-added
in nomine prophetae; neque ait tantum: qui susceperit
in the-name of-a-prophet nor says-he only who shall-have-received
iustum, sed addidit: in nomine iusti; ita quippe ille
a-just-man but he-added in the-name of-a-just-man so for that-one
mercedem prophetae, iste mercedem iusti accipiet. nec
the-reward of-a-prophet this-one the-reward of-a-just-man will-receive nor
solum ait: qui calicem aquae frigidae potum dederit uni
only says-he who a-cup of-water cold to-drink shall-have-given to-one
ex minimis meis, sed addidit: tantum in nomine discipuli,
of the-least my but he-added only in the-name of-a-disciple
et sic adiunxit: amen dico uobis, non perdet mercedem
and so he-joined amen I-say to-you not he-shall-lose reward
suam. datum est suscipere prophetam, suscipere iustum,
his the-gift is to-receive a-prophet to-receive a-just-man
porrigere calicem aquae frigidae discipulo; fructus autem in
to-hold-out a-cup of-water cold to-a-disciple the-fruit but in
nomine prophetae, in nomine iusti, in nomine discipuli
the-name of-a-prophet in the-name of-a-just-man in the-name of-a-disciple
hoc facere. fructu pascitur Helias a uidua sciente, quod
this to-do with-fruit is-fed Elijah by the-widow knowing that
hominem dei pasceret et propter hoc pasceret; per
a-man of-God she-fed and on-account-of this she-fed through
coruum autem dato pascebatur. nec interior Helias, sed
the-raven but with-a-gift he-was-fed nor the-inner Elijah but
pascebatur, qui posset etiam talis cibi egestate corrumpi.
was-fed he-who could even of-such food by-want to-be-corrupted

When unbelievers help God's servants, not knowing why it should be done, neither party feeds the other: the givers do not act from holy will, and the servants do not rejoice in gifts where they see no fruit. The mind is fed by what it rejoices in. So the fish and whales, the sacraments and miracles that win unbelievers, do not eat the food that only the earth brings forth, the earth set apart from the bitterness of the sea's waves.

Ideoque dicam, quod uerum est coram te, domine, cum 42
and-therefore I-shall-say what true is before you O-Lord when
homines idiotae atque infideles, quibus initiandis atque
men unlearned and unbelieving for-whose initiating and
lucrandis necessaria sunt sacramenta initiorum et magnalia
winning necessary are the-sacraments of-initiations and the-great-works
miraculorum, quae nomine piscium et coetorum significari
of-miracles which by-the-name of-fish and of-whales to-be-signified
credimus, suscipiunt corporaliter reficiendos aut in aliquo
we-believe receive bodily to-be-refreshed or in some
usu praesentis uitae adiuuandos pueros tuos, cum id quare
use of-present life to-be-helped servants your when this why
faciendum sit et quo pertineat ignorent, nec illi istos
to-be-done it-is and to-what it-pertains they-know-not neither they these
pascunt nec isti ab illis pascuntur, quia nec illi haec
feed nor these by them are-fed because neither they these-things
sancta et recta uoluntate operantur nec isti eorum datis,
with-holy and right will perform nor these in-their gifts
ubi fructum nondum uident, laetantur. inde quippe animus
where the-fruit not-yet they-see rejoice thence for the-mind
pascitur, unde laetatur. et ideo pisces et coeti non
is-fed whence it-rejoices and therefore the-fish and whales not

uescuntur escis, quas non germinat nisi iam terra ab
feed on-the-foods which not brings-forth except now the-earth from
amaritudine marinorum fluctuum distincta atque discreta.
the-bitterness of-the-sea's waves distinguished and separated

XXVIII · VERY GOOD

God saw all that he had made, and it was very good. In each kind of work, after he had said "Let it be" and it was made, he saw that it was good: Augustine counts the phrase written seven times. The eighth time he saw all things together and they were not only good but very good. Single things were good, all together very good, as a body made of beautiful members is far more beautiful than the members, though each of them is beautiful.

43 Et uidisti, deus, omnia quae fecisti, et ecce bona ualde, quia
and you-saw O-God all-things which you-made and behold good very because
et nos uidemus ea, et ecce omnia bona ualde. in singulis
also we see them and behold all-things good very in single
generibus operum tuorum, cum dixisses, ut fierent,
kinds of-works your when you-had-said that they-should-be-made
et facta essent, illud atque illud uidisti quia bonum est.
and made they-had-been this and that you-saw that good it-is
septiens numeraui scriptum esse te uidisse, quia bonum
seven-times I-have-counted written to-be you to-have-seen that good
est quod fecisti; et hoc octauum est, quia uidisti omnia
it-is what you-made and this the-eighth is that you-saw all-things
quae fecisti, et ecce non solum bona sed etiam ualde bona
which you-made and behold not only good but also very good
tamquam simul omnia. nam singula tantum bona erant, simul
as-if together all-things for single only good were together
autem omnia et bona et ualde. hoc dicunt etiam quaeque
but all-things both good and very this say also all

pulchra corpora, quia longe multo pulchrius est corpus,
beautiful bodies because far much more-beautiful is a-body
quod ex membris pulchris omnibus constat, quam ipsa
which from members beautiful all consists than the-very
membra singula, quorum ordinatissimo conuentu conpletur
members single whose by-most-ordered assembly is-completed
uniuersum, quamuis et illa etiam singillatim pulchra sint.
the-whole although also those even singly beautiful be

XXIX · GOD SEES WITHOUT TIME

Looking to learn whether God saw seven times or eight that his works were good, Augustine finds no times in God's seeing; so he asks how true Scripture can say that God saw each day's works, often enough to be counted. God answers in Augustine's inner ear: what my Scripture says, I say; but it speaks in time, and my Word stands in coeternity with me, outside time. What you see through my Spirit, I see, and what you say through my Spirit, I say; so while you see in time, I do not see in time, and while you say in time, I do not say in time.

Et attendi, ut inuenirem, utrum septiens uel octiens uideris, 44
and I-attended that I-might-find whether seven-times or eight-times you-saw
quia bona sunt opera tua, cum tibi placuerunt, et in tua
that good are works your when to-you they-were-pleasing and in your
uisione non inueni tempora, per quae intellegerem, quod
vision not I-found times through which I-might-understand that
totiens uideris quae fecisti, et dixi: o domine, nonne ista
so-often you-saw what you-made and I-said O Lord surely this
scriptura tua uera est, quoniam tu uerax et ueritas edidisti
scripture your true is since you truthful and truth published
eam? cur ergo tu mihi dicis non esse in tua uisione tempora,
it why then you to-me say not to-be in your vision times

et ita scriptura tua mihi dicit per singulos dies ea quae
and so scripture your to-me says through single days those-things which
fecisti te uidisse, quia bona sunt, et cum ea numerarem,
you-made you to-have-seen that good they-are and when them I-counted
inueni quotiens? ad haec tu dicis mihi, quoniam tu es
I-found how-many-times to this you say to-me since you are
deus meus et dicis uoce forti in aure interiore seruo tuo
God my and you-say with-voice strong in the-ear inner to-servant your
perrumpens meam surditatem et clamans: "O homo, nempe
breaking-through my deafness and crying O man surely
quod scriptura mea dicit, ego dico. et tamen illa temporaliter
what scripture my says I say and yet it in-time
dicit, uerbo autem meo tempus non accedit, quia aequali
says to-word but my time not comes because in-equal
mecum aeternitate consistit. sic ea, quae uos per
with-me eternity it-stands so those-things which you through
spiritum meum uidetis, ego uideo, sicut ea, quae uos per
spirit my see I see as those-things which you through
spiritum meum dicitis, ego dico. atque ita cum uos temporaliter
spirit my say I say and so when you in-time
ea uideatis, non ego temporaliter uideo, quemadmodum,
them see not I in-time see just-as
cum uos temporaliter ea dicatis, non ego temporaliter dico."
when you in-time them say not I in-time say

XXX · THE MADNESS OF THE MANICHEES

Tasting a drop of sweetness from God's truth, Augustine understands that some are displeased with God's works. Many of his works, they say, God made under compulsion, the heavens and the stars, from stuff created elsewhere, joined when he built the world's walls out of conquered enemies, so that, bound in that structure, they could not rebel again. Others he did not make at all, they say: a hostile nature, contrary to him and not of his making, begets and forms all flesh, the smallest animals, and whatever is rooted in the earth, in the world's lower places. They are mad, for they do not see God's works through his Spirit.

Et audiui, domine deus meus, et elinxi stillam dulcedinis 45
and I-heard O-Lord God my and licked a-drop of-sweetness
ex tua ueritate et intellexi, quoniam sunt quidam, quibus
from your truth and I-understood that there-are some to-whom
displicent opera tua, et multa eorum dicunt te fecisse
are-displeasing works your and many of-them they-say you to-have-made
necessitate conpulsum, sicut fabricas caelorum et conpositiones
by-necessity compelled such-as the-fabrics of-the-heavens and the-compositions
siderum, et hoc non de tuo, sed iam fuisse alibi
of-the-stars and this not from your-own but already to-have-been elsewhere
creata et aliunde, quae tu contraheres et conpaginares
created and from-elsewhere which you might-draw-together and join
atque contexeres, cum de hostibus uictis mundana moenia
and weave-together when from enemies conquered the-world's walls
molireris, ut ea constructione deuincti aduersus te
you-were-building that by-that construction bound against you
iterum rebellare non possent; alia uero nec fecisse
again to-rebel not they-might-be-able other-things but neither to-have-made
te nec omnino conpegisse, sicut omnes carnes et minutissima
you nor at-all to-have-joined such-as all flesh and the-smallest
quaeque animantia et quidquid radicibus terram tenet, sed
all living-creatures and whatever by-roots the-earth holds but

hostilem mentem naturamque aliam non abs te conditam
a-hostile mind and-a-nature another not by you founded
tibique contrariam in inferioribus mundi locis ista
and-to-you contrary in the-lower of-the-world places these-things
gignere atque formare. insani dicunt haec, quoniam non
to-beget and form the-insane say these-things since not
per spiritum tuum uident opera tua nec te cognoscunt in eis.
through spirit your they-see works your nor you they-know in them

XXXI · SEEING THROUGH GOD'S SPIRIT

In those who see through God's Spirit, God sees; what pleases them through his Spirit pleases him in them. No one knows the things of God but the Spirit of God, yet we have received that Spirit, so that it is he who knows in us. It is one thing to think a good thing evil, as the Manichees do; another to see a good thing is good, like those who love creation but not God in it; another for God to see in a man that it is good, so that God is loved in what he made.

46 Qui autem per spiritum tuum uident ea, tu uides in eis.
who but through spirit your see them you see in them
ergo cum uident, quia bona sunt, tu uides, quia bona
therefore when they-see that good they-are you see that good
sunt, et quaecumque propter te placent, tu in eis places,
they-are and whatever-things for-the-sake-of you please you in them please
et quae per spiritum tuum placent nobis, tibi placent
and what-things through spirit your please us to-you please
in nobis. quis enim scit hominum quae sunt hominis,
in us who for knows of-men the-things-which are of-a-man
nisi spiritus hominis, qui in ipso est? sic et quae
except the-spirit of-the-man which in him is so also the-things-which
dei sunt nemo scit nisi spiritus dei. nos autem, inquit,
of-God are no-one knows except the-spirit of-God we but he-says

non spiritum huius mundi accepimus, sed spiritum, qui ex
not the-spirit of-this world have-received but the-spirit which from
deo est, ut sciamus quae a deo donata sunt nobis.
God is that we-may-know what-things by God given have-been to-us
et admoneor, ut dicam: certe nemo scit quae dei,
and I-am-admonished that I-should-say certainly no-one knows the-things-which of-God
nisi spiritus dei. quomodo ergo scimus et nos, quae a
except the-spirit of-God how then do-we-know also we what-things by
deo donata sunt nobis? respondetur mihi, quoniam quae
God given have-been to-us it-is-answered to-me that what-things
per eius spiritum scimus etiam sic nemo scit nisi spiritus
through his spirit we-know even so no-one knows except the-spirit
dei. sicut enim recte dictum est: non enim uos estis,
of-God as for rightly said it-has-been not for you are
qui loquimini, eis, qui in dei spiritu loquerentur, sic recte
who speak to-those who in God's spirit should-speak so rightly
dicitur: "non uos estis, qui scitis" eis, qui in dei spiritu
it-is-said not you are who know to-those who in God's spirit
sciunt. nihilo minus igitur recte dicitur: "non uos estis, qui
know no less therefore rightly it-is-said not you are who
uidetis" eis, qui in spiritu dei uident: ita quidquid in
see to-those who in the-spirit of-God see so whatever in
spiritu dei uident quia bonum est, non ipsi, sed deus
the-spirit of-God they-see that good it-is not they-themselves but God
uidet, quia bonum est. aliud ergo est, ut putet quisque
sees that good it-is one-thing therefore it-is that should-think anyone
malum esse quod bonum est, quales supra dicti sunt;
evil to-be what good is such-as above mentioned have-been
aliud, ut quod bonum est uideat homo, quia bonum est, sicut
another that what good is should-see a-man that good it-is as
multis tua creatura placet, quia bona est, quibus tamen non
to-many your creation is-pleasing because good it-is to-whom yet not

tu places in ea; unde frui magis ipsa quam te uolunt:
you are-pleasing in it whence to-enjoy rather it than you they-wish
aliud autem, ut, cum aliquid uidet homo quia bonum est,
another but that when something sees a-man that good it-is
deus in illo uideat, quia bonum est, ut scilicet ille ametur
God in him should-see that good it-is that namely he may-be-loved
in eo quod fecit, qui non amaretur nisi per spiritum,
in that which he-made who not would-be-loved except through the-spirit
quem dedit, quoniam caritas dei diffusa est in cordibus
whom he-gave since charity of-God poured-out has-been in hearts
nostris per spiritum sanctum, qui datus est nobis, per
our through the-spirit holy who given has-been to-us through
quem uidemus, quia bonum est, quidquid aliquo modo est:
whom we-see that good is whatever in-some way is
ab illo enim est, qui non aliquo modo est, sed est, est.
from him for it-is who not in-some way is but is is

XXXII · THE WHOLE WORK SEEN

Thanks to God: Augustine reviews what we see in the creation. We see heaven and earth, the firmament between waters, the gathered sea and dry land, the lights of sun, moon, and stars marking times, the waters teeming with fish and birds, the earth adorned with animals, and man made to God's image, set over all irrational creatures by reason and understanding. As in his soul one part rules and one obeys, so woman is made for man, equal in rational nature, subject in bodily sex. These are each good and all very good.

47 Gratias tibi, domine! uidemus caelum et terram, siue
thanks to-you O-Lord we-see heaven and earth whether
corporalem partem superiorem atque inferiorem siue spiritalem
the-bodily part upper and lower or spiritual

corporalemque creaturam, atque in ornatu harum partium,
and-bodily creation and in the-adornment of-these parts
quibus constat uel uniuersa mundi moles uel uniuersa omnino
of-which consists either the-whole of-the-world mass or the-whole altogether
creatura, uidemus lucem factam diuisamque a tenebris.
creation we-see the-light made and-divided from the-darkness
uidemus firmamentum caeli, siue inter spiritales aquas
we-see the-firmament of-heaven whether between spiritual waters
superiores et corporales inferiores, primarium corpus mundi,
upper and bodily lower the-primary body of-the-world
siue hoc spatium aeris, quia et hoc uocatur caelum, per
or this space of-air because also this is-called heaven through
quod uagantur uolatilia caeli inter aquas, quae uaporaliter
which roam the-flying-things of-heaven between the-waters which in-vapor
eis superferuntur et serenis etiam noctibus rorant, et has,
over-them are-borne and on-clear even nights drop-dew and these
quae in terris graues fluitant. uidemus congregatarum aquarum
which on the-earth heavy flow we-see of-the-gathered waters
speciem per campos maris et aridam terram uel nudatam
the-form through the-plains of-the-sea and the-dry earth either laid-bare
uel formatam, ut esset uisibilis et conposita herbarumque
or formed that it-might-be visible and ordered and-of-grasses
atque arborum mater. uidemus luminaria fulgere desuper, solem
and of-trees the-mother we-see the-lights shine from-above the-sun
sufficere diei, lunam et stellas consolari noctem atque his
suffice for-the-day the-moon and stars console the-night and by-these
omnibus notari et significari tempora. uidemus umidam
all to-be-marked and to-be-signified times we-see the-moist
usquequaque naturam piscibus et beluis et alitibus fecundatam,
everywhere nature with-fish and monsters and birds made-fruitful
quod aeris corpulentia, quae uolatus auium portat, aquarum
because of-the-air the-bodiliness which the-flights of-birds carries of-the-waters

exhalatione concrescit. uidemus terrenis animalibus faciem
by-the-exhalation thickens we-see with-earthly animals the-face
terrae decorari hominemque ad imaginem et similitudinem
of-the-earth to-be-adorned and-man to image and likeness
tuam cunctis inrationabilibus animantibus ipsa tua imagine
your to-all irrational living-creatures by-the-very your image
ac similitudine, hoc est rationis et intellegentiae uirtute,
and likeness that is of-reason and understanding by-the-power
praeponi, et quemadmodum in eius anima aliud est, quod
to-be-set-above and just-as in his soul one-thing there-is which
consulendo dominatur, aliud, quod subditur ut obtemperet,
by-deliberating rules another which is-subjected that it-may-obey
sic uiro factam esse etiam corporaliter feminam,
so for-the-man made to-have-been also bodily woman
quae haberet quidem in mente rationabilis intellegentiae
who should-have indeed in mind of-rational understanding
parem naturam, sexu tamen corporis ita masculino sexui
an-equal nature by-the-sex yet of-the-body so to-the-male sex
subiceretur, quemadmodum subicitur appetitus actionis ad
should-be-subjected just-as is-subjected the-appetite of-action for
concipiendam de ratione mentis recte agendi sollertiam.
conceiving from the-reason of-the-mind rightly of-acting the-skill
uidemus haec et singula bona et omnia bona ualde.
we-see these-things both each good and all-things good very

God's works praise him, that we may love him, and we love him, that his works may praise him. They have beginning and end in time, rising and setting, growth and decline, form and privation, and so morning and evening. They were made by God from nothing, not from himself nor from any matter not his, but from matter created together with them, since he formed its formlessness with no interval of time. Heaven and earth's matter came from nothing, their form from formless matter, both at once.

Laudant te opera tua, ut amemus te, et amamus te, ut 48
praise you works your that we-may-love you and we-love you that
laudent te opera tua. habent initium et finem ex tempore,
may-praise you works your they-have a-beginning and an-end from time
ortum et occasum, profectum et defectum, speciem et
rising and setting advance and decline form and
priuationem. habent ergo consequentia mane et uespera
privation they-have therefore in-succession morning and evening
partim latenter partim euidenter. de nihilo enim a te, non de
partly hiddenly partly evidently from nothing for by you not from
te facta sunt, non de aliqua non tua uel quae antea fuerit,
you made they-were not from some not yours or which before had-been
sed de concreata, id est simul a te creata materia, quia eius
but from co-created that is together by you created matter because its
informitatem sine ulla temporis interpositione formasti. nam
formlessness without any of-time interposition you-formed for
cum aliud sit caeli et terrae materies, aliud caeli et terrae
though one-thing be of-heaven and earth the-matter another of-heaven and earth
species, materiem quidem de omnino nihilo, mundi autem
the-form the-matter indeed from altogether nothing of-the-world but

speciem de informi materia, simul tamen utrumque fecisti,
the-form from formless matter together yet both you-made
ut materiam forma nulla morae intercapedine sequeretur.
so-that matter form with-no of-delay interval should-follow

XXXIV · THE FIGURE OF THE CHURCH

Augustine has looked into what the order of creation prefigures. In the Word, the only Son, heaven and earth were predestined before all times as the head and body of the Church. In time God justified the ungodly, set up Scripture's authority between higher and lower, and gathered unbelievers as the sea, so that the zeal of the faithful might appear and bear works of mercy. He lit his saints as lights, sent sacraments and miracles to the nations, formed the living soul of the faithful, and renewed the mind to his image. We see all this is very good, because he sees it in us through his Spirit.

49 Inspeximus etiam, propter quorum figurationem ista
we-have-looked-into also on-account-of of-what-things the-figuring these-things
uel tali ordine fieri uel tali ordine scribi uoluisti,
either in-such order to-be-made or in-such order to-be-written you-willed
et uidimus, quia bona sunt singula et omnia bona ualde,
and we-have-seen that good are each and all-things good very
in uerbo tuo, in unico tuo caelum et terram, caput
in word your in only-begotten your heaven and earth the-head
et corpus ecclesiae, in praedestinatione ante omnia tempora
and body of-the-church in predestination before all times
sine mane et uespera. ubi autem coepisti praedestinata
without morning and evening where but you-began predestined-things
temporaliter exequi, ut occulta manifestares et
in-time to-carry-out that hidden-things you-might-make-manifest and
inconposita nostra conponeres — quoniam super nos erant
disordered-things our you-might-order since over us were

peccata nostra et in profundum tenebrosum abieramus abs
sins our and into the-deep dark we-had-gone-away from
te, et spiritus tuus bonus superferebatur ad subueniendum
you and spirit your good was-borne-above for helping
nobis in tempore opportuno — et iustificasti inpios et
us in time fitting and you-justified the-ungodly and
distinxisti eos ab iniquis et solidasti auctoritatem libri
you-distinguished them from the-wicked and you-established the-authority of-book
tui inter superiores, qui tibi dociles essent, et inferiores,
your between the-higher who to-you teachable should-be and the-lower
qui eis subderentur, et congregasti societatem infidelium
who to-them should-be-subject and you-gathered the-society of-unbelievers
in unam conspirationem, ut apparerent studia fidelium,
into one conspiracy that might-appear the-zeals of-the-faithful
ut tibi opera misericordiae parerent, distribuentes etiam
that to-you works of-mercy they-might-bear distributing even
pauperibus terrenas facultates ad adquirenda caelestia. et inde
to-the-poor earthly means for acquiring heavenly-things and thence
accendisti quaedam luminaria in firmamento, uerbum uitae
you-kindled certain lights in the-firmament the-word of-life
habentes sanctos tuos et spiritalibus donis praelata sublimi
having saints your and with-spiritual gifts set-above with-sublime
auctoritate fulgentes; et inde ad imbuendas infideles gentes
authority shining and thence for instructing unbelieving nations
sacramenta et miracula uisibilia uocesque uerborum secundum
sacraments and miracles visible and-sounds of-words according-to
firmamentum libri tui, quibus etiam fideles benedicerentur,
the-firmament of-book your by-which also the-faithful might-be-blessed
ex materia corporali produxisti; et deinde fidelium animam
from matter bodily you-brought-forth and then of-the-faithful the-soul
uiuam per affectus ordinatos continentiae uigore formasti
living through affections ordered of-continence by-the-vigor you-formed

atque inde tibi soli mentem subditam et nullius auctoritatis
and thence to-you alone the-mind subject and of-no authority
humanae ad imitandum indigentem renouasti ad imaginem
human for imitating needing you-renewed to image
et similitudinem tuam praestantique intellectui rationabilem
and likeness your and-to-the-excelling understanding the-rational
actionem tamquam uiro feminam subdidisti omnibusque
action as to-the-man the-woman you-subjected and-for-all
tuis ministeriis ad perficiendos fideles in hac uita necessariis
your ministries for perfecting the-faithful in this life necessary
ab eisdem fidelibus ad usus temporales fructuosa in futurum
by the-same faithful for uses temporal fruitful for the-future
opera praeberi uoluisti. haec omnia uidemus et bona sunt
works to-be-provided you-willed these all we-see and good they-are
ualde, quoniam tu ea uides in nobis, qui spiritum, quo
very since you them see in us who the-spirit by-which
ea uideremus et in eis te amaremus, dedisti nobis.
them we-might-see and in them you we-might-love gave to-us

XXXV · THE PEACE OF THE SABBATH

Augustine prays God to give peace, since he has given all things: the peace of rest, the peace of the Sabbath, the peace without an evening. This whole most beautiful order of very good things will pass away when its measures are complete, for in them morning was made, and evening.

50 Domine deus, pacem da nobis — omnia enim praestitisti
O-Lord God peace give to-us all-things for you-have-furnished
nobis — pacem quietis, pacem sabbati, pacem sine uespera.
to-us the-peace of-rest the-peace of-the-sabbath the-peace without evening
omnis quippe iste ordo pulcherrimus rerum ualde bonarum
all for this order most-beautiful of-things very good

modis suis peractis transiturus est: et mane quippe in
measures its completed about-to-pass-away is and morning for in
eis factum est et uespera.
them made was and evening

XXXVI · THE SEVENTH DAY HAS NO EVENING

The seventh day has no evening or setting, for God sanctified it to last forever. That God rested on the seventh day after his very good works, though he made them at rest, is Scripture's voice foretelling that we too, after our works, very good because God gave them, shall rest in him in the Sabbath of eternal life.

Dies autem septimus sine uespera est nec habet occasum, 51
the-day but seventh without evening is nor has-it a-setting
quia sanctificasti eum ad permansionem sempiternam, ut id,
because you-sanctified it for abiding everlasting that that
quod tu post opera tua bona ualde, quamuis ea quietus feceris,
which you after works your good very although them at-rest you-made
requieuisti septimo die, hoc praeloquatur nobis uox libri
you-rested on-the-seventh day this may-foretell to-us the-voice of-book
tui, quod et nos post opera nostra ideo bona ualde, quia tu
your that also we after works our therefore good very because you
nobis ea donasti, sabbato uitae aeternae requiescamus in te.
to-us them gave in-the-sabbath of-life eternal may-rest in you

XXXVII · RESTING IN US

Then God will rest in us as he now works in us, and that rest will be his through us as these works are his through us. But God always works and always rests; he does not see in time, is not moved in time, and does not rest in time, and yet he makes the sights of time, time itself, and the rest that comes after time.

52 Etiam tunc enim sic requiesces in nobis, quemadmodum
even then for so you-will-rest in us just-as
nunc operaris in nobis, et ita erit illa requies tua per
now you-work in us and so will-be that rest your through
nos, quemadmodum sunt ista opera tua per nos. tu
us just-as are these works your through us you
autem, domine, semper operaris et semper requiescis nec
but O-Lord always work and always rest nor
uides ad tempus nec moueris ad tempus nec quiescis
do-you-see for a-time nor are-you-moved for a-time nor do-you-rest
ad tempus, et tamen facis et uisiones temporales et
for a-time and yet you-make both visions temporal and
ipsa tempora et quietem ex tempore.
the-very times and rest from time

XXXVIII · SO IT WILL BE OPENED

We see what God made because it is, but it is because he sees it; we saw outwardly that it is, inwardly that it is good, while God saw it made where he saw it to be made. Once we had forsaken him and turned to ill, his Spirit moved us to do well; God never ceased to do well. After our good works, good by his gift but not everlasting, we hope to rest in his sanctification; but God, needing no good, is always at rest, being his own rest. Who can give this understanding? Let it be asked of God, sought in him, knocked for: so it will be opened.

53 Nos itaque ista quae fecisti uidemus, quia sunt,
we and-so these-things which you-made see because they-are
tu autem quia uides ea, sunt. et nos foris uidimus,
you but because you-see them they-are and we outwardly have-seen
quia sunt, et intus, quia bona sunt: tu autem ibi
that they-are and inwardly that good they-are you but there

uidisti facta, ubi uidisti facienda. et nos alio tempore
saw made where you-saw to-be-made and we at-another time
moti sumus ad bene faciendum, posteaquam concepit de
moved were to well doing after conceived from
spiritu tuo cor nostrum; priore autem tempore ad
spirit your heart our at-the-former but time to
male faciendum mouebamur deserentes te: tu uero, deus
badly doing we-were-moved forsaking you you but O-God
une bone, numquam cessasti bene facere. et sunt
one good never have-you-ceased well to-do and there-are
quaedam bona opera nostra ex munere quidem tuo, sed
certain good works our from gift indeed your but
non sempiterna: post illa nos requieturos in tua grandi
not everlasting after them that-we about-to-rest in your great
sanctificatione speramus. tu autem bonum nullo indigens
sanctification we-hope you but the-good no needing
bono semper quietus es, quoniam tua quies tu ipse es. et
good always at-rest are since your rest you yourself are and
hoc intellegere quis hominum dabit homini? quis angelus
this to-understand who of-men will-give to-a-man what angel
angelo? quis angelus homini? a te petatur, in te
to-an-angel what angel to-a-man from you let-it-be-asked in you
quaeratur, ad te pulsetur: sic, sic accipitur, sic inuenietur,
let-it-be-sought at you let-it-be-knocked so so it-is-received so it-will-be-found
sic aperietur.
so it-will-be-opened

AUGUSTINE

De Civitate Dei

The City of God · Book XII

Before treating man's making, Augustine must say more of the angels, to show that men and angels fitly share one society, so that there are two cities, not four, one of the good and one of the evil, each of angels and men. The angels differ not by nature, since God made both good, but by will: some held to the common good, which is God; others, delighting in their own power, fell from it to goods of their own. Cleaving to God is blessedness, not cleaving is misery, and that very vice shows how good a nature God gave them.

Antequam de institutione hominis dicam, ubi duarum
before about the-establishing of-man I-speak where of-the-two
ciuitatum, quantum ad rationalium mortalium genus adtinet,
cities so-far-as to of-rational mortals the-race it-pertains
apparebit exortus, sicut superiore libro apparuisse in
will-appear the-rise as in-the-previous book to-have-appeared in
angelis iam uidetur: prius mihi quaedam de ipsis angelis
the-angels already it-seems first to-me certain-things about the-very angels
uideo esse dicenda, quibus demonstretur, quantum a nobis
I-see to-be to-be-said by-which may-be-shown as-far-as by us
potest, quam non inconueniens neque incongrua dicatur esse
it-can-be how not unfitting nor incongruous is-said to-be
hominibus angelisque societas, ut non quattuor (duae scilicet
for-men and-angels a-fellowship so-that not four two namely
angelorum totidemque hominum), sed duae potius ciuitates,
of-angels and-as-many of-men but two rather cities
hoc est societates, merito esse dicantur, una in bonis, altera in
that is societies deservedly to-be may-be-said one in the-good the-other in
malis non solum angelis, uerum etiam hominibus constitutae.
the-evil not only angels but also men established

Angelorum bonorum et malorum inter se contrarios
of-the-angels good and evil among themselves contrary
adpetitus non naturis principiisque diuersis, cum Deus
appetites not from-natures and-principles different since God
omnium substantiarum bonus auctor et conditor utrosque
of-all substances good author and founder both
creauerit, sed uoluntatibus et cupiditatibus extitisse dubitare
created but from-wills and desires to-have-arisen to-doubt
fas non est, dum alii constanter in communi omnibus bono,
right not is while some steadfastly in the-common to-all good
quod ipse illis Deus est, adque in eius aeternitate ueritate
which he-himself to-them God is and in his eternity truth
caritate persistunt; alii sua potestate potius delectati,
charity persist others in-their power rather delighted
uelut bonum suum sibi ipsi essent, a superiore
as-if good their to-themselves they-themselves were from the-higher
communi omnium beatifico bono ad propria defluxerunt et
common of-all beatifying good to their-own-things flowed-down and
habentes elationis fastum pro excelsissima aeternitate, uanitatis
having of-exaltation the-pride for the-most-exalted eternity of-vanity
astutiam pro certissima ueritate, studia partium pro indiuidua
the-cunning for the-most-certain truth zeals of-parties for undivided
caritate superbi fallaces inuidi effecti sunt. Beatitudinis
charity proud deceitful envious made they-were of-the-beatitude
igitur illorum causa est adhaerere Deo; quocirca istorum
therefore of-the-former the-cause is to-cleave to-God wherefore of-the-latter
miseriae causa ex contrario est intellegenda, quod est non
of-the-misery the-cause from the-contrary is to-be-understood which is not
adhaerere Deo. Quam ob rem si, cum quaeritur, quare
to-cleave to-God which on-account-of thing if when it-is-asked why
illi beati sint, recte respondetur: Quia Deo adhaerent;
the-former blessed are rightly it-is-answered because to-God they-cleave

et cum quaeritur, quur isti sint miseri, recte respondetur:
and when it-is-asked why the-latter are miserable rightly it-is-answered
Quia non adhaerent Deo: non est creaturae rationalis uel
because not they-cleave to-God not is of-the-creature rational or
intellectualis bonum, quo beata sit, nisi Deus. Ita quamuis
intellectual the-good by-which blessed it-is except God so although
non omnis beata possit esse creatura (neque enim hoc
not every blessed can be creature nor for this
munus adipiscuntur aut capiunt ferae ligna saxa et si
gift obtain or receive wild-beasts trees stones and if
quid huius modi est), ea tamen, quae potest, non ex se
anything of-this kind is that yet which can not from itself
ipsa potest, quia ex nihilo creata est, sed ex illo, a quo
very can because from nothing created it-was but from him by whom
creata est. Hoc enim adepto beata, quo amisso misera est.
created it-was this for obtained blessed which lost miserable it-is
Ille uero qui non alio, sed se ipso bono beatus est,
he but who not by-another but by-himself very good blessed is
ideo miser non potest esse, quia non se potest amittere.
therefore miserable not can be because not himself can lose

Dicimus itaque incommutabile bonum non esse nisi unum
we-say and-so unchangeable good not to-be except the-one
uerum beatum Deum; ea uero, quae fecit, bona quidem
true blessed God those-things but which he-made good indeed
esse, quod ab illo, uerum tamen mutabilia, quod non de
to-be because from him but yet changeable because not from
illo, sed de nihilo facta sunt. Quamquam ergo summa
him but from nothing made they-were although therefore highest
non sint, quibus est Deus maius bonum: magna sunt
not they-be than-which is God a-greater good great they-are
tamen ea mutabilia bona, quae adhaerere possunt, ut beata
yet those changeable goods which to-cleave can so-that blessed

sint, inmutabili bono, quod usque adeo bonum
they-may-be to-the-unchangeable good which to such-a-point good
eorum est, ut sine illo misera esse necesse sit. Nec ideo
their is that without it miserable to-be necessary it-be nor therefore
cetera in hac creaturae uniuersitate meliora sunt, quia
the-other-things in this of-creation whole better are because
misera esse non possunt; neque enim cetera membra corporis
miserable to-be not they-can nor for the-other members of-body
nostri ideo dicendum est oculis esse meliora, quia caeca
our therefore to-be-said it-is than-the-eyes to-be better because blind
esse non possunt. Sicut autem melior est natura sentiens et
to-be not they-can as moreover better is a-nature sensing even
cum dolet quam lapis qui dolere nullo modo potest:
when it-feels-pain than a-stone which to-feel-pain in-no way can
ita rationalis natura praestantior etiam misera, quam illa
so the-rational nature more-excellent even miserable than that
quae rationis uel sensus est expers, et ideo in eam non
which of-reason or of-sense is devoid and therefore on it not
cadit miseria. Quod cum ita sit, huic naturae, quae in tanta
falls misery which since so it-be for-this nature which in such
excellentia creata est, ut, licet sit ipsa mutabilis, inhaerendo
excellence created was that although it-be itself changeable by-cleaving
tamen incommutabili bono, id est summo Deo, beatitudinem
yet to-the-unchangeable good that is to-the-highest God beatitude
consequatur, nec expleat indigentiam suam nisi utique beata
it-may-attain nor may-fill need its unless assuredly blessed
sit, eique explendae non sufficiat nisi Deus, profecto non
it-be and-for-it to-be-filled not may-suffice except God surely not
illi adhaerere uitium est. Omne autem uitium naturae
to-him to-cleave a-vice is every moreover vice to-nature
nocet ac per hoc contra naturam est. Ab illa igitur, quae
does-harm and through this against nature is from that therefore which

adhaeret Deo, non natura differt ista, sed uitio; quo tamen
cleaves to-God not by-nature differs this but by-vice by-which yet
etiam uitio ualde magna multumque laudabilis ostenditur
even vice very great and-much praiseworthy is-shown
ipsa natura. Cuius enim recte uituperatur uitium, procul
the-very nature whose for rightly is-blamed the-vice far-from
dubio natura laudatur. Nam recta uitii uituperatio est, quod
doubt the-nature is-praised for right of-vice the-blame is that
illo dehonestatur natura laudabilis. Sicut ergo, cum uitium
by-it is-dishonored a-nature praiseworthy as therefore when the-vice
oculorum dicitur caecitas, id ostenditur, quod ad naturam
of-the-eyes is-called blindness that is-shown that to the-nature
oculorum pertinet uisus; et cum uitium aurium dicitur surditas,
of-the-eyes belongs sight and when the-vice of-the-ears is-called deafness
ad earum naturam pertinere demonstratur auditus: ita, cum
to their nature to-belong is-shown hearing so when
uitium creaturae angelicae dicitur, quo non adhaeret Deo,
the-vice of-the-creature angelic is-called by-which not it-cleaves to-God
hinc apertissime declaratur, eius naturae ut Deo adhaereat
hence most-openly is-declared to-its nature that to-God it-should-cleave
conuenire. Quam porro magna sit laus adhaerere Deo,
to-be-fitting how moreover great be the-praise to-cleave to-God
ut ei uiuat, inde sapiat, illo gaudeat tantoque bono
so-that for-him it-may-live thence be-wise in-him rejoice and-so-great good
sine morte sine errore sine molestia perfruatur, quis digne
without death without error without trouble enjoy who worthily
cogitare possit aut eloqui? Quapropter etiam uitio malorum
to-think could or to-utter wherefore even by-the-vice of-the-evil
angelorum, quo non adhaerent Deo, quoniam omne uitium
angels by-which not they-cleave to-God since every vice

naturae nocet, satis manifestatur Deum tam bonam eorum
to-nature does-harm sufficiently is-made-manifest God so good their
creasse naturam, cui noxium sit non esse cum Deo.
to-have-created nature to-which harmful it-be not to-be with God

II · I AM WHO AM

Let no one think the apostate angels have another nature from another principle. God said to Moses through an angel, "I am who am." Being supreme, he gave being to what he made from nothing, but not supreme being, more to some and less to others, ranking natures by degrees of essence. The Latin word for essence is new, coined to render the Greek ousia *and formed from the verb to be, as the word for wisdom from the verb to be wise. So no nature is contrary to God except what is not, since to being non-being is contrary.*

Haec dicta sint, nec quisquam, cum de angelis
these-things said let-them-be nor anyone when about the-angels
apostaticis loquimur, existimet eos aliam uelut ex alio
apostate we-speak should-think them another as-if from another
principio habere potuisse naturam, nec eorum naturae
principle to-have to-have-been-able nature nor of-their nature
auctorem Deum. Cuius erroris inpietate tanto quisque
the-author God of-which error by-the-impiety so-much each-one
carebit expeditius et facilius, quanto perspicacius intellegere
will-be-free more-readily and more-easily as-much-as more-clearly to-understand
potuerit, quod per angelum Deus dixit, quando
he-shall-have-been-able what through an-angel God said when
Moysen mittebat ad filios Israel: Ego sum, qui sum. Cum
Moses he-was-sending to the-sons of-Israel I am who am since
enim Deus summa essentia sit, hoc est summe sit, et ideo
for God the-highest essence is that is supremely is and therefore

inmutabilis sit: rebus, quas ex nihilo creauit, esse dedit,
unchangeable is to-the-things which from nothing he-created being he-gave
sed non summe esse, sicut est ipse; et aliis dedit esse
but not supremely being as is he-himself and to-some he-gave being
amplius, aliis minus, adque ita naturas essentiarum gradibus
more to-others less and so the-natures of-essences by-degrees
ordinauit (sicut enim ab eo, quod est sapere, uocatur
he-ordered as for from that which is to-be-wise is-called
sapientia, sic ab eo, quod est esse, uocatur essentia, nouo
wisdom so from that which is to-be is-called essence new
quidem nomine, quo usi ueteres non sunt Latini sermonis
indeed by-a-name which used the-ancient not have of-the-Latin speech
auctores, sed iam nostris temporibus usitato, ne deesset
authors but already in-our times used lest should-be-lacking
etiam linguae nostrae, quod Graeci appellant οὐσίαν; hoc enim
also to-tongue our what the-Greeks call ousia this for
uerbum e uerbo expressum est, ut diceretur essentia);
word from word rendered has-been so-that it-might-be-said essence
ac per hoc ei naturae, quae summe est, qua faciente
and through this to-that nature which supremely is by-whose making
sunt quaecumque sunt, contraria natura non est, nisi quae
are whatever-things are contrary a-nature not is except which
non est. Ei quippe, quod est, non esse contrarium est. Et
not is to-that for which is not to-be contrary is and
propterea Deo, id est summae essentiae et auctori omnium
therefore to-God that is to-the-highest essence and author of-all
qualiumcumque essentiarum, essentia nulla contraria est.
of-whatever-kind essences essence none contrary is

III · ENEMIES BY VICE

Those whom Scripture calls God's enemies oppose him by their vices, not by nature, and can harm only themselves. Vice is contrary to God as evil to good, but to the nature it corrupts it is also harmful. Vices harm only good natures, which proves those natures good, since vice takes away integrity, beauty, health, or virtue; where there is nothing good to take, there is no vice. So goods can be without evil, but evils never without good, and natures are evil only as far as they are vicious, and good as natures.

Dicuntur autem in scripturis inimici Dei, qui non natura,
are-called moreover in the-scriptures enemies of-God who not by-nature
sed uitiis aduersantur eius imperio, nihil ei ualentes
but by-vices oppose his command nothing to-him being-able
nocere, sed sibi. Inimici enim sunt resistendi uoluntate,
to-harm but themselves enemies for they-are of-resisting by-will
non potestate laedendi. Deus namque inmutabilis est et
not by-power of-hurting God for unchangeable is and
omni modo incorruptibilis. Idcirco uitium, quo resistunt
in-every way incorruptible therefore the-vice by-which resist
Deo qui eius appellantur inimici, non est Deo, sed
God those-who his are-called enemies not is to-God but
ipsis malum, neque hoc ob aliud, nisi quia
to-themselves an-evil nor this on-account-of anything-else except because
corrumpit in eis naturae bonum. Natura igitur contraria
it-corrupts in them of-nature the-good nature therefore contrary
non est Deo sed uitium, quia malum contrarium est bono.
not is to-God but vice because evil contrary is to-good
Quis autem neget Deum summe bonum? Vitium ergo
who but would-deny God supremely good vice therefore
contrarium est Deo, tamquam malum bono. Porro autem
contrary is to-God as evil to-good further moreover

bonum est et natura quam uitiat; unde et huic bono
a-good is also the-nature which it-vitiates whence also to-this good
utique contrarium est; sed Deo tantummodo tamquam bono
assuredly contrary it-is but to-God only as to-good
malum, naturae uero, quam uitiat, non tantum malum,
evil to-the-nature but which it-vitiates not only evil
sed etiam noxium. Nulla quippe mala Deo noxia sed
but also harmful no for evils to-God harmful but
mutabilibus corruptibilibusque naturis, bonis tamen ipsorum
to-changeable and-corruptible natures good yet the-very
quoque testimonio uitiorum. Si enim bonae non essent, eis
also by-the-testimony of-the-vices if for good not they-were to-them
uitia nocere non possent. Nam quid eis nocendo faciunt,
vices to-harm not could for what to-them by-harming do-they
nisi adimunt integritatem pulchritudinem, salutem uirtutem
except take-away integrity beauty health virtue
et quidquid boni naturae per uitium detrahi siue
and whatever of-good from-nature through vice to-be-withdrawn or
minui consueuit? Quod si omnino desit, nihil boni
to-be-diminished is-wont which if altogether be-lacking nothing of-good
adimendo non nocet ac per hoc nec uitium est. Nam esse
by-taking-away not it-harms and through this nor vice is for to-be
uitium et non nocere non potest. Unde colligitur, quamuis
vice and not to-harm not it-can whence it-is-gathered although
non possit uitium nocere incommutabili bono, non tamen
not can vice harm the-unchangeable good not yet
posse nocere nisi bono, quia non inest, nisi ubi nocet.
to-be-able to-harm except good because not it-is-in except where it-harms
Hoc etiam isto modo dici potest, uitium esse nec in
this also in-this way to-be-said can vice to-be neither in
summo posse bono nec nisi in aliquo bono. Sola ergo bona
the-highest to-be-able good nor except in some good alone therefore goods

alicubi esse possunt, sola mala nusquam; quoniam naturae
somewhere to-be can alone evils nowhere since natures
etiam illae, quae ex malae uoluntatis initio uitiatae sunt,
even those which from of-evil will the-beginning vitiated are
in quantum uitiosae sunt, malae sunt, in quantum autem
in so-far-as vicious they-are evil they-are in so-far-as but
naturae sunt, bonae sunt. Et cum in poenis est natura
natures they-are good they-are and when in punishments is a-nature
uitiosa, excepto eo, quod natura est, etiam hoc ibi bonum
vicious excepting this that nature it-is also this there good
est, quod inpunita non est. Hoc enim est iustum et omne
is that unpunished not it-is this for is just and every
iustum procul dubio bonum. Non enim quisquam de uitiis
just-thing far-from doubt good not for anyone for vices
naturalibus, sed de uoluntariis poenas luit. Nam etiam quod
natural but for voluntary penalties pays for even what
uitium consuetudine nimioue progressu roboratum uelut
vice by-custom or-by-excessive progress strengthened as-if
naturaliter inoleuit, a uoluntate sumsit exordium. De
naturally has-grown-in from the-will took its-beginning about
uitiis quippe nunc loquimur eius naturae, cui mens inest
the-vices for now we-speak of-that nature in-which mind is
capax intellegibilis lucis, qua discernitur iustum ab iniusto.
capable of-intelligible light by-which is-distinguished the-just from the-unjust

It is ridiculous to condemn the decay of beasts, trees, and other mortal things: by the Creator's will they yield and succeed one another, making the lowest beauty of the passing order. It fails to delight us only because we are woven into one part and cannot see the whole. Natures harmful to us, like the swarms that scourged Egypt's pride, or the sun in which judges set debtors, glorify their maker when considered in themselves. Even the eternal fire is praiseworthy, and those who praise fire's light and blame its heat forget that the light hurts weak eyes, while some animals thrive in the heat.

Ceterum uitia pecorum et arborum aliarumque rerum
for-the-rest the-vices of-cattle and of-trees and-of-other things
mutabilium adque mortalium uel intellectu uel sensu uel
changeable and mortal either of-understanding or of-sense or
uita omnino carentium, quibus eorum dissolubilis natura
of-life altogether devoid by-which their dissoluble nature
corrumpitur, damnabilia putare ridiculum est, cum istae
is-corrupted damnable to-think ridiculous is since these
creaturae eum modum nutu Creatoris acceperint, ut
creatures that measure by-the-nod of-the-Creator have-received that
cedendo ac succedendo peragant infimam pulchritudinem
by-yielding and succeeding they-may-accomplish the-lowest beauty
temporum in genere suo istius mundi partibus congruentem.
of-times in kind their of-this of-world to-the-parts fitting
Neque enim caelestibus fuerant terrena coaequanda, aut
nor for with-heavenly-things had-been earthly-things to-be-made-equal or
ideo uniuersitati deesse ista debuerunt, quoniam sunt
therefore from-the-whole to-be-lacking these ought because are
illa meliora. Cum ergo in his locis, ubi esse talia
those better since therefore in these places where to-be such-things
conpetebat, aliis alia deficientibus oriuntur et succumbunt
was-fitting some others failing arise and succumb

minora maioribus adque in qualitates superantium superata
the-lesser to-the-greater and into the-qualities of-the-overcoming the-overcome
uertuntur, rerum est ordo transeuntium. Cuius ordinis
are-turned of-things it-is the-order passing-away of-which order
decus nos propterea non delectat, quoniam parti eius
the-grace us on-that-account not delights because in-a-part of-it
pro condicione nostrae mortalitatis intexti uniuersum,
according-to the-condition of-our mortality woven the-whole
cui particulae, quae nos offendunt, satis apte decenterque
to-which the-little-parts which us offend quite aptly and-becomingly
conueniunt, sentire non possumus. Unde nobis, in quibus
fit to-perceive not we-can whence to-us in which-things
eam contemplari minus idonei sumus, rectissime credenda
it to-contemplate less fit we-are most-rightly to-be-believed
praecipitur prouidentia Conditoris, ne tanti artificis opus in
is-enjoined the-providence of-the-Founder lest of-so-great an-artificer the-work in
aliquo reprehendere uanitate humanae temeritatis audeamus.
anything to-blame by-the-vanity of-human rashness we-dare
Quamquam et uitia rerum terrenarum non uoluntaria neque
although even the-vices of-things earthly not voluntary nor
poenalia naturas ipsas, quarum nulla omnino est, cuius non
penal the-natures themselves of-which none at-all is of-which not
sit auctor et conditor Deus, si prudenter adtendamus, eadem
be the-author and founder God if prudently we-attend by-the-same
ratione commendant, quia et in eis hoc nobis per uitium
reason commend because also in them this to-us through vice
tolli displicet, quod in natura placet; nisi quia hominibus
to-be-removed displeases which in the-nature pleases except because to-men
etiam ipsae naturae plerumque displicent, cum eis fiunt
even the-very natures often displease when to-them they-become
noxiae, non eas considerantibus, sed utilitatem suam, sicut illa
harmful not them considering but advantage their as those

animalia, quorum abundantia Aegyptiorum superbia uapulauit.
animals whose by-abundance of-the-Egyptians the-pride was-beaten
Sed isto modo possunt et solem uituperare, quoniam quidam
but in-this way they-can also the-sun blame because certain
peccantes uel debita non reddentes poni a iudicibus
offending or debts not paying to-be-placed by the-judges
iubentur ad solem. Non itaque ex commodo uel incommodo
are-ordered in the-sun not and-so from the-advantage or disadvantage
nostro, sed per se ipsam considerata natura dat artifici suo
our but through itself very considered nature gives to-artificer its
gloriam. Sic est et natura ignis aeterni sine ulla dubitatione
the-glory so is also the-nature of-fire eternal without any doubt
laudabilis, quamuis damnatis inpiis futura poenalis. Quid
praiseworthy although for-the-damned ungodly about-to-be penal what
enim est igne flammante uigente lucente pulchrius? quid
for is than-fire flaming vigorous shining more-beautiful what
calfaciente curante coquente utilius? quamuis eo nihil
than-warming curing cooking more-useful although than-it nothing
sit urente molestius. Idem igitur ipse aliter adpositus
be burning more-troublesome the-same therefore itself otherwise applied
perniciosus, qui conuenienter adhibitus commodissimus
harmful which fittingly employed most-advantageous
inuenitur. Nam eius in uniuerso mundo utilitates uerbis
is-found for its in the-whole world uses in-words
explicare quis sufficit? Nec audiendi sunt, qui laudant
to-unfold who suffices nor to-be-heard are those-who praise
in igne lucem, ardorem autem uituperant, uidelicet non ex
in fire the-light the-burning but blame namely not from
ui naturae, sed ex suo commodo uel incommodo. Videre
the-force of-nature but from their advantage or disadvantage to-see
enim uolunt, ardere nolunt. Sed parum adtendunt eam
for they-wish to-burn they-do-not-wish but little they-attend that

ipsam lucem, quae certe et illis placet, oculis infirmis per
very light which surely also to-them is-pleasing eyes weak through
inconuenientiam nocere, et in illo ardore, qui eis displicet,
unfitness to-harm and in that burning which to-them displeases
nonnulla animalia per conuenientiam salubriter uiuere.
some animals through fitness healthily to-live

V · EVERY NATURE IS GOOD

All natures, since they are and so have their own measure, form, and a kind of peace, are good. Placed by nature's order, they keep the being they received; those not made to last forever change for better or worse as the Creator's law subjects them to other things, tending toward the end the governing of the universe contains. Even the corruption that destroys a mortal nature leaves what ought to follow from it. So God, who supremely is and made every lesser essence, is to be blamed for no vice and praised in every nature.

Naturae igitur omnes, quoniam sunt et ideo habent
natures therefore all since they-are and therefore have
modum suum, speciem suam et quandam secum pacem
measure their form their and a-certain with-themselves peace
suam, profecto bonae sunt; et cum ibi sunt, ubi esse per
their surely good they-are and when there they-are where to-be through
naturae ordinem debent, quantum acceperunt, suum esse
of-nature the-order they-ought as-much-as they-received their being
custodiunt; et quae semper esse non acceperunt, pro
they-keep and those-which always to-be not received according-to
usu motuque rerum, quibus Creatoris lege subduntur,
the-use and-motion of-the-things to-which of-the-Creator by-law they-are-subjected
in melius deteriusue mutantur, in eum diuina prouidentia
into better or-worse are-changed toward that by-divine providence

tendentes exitum, quem ratio gubernandae uniuersitatis
tending end which the-reason of-governing the-whole
includit; ita ut nec tanta corruptio, quanta usque ad
includes so that not-even so-great corruption as-much-as all-the-way to
interitum naturas mutabiles mortalesque perducit, sic faciat
destruction natures changeable and-mortal leads so may-make
non esse quod erat, ut non inde fiat consequenter quod
not to-be what it-was that not thence may-be-made consequently what
esse debebat. Quae cum ita sint, Deus, qui summe est adque
to-be it-ought which since so they-be God who supremely is and
ob hoc ab illo facta est omnis essentia, quae non summe
on-account-of this by him made was every essence which not supremely
est (quia neque illi aequalis esse deberet, quae de nihilo
is because neither to-him equal to-be it-ought which from nothing
facta esset, neque ullo modo esse posset, si ab illo facta
made had-been nor in-any way to-be could if by him made
non esset), nec ullorum uitiorum offensione uituperandus
not it-had-been neither of-any vices by-the-offense to-be-blamed
et omnium naturarum consideratione laudandus est.
and of-all natures by-the-consideration to-be-praised is

VI · NOTHING MAKES THE EVIL WILL

The good angels are blessed because they cleave to him who supremely is; the evil are wretched because they turned from him to themselves, which is pride. The evil will makes the evil work, but nothing makes the evil will. Not another will, nor a good nature, nor anything lower: if two men equally disposed see the same beautiful body, and one is moved to enjoy it unlawfully while the other stays chaste, nothing but the will itself explains it. The evil will arises not because the nature is a nature, but because it was made from nothing.

Proinde causa beatitudinis angelorum bonorum ea uerissima
accordingly the-cause of-the-beatitude of-the-angels good that most-true
reperitur, quod ei adhaerent qui summe est. Cum uero
is-found that to-him they-cleave who supremely is when but
causa miseriae malorum angelorum quaeritur, ea merito
the-cause of-the-misery of-the-evil angels is-sought that deservedly
occurrit, quod ab illo, qui summe est, auersi ad se
occurs that from him who supremely is turned-away to themselves
ipsos conuersi sunt, qui non summe sunt; et hoc uitium
very turned they-are who not supremely are and this vice
quid aliud quam superbia nuncupetur? Initium quippe omnis
what else than pride may-be-called the-beginning for of-all
peccati superbia. Noluerunt ergo ad illum custodire
sin pride they-were-unwilling therefore toward him to-keep
fortitudinem suam, et qui magis essent, si ei qui summe
strength their and who more would-be if to-him who supremely
est adhaererent, se illi praeferendo id quod minus
is they-cleaved themselves to-him by-preferring that which less
est praetulerunt. Hic primus defectus et prima inopia
is they-preferred this the-first defect and the-first poverty
primumque uitium eius naturae, quae ita creata est, ut
and-the-first vice of-that nature which so created was that
nec summe esset, et tamen ad beatitudinem habendam
neither supremely it-should-be and yet for beatitude to-be-had
eo, qui summe est, frui posset, a quo auersa non
him who supremely is to-enjoy it-could from whom turned-away not
quidem nulla, sed tamen minus esset adque ob
indeed nothing but yet less it-should-be and on-account-of
hoc misera fieret. Huius porro malae uoluntatis causa
this miserable should-become of-this further evil will the-cause
efficiens si quaeratur, nihil inuenitur. Quid est enim quod
efficient if it-be-sought nothing is-found what is for that

facit uoluntatem malam, cum ipsa faciat opus malum? Ac
makes the-will evil when itself makes the-work evil and
per hoc mala uoluntas efficiens est operis mali, malae
through this the-evil will the-efficient is of-the-work evil of-the-evil
autem uoluntatis efficiens nihil est. Quoniam si res aliqua
but will the-efficient nothing is since if a-thing any
est, aut habet aut non habet aliquam uoluntatem; si habet,
is either it-has or not has some will if it-has
aut bonam profecto habet aut malam; si bonam, quis ita
either good surely it-has or evil if good who so
desipiat, ut dicat quod bona uoluntas faciat uoluntatem
would-be-foolish as-to say that a-good will makes a-will
malam? Erit enim, si ita est, bona uoluntas causa peccati,
evil will-be for if so it-is a-good will the-cause of-sin
quo absurdius putari nihil potest. Si autem res ista,
than-which more-absurd to-be-thought nothing can if but the-thing that
quae putatur facere uoluntatem malam, ipsa quoque habet
which is-thought to-make the-will evil itself also has
uoluntatem malam, etiam eam quae fecerit res consequenter
a-will evil also it what made thing consequently
interrogo, adque ita, ut sit aliquis inquirendi modus,
I-ask and so that there-be some of-inquiring measure
causam primae malae uoluntatis inquiro. Non est enim prima
the-cause of-the-first evil will I-inquire not is for the-first
uoluntas mala, quam fecit uoluntas mala; sed illa prima
will evil which made a-will evil but that first
est, quam nulla fecit. Nam si praecessit a qua fieret,
is which none made for if there-preceded-(one) by which it-was-made
illa prior est, quae alteram fecit. Si respondetur quod eam
that prior is which the-other made if it-is-answered that it
nulla res fecerit et ideo semper fuerit: quaero utrum in
no thing made and therefore always it-was I-ask whether in

aliqua natura fuerit. Si enim in nulla fuit, omnino non
some nature it-was if for in none it-was at-all not
fuit; si autem in aliqua, uitiabat eam et corrumpebat
it-was if but in some it-was-vitiating it and corrupting
eratque illi noxia ac per hoc bono priuabat. Et ideo
and-was to-it harmful and through this of-good it-was-depriving and therefore
in mala natura uoluntas mala esse non poterat, sed in
in an-evil nature will evil to-be not could but in
bona, mutabili tamen, cui uitium hoc posset nocere. Si
a-good changeable yet to-which vice this could do-harm if
enim non nocuit, non utique uitium fuit, ac per hoc
for not it-harmed not assuredly vice it-was and through this
nec mala uoluntas fuisse dicenda est. Porro si nocuit,
nor an-evil will to-have-been to-be-said is further if it-harmed
bonum auferendo uel minuendo utique nocuit. Non igitur
good by-taking-away or diminishing assuredly it-harmed not therefore
esse potuit sempiterna uoluntas mala in ea re, in qua
to-be could everlasting will evil in that thing in which
bonum naturale praecesserat, quod mala uoluntas nocendo
good natural had-preceded which the-evil will by-harming
posset adimere. Si ergo non erat sempiterna, quis eam
could take-away if therefore not it-was everlasting who it
fecerit quaero. Restat ut dicatur, quod ea res fecerit
made I-ask it-remains that it-be-said that that thing made
malam uoluntatem, in qua nulla uoluntas fuit. Haec utrum
the-evil will in which no will was this whether
superior sit, requiro, an inferior, an aequalis. Sed superior
higher it-be I-ask or lower or equal but a-higher
utique melior; quo modo ergo nullius, ac non potius
assuredly better in-what way then of-no and not rather
bonae uoluntatis? Hoc idem profecto et aequalis. Duo
of-good will this same surely also an-equal two

quippe quamdiu sunt pariter uoluntatis bonae, non facit
for as-long-as they-are equally of-will good not makes
alter in altero uoluntatem malam. Relinquitur ut inferior
the-one in the-other a-will evil it-remains that a-lower
res, cui nulla uoluntas est, fecerit angelicae naturae, quae
thing to-which no will is made of-the-angelic nature which
prima peccauit, uoluntatem malam. Sed etiam res ipsa
first sinned the-will evil but also the-thing itself
quaecumque est inferior usque ad infimam terram, quoniam
whatever is lower all-the-way to the-lowest earth since
natura et essentia est, procul dubio bona est, habens
nature and essence it-is far-from doubt good is having
modum et speciem suam in genere adque ordine suo. Quo
measure and form its in kind and order its in-what
modo ergo res bona efficiens est uoluntatis malae? Quo
way then a-thing good efficient is of-a-will evil in-what
modo, inquam, bonum est causa mali? Cum enim se
way I-say good is the-cause of-evil when for itself
uoluntas relicto superiore ad inferiora conuertit, efficitur
the-will leaving-behind the-higher to lower-things turns it-is-made
mala, non quia malum est, quo se conuertit, sed
evil not because evil is that-to-which itself it-turns but
quia peruersa est ipsa conuersio. Idcirco non res inferior
because perverse is the-very turning therefore not the-thing lower
uoluntatem malam fecit, sed rem inferiorem praue adque
the-will evil made but the-thing lower wrongly and
inordinate, ipsa quia facta est, adpetiuit. Si enim aliqui duo
inordinately itself because made it-was it-sought if for some two
aequaliter affecti animo et corpore uideant unius corporis
equally affected in-mind and body should-see of-one body
pulchritudinem, qua uisa unus eorum ad inlicite fruendum

moueatur, alter in uoluntate pudica stabilis perseueret, quid
should-be-moved the-other in will chaste steadfast should-persist what
putamus esse causae, ut in illo fiat, in illo non
do-we-think to-be of-cause that in the-one there-be-made in the-other not
fiat uoluntas mala? Quae illam res fecit in quo facta est?
be-made a-will evil what it thing made in whom made it-was
Neque enim pulchritudo illa corporis; nam eam non fecit in
nor for beauty that of-body for it not it-made in
ambobus, quando quidem amborum non dispariliter occurrit
both since indeed of-both not unequally it-met
aspectibus. An caro intuentis in causa est? quur non et
the-sights or the-flesh of-the-beholder in cause is why not also
illius? An uero animus? quur non utriusque? Ambos enim
that-one's or rather the-mind why not of-each both for
et animo et corpore aequaliter affectos fuisse praediximus.
both in-mind and in-body equally affected to-have-been we-said-before
An dicendum est alterum eorum occulta maligni spiritus
or to-be-said is-it the-one of-them by-the-hidden of-a-malign spirit
suggestione tentatum, quasi non eidem suggestioni et
suggestion tempted as-if not to-the-same suggestion and
qualicumque suasioni propria uoluntate consenserit? Hanc
whatever-kind-of persuasion by-his-own will consented this
igitur consensionem, hanc malam quam male suadenti
therefore consent this evil which badly to-the-persuader
adhibuit uoluntatem, quae in eo res fecerit, quaerimus. Nam
he-applied will what in him thing made we-seek for
ut hoc quoque inpedimentum ab ista quaestione tollatur,
that this also hindrance from this question may-be-removed
si eadem tentatione ambo tententur, et unus ei cedat
if by-the-same temptation both be-tempted and one to-it yield
adque consentiat, alter idem qui fuerat perseueret: quid
and consent the-other the-same who he-had-been persist what

aliud apparet, nisi unum noluisse, alterum uoluisse a
else appears except the-one to-have-willed-not the-other to-have-willed from
castitate deficere? Unde, nisi propria uoluntate, ubi eadem
chastity to-fall-away whence unless by-his-own will where the-same
fuerat in utroque corporis et animi affectio? Amborum
had-been in each of-body and of-mind the-disposition of-both
oculis pariter uisa est eadem pulchritudo, ambobus pariter
to-the-eyes equally seen was the-same beauty on-both equally
institit occulta tentatio; propriam igitur in uno eorum
pressed the-hidden temptation his-own therefore in one of-them
uoluntatem malam res quae fecerit scire uolentibus, si
will evil thing what made to-know to-those-wishing if
bene intueantur, nihil occurrit. Si enim dixerimus quod
well they-look nothing occurs if for we-say that
ipse eam fecerit, quid erat ipse ante uoluntatem malam
he-himself it made what was he-himself before the-will evil
nisi natura bona, cuius auctor Deus, qui est inmutabile
except a-nature good whose author God who is unchangeable
bonum? Qui ergo dicit eum, qui consensit tentanti adque
good who therefore says him who consented to-the-tempter and
suadenti, cui non consensit alius, ad inlicite utendum
persuader to-whom not consented the-other for unlawfully using
pulchro corpore, quod uidendum ambobus pariter adfuit,
the-beautiful body which to-be-seen to-both equally was-present
cum ante illam uisionem ac tentationem similes ambo animo
when before that sight and temptation alike both in-mind
et corpore fuerint, ipsum sibi fecisse uoluntatem
and body they-had-been he-himself for-himself to-have-made the-will
malam, qui utique bonus ante uoluntatem malam fuerit:
evil who assuredly good before the-will evil had-been
quaerat quur eam fecerit, utrum quia natura est, an quia
let-him-ask why it he-made whether because a-nature he-is or because

ex nihilo facta est, et inueniet uoluntatem malam non
from nothing made he-is and he-will-find the-will evil not
ex eo esse incipere quod natura est, sed ex eo quod de
from this to-be to-begin that a-nature he-is but from this that from
nihilo facta natura est. Nam si natura causa est uoluntatis
nothing made a-nature he-is for if nature the-cause is of-the-will
malae, quid aliud cogimur dicere, nisi a bono fieri
evil what else are-we-compelled to-say except from good to-be-made
malum et bonum esse causam mali? si quidem a natura
evil and good to-be the-cause of-evil if indeed from a-nature
bona fit uoluntas mala. Quod unde fieri potest, ut
good is-made a-will evil which whence to-be-made can-it that
natura bona, quamuis mutabilis, antequam habeat uoluntatem
a-nature good although changeable before it-have a-will
malam, faciat aliquid mali, hoc est ipsam uoluntatem malam?
evil make anything of-evil that is the-very will evil

VII · SEEING DARKNESS

Let no one seek the efficient cause of the evil will: it is not efficient but deficient, a defection, not an effect. To fall away from what supremely is to what is less is to begin to have an evil will. Seeking the causes of such defections is like wishing to see darkness or hear silence, known only by the absence of form. So no one should ask Augustine to know what he knows he does not know, unless to learn that it cannot be known: the mind learns such things by not knowing them. And the psalm asks who understands offenses.

Nemo igitur quaerat efficientem causam malae uoluntatis;
no-one therefore should-seek the-efficient cause of-evil will
non enim est efficiens sed deficiens, quia nec illa effectio
not for it-is efficient but deficient because nor that an-effecting

sed defectio. Deficere namque ab eo, quod summe est,
but a-defection to-fall-away for from that which supremely is
ad id, quod minus est, hoc est incipere habere uoluntatem
to that which less is this is to-begin to-have a-will
malam. Causas porro defectionum istarum, cum efficientes
evil the-causes further of-defections these since efficient
non sint, ut dixi, sed deficientes, uelle inuenire tale est,
not they-be as I-said but deficient to-wish to-find such is
ac si quisquam uelit uidere tenebras uel audire silentium,
as if anyone should-wish to-see darkness or to-hear silence
quod tamen utrumque nobis notum est, neque illud nisi
which yet both to-us known is neither that except
per oculos, neque hoc nisi per aures, non sane in specie,
through the-eyes nor this except through the-ears not indeed in form
sed in speciei priuatione. Nemo ergo ex me scire quaerat,
but in of-form the-privation no-one therefore from me to-know should-seek
quod me nescire scio, nisi forte ut nescire discat,
what me not-to-know I-know unless perhaps that not-to-know he-may-learn
quod sciri non posse sciendum est. Ea quippe quae
what to-be-known not to-be-able to-be-known is those-things for which
non in specie, sed in eius priuatione sciuntur, si dici aut
not in form but in its privation are-known if to-be-said or
intellegi potest, quodam modo nesciendo sciuntur, ut
to-be-understood it-can in-a-certain way by-not-knowing are-known so-that
sciendo nesciantur. Cum enim acies etiam oculi corporalis
by-knowing they-are-not-known when for the-sight even of-the-eye bodily
currit per species corporales, nusquam tenebras uidet, nisi
runs through forms bodily nowhere darkness it-sees except
ubi coeperit non uidere. Ita etiam non ad aliquem alium
where it-has-begun not to-see so also not to some other
sensum, sed ad solas aures pertinet sentire silentium, quod
sense but to only the-ears it-belongs to-perceive silence which

tamen nullo modo nisi non audiendo sentitur. Sic species
yet in-no way except not by-hearing is-perceived so forms
intellegibiles mens quidem nostra intellegendo conspicit; sed
intelligible the-mind indeed our by-understanding beholds but
ubi deficiunt, nesciendo condiscit. Delicta enim quis intellegit?
where they-fail by-not-knowing it-learns offenses for who understands

VIII · LOVING BADLY

God's nature can never fail; what was made from nothing can. As far as such things are and do good, they have efficient causes; as far as they fail and do evil, deficient ones. The defect is voluntary, and just punishment follows. One falls away not to evil things but badly: avarice is a fault not of gold but of a man loving gold perversely, luxury not of beautiful bodies but of the soul, and pride not of power but of the soul loving its own power and despising a juster one.

Hoc scio, naturam Dei numquam, nusquam, nulla ex parte
this I-know the-nature of-God never nowhere no from part
posse deficere, et ea posse deficere, quae ex nihilo
to-be-able to-fail and those-things to-be-able to-fail which from nothing
facta sunt. Quae tamen quanto magis sunt et bona
made were which yet by-how-much more they-are and good-things
faciunt (tunc enim aliquid faciunt), causas habent efficientes;
do then for something they-do causes have efficient
in quantum autem deficiunt et ex hoc mala faciunt (quid
in so-far-as but they-fail and from this evil-things do what
enim tunc faciunt nisi uana?), causas habent deficientes.
for then do-they except vain-things causes they-have deficient
Itemque scio, in quo fit mala uoluntas, id in eo fieri,
and-likewise I-know in whom is-made an-evil will that in him to-be-made
quod si nollet non fieret, et ideo non necessarios,
which if he-willed-not not would-be-made and therefore not necessary

sed uoluntarios defectus iusta poena consequitur. Deficitur
but voluntary defects a-just penalty follows one-falls-away
enim non ad mala, sed male, id est non ad malas naturas,
for not to evil-things but badly that is not to evil natures
sed ideo male, quia contra ordinem naturarum ab eo quod
but therefore badly because against the-order of-natures from that which
summe est ad id quod minus est. Neque enim auri uitium est
supremely is to that which less is nor for of-gold the-vice is
auaritia, sed hominis peruerse amantis aurum iustitia derelicta,
avarice but of-the-man perversely loving gold justice forsaken
quae incomparabiliter auro debuit anteponi; nec luxuria uitium
which incomparably to-gold ought to-be-set-before nor luxury the-vice
est pulchrorum suauiumque corporum, sed animae peruerse
is of-beautiful and-sweet bodies but of-the-soul perversely
amantis corporeas uoluptates neglecta temperantia, qua
loving bodily pleasures neglected temperance by-which
rebus spiritaliter pulchrioribus et incorruptibiliter suauioribus
to-things spiritually more-beautiful and incorruptibly sweeter
coaptamur; nec iactantia uitium est laudis humanae, sed animae
we-are-fitted nor boasting the-vice is of-praise human but of-the-soul
peruerse amantis laudari ab hominibus spreto testimonio
perversely loving to-be-praised by men spurned the-testimony
conscientiae; nec superbia uitium est dantis potestatem
of-conscience nor pride the-vice is of-the-one-giving power
uel ipsius etiam potestatis, sed animae peruerse amantis
or of-the-very even power but of-the-soul perversely loving
potestatem suam potentioris iustiore contemta. Ac per hoc
power its of-the-more-powerful the-juster despised and through this
qui peruerse amat cuiuslibet naturae bonum, etiamsi adipiscatur,
who perversely loves of-any nature the-good even-if he-obtain
ipse fit in bono malus et miser meliore priuatus.
he-himself becomes in the-good evil and miserable of-the-better deprived

The evil will has no efficient cause; if the good angels' good will had none either, it might be thought uncreated and coeternal with God. But made with them, it came from him who made them, and they cleaved to him with the love with which they were made, while the others fell away. They could not have made themselves better than God made them, nor made their good will by another will. So Scripture's words on holy men hold of the angels, that God's love is poured into them by the Holy Spirit; with holy men they make one City of God.

Cum ergo malae uoluntatis efficiens naturalis uel, si
since therefore of-evil will efficient natural or if
dici potest, essentialis nulla sit causa (ab ipsa quippe
to-be-said it-can essential no be cause from it for
incipit spirituum mutabilium malum, quo minuitur adque
begins of-spirits changeable the-evil by-which is-diminished and
deprauatur naturae bonum, nec talem uoluntatem facit nisi
is-depraved of-nature the-good nor such will makes except
defectio, qua deseritur Deus, cuius defectionis etiam causa
the-defection by-which is-forsaken God of-which defection even the-cause
utique deficit): si dixerimus nullam esse efficientem causam
assuredly fails if we-say none to-be efficient cause
etiam uoluntatis bonae, cauendum est, ne uoluntas bona
even of-will good to-be-guarded-against it-is lest the-will good
bonorum angelorum non facta, sed Deo coaeterna esse
of-the-good angels not made but with-God coeternal to-be
credatur. Cum ergo ipsi facti sint, quo modo illa
be-believed since therefore they-themselves made were in-what way it
non esse facta dicetur? Porro quia facta est, utrum cum
not to-be made will-it-be-said further since made it-was whether with
ipsis facta est, an sine illa fuerunt prius? Sed si cum ipsis,
them made it-was or without it were-they before but if with them

non dubium quod ab illo facta sit, a quo et ipsi;
not doubtful that by him made it-was by whom also they-themselves
simulque ut facti sunt, ei, a quo facti sunt, amore,
and-together as made they-were to-him by whom made they-were with-the-love
cum quo facti sunt, adhaeserunt; eoque sunt isti ab
with which made they-were they-cleaved and-in-this are these from
illorum societate discreti, quod illi in eadem bona uoluntate
their society separated that they in the-same good will
manserunt, isti ab ea deficiendo mutati sunt, mala scilicet
remained these from it by-falling-away changed were by-evil namely
uoluntate hoc ipso quod a bona defecerunt; a qua non
will by-this very that from good-(will) they-fell-away from which not
defecissent, si utique noluissent. Si autem boni
they-would-have-fallen-away if assuredly they-had-willed-not if but the-good
angeli fuerunt prius sine bona uoluntate eamque in se
angels were before without good will and-it in themselves
ipsi Deo non operante fecerunt, ergo meliores a se
they-themselves God not working made then better by themselves
ipsis quam ab illo facti sunt. Absit. Quid enim erant sine
very than by him made they-were far-be-it what for were-they without
bona uoluntate nisi mali? Aut si propterea non mali, quia
good will except evil or if on-that-account not evil because
nec mala uoluntas eis inerat (neque enim ab ea, quam
neither an-evil will in-them was nor for from it which
nondum coeperant habere, defecerant), certe nondum
not-yet they-had-begun to-have they-had-fallen-away certainly not-yet
tales, nondum tam boni quam esse cum bona uoluntate
such not-yet so good as to-be with good will
coeperunt. At si non potuerunt se ipsos facere meliores,
they-began but if not they-could themselves very to-make better
quam eos ille fecerat, quo nemo melius quidquam facit:
than them he had-made than-whom no-one better anything makes

profecto et bonam uoluntatem, qua meliores essent,
surely also the-good will by-which better they-might-be
nisi operante adiutorio Creatoris habere non possent.
except working the-help of-the-Creator to-have not they-could
Et cum id egit eorum uoluntas bona, ut non ad
and when this brought-about their will good that not to
se ipsos, qui minus erant, sed ad illum, qui summe
themselves very who less were but to him who supremely
est, conuerterentur eique adhaerentes magis essent
is they-should-be-turned and-to-him cleaving more they-should-be
eiusque participatione sapienter beateque uiuerent: quid aliud
and-by-his participation wisely and-blessedly should-live what else
ostenditur nisi uoluntatem quamlibet bonam inopem fuisse
is-shown except the-will however good needy to-have-been
in solo desiderio remansuram, nisi ille, qui bonam naturam
in mere desire about-to-remain unless he who a-good nature
ex nihilo sui capacem fecerat, ex se ipso faceret
from nothing of-himself capable had-made from himself very should-make
inplendo meliorem, prius faciens excitando auidiorem?
by-filling better first making by-rousing more-eager

Nam et hoc discutiendum est, si boni angeli ipsi
for also this to-be-examined is if the-good angels they-themselves
in se fecerunt bonam uoluntatem, utrum aliqua eam an
in themselves made the-good will whether by-some it or
nulla uoluntate fecerunt. Si nulla, utique nec fecerunt. Si
by-no will they-made if by-no assuredly not they-made if
aliqua, utrum mala an bona? Si mala, quo modo esse potuit
by-some whether evil or good if evil in-what way to-be could
mala uoluntas bonae uoluntatis effectrix? Si bona, iam ergo
an-evil will of-good will the-maker if good already therefore
habebant. Et istam quis fecerat nisi ille, qui eos cum bona
they-had and that who had-made except he who them with good

uoluntate, id est cum amore casto quo illi adhaererent,
will that is with love chaste by-which to-him they-might-cleave
creauit, simul eis et condens naturam et largiens gratiam?
created at-once for-them both founding the-nature and bestowing grace
Unde sine bona uoluntate, hoc est Dei amore, numquam
whence without good will that is of-God the-love never
sanctos angelos fuisse credendum est. Isti autem, qui, cum
the-holy angels to-have-been to-be-believed it-is these but who when
boni creati essent, tamen mali sunt (mala propria uoluntate,
good created they-had-been yet evil are by-evil their-own will
quam bona natura non fecit, nisi cum a bono sponte
which the-good nature not made except when from good of-its-own-accord
defecit, ut mali causa non sit bonum, sed defectus a
it-fell-away so-that of-evil the-cause not be good but the-falling-away from
bono), aut minorem acceperunt diuini amoris gratiam quam
good either less received of-divine love grace than
illi, qui in eadem perstiterunt, aut si utrique boni aequaliter
those who in the-same persisted or if both good equally
creati sunt, istis mala uoluntate cadentibus illi amplius adiuti
created were these by-evil will falling those more helped
ad eam beatitudinis plenitudinem, unde se numquam
to that of-beatitude fullness whence themselves never
casuros certissimi fierent, peruenerunt; sicut iam
about-to-fall most-certain they-might-become arrived as already
etiam in libro, quem sequitur iste, tractauimus. Confitendum
also in the-book which follows this we-have-treated to-be-confessed
est igitur cum debita laude Creatoris non ad solos sanctos
it-is therefore with due praise of-the-Creator not to only holy
homines pertinere, uerum etiam de sanctis angelis posse
men to-belong but also about the-holy angels to-be-able
dici, quod caritas Dei diffusa sit in eis per Spiritum
to-be-said that the-charity of-God poured-out has-been in them through the-Spirit

sanctum, qui datus est eis; nec tantum hominum, sed
holy who given has-been to-them nor only of-men but
primitus praecipueque angelorum bonum esse, quod scriptum
first and-chiefly of-angels the-good to-be what written
est: Mihi autem adhaerere Deo bonum est. Hoc bonum
has-been for-me but to-cleave to-God good is this good
quibus commune est, habent et cum illo cui adhaerent
to-whom common it-is have both with him to-whom they-cleave
et inter se sanctam societatem et sunt una ciuitas
and among themselves a-holy society and they-are one city
Dei eademque uiuum sacrificium eius uiuumque templum
of-God and-the-same the-living sacrifice his and-the-living temple
eius. Cuius pars, quae coniungenda inmortalibus angelis
his of-which the-part which to-be-joined to-immortal angels
ex mortalibus hominibus congregatur et nunc mortaliter
from mortal men is-gathered and now mortally
peregrinatur in terris uel in eis, qui mortem obierunt,
sojourns on earth or in those who death have-met
secretis animarum receptaculis sedibusque requiescit, eodem
in-the-secret of-souls receptacles and-seats rests by-the-same
Deo creante quem ad modum exorta sit, sicut de angelis
God creating in-what to manner arisen it-has as about the-angels
dictum est, iam uideo esse dicendum. Ex uno quippe
said it-has-been now I-see to-be to-be-said from one for
homine, quem primum Deus condidit, humanum genus
man whom first God founded the-human race
sumsit exordium secundum sanctae scripturae fidem, quae
took its-beginning according-to of-holy scripture the-faith which
mirabilem auctoritatem non inmerito habet in orbe terrarum
a-wonderful authority not undeservedly has in the-circle of-the-lands

adque in omnibus gentibus, quas sibi esse crediturus inter
and in all nations which to-itself to-be about-to-believe among
cetera uera, quae dixit, uera diuinitate praedixit.
other true-things which it-said by-true divinity foretold

X · MEN WHO ALWAYS WERE

Let us set aside the guesses of men about the origin of the human race. Some, as they believe of the world, think men always existed, like Apuleius, who called them singly mortal but everlasting as a kind. Asked how their history can tell of inventors and first founders of arts and cities, they answer that floods and fires at fixed intervals lay waste most of the earth, leaving a few from whom the race is restored, so that what is restored only seems first. They say what they think, not what they know.

Omittamus igitur coniecturas hominum nescientium quid
let-us-set-aside therefore the-conjectures of-men not-knowing what
loquantur de natura uel institutione generis humani. Alii
they-say about the-nature or establishing of-the-race human some
namque, sicut de ipso mundo crediderunt, semper fuisse
for as about the-very world they-have-believed always to-have-been
homines opinantur. Unde et ait Apuleius, cum hoc animantium
men think whence also says Apuleius when this of-living-creatures
genus describeret: 'Singillatim mortales, cuncti tamen uniuerso
kind he-was-describing singly mortal all yet in-the-whole
genere perpetui.' Et cum illis dictum fuerit, si semper
kind everlasting and when to-them said it-shall-have-been if always
fuit humanum genus, quonam modo uerum eorum loquatur
there-was the-human race in-what way the-truth their may-speak
historia narrans qui fuerint quarumque rerum inuentores, qui
history telling who were and-of-what things the-inventors who
primi liberalium disciplinarum aliarumque artium institutores,
first of-the-liberal disciplines and-of-other arts the-founders

uel a quibus primum illa uel illa regio parsque terrarum, illa
or by whom first this or that region and-part of-the-lands this
adque illa insula incoli coeperit, respondent diluuiis et
and that island to-be-inhabited began they-answer by-floods and
conflagrationibus per certa interualla temporum non quidem
conflagrations at fixed intervals of-times not indeed
omnia, sed plurima terrarum ita uastari, ut redigantur
all but most of-the-lands so to-be-laid-waste that are-reduced
homines ad exiguam paucitatem, ex quorum progenie rursus
men to a-scanty fewness from whose progeny again
multitudo pristina reparetur; ac sic identidem reperiri et
the-multitude former is-restored and so repeatedly to-be-found and
institui quasi prima, cum restituantur potius, quae
to-be-established as-if first-things when are-restored rather things-which
fuerant illis nimiis uastationibus interrupta et extincta;
had-been by-those excessive devastations interrupted and extinguished
ceterum hominem nisi ex homine existere omnino non
for-the-rest man except from man to-arise at-all not
posse. Dicunt autem quod putant, non quod sciunt.
to-be-able they-say but what they-think not what they-know

The same men are deceived by lying writings that claim many thousands of years, though Scripture counts fewer than six thousand since man's making. Alexander's letter to his mother Olympias, relating an Egyptian priest's account, gives the Assyrian kingdom over five thousand years, where Greek history gives it about thirteen hundred, and the Persian and Macedonian empires over eight thousand, where the Greeks count some seven hundred. Even counting the Egyptians' old four-month years, the figures disagree; the Greek account deserves more credit, since it keeps within Scripture's years, and Scripture, whose prophecies are fulfilled, has shown its past true.

Fallunt eos etiam quaedam mendacissimae litterae, quas
deceive them also certain most-lying writings which
perhibent in historia temporum multa annorum milia
they-assert in the-history of-times many of-years thousands
continere, cum ex litteris sacris ab institutione hominis
to-contain whereas from the-writings sacred from the-establishing of-man
nondum conpleta annorum sex milia conputemus. Unde ne
not-yet completed of-years six thousands we-reckon whence lest
multa disputem quem ad modum illarum litterarum, in quibus
much I-dispute in-what to manner of-those writings in which
longe plura annorum milia referuntur, uanitas refellatur et
far more of-years thousands are-reported the-vanity may-be-refuted and
nulla in illis rei huius idonea reperiatur auctoritas: illa
no in them of-matter this fit may-be-found authority that
epistula Alexandri Magni ad Olympiadem matrem suam, quam
letter of-Alexander the-Great to Olympias mother his which
scripsit narrationem cuiusdam Aegyptii sacerdotis insinuans,
he-wrote the-narration of-a-certain Egyptian priest conveying
quam protulit ex litteris quae sacrae aput illos haberentur,
which he-brought-forth from writings which sacred among them were-held

continet etiam regna, quae Graeca quoque nouit historia;
contains also kingdoms which the-Greek also knows history
in quibus regnum Assyriorum in eadem epistula Alexandri
in which the-kingdom of-the-Assyrians in the-same letter of-Alexander
quinque milia excedit annorum; in Graeca uero historia
five thousand exceeds of-years in the-Greek but history
mille ferme et trecentos habet ab ipsius Beli principatu,
a-thousand nearly and three-hundred it-has from of-the-very Belus principate
quem regem et ille Aegyptius in eiusdem regni ponit
whom as-king also that Egyptian in of-the-same kingdom places
exordio; Persarum autem et Macedonum imperium usque
the-beginning of-the-Persians but and of-the-Macedonians the-empire all-the-way
ad ipsum Alexandrum, cui loquebatur, plus quam octo
to the-very Alexander to-whom he-was-speaking more than eight
annorum milia ille constituit, cum aput Graecos Macedonum
of-years thousands he establishes whereas among the-Greeks of-the-Macedonians
usque ad mortem Alexandri quadringenti octoginta quinque
all-the-way to the-death of-Alexander four-hundred eighty five
reperiantur, Persarum uero, donec ipsius Alexandri uictoria
are-found of-the-Persians but until of-the-very Alexander by-the-victory
finiretur, ducenti et triginta tres conputentur. Longe itaque
it-was-ended two-hundred and thirty three are-reckoned far and-so
hi numeri annorum illis Aegyptiis sunt minores, nec eis,
these numbers of-years than-those Egyptian are smaller nor them
etiamsi ter tantum conputarentur, aequarent. Perhibentur
even-if three-times so-much they-were-reckoned they-would-equal are-said
enim Aegyptii quondam tam breues annos habuisse, ut
for the-Egyptians once so short years to-have-had that
quaternis mensibus finirentur; unde annus plenior et uerior,
by-fours of-months they-were-ended whence the-year fuller and truer
qualis nunc et nobis et illis est, tres eorum annos
such-as now both for-us and for-them is three of-their years

conplectebatur antiquos. Sed ne sic quidem, ut dixi, Graeca
embraced ancient but not so even as I-said the-Greek
Aegyptiae numero temporum concordat historia. Et ideo
with-the-Egyptian in-number of-times agrees history and therefore
Graecae potius fides habenda est, quia ueritatem non
to-the-Greek rather credit to-be-given is because the-truth not
excedit annorum, qui litteris nostris, quae uere sacrae sunt,
it-exceeds of-the-years which in-writings our which truly sacred are
continentur. Porro si haec epistula Alexandri, quae maxime
are-contained further if this letter of-Alexander which most
innotuit, multum abhorret in spatiis temporum a
has-become-known much shrinks in the-spaces of-times from
probabili fide rerum: quanto minus credendum est illis
probable credibility of-things how-much less to-be-believed it-is to-those
litteris, quas plenas fabulosis uelut antiquitatibus proferre
writings which full of-fabulous as-if antiquities to-bring-forth
uoluerint contra auctoritatem notissimorum diuinorumque
they-have-wished against the-authority of-the-most-known and-divine
librorum, quae totum orbem sibi crediturum esse praedixit,
books which the-whole world to-itself about-to-believe to-be foretold
et cui totus orbis, sicut ab ea praedictum est, credidit;
and which the-whole world as by it foretold it-was believed
quae uera se narrasse praeterita ex his, quae futura
which true-things itself to-have-narrated past from these which future
praenuntiauit, cum tanta ueritate inplentur, ostendit.
it-foretold since with-such truth they-are-fulfilled shows

Others do not think this world everlasting: some suppose innumerable worlds, others one world arising and perishing innumerably at fixed intervals. These must confess that the human race first arose without human parents. They cannot say, as the first did of floods and fires that never cover the whole earth, that some men survive the world's perishing; rather, as they think the world reborn from its matter, so men spring from its elements and then from parents, like other animals.

Alii uero, qui mundum istum non existimant sempiternum,
others but who world this not think everlasting
siue non eum solum, sed innumerabiles opinentur, siue solum
whether not it alone but innumerable they-suppose or alone
quidem esse, sed certis saeculorum interuallis innumerabiliter
indeed to-be but at-fixed of-ages intervals innumerably
oriri et occidere, necesse est fateantur hominum genus
to-arise and to-set necessary it-is they-should-admit of-men the-race
prius sine hominibus gignentibus extitisse. Neque enim
first without men begetting to-have-arisen nor for
ut alluuionibus incendiisque terrarum, quas illi non putant
as by-floods and-fires of-the-lands which they not think
toto prorsus orbe contingere, et ideo paucos homines,
over-the-whole altogether world to-happen and therefore few men
ex quibus multitudo pristina reparetur, semper remanere
from whom the-multitude former may-be-restored always to-remain
contendunt, ita et hi possunt putare, quod aliquid hominum
they-contend so also these can think that something of-men
pereunte mundo relinquatur in mundo; sed sicut ipsum
perishing the-world may-be-left in the-world but as the-very
mundum ex materia sua renasci existimant, ita in illo ex
world from matter its to-be-reborn they-think so in it from

elementis eius genus humanum ac deinde a parentibus
elements its the-race human and then from parents
progeniem pullulare mortalium, sicut aliorum animalium.
the-progeny to-sprout of-mortals as of-other animals

XIII · WHY SO LATE?

To those who ask why man was not made through infinite past times, but so late that fewer than six thousand years have passed, Augustine answers as he did about the world. Nothing with an end is long compared with endless eternity: were it six hundred thousand years, or any unnameable sum, the same question could be asked. God's rest before man's creation is so great that any finite span is as nothing beside it. The first man could have asked the same question on his first day, and so could every later generation.

Quod autem respondimus, cum de mundi origine quaestio
what moreover we-answered when about of-the-world the-origin a-question
uerteretur, eis, qui nolunt credere non eum semper
was-turning to-those who are-unwilling to-believe not it always
fuisse, sed esse coepisse, sicut etiam Plato apertissime
to-have-been but to-be to-have-begun as even Plato most-openly
confitetur, quamuis a nonnullis contra quam loquitur
confesses although by some contrary than he-speaks
sensisse credatur: hoc etiam de prima hominis conditione
to-have-thought he-be-believed this also about the-first of-man founding
responderim, propter eos, qui similiter mouentur, quur
I-would-answer on-account-of those who similarly are-moved why
homo per innumerabilia adque infinita retro tempora creatus
man through innumerable and infinite back times created
non sit tamque sero sit creatus, ut minus quam sex milia
not was and-so late was created that less than six thousands

sint annorum, ex quo esse coepisse in sacris litteris
are of-years from which to-be to-have-begun in the-sacred writings
inuenitur. Si enim breuitas eos offendit temporis, quod tam
he-is-found if for the-shortness them offends of-the-time that so
pauci eis uidentur anni, ex quo institutus homo in nostris
few to-them seem years from which established man in our
auctoritatibus legitur: considerent nihil esse diuturnum, in quo
authorities is-read let-them-consider nothing to-be long in which
est aliquid extremum, et omnia saeculorum spatia definita,
is something last and all of-ages the-spaces bounded
si aeternitati interminae comparentur, non exigua existimanda
if to-eternity unending they-be-compared not scanty to-be-thought
esse, sed nulla. Ac per hoc si non quinque uel sex, uerum
to-be but nothing and through this if not five or six but
etiam sexaginta milia siue sescenta, aut sexagiens, aut
even sixty thousands or six-hundred or sixty-times or
sescentiens, aut sescentiens miliens dicerentur annorum,
six-hundred-times or six-hundred-times a-thousand-times were-said of-years
aut itidem per totidem totiens multiplicaretur haec summa,
or likewise by as-many as-often were-multiplied this sum
ubi iam nullum numeri nomen haberemus, ex quo Deus
where now no of-number name we-should-have from which God
hominem fecit: similiter quaeri posset, quur ante non fecerit.
man made similarly to-be-asked it-could why before not he-made
Dei quippe ab hominis creatione cessatio retrorsus aeterna
of-God for from of-man the-creation the-cessation backward eternal
sine initio tanta est, ut, si ei conferatur quamlibet magna
without beginning so-great is that if to-it be-compared however great
et ineffabilis numerositas temporum, quae tamen fine
and unutterable a-multitude of-times which yet by-an-end
conclusa certi spatii terminatur, nec saltem tanta uideri
enclosed of-fixed space is-bounded nor even so-great to-seem

debeat, quanta si umoris breuissimam guttam uniuerso mari,
ought as-great-as if of-moisture the-smallest drop to-the-whole sea
etiam quantum oceanus circumfluit, conparemus; quoniam
even as-much-as the-ocean flows-around we-compare since
istorum duorum unum quidem perexiguum est, alterum
of-these two one indeed very-small is the-other
incomparabiliter magnum, sed utrumque finitum; illud uero
incomparably great but both finite that but
temporis spatium, quod ab aliquo initio progreditur
of-time space which from some beginning proceeds
et aliquo termino cohercetur, magnitudine quantacumque
and by-some limit is-confined in-magnitude however-great
tendatur, conparatum illi, quod initium non habet, nescio
it-be-stretched compared to-that which beginning not has I-know-not
utrum pro minimo an potius pro nullo deputandum est.
whether as least or rather as nothing to-be-reckoned it-is
Hinc enim si a fine uel breuissima singillatim momenta
hence for if from the-end even the-briefest singly moments
detrahantur, decrescente numero licet tam ingenti, ut
be-taken-away with-decreasing number although so huge that
uocabulum non inueniat, retrorsum redeundo (tamquam si
a-word not it-finds backward by-returning as-if if
hominis dies ab illo, in quo nunc uiuit, usque ad
of-a-man the-days from that on which now he-lives all-the-way to
illum, in quo natus est, detrahas) quandoque ad initium
that on which born he-was you-take-away at-some-time to the-beginning
illa detractio perducetur. Si autem detrahantur retrorsus in
that taking-away will-be-brought if but they-be-taken-away backward in
spatio, quod a nullo coepit exordio, non dico singillatim
the-space which from no has-begun beginning not I-say singly
minuta momenta uel horarum aut dierum aut mensum aut
small moments or of-hours or of-days or of-months or

annorum etiam quantitates, sed tam magna spatia, quanta illa
of-years even quantities but so great spaces as-great-as that
summa conprehendit annorum, quae iam dici a quibuslibet
sum comprises of-years which now to-be-said by any
conputatoribus non potest, quae tamen momentorum
reckoners not can which yet of-moments
minutatim detractione consumitur, et detrahantur haec
bit-by-bit by-the-taking-away is-consumed and be-taken-away these
tanta spatia non semel adque iterum saepiusque, sed semper:
so-great spaces not once and again and-more-often but always
quid fit, quid agitur, quando numquam ad initium,
what happens what is-done when never to the-beginning
quod omnino nullum est, peruenitur? Quapropter quod nos
which at-all none is is-arrived wherefore what we
modo quaerimus post quinque milia et quod excurrit
just-now ask after five thousands and what runs-over
annorum, possent et posteri etiam post annorum sescentiens
of-years could also posterity even after of-years six-hundred-times
miliens eadem curiositate requirere, si in tantum haec
a-thousand-times with-the-same curiosity ask if in so-much this
mortalitas hominum exoriendo et occubando et inperita
mortality of-men by-arising and by-setting and unskilled
perseueraret infirmitas. Potuerunt et qui fuerunt ante nos
should-persist weakness could also those-who were before us
ipsis recentibus hominis creati temporibus istam mouere
in-the-very recent of-man created times this raise
quaestionem. Ipse denique primus homo uel postridie
question he-himself finally the-first man either on-the-next-day
uel eodem die postea quam factus est potuit inquirere,
or on-the-same day afterward that made he-was could inquire
quur non ante sit factus; et quandocumque antea factus
why not before he-was made and whenever before made

esset, non uires tunc alias et alias nunc uel etiam postea
he-had-been not forces then other and other now or even afterward
ista de initio rerum temporalium controuersia reperiret.
this about the-beginning of-things temporal controversy would-find

XIV · THE FALSE CIRCUITS

To untie this, the philosophers introduced cycles of time in which the same things forever recur. From that mockery they cannot free even a wise soul, bound to pass without end to false beatitude and back to true misery; how is a beatitude true whose eternity is never trusted? Yet if the soul reaches a beatitude it never leaves, something new happens in time, so why not the world and man? Some read Ecclesiastes, where nothing is new under the sun, as speaking of such cycles, as if Plato must teach at Athens again and again. No: Christ, Scripture says, died once, and in the psalm the ungodly walk in the circle of false teaching.

Hanc autem se philosophi mundi huius non aliter
this moreover themselves the-philosophers of-world this not otherwise
putauerunt posse uel debere dissoluere, nisi ut circuitus
thought to-be-able or to-be-obliged to-untie except that cycles
temporum inducerent, quibus eadem semper fuisse
of-times they-should-introduce in-which the-same-things always to-have-been
renouata adque repetita in rerum natura adque ita deinceps
renewed and repeated in of-things the-nature and so thereafter
fore sine cessatione adseuerarent uolumina uenientium
to-be-going-to-be without cessation they-might-assert the-revolutions of-coming
et praetereuntium saeculorum; siue in mundo permanente isti
and of-passing ages whether in a-world remaining these
circuitus fierent, siue certis interuallis oriens et occidens
cycles should-take-place or at-fixed intervals rising and setting
mundus eadem semper quasi noua, quae transacta et
the-world the-same-things always as-if new which transacted and

uentura sunt, exhiberet. A quo ludibrio prorsus inmortalem
to-come are should-present from which mockery altogether the-immortal
animam, etiam cum sapientiam perceperit, liberare non
soul even when wisdom it-shall-have-perceived to-free not
possunt, euntem sine cessatione ad falsam beatitudinem et
they-can going without cessation to false beatitude and
ad ueram miseriam sine cessatione redeuntem. Quo modo
to true misery without cessation returning in-what way
enim uera beatitudo est, de cuius numquam aeternitate
for true beatitude is-it about whose never eternity
confiditur, dum anima uenturam miseriam aut inperitissime
one-is-confident while the-soul coming misery either most-unskilledly
in ueritate nescit aut infelicissime in beatitudine pertimescit?
in truth knows-not or most-unhappily in beatitude dreads
At si ad miserias numquam ulterius reditura ex his
but if to miseries never further about-to-return from these
ad beatitudinem pergit: fit ergo aliquid noui in
to beatitude it-proceeds there-is-made therefore something new in
tempore, quod finem non habet temporis. Quur non ergo
time which an-end not has of-time why not then
et mundus? quur non et homo factus in mundo? ut illi
also the-world why not also man made in the-world so-that those
nescio qui falsi circuitus a falsis sapientibus fallacibusque
I-know-not what false cycles by false wise-men and-deceivers
conperti in doctrina sana tramite recti itineris euitentur.
discovered in teaching sound by-the-path of-the-right way may-be-avoided

Nam quidam et illud, quod legitur in libro Salomonis,
for some also that which is-read in the-book of-Solomon
qui uocatur ecclesiastes: Quid est quod fuit? Ipsum
which is-called Ecclesiastes what is it-which has-been the-very-(thing)
quod erit. Et quid est quod factum est? Ipsum quod
which will-be and what is it-which made has-been the-very-(thing) which

fiet; et non est omne recens sub sole. Qui loquetur et
will-be-made and not is anything new under the-sun who will-speak and
dicet: Ecce hoc nouum est: iam fuit saeculis quae fuerunt
will-say behold this new is already it-has-been in-the-ages which were
ante nos, propter hos circuitus in eadem redeuntes et
before us on-account-of these cycles into the-same-things returning and
in eadem cuncta reuocantes dictum intellegi uolunt;
into the-same-things all-things recalling said to-be-understood they-wish
quod ille aut de his rebus dixit, de quibus superius
which he either about these things said about which above
loquebatur, hoc est de generationibus aliis euntibus, aliis
he-was-speaking that is about the-generations some going others
uenientibus, de solis anfractibus, de torrentium lapsibus;
coming about of-the-sun the-windings about of-the-torrents the-courses
aut certe de omnium rerum generibus, quae oriuntur
or at-least about of-all things the-kinds which arise
adque occidunt. Fuerunt enim homines ante nos, sunt et
and set there-were for men before us there-are also
nobiscum, erunt et post nos; ita quaeque animantia uel
with-us there-will-be also after us so all living-creatures or
arbusta. Monstra quoque ipsa, quae inusitata nascuntur,
shrubs monsters also themselves which unusual are-born
quamuis inter se diuersa sint et quaedam eorum
although among themselves different they-be and some of-them
semel facta narrentur, tamen secundum id, quod generaliter
once made be-related yet according-to that which generally
miracula et monstra sunt, utique et fuerunt et erunt,
marvels and monsters they-are assuredly both there-have-been and will-be
nec recens et nouum est, ut monstrum sub sole nascatur.
nor new and novel is-it that a-monster under the-sun be-born
Quamuis haec uerba quidam sic intellexerint, tamquam in
although these words some so have-understood as-if in

praedestinatione Dei iam facta fuisse omnia sapiens ille
the-predestination of-God already made to-have-been all-things wise-man that
uoluisset intellegi, et ideo nihil recens esse sub sole.
had-wished to-be-understood and therefore nothing new to-be under the-sun
Absit autem a recta fide, ut his Salomonis uerbis illos
far-be-it but from right faith that by-these of-Solomon words those
circuitus significatos esse credamus, quibus illi putant sic
cycles signified to-have-been we-should-believe by-which they think so
eadem temporum temporaliumque rerum uolumina repeti,
the-same of-times and-of-temporal things revolutions to-be-repeated
ut uerbi gratia, sicut isto saeculo Plato philosophus in
that of-a-word for-the-sake as in-this age Plato the-philosopher in
urbe Atheniensi et in ea schola, quae Academia dicta est,
the-city Athenian and in that school which the-Academy called was
discipulos docuit, ita per innumerabilia retro saecula multum
pupils taught so through innumerable back ages very
quidem prolixis interuallis, sed tamen certis, et idem Plato
indeed long at-intervals but yet fixed both the-same Plato
et eadem ciuitas et eadem schola idemque discipuli repetiti
and the-same city and the-same school and-the-same pupils repeated
et per innumerabilia deinde saecula repetendi sint. Absit,
and through innumerable then ages to-be-repeated be far-be-it
inquam, ut nos ista credamus. Semel enim Christus
I-say that we these-things should-believe once for Christ
mortuus est pro peccatis nostris; surgens autem a mortuis
died has for sins our rising but from the-dead
iam non moritur, et mors ei ultra non dominabitur; et
now not he-dies and death over-him further not will-have-dominion and
nos post resurrectionem semper cum Domino erimus, cui
we after the-resurrection always with the-Lord shall-be to-whom
modo dicimus, quod sacer admonet psalmus: Tu, Domine,
now we-say what the-sacred admonishes psalm you O-Lord

seruabis nos et custodies nos a generatione hac et
will-keep us and will-guard us from generation this and
in aeternum. Satis autem istis existimo conuenire quod
into eternity sufficiently moreover to-them I-think to-fit what
sequitur: In circuitu inpii ambulabunt; non quia per
follows in a-circle the-ungodly will-walk not because through
circulos, quos opinantur, eorum uita est recursura, sed
the-circles which they-suppose their life is about-to-run-back but
quia modo talis est erroris eorum uia, id est falsa doctrina.
because now such is of-error their the-way that is false teaching

XV · THE HEIGHT OF GOD'S COUNSEL

No wonder those who wander in these circles find no way in or out: they know neither how the human race began nor how it will end, since they cannot penetrate God's height. Eternal and without beginning, he began time, and in time made man, never made before, by a counsel not new and sudden but unchangeable and eternal. Having said the ungodly walk in a circle, the psalm answers at once, as if asked whether God decided suddenly: "According to your height you have multiplied the sons of men." Deep indeed: God always was, yet first willed to make man at a time, without changing his will.

Quid autem mirum est, si in his circuitibus errantes nec
what moreover wonderful is-it if in these cycles wandering neither
aditum nec exitum inueniunt? quia genus humanum adque
entrance nor exit they-find because the-race human and
ista nostra mortalitas nec quo initio coepta sit sciunt,
this our mortality neither with-what beginning begun it-was they-know
nec quo fine claudatur; quando quidem altitudinem Dei
nor with-what end it-is-closed since indeed the-height of-God
penetrare non possunt, qua, cum ipse sit aeternus et
to-penetrate not they-can by-which though he-himself be eternal and

sine initio, ab aliquo tamen initio exorsus est tempora et
without beginning from some yet beginning begun he-has times and
hominem, quem numquam antea fecerat, fecit in tempore,
man whom never before he-had-made he-made in time
non tamen nouo et repentino, sed inmutabili aeternoque
not yet by-a-new and sudden but by-unchangeable and-eternal
consilio. Quis hanc ualeat altitudinem inuestigabilem uestigare
counsel who this could height untraceable to-trace
et inscrutabilem perscrutari, secundum quam Deus hominem
and unsearchable to-search-out according-to which God man
temporalem, ante quem nemo umquam hominum fuit, non
temporal before whom no-one ever of-men was not
mutabili uoluntate in tempore condidit et genus humanum
by-changeable will in time founded and the-race human
ex uno multiplicauit? Quando quidem psalmus ipse cum
from one multiplied since indeed the-psalm itself when
praemisisset adque dixisset: Tu, Domine, seruabis nos et
it-had-put-first and said you O-Lord will-keep us and
custodies nos a generatione hac et in aeternum, ac deinde
will-guard us from generation this and into eternity and then
repercussisset eos, in quorum stulta inpiaque doctrina nulla
had-struck-back those in whose foolish and-ungodly teaching no
liberationis et beatitudinis animae seruatur aeternitas, continuo
of-liberation and of-beatitude of-the-soul is-kept eternity at-once
subiciens: In circuitu inpii ambulabunt: tamquam ei
adding in a-circle the-ungodly will-walk as-if to-it
diceretur: 'Quid ergo tu credis, sentis, intellegis? numquidnam
it-were-said what then you believe think understand surely-not
existimandum est subito Deo placuisse hominem facere,
to-be-thought is-it suddenly God to-have-pleased man to-make
quem numquam antea infinita retro aeternitate fecisset,
whom never before in-infinite back eternity he-had-made

cui nihil noui accidere potest, in quo mutabile aliquid
to-whom nothing new to-happen can in whom changeable anything
non est?' continuo respondit ad ipsum Deum loquens:
not is at-once it-answered to the-very God speaking
Secundum altitudinem tuam multiplicasti filios hominum.
according-to height your you-have-multiplied the-sons of-men
Sentiant, inquit, homines quod putant, et quod eis placet
let-think it-says men what they-think and what to-them pleases
opinentur et disputent: Secundum altitudinem tuam, quam
let-them-suppose and dispute according-to height your which
nullus potest nosse hominum, multiplicasti filios hominum.
no-one can know of-men you-have-multiplied the-sons of-men
Valde quippe altum est et semper fuisse, et hominem,
very for deep it-is both always to-have-been and man
quem numquam fecerat, ex aliquo tempore primum facere
whom never he-had-made from some time first to-make
uoluisse, nec consilium uoluntatemque mutasse.
to-have-willed nor counsel and-will to-have-changed

XVI · ALWAYS LORD

Augustine dares not say God was ever not Lord, nor doubt that man was first made at a certain time. Yet he dreads to affirm what God was always Lord of, if no creature always was. He tries an answer without affirming it: if the angels were made before all times, they were in every time, since time began with their motions; so they always were and yet were created, as time itself was, but they are not coeternal, for time passes and eternity does not. He then returns to what God willed us to know, and commends the apostle's sober measure.

Ego quidem sicut Dominum Deum aliquando dominum non
I indeed as the-Lord God at-some-time lord not
fuisse dicere non audeo, ita hominem numquam antea
to-have-been to-say not I-dare so man never before
fuisse et ex quodam tempore primum hominem creatum
to-have-been and from a-certain time first man created
esse dubitare non debeo. Sed cum cogito cuius rei
to-have-been to-doubt not I-ought but when I-think of-what thing
dominus semper fuerit, si semper creatura non fuit, adfirmare
lord always he-was if always the-creation not was to-affirm
aliquid pertimesco, quia et me ipsum intueor et scriptum
anything I-dread because both me myself I-look-at and written
esse recolo: Quis hominum potest scire consilium Dei,
to-be I-recall who of-men can know the-counsel of-God
aut quis poterit cogitare quid uelit Dominus? Cogitationes
or who will-be-able to-think what wills the-Lord the-thoughts
enim mortalium timidae et incertae adinuentiones nostrae.
for of-mortals timid and uncertain the-devices our
Corruptibile enim corpus adgrauat animam, et deprimit
the-corruptible for body weighs-down the-soul and presses-down
terrena inhabitatio sensum multa cogitantem. Ex his
the-earthly habitation the-sense many-things thinking from these
igitur, quae in hac terrena inhabitatione multa cogito (ideo
therefore which in this earthly habitation many-things I-think therefore
utique multa, quia unum, quod ex illis uel praeter illa,
assuredly many because the-one which from them or besides them
quod forte non cogito, uerum est, inuenire non possum),
which perhaps not I-think true is to-find not I-can
si dixero semper fuisse creaturam, cuius dominus esset,
if I-say always to-have-been a-creation of-which lord he-might-be
qui semper est dominus nec dominus umquam non fuit: sed
who always is lord nor lord ever not was but

nunc illam, nunc aliam per alia adque alia temporum spatia,
now that now another through other and other of-times spaces
ne aliquam Creatori coaeternam esse dicamus, quod fides
lest any with-the-Creator coeternal to-be we-say which faith
ratioque sana condemnat: cauendum est, ne sit absurdum
and-reason sound condemns to-be-guarded-against it-is lest it-be absurd
et a luce ueritatis alienum mortalem quidem per uices
and from the-light of-truth foreign mortal indeed through the-turns
temporum semper fuisse creaturam, decedentem aliam,
of-times always to-have-been creation departing one
aliam succedentem; inmortalem uero non esse coepisse, nisi
another succeeding immortal but not to-be to-have-begun except
cum ad nostrum saeculum uentum est, quando et angeli
when to our age come it-was when also the-angels
creati sunt, si eos recte lux illa primum facta significat aut
created were if them rightly light that first made signifies or
illud potius caelum, de quo dictum est: In principio fecit
that rather heaven about which said it-has-been in the-beginning made
Deus caelum et terram, cum tamen non fuerint, antequam
God heaven and earth when yet not they-were before
fierent, ne inmortales, si semper fuisse dicuntur, Deo
they-were-made lest immortal if always to-have-been they-are-said with-God
coaeterni esse credantur. Si autem dixero non in tempore
coeternal to-be they-be-believed if but I-say not in time
creatos angelos, sed ante omnia tempora et ipsos
created the-angels but before all times also they-themselves
fuisse, quorum Deus dominus esset, qui numquam nisi
to-have-been of-whom God lord might-be who never except
dominus fuit: quaeretur a me etiam, si ante omnia tempora
lord was it-will-be-asked of me also if before all times
facti sunt, utrum semper potuerint esse qui facti sunt. Hic
made they-were whether always they-could be who made were here

respondendum forte uideatur: Quo modo non semper, cum
to-be-answered perhaps may-seem in-what way not always since
id, quod est omni tempore, non inconuenienter semper esse
that which is in-every time not unfittingly always to-be
dicatur? Usque adeo autem isti omni tempore fuerunt, ut
is-said so far moreover these in-every time were that
etiam ante omnia tempora facti sint; si tamen a caelo
even before all times made they-be if yet from heaven
coepta sunt tempora, et illi iam erant ante caelum. At
begun were times and they already were before heaven but
si tempus non a caelo, uerum et ante caelum fuit; non
if time not from heaven but also before heaven was not
quidem in horis et diebus et mensibus et annis (nam
indeed in hours and days and months and years for
istae dimensiones temporalium spatiorum, quae usitate ac
these measurements of-temporal spaces which commonly and
proprie dicuntur tempora, manifestum est quod a motu
properly are-called times manifest it-is that from the-motion
siderum coeperint; unde et Deus, cum haec instituerет,
of-the-stars they-began whence also God when these-things he-was-establishing
dixit: Et sint in signa et in tempora et in dies et in
said and let-them-be for signs and for times and for days and for
annos), sed in aliquo mutabili motu, cuius aliud prius, aliud
years but in some changeable motion of-which one-part earlier another
posterius praeterit, eo quod simul esse non possunt; — si
later passes in-this that at-once to-be not they-can if
ergo ante caelum in angelicis motibus tale aliquid fuit et
therefore before heaven in angelic motions such something was and
ideo tempus iam fuit adque angeli, ex quo facti sunt,
therefore time already was and the-angels from when made they-were
temporaliter mouebantur: etiam sic omni tempore fuerunt,
temporally were-moved even so in-every time they-were

quando quidem cum illis facta sunt tempora. Quis autem
since indeed with them made were times who moreover
dicat: Non semper fuit, quod omni tempore fuit?
would-say not always it-was what in-every time was
Sed si hoc respondero, dicetur mihi: Quo modo ergo
but if this I-answer it-will-be-said to-me in-what way then
non coaeterni Creatori, si semper ille, semper illi fuerunt?
not coeternal with-the-Creator if always he always they were
Quo modo etiam creati dicendi sunt, si semper fuisse
in-what way also created to-be-called are-they if always to-have-been
intelleguntur? Ad hoc quid respondebitur? An dicendum est
they-are-understood to this what will-be-answered or to-be-said is-it
et semper eos fuisse, quoniam omni tempore fuerunt, qui
both always them to-have-been since in-every time they-were who
cum tempore facti sunt, aut cum quibus facta sunt tempora,
with time made were or with whom made were times
et tamen creatos? Neque enim et ipsa tempora creata esse
and yet created nor for also the-very times created to-be
negabimus, quamuis omni tempore tempus fuisse nemo
shall-we-deny although in-every time time to-have-been no-one
ambigat. Nam si non omni tempore fuit tempus, erat ergo
doubts for if not in-every time was time there-was therefore
tempus, quando nullum erat tempus. Quis hoc stultissimus
a-time when no was time who this most-foolish
dixerit? Possumus enim recte dicere: Erat tempus, quando
would-say we-can for rightly say there-was a-time when
non erat Roma; erat tempus, quando non erat Hierusalem;
not was Rome there-was a-time when not was Jerusalem
erat tempus, quando non erat Abraham; erat tempus,
there-was a-time when not was Abraham there-was a-time
quando non erat homo, et si quid huius modi; postremo si
when not was man and if anything of-this kind finally if

non cum initio temporis, sed post aliquod tempus factus
not with the-beginning of-time but after some time made
est mundus, possumus dicere: Erat tempus, quando non erat
was the-world we-can say there-was a-time when not was
mundus; at uero: Erat tempus, quando nullum erat tempus,
the-world but indeed there-was a-time when no was time
tam inconuenienter dicimus, ac si quisquam dicat: Erat
as unfittingly we-say as if anyone should-say there-was
homo, quando nullus erat homo, aut: Erat iste mundus,
a-man when no was man or there-was this world
quando iste non erat mundus. Si enim de alio adque alio
when this not was world if for of one and another
intellegatur, potest dici aliquo modo, hoc est: Erat alius
it-be-understood it-can to-be-said in-some way that is there-was another
homo, quando non erat iste homo; sic ergo: Erat aliud
man when not was this man so therefore there-was another
tempus, quando non erat hoc tempus, recte possumus dicere;
time when not was this time rightly we-can say
at uero: Erat tempus, quando nullum erat tempus, quis uel
but indeed there-was a-time when no was time who even
insipientissimus dixerit? Sicut ergo dicimus creatum tempus,
most-foolish would-say as therefore we-say created time
cum ideo semper fuisse dicatur, quia omni tempore
though therefore always to-have-been it-be-said because in-every time
tempus fuit: ita non est consequens, ut, si semper fuerunt
time was so not it-is consequent that if always were
angeli, ideo non sint creati, ut propterea semper fuisse
the-angels therefore not they-be created so-that on-that-account always to-have-been
dicantur, quia omni tempore fuerunt, et propterea omni
they-be-said because in-every time they-were and on-that-account in-every
tempore fuerunt, quia nullo modo sine his ipsa tempora
time they-were because in-no way without them the-very times

esse potuerunt. Ubi enim nulla creatura est, cuius mutabilibus
to-be could where for no creation is whose by-changeable
motibus tempora peragantur, tempora omnino esse non
motions times are-carried-through times at-all to-be not
possunt; ac per hoc etsi semper fuerunt, creati sunt,
can and through this even-if always they-were created they-were
nec si semper fuerunt, ideo Creatori coaeterni sunt. Ille
nor if always they-were therefore with-the-Creator coeternal are-they he
enim semper fuit aeternitate inmutabili; isti autem facti sunt;
for always was by-eternity unchangeable they but made were
sed ideo semper fuisse dicuntur, quia omni tempore
but therefore always to-have-been are-said because in-every time
fuerunt, sine quibus tempora nullo modo esse potuerunt;
they-were without whom times in-no way to-be could
tempus autem quoniam mutabilitate transcurrit, aeternitati
time but since by-changeableness it-runs-past with-eternity
inmutabili non potest esse coaeternum. Ac per hoc etiamsi
unchangeable not can be coeternal and through this even-if
inmortalitas angelorum non transit in tempore, nec praeterita
the-immortality of-the-angels not passes in time nor past
est quasi iam non sit, nec futura quasi nondum sit: tamen
is-it as-if now not it-be nor future as-if not-yet it-be yet
eorum motus, quibus tempora peraguntur, ex futuro in
their motions by-which times are-carried-through from the-future into
praeteritum transeunt, et ideo Creatori, in cuius motu
the-past pass and therefore with-the-Creator in whose motion
dicendum non est uel fuisse quod iam non sit, uel
to-be-said not it-is either to-have-been what now not it-be or
futurum esse quod nondum sit, coaeterni esse non possunt.
about-to-be to-be what not-yet it-be coeternal to-be not they-can

Quapropter si Deus semper dominus fuit, semper habuit
wherefore if God always lord was always he-had
creaturam suo dominatui seruientem; uerum tamen non de
a-creation to-his dominion serving but yet not from
ipso genitam, sed ab ipso de nihilo factam nec ei
himself begotten but by him from nothing made nor with-him
coaeternam; erat quippe ante illam, quamuis nullo tempore
coeternal he-was for before it although at-no time
sine illa; non eam spatio transcurrente, sed manente
without it not it by-space running-past but by-abiding
perpetuitate praecedens. Sed hoc si respondero eis qui
perpetuity preceding but this if I-answer to-those who
requirunt, quo modo semper creator, semper dominus fuit,
ask in-what way always creator always lord he-was
si creatura seruiens non semper fuit; aut quo modo creata
if the-creation serving not always was or in-what way created
est et non potius creatori coaeterna est, si semper fuit:
it-was and not rather with-the-creator coeternal is if always it-was
uereor ne facilius iudicer adfirmare quod nescio, quam
I-fear lest more-easily I-be-judged to-affirm what I-know-not than
docere quod scio. Redeo igitur ad id, quod creator noster
to-teach what I-know I-return therefore to that which creator our
scire nos uoluit; illa uero, quae uel sapientioribus in
to-know us willed those-things but which either to-the-wiser in
hac uita scire permisit uel omnino perfectis in alia uita
this life to-know he-has-permitted or to-the-wholly perfected in another life
scienda seruauit, ultra uires meas esse confiteor. Sed ideo
to-be-known he-has-reserved beyond powers my to-be I-confess but therefore
putaui sine adfirmatione tractanda, ut qui haec legunt
I-thought without affirmation to-be-treated that those-who these-things read
uideant, a quibus quaestionum periculis debeant temperare,
may-see from what of-questions dangers they-ought to-refrain

nec ad omnia se idoneos arbitrentur potiusque intellegant
nor for all-things themselves fit may-judge and-rather may-understand
quam sit apostolo obtemperandum praecipienti salubriter,
how-much be the-apostle to-be-obeyed enjoining healthfully
ubi ait: Dico autem per gratiam Dei quae data est mihi
where he-says I-say moreover through the-grace of-God which given is to-me
omnibus qui sunt in uobis, non plus sapere quam oportet
to-all who are among you not more to-be-wise than it-is-fitting
sapere, sed sapere ad temperantiam, unicuique sicut Deus
to-be-wise but to-be-wise to temperance to-each as God
partitus est mensuram fidei. Si enim pro uiribus suis
apportioned has the-measure of-faith if for according-to powers its
alatur infans, fiet, ut crescendo plus capiat; si autem
be-fed an-infant it-will-come-about that by-growing more it-take if but
uires suae capacitatis excedat, deficiet antequam crescat.
the-powers of-its capacity it-exceed it-will-fail before it-grow

XVII · BEFORE ETERNAL TIMES

Augustine confesses he does not know what ages passed before the human race was made, but he does not doubt that no creature is coeternal with the Creator. The apostle speaks of eternal times, past ones, when he says God promised eternal life before eternal times and manifested it in his own times. There were times called eternal, then, which were not coeternal with God. How did God promise to men who did not yet exist, except because in his eternity and in his coeternal Word it was already fixed by predestination?

Quae saecula praeterierint antequam genus institueretur
what ages passed-by before the-race was-established
humanum, me fateor ignorare; non tamen dubito nihil
human me I-admit not-to-know not yet I-doubt nothing

omnino creaturae Creatori esse coaeternum. Dicit etiam
at-all of-creation with-the-Creator to-be coeternal speaks-of also
apostolus tempora aeterna, nec ea futura, sed, quod magis
the-apostle times eternal nor those future but what more
est mirandum, praeterita. Sic enim ait: In spem uitae
is to-be-wondered-at past so for he-says in hope of-life
aeternae, quam promisit non mendax Deus ante tempora
eternal which promised the-not lying God before times
aeterna; manifestauit autem temporibus suis uerbum suum.
eternal manifested but in-times his word his
Ecce dixit retro quod fuerint tempora aeterna, quae tamen
behold he-said back that there-were times eternal which yet
non fuerint Deo coaeterna, si quidem ille ante tempora
not were with-God coeternal if indeed he before times
aeterna non solum erat, uerum etiam promisit uitam aeternam,
eternal not only was but also promised life eternal
quam manifestauit temporibus suis, id est congruis, quid
which he-manifested in-times his that is fitting what
aliud quam Verbum suum? Hoc est enim uita aeterna. Quo
else than Word his this is for life eternal in-what
modo autem promisit, cum hominibus utique promiserit,
way but did-he-promise when to-men assuredly he-promised
qui nondum erant ante tempora aeterna, nisi quia in eius
who not-yet were before times eternal except because in his
aeternitate adque in ipso Verbo eius eidem coaeterno iam
eternity and in the-very Word his with-the-same coeternal already
praedestinatione fixum erat, quod suo tempore futurum erat?
by-predestination fixed it-was what in-its time about-to-be was

Augustine does not doubt that before the first man was created no man existed, not the same man revolving through cycles and not another like him. The philosophers argue that no knowledge can grasp the infinite, so God must hold finite reasons of all things and repeat the same things, lest he seem to condemn his earlier idleness or act on a whim. But they measure the divine mind, unchangeable and capable of any infinity, by their own changeable one. God can rest while acting and act while resting, making new things by an everlasting counsel.

Illud quoque non dubito, antequam homo primus creatus
that also not I-doubt before man first created
esset, numquam quemquam fuisse hominem; nec eundem
had-been never anyone to-have-been man nor the-same
ipsum nescio quibus circuitibus nescio quotiens reuolutum,
himself I-know-not in-what cycles I-know-not how-often revolved
nec alium aliquem natura similem. Neque ab hac fide me
nor another any in-nature like nor from this faith me
philosophorum argumenta deterrent, quorum acutissimum illud
of-the-philosophers the-arguments deter of-whom most-acute that
putatur, quod dicunt nulla infinita ulla scientia posse
is-thought which they-say no infinite-things by-any knowledge to-be-able
conprehendi; ac per hoc Deus, inquiunt, rerum quas
to-be-comprehended and through this God they-say of-the-things which
facit omnium finitarum omnes finitas aput se rationes
he-makes all finite all finite with himself reasons
habet; bonitas autem eius numquam uacua fuisse credenda
has the-goodness moreover his never idle to-have-been to-be-believed
est, ne sit temporalis eius operatio, cuius retro fuerit aeterna
is lest be temporal his working of-which back had-been eternal
cessatio, quasi paenituerit eum prioris sine initio uacationis
cessation as-if it-repented him of-the-former without beginning idleness

ac propterea sit operis adgressus initium; et ideo necesse
and on-that-account he-has of-work undertaken a-beginning and therefore necessary
est, inquiunt, eadem semper repeti eademque
it-is they-say the-same-things always to-be-repeated and-the-same-things
semper repetenda transcurrere, uel manente mundo mutabiliter,
always to-be-repeated to-pass-through either remaining the-world changeably
qui licet numquam non fuerit et sine initio temporis
which though never not has-been and without beginning of-time
tamen factus est, uel eius quoque ortu et occasu semper
yet made was or its also by-rising and setting always
illis circuitibus repetito semperque repetendo; ne uidelicet, si
in-those cycles repeated and-always to-be-repeated lest namely if
aliquando primum Dei opera coepta dicuntur, priorem suam
at-some-time first of-God the-works begun are-said the-former his
sine initio uacationem tamquam inertem ac desidiosam et
without beginning idleness as-if inert and slothful and
ideo sibi displicentem damnasse quodam modo adque
therefore to-himself displeasing to-have-condemned in-a-certain way and
ob hoc mutasse credatur; si autem semper quidem
on-account-of this to-have-changed he-be-believed if but always indeed
temporalia, sed alia adque alia perhibetur operatus ac sic
temporal-things but other and other he-is-asserted to-have-worked and so
aliquando etiam ad hominem faciendum, quem numquam
at-some-time even to man making whom never
antea fecerat, peruenisse, non scientia, qua putant non
before he-had-made to-have-arrived not by-knowledge by-which they-think not
posse quaecumque infinita conprehendi, sed quasi ad horam,
to-be-able whatever-things infinite to-be-comprehended but as-if for the-hour
sicut ueniebat in mentem, fortuita quadam inconstantia
as it-came to mind by-fortuitous certain inconstancy
uideatur fecisse quae fecit. Porro si illi circuitus
he-may-seem to-have-made what he-made further if those cycles

admittantur, inquiunt, quibus uel manente mundo uel ipso
be-admitted they-say in-which either remaining the-world or it
quoque reuolubiles ortus suos et occasus eisdem circuitibus
also revolving risings its and settings into-the-same cycles
inserente eadem temporalia repetuntur, nec ignauum otium,
inserting the-same temporal-things are-repeated neither idle leisure
praesertim tam longae sine initio diuturnitatis, Deo
especially so long without beginning of-duration to-God
tribuitur, nec inprouida temeritas operum suorum; quoniam
is-attributed nor improvident rashness of-works his since
si non eadem repetantur, non possunt infinita diuersitate
if not the-same-things be-repeated not can infinite by-diversity
uariata ulla eius scientia uel praescientia conprehendi.
varied by-any his knowledge or foreknowledge to-be-comprehended

Has argumentationes, quibus inpii nostram simplicem
these argumentations by-which the-ungodly our simple
pietatem, ut cum illis in circuitu ambulemus, de uia recta
devotion that with them in a-circle we-may-walk from the-way right
conantur auertere, si ratio refutare non posset, fides inridere
try to-turn-aside if reason to-refute not could faith to-laugh-at
deberet. Huc accedit, quod in adiutorio Domini Dei nostri
ought to-this is-added that with the-help of-the-Lord God our
hos uolubiles circulos, quos opinio confingit, ratio manifesta
these revolving circles which opinion fashions reason manifest
confringit. Hinc enim maxime isti errant, ut in circuitu
breaks hence for most these err that in a-circle
falso ambulare quam uero et recto itinere malint, quod
false to-walk than by-true and right way they-prefer that
mentem diuinam omnino inmutabilem, cuiuslibet infinitatis
the-mind divine altogether unchangeable of-any infinity
capacem et innumera omnia sine cogitationis alternatione
capable and countless all-things without of-thought alternation

numerantem, de sua humana mutabili angustaque metiuntur;
numbering by their human changeable and-narrow they-measure
et fit illis quod ait apostolus: Conparantes enim
and it-happens to-them what says the-apostle comparing for
semet ipsos sibimet ipsis non intellegunt. Nam quia
themselves very with-themselves very not they-understand for because
illis quidquid noui faciendum uenit in mentem, nouo
to-them whatever new to-be-made comes into mind with-new
consilio faciunt (mutabiles quippe mentes gerunt): profecto
counsel they-make changeable for minds they-bear surely
non Deum, quem cogitare non possunt, sed semet ipsos pro
not God whom to-think not they-can but themselves very for
illo cogitantes, non illum, sed se ipsos, nec illi, sed
him thinking not him but themselves very nor to-him but
sibi conparant. Nobis autem fas non est credere, aliter
to-themselves they-compare for-us but right not is to-believe otherwise
affici Deum cum uacat, aliter cum operatur; quia nec
to-be-affected God when he-is-idle otherwise when he-works because not-even
affici dicendus est, tamquam in eius natura fiat
to-be-affected to-be-said he-is as-if in his nature there-be-made
aliquid, quod ante non fuerit. Patitur quippe qui afficitur,
something which before not had-been suffers for who is-affected
et mutabile est omne quod aliquid patitur. Non itaque in
and changeable is every-thing which something suffers not and-so in
eius uacatione cogitetur ignauia desidia inertia, sicut nec
his idleness let-there-be-thought sloth slackness inertia as neither
in eius opere labor conatus industria. Nouit quiescens agere
in his work labor effort industry he-knows resting to-act
et agens quiescere. Potest ad opus nouum non nouum,
and acting to-rest he-can to a-work new not a-new
sed sempiternum adhibere consilium; nec paenitendo, quia
but an-everlasting apply counsel nor by-repenting because

prius cessauerat, coepit facere quod non fecerat. Sed et
before he-had-ceased he-began to-make what not he-had-made but also
si prius cessauit et posterius operatus est (quod nescio
if before he-ceased and later worked he-has which I-know-not
quem ad modum ab homine possit intellegi): hoc procul
in-what to manner by man could to-be-understood this far-from
dubio, quod dicitur prius et posterius, in rebus prius non
doubt which is-said before and later in things before not
existentibus et posterius existentibus fuit; in illo autem non
existing and later existing was in him but not
alteram praecedentem altera subsequens mutauit aut abstulit
the-other preceding the-other following changed or took-away
uoluntatem, sed una eademque sempiterna et inmutabili
will but by-one and-the-same everlasting and unchangeable
uoluntate res, quas condidit, et ut prius non essent
will the-things which he-founded both that before not they-should-be
egit, quamdiu non fuerunt, et ut posterius essent,
he-brought-about as-long-as not they-were and that later they-should-be
quando esse coeperunt, hinc eis, qui talia uidere possunt,
when to-be they-began hence to-those who such-things to-see can
mirabiliter fortassis ostendens, quam non eis indiguerit,
wonderfully perhaps showing how not them he-needed
sed eas gratuita bonitate condiderit, cum sine illis ex
but them by-gratuitous goodness founded since without them from
aeternitate initio carente in non minore beatitate permansit.
eternity of-beginning devoid in no less blessedness he-remained

To say God cannot know infinite things is to say he does not know all numbers, which are certainly infinite, since any number can be doubled or multiplied; each is finite, bounded by its own properties, and all together are infinite. Even Plato has God fabricate the world by numbers, and Scripture says he disposed all things in measure, number, and weight; our hairs are numbered. The infinity of numbers is not incomprehensible to him whose understanding is beyond number. Who are we, then, to set limits to his knowledge, as though he needed cycles?

Illud autem aliud quod dicunt, nec Dei scientia
that moreover other-thing which they-say not-even of-God by-knowledge
quae infinita sunt posse conprehendi: restat eis,
the-things-which infinite are to-be-able to-be-comprehended it-remains for-them
ut dicere audeant adque huic se uoragini profundae
that to-say they-dare and into-this themselves abyss of-deep
inpietatis inmergant, quod non omnes numeros Deus nouerit.
impiety plunge that not all numbers God knows
Eos quippe infinitos esse, certissimum est; quoniam in
them for infinite to-be most-certain it-is since in
quocumque numero finem faciendum putaueris, idem
whatever number an-end to-be-made you-shall-have-thought the-same
ipse, non dico uno addito augeri, sed quamlibet sit
itself not I-say by-one added to-be-increased but however-much it-be
magnus et quamlibet ingentem multitudinem continens, in
great and however huge a-multitude containing in
ipsa ratione adque scientia numerorum non solum duplicari,
the-very reason and knowledge of-numbers not only to-be-doubled
uerum etiam multiplicari potest. Ita uero suis quisque
but also to-be-multiplied it-can so but by-its each
numerus proprietatibus terminatur, ut nullus eorum par esse
number properties is-bounded that none of-them equal to-be

cuicumque alteri possit. Ergo et dispares inter se adque
to-any other can therefore both unequal among themselves and
diuersi sunt, et singuli quique finiti sunt, et omnes infiniti
different they-are and single each finite they-are and all infinite
sunt. Itane numeros propter infinitatem nescit omnes Deus,
they-are is-it-so numbers on-account-of infinity knows-not all God
et usque ad quandam summam numerorum scientia Dei
and all-the-way to a-certain sum of-numbers the-knowledge of-God
peruenit, ceteros ignorat? Quis hoc etiam dementissimus
reaches the-others is-ignorant-of who this even most-demented
dixerit? Nec audebunt isti contemnere numeros et eos dicere
would-say nor will-they-dare these to-despise numbers and them to-say
ad Dei scientiam non pertinere, aput quos Plato Deum magna
to God's knowledge not to-belong among whom Plato God with-great
auctoritate commendat mundum numeris fabricantem. Et aput
authority commends the-world by-numbers fabricating and among
nos Deo dictum legitur: Omnia in mensura et numero et
us to-God said is-read all-things in measure and number and
pondere disposuisti; de quo et propheta dicit: Qui profert
weight you-have-disposed about whom also the-prophet says who brings-forth
numerose saeculum, et Saluator in euangelio: Capilli, inquit,
by-number the-world and the-Savior in the-gospel the-hairs he-says
uestri omnes numerati sunt. Absit itaque ut dubitemus, quod
your all numbered are far-be-it and-so that we-should-doubt that
ei notus sit omnis numerus, cuius intellegentiae, sicut in
to-him known be every number whose of-understanding as in
psalmo canitur, non est numerus. Infinitas itaque numeri,
the-psalm is-sung not there-is number the-infinity and-so of-number
quamuis infinitorum numerorum nullus sit numerus, non est
although of-infinite numbers no be number not is
tamen inconprehensibilis ei, cuius intellegentiae non est
yet incomprehensible to-him whose of-understanding not is

numerus. Quapropter si, quidquid scientia conprehenditur,
number wherefore if whatever by-knowledge is-comprehended
scientis conprehensione finitur: profecto et omnis infinitas
by-the-knower's comprehension is-bounded surely also every infinity
quodam ineffabili modo Deo finita est, quia scientiae ipsius
in-a-certain unutterable way to-God finite is because to-knowledge his
inconprehensibilis non est. Quare si infinitas numerorum
incomprehensible not it-is wherefore if the-infinity of-numbers
scientiae Dei, qua conprehenditur, esse non potest infinita:
to-the-knowledge of-God by-which it-is-comprehended to-be not can infinite
qui tandem nos sumus homunculi, qui eius scientiae limites
who pray we are little-men who of-his knowledge the-limits
figere praesumamus, dicentes quod, nisi eisdem circuitibus
to-fix should-presume saying that unless in-the-same cycles
temporum eadem temporalia repetantur, non potest Deus
of-times the-same temporal-things be-repeated not can God
cuncta quae facit uel praescire ut faciat, uel scire cum
all-things which he-makes either foreknow that he-may-make or know when
fecerit? cuius sapientia simpliciter multiplex et uniformiter
he-has-made whose wisdom simply manifold and uniformly
multiformis tam inconprehensibili conprehensione omnia
multiform by-so incomprehensible a-comprehension all
inconprehensibilia conprehendit, ut, quaecumque noua et
incomprehensible-things comprehends that whatever new and
dissimilia consequentia praecedentibus si semper facere uellet,
unlike following to-the-preceding if always to-make he-wished
inordinata et inprouisa habere non posset, nec ea prouideret
unordered and unforeseen to-have not he-could nor them would-he-foresee
ex proximo tempore, sed aeterna praescientia contineret.
from the-nearest time but by-eternal foreknowledge would-contain

Augustine will not decide whether the ages of ages are ages linked in an ordered succession for the freed, who remain in blessed immortality, or ages abiding in God's wisdom that cause the passing ones; perhaps the age of the age means only the ages of ages, as the heaven of heaven means the heavens of heavens. The question is very deep and can wait. Whichever view is true, it gives no support to the cycles: either the ages run on, one from another, with the beatitude of the freed never returning to misery, or eternal ages rule temporal ones. The eternal life of the saints refutes the cycles.

Quod utrum ita faciat, et continuata sibi conexione
which whether so he-does and by-continued with-itself connection
copulentur quae appellantur saecula saeculorum, alia
are-coupled which are-called the-ages of-ages other
tamen adque alia ordinata dissimilitudine procurrentia, eis
yet and other by-ordered dissimilarity running-forward for-those
dumtaxat, qui ex miseria liberantur, in sua beata inmortalitate
only who from misery are-freed in their blessed immortality
sine fine manentibus; an ita dicantur saecula saeculorum, ut
without end remaining or so are-called the-ages of-ages that
intellegantur saecula in sapientia Dei inconcussa stabilitate
are-understood the-ages in the-wisdom of-God with-unshaken stability
manentia istorum, quae cum tempore transeunt, tamquam
remaining of-these which with time pass as-if
efficientia saeculorum, definire non audeo. Fortassis enim
the-efficient-causes of-the-ages to-define not I-dare perhaps for
possit dici saeculum, quae sunt saecula, ut nihil aliud
it-could to-be-said the-age which are the-ages so-that nothing else
perhibeatur saeculum saeculi quam saecula saeculorum, sicut
be-asserted the-age of-the-age than the-ages of-ages as
nihil aliud dicitur caelum caeli quam caeli caelorum.
nothing else is-said the-heaven of-heaven than the-heavens of-heavens

Nam caelum Deus uocauit firmamentum super quod sunt
for heaven God called the-firmament above which are
aquae; et tamen psalmus: Et aquae, inquit, quae super
waters and yet the-psalm and the-waters it-says which above
caelos, laudent nomen Domini. Quid ergo istorum duorum
the-heavens let-them-praise the-name of-the-Lord which then of-these two
sit, an praeter haec duo aliquid aliud de saeculis saeculorum
it-be or besides these two something else about the-ages of-ages
possit intellegi, profundissima quaestio est, neque hoc
could to-be-understood a-most-deep question it-is nor this
quod nunc agimus inpedit, si indiscussa interim differatur;
which now we-are-doing does-it-hinder if undiscussed meanwhile it-be-deferred
siue aliquid in ea definire ualeamus, siue nos faciat
whether something in it to-define we-be-able or us it-make
cautiores diligentior ipsa tractatio, ne in tanta obscuritate
more-cautious more-diligent the-very treatment lest in so-great obscurity
rerum adfirmare temere aliquid audeamus. Nunc enim contra
of-things to-affirm rashly anything we-dare now for against
opinionem disputamus, qua illi circuitus adseruntur, quibus
the-opinion we-dispute by-which those cycles are-asserted by-which
semper eadem per interualla temporum necesse esse
always the-same-things through intervals of-times necessary to-be
repeti existimantur. Quaelibet autem illarum sententiarum
to-be-repeated are-thought whichever but of-those opinions
de saeculis saeculorum uera sit, ad hos circuitus nihil
about the-ages of-ages true be to these cycles nothing
pertinet; quoniam siue saecula saeculorum sint non eadem
it-pertains since whether the-ages of-ages be not the-same-things
repetita, sed alterum ex altero conexione ordinatissima
repeated but one from another by-connection most-ordered
procurrentia, liberatorum beatitudine sine ullo recursu
running-forward of-the-freed the-beatitude without any recurrence

miseriarum certissima permanente, siue saecula saeculorum
of-miseries most-certain remaining or the-ages of-ages
aeterna sint temporalium tamquam dominantia subditorum,
eternal be of-temporal-ones as-if ruling of-subjects
circuitus illi eadem reuoluentes locum non habent, quos
the-cycles those the-same-things revolving place not have which
maxime refellit aeterna uita sanctorum.
most refutes the-eternal life of-the-saints

XXI · A HAPPINESS NEVER LOST

What pious ears could bear that after so many calamities, expiated at last by true religion and wisdom, the soul reaches the sight of God only to be thrown back into misery without end, so that God may know his works? Even Porphyry would not follow his school here, and said the freed soul returns to the Father and suffers nothing further. If a freed soul never returns, something happens that never happened before. So God can make new things without changing his will; and man, before whom there was none, was made so that the number of freed souls might have a beginning.

Quorum enim aures piorum ferant post emensam tot
whose for ears of-the-devout could-bear after traversed by-so-many
tantisque calamitatibus uitam (si tamen uita ista dicenda
and-so-great calamities life if yet life this to-be-called
est, quae potius mors est, ita grauis, ut mors, quae ab hac
is which rather death is so heavy that death which from this
liberat, mortis huius amore timeatur), post tam magna mala
frees of-death this by-love is-feared after so great evils
tamque multa et horrenda tandem aliquando per ueram
and-so many and horrible at-length at-some-time through true
religionem adque sapientiam expiata adque finita ita peruenire
religion and wisdom expiated and ended so to-arrive

ad conspectum Dei adque ita fieri beatum contemplatione
at the-sight of-God and so to-be-made blessed by-the-contemplation
incorporeae lucis per participationem inmutabilis inmortalitatis
of-incorporeal light through participation of-unchangeable immortality
eius, cuius adipiscendae amore flagramus, ut eam quandoque
his of-which attaining with-love we-burn that it at-some-time
necesse sit deseri et eos, qui deserunt, ab illa
necessary it-be to-be-forsaken and those who forsake from that
aeternitate ueritate felicitate deiectos tartareae mortalitati,
eternity truth happiness thrown-down to-infernal mortality
turpi stultitiae, miseriis exsecrabilibus inplicari, ubi Deus
to-shameful folly to-miseries accursed to-be-entangled where God
amittatur, ubi odio ueritas habeatur, ubi per inmundas
is-lost where in-hatred truth is-held where through unclean
nequitias beatitudo quaeratur, et hoc itidem adque itidem
wickednesses beatitude is-sought and this likewise and likewise
sine ullo fine priorum et posteriorum certis interuallis
without any end of-earlier and of-later at-fixed intervals
et dimensionibus saeculorum factum et futurum; et hoc
and measurements of-ages done and to-be-done and this
propterea, ut possint Deo circuitibus definitis euntibus
on-that-account that may-be-able to-God by-cycles defined going
semper adque redeuntibus per nostras falsas beatitudines et
always and returning through our false beatitudes and
ueras miserias alternatim quidem, sed reuolutione incessabili
true miseries alternately indeed but by-revolution unceasing
sempiternas nota esse opera sua, quoniam neque a faciendo
everlasting known to-be works his since neither from making
quiescere neque sciendo potest ea, quae infinita sunt,
to-rest nor by-knowing he-can those-things which infinite are
indagare? Quis haec audiat? quis credat? quis ferat?
to-track-down who these-things would-hear who would-believe who would-bear

Quae si uera essent, non solum tacerentur prudentius,
which if true they-were not only they-would-be-silenced more-prudently
uerum etiam (ut quo modo ualeo dicam quod uolo)
but also that in-what way I-can I-may-say what I-wish
doctius nescirentur. Nam si haec illic in memoria
more-learnedly they-would-be-unknown for if these-things there in memory
non habebimus et ideo beati erimus, quur hic per eorum
not we-shall-have and therefore blessed we-shall-be why here through their
scientiam grauatur amplius nostra miseria? Si autem ibi
knowledge is-weighed-down more our misery if but there
ea necessario scituri sumus, hic saltem nesciamus, ut
them necessarily about-to-know we-are here at-least let-us-not-know that
hic felicior sit expectatio quam illic adeptio summi boni;
here happier be the-expectation than there the-attainment of-the-highest good
quando hic aeterna uita consequenda expectatur; ibi autem
since here eternal life to-be-attained is-expected there but
beata, sed non aeterna, quandoque amittenda cognoscitur.
blessed but not eternal at-some-time to-be-lost it-is-known
Si autem dicunt neminem posse ad illam beatitudinem
if but they-say no-one to-be-able to that beatitude
peruenire, nisi hos circuitus, ubi beatitudo et miseria uicissim
to-arrive unless these cycles where beatitude and misery in-turn
alternant, in huius uitae eruditione cognouerit: quo modo
alternate in of-this life the-instruction he-shall-have-learned in-what way
ergo fatentur, quanto plus quisque amauerit Deum,
then do-they-admit by-how-much more each-one shall-have-loved God
tanto eum facilius ad beatitudinem peruenturum, qui ea
by-so-much him more-easily to beatitude about-to-arrive who those-things
docent, quibus amor ipse torpescat? Nam quis non remissius et
teach by-which love itself grows-numb for who not more-slackly and
tepidius amet eum, quem se cogitat necessario deserturum
more-tepidly would-love him whom himself he-thinks necessarily about-to-forsake

et contra eius ueritatem sapientiamque sensurum, et hoc cum
and against his truth and-wisdom about-to-think and this when
ad eius plenam pro sua capacitate notitiam beatitudinis
to his full according-to his capacity knowledge of-beatitude
perfectione peruenerit? quando nec hominem amicum possit
by-the-perfection he-shall-have-arrived since not a-man friend can
quisque amare fideliter, cui se futurum nouit inimicum.
anyone love faithfully to-whom himself about-to-be he-knows an-enemy
Sed absit ut uera sint, quae nobis minantur ueram
but far-be-it that true be the-things-which us they-threaten a-true
miseriam numquam finiendam, sed interpositionibus falsae
misery never to-be-ended but by-interpositions of-false
beatitudinis saepe ac sine fine rumpendam. Quid enim illa
beatitude often and without end to-be-broken what for than-that
beatitudine falsius adque fallacius, ubi nos futuros miseros
beatitude more-false and more-deceptive where us about-to-be miserable
aut in tanta ueritatis luce nesciamus aut in summa felicitatis
either in so-great of-truth light we-should-not-know or in the-highest of-happiness
arce timeamus? Si enim uenturam calamitatem ignoraturi
citadel we-should-fear if for the-coming calamity about-to-be-ignorant-of
sumus, peritior est hic nostra miseria, ubi uenturam
we-are more-skilled is here our misery where the-coming
beatitudinem nouimus; si autem nos illic clades inminens
beatitude we-know if but us there the-disaster impending
non latebit, beatius tempora transigit anima misera, quibus
not will-escape more-blessedly times passes a-soul miserable which
transactis ad beatitudinem subleuetur, quam beata, quibus
passed to beatitude it-may-be-raised than a-blessed-one which
transactis in miseriam reuoluatur. Adque ita spes nostrae
passed into misery it-may-be-rolled-back and so the-hope of-our
infelicitatis est felix et felicitatis infelix. Unde fit, ut,
unhappiness is happy and of-happiness unhappy whence it-comes-about that

quia hic mala praesentia patimur, ibi metuimus inminentia,
because here evils present we-suffer there we-fear impending
uerius semper miseri quam beati aliquando esse possimus.
more-truly always miserable than blessed at-some-time to-be we-can
Sed quoniam haec falsa sunt clamante pietate, conuincente
but since these-things false are crying-out devotion convincing
ueritate (illa enim nobis ueraciter promittitur uera felicitas,
truth that for to-us truly is-promised true happiness
cuius erit semper retinenda et nulla infelicitate rumpenda
of-which will-be always to-be-retained and by-no unhappiness to-be-broken
certa securitas): uiam rectam sequentes, quod nobis est
certain security the-way right following which for-us is
Christus, eo duce ac saluatore a uano et inepto
Christ with-him leader and savior from the-vain and foolish
inpiorum circuitu iter fidei mentemque auertamus. Si
of-the-ungodly cycle the-path of-faith and-the-mind let-us-turn-away if
enim de istis circuitibus et sine cessatione alternantibus
for about these cycles and without cessation alternating
itionibus et reditionibus animarum Porphyrius Platonicus
goings and returnings of-souls Porphyry the-Platonist
suorum opinionem sequi noluit, siue ipsius rei uanitate
of-his-own the-opinion to-follow wished-not whether of-the-very matter by-the-vanity
permotus siue iam tempora Christiana reueritus, et, quod
moved or now the-times Christian revering and what
in libro decimo commemoraui, dicere maluit animam
in the-book tenth I-recalled to-say he-preferred the-soul
propter cognoscenda mala traditam mundo, ut ab eis
for-the-sake-of knowing evils handed-over to-the-world that from them
liberata adque purgata, cum ad Patrem redierit, nihil
freed and purged when to the-Father it-has-returned nothing
ulterius tale patiatur: quanto magis nos istam inimicam
further such it-may-suffer how-much more we this hostile

Christianae fidei falsitatem detestari ac deuitare debemus! His
to-Christian faith falsehood to-detest and to-shun ought these
autem circuitibus euacuatis adque frustratis nulla necessitas
moreover cycles emptied and frustrated no necessity
nos conpellit ideo putare non habere initium temporis ex
us compels therefore to-think not to-have a-beginning of-time from
quo esse coeperit genus humanum, quia per nescio quos
which to-be began the-race human because through I-know-not what
circuitus nihil sit in rebus noui, quod non et antea certis
cycles nothing be in things new which not also before at-fixed
interuallis temporum fuerit et postea sit futurum. Si enim
intervals of-times has-been and afterward be about-to-be if for
liberatur anima non reditura ad miserias, sicut numquam
is-freed the-soul not about-to-return to miseries as never
antea liberata est, fit in illa aliquid, quod antea
before freed has-it-been there-is-made in it something which before
numquam factum est, et hoc quidem ualde magnum,
never made has-been and this indeed very great
id est quae numquam desinat aeterna felicitas. Si autem
that is which never may-cease eternal happiness if but
in natura inmortali fit tanta nouitas nullo repetita,
in a-nature immortal there-is-made so-great newness by-no repeated
nullo repetenda circuitu, quur in rebus mortalibus fieri
by-no to-be-repeated cycle why in things mortal to-be-made
non posse contenditur? Si dicunt non fieri in anima
not to-be-able is-it-contended if they-say not to-be-made in the-soul
beatitudinis nouitatem, quoniam ad eam reuertitur, in qua
of-beatitude a-newness since to that it-returns in which
semper fuit, ipsa certe liberatio noua fit, cum de miseria
always it-was the-very surely liberation new is-made when from misery
liberatur in qua numquam fuit, et ipsa miseriae nouitas in
it-is-freed in which never it-was and the-very of-misery newness in

ea facta est quae numquam fuit. Haec autem nouitas si
it made has-been which never was this but newness if
non in rerum, quae diuina prouidentia gubernantur, ordinem
not into of-things which by-divine providence are-governed the-order
uenit, sed casu potius euenit, ubi sunt illi determinati
comes but by-chance rather happens where are those determined
dimensique circuitus, in quibus nulla noua fiunt, sed
and-measured cycles in which no new-things are-made but
repetuntur eadem quae fuerunt? Si autem et haec nouitas
are-repeated the-same-things which were if but also this newness
ab ordinatione prouidentiae non excluditur, siue data sit
from the-ordering of-providence not is-excluded whether given be
anima siue lapsa sit: possunt fieri noua, quae neque
the-soul or fallen be can to-be-made new-things which neither
antea facta sint nec tamen a rerum ordine aliena sint.
before made be nor yet from of-things the-order foreign be
Et si potuit anima per inprudentiam facere sibi nouam
and if could the-soul through imprudence make for-itself a-new
miseriam, quae non esset inprouisa diuinae prouidentiae, ut
misery which not were unforeseen by-divine providence so-that
hanc quoque in rerum ordine includeret et ab hac eam non
this also in of-things the-order it-might-include and from this it not
inprouide liberaret: qua tandem temeritate humanae uanitatis
improvidently might-free by-what at-length rashness of-human vanity
audemus negare diuinitatem facere posse res, non sibi,
do-we-dare to-deny divinity to-make to-be-able things not to-itself
sed mundo nouas, quas neque antea fecerit nec umquam
but to-the-world new which neither before it-made nor ever
habuerit inprouisas? Si autem dicunt liberatas quidem animas
had unforeseen if but they-say freed indeed souls
ad miseriam non reuersuras, sed cum hoc fit in rebus
to misery not about-to-return but when this is-done in things

nihil noui fieri, quoniam semper aliae adque aliae liberatae
nothing new to-be-made since always other and other freed
sunt et liberantur et liberabuntur: hoc certe concedunt, si
have-been and are-freed and will-be-freed this surely they-concede if
ita est, nouas animas fieri, quibus sit et noua miseria et
so it-is new souls to-be-made for-which be both a-new misery and
noua liberatio. Nam si antiquas eas esse dicunt et retrorsum
a-new liberation for if ancient them to-be they-say and backward
sempiternas, ex quibus cottidie noui fiant homines, de
everlasting from which daily new are-made men from
quorum corporibus, si sapienter uixerint, ita liberentur, ut
whose bodies if wisely they-have-lived so they-are-freed that
numquam ad miserias reuoluantur, consequenter dicturi
never to miseries they-are-rolled-back consequently about-to-say
sunt infinitas. Quantuslibet namque finitus numerus fuisset
they-are infinite however-great for finite the-number had-been
animarum, infinitis retro saeculis sufficere non ualeret, ut
of-souls for-infinite back ages to-suffice not it-could that
ex illo semper homines fierent, quorum essent animae
from it always men should-be-made whose were souls
ab ista semper mortalitate liberandae, numquam ad eam
from this always mortality to-be-freed never to it
deinceps redituraе. Nec ullo modo explicabunt, quo modo
thereafter about-to-return nor in-any way will-they-explain in-what way
in rebus, quas, ut Deo notae esse possint, finitas
in things which that to-God known to-be they-may-be-able finite
uolunt, infinitus sit numerus animarum.
they-wish infinite be the-number of-souls

Quapropter quoniam circuitus illi iam explosi sunt, quibus ad
wherefore since cycles those now exploded are by-which to
easdem miserias necessario putabatur anima reditura: quid
the-same miseries necessarily was-thought the-soul about-to-return what

restat conuenientius pietati quam credere non esse inpossibile
remains more-fitting to-devotion than to-believe not to-be impossible
Deo et ea, quae numquam fecerit, noua facere et
for-God both those-things which never be-made new to-make and
ineffabili praescientia uoluntatem mutabilem non habere?
with-unutterable foreknowledge a-will changeable not to-have
Porro autem utrum animarum liberatarum nec ulterius ad
further moreover whether of-souls freed and-not further to
miserias redituraru m numerus possit semper augeri, ipsi
miseries about-to-return the-number can always to-be-increased themselves
uiderint, qui de rerum infinitate cohibenda tam subtiliter
let-them-see who about of-things the-infinity to-be-restrained so subtly
disputant; nos uero ratiocinationem nostram ex utroque latere
dispute we but reasoning our from each side
terminamus. Si enim potest, quid causae est, ut negetur
we-bound if for it-can what of-cause is-there that it-be-denied
creari potuisse quod numquam antea creatum esset,
to-be-created to-have-been-able what never before created had-been
si liberatarum animarum numerus, qui numquam antea fuit,
if of-freed souls the-number which never before was
non solum factus est semel, sed fieri numquam desinet?
not only made has-been once but to-be-made never will-cease
Si autem oportet ut certus sit liberatarum aliquis numerus
if but it-is-fitting that fixed be of-freed some number
animarum, quae ad miseriam numquam redeant, neque iste
souls which to misery never may-return nor this
numerus ulterius augeatur: etiam ipse sine dubio, quicumque
number further be-increased even itself without doubt whatever
erit, ante utique numquam fuit; qui profecto crescere et ad
it-will-be before assuredly never was which surely to-grow and to
suae quantitatis terminum peruenire sine aliquo non posset
of-its quantity the-limit to-arrive without some not could

initio; quod initium eo modo antea numquam fuit. Hoc
beginning which beginning in-that way before never was this
ergo ut esset, creatus est homo, ante quem nullus fuit.
therefore that it-might-be created was man before whom none was

XXII · ONE MAN, FOR CONCORD

This hardest question explained, it is easy to see that it was far better for God to multiply the human race from one man than to begin it from several. Solitary animals and flocking ones alike he made several at once. But man, midway between angels and beasts, able to pass into the angels' company by obedience or fall into death by pride, he created one and single, not to be left alone, but so that the bond of concord might be stronger among men linked by kinship, even the woman being made from him.

Hac igitur quaestione difficillima propter aeternitatem Dei
this therefore question most-difficult on-account-of the-eternity of-God
noua creantis sine nouitate aliqua uoluntatis, quantum
new-things creating without newness any of-will as-far-as
potuimus, explicata non est arduum uidere multo fuisse
we-could unfolded not it-is hard to-see much to-have-been
melius quod factum est, ut ex uno homine, quem primum
better that made it-was that from one man whom first
condidit, multiplicaret genus humanum, quam si id incohasset
he-founded he-should-multiply the-race human than if it he-had-begun
a pluribus. Nam cum animantes alias solitarias et quodam
from several for since living-creatures some solitary and in-a-certain
modo soliuagas, id est, quae solitudinem magis adpetant,
way lone-wandering that is which solitude more seek
sicuti sunt aquilae milui, leones lupi et quaecumque ita
as are eagles kites lions wolves and whatever so

sunt, alias congreges instituerit, quae congregatae adque
are others gregarious he-established which gathered and
in gregibus malint uiuere, ut sunt columbi sturni, cerui
in herds prefer to-live as are pigeons starlings deer
damulae et cetera huius modi: utrumque tamen genus non
fallow-deer and the-rest of-this kind both yet kind not
ex singulis propagauit, sed plura simul iussit existere.
from single-ones he-propagated but several together he-ordered to-exist
Hominem uero, cuius naturam quodam modo mediam inter
man but whose nature in-a-certain way midway between
angelos bestiasque condebat, ut, si Creatori suo tamquam
angels and-beasts he-was-founding that if to-the-Creator his as-if
uero domino subditus praeceptum eius pia oboedientia
to-true lord subject the-command his with-devout obedience
custodiret, in consortium transiret angelicum, sine morte
he-kept into the-fellowship he-might-pass angelic without death
media beatam inmortalitatem absque ullo termino consecutus;
intervening blessed immortality without any end having-attained
si autem Dominum Deum suum libera uoluntate superbe
if but the-Lord God his with-free will proudly
adque inoboedienter usus offenderet, morti addictus bestialiter
and disobediently using he-offended to-death bound bestially
uiueret, libidinis seruus aeternoque post mortem supplicio
he-might-live of-lust the-slave and-to-eternal after death punishment
destinatus, unum ac singulum creauit, non utique solum
destined one and single he-created not assuredly alone
sine humana societate deserendum, sed ut eo modo
without human society to-be-deserted but that in-this way
uehementius ei commendaretur ipsius societatis unitas
more-strongly to-him might-be-commended of-the-very society the-unity
uinculumque concordiae, si non tantum inter se naturae
and-the-bond of-concord if not only among themselves of-nature

similitudine, uerum etiam cognationis affectu homines
by-likeness but also of-kinship by-affection men
necterentur; quando ne ipsam quidem feminam copulandam
were-linked since not the-very even woman to-be-coupled
uiro sicut ipsum creare illi placuit, sed ex ipso, ut
to-the-man as himself to-create to-him it-pleased but from himself that
omnino ex homine uno diffunderetur genus humanum.
altogether from man one might-be-spread the-race human

XXIII · GOD FORESAW THE SIN

God knew that man would sin, become mortal, and beget mortals who would grow so savage in sinning that beasts without reason would live more peacefully among themselves than men sprung from one; lions and dragons never waged such wars among themselves as men have. But he foresaw too a people of the devout, called by grace to adoption, justified, and joined to the angels in eternal peace, whom it would profit to consider that God began the race from one man to show how much he values unity.

Nec ignorabat Deus hominem peccaturum et morti iam
nor was-ignorant God man about-to-sin and to-death now
obnoxium morituros propagaturum eoque progressuros
liable those-about-to-die about-to-propagate and-to-that-point about-to-advance
peccandi inmanitate mortales, ut tutius adque pacatius
of-sinning by-enormity mortals that more-safely and more-peacefully
inter se rationalis uoluntatis expertes bestiae sui generis
among themselves of-rational will devoid beasts of-their kind
uiuerent, quarum ex aquis et terris plurium pullulauit
would-live of-which from the-waters and lands of-several sprouted
exordium, quam homines, quorum genus ex uno est ad
the-beginning than men whose race from one is for

commendandam concordiam propagatum. Neque enim umquam
commending concord propagated nor for ever
inter se leones aut inter se dracones, qualia homines,
among themselves lions or among themselves dragons such-as men
bella gesserunt. Sed praeuidebat etiam gratia sua populum
wars have-waged but he-foresaw also by-grace his a-people
piorum in adoptionem uocandum remissisque peccatis
of-the-devout to adoption to-be-called and-with-remitted sins
iustificatum Spiritu sancto sanctis angelis in aeterna pace
justified by-the-Spirit holy to-the-holy angels in eternal peace
sociandum, nouissima inimica morte destructa; cui populo
to-be-joined the-last enemy death destroyed to-which people
esset huius rei consideratio profutura, quod ex uno homine
would-be of-this thing the-consideration about-to-profit that from one man
Deus ad commendandum hominibus, quam ei grata sit
God for commending to-men how-much to-him pleasing be
etiam in pluribus unitas, genus instituisset humanum.
even in many unity the-race had-established human

XXIV · THE SOUL BREATHED IN

God made man to his image, giving him a soul by which, through reason and understanding, he surpasses all other animals. He formed the man from dust and gave him a soul, whether breathing in one already made or, rather, making it by breathing, and he made him a wife from a bone taken from his side. This is not to be pictured as craftsmen shape matter with their hands; God's hand is his power. Those who measure God's power by his everyday works think these things fabulous, though conception and birth, told to the inexperienced, would seem more incredible.

Fecit ergo Deus hominem ad imaginem suam. Talem
made therefore God man to image his such
quippe illi animam creauit, qua per rationem adque
for for-him a-soul he-created by-which through reason and
intellegentiam omnibus esset praestantior animalibus
understanding than-all he-might-be more-excellent animals
terrestribus et natatilibus et uolatilibus, quae mentem huius
terrestrial and swimming and flying which a-mind of-this
modi non haberent. Et cum uirum terreno formasset ex
kind not had and when the-man earthly he-had-formed from
puluere eique animam qualem dixi siue quam iam
dust and-in-him a-soul such-as I-said whether which already
fecerat sufflando indidisset siue potius sufflando fecisset
he-had-made by-breathing he-had-put-in or rather by-breathing he-had-made
eumque flatum, quem sufflando fecit (nam quid est aliud
and-that breath which by-breathing he-made for what is else
sufflare quam flatum facere?), animam hominis esse uoluisset,
to-breathe than a-breath to-make the-soul of-the-man to-be he-had-willed
etiam coniugem illi in adiutorium generandi ex eius latere
also a-wife for-him for help of-begetting from his side
osse detracto fecit, ut Deus. Neque enim haec carnali
a-bone drawn-out he-made as God nor for these-things in-a-carnal
consuetudine cogitanda sunt, ut uidere solemus opifices ex
custom to-be-thought are as to-see we-are-wont craftsmen from
materia quacumque terrena corporalibus membris, quod artis
matter any earthly with-bodily limbs what of-art
industria potuerint, fabricantes. Manus Dei potentia Dei
by-industry they-could fabricating the-hand of-God the-power of-God
est, qui etiam uisibilia inuisibiliter operatur. Sed haec
is who even visible-things invisibly works but these-things
fabulosa potius quam uera esse arbitrantur, qui uirtutem
fabulous rather than true to-be think those-who the-power

ac sapientiam Dei, qua nouit et potest etiam sine
and wisdom of-God by-which he-knows-how and is-able even without
seminibus ipsa certe facere semina, ex his usitatis et
seeds themselves surely to-make seeds by these usual and
cottidianis metiuntur operibus; ea uero, quae primitus
daily measure works those-things but which at-first
instituta sunt, quoniam non nouerunt, infideliter cogitant; quasi
established were since not they-know unbelievingly they-think as-if
non haec ipsa, quae nouerunt de humanis conceptibus
not these very-things which they-know about human conceptions
adque partubus, si inexpertis narrarentur, incredibiliora
and births if to-the-inexperienced they-were-told more-incredible
uiderentur; quamuis et ea ipsa plerique magis naturae
would-seem although even those very-things most rather of-nature
corporalibus causis quam operibus diuinae mentis adsignent.
to-bodily causes than to-the-works of-the-divine mind assign

XXV · GOD ALONE CREATES

Augustine has no quarrel here with those who deny that the divine mind makes or cares for such things. But the Platonists who hold that lesser gods, made by the highest, formed all mortal animals, man chief among them, will easily drop this error if they drop the superstition that seeks reasons to sacrifice to them as makers. No nature, however small and mortal, has any creator but God. The angels, whom they call gods, may apply their work to what is born in the world, but they are no more creators of animals than farmers are of crops.

Sed cum his nullum nobis est in his libris negotium,
but with these no to-us there-is in these books business
qui diuinam mentem facere uel curare ista non credunt.
who the-divine mind to-make or to-care-for these-things not believe

Illi autem qui Platoni suo credunt non ab illo summo
those but who Plato their believe not by that highest
Deo, qui fabricatus est mundum, sed ab aliis minoribus,
God who fabricated has the-world but by others lesser
quos quidem ipse creauerit, permissu siue iussu eius
whom indeed he-himself created by-the-permission or order his
animalia facta esse cuncta mortalia, in quibus homo
animals made to-have-been all mortal among which man
praecipuum disque ipsis cognatum teneret locum, si
the-chief and-to-the-gods themselves akin should-hold place if
superstitione careant, qua quaerunt unde iuste uideantur
of-the-superstition they-be-free by-which they-seek whence justly they-may-seem
sacra et sacrificia facere quasi conditoribus suis, facile
rites and sacrifices to-perform as-if to-founders their easily
carebunt etiam huius opinionis errore. Neque enim fas
they-will-be-free also of-this opinion of-the-error nor for right
est ullius naturae quamlibet minimae mortalisque creatorem
is-it of-any nature however least and-mortal a-creator
nisi Deum credere ac dicere, et antequam possit intellegi.
except God to-believe and to-say even before it-can to-be-understood
Angeli autem, quos illi deos libentius appellant, etiamsi
the-angels but whom they gods more-willingly call even-if
adhibent uel iussi uel permissi operationem suam rebus
they-apply either ordered or permitted working their to-the-things
quae gignuntur in mundo, tam non eos dicimus creatores
which are-begotten in the-world so-far not them we-call creators
animalium, quam nec agricolas frugum adque arborum.
of-animals as not farmers of-crops and of-trees

One kind of form is applied from outside, as potters and painters shape matter; another works from within, from the hidden will of a living nature, and makes the natural forms and even souls. The first may be credited to craftsmen, the second to God alone, who made the world and the angels. The roundness of the eye and of the apple is his, not the angels', the farmer's, the earth's, or the mother's. As we call Romulus and Alexander founders of their cities, not the builders, so much more must God be called founder of natures.

Cum enim alia sit species, quae adhibetur extrinsecus
since for one is the-form which is-applied from-outside
cuicumque materiae corporali, sicut operantur homines figuli
to-any matter bodily as work men potters
et fabri adque id genus opifices, qui etiam pingunt et
and smiths and of-that kind craftsmen who even paint and
effingunt formas similes corporibus animalium; alia uero,
fashion forms like to-the-bodies of-animals another but
quae intrinsecus efficientes causas habet de secreto et occulto
which from-within efficient causes has from the-secret and hidden
naturae uiuentis adque intellegentis arbitrio, quae non solum
of-nature living and understanding judgment which not only
naturales corporum species, uerum etiam ipsas animantium
the-natural of-bodies forms but also the-very of-living-creatures
animas, dum non fit, facit: supra dicta illa species
souls while not it-is-made makes above mentioned that form
artificibus quibusque tribuatur; haec autem altera non nisi
to-craftsmen any may-be-attributed this but other not except
uni artifici, creatori et conditori Deo, qui mundum ipsum et
to-one craftsman creator and founder God who the-world itself and
angelos sine ullo mundo et sine ullis angelis fecit. Qua
the-angels without any world and without any angels made by-which

enim ui diuina et, ut ita dicam, effectiua, quae fieri
for power divine and as so I-may-say effective which to-be-made
nescit, sed facere, accepit speciem, cum mundus fieret,
knows-not but to-make has-received form when the-world was-made
rutunditas caeli et rutunditas solis: eadem ui diuina
the-roundness of-the-sky and the-roundness of-the-sun by-the-same power divine
et effectiua, quae fieri nescit, sed facere, accepit speciem
and effective which to-be-made knows-not but to-make has-received form
rutunditas oculi et rutunditas pomi et ceterae figurae
the-roundness of-the-eye and the-roundness of-the-apple and the-other shapes
naturales, quas uidemus in rebus quibusque nascentibus non
natural which we-see in things all being-born not
extrinsecus adhiberi, sed intima Creatoris potentia, qui
from-outside to-be-applied but by-the-inmost of-the-Creator power who
dixit: Caelum et terram ego inpleo, et cuius sapientia est,
said heaven and earth I fill and whose wisdom it-is
quae adtingit a fine usque ad finem fortiter et disponit
which reaches from end all-the-way to end mightily and disposes
omnia suauiter. Proinde facti primitus angeli cuius modi
all-things sweetly accordingly made at-first the-angels what kind-of
ministerium praebuerint Creatori cetera facienti nescio; nec
ministry they-offered to-the-Creator the-rest making I-know-not nor
tribuere illis audeo quod forte non possunt, nec debeo
to-attribute to-them do-I-dare what perhaps not they-can nor ought-I
derogare quod possunt. Creationem tamen conditionemque
to-take-away what they-can the-creation yet and-founding
omnium naturarum, qua fit ut omnino naturae
of-all natures by-which it-comes-about that at-all natures
sint, eis quoque fauentibus illi Deo tribuo, cui se
they-be they also favoring to-that God I-attribute to-whom themselves
etiam ipsi debere quod sunt cum gratiarum actione
even they-themselves to-owe what they-are with of-thanks the-giving

nouerunt. Non solum igitur agricolas non dicimus fructuum
they-know not only therefore farmers not we-call of-fruits
quorumque creatores, cum legamus: Neque qui plantat
any creators since we-read neither he-who plants
est aliquid neque qui rigat, sed qui incrementum dat
is anything nor he-who waters but he-who the-increase gives
Deus; sed ne ipsam quidem terram, quamuis mater omnium
God but not the-very even earth although mother of-all
fecunda uideatur, quae germinibus erumpentia promouet et
fruitful it-may-seem which with-shoots bursting-forth promotes and
fixa radicibus continet, cum itidem legamus: Deus illi dat
fixed by-roots holds since likewise we-read God to-it gives
corpus quo modo uoluerit et unicuique seminum
a-body in-what way he-shall-have-willed and to-each of-seeds
proprium corpus. Ita nec feminam sui puerperii creatricem
its-own body so neither the-woman of-her offspring the-creator
appellare debemus, sed potius illum qui cuidam famulo suo
to-call ought-we but rather him who to-a-certain servant his
dixit: Priusquam te formarem in utero, noui te. Et quamuis
said before you I-formed in the-womb I-knew you and although
anima sic uel sic affecta praegnantis ualeat aliquibus uelut
the-soul thus or thus affected of-a-pregnant-woman can with-some as-if
induere qualitatibus fetum, sicut de uirgis uariatis fecit
clothe qualities the-fetus as from rods varied made
Iacob, ut pecora colore uaria gignerentur: naturam tamen
Jacob that the-cattle in-color varied were-begotten the-nature yet
illam, quae gignitur, tam ipsa non fecit, quam nec
that which is-begotten so-far she-herself not made as neither
ipsa se fecit. Quaelibet igitur corporales uel seminales
she-herself herself made whatever therefore bodily or seminal
causae gignendis rebus adhibeantur, siue operationibus
causes to-be-begotten to-things be-applied whether by-the-workings

angelorum aut hominum aut quorumque animalium siue
of-angels or of-men or of-any animals or
marium feminarumque mixtionibus; quaelibet etiam desideria
of-males and-of-females by-the-minglings whatever also desires
motusue animae matris ualeant aliquid liniamentorum aut
or-motions of-the-soul of-the-mother can something of-lineaments or
colorum aspergere teneris mollibusque conceptibus: ipsas
of-colors to-sprinkle on-tender and-soft conceptions the-very
omnino naturas, quae sic uel sic in suo genere afficiantur,
altogether natures which thus or thus in their kind are-affected
non facit nisi summus Deus, cuius occulta potentia cuncta
not makes except the-highest God whose hidden power all-things
penetrans incontaminabili praesentia facit esse quidquid aliquo
penetrating with-uncontaminable presence makes to-be whatever in-some
modo est, in quantumcumque est; quia nisi faciente illo non
way is in however-much it-is because unless making he not
tale uel tale esset, sed prorsus esse non posset. Quapropter
such or such it-would-be but altogether to-be not it-could wherefore
si in illa specie, quam forinsecus corporalibus opifices rebus
if in that form which from-outside on-bodily craftsmen things
inponunt, urbem Romam et urbem Alexandriam non fabros
impose the-city Rome and the-city Alexandria not smiths
et architectos, sed reges, quorum uoluntate consilio imperio
and architects but kings whose by-will counsel command
fabricatae sunt, illam Romulum, illam Alexandrum habuisse
fabricated they-were that Romulus that Alexander to-have-had
dicimus conditores: quanto potius non nisi Deum debemus
we-say as-founders how-much rather not except God ought-we
conditorem dicere naturarum, qui neque ex ea materia facit
the-founder to-call of-natures who neither from that matter makes
aliquid, quam ipse non fecerit, nec operarios habet, nisi
anything which he-himself not has-made nor workmen has-he except

quos ipse creauerit; et si potentiam suam, ut ita dicam,
whom he-himself has-created and if power his as so I-may-say
fabricatoriam rebus subtrahat, ita non erunt, sicut
fabricating from-things he-should-withdraw so not they-will-be as
ante quam fierent non fuerunt. Sed ante dico aeternitate,
before that they-were-made not they-were but before I-say in-eternity
non tempore. Quis enim alius creator est temporum, nisi
not in-time who for other creator is of-times except
qui fecit ea, quorum motibus currerent tempora?
who made those-things whose by-motions might-run times

XXVII · PRISONS FOR THE SOUL

Plato held that the lesser gods, made by the highest, formed the other animals, taking the immortal part from him and weaving on the mortal. Porphyry says all body must be fled, and the Platonists hold that souls which lived wickedly return to bodies to pay penalties. Then the gods they would have us worship as makers are only smiths of our fetters and prisons. Either let them stop threatening souls with bodies or stop preaching such gods. But Plato himself says the world could not be most beautiful unless filled with animals, and a body that is God's gift cannot be a penalty.

Ita sane Plato minores et a summo Deo factos deos
so indeed Plato the-lesser and by the-highest God made gods
effectores esse uoluit animalium ceterorum, ut inmortalem
the-makers to-be wished of-animals the-other so-that the-immortal
partem ab ipso sumerent, ipsi uero mortalem
part from him they-might-take they-themselves but the-mortal
adtexerent. Proinde animarum nostrarum eos creatores
might-weave-on accordingly of-souls our them the-creators
noluit esse, sed corporum. Unde quoniam Porphyrius
he-wished-not to-be but of-bodies whence since Porphyry

propter animae purgationem dicit corpus omne fugiendum
for-the-sake-of of-the-soul purgation says body all to-be-fled
simulque cum suo Platone aliisque Platonicis sentit eos,
and-at-the-same-time with his Plato and-other Platonists thinks those
qui inmoderate adque inhoneste uixerint, propter luendas
who immoderately and dishonorably have-lived for-the-sake-of paying
poenas ad corpora redire mortalia, Plato quidem etiam
penalties to bodies to-return mortal Plato indeed even
bestiarum, Porphyrius tantummodo ad hominum: sequitur eos,
of-beasts Porphyry only to of-men follows them
ut dicant deos istos, quos a nobis uolunt quasi parentes
so-that they-say gods these whom by us they-wish as-if parents
et conditores nostros coli, nihil esse aliud quam
and founders our to-be-worshiped nothing to-be else than
fabros conpedum carcerumue nostrorum, nec institutores, sed
smiths of-fetters or-prisons our nor establishers but
inclusores adligatoresque nostros ergastulis aerumnosis et
enclosers and-binders our in-workhouses wretched and
grauissimis uinculis. Aut ergo desinant Platonici poenas
in-most-heavy chains either therefore let-them-cease the-Platonists penalties
animarum ex istis corporibus comminari, aut eos nobis deos
of-souls from these bodies to-threaten or those to-us as-gods
colendos non praedicent, quorum in nobis operationem, ut
to-be-worshiped not let-them-proclaim whose in us working that
quantum possumus fugiamus et euadamus, hortantur, cum
as-far-as we-can we-should-flee and escape they-exhort though
tamen sit utrumque falsissimum. Nam neque ita luunt poenas
yet be both most-false for neither so pay penalties
animae, cum ad istam uitam denuo reuoluuntur, et omnium
souls when to this life anew they-are-rolled-back and of-all
uiuentium siue in caelo siue in terra nullus est conditor,
living-things whether in heaven or on earth no-one is founder

nisi a quo facta sunt caelum et terra. Nam si nulla causa
except by whom made were heaven and earth for if no cause
est uiuendi in hoc corpore nisi propter pendenda supplicia:
is of-living in this body except for-the-sake-of paying punishments
quo modo dicit idem Plato aliter mundum fieri non
in-what way says the-same Plato otherwise the-world to-be-made not
potuisse pulcherrimum adque optimum, nisi omnium
to-have-been-able most-beautiful and best unless of-all
animalium, id est et inmortalium et mortalium, generibus
animals that is both immortal and mortal with-the-kinds
inpleretur? Si autem nostra institutio, qua uel mortales
it-were-filled if but our establishing by-which even mortal
conditi sumus, diuinum munus est: quo modo poena est
founded we-are a-divine gift is in-what way a-penalty is-it
ad ista corpora, id est ad diuina beneficia, remeare? Et
to these bodies that is to divine benefits to-return and
si Deus, quod adsidue Plato commemorat, sicut mundi
if God which constantly Plato recalls as of-the-world
uniuersi, ita omnium animalium species aeterna intellegentia
whole so of-all animals the-forms by-eternal understanding
continebat: quo modo non ipse cuncta condebat? An
contained in-what way not he-himself all-things was-founding or
aliquorum esse artifex nollet, quorum efficiendorum
of-some to-be the-maker would-he-be-unwilling of-which to-be-made
artem ineffabilis eius et ineffabiliter laudabilis mens haberet?
the-art unutterable his and unutterably praiseworthy mind had

True religion acknowledges one founder of the whole world and of all animals, souls, and bodies. Among earthly things man was made to God's image, one but not left alone; nothing is so quarrelsome by vice and so social by nature as this race, and memory of one parent best guards against discord. The woman made from his side shows how dear the bond of marriage should be; what it prefigures will be told elsewhere. Already in the first man, by God's foreknowledge, the two societies, like two cities, arose in the human race.

Merito igitur uera religio, quem mundi uniuersi, eum
deservedly therefore true religion whom of-the-world whole him
animalium quoque uniuersorum, hoc est et animarum et
of-animals also all that is both of-souls and
corporum, conditorem agnoscit et praedicat. In quibus
of-bodies the-founder acknowledges and proclaims among which
terrenis praecipuus ab illo ad eius imaginem homo propter
earthly the-chief by him to his image man on-account-of
eam causam, quam dixi, et si qua forte alia maior latet,
that cause which I-said and if any perhaps other greater lies-hid
factus est unus, sed non relictus est solus. Nihil enim est
made was one but not left was alone nothing for there-is
quam hoc genus tam discordiosum uitio, tam sociale natura.
as this race so quarrelsome by-vice so social by-nature
Neque commodius contra uitium discordiae uel cauendum
nor more-fittingly against the-vice of-discord either to-be-guarded-against
ne existeret, uel sanandum cum extitisset, natura loqueretur
lest it-should-exist or to-be-healed when it-had-existed nature would-speak
humana, quam recordationem illius parentis, quem propterea
human than the-remembrance of-that parent whom on-that-account
Deus creare uoluit unum, de quo multitudo propagaretur, ut
God to-create willed one from whom the-multitude might-be-propagated that

hac admonitione etiam in multis concors unitas seruaretur.
by-this admonition even in many a-concordant unity might-be-kept
Quod uero femina illi ex eius latere facta est, etiam hic
that but the-woman for-him from his side made was also here
satis significatum est quam cara mariti et uxoris debeat
enough signified it-has-been how dear of-husband and wife ought
esse coniunctio. Haec opera Dei propterea sunt utique
to-be the-union these works of-God on-that-account are assuredly
inusitata, quia prima. Qui autem ista non credunt, nulla
unusual because first those-who but these-things not believe no
facta prodigia debent credere; neque enim et ipsa, si
done prodigies ought to-believe nor for also they-themselves if
usitato naturae curriculo gignerentur, prodigia dicerentur.
by-the-usual of-nature course they-were-begotten prodigies they-would-be-called
Quid autem sub tanta gubernatione diuinae prouidentiae,
what moreover under so-great governance of-divine providence
quamuis eius causa lateat, frustra gignitur? Ait quidam psalmus
although its cause lie-hid in-vain is-begotten says a-certain psalm
sacer: Venite et uidete opera Domini, quae posuit prodigia
sacred come and see the-works of-the-Lord what he-has-set prodigies
super terram. Quur ergo ex latere uiri femina facta sit,
upon the-earth why therefore from the-side of-the-man the-woman made was
et hoc primum quodam modo prodigium quid praefiguraverit,
and this first in-a-certain way prodigy what it-prefigured
dicetur alio loco, quantum me Deus adiuuerit.
will-be-told in-another place as-far-as me God shall-have-helped

Nunc quoniam liber iste claudendus est, in hoc [primo]
now since book this to-be-closed is in this first
homine, qui primitus factus est, nondum quidem secundum
man who at-first made was not-yet indeed according-to
euidentiam, iam tamen secundum Dei praescientiam exortas
evidence already yet according-to of-God foreknowledge arisen

fuisse existimemus in genere humano societates tamquam
to-have-been let-us-think in the-race human societies as-if
ciuitates duas. Ex illo enim futuri erant homines, alii
cities two from him for about-to-be were men some
malis angelis in supplicio, alii bonis in praemio sociandi,
to-the-evil angels in punishment others to-the-good in reward to-be-joined
quamuis occulto Dei iudicio, sed tamen iusto. Cum enim
although by-the-hidden of-God judgment but yet just since for
scriptum sit: Uniuersae uiae Domini misericordia et ueritas:
written it-is all the-ways of-the-Lord mercy and truth
nec iniusta eius gratia nec crudelis potest esse iustitia.
neither unjust his grace nor cruel can be justice
