LATIN SERIES · VOLUME 21

On the Soul

Augustine

Soliloquia
De Immortalitate Animae
De Quantitate Animae

On the Soul

The Soliloquies and Two Books on the Soul

---

with a word-for-word interlinear English translation

preserving the original word order



CANES NOBILES · MMXXVI

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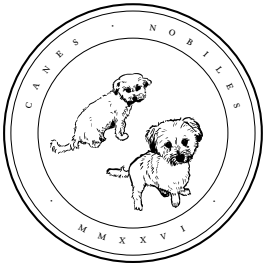

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AUGUSTINE

Soliloquia

Soliloquies · Two Books

BOOK I

Precatio ad Deum

I · A PRAYER TO GOD

Augustine has long been turning over many things, seeking himself and his good, when a voice, his own or another's (he does not know which), tells him to write down what he finds, since memory will not hold it, and to pray first. He prays: to God the founder of the universe, in whom and from whom and through whom all true things are true; to the one eternal substance whose laws turn the heavens; and for himself, a fugitive who now loves, follows, and seeks God alone and asks to be shown the way back.

Volventi mihi multa ac varia mecum diu, ac per multos 1
turning-over to-me many-things and various with-myself long and through many
dies sedulo quaerenti memetipsum ac bonum meum, quidve
days diligently seeking my-very-self and good my or-what
mali evitandum esset; ait mihi subito, sive ego ipse, sive
of-evil to-be-avoided was said to-me suddenly whether I myself or
alius quis extrinsecus, sive intrinsecus, nescio: nam hoc
other someone from-outside or from-within I-know-not for this
ipsum est quod magnopere scire molior: ait ergo mihi,
very-thing is what greatly to-know I-strive said therefore to-me
R. Ecce, fac te invenisse aliquid; cui commendabis,
behold suppose that-you to-have-found something to-what will-you-entrust(-it)
ut pergas ad alia?
so-that you-may-go-on to other-things
A. Memoriae scilicet.
to-memory of-course
R. Tantane illa est ut excogitata omnia bene servet?
so-great that(-memory) is that things-thought-out all well it-keeps
A. Difficile est, imo non potest.
difficult it-is rather not it-can

R. Ergo scribendum est. Sed quid agis, quod valetudo
therefore to-be-written it-is but what do-you-do since health
tua scribendi laborem recusat? Nec ista dictari debent;
your of-writing the-labor refuses nor these-things to-be-dictated ought
nam solitudinem meram desiderant.
for solitude pure they-require
A. Verum dicis. Itaque prorsus nescio quid agam.
the-truth you-say and-so utterly I-know-not what I-should-do
R. Ora salutem et auxilium quo ad concupita pervenias,
pray-for health and help by-which to things-desired you-may-arrive
et hoc ipsum litteris manda, ut prole tua fias
and this very(-thing) to-letters commit so-that by-offspring your you-may-become
animosior. Deinde quod invenis paucis conclusiunculis breviter
more-spirited then what you-find in-few little-conclusions briefly
collige. Nec modo cures invitationem turbae legentium;
gather-up nor now care-for the-inviting of-a-crowd of-readers
paucis ista sat erunt civibus tuis.
for-few these-things enough will-be fellow-citizens your
A. Ita faciam.
so I-shall-do

2 Deus universitatis conditor, praesta mihi primum ut bene
O-God of-the-universe founder grant to-me first that well
te rogem, deinde ut me agam dignum quem exaudias,
you I-may-ask then that myself I-may-conduct worthy whom you-may-hear
postremo ut liberes. Deus per quem omnia, quae per
lastly that you-may-free(-me) O-God through whom all-things which through
se non essent, tendunt esse. Deus qui ne id quidem
themselves not would-be tend to-be O-God who not that even
quod se invicem perimit, perire permittis. Deus qui de
which itself mutually destroys to-perish you-permit O-God who from
nihilo mundum istum creasti, quem omnium oculi sentiunt
nothing world this you-created which of-all the-eyes sense

pulcherrimum. Deus qui malum non facis, et facis esse
most-beautiful O-God who evil not you-make and you-make(-it) to-be
ne pessimum fiat. Deus qui paucis ad id quod vere est
lest worst it-become O-God who to-the-few to that which truly is
refugientibus, ostendis malum nihil esse. Deus per quem
fleeing-for-refuge you-show that-evil nothing to-be O-God through whom
universitas etiam cum sinistra parte perfecta est. Deus a
the-universe even with (its)-sinister part perfect is O-God from
quo dissonantia usque in extremum nulla est, cum deteriora
whom dissonance all-the-way to the-extreme none is when worse-things
melioribus concinunt. Deus quem amat omne quod potest
with-better harmonize O-God whom loves everything that can
amare, sive sciens, sive nesciens. Deus in quo sunt omnia,
to-love whether knowing or unknowing O-God in whom are all-things
cui tamen universae creaturae nec turpitudo turpis est, nec
to-whom yet of-the-whole creation neither the-foulness foul is nor
malitia nocet, nec error errat. Deus qui nisi mundos verum
the-malice harms nor the-error errs O-God who except the-clean the-true
scire noluisti. Deus pater veritatis, pater sapientiae, pater verae
to-know you-wished-not O-God father of-truth father of-wisdom father of-true
summaeque vitae, pater beatitudinis, pater boni et pulchri,
and-of-highest life father of-blessedness father of-the-good and of-the-beautiful
pater intelligibilis lucis, pater evigilationis atque illuminationis
father of-intelligible light father of-awakening and of-illumination
nostrae, pater pignoris quo admonemur redire ad te.
our father of-the-pledge by-which we-are-admonished to-return to you
Te invoco, Deus veritas, in quo et a quo et per quem 3
you I-invoke O-God truth in whom and from whom and through whom
vera sunt, quae vera sunt omnia. Deus sapientia, in quo et
true are which true are all-things O-God wisdom in whom and
a quo et per quem sapiunt, quae sapiunt omnia. Deus
from whom and through whom are-wise which are-wise all-things O-God

vera et summa vita, in quo et a quo et per quem
true and highest life in whom and from whom and through whom
vivunt, quae vere summeque vivunt omnia. Deus beatitudo,
live which truly and-supremely live all-things O-God blessedness
in quo et a quo et per quem beata sunt, quae beata
in whom and from whom and through whom blessed are which blessed
sunt omnia. Deus bonum et pulchrum, in quo et a quo
are all-things O-God the-good and the-beautiful in whom and from whom
et per quem bona et pulchra sunt, quae bona et pulchra
and through whom good and beautiful are which good and beautiful
sunt omnia. Deus intelligibilis lux, in quo et a quo et
are all-things O-God intelligible light in whom and from whom and
per quem intelligibiliter lucent, quae intelligibiliter lucent
through whom intelligibly shine which intelligibly shine
omnia. Deus cujus regnum est totus mundus, quem sensus
all-things O-God whose kingdom is the-whole world which sense
ignorat. Deus de cujus regno lex etiam in ista regna
knows-not O-God from whose kingdom law even into these kingdoms
describitur. Deus a quo averti, cadere; in quem
is-copied O-God from whom to-be-turned-away (is)-to-fall to whom
converti, resurgere; in quo manere, consistere est. Deus
to-be-turned (is)-to-rise-again in whom to-remain to-stand-firm is O-God
a quo exire, emori; in quem redire, reviviscere; in quo
from whom to-go-out (is)-to-die to whom to-return (is)-to-revive in whom
habitare, vivere est. Deus quem nemo amittit, nisi deceptus;
to-dwell to-live is O-God whom no-one loses unless deceived
quem nemo quaerit, nisi admonitus; quem nemo invenit, nisi
whom no-one seeks unless admonished whom no-one finds unless
purgatus. Deus quem relinquere, hoc est quod perire; quem
purified O-God whom to-abandon this is what to-perish(-is) whom
attendere, hoc est quod amare; quem videre, hoc est quod
to-attend-to this is what to-love(-is) whom to-see this is what

habere. Deus cui nos fides excitat, spes erigit, charitas
to-have(-is) O-God to-whom us faith rouses hope raises charity
jungit, Deus per quem vincimus inimicum, te deprecor.
joins O-God through whom we-conquer the-enemy you I-entreat
Deus per quem accepimus ne omnino periremus. Deus
O-God through whom we-have-received that-not altogether we-should-perish O-God
a quo admonemur ut vigilemus. Deus per quem a
by whom we-are-admonished that we-may-watch O-God through whom from
malis bona separamus. Deus per quem mala fugimus, et
evils goods we-separate O-God through whom evils we-flee and
bona sequimur. Deus per quem non cedimus adversitatibus.
goods we-follow O-God through whom not we-yield to-adversities
Deus per quem bene servimus et bene dominamur. Deus
O-God through whom well we-serve and well we-rule O-God
per quem discimus aliena esse quae aliquando nostra, et
through whom we-learn another's to-be what once ours and
nostra esse quae aliquando aliena putabamus. Deus per
ours to-be what once another's we-thought O-God through
quem malorum escis atque illecebris non haeremus. Deus
whom of-the-wicked to-the-baits and enticements not we-cling O-God
per quem nos res minutae non minuunt. Deus per
through whom us things petty not diminish O-God through
quem melius nostrum deteriori subjectum non est. Deus
whom better(-part) our to-the-worse subjected not is O-God
per quem mors absorbetur in victoriam. Deus qui nos
through whom death is-swallowed-up into victory O-God who us
convertis. Deus qui nos eo quod non est exuis, et
you-convert O-God who us of-that which not is you-strip and
eo quod est induis. Deus qui nos exaudibiles facis.
with-that which is you-clothe O-God who us worthy-to-be-heard you-make
Deus qui nos munis. Deus qui nos in omnem veritatem
O-God who us you-fortify O-God who us into all truth

inducis. Deus qui nobis omnia bona loqueris, nec insanos
you-lead O-God who to-us all good-things you-speak nor insane
facis, nec a quoquam fieri sinis. Deus qui nos
you-make(-us) nor by anyone to-be-made you-allow O-God who us
revocas in viam. Deus qui nos deducis ad januam. Deus
you-call-back into the-way O-God who us you-lead to the-door O-God
qui facis ut pulsantibus aperiatur. Deus qui nobis
who you-bring-about that to-those-knocking it-be-opened O-God who to-us
das panem vitae. Deus per quem sitimus potum, quo
you-give the-bread of-life O-God through whom we-thirst-for the-drink which
hausto nunquam sitiamus. Deus qui arguis saeculum
having-been-drunk never we-may-thirst O-God who you-convict the-world
de peccato, de justitia, et de judicio. Deus per quem
of sin of justice and of judgment O-God through whom
nos non movent qui minime credunt. Deus per quem
us not move (those)-who not-at-all believe O-God through whom
improbamus eorum errorem, qui animarum merita nulla esse
we-disapprove their error who of-souls that-merits none to-be
apud te putant. Deus per quem non servimus infirmis
with you think O-God through whom not we-serve the-weak
et egenis elementis. Deus qui nos purgas, et ad divina
and needy elements O-God who us you-purify and for divine
praeparas praemia, adveni mihi propitius tu.
you-prepare rewards come to-me propitious you

4 Quidquid a me dictum est, unus Deus tu, tu veni mihi in
whatever by me said has-been one God you you come to-me for
auxilium; una aeterna vera substantia, ubi nulla discrepantia,
help one eternal true substance where no discrepancy
nulla confusio, nulla transitio, nulla indigentia, nulla mors.
no confusion no transition no want no death
Ubi summa concordia, summa evidentia, summa constantia,
where highest concord highest clearness highest constancy

summa plenitudo, summa vita. Ubi nihil deest, nihil
highest fullness highest life where nothing is-lacking nothing
redundat. Ubi qui gignit, et quem gignit unum est.
overflows where (he)-who begets and (he)-whom he-begets one is
Deus cui serviunt omnia, quae serviunt; cui obtemperat
O-God to-whom serve all-things which serve to-whom obeys
omnis bona anima. Cujus legibus rotantur poli, cursus suos
every good soul whose by-laws revolve the-poles courses their
sidera peragunt, sol exercet diem, luna temperat noctem:
the-stars complete the-sun works the-day the-moon tempers the-night
omnisque mundus per dies, vicissitudine lucis et noctis;
and-the-whole world through days by-the-alternation of-light and of-night
per menses, incrementis decrementisque lunaribus; per
through months by-the-waxings and-wanings lunar through
annos, veris, aestatis, autumni et hiemis successionibus;
years of-spring of-summer of-autumn and of-winter by-the-successions
per lustra, perfectione cursus solaris; per magnos orbes,
through lustres by-the-completion of-the-course solar through great cycles
recursu in ortus suos siderum, magnam rerum constantiam,
by-the-return to risings their of-the-stars a-great of-things constancy
quantum sensibilis materia patitur, temporum ordinibus
as-far-as sensible matter suffers of-times by-the-orders
replicationibusque custodit. Deus cujus legibus in aevo
and-recurrences keeps O-God whose by-laws in eternity
stantibus, motus instabilis rerum mutabilium perturbatus esse
standing the-motion unstable of-things mutable disturbed to-be
non sinitur, frenisque circumeuntium saeculorum semper
not is-allowed and-by-the-reins of-the-circling ages always
ad similitudinem stabilitatis revocatur: cujus legibus arbitrium
to the-likeness of-stability is-recalled whose by-laws the-choice
animae liberum est, bonisque praemia et malis poenae,
of-the-soul free is and-to-the-good rewards and to-the-evil penalties

fixis per omnia necessitatibus distributae sunt. Deus a
with-fixed through all-things necessities distributed have-been O-God from
quo manant usque ad nos omnia bona, a quo coercentur a
whom flow all-the-way to us all goods by whom are-restrained from
nobis omnia mala. Deus supra quem nihil, extra quem nihil,
us all evils O-God above whom nothing outside whom nothing
sine quo nihil est. Deus sub quo totum est, in quo totum
without whom nothing is O-God under whom the-whole is in whom the-whole
est, cum quo totum est. Qui fecisti hominem ad imaginem et
is with whom the-whole is who you-made man to image and
similitudinem tuam, quod qui se ipse novit agnoscit.
likeness your which (he)-who himself he-himself knows recognizes
Exaudi, exaudi, exaudi me, Deus meus, Domine meus, rex
hear hear hear me O-God my O-Lord my king
meus, pater meus, causa mea, spes mea, res mea, honor
my father my cause my hope my substance my honor
meus, domus mea, patria mea, salus mea, lux mea, vita mea.
my home my homeland my salvation my light my life my
Exaudi, exaudi, exaudi me more illo tuo paucis notissimo.
hear hear hear me in-manner that yours to-few best-known
5 Jam te solum amo, te solum sequor, te solum quaero, tibi
now you alone I-love you alone I-follow you alone I-seek you
soli servire paratus sum, quia tu solus juste dominaris; tui
alone to-serve prepared I-am because you alone justly rule of-your
juris esse cupio. Jube, quaeso, atque impera quidquid vis,
right to-be I-desire bid I-beg and command whatever you-will
sed sana et aperi aures meas, quibus voces tuas audiam.
but heal and open ears my with-which words your I-may-hear
Sana et aperi oculos meos, quibus nutus tuos videam.
heal and open eyes my with-which nods your I-may-see
Expelle a me insaniam, ut recognoscam te. Dic mihi
drive-out from me madness that I-may-recognize you tell me

qua attendam, ut aspiciam te, et omnia me spero quae
where I-should-attend that I-may-gaze-at you and all-things that-I I-hope which
jusseris esse facturum. Recipe, oro, fugitivum tuum,
you-will-have-bidden to-be going-to-do take-back I-pray fugitive your
Domine, clementissime pater: jamjam satis poenas dederim,
O-Lord most-clement father already enough penalties let-me-have-paid
satis inimicis tuis, quos sub pedibus habes, servierim,
enough to-enemies your whom under (your)-feet you-have let-me-have-served
satis fuerim fallaciarum ludibrium. Accipe me ab istis
enough let-me-have-been of-deceits the-plaything receive me from these
fugientem famulum tuum, quia et isti me quando a te
fleeing servant your because also these me when from you
fugiebam acceperunt alienum. Ad te mihi redeundum esse
I-was-fleeing received a-stranger to you by-me to-be-returned to-be
sentio: pateat mihi pulsanti janua tua; quomodo ad te
I-feel let-stand-open to-me knocking door your how to you
perveniatur doce me. Nihil aliud habeo quam voluntatem;
one-arrives teach me nothing else I-have than will
nihil aliud scio nisi fluxa et caduca spernenda esse;
nothing else I-know except that-fleeting and perishable-things to-be-spurned to-be
certa et aeterna requirenda. Hoc facio, Pater, quia hoc
certain and eternal-things to-be-sought this I-do O-Father because this
solum novi; sed unde ad te perveniatur ignoro. Tu mihi
alone I-know but whence to you one-arrives I-know-not you to-me
suggere, tu ostende, tu viaticum praebe. Si fide te inveniunt
suggest(-it) you show(-it) you provision supply if by-faith you find
qui ad te refugiunt, fidem da; si virtute, virtutem; si
(those)-who to you flee-for-refuge faith give if by-virtue virtue if
scientia, scientiam. Auge in me fidem, auge spem, auge
by-knowledge knowledge increase in me faith increase hope increase
charitatem. O admiranda et singularis bonitas tua!
charity O to-be-wondered-at and singular goodness your

6 Ad te ambio, et quibus rebus ad te ambiatur, a te rursum
to you I-strive and by-what things to you one-strives from you again
peto. Tu enim si deseris, peritur: sed non deseris, quia tu es
I-ask you for if you-forsake one-perishes but not you-forsake because you are
summum bonum, quod nemo recte quaesivit, et minime invenit.
the-highest good which no-one rightly has-sought and not-at-all found
Omnis autem recte quaesivit, quem tu recte quaerere fecisti.
everyone moreover rightly has-sought whom you rightly to-seek have-made
Fac me, Pater, quaerere te, vindica me ab errore; quaerenti
make me O-Father to-seek you rescue me from error seeking
te mihi nihil aliud pro te occurrat. Si nihil aliud desidero
you to-me nothing else in-place-of you let-occur if nothing else I-long-for
quam te, inveniam te jam, quaeso, Pater. Si autem est in
than you let-me-find you now I-beg O-Father if but there-is in
me superflui alicujus appetitio, tu ipse me munda, et fac
me of-superfluous anything appetite you yourself me cleanse and make(-me)
idoneum ad videndum te. Caeterum de salute hujus mortalis
fit for seeing you but about the-health of-this mortal
corporis mei, quamdiu nescio quid mihi ex eo utile sit, vel
body of-mine as-long-as I-know-not what to-me from it useful is or
eis quos diligo, tibi illud committo, Pater sapientissime
to-those whom I-cherish to-you that I-commit O-Father most-wise
atque optime, et pro eo quod ad tempus admoneris
and best and for that which at the-time you-will-have-admonished
deprecabor: tantum oro excellentissimam clementiam tuam,
I-shall-pray only I-pray most-excellent clemency your
ut me penitus ad te convertas, nihilque mihi repugnare
that me wholly to you you-may-convert and-nothing to-me to-resist
facias tendenti ad te, jubeasque me dum hoc ipsum
you-may-make tending toward you and-you-may-bid me while this very
corpus ago atque porto, purum, magnanimum, justum,
body I-drive and carry pure great-souled just

prudentemque esse, perfectumque amatorem perceptoremque
and-prudent to-be and-a-perfect lover and-perceiver
sapientiae tuae, et dignum habitatione, atque habitatorem
of-wisdom your and worthy of-dwelling and a-dweller
beatissimi regni tui. Amen, amen.
of-most-blessed kingdom your amen amen

Quid amandum

II · WHAT IS TO BE LOVED

Reason asks what he wishes to know, and Augustine answers: God and the soul, and nothing more. He cannot say how God would have to be shown him for him to say it is enough, since he knows nothing as he longs to know God. He loves nothing but God and the soul, and his friends because they have rational souls; he loves them the more, the better they use them.

A. Ecce oravi Deum. 7
behold I-have-prayed-to God
R. Quid ergo scire vis?
what then to-know do-you-wish
A. Haec ipsa omnia quae oravi.
these very-things all which I-have-prayed
R. Breviter ea collige.
briefly them gather-up
A. Deum et animam scire cupio.
God and the-soul to-know I-desire
R. Nihilne plus?
nothing more
A. Nihil omnino.
nothing at-all

R. Ergo incipe quaerere. Sed prius explica quomodo tibi si
therefore begin to-seek but first explain how to-you if
demonstretur Deus, possis dicere, Sat est.
should-be-demonstrated God you-could to-say enough it-is
A. Nescio quomodo mihi demonstrari debeat, ut dicam,
I-know-not how to-me to-be-demonstrated he-ought that I-may-say
Sat est: non enim credo me scire aliquid sic, quomodo
enough it-is not for I-believe that-I to-know anything so as
scire Deum desidero.
to-know God I-long
R. Quid ergo agimus? Nonne censes prius tibi esse sciendum,
what then do-we-do surely you-judge first by-you to-be to-be-known
quomodo tibi Deum scire satis sit, quo cum perveneris
how for-you God to-know enough is whither when you-have-arrived
non amplius quaeras?
no further you-would-seek
A. Censeo quidem; sed quo pacto fieri possit, non video.
I-judge(-so) indeed but in-what way to-be-done it-can not I-see
Quid enim Deo simile unquam intellexi, ut possim
what for to-God like ever have-I-understood that I-could
dicere, Quomodo hoc intelligo, sic volo intelligere Deum?
to-say as this I-understand so I-wish to-understand God
R. Qui nondum Deum nosti, unde nosti nihil te
(you)-who not-yet God know whence do-you-know nothing that-you
nosse Deo simile?
to-know to-God like
A. Quia si aliquid Deo simile scirem, sine dubio id
because if anything to-God like I-knew without doubt it
amarem; nunc autem nihil aliud amo quam Deum et
I-would-love now but nothing else I-love than God and
animam, quorum neutrum scio.
the-soul of-which neither I-know

R. Non igitur amas amicos tuos?
not then do-you-love friends your

A. Quo pacto eos possum, amans animam, non amare?
in-what way them can-I loving the-soul not to-love

R. Hoc modo ergo et pulices et cimices amas?
in-this way then also fleas and bugs do-you-love

A. Animam me amare dixi, non animalia.
the-soul that-I to-love I-said not animals

R. Aut homines non sunt amici tui, aut eos non amas:
either men not are friends your or them not you-love
omnis enim homo est animal, et animalia te non amare
every for man is an-animal and animals that-you not to-love
dixisti.
you-said

A. Et homines sunt, et eos amo, non eo quod animalia,
both men they-are and them I-love not for-this that animals
sed eo quod homines sunt; id est, ex eo quod rationales
but for-this that men they-are that is from this that rational
animas habent, quas amo etiam in latronibus. Licet
souls they-have which I-love even in robbers it-is-permitted
enim mihi in quovis amare rationem, cum illum jure
for to-me in anyone to-love reason although him rightly
oderim qui male utitur eo quod amo. Itaque tanto magis
I-hate who badly uses that which I-love and-so by-so-much more
amo amicos meos, quanto magis bene utuntur anima
I-love friends my by-how-much more well they-use the-soul
rationali, vel certe quantum desiderant ea bene uti.
rational or at-least as-much-as they-long it well to-use

Cognitio Dei

III · THE KNOWLEDGE OF GOD

Reason asks whether it would be enough to know God as Augustine knows Alypius. No: he does not know even Alypius enough. He knows by the senses in what sign the moon will stand tomorrow, yet God or a hidden cause could change it, and he seeks what he may know, not what he may believe. His friend's mind he would reach by understanding, not by sense. Reason grants that the moon was not a fair comparison.

8 R. Accipio istud: sed tamen si quis tibi diceret, Faciam
I-accept this but yet if someone to-you should-say I-shall-make
te sic Deum nosse, quomodo nosti Alypium; nonne gratias
you so God to-know as you-know Alypius surely thanks
ageres, et diceres, Satis est?
you-would-give and would-say enough it-is

A. Agerem quidem gratias, sed satis esse non dicerem.
I-would-give indeed thanks but enough to-be not I-would-say

R. Cur, quaeso?
why I-beg

A. Quia Deum ne sic quidem novi quomodo Alypium, et
because God not so even I-know as Alypius and
tamen Alypium non satis novi.
yet Alypius not enough I-know

R. Vide ergo ne impudenter velis satis Deum nosse,
see therefore lest shamelessly you-wish enough God to-know
qui Alypium non satis nosti.
(you)-who Alypius not enough know

A. Non sequitur. Nam in comparatione siderum, quid est
not it-follows for in comparison of-the-stars what is
mea coena vilius? et tamen cras quid sim coenaturus
than-my dinner cheaper and yet tomorrow what I-am going-to-dine-on

ignoro; quo autem signo luna futura sit, non impudenter
I-know-not in-what but sign the-moon going-to-be is not shamelessly
me scire profiteor.
that-I to-know I-profess

R. Ergo vel ita Deum nosse tibi satis est, ut nosti quo
then even so God to-know for-you enough is as you-know in-what
cras signo luna cursura sit?
tomorrow sign the-moon going-to-run is

A. Non est satis: nam hoc sensibus approbo. Ignoro autem
not it-is enough for this by-the-senses I-prove I-know-not but
utrum vel Deus vel aliqua naturae occulta causa subito
whether either God or some of-nature hidden cause suddenly
lunae ordinem cursumque commutet: quod si acciderit,
of-the-moon the-order and-course may-change which if it-happens
totum illud quod praesumpseram, falsum erit.
whole that which I-had-presumed false will-be

R. Et credis hoc fieri posse?
and do-you-believe this to-happen to-be-able

A. Non credo. Sed ego quid sciam quaero, non quid credam.
not I-believe but I what I-know seek not what I-believe
Omne autem quod scimus, recte fortasse etiam credere
everything moreover that we-know rightly perhaps also to-believe
dicimur; at non omne quod credimus, etiam scire.
we-are-said but not everything that we-believe also to-know

R. Respuis igitur in hac causa omne testimonium sensuum?
do-you-reject then in this case all testimony of-the-senses

A. Prorsus respuo.
utterly I-reject(-it)

R. Quid? illum familiarem tuum quem te adhuc ignorare
what that familiar-friend of-yours whom that-you still to-know-not
dixisti, sensu vis nosse, an intellectu?
you-said by-sense do-you-wish to-know or by-understanding

A. Sensu quidem quod in eo novi, si tamen sensu aliquid
by-sense indeed what in him I-know if yet by-sense anything
noscitur, et vile est, et satis est: illam vero partem qua mihi
is-known both cheap is and enough is that but part by-which to-me
amicus est, id est ipsum animum, intellectu assequi cupio.
a-friend he-is that is the-very mind by-understanding to-attain I-desire
R. Potestne aliter nosci?
can-it otherwise to-be-known
A. Nullo modo.
in-no way
R. Amicum igitur tuum et vehementer familiarem, audes
friend then your and exceedingly familiar do-you-dare
tibi dicere esse ignotum?
to-you to-say to-be unknown
A. Quidni audeam? Illam enim legem amicitiae justissimam
why-not should-I-dare that for law of-friendship most-just
esse arbitror, qua praescribitur ut sicut non minus, ita
to-be I-think by-which it-is-prescribed that as not less so
nec plus quisque amicum quam seipsum diligat. Itaque
nor more each a-friend than himself should-cherish and-so
cum memetipsum ignorem, qua potest a me affici
since my-very-self I-know-not by-what can-be by me to-be-affected
contumelia, quem mihi esse dixero ignotum, cum
insult whom to-me to-be I-shall-have-said unknown since
praesertim, ut credo, ne ipse quidem se noverit?
especially as I-believe not he-himself even himself knows
R. Si ergo ista quae scire vis, ex eo sunt genere
if therefore these-things which to-know you-wish of that are kind
quae intellectus assequitur, cum dicerem impudenter te
which the-understanding attains when I-said shamelessly that-you
velle Deum scire, cum Alypium nescias, non debuisti
to-wish God to-know although Alypius you-know-not not you-ought

mihi coenam tuam et lunam proferre pro simili, si
to-me dinner your and the-moon to-bring-forward as a-like(-case) if
haec, ut dixisti, ad sensum pertinent.
these as you-said to sense pertain

Certa scientia quae

IV · WHAT KNOWLEDGE IS CERTAIN

If what Plato and Plotinus said of God is true, it does not follow that they knew it. Reason turns to geometry: Augustine knows what a line is and what a sphere is, and knows both equally and without doubt, though the two differ greatly. The senses carried him to that knowledge as a ship carries a man to land and were then dismissed. Reason asks whether it would be enough to know God as he knows that sphere.

Sed quid ad nos? Nunc illud responde: si ea quae 9
but what to us now that answer if those-things which
de Deo dixerunt Plato et Plotinus vera sunt, satisne tibi
about God said Plato and Plotinus true are enough for-you
est ita Deum scire, ut illi sciebant?
is-it so God to-know as they knew
A. Non continuo, si ea quae dixerunt, vera sunt, etiam
not at-once if those-things which they-said true are also
scisse illos ea necesse est. Nam multi copiose dicunt
to-have-known that-they them necessary it-is for many copiously say
quae nesciunt, ut ego ipse omnia quae oravi, me dixi
what they-know-not as I myself all-things which I-have-prayed that-I I-said
scire cupere, quod non cuperem si jam scirem: num
to-know to-desire which not I-would-desire if already I-knew surely-not
igitur eo minus illa dicere potui? Dixi enim non
then by-that less those-things to-say I-could I-said for not

quae intellectu comprehendi, sed quae undecumque collecta
what by-understanding I-have-grasped but what from-anywhere gathered
memoriae mandavi, et quibus accommodavi quantam potui
to-memory I-committed and to-which I-accorded as-much-as I-could
fidem: scire autem aliud est.
faith to-know but another-thing is

R. Dic, quaeso, scisne saltem in geometrica disciplina quid
say I-beg do-you-know at-least in geometrical discipline what
sit linea?
is a-line

A. Istud plane scio.
this plainly I-know

R. Nec in ista professione vereris Academicos?
nor in this profession do-you-fear the-Academics

A. Non omnino. Illi enim sapientem errare noluerunt; ego
not at-all they for the-wise-man to-err wished-not I
autem sapiens non sum. Itaque adhuc non vereor earum
but wise not am and-so still not I-fear of-those
rerum quas novi, scientiam profiteri. Quod si, ut cupio,
things which I-know the-knowledge to-profess but if as I-desire
pervenero ad sapientiam, faciam quod illa monuerit.
I-shall-arrive at wisdom I-shall-do what she shall-have-advised

R. Nihil renuo: sed, ut quaerere coeperam, ita ut lineam
nothing I-refuse but as to-ask I-had-begun so as a-line
nosti, nosti etiam pilam quam sphaeram nominant?
you-know do-you-know also the-ball which a-sphere they-name

A. Novi.
I-know

R. Aeque utrumque nosti, an aliud alio magis aut
equally both do-you-know or one than-the-other more or
minus?
less

A. Aeque prorsus. Nam in utroque nihil fallor.
equally utterly for in both nothing I-am-deceived
R. Quid haec, sensibusne percepisti, an intellectu?
what these by-the-senses have-you-perceived or by-understanding
A. Imo sensus in hoc negotio quasi navim sum expertus. Nam
rather the-senses in this business as-if a-ship I-have experienced for
cum ipsi me ad locum quo tendebam pervexerint, ubi eos
when they me to the-place whither I-was-tending have-carried when them
dimisi, et jam velut in solo positus coepi cogitatione ista
I-dismissed and now as-if on the-ground placed I-began in-thought these-things
volvere, diu mihi vestigia titubarunt. Quare citius mihi videtur
to-turn-over long for-me the-footsteps tottered wherefore sooner to-me it-seems
in terra posse navigari, quam geometricam sensibus percipi,
on land to-be-able to-be-sailed than geometry by-the-senses to-be-perceived
quamvis primo discentes aliquantum adjuvare videantur.
although at-first learners somewhat to-help they-seem
R. Ergo istarum rerum disciplinam, si qua tibi est, non
then of-these things the-discipline if any to-you there-is not
dubitas vocari scientiam?
do-you-doubt to-be-called knowledge
A. Non, si Stoici sinant, qui scientiam tribuunt nulli,
not if the-Stoics allow who knowledge attribute to-none
nisi sapienti. Perceptionem sane istorum me habere
except to-the-wise-man a-perception indeed of-these-things that-I to-have
non nego, quam etiam stultitiae concedunt: sed nec istos
not I-deny which even to-folly they-concede but nor these
quidquam pertimesco. Prorsus haec quae interrogasti
at-all do-I-dread utterly these-things which you-have-asked
scientia teneo: perge modo; videam quorsum ista quaeris.
by-knowledge I-hold go-on only let-me-see whither these-things you-ask

R. Ne propera, otiosi sumus. Intentus tantum accipe, ne
not hurry at-leisure we-are attentive only receive lest
quid temere concedas. Gaudentem te studeo reddere de
anything rashly you-concede rejoicing you I-am-eager to-render about
rebus quibus nullum casum pertimescas, et quasi parvum
things in-which no fall you-may-dread and as-if a-small
negotium sit, praecipitare jubes?
business it-were to-rush do-you-bid
A. Ita Deus faxit, ut dicis. Itaque arbitrio tuo rogato,
so God may-bring-about as you-say and-so at-judgment your ask
et objurgato gravius, si quidquam tale posthac.
and rebuke more-heavily if anything such hereafter
10 R. Ergo lineam in duas lineas per longum scindi,
then a-line into two lines through the-length to-be-split
manifestum tibi est nullo modo posse?
manifest to-you is in-no way to-be-able
A. Manifestum.
manifest
R. Quid, transversim?
what crosswise
A. Quid, nisi infinite secari posse?
what except infinitely to-be-cut to-be-able
R. Quid, sphaeram ex una qualibet parte a medio, ne
what that-a-sphere from one any part from the-middle not
duos quidem pares circulos habere posse pariter lucet?
two even equal circles to-have to-be-able equally is-clear
A. Pariter omnino.
equally altogether
R. Quid linea et sphaera? unumne aliquid tibi videntur
what the-line and the-sphere one something to-you do-they-seem
esse, an quidquam inter se differunt?
to-be or anything between themselves do-they-differ

A. Quis non videat differre plurimum?
who not would-see to-differ very-much

R. At si aeque illud atque hoc nosti, et tamen inter
but if equally that and this you-know and yet between
se, ut fateris, plurimum differunt, est ergo differentium
themselves as you-admit very-much they-differ there-is then of-differing
rerum scientia indifferens?
things a-knowledge undiffering

A. Quis enim negavit?
who for has-denied(-it)

R. Tu paulo ante. Nam cum te rogassem quomodo velis
you a-little before for when you I-had-asked how you-wish
Deum nosse, ut possis dicere, Satis est; respondisti te
God to-know that you-could to-say enough it-is you-answered that-you
ideo nequire hoc explicare, quia nihil haberes perceptum,
therefore to-be-unable this to-explain because nothing you-had perceived
similiter atque Deum cupis percipere, nihil enim te scire
similarly as God you-desire to-perceive nothing for that-you to-know
Deo simile. Quid ergo nunc? linea vel sphaera similes sunt?
to-God like what then now the-line or the-sphere alike are

A. Quis hoc dixerit?
who this would-say

R. Sed ego quaesiveram, non quid tale scires, sed quid
but I had-asked not what such you-knew but what
scires sic, quomodo Deum scire desideras. Sic enim nosti
you-knew so as God to-know you-long so for you-know
lineam ut nosti sphaeram, cum se non sic habeat linea
the-line as you-know the-sphere although itself not so has the-line
ut se habet sphaera. Quamobrem responde utrum tibi
as itself has the-sphere wherefore answer whether for-you

satis sit sic Deum nosse, ut pilam illam geometricam
enough it-is so God to-know as ball that geometrical
nosti; hoc est, ita de Deo nihil, ut de illa, dubitare.
you-know this is so about God nothing as about that to-doubt

Dissimilium eadem aut par scientia

V · UNLIKE THINGS, ONE KNOWLEDGE

Augustine does not dare say he wishes to know God as he knows these things. No geometer has professed to teach God, and if the two kinds of knowledge were equal he would rejoice in geometry as he expects to rejoice in God; in truth he despises it in comparison. Reason answers that earth and sky are seen with one sight though the sky delights more, and Augustine grants the likeness.

11 A. Quaeso te, quamvis vehementer urgeas atque convincas, non
I-beg you although vehemently you-press and convince not
audeo tamen dicere ita me velle Deum scire, ut haec
I-dare yet to-say so that-I to-wish God to-know as these-things
scio. Non solum enim res, sed ipsa etiam scientia mihi
I-know not only for the-things but the-very also knowledge to-me
videtur esse dissimilis. Primo, quia nec linea et pila
seems to-be unlike first because not-even the-line and the-ball
tantum inter se differunt, ut tamen eorum cognitionem
so-much between themselves differ that yet of-them the-cognition
una disciplina non contineat: nullus autem geometres Deum
one discipline not contains no but geometer God
se docere professus est. Deinde, si Dei et istarum rerum
that-he to-teach professed has then if of-God and of-these things
scientia par esset, tantum gauderem quod ista novi,
the-knowledge equal were as-much I-would-rejoice that these-things I-know
quantum me Deo cognito gavisurum esse praesumo. Nunc
as-much-as that-I with-God known going-to-rejoice to-be I-presume now

autem permultum haec in illius comparatione contemno,
but very-much these in of-him comparison I-despise
ut nonnunquam videatur mihi si illum intellexero, et
so-that sometimes it-seems to-me if him I-shall-have-understood and
modo illo quo videri potest videro, haec omnia de
in-way that in-which to-be-seen he-can I-shall-have-seen these all from
mea notitia esse peritura: siquidem nunc prae illius amore
my knowledge to-be going-to-perish since now before of-him the-love
jam vix mihi veniunt in mentem.
already scarcely to-me they-come into mind

R. Esto plus te ac multo plus quam de istis
be-it(-so) more that-you and by-much more than about these-things
Deo cognito gavisurum, rerum tamen non intellectus
with-God known going-to-rejoice of-the-things yet not of-the-understanding
dissimilitudine; nisi forte alio visu terram, alio
by-the-unlikeness unless perhaps with-one sight the-earth with-another
serenum coelum intueris, cum tamen multo plus illius
the-serene sky you-behold although yet by-much more of-that
quam hujus aspectus te permulceat. Oculi autem si non
than of-this the-gaze you soothes the-eyes but if not
falluntur, credo te interrogatum utrum tibi tam
they-are-deceived I-believe that-you asked whether to-you so
certum sit terram te videre quam coelum, tam tibi
certain it-is the-earth that-you to-see as the-sky so to-you
certum esse respondere debere, quamvis non tam terrae
certain to-be to-answer to-be-bound although not so of-the-earth
quam coeli pulchritudine atque splendore laeteris.
as of-the-sky by-the-beauty and splendor you-are-gladdened

A. Movet me, fateor, haec similitudo, adducorque ut assentiar
moves me I-admit this likeness and-I-am-led that I-assent
quantum in suo genere a coelo terram, tantum ab
as-much-as in its kind from the-sky the-earth so-much from

intelligibili Dei majestate spectamina illa disciplinarum vera
the-intelligible of-God majesty spectacles those of-the-disciplines true
et certa differre.
and certain to-differ

Sensus animae in quibus percipit Deum

VI · THE EYES OF THE SOUL

Reason promises to show God to his mind as the sun is shown to the eyes. The soul needs three things: eyes it can use, to look, and to see. The healthy eyes are a mind pure of every bodily stain, and faith, hope, and charity make it so; without the three no soul is healed. The look of the soul is reason; a right and perfect look, which vision follows, is virtue; and the vision of God is the end of looking.

12 R. Bene moveris. Promittit enim ratio quae tecum loquitur,
well you-are-moved promises for reason which with-you speaks
ita se demonstraturam Deum tuae menti, ut oculis sol
so herself going-to-demonstrate God to-your mind as to-the-eyes the-sun
demonstratur. Nam mentis quasi sui sunt oculi sensus
is-demonstrated for of-the-mind as-if its-own are eyes the-senses
animae; disciplinarum autem quaeque certissima talia sunt,
of-the-soul of-the-disciplines moreover all-the most-certain(-things) such are
qualia illa quae sole illustrantur, ut videri possint, veluti
as those which by-the-sun are-lit so-that to-be-seen they-can as
terra est atque terrena omnia: Deus autem est ipse qui
the-earth is and earthly-things all God but is he-himself who
illustrat. Ego autem ratio ita sum in mentibus, ut in oculis
lights I but reason so am in minds as in the-eyes
est aspectus. Non enim hoc est habere oculos quod aspicere;
is the-gaze not for this is to-have eyes what to-gaze(-is)
aut item hoc est aspicere quod videre. Ergo animae tribus
or likewise this is to-gaze what to-see(-is) therefore for-the-soul of-three

quibusdam rebus opus est ut oculos habeat quibus jam
certain things need there-is that eyes it-may-have which now
bene uti possit, ut aspiciat, ut videat. Oculi sani mens
well to-use it-can that it-gaze that it-see eyes healthy the-mind
est ab omni labe corporis pura, id est, a cupiditatibus
is from all stain of-the-body pure that is from the-desires
rerum mortalium jam remota atque purgata: quod ei nihil
of-things mortal now removed and purified which to-it nothing
aliud praestat quam fides primo. Quod enim adhuc ei
else provides than faith first what for still to-it
demonstrari non potest vitiis inquinatae atque aegrotanti,
to-be-demonstrated not can with-vices defiled and sick
quia videre nequit nisi sana, si non credat aliter se non
because to-see it-is-unable unless healthy if not it-believes otherwise itself not
esse visuram, non dat operam suae sanitati. Sed quid,
to-be going-to-see not it-gives effort to-its-own health but what
si credat quidem ita se rem habere ut dicitur, atque
if it-believes indeed so itself the-thing to-have as is-said and
ita se, si videre potuerit, esse visuram, sanari se
so itself if to-see it-shall-have-been-able to-be going-to-see to-be-healed itself
tamen posse desperet; nonne se prorsus abjicit atque
yet to-be-able it-despairs surely itself utterly it-casts-away and
contemnit, nec praeceptis medici obtemperat?
despises nor the-precepts of-the-physician obeys

A. Omnino ita est, praesertim quia ea praecepta necesse
altogether so it-is especially because those precepts necessary
est ut morbus dura sentiat.
it-is that the-disease hard should-feel

R. Ergo fidei spes adjicienda est.
therefore to-faith hope to-be-added is

A. Ita credo.
so I-believe

R. Quid, si et credat ita se habere omnia, et se
what if both it-believes so themselves to-have all-things and itself
speret posse sanari, ipsam tamen quae promittitur lucem
hopes to-be-able to-be-healed the-very yet which is-promised light
non amet, non desideret, suisque tenebris, quae jam
not loves not longs-for and-with-its-own darkness which now
consuetudine jucundae sunt, se arbitretur debere interim
by-habit pleasant is itself thinks to-be-bound meanwhile
esse contentam; nonne medicum illum nihilominus respuit?
to-be content surely physician that nonetheless it-rejects

A. Prorsus ita est.
utterly so it-is

R. Ergo tertia charitas necessaria est.
therefore third charity necessary is

A. Nihil omnino tam necessarium.
nothing at-all so necessary

R. Sine tribus istis igitur anima nulla sanatur, ut possit
without three these therefore soul no is-healed so-that it-can
Deum suum videre, id est intelligere.
God its to-see that is to-understand

13 Cum ergo sanos habuerit oculos, quid restat?
when then healthy it-shall-have-had eyes what remains

A. Ut aspiciat.
that it-gaze

R. Aspectus animae, ratio est: sed quia non sequitur ut omnis
the-gaze of-the-soul reason is but because not it-follows that everyone
qui aspicit videat, aspectus rectus atque perfectus, id est quem
who gazes sees a-gaze right and perfect that is which
visio sequitur, virtus vocatur; est enim virtus vel recta vel
vision follows virtue is-called is for virtue either right or
perfecta ratio. Sed et ipse aspectus quamvis jam sanos oculos
perfect reason but even the-very gaze although now healthy eyes

convertere in lucem non potest, nisi tria illa permaneant: fides,
to-turn to the-light not can unless three those remain faith
qua credat ita se rem habere, ad quam convertendus
by-which it-believes so itself the-thing to-have to which to-be-turned
aspectus est, ut visa faciat beatum; spes qua cum bene
the-gaze is that seen it-makes (one)-blessed hope by-which when well
aspexerit, se visurum esse praesumat; charitas, qua videre
it-shall-have-gazed itself going-to-see to-be it-presumes charity by-which to-see
perfruique desideret. Jam aspectum sequitur ipsa visio Dei,
and-to-enjoy it-longs now the-gaze follows the-very vision of-God
qui est finis aspectus; non quod jam non sit, sed quod nihil
which is the-end of-the-gaze not because now not it-is but because nothing
amplius habeat quo se intendat: et haec est vere perfecta
further it-has whither itself it-may-direct and this is truly perfect
virtus, ratio perveniens ad finem suum, quam beata vita
virtue reason arriving at end its which the-blessed life
consequitur. Ipsa autem visio, intellectus est ille qui in anima
follows the-very moreover vision understanding is that which in the-soul
est, qui conficitur ex intelligente et eo quod intelligitur:
is which is-made-up from the-one-understanding and that which is-understood
ut in oculis videre quod dicitur, ex ipso sensu constat atque
as in the-eyes to-see what is-called from the-very sense consists and
sensibili, quorum detracto quolibet, videri nihil potest.
the-sensible of-which with-withdrawn either to-be-seen nothing can

Fides, spes, charitas quo usque necessariae

VII · WHEN FAITH, HOPE, AND CHARITY ARE NEEDED

When the soul sees God, are the three still needed? Charity will only grow. While the soul is in this body, though it should see God most fully, faith is still that by which it resists the senses, and hope looks to the end of the body's troubles after death. After this life charity alone remains, since nothing false then disturbs the soul and it possesses the whole securely.

14 Ergo cum animae Deum videre, hoc est Deum intelligere
therefore when to-the-soul God to-see this is God to-understand
contigerit, videamus utrum adhuc ei tria illa sint necessaria.
shall-have-befallen let-us-see whether still to-it three those are necessary
Fides quare sit necessaria, cum jam videat? Spes
faith why should-be necessary when already it-sees hope
nihilominus, quia jam tenet. Charitati vero non solum nihil
no-less because already it-holds from-charity indeed not only nothing
detrahetur, sed addetur etiam plurimum. Nam et illam
will-be-taken-away but will-be-added even very-much for both that
singularem veramque pulchritudinem cum viderit, plus
singular and-true beauty when it-shall-have-seen more
amabit; et nisi ingenti amore oculum infixerit, nec ab
it-will-love and unless with-immense love the-eye it-shall-have-fixed nor from
aspiciendo uspiam declinaverit, manere in illa beatissima
gazing anywhere shall-have-turned-aside to-remain in that most-blessed
visione non poterit. Sed dum in hoc corpore est anima,
vision not it-will-be-able but while in this body is the-soul
etiamsi plenissime videat, hoc est intelligat Deum; tamen, quia
even-if most-fully it-sees this is understands God yet because
etiam corporis sensus utuntur opere proprio, si nihil quidem
also of-the-body the-senses use work their-own if nothing indeed

valent ad fallendum, non tamen nihil ad non ambigendum,
they-avail for deceiving not yet nothing for not doubting
potest adhuc dici fides ea qua his resistitur, et illud
can still to-be-called faith that by-which these are-resisted and that
potius verum esse creditur. Item quia in ista vita, quanquam
rather true to-be is-believed likewise because in this life although
Deo intellecto anima jam beata sit; tamen, quia multas
with-God understood the-soul already blessed is yet because many
molestias corporis sustinet, sperandum est ei post mortem
troubles of-the-body it-bears to-be-hoped it-is for-it after death
omnia ista incommoda non futura. Ergo nec spes, dum in
all these discomforts not going-to-be therefore nor hope while in
hac est vita, animam deserit. Sed cum post hanc vitam tota se
this it-is life the-soul forsakes but when after this life whole itself
in Deum collegerit, charitas restat qua ibi teneatur.
into God it-shall-have-gathered charity remains by-which there it-may-be-held
Nam neque dicenda est fidem habere quod illa sint
for neither to-be-said it-is faith to-have that those-things are
vera, quando nulla falsorum interpellatione sollicitatur; neque
true when by-no of-false-things interruption it-is-troubled nor
quidquam sperandum ei restat, cum totum secura possideat.
anything to-be-hoped for-it remains since the-whole secure it-possesses
Tria igitur ad animam pertinent, ut sana sit, ut aspiciat,
three-things therefore to the-soul pertain that healthy it-be that it-gaze
ut videat. Alia vero tria, fides, spes et charitas, primo
that it-see other indeed three faith hope and charity for-the-first
illorum trium et secundo semper sunt necessaria: tertio
of-those three and the-second always are necessary for-the-third
vero in hac vita, omnia; post hanc vitam, sola charitas.
indeed in this life all after this life alone charity

Quae ad cognoscendum Deum necessaria

VIII · WHAT IS NEEDED TO KNOW GOD

God is intelligible, and so are the truths of the disciplines, yet they differ as the earth differs from the light that makes it visible: what the disciplines teach cannot be understood unless another, as it were their own sun, lights it. In the sun we notice that it is, that it shines, and that it illuminates; in God, that he is, that he is understood, and that he makes other things understood. Augustine takes this as probable, not yet as known.

15 Nunc accipe, quantum praesens tempus exposcit, ex illa
now receive as-much-as the-present time demands from that
similitudine sensibilium etiam de Deo aliquid nunc me
likeness of-sensible-things also about God something now with-me
docente. Intelligibilis nempe Deus est, intelligibilia etiam illa
teaching intelligible surely God is intelligible also those
disciplinarum spectamina; tamen plurimum differunt. Nam et
of-the-disciplines spectacles yet very-much they-differ for both
terra visibilis, et lux; sed terra, nisi luce illustrata, videri
the-earth visible(-is) and light but the-earth unless by-light lit to-be-seen
non potest. Ergo et illa quae in disciplinis traduntur,
not can therefore also those-things which in the-disciplines are-handed-down
quae quisquis intelligit, verissima esse nulla dubitatione
which whoever understands most-true to-be with-no doubt
concedit, credendum est ea non posse intelligi, nisi
concedes to-be-believed it-is them not to-be-able to-be-understood unless
ab alio quasi suo sole illustrentur. Ergo quomodo in
by another as-if their-own sun they-are-lit therefore as in
hoc sole tria quaedam licet animadvertere; quod est,
this sun three certain-things it-is-permitted to-notice that it-is
quod fulget, quod illuminat: ita in illo secretissimo Deo
that it-shines that it-illuminates so in that most-hidden God

quem vis intelligere, tria quaedam sunt; quod est, quod
whom you-wish to-understand three certain-things there-are that he-is that
intelligitur, et quod caetera facit intelligi. Haec duo, id
he-is-understood and that the-rest he-makes to-be-understood these two that
est, teipsum et Deum, ut intelligas, docere te audeo. Sed
is you-yourself and God that you-may-understand to-teach you I-dare but
responde quomodo haec acceperis; ut probabilia, an ut vera?
answer how these you-have-received as probable or as true
A. Plane ut probabilia; et in spem, quod fatendum est,
plainly as probable and into hope which to-be-admitted is
majorem surrexi: nam praeter illa duo de linea et pila,
greater I-have-risen for besides those two about the-line and the-ball
nihil abs te dictum est quod me scire audeam dicere.
nothing by you said has-been which that-I to-know I-would-dare to-say
R. Non est mirandum: non enim quidquam est adhuc
not it-is to-be-wondered-at not for anything has-been yet
ita expositum, ut abs te sit flagitanda perceptio.
so expounded that from you be to-be-demanded perception

Amor nostri

IX · THE LOVE OF OURSELVES

Before setting out they must see whether they are healthy. Augustine thinks he can be moved by three things only: the fear of losing those he cherishes, the fear of pain, and the fear of death. So he loves his friends' company, his health, and his life in this body, and would exult if all were suddenly given him. Reason concludes that he is still shaken by every disease of the mind; he protests that his health has advanced.

Sed quid moramur? Aggredienda est via: videamus tamen, 16
but why do-we-delay to-be-entered-upon is the-way let-us-see yet
quod praecedit omnia, utrum sani simus.
what precedes all-things whether healthy we-are

A. Hoc tu videris, si vel in te, vel in me aliquantum
this you will-see if either into yourself or into me somewhat
aspicere potes: ego quaerenti, si quid sentio, respondebo.
to-gaze you-can I to-(you)-asking if anything I-feel shall-answer
R. Amasne aliquid praeter tui Deique scientiam?
do-you-love anything besides of-yourself and-of-God the-knowledge
A. Possem respondere, nihil me amare amplius, pro eo
I-could to-answer nothing that-I to-love further according-to that
sensu qui mihi nunc est; sed tutius respondeo nescire me.
feeling which to-me now is but more-safely I-answer to-know-not that-I
Nam saepe mihi usu venit ut cum alia nulla re me
for often to-me in-experience it-has-come that when by-other no thing that-I
crederem commoveri, veniret tamen aliquid in mentem, quod
I-believed to-be-moved there-came yet something into mind which
me multo aliter atque praesumpseram pungeret. Item saepe,
me much otherwise than I-had-presumed stung likewise often
quamvis in cogitationem res aliqua incidens non me pervellerit,
although into thought thing some falling not me has-plucked
revera tamen veniens perturbavit plus quam putabam: sed
in-reality yet coming it-disturbed more than I-thought but
modo videor mihi tribus tantum rebus posse commoveri:
now I-seem to-myself by-three only things to-be-able to-be-moved
metu amissionis eorum quos diligo, metu doloris, metu mortis.
by-fear of-the-loss of-those whom I-cherish by-fear of-pain by-fear of-death
R. Amas ergo et vitam tecum charissimorum tuorum, et
you-love therefore both the-life with-you of-dearest-ones your and
bonam valetudinem tuam, et vitam tuam ipsam in hoc
good health your and life your very in this
corpore: neque enim aliter amissionem horum metueres.
body nor for otherwise the-loss of-these you-would-fear
A. Fateor, ita est.
I-admit so it-is

R. Modo ergo, quod non omnes tecum sunt amici tui,
now therefore that not all with-you are friends your
et quod tua valetudo minus integra est, facit animo
and that your health less whole is makes for-the-mind
nonnullam aegritudinem: nam et id esse consequens video.
some sickness for also that to-be consequent I-see
A. Recte vides; negare non possum.
rightly you-see to-deny not I-can
R. Quid, si te repente sano esse corpore sentias et
what if that-you suddenly healthy to-be in-body you-should-feel and
probes, tecumque omnes quos diligis concorditer, liberali
prove and-with-you all whom you-cherish in-concord liberal
otio frui videas, nonne aliquantum tibi etiam laetitia
leisure to-enjoy you-should-see surely somewhat by-you also with-gladness
gestiendum est?
to-be-exulted is
A. Vere aliquantum; imo, si haec praesertim, ut dicis,
truly somewhat rather if these-things especially as you-say
repente provenerint, quando me capiam; quando id
suddenly shall-have-come-about when myself shall-I-contain when that
genus gaudii vel dissimulare permittar?
kind of-joy even to-dissemble shall-I-be-permitted
R. Omnibus igitur adhuc morbis animi et perturbationibus
by-all therefore still diseases of-mind and disturbances
agitaris. Quaenam ergo talium oculorum impudentia est,
you-are-agitated what then of-such eyes shamelessness is-it
velle illum solem videre?
to-wish that sun to-see

A. Ita conclusisti quasi prorsus non sentiam quantum sanitas
so you-have-concluded as-if utterly not I-feel how-much health
mea promoverit, aut quid pestium recesserit, quantumque
my has-advanced or what of-plagues has-receded and-how-much
restiterit. Fac me istud concedere.
has-remained suppose that-I this to-concede

Amor rerum corporis et externarum

X · THE LOVE OF BODILY AND OUTWARD THINGS

Reason examines him. He ceased to desire riches some fourteen years ago, persuaded by a book of Cicero's, and honors only lately. As for a wife, he has resolved that nothing is so to be fled as lying with a woman, since nothing casts a manly mind down from its citadel like a woman's caresses; he recalls such things with horror. Food delights him when present, but he seeks only what health requires.

17 R. Nonne vides hos corporis oculos etiam sanos, luce
surely you-see these of-the-body eyes even healthy by-the-light
solis istius saepe repercuti et averti, atque ad
of-sun this often to-be-beaten-back and to-be-turned-away and to
illa sua obscura confugere? Tu autem quid promoveris
those their-own dark-places to-flee-for-refuge you but what you-have-advanced
cogitas, quid velis videre non cogitas: et tamen tecum hoc
think what you-wish to-see not you-think and yet with-you this
ipsum discutiam, quid profecisse nos putas. Divitias
very-thing I-shall-examine what to-have-progressed that-we you-think riches
nullas cupis?
none do-you-desire
A. Hoc quidem non nunc primum. Nam cum triginta
this indeed not now first for since thirty
tres annos agam, quatuordecim fere anni sunt ex quo
three years I-am-passing fourteen about years there-are from which

ista cupere destiti, nec aliud quidquam in his, si quo
these-things to-desire I-ceased nor other anything in these if by-some
casu offerrentur, praeter necessarium victum liberalemque
chance they-were-offered besides necessary sustenance and-liberal
usum cogitavi. Prorsus mihi unus Ciceronis liber facillime
use I-have-thought utterly me one of-Cicero book most-easily
persuasit, nullo modo appetendas esse divitias, sed si
persuaded in-no way to-be-sought to-be riches but if
provenerint, sapientissime atque cautissime administrandas.
they-shall-have-come most-wisely and most-cautiously to-be-administered

R. Quid honores?
what honors

A. Fateor, eos modo, ac pene his diebus cupere destiti.
I-admit them lately and almost in-these days to-desire I-ceased

R. Quid uxor? Nonne te delectat interdum pulchra, pudica,
what a-wife surely you she-delights sometimes beautiful modest
morigera, litterata, vel quae abs te facile possit erudiri,
compliant lettered or who by you easily could to-be-instructed
afferens etiam dotis tantum, quoniam contemnis divitias,
bringing also of-dowry so-much since you-despise riches
quantum eam prorsus nihilo faciat onerosam otio
as her utterly in-nothing may-make burdensome to-leisure
tuo, praesertim si speres certusque sis nihil ex ea te
your especially if you-hope and-certain are nothing from her that-you
molestiae esse passurum?
of-trouble to-be going-to-suffer

A. Quantumlibet velis eam pingere atque cumulare bonis
however-much you-wish her to-paint and to-heap with-goods
omnibus, nihil mihi tam fugiendum quam concubitum esse
all nothing for-me so to-be-fled as lying-together to-be
decrevi: nihil esse sentio quod magis ex arce dejiciat
I-have-decreed nothing to-be I-feel which more from the-citadel casts-down

animum virilem, quam blandimenta feminea, corporumque
the-mind manly than blandishments feminine and-of-bodies
ille contactus, sine quo uxor haberi non potest. Itaque, si
that contact without which a-wife to-be-had not can and-so if
ad officium pertinet sapientis (quod nondum comperi)
to the-duty it-pertains of-the-wise-man which not-yet I-have-ascertained
dare operam liberis, quisquis rei hujus tantum gratia
to-give effort to-children whoever of-thing this only for-the-sake
concumbit, mirandus mihi videri potest, at vero imitandus
lies-with(-her) to-be-wondered-at to-me to-seem he-can but indeed to-be-imitated
nullo modo: nam tentare hoc periculosius est, quam posse
in-no way for to-attempt this more-dangerous is than to-be-able
felicius. Quamobrem, satis, credo, juste atque utiliter pro
more-fortunate wherefore enough I-believe justly and usefully for
libertate animae meae mihi imperavi non cupere, non
the-liberty of-soul my myself I-have-commanded not to-desire not
quaerere, non ducere uxorem.
to-seek not to-take a-wife

R. Non ego nunc quaero quid decreveris, sed utrum
not I now ask what you-have-decreed but whether
adhuc lucteris, an vero jam ipsam libidinem viceris.
still you-struggle or indeed already the-very lust you-have-conquered
Agitur enim de sanitate oculorum tuorum.
it-is-a-matter for of the-health of-eyes your

A. Prorsus nihil hujusmodi quaero, nihil desidero; etiam cum
utterly nothing of-this-kind I-seek nothing I-long-for even with
horrore atque aspernatione talia recordor. Quid vis
horror and scorn such-things I-recall what do-you-wish
amplius? Et hoc mihi bonum in dies crescit: nam quanto
more and this for-me good by days grows for by-how-much
augetur spes videndae illius qua vehementer aestuo
is-increased the-hope of-seeing that for-which vehemently I-burn

pulchritudinis, tanto ad illam totus amor voluptasque
beauty by-so-much to that whole love and-pleasure
convertitur.
is-turned

R. Quid ciborum jucunditas? quantae tibi curae est?
what of-foods the-pleasantness how-great to-you a-care is-it

A. Ea quae statui non edere, nihil me commovent. Iis
those which I-have-resolved not to-eat nothing me move by-those
autem quae non amputavi, delectari me praesentibus fateor,
but which not I-have-cut-off to-be-delighted that-I when-present I-admit
ita tamen ut sine ulla permotione animi vel visa vel gustata
so yet that without any disturbance of-mind either seen or tasted
subtrahantur. Cum autem non adsunt prorsus, non audet
they-may-be-withdrawn when but not they-are-present utterly not dares
haec appetitio se inserere ad impedimentum cogitationibus
this appetite itself to-insert for a-hindrance to-thoughts
meis. Sed omnino sive de cibo et potu, sive de balneis,
my but altogether whether about food and drink or about baths
caeteraque corporis voluptate nihil interroges: tantum habere
and-the-other of-the-body pleasure nothing may-you-ask so-much to-have
appeto, quantum in valetudinis opem conferri potest.
I-seek as-much-as toward of-health the-aid to-be-contributed can

Externa commoda non propter se, sed propter alia vera bona possunt admitti verius quam expeti

XI · OUTWARD GOODS ADMITTED, NOT SOUGHT

Reason presses him: if riches were needed for his friends to live together in the study of wisdom, or honors to give him authority with many, or a wife's patrimony to sustain them all, would he not want these? Augustine grants it, but says he once desired such things for themselves and now would only undergo them as a passage to what he desires. Reason agrees that what is sought for the sake of something else is not to be called desire.

18 R. Multum profecisti: ea tamen quae restant ad
much you-have-progressed those-things yet which remain for
videndam illam lucem, plurimum impediunt. Sed molior
seeing that light very-much hinder but I-attempt
aliquid quod mihi videtur facile ostendi; aut nihil
something which to-me seems easily to-be-shown either nothing
edomandum nobis remanere, aut nihil nos omnino
to-be-tamed for-us to-remain or nothing that-we at-all
profecisse, omniumque illorum quae resecta credimus tabem
to-have-progressed and-of-all those-things which cut-away we-believe the-decay
manere. Nam quaero abs te, si tibi persuadeatur aliter cum
to-remain for I-ask from you if you were-persuaded otherwise with
multis charissimis tuis te in studio sapientiae non posse
many dearest-ones your that-you in the-study of-wisdom not to-be-able
vivere, nisi ampla res aliqua familiaris necessitates vestras
to-live unless ample means some of-the-household necessities your
sustinere possit; nonne desiderabis divitias et optabis?
to-sustain could surely you-will-long-for riches and will-wish(-for-them)

A. Assentior.
I-assent

R. Quid, si etiam illud appareat, et multis te persuasurum
what if also that should-appear both many that-you going-to-persuade
esse sapientiam, si tibi de honore auctoritas creverit,
to-be of-wisdom if for-you from honor authority shall-have-grown
eosque ipsos familiares tuos non posse cupiditatibus suis
and-those very familiar-friends your not to-be-able on-desires their
modum imponere, seque totos convertere ad quaerendum
a-limit to-impose and-themselves whole to-turn to seeking
Deum, nisi et ipsi fuerint honorati, idque nisi per
God unless also they-themselves shall-have-been honored and-that except through
tuos honores dignitatemque fieri non posse? nonne ista etiam
your honors and-dignity to-be-done not to-be-able surely these also
desideranda erunt, et ut proveniant magnopere instandum.
to-be-longed-for will-be and that they-may-come-about greatly to-be-pressed
A. Ita est ut dicis.
so it-is as you-say
R. Jam de uxore nihil disputo; fortasse enim non potest,
now about a-wife nothing I-dispute perhaps for not can
ut ducatur, existere talis necessitas: quanquam, si ejus amplo
that she-be-taken to-exist such a-necessity although if by-her ample
patrimonio certum sit sustentari posse omnes quos tecum
patrimony certain it-be to-be-sustained to-be-able all whom with-you
in uno loco vivere otiose cupis, ipsa etiam concorditer
in one place to-live at-leisure you-desire with-herself also in-concord
id sinente, praesertim si generis nobilitate tanta polleat,
that allowing especially if of-birth by-nobility so-great she-is-strong
ut honores illos quos esse necessarios jam dedisti,
that honors those which to-be necessary already you-have-granted
per eam facile adipisci possis, nescio utrum pertineat ad
through her easily to-obtain you-could I-know-not whether it-pertains to
officium tuum ista contemnere.
duty your these-things to-despise

A. Quando ego istud sperare audeam?
when I this to-hope should-dare

19 R. Ita istud dicis, quasi ego nunc requiram quid speres. Non
so this you-say as-if I now were-asking what you-hope not
quaero quid negatum non delectet, sed qui delectet oblatum.
I-ask what denied not delights but how it-delights offered
Aliud est enim exhausta pestis, aliud consopita. Ad hoc enim
one-thing is for a-drained plague another a-lulled(-one) to this for
valet quod a quibusdam doctis viris dictum est, ita omnes
avails what by certain learned men said has-been so all
stultos insanos esse, ut male olere omne coenum, quod non
fools insane to-be as badly to-smell all filth which not
semper, sed dum commoves, sentias. Multum interest utrum
always but while you-stir(-it) you-sense much it-matters whether
animi desperatione obruatur cupiditas, an sanitate pellatur.
of-mind by-despair is-overwhelmed desire or by-health is-driven-out
A. Quanquam tibi respondere non possum, nunquam tamen
although to-you to-answer not I-can never yet
mihi persuadebis ut hac affectione mentis, qua nunc
me will-you-persuade that in-this disposition of-mind in-which now
me esse sentio, nihil me profecisse arbitrer.
myself to-be I-feel nothing that-I to-have-progressed I-should-think
R. Credo propterea tibi hoc videri, quia quamvis ista
I-believe on-that-account to-you this to-seem because although these-things
optare posses, non tamen propter seipsa, sed propter
to-wish(-for) you-could not yet on-account-of themselves but on-account-of
aliud expetenda viderentur.
another-thing to-be-sought they-would-seem
A. Hoc est quod dicere cupiebam: nam quando desideravi
this is what to-say I-was-desiring for when I-longed-for
divitias, ideo desideravi ut dives essem, honoresque ipsos,
riches therefore I-longed that rich I-might-be and-honors themselves

quorum cupiditatem modo me perdomuisse respondi, eorum
of-which the-desire lately that-I to-have-tamed I-answered of-them
nescio quo nitore delectatus volebam; nihilque aliud in uxore
by-I-know-not what glitter delighted I-wanted and-nothing else in a-wife
semper attendi, cum attendi, nisi quam mihi efficeret
always I-regarded when I-regarded except what for-me she-would-produce
cum bona fama voluptatem. Tunc erat istorum in
with good reputation pleasure then there-was of-these-things in
me vera cupiditas; nunc ea omnia prorsus aspernor: sed si
me true desire now those all utterly I-scorn but if
ad illa quae cupio non nisi per haec mihi transitus
to those-things which I-desire not except through these to-me passage
datur, non amplectenda appeto, sed subeo toleranda.
is-given not as-to-be-embraced I-seek(-them) but I-undergo(-them) as-to-be-tolerated
R. Optime omnino: nam nec ego ullarum rerum vocandam
excellently altogether for nor I of-any things to-be-called
puto cupiditatem, quae propter aliud requiruntur.
think (it)-desire which on-account-of another-thing are-sought

Nihil expetendum nisi quatenus conducit ad summum bonum, nihil horrendum nisi quatenus avocat

XII · NOTHING SOUGHT EXCEPT FOR THE HIGHEST GOOD

He wants his friends to live, and to live with him, so that they may inquire together into their souls and God; if their presence hindered the search he would not want it. His own life he wishes to remain only for the sake of wisdom. Pain he dreads because it hinders inquiry: tortured lately by toothache, he is sometimes forced to agree with Cornelius Celsus that bodily pain is the highest evil. Reason puts the question off.

20 Sed quaero abs te, cur eos homines quos diligis, vel
but I-ask from you why those men whom you-cherish either
vivere, vel tecum vivere cupias?
to-live or with-you to-live you-desire

A. Ut animas nostras et Deum simul concorditer inquiramus.
that souls our and God together in-concord we-may-inquire-into
Ita enim facile cui priori contingit inventio, caeteros
so for easily (he)-to-whom first befalls the-finding the-rest
eo sine labore perducit.
thither without labor leads

R. Quid, si nolunt haec illi quaerere?
what if they-wish-not these-things they to-seek

A. Persuadebo ut velint.
I-shall-persuade(-them) that they-wish

R. Quid, si non possis, vel quod se invenisse jam,
what if not you-could either because themselves to-have-found already
vel quod ista non posse inveniri arbitrantur, vel quod
or because these-things not to-be-able to-be-found they-think or because
aliarum rerum curis et desiderio praepediuntur?
of-other things by-cares and by-longing they-are-shackled

A. Habebo eos, et ipsi me, sicut possumus.
I-shall-have them and they me as we-can

R. Quid, si te ab inquirendo etiam impediat eorum
what if you from inquiring even should-hinder their
praesentia? nonne laborabis atque optabis, si aliter esse
presence surely you-will-labor and will-wish if otherwise to-be
non possunt, non tecum esse potius quam sic esse?
not they-can not with-you to-be rather than so to-be

A. Fateor, ita est ut dicis.
I-admit so it-is as you-say

R. Non igitur eorum vel vitam vel praesentiam propter
not then their either life or presence on-account-of
seipsam, sed propter inveniendam sapientiam cupis?
itself but on-account-of finding wisdom do-you-desire
A. Prorsus assentior.
utterly I-assent
R. Quid? ipsam vitam tuam si tibi certum esset impedimento
what very life your if to-you certain it-were for-a-hindrance
esse ad comprehendendam sapientiam, velles eam
to-be toward grasping wisdom would-you-wish it
manere?
to-remain
A. Omnino eam fugerem.
altogether it I-would-flee
R. Quid? si docereris, tam te relicto isto corpore, quam
what if you-were-taught as-much that-you with-left this body as
in ipso constitutum, posse ad sapientiam pervenire, curares
in it placed to-be-able to wisdom to-arrive would-you-care
utrum hic, an in alia vita eo quod diligis fruereris?
whether here or in another life that which you-cherish you-would-enjoy
A. Si nihil me pejus excepturum intelligerem, quod retroageret
if nothing me worse going-to-receive I-understood which would-drive-back
ab eo quo progressus sum, non curarem.
from that whither progressed I-have not I-would-care
R. Nunc ergo propterea mori times, ne aliquo pejore malo
now therefore on-that-account to-die you-fear lest in-some worse evil
involvaris, quo tibi auferatur divina cognitio.
you-be-wrapped by-which from-you may-be-taken-away divine cognition
A. Non solum ne auferatur timeo, si quid forte percepi,
not only lest it-be-taken-away I-fear if anything perhaps I-have-perceived
sed etiam ne intercludatur mihi aditus eorum quibus
but also lest be-shut-off to-me the-approach of-those-things at-which

percipiendis inhio; quamvis quod jam teneo, mecum
to-be-perceived I-gape although what already I-hold with-me
mansurum putem.
going-to-remain I-think

R. Non igitur et vitam istam propter seipsam, sed propter
not therefore also life this on-account-of itself but on-account-of
sapientiam vis manere.
wisdom you-wish to-remain

A. Sic est.
so it-is

21 R. Dolor corporis restat, qui te fortasse vi sua commovet.
pain of-the-body remains which you perhaps by-force its moves

A. Et ipsum non ob aliud vehementer formido, nisi
also it not on-account-of another-thing vehemently I-dread except
quia me impedit a quaerendo. Quanquam enim acerrimo
because me it-hinders from seeking although for by-the-sharpest
his diebus dentium dolore torquerer, non quidem sinebar
in-these days of-teeth pain I-was-tortured not indeed I-was-allowed
animo volvere, nisi ea quae jam forte didiceram;
in-mind to-turn-over except those-things which already perhaps I-had-learned
a discendo autem penitus impediebar, ad quod mihi
from learning but wholly I-was-hindered for which to-me
tota intentione animi opus erat: tamen mihi videbatur,
of-whole intention of-mind need there-was yet to-me it-seemed
si se ille mentibus meis veritatis fulgor aperiret, aut
if itself that to-minds my of-truth brightness should-open either
me non sensurum fuisse illum dolorem, aut certe pro
that-I not going-to-feel to-have-been that pain or at-least as
nihilo toleraturum. Sed quia etsi nihil majus aliquando
nothing going-to-tolerate(-it) but because although nothing greater ever
pertuli, tamen saepe cogitans quanto graviores possint
I-have-borne yet often thinking by-how-much heavier(-pains) could

accidere, cogor interdum Cornelio Celso assentiri, qui ait
to-happen I-am-forced sometimes with-Cornelius Celsus to-assent who says
summum bonum esse sapientiam, summum autem malum
the-highest good to-be wisdom the-highest but evil
dolorem corporis. Nec ejus ratio mihi videtur absurda. Nam
pain of-the-body nor his reasoning to-me seems absurd for
quoniam duabus, inquit, partibus compositi sumus, ex animo
since of-two he-says parts composed we-are of mind
scilicet et corpore, quarum prior pars est animus melior,
namely and body of-which the-former part is the-mind better
deterius corpus est; summum bonum est melioris partis
worse the-body is the-highest good is of-the-better part
optimum, summum autem malum pessimum deterioris: est
the-best the-highest but evil the-worst of-the-worse is
autem optimum in animo sapientia, est in corpore pessimum
moreover the-best in the-mind wisdom is in the-body the-worst
dolor. Summum igitur bonum hominis sapere, summum
pain the-highest therefore good of-man to-be-wise the-highest
malum dolere, sine ulla, ut opinor, falsitate concluditur.
evil to-be-in-pain without any as I-suppose falsity is-concluded
R. Posterius ista videbimus. Aliud enim fortasse nobis
later these-things we-shall-see another-thing for perhaps us
ipsa ad quam pervenire nitimur sapientia persuadebit. Si
the-very at which to-arrive we-strive wisdom will-persuade if
autem hoc esse verum ostenderit, hanc de summo bono
but this to-be true she-shall-have-shown this about the-highest good
et summo malo sententiam sine dubitatione tenebimus.
and the-highest evil opinion without doubt we-shall-hold

Quomodo et quibus gradibus perspiciatur sapientia. Amor verus

XIII · BY WHAT STEPS WISDOM IS SEEN

Wisdom shows herself naked only to very few and most chosen lovers, who love her alone. Augustine says he loves only her for her own sake, and seeks many to share her. Reason answers that not all reach her by one way. Some eyes turn straight to the sun; others must be exercised first on things that shine by another's light, then gold and silver, fire, the stars, the moon, and the dawn. Good teaching leads by such an order.

22 Nunc illud quaerimus, qualis sis amator sapientiae, quam
now that we-ask what-sort you-are a-lover of-wisdom whom
castissimo conspectu atque amplexu, nullo interposito
with-most-chaste sight and embrace with-no interposed
velamento quasi nudam videre ac tenere desideras, qualem
veil as-if naked to-see and to-hold you-long such-as
se illa non sinit, nisi paucissimis et electissimis amatoribus
herself she not allows except to-very-few and most-chosen lovers
suis. An vero si alicujus pulchrae feminae amore flagrares,
her or indeed if of-some beautiful woman with-love you-burned
jure se tibi non daret, si aliud abs te quidquam praeter
rightly herself to-you not she-would-give if other by you anything besides
se amari comperisset; sapientiae se tibi castissima
herself to-be-loved she-had-ascertained of-wisdom itself to-you the-most-chaste
pulchritudo, nisi solam arseris, demonstrabit?
beauty unless (her)-alone you-shall-have-burned-for will-it-demonstrate

A. Quid ergo adhuc suspendor infelix, et cruciatu
why then still am-I-held-in-suspense unhappy and by-torment
miserabili differor? Jam certe ostendi nihil aliud me amare,
wretched am-I-put-off already certainly I-have-shown nothing else that-I to-love
siquidem quod non propter se amatur, non amatur. Ego
since what not on-account-of itself is-loved not is-loved I

autem solam propter se amo sapientiam, caetera vero vel
but alone on-account-of herself love wisdom the-rest indeed either
adesse mihi volo, vel deesse timeo propter ipsam; vitam,
to-be-present to-me I-wish or to-be-lacking I-fear on-account-of her life
quietem, amicos. Quem modum autem potest habere illius
quiet friends what limit moreover can to-have of-that
pulchritudinis amor, in qua non solum non invideo caeteris,
beauty the-love in which not only not I-envy the-rest
sed etiam plurimos quaero qui mecum appetant, mecum
but even very-many I-seek who with-me may-seek with-me
inhient, mecum teneant, mecumque perfruantur; tanto mihi
may-gape with-me may-hold and-with-me may-enjoy by-so-much to-me
amiciores futuri, quanto erit nobis amata communior.
more-friendly going-to-be by-how-much will-be to-us the-beloved more-common
R. Prorsus tales esse amatores sapientiae decet. Tales quaerit 23
utterly such to-be lovers of-wisdom it-is-fitting such seeks
illa cujus vere casta est, et sine ulla contaminatione
she whose truly chaste is and without any contamination
conjunctio. Sed non ad eam una via pervenitur. Quippe
union but not to her by-one way it-is-arrived for
pro sua quisque sanitate ac firmitate comprehendit illud
according-to his-own each health and firmness grasps that
singulare ac verissimum bonum. Lux est quaedam ineffabilis
singular and truest good a-light it-is a-certain ineffable
et incomprehensibilis mentium. Lux ista vulgaris nos doceat
and incomprehensible of-minds light this common us let-teach
quantum potest, quomodo se illud habeat. Nam sunt
as-much-as it-can how itself that has for there-are
nonnulli oculi tam sani et vegeti, qui se, mox ut aperti
some eyes so healthy and vigorous which themselves as-soon as opened
fuerint, in ipsum solem sine ulla trepidatione convertant.
they-have-been upon the-very sun without any trembling turn

His quodammodo ipsa lux sanitas est, nec doctore
for-these in-a-certain-way the-very light health is nor a-teacher
indigent, sed sola fortasse admonitione. His credere, sperare,
do-they-need but alone perhaps admonition for-these to-believe to-hope
amare satis est. Alii vero ipso quem videre vehementer
to-love enough is others indeed by-the-very which to-see vehemently
desiderant, fulgore feriuntur, et eo non viso saepe in
they-long brightness are-struck and with-it not seen often into
tenebras cum delectatione redeunt. Quibus periculosum est,
darkness with delight they-return to-whom dangerous it-is
quamvis jam talibus ut sani recte dici possint, velle
although now such that healthy rightly to-be-called they-could to-wish
ostendere quod adhuc videre non valent. Ergo isti
to-show what still to-see not they-are-strong(-enough) therefore these
exercendi sunt prius, et eorum amor utiliter differendus atque
to-be-exercised are first and their love usefully to-be-deferred and
nutriendus est. Primo enim quaedam illis demonstranda
to-be-nourished is first for certain-things to-them to-be-demonstrated
sunt quae non per se lucent, sed per lucem videri
are which not through themselves shine but through light to-be-seen
possint, ut vestis, aut paries, aut aliquid horum. Deinde
can as a-garment or a-wall or something of-these then
quod non per se quidem, sed tamen per illam lucem
what not through itself indeed but yet through that light
pulchrius effulgeat, ut aurum, argentum et similia, nec
more-beautifully may-gleam as gold silver and like-things nor
tamen ita radiatum ut oculos laedat. Tunc fortasse terrenus
yet so radiant that the-eyes it-hurts then perhaps earthly
iste ignis modeste demonstrandus est, deinde sidera, deinde
this fire moderately to-be-demonstrated is then the-stars then
luna, deinde aurorae fulgor, et albescentis coeli nitor. In
the-moon then of-dawn the-brightness and of-the-whitening sky the-gleam in

quibus seu citius seu tardius, sive per totum ordinem,
which whether sooner or later whether through the-whole order
sive quibusdam contemptis, pro sua quisque valetudine
or with-certain-things despised according-to his-own each health
assuescens, sine trepidatione et cum magna voluptate
growing-accustomed without trembling and with great pleasure
solem videbit. Tale aliquid sapientiae studiosissimis, nec
the-sun will-see such something of-wisdom for-the-most-studious and-not
acute, jam tamen videntibus, magistri optimi faciunt. Nam
sharply already yet seeing teachers the-best do for
ordine quodam ad eam pervenire bonae disciplinae officium
by-order a-certain to her to-arrive of-good discipline the-office
est, sine ordine autem vix credibilis felicitatis. Sed hodie
is without order but scarcely credible of-good-fortune but today
satis, ut puto, scripsimus; parcendum est valetudini.
enough as I-think we-have-written to-be-spared is health

Ipsa sapientia medetur oculis ut videri possit

XIV · WISDOM HEALS THE EYES THAT WOULD SEE HER

On another day he asks for the order. Reason has one precept: sensible things are to be wholly fled, lest their birdlime hold the wings; when nothing earthly delights him he will see. He doubts he can despise them before seeing what outshines them. Reason reminds him how, that very night, imagined caresses stirred him otherwise than he had presumed. He weeps, commits himself wholly to the physician's care, and begs for a shortcut near the light.

A. Et alio die: Da, quaeso, inquam, jam si potes, illum 24
and on-another day give I-beg I-say now if you-can that
ordinem. Duc, age qua vis, per quae vis, quomodo
order lead come where you-wish through what you-wish how

vis. Impera quaevis dura, quaelibet ardua, quae tamen
you-wish command any hard-things any steep-things which yet
in mea potestate sint, per quae me quo desidero,
in my power may-be through which that-I whither I-long
perventurum esse non dubitem.
going-to-arrive to-be not I-may-doubt

R. Unum est quod tibi possum praecipere; nihil plus
one-thing there-is which to-you I-can to-prescribe nothing more
novi. Penitus esse ista sensibilia fugienda, cavendumque
I-know wholly to-be these sensible-things to-be-fled and-to-be-guarded-against
magnopere, dum hoc corpus agimus, ne quo eorum visco
greatly while this body we-carry lest by-any of-them birdlime
pennae nostrae impediantur, quibus integris perfectisque opus
wings our be-hindered which whole and-perfect need
est, ut ad illam lucem ab his tenebris evolemus: quae se
there-is that to that light from this darkness we-may-fly-out which itself
ne ostendere quidem dignatur in hac cavea inclusis, nisi
not to-show even deigns in this cage to-(those)-shut-up unless
tales fuerint ut ista vel effracta vel dissoluta possint
such they-have-been that with-this either broken or dissolved they-can
in auras suas evadere. Itaque, quando fueris talis ut
into airs their to-escape and-so when you-shall-have-been such that
nihil te prorsus terrenorum delectet, mihi crede, eodem
nothing you utterly of-earthly-things delights me believe in-the-same
momento, eodem puncto temporis videbis quod cupis.
moment in-the-same point of-time you-will-see what you-desire

A. Quando istud erit, oro te? Non enim puto posse mihi
when this will-be I-pray you not for I-think to-be-able for-me
haec in summum venire contemptum, nisi videro illud
these into highest to-come contempt unless I-shall-have-seen that
in cujus comparatione ista sordescant.
in whose comparison these may-grow-foul

R. Hoc modo posset et iste oculus corporis dicere: Tum 25
in-this way could also this eye of-the-body to-say then
tenebras non amabo, cum solem videro. Videtur enim
darkness not I-shall-love when the-sun I-shall-have-seen it-seems for
quasi et hoc ad ordinem pertinere, quod longe est secus.
as-if also this to order to-pertain which far is otherwise
Amat enim tenebras, eo quod sanus non est; solem autem
it-loves for darkness for-this that healthy not it-is the-sun but
nisi sanus videre non potest. Et in eo saepe fallitur animus,
unless healthy to-see not it-can and in this often is-deceived the-mind
ut sanum se putet et sese jactet; et quia nondum videt,
that healthy itself it-thinks and itself vaunts and because not-yet it-sees
veluti jure conqueritur. Novit autem illa pulchritudo quando
as-if rightly it-complains knows but that beauty when
se ostendat. Ipsa enim medici fungitur munere,
herself she-should-show she-herself for of-a-physician performs the-office
meliusque intelligit qui sint sani, quam iidem ipsi qui
and-better understands who are healthy than the-same themselves who
sanantur. Nos autem quantum emerserimus, videmur nobis
are-being-healed we but how-far we-have-emerged we-seem to-ourselves
videre: quantum autem mersi eramus, et quo progressi
to-see how-far but sunk we-were and whither progressed
fueramus, nec cogitare, nec sentire permittimur, et in
we-had neither to-think nor to-feel we-are-permitted and in
comparatione gravioris morbi sanos esse nos credimus. Nonne
comparison of-a-heavier disease healthy to-be that-we we-believe surely
vides quam veluti securi hesterno die pronuntiaveramus, nulla
you-see how as-if secure on-yesterday's day we-had-pronounced by-no
jam nos peste detineri, nihilque amare nisi sapientiam;
now that-we plague to-be-held and-nothing to-love except wisdom
caetera vero non nisi propter istam quaerere aut velle?
the-rest indeed not except on-account-of this to-seek or to-wish

Quam tibi sordidus, quam foedus, quam exsecrabilis, quam
how to-you sordid how foul how execrable how
horribilis complexus femineus videbatur, quando inter nos de
horrible the-embrace feminine seemed when between us about
uxoris cupiditate quaesitum est! Certe ista nocte vigilantes,
of-a-wife the-desire inquired it-was certainly in-this night waking
cum rursus eadem nobiscum ageremus, sensisti quam
when again the-same-things with-ourselves we-were-treating you-felt how
te aliter quam praesumpseras, imaginatae illae blanditiae et
you otherwise than you-had-presumed imagined those blandishments and
amara suavitas titillaverit; longe quidem longe minus quam
bitter sweetness tickled far indeed far less than
solet, sed item longe aliter quam putaveras; ut sic
it-is-wont but likewise far otherwise than you-had-thought so-that thus
tibi secretissimus ille medicus utrumque demonstraret, et
to-you most-secret that physician both might-demonstrate both
unde cura ejus evaseris, et quid curandum remaneat.
whence by-care his you-have-escaped and what to-be-cured remains

26 A. Tace, obsecro, tace. Quid crucias? quid tantum fodis
be-silent I-beseech be-silent why do-you-torture why so-much do-you-dig
alteque descendis? Jam flere non duro, jamjam nihil
and-deeply descend now to-weep not I-endure now-at-last nothing
promitto, nihil praesumo, ne me de istis rebus interroges.
I-promise nothing I-presume lest me about these things you-ask
Certe dicis quod ille ipse quem videre ardeo, noverit
certainly you-say that he himself whom to-see I-burn knows
quando sim sanus; faciat quod placet: quando placet sese
when I-am healthy let-him-do what pleases when it-pleases himself
ostendat; jam me totum ejus clementiae curaeque committo.
let-him-show now me whole his to-clemency and-to-care I-commit
Semel de illo credidi quod sic erga se affectos
once about him I-have-believed that thus toward himself (those)-disposed

sublevare non cesset. Ego nihil de mea sanitate, nisi cum
to-raise-up not he-ceases I nothing about my health except when
illam pulchritudinem videro, pronuntiabo.
that beauty I-shall-have-seen shall-pronounce

R. Prorsus nihil aliud facias. Sed jam cohibe te a
utterly nothing else may-you-do but now restrain yourself from
lacrymis, et stringe animum. Multum omnino flevisti,
tears and brace the-mind much altogether you-have-wept
et hoc omnino morbus iste pectoris tui graviter accipit.
and this altogether disease this of-chest your gravely takes

A. Modum vis habere lacrymas meas, cum miseriae meae
a-limit do-you-wish to-have tears my when of-misery my
modum non videam? aut valetudinem corporis considerare me
a-limit not I-see or the-health of-the-body to-consider me
jubes, cum ego ipse tabe confectus sim? Sed, quaeso te,
do-you-bid when I myself by-decay consumed am but I-beg you
si quid in me vales, ut me tentes per aliqua compendia
if anything over me you-avail that me you-try through some shortcuts
ducere, ut vel vicinitate nonnulla lucis illius, quam, si
to-lead so-that even by-nearness some of-light that which if
quid profeci, tolerare jam possum, pigeat oculos
anything I-have-progressed to-tolerate already I-can it-may-irk(-me) the-eyes
referre ad illas tenebras, quas reliqui; si tamen relictae
to-bring-back to that darkness which I-have-left if yet left
dicendae sunt, quae caecitati meae adhuc blandiri audent.
to-be-said they-are which blindness my still to-flatter dare

Anima quomodo cognoscitur. Fiducia erga Deum

XV · HOW THE SOUL IS KNOWN

Before the book closes, Reason leads him a little toward the light. Truth and the true are two things, as chastity and the chaste are, and truth does not perish when a true thing perishes. Whatever is must be somewhere, and truth is not in mortal things, since what is in something cannot remain when that thing does not. So there are immortal things, and nothing is true in which truth is not. Reason bids him trust God wholly.

27 R. Concludamus, si placet, hoc primum volumen, ut
let-us-conclude if it-pleases this first volume so-that
jam in secundo aliquam, quae commoda occurrerit,
now in the-second some which convenient shall-have-occurred
aggrediamur viam. Non enim huic affectioni tuae a
we-may-enter-upon way not for for-this disposition of-yours from
moderata exercitatione cessandum est.
moderate exercise to-be-ceased is
A. Non sinam omnino concludi hunc libellum, nisi
not I-shall-allow at-all to-be-concluded this little-book unless
mihi modicum quo intentus sim de vicinia lucis
to-me a-little on-which intent I-may-be of the-neighborhood of-the-light
aperueris.
you-shall-have-opened
R. Gerit tibi ille medicus morem. Nam nescio quis me
bears for-you that physician compliance for I-know-not what me
quo te ducam fulgor invitat et tangit. Itaque accipe
whither you I-should-lead brightness invites and touches and-so receive
intentus.
intent
A. Duc, oro te, ac rape quo vis.
lead I-pray you and snatch(-me) whither you-wish

R. Animam te certe dicis, et Deum velle cognoscere?
the-soul that-you certainly you-say and God to-wish to-know

A. Hoc est totum negotium meum.
this is the-whole business my

R. Nihilne amplius?
nothing further

A. Nihil prorsus.
nothing utterly

R. Quid? veritatem non vis comprehendere?
what truth not do-you-wish to-grasp

A. Quasi vero possim haec nisi per illam cognoscere.
as-if indeed I-could these except through her to-know

R. Ergo prius ipsa cognoscenda est, per quam possunt illa cognosci.
therefore first she-herself to-be-known is through whom can those to-be-known

A. Nihil abnuo.
nothing I-deny

R. Primo itaque illud videamus, cum duo verba sint veritas et verum, utrum tibi etiam res duae istis verbis significari, an una videatur.
first and-so that let-us-see since two words there-are truth and the-true whether to-you also things two by-these words to-be-signified or one seems

A. Duae res videntur. Nam, ut aliud est castitas, aliud castum, et multa in hunc modum; ita credo aliud esse veritatem, et aliud quod verum dicitur.
two things they-seem for as one-thing is chastity another the-chaste and many-things in this manner so I-believe one-thing to-be truth and another what true is-called

R. Quod horum duorum putas esse praestantius!
which of-these two do-you-think to-be more-excellent

A. Veritatem opinor. Non enim casto castitas, sed castitate
truth I-suppose not for by-the-chaste chastity but by-chastity
fit castum; ita etiam, si quid verum est, veritate utique
becomes the-chaste so also if anything true is by-truth assuredly
verum est.
true it-is

28 R. Quid? cum castus aliquis moritur, censes mori etiam
what when chaste someone dies do-you-judge to-die also
castitatem?
chastity

A. Nullo modo.
in-no way

R. Ergo, cum interit aliquid quod verum est, non interit
therefore when perishes something which true is not perishes
veritas.
truth

A. Quomodo autem interit aliquid verum? Non enim video.
how but perishes anything true not for I-see

R. Miror te istud quaerere: nonne ante oculos nostros
I-wonder that-you this to-ask surely before eyes our
millia rerum videmus interire? Nisi forte putas hanc arborem,
thousands of-things we-see to-perish unless perhaps you-think this tree
aut esse arborem, sed veram non esse, aut certe interire
either to-be a-tree but true not to-be or at-least to-perish
non posse. Quamvis enim non credas sensibus, possisque
not to-be-able although for not you-believe the-senses and-could
respondere, ignorare te prorsus utrum arbor sit; tamen illud
to-answer to-know-not that-you utterly whether a-tree it-is yet that
non negabis, ut opinor, veram esse arborem, si arbor est: non
not you-will-deny as I-suppose true to-be the-tree if a-tree it-is not

enim hoc sensu, sed intelligentia judicatur. Si enim falsa arbor
for this by-sense but by-intelligence is-judged if for a-false tree
est, non est arbor; si autem arbor est, vera sit necesse est.
it-is not it-is a-tree if but a-tree it-is true it-be necessary it-is

A. Concedo istud.
I-concede this

R. Quid illud alterum? nonne concedis hoc genus rerum
what that other(-point) surely you-concede this kind of-things
esse arborem, quod nascatur et intereat?
to-be a-tree which is-born and perishes

A. Negare non possum.
to-deny not I-can

R. Concluditur ergo aliquid quod verum sit, interire.
it-is-concluded therefore something which true is to-perish

A. Non contravenio.
not I-oppose

R. Quid illud? nonne tibi videtur intereuntibus rebus veris
what that surely to-you it-seems with-perishing things true
veritatem non interire, ut non mori casto mortuo
truth not to-perish as not to-die with-the-chaste(-man) dead
castitatem?
chastity

A. Jam et hoc concedo, et magnopere quid moliaris,
now also this I-concede and greatly what you-are-contriving
exspecto.
I-await

R. Ergo attende.
therefore attend

A. Isthic sum.
here I-am

29 R. Verane tibi videtur ista sententia: Quidquid est, alicubi
true to-you does-it-seem this opinion whatever is somewhere
esse cogitur?
to-be is-compelled
A. Nihil me sic ducit ad consentiendum.
nothing me so leads to consenting
R. Fateris autem esse veritatem?
do-you-admit moreover to-be truth
A. Fateor.
I-admit
R. Ergo ubi sit, necesse est quaeramus; non est enim
therefore where it-is necessary it-is we-seek not it-is for
in loco, nisi forte aut esse in loco aliquid aliud praeter
in a-place unless perhaps either to-be in a-place something else besides
corpus, aut veritatem corpus esse arbitraris.
body or truth a-body to-be you-think
A. Nihil horum puto.
nothing of-these I-think
R. Ubinam igitur illam esse credis? Non enim nusquam
where-ever then her to-be do-you-believe not for nowhere
est quam esse concedimus.
is (she)-whom to-be we-concede
A. Si scirem ubi esset, nihil fortasse amplius quaererem.
if I-knew where she-was nothing perhaps further I-would-seek
R. Saltem ubi non sit, potes cognoscere?
at-least where not she-is can-you to-know
A. Si commemores, fortasse potero.
if you-remind(-me) perhaps I-shall-be-able
R. Non est certe in rebus mortalibus. Quidquid enim est, in
not she-is certainly in things mortal whatever for is in
aliquo non potest manere, si non maneat illud in quo est:
something not can to-remain if not remains that in which it-is

manere autem, etiam rebus veris intereuntibus, veritatem
to-remain but even with-things true perishing that-truth
paulo ante concessum est. Non igitur est veritas in rebus
a-little before conceded it-was not therefore is truth in things
mortalibus. Est autem veritas, et non est nusquam. Sunt
mortal there-is but truth and not it-is nowhere there-are
igitur res immortales. Nihil autem verum in quo veritas
therefore things immortal nothing but (is)-true in which truth
non est. Conficitur itaque non esse vera, nisi quae
not is it-is-concluded and-so not to-be true except (things)-which
sunt immortalia. Et omnis falsa arbor, non est arbor, et
are immortal and every false tree not is a-tree and
falsum lignum non est lignum, et falsum argentum non
false wood not is wood and false silver not
est argentum, et omnino quidquid falsum est, non est.
is silver and altogether whatever false is not is
Omne autem quod verum non est, falsum est. Nulla igitur
everything moreover that true not is false is no-things therefore
recte dicuntur esse, nisi immortalia. Hanc tu tecum
rightly are-said to-be except immortal-things this you with-yourself
ratiunculam diligenter considera, ne quid tibi concedendum
little-reasoning diligently consider lest anything to-you to-be-conceded
non esse videatur. Si enim rata est, totum negotium pene
not to-be seem if for valid it-is the-whole business almost
confecimus, quod in alio fortasse libro melius apparebit.
we-have-completed which in another perhaps book better will-appear
A. Habeo gratiam, et ista mecum atque adeo tecum, 30
I-have thanks and these-things with-myself and indeed with-you
quando in silentio sumus, diligenter cauteque tractabo, si
when in silence we-are diligently and-cautiously I-shall-treat if

nullae se tenebrae immittant, suique etiam, quod
no themselves darkness thrust-in and-of-themselves also which
vehementer formido, mihi faciant delectationem.
vehemently I-dread for-me make a-delight
R. Constanter Deo crede, eique te totum committe
constantly God believe and-to-him yourself whole commit
quantum potes. Noli esse velle quasi proprius et in tua
as-much-as you-can do-not to-be wish as-if your-own and in your
potestate; sed ejus clementissimi et utilissimi Domini te
power but of-that most-clement and most-useful Lord yourself
servum esse profitere. Ita enim te ad se sublevare non
the-servant to-be profess so for you to himself to-raise-up not
desinet, nihilque tibi evenire permittet, nisi quod tibi
he-will-cease and-nothing to-you to-happen he-will-permit except what you
prosit, etiam si nescias.
may-profit even if you-know-not
A. Audio, credo, et quantum possum obtempero; plurimumque
I-hear I-believe and as-much-as I-can I-obey and-very-much
ipsum deprecor, ut plurimum possim, nisi quid forte
him I-entreat that very-much I-may-be-able unless anything perhaps
amplius a me desideras.
further from me you-require
R. Bene habet interim, facies postea quidquid jam visus
well it-has(-itself) meanwhile you-will-do afterward whatever now seen
ipse praeceperit.
he-himself shall-have-prescribed

BOOK II

De immortalitate hominis

I · THE IMMORTALITY OF MAN

They begin the second book with the briefest prayer: God, always the same, may I know myself, may I know you. Augustine knows that he is and that he thinks; whether he is immortal he does not know, and that is what he most wishes to learn. He loves to live for the sake of knowing. Reason sets the order: he wishes to be, to live, and to understand, and to know whether these will always be.

A. Satis intermissum est opus nostrum, et impatiens 1
enough interrupted has-been work our and impatient
est amor, nec lacrymis modus fit, nisi amori detur quod
is love nor to-tears a-limit comes unless to-love be-given what
amatur: quare, aggrediamur librum secundum.
is-loved wherefore let-us-enter-upon book the-second

R. Aggrediamur.
let-us-enter-upon(-it)

A. Credamus Deum affuturum.
let-us-believe God going-to-be-present

R. Credamus sane, si vel hoc in potestate nostra est.
let-us-believe indeed if even this in power our is

A. Potestas nostra ipse est.
power our he-himself is

R. Itaque ora brevissime ac perfectissime, quantum potes.
and-so pray most-briefly and most-perfectly as-much-as you-can

A. Deus semper idem, noverim me, noverim te. Oratum
O-God always the-same may-I-know myself may-I-know you prayed
est.
it-has-been

R. Tu qui vis te nosse, scis esse te?
you who wish yourself to-know do-you-know to-be that-you

A. Scio.

I-know

R. Unde scis?

whence do-you-know

A. Nescio.

I-know-not

R. Simplicem te sentis, anne multiplicem?

simple yourself do-you-sense or manifold

A. Nescio.

I-know-not

R. Moveri te scis?

to-be-moved that-you do-you-know

A. Nescio.

I-know-not

R. Cogitare te scis?

to-think that-you do-you-know

A. Scio.

I-know

R. Ergo verum est cogitare te.

therefore true it-is to-think that-you

A. Verum.

true

R. Immortalem te esse scis?

immortal that-you to-be do-you-know

A. Nescio.

I-know-not

R. Horum omnium quae te nescire dixisti, quid scire prius mavis?

of-these all which that-you to-know-not you-said what to-know first do-you-prefer

A. Utrum immortalis sim.

whether immortal I-am

R. Vivere igitur amas?
to-live then do-you-love

A. Fateor.
I-admit

R. Quid, cum te immortalem esse didiceris? satisne erit?
what when that-you immortal to-be you-shall-have-learned enough will-it-be

A. Erit id quidem magnum, sed id mihi parum.
will-be that indeed great but that for-me too-little

R. Hoc tamen quod parum est quantum gaudebis?
at-this yet which too-little is how-much will-you-rejoice

A. Plurimum.
very-much

R. Nihil jam flebis?
nothing now will-you-weep

A. Nihil omnino.
nothing at-all

R. Quid, si ipsa vita talis esse inveniatur, ut in ea tibi nihil amplius quam nosti, nosse liceat? temperabis a lacrymis?
what if the-very life such to-be should-be-found that in it for-you nothing further than you-know to-know is-permitted will-you-refrain from tears

A. Imo tantum flebo ut vita nulla sit.
rather so-much I-shall-weep that life none be

R. Non igitur vivere propter ipsum vivere amas, sed propter scire.
not therefore to-live on-account-of the-very to-live you-love but on-account-of to-know

A. Cedo conclusioni.
I-yield to-the-conclusion

R. Quid, si eadem ipsa rerum scientia miserum faciat?
what if the-same very of-things knowledge wretched should-make(-one)
A. Nullo id quidem pacto fieri posse credo. Sed si ita
in-no that indeed way to-happen to-be-able I-believe but if so
est, nemo esse beatus potest; non enim nunc aliunde sum
it-is no-one to-be blessed can not for now from-elsewhere I-am
miser, nisi rerum ignorantia. Quod si et rerum scientia
wretched except of-things by-ignorance but if also of-things the-knowledge
miserum facit, sempiterna miseria est.
wretched makes(-one) everlasting misery is
R. Jam video totum quod cupis. Nam, quoniam neminem
now I-see the-whole which you-desire for since no-one
scientia miserum esse credis, ex quo probabile est ut
by-knowledge wretched to-be you-believe from which probable it-is that
intelligentia efficiat beatum; beatus autem nemo nisi
intelligence makes(-one) blessed blessed but no-one(-is) unless
vivens, et nemo vivit qui non est: esse vis, vivere et
living and no-one lives who not is to-be you-wish to-live and
intelligere; sed esse ut vivas, vivere ut intelligas.
to-understand but to-be that you-may-live to-live that you-may-understand
Ergo esse te scis, vivere te scis, intelligere te
therefore to-be that-you you-know to-live that-you you-know to-understand that-you
scis. Sed utrum ista semper futura sint, an nihil horum
you-know but whether these always going-to-be are or nothing of-these
futurum sit, an maneat aliquid semper, et aliquid intercidat,
going-to-be is or remains something always and something is-lost
an minui et augeri haec possint, cum omnia
or to-be-diminished and to-be-increased these can although all
mansura sint, nosse vis.
going-to-remain are to-know you-wish
A. Ita est.
so it-is

R. Si igitur probaverimus semper nos esse victuros, sequetur
if therefore we-shall-have-proved always that-we to-be going-to-live it-will-follow
etiam semper futuros.
also always going-to-be

A. Sequetur.
it-will-follow

R. Restabit quaerere de intelligendo.
it-will-remain to-inquire about understanding

Veritas perpetua

II · TRUTH IS EVERLASTING

If the world will always remain, it is true that it will; if it will perish, then when it has perished it will be true that it has perished. Nothing can be true without truth. And if truth itself should perish, it would be true that truth had perished, which cannot be if there is no truth. So truth will in no way perish, and Augustine finds nothing truer than this inference.

A. Manifestissimum ordinem video atque brevissimum. 2
a-most-manifest order I-see and most-brief

R. Hic ergo esto nunc, ut interroganti caute firmeque
here therefore be now so-that to-(me)-questioning cautiously and-firmly
respondeas.
you-may-answer

A. Isthic sum.
there I-am

R. Si manebit semper mundus iste, verum est mundum
if will-remain always world this true is-it the-world
semper mansurum esse?
always going-to-remain to-be

A. Quis hoc dubitet?
who this would-doubt

R. Quid, si non manebit? nonne ita verum est mundum
what if not it-will-remain surely so true it-is the-world
non esse mansurum?
not to-be going-to-remain
A. Nihil resisto.
nothing I-resist
R. Quid, cum interierit, si interiturus est? nonne tunc
what when it-shall-have-perished if going-to-perish it-is surely then
id erit verum, mundum interisse? Nam quamdiu verum
that will-be true the-world to-have-perished for as-long-as true
non est mundum occidisse, non occidit: repugnat igitur
not it-is the-world to-have-fallen not it-has-fallen it-conflicts therefore
ut mundus occiderit, et verum non sit mundum occidisse.
that the-world has-fallen and true not is the-world to-have-fallen
A. Et hoc concedo.
also this I-concede
R. Quid illud? Videturne tibi verum aliquid esse posse,
what that does-it-seem to-you true anything to-be to-be-able
ut veritas non sit?
so-that truth not is
A. Nullo modo.
in-no way
R. Erit igitur veritas, etiamsi mundus intereat.
will-be therefore truth even-if the-world should-perish
A. Negare non possum.
to-deny not I-can
R. Quid, si ipsa veritas occidat? nonne verum erit
what if the-very truth should-fall surely true it-will-be
veritatem occidisse?
truth to-have-fallen
A. Et istud quis negat?
also this who denies

R. Verum autem non potest esse, si veritas non sit.
the-true but not can to-be if truth not is
A. Jam hoc paulo ante concessi.
already this a-little before I-conceded
R. Nullo modo igitur occidet veritas.
in-no way therefore will-fall truth
A. Perge ut coepisti, nam ista collectione nihil est verius.
go-on as you-have-begun for than-this inference nothing is truer

Si falsitas semper erit, et sine sensu esse non poterit, sequitur animam aliquam semper exstituram

III · IF FALSITY ALWAYS IS, SOME SOUL ALWAYS IS

Sensing belongs to the soul. The false is what is otherwise than it seems, so if there are none to whom it seems, nothing is false; falsity is not in things but in the sense, and no sense is without a soul. Augustine grants that it is absurd to say falsity could ever fail to be. Reason concludes that the soul lives always; Augustine finds this too quick and suspects he has conceded something rashly.

R. Nunc respondeas mihi velim, utrum tibi sentire anima videatur, an corpus? 3
now (that)-you-answer me I-should-wish whether to-you to-sense the-soul seems or the-body
A. Anima videtur.
the-soul seems
R. Quid? intellectus videtur tibi ad animam pertinere?
what the-understanding does-it-seem to-you to the-soul to-pertain
A. Prorsus videtur.
utterly it-seems

R. Ad solam animam, an ad aliquid aliud?
to alone the-soul or to something else

A. Nihil aliud video praeter animam, nisi Deum, ubi
nothing else I-see besides the-soul except God where
intellectum esse credam.
understanding to-be I-should-believe

R. Jam illud videamus. Si tibi quispiam istum parietem non
now that let-us-see if to-you someone this wall not
esse parietem, sed arborem diceret, quid putares?
to-be a-wall but a-tree should-say what would-you-think

A. Aut ejus sensum, aut meum falli, aut hoc nomine
either his sense or mine to-be-deceived or by-this name
ab eo parietem vocari.
by him a-wall to-be-called

R. Quid, si et illi species arboris in eo appareat, et
what if both to-him the-appearance of-a-tree in it should-appear and
tibi parietis? nonne poterit utrumque verum esse?
to-you of-a-wall surely will-be-able both true to-be

A. Nullo modo; quia una eademque res, et arbor et paries esse
in-no way because one and-the-same thing both a-tree and a-wall to-be
non potest. Quamvis enim singulis nobis singula esse videantur,
not can although for to-each of-us single-things to-be seem
necesse est unum nostrum imaginationem falsam pati.
necessary it-is one of-us an-imagination false to-suffer

R. Quid, si nec paries nec arbor est, et ambo fallimini?
what if neither a-wall nor a-tree it-is and both you-are-deceived

A. Potest id quidem.
can that indeed

R. Hoc ergo unum superius praetermiseras.
this therefore one(-thing) above you-had-passed-over

A. Fateor.
I-admit

R. Quid, si agnoscatis aliud vobis videri quam est?
what if you-should-recognize another-thing to-you to-seem than it-is
numquidnam fallimini?
surely-not you-are-deceived
A. Non.
not
R. Potest igitur et falsum esse quod videtur, et non
can therefore both false to-be what seems and not
falli cui videtur.
to-be-deceived (he)-to-whom it-seems
A. Potest.
it-can
R. Confitendum est igitur non eum falli qui falsa
to-be-confessed it-is therefore not him to-be-deceived who false-things
videt, sed eum qui assentitur falsis.
sees but him who assents to-false-things
A. Plane confitendum.
plainly to-be-confessed
R. Quid ipsum falsum? quare falsum est?
what itself the-false why false is-it
A. Quod aliter sese habet quam videtur.
because otherwise itself it-has than it-seems
R. Si ergo non sint quibus videatur, nihil est falsum.
if therefore not there-are (those)-to-whom it-may-seem nothing is false
A. Sequitur.
it-follows
R. Non igitur est in rebus falsitas, sed in sensu: non
not therefore is in things falsity but in the-sense not
autem fallitur qui falsis non assentitur. Conficitur ut
but is-deceived (he)-who to-false-things not assents it-is-concluded that

aliud simus nos, aliud sensus; siquidem, cum ipse fallitur,
one-thing are we another the-sense since when it-itself is-deceived
possumus nos non falli.
can we not to-be-deceived

A. Nihil habeo quod contradicam.
nothing I-have which I-may-contradict

R. Sed numquid, cum anima fallitur, audes te dicere
but surely-not when the-soul is-deceived do-you-dare that-you to-say
non esse falsum?
not to-be false

A. Quo pacto istud audeam?
in-what way this should-I-dare

R. At nullus sensus sine anima, nulla falsitas sine sensu.
but no sense(-is) without soul no falsity without sense
Aut operatur igitur anima, aut cooperatur falsitati.
either works therefore the-soul or cooperates with-falsity

A. Trahunt praecedentia consensionem.
draw the-preceding-things consent

4 R. Illud nunc responde, utrum tibi videatur posse fieri
that now answer whether to-you it-seems to-be-able to-happen
ut aliquando falsitas non sit.
that at-some-time falsity not be

A. Quomodo mihi hoc videri potest, cum tanta sit difficultas
how to-me this to-seem can since so-great is the-difficulty
inveniendae veritatis, ut absurdius dicatur falsitatem quam
of-finding truth that more-absurdly it-is-said falsity than
veritatem esse non posse?
truth to-be not to-be-able

R. Numquidnam arbitraris eum qui non vivit, posse sentire?
surely-not do-you-think him who not lives to-be-able to-sense

A. Non potest fieri.
not it-can to-happen

R. Confectum est animam semper vivere.
concluded it-has-been the-soul always to-live

A. Nimis cito urges me in gaudia: pedetentim, quaeso.
too quickly you-press me into joys step-by-step I-beg

R. Atqui, si recte illa concessa sunt, nihil de hac re
and-yet if rightly those conceded were nothing about this thing
dubitandum video.
to-be-doubted I-see

A. Nimis cito est, inquam. Itaque facilius adducor ut
too quickly it-is I-say and-so more-easily I-am-led that
me temere aliquid concessisse arbitrer, quam ut jam
that-I rashly something to-have-conceded I-should-think than that now
securus de immortalitate animae fiam. Tamen evolve istam
secure about the-immortality of-the-soul I-become yet unroll this
conclusionem, et quomodo id effectum sit ostende.
conclusion and how that brought-about was show

R. Falsitatem dixisti sine sensu esse non posse, et eam
falsity you-said without sense to-be not to-be-able and it
non esse non posse: semper igitur est sensus. At nullus
not to-be not to-be-able always therefore there-is sense but no
sensus sine anima: anima igitur sempiterna est. Nec valet
sense(-is) without soul the-soul therefore everlasting is nor is-it-able
sentire, nisi vivat. Semper igitur anima vivit.
to-sense unless it-lives always therefore the-soul lives

Ex falsitatis seu veritatis perpetuitate possitne colligi animae immortalitas

IV · CAN THE SOUL'S IMMORTALITY BE GATHERED?

Augustine calls it a leaden dagger: the argument would prove man immortal only if this world could never be without man. It proves that nature cannot be without a soul, and souls may still be born and perish in succession. Reason tries again: nothing bodily can seem except to the senses, only the soul senses, and what is not a true body is no body; so there can be no body unless there has been a soul.

A. O plumbeum pugionem! Posses enim concludere hominem
O leaden dagger you-could for to-conclude man
esse immortalem, si tibi concessissem nunquam istum
to-be immortal if to-you I-had-conceded never this
mundum esse posse sine homine, eumque mundum esse
world to-be to-be-able without man and-that world to-be
sempiternum.
everlasting

R. Bene quidem vigilas. Sed tamen non parum est quod
well indeed you-are-watchful but yet not little it-is what
confecimus, rerum naturam sine anima esse non posse,
we-have-concluded of-things the-nature without soul to-be not to-be-able
nisi forte in rerum natura falsitas aliquando non erit.
unless perhaps in of-things the-nature falsity at-some-time not will-be

A. Istud quidem consequens esse confiteor. Sed jam amplius
this indeed consequent to-be I-confess but now further
deliberandum censeo, utrum superius concessa non nutent.
to-be-deliberated I-judge whether the-above conceded-things not waver
Non enim parvum gradum ad animae immortalitatem
not for a-small step toward of-the-soul the-immortality
factum esse video.
made to-have-been I-see

R. Satisne considerasti, ne quid temere dederis?
enough have-you-considered lest anything rashly you-have-granted
A. Satis quidem, sed nihil video quo me arguam
enough indeed but nothing I-see by-which myself I-may-accuse
temeritatis.
of-rashness
R. Ergo confectum est rerum naturam sine anima viva
therefore concluded it-has-been of-things the-nature without a-soul living
esse non posse.
to-be not to-be-able
A. Confectum hactenus, ut possint vicissim aliae nasci,
concluded thus-far that they-can in-turn some to-be-born
aliae mori.
others to-die
R. Quid, si de natura rerum falsitas auferatur? nonne
what if from the-nature of-things falsity be-taken-away surely
fiet ut vera sint omnia?
it-will-come-about that true are all-things
A. Consequi video.
to-follow I-see
R. Responde unde tibi videatur paries iste verus esse.
answer whence to-you seems wall this true to-be
A. Quia ejus non fallor aspectu.
because its not I-am-deceived by-gaze
R. Ergo quia ita est ut videtur.
therefore because so it-is as it-seems
A. Etiam.
yes
R. Si igitur aliquid inde falsum est quod aliter videtur atque
if therefore something thence false is that otherwise it-seems than
est, inde verum quod ita ut est videtur; ablato eo cui
it-is thence true that so as it-is it-seems with-removed him to-whom

videtur, nec falsum quidquam, nec verum est. At si falsitas in
it-seems neither false anything nor true is but if falsity in
rerum natura non sit, vera sunt omnia. Nec videri quidquam
of-things the-nature not is true are all-things nor to-seem anything
nisi viventi animae potest. Manet igitur anima in rerum
except to-a-living soul can remains therefore the-soul in of-things
natura, si auferri falsitas non potest; manet, si potest.
the-nature if to-be-taken-away falsity not can it-remains if it-can

A. Video robustius quidem esse factum quod jam
I-see more-robust indeed to-have-been made what already
conclusum erat; sed nihil hac adjectione promovimus.
concluded had-been but nothing by-this addition we-have-advanced
Nihilominus enim manet illud quod plurimum me movet,
nonetheless for remains that which very-much me moves
nasci animas et interire, atque ut non desint mundo,
to-be-born that-souls and to-perish and that not they-be-lacking to-the-world
non earum immortalitate, sed successione provenire.
not by-their immortality but by-succession to-come-about

6 R. Videnturne tibi quaeque corporea, id est sensibilia,
do-they-seem to-you all-things corporeal that is sensible
intellectu posse comprehendi?
by-the-understanding to-be-able to-be-grasped

A. Non videntur.
not they-seem

R. Quid illud? videtur tibi sensibus uti Deus ad res
what that does-it-seem to-you senses to-use God for things
cognoscendas?
to-be-known

A. Nihil audeo de hac re temere affirmare; sed quantum
nothing I-dare about this thing rashly to-affirm but as-far-as
conjicere datur, nullo modo Deus utitur sensibus.
to-conjecture is-given in-no way God uses senses

R. Ergo concludimus non sentire posse nisi animam.
therefore we-conclude not to-sense to-be-able except the-soul

A. Conclude interim quantum probabiliter licet.
conclude meanwhile as-far-as probably it-is-permitted

R. Quid illud? dasne istum parietem, si verus paries non
what that do-you-grant this wall if a-true wall not
sit, non esse parietem?
it-is not to-be a-wall

A. Nihil hoc facilius dederim.
nothing than-this more-easily I-would-grant

R. Neque quidquam, si verum corpus non sit, corpus esse?
nor anything if a-true body not it-is a-body to-be

A. Tale etiam hoc est.
such also this is

R. Ergo si nihil verum est, nisi ita sit ut videtur; nec
therefore if nothing true is unless so it-is as it-seems nor
quidquam corporeum videri nisi sensibus potest; nec sentire,
anything corporeal to-seem except to-the-senses can nor to-sense
nisi anima; nec, si verum corpus non sit, corpus esse:
except the-soul nor if a-true body not it-is a-body to-be
restat ut corpus esse non possit, nisi anima fuerit.
it-remains that body to-be not can unless soul there-has-been

A. Nimis urges, et quid resistam non habeo.
too-much you-press and what I-may-resist not I-have

Verum quid sit

V · WHAT THE TRUE IS

If that is true which is as it seems, there are no stones in the hidden bosom of the earth, and wood is not wood within. Augustine finds this absurd and asks that the true be defined otherwise. He tries: the true is what is as it seems to a knower who wishes and is able to know; then: the true is that which is. But then nothing will be false, and he is thrown into great straits.

7 R. Attende in ista diligentius.
attend to these-things more-diligently

A. En adsum.
behold I-am-present

R. Certe hic lapis est; et ita verus est, si non se habet
certainly this a-stone is and so true it-is if not itself it-has
aliter ac videtur; et lapis non est, si verus non est; et
otherwise than it-seems and a-stone not it-is if true not it-is and
non nisi sensibus videri potest.
not except to-the-senses to-seem it-can

A. Etiam.
yes

R. Non sunt igitur lapides in abditissimo terrae gremio,
not there-are therefore stones in the-most-hidden of-the-earth bosom
nec omnino ubi non sunt qui sentiant: nec iste
nor at-all where not there-are (those)-who may-sense nor this
lapis esset, nisi eum videremus; nec lapis erit cum
stone would-be unless it we-saw nor a-stone will-it-be when
discesserimus, nemoque alius eum praesens videbit. Nec,
we-shall-have-departed and-no-one else it present will-see nor
si loculos bene claudas, quamvis multa in eis incluseris,
if little-boxes well you-close although many-things in them you-have-shut-in

aliquid habebunt. Nec prorsus ipsum lignum intrinsecus
anything they-will-have nor utterly the-very wood within
lignum est. Fugit enim omnes sensus quidquid in altitudine
wood is flees for all the-senses whatever in the-depth
est corporis minime perlucentis, quod non esse omnino
is of-a-body not-at-all transparent which not to-be at-all
cogitur. Etenim si esset, verum esset; nec verum quidquam
is-compelled for-indeed if it-were true it-would-be nor true anything
est, nisi quod ita est ut videtur: illud autem non videtur; non
is except what so is as it-seems that but not seems not
est igitur verum: nisi quid habes ad haec quod respondeas.
it-is therefore true unless anything you-have to these which you-may-answer

A. De iis quidem quae concessi, hoc natum esse video;
from those-things indeed which I-conceded this born to-be I-see
sed absurdum ita est, ut quidquid vis illorum facilius
but absurd so it-is that whatever you-wish of-those more-easily
negem, quam hoc verum esse concedam.
I-would-deny than this true to-be I-would-concede

R. Nihil repugno. Vide ergo quid dicere velis: corporea
nothing I-oppose see therefore what to-say you-wish corporeal-things
nisi sensibus videri posse, an sentire nisi animam, an esse
except to-the-senses to-seem to-be-able or to-sense except the-soul or to-be
lapidem vel quid aliud, sed verum non esse, an ipsum
a-stone or something else but true not to-be or itself
verum aliter esse definiendum.
the-true otherwise to-be to-be-defined

A. Isthuc ipsum, oro te, ultimum videamus.
this very(-point) I-pray you last let-us-see

R. Defini ergo verum. 8
define therefore the-true

A. Verum est quod ita se habet ut cognitori videtur, si
the-true is what so itself has as to-the-knower it-seems if
velit possitque cognoscere.
he-wishes and-is-able to-know
R. Non erit igitur verum quod nemo potest cognoscere?
not will-be then true what no-one can to-know
Deinde, si falsum est quod aliter quam est, videtur; quid,
then if false is what otherwise than it-is seems what
si alteri videatur hic lapis, lapis; alteri lignum? eadem
if to-one should-seem this stone a-stone to-another wood the-same
res et falsa et vera erit?
thing both false and true will-be
A. Illud me magis superius movet, quomodo si quid cognosci
that me more former moves how if anything to-be-known
non potest, eo fiat ut verum non sit. Nam quod
not can by-that it-comes-about that true not it-is for that
simul una res, et vera et falsa est, non nimis curo. Etenim
at-once one thing both true and false is not too-much I-care for-indeed
video unam rem diversis comparatam, simul et majorem
I-see one thing with-different-things compared at-once both greater
et minorem esse. Sed ex eo istud contingit, quod nihil per
and less to-be but from this this happens that nothing through
se majus aut minus est. Comparationis enim sunt ista nomina.
itself greater or less is of-comparison for are these names
R. At si dicis nihil esse verum per se, non times ne
but if you-say nothing to-be true through itself not do-you-fear lest
sequatur ut nihil sit per se? Unde enim lignum est hoc, inde
it-follow that nothing be through itself whence for wood is this thence
etiam verum lignum est. Nec fieri potest ut per seipsum,
also true wood it-is nor to-happen can-it that through itself
id est sine cognitore lignum sit, et verum lignum non sit.
that is without a-knower wood it-be and true wood not be

A. Ergo illud dico et sic definio, nec vereor ne definitio
therefore that I-say and thus define nor do-I-fear lest definition
mea ob hoc improbetur, quod nimis brevis est: nam
my on-account-of this be-disapproved that too brief it-is for
verum mihi videtur esse id quod est.
the-true to-me seems to-be that which is

R. Nihil ergo erit falsum, quia quidquid est, verum est.
nothing therefore will-be false because whatever is true is

A. In magnas angustias me conjecisti, nec invenio prorsus
into great straits me you-have-thrown nor do-I-find utterly
quid respondeam. Ita fit ut cum aliter doceri nolim
what I-may-answer so it-happens that although otherwise to-be-taught I-wish-not
quam istis interrogationibus, verear jam tamen interrogari.
than by-these questionings I-fear now yet to-be-questioned

Unde falsitas, et ubi

VI · WHENCE FALSITY COMES, AND WHERE IT IS

After a prayer for light they sift the false again. What the eyes see is called false only if it has some likeness to the true: the man seen in dreams, the painted tree, the face in a mirror, the bent oar, twins, eggs, seals from one ring. Likenesses are between equals or of the worse to the better, and are made by nature or by living beings. Hearing, smell, taste, and touch report the same.

R. Deus cui nos commisimus, sine dubitatione fert 9
God to-whom ourselves we-have-committed without doubt brings
opem, et de his angustiis liberat nos, modo credamus, et
help and from these straits frees us provided we-believe and
eum rogemus devotissime.
him we-ask most-devoutly

A. Nihil plane libentius hoc loco fecerim; nam nusquam
nothing plainly more-gladly in-this place I-would-do for nowhere
tantam caliginem pertuli. Deus, Pater noster, qui ut oremus
so-great a-gloom I-have-borne O-God Father our who that we-pray
hortaris, qui et hoc quod rogaris praestas; siquidem cum
exhort who also this that you-are-asked grant since when
te rogamus, melius vivimus, melioresque sumus: exaudi me
you we-ask better we-live and-better we-are hear me
palpitantem in his tenebris, et mihi dexteram porrige.
trembling in this darkness and to-me the-right-hand stretch-out
Praetende mihi lumen tuum, revoca me ab erroribus; te
hold-forth to-me light your call-back me from errors with-you
duce in me redeam et in te. Amen.
leader into myself may-I-return and into you amen

R. Hic esto quantum potes, et vigilantissime attende.
here be as-much-as you-can and most-watchfully attend

A. Dic, quaeso, si quid tibi suggestum est, ne pereamus.
say I-beg if anything to-you suggested has-been lest we-perish

R. Hic esto.
here be

A. Ecce habes me nihil aliud agentem.
behold you-have me nothing else doing

10 R. Prius quid sit falsum, etiam atque etiam ventilemus.
first what is the-false again and again let-us-winnow

A. Miror si quidquam aliud erit, quam quod non ita est
I-wonder if anything else it-will-be than what not so is
ut videtur.
as it-seems

R. Attende potius, et ipsos sensus prius interrogemus. Nam
attend rather and the-very senses first let-us-question for
certe quod oculi vident, non dicitur falsum, nisi habeat
certainly what the-eyes see not is-called false unless it-has

aliquam similitudinem veri. Ut verbi causa, homo quem
some likeness of-the-true as of-a-word for-the-sake the-man whom
videmus in somnis, non est utique verus homo, sed falsus,
we-see in dreams not is assuredly a-true man but a-false
eo ipso quod habet veri similitudinem. Quis enim
by-this very(-fact) that he-has of-the-true a-likeness who for
canem videat, et recte se dicat hominem somniasse? Ergo
a-dog would-see and rightly himself would-say a-man to-have-dreamed therefore
et ille falsus canis est, ex eo quod similis vero est.
also that a-false dog is from this that like to-a-true(-one) it-is

A. Ita est ut dicis.
so it-is as you-say

R. Quid, vigilans quisque si viso equo putet se
what waking anyone if with-seen a-horse should-think himself
hominem videre? nonne eo fallitur quod ei appareat
a-man to-see surely by-this he-is-deceived that to-him appears
aliqua hominis similitudo? Nam si nihil ei appareat, nisi
some of-a-man likeness for if nothing to-him appears except
equi species, non potest arbitrari sese hominem videre.
of-a-horse the-appearance not he-can to-think himself a-man to-see

A. Prorsus cedo.
utterly I-yield

R. Dicimus item falsam arborem quam pictam videmus, et
we-call likewise false the-tree which painted we-see and
falsam faciem quae de speculo redditur, et falsum turrium
false the-face which from a-mirror is-given-back and false of-towers
motum navigantibus, falsamque infractionem remi, ob
the-motion to-(those)-sailing and-false the-breaking of-an-oar on-account-of
aliud nihil nisi quod verisimilia sunt.
other nothing except that like-the-true they-are

A. Fateor.
I-admit

R. Ita et in geminis fallimur, ita in ovis, ita in singulis
so also in twins we-are-deceived so in eggs so in single
sigillis uno annulo impressis, et in caeteris talibus.
seals by-one ring impressed and in the-rest such
A. Sequor omnino atque concedo.
I-follow altogether and concede
R. Similitudo igitur rerum quae ad oculos pertinet, mater
the-likeness therefore of-things which to the-eyes pertains mother
est falsitatis.
is of-falsity
A. Negare non possum.
to-deny not I-can
11 R. Sed haec omnis silva, nisi me fallit, in duo genera
but this whole forest unless me it-deceives into two kinds
dividi potest. Nam partim aequalibus in rebus, partim
to-be-divided can for partly equal in things partly
vero in deterioribus est. Aequalia sunt, quando tam hoc
indeed in worse it-is equal they-are when as-much this
illi quam illud huic simile esse dicimus, ut de geminis
to-that as that to-this like to-be we-say as about twins
dictum est, vel de impressionibus annuli. In deterioribus
said it-was or about the-impressions of-a-ring in worse-things
autem, quando illud quod deterius est, simile esse dicimus
but when that which worse is like to-be we-say
meliori. Quis enim in speculum attendat, et recte dicat
to-the-better who for into a-mirror would-look and rightly say
se esse illi imagini similem, ac non potius illam sibi?
himself to-be to-that image like and not rather it to-himself
Hoc autem genus partim est in eo quod anima patitur,
this moreover kind partly is in that which the-soul suffers
partim vero in iis rebus quae videntur. Sed ipsum
partly indeed in those things which are-seen but the-very(-thing)

quod anima patitur, aut in sensu patitur, ut turris
which the-soul suffers either in sense it-suffers as of-the-tower
motum qui nullus est; aut apud seipsam ex eo quod
the-motion which none is or within itself from that which
accepit a sensibus, qualia sunt visa somniantium,
it-has-received from the-senses such-as are the-visions of-dreamers
et fortassis etiam furentium. Porro illa quae in ipsis
and perhaps also of-the-raving further those-things which in the-very
rebus quas videmus apparent, alia a natura, caetera ab
things which we-see appear some by nature the-rest by
animantibus exprimuntur atque finguntur. Natura gignendo
living-beings are-expressed and are-fashioned nature by-begetting
vel resultando similitudines deteriores facit. Gignendo, cum
or by-reflecting likenesses worse makes by-begetting when
parentibus similes nascuntur; resultando, ut de speculis
to-parents like (offspring)-are-born by-reflecting as from mirrors
cujuscemodi. Quamvis enim pleraque specula homines faciant,
of-whatever-kind although for most mirrors men make
non tamen ipsi effingunt eas quae redduntur imagines.
not yet they-themselves fashion those which are-given-back images
Jam vero animantium opera sunt in picturis, et hujuscemodi
now indeed of-living-beings the-works are in pictures and of-this-kind
quibusque figmentis: in quo genere includi etiam illa
all figments in which kind to-be-included also those
possunt, si tamen fiunt, quae daemones faciunt. Umbrae
can if yet they-are-made which demons make the-shadows
autem corporum, quia non nimis ab re abest ut
moreover of-bodies because not too-much from the-matter it-is-distant that
corporibus similes et quasi falsa corpora dicantur, nec ad
to-bodies like and as-if false bodies they-be-called nor to
oculorum judicium pertinere negandae sunt; in illo eas genere
of-the-eyes the-judgment to-pertain to-be-denied are in that them kind

poni placet, quod resultando a natura fit. Resultat enim
to-be-placed it-pleases which by-reflecting by nature is-made reflects for
omne corpus lumini objectum, et in contrariam partem
every body to-light exposed and into the-opposite part
umbram reddit. An tibi aliquid contradicendum videtur?
a-shadow gives-back or to-you anything to-be-contradicted does-it-seem
A. Mihi vero nihil. Sed quonam ista tendant, vehementer
to-me indeed nothing but whither these-things tend vehemently
exspecto.
I-await

12 R. Atqui oportet patienter feramus, donec nobis caeteri sensus
and-yet it-behooves patiently we-bear until to-us the-rest-of the-senses
renuntient in veri similitudine habitare falsitatem. Nam et
report in of-the-true the-likeness to-dwell falsity for also
in ipso auditu totidem fere genera veniunt similitudinum:
in the-very hearing as-many about kinds come of-likenesses
veluti cum loquentis vocem, quem non videmus, audientes,
as when of-one-speaking the-voice whom not we-see hearing
putamus alium quempiam, cui voce similis est; atque
we-think (him)-another someone to-whom in-voice like he-is and
in deterioribus vel echo testis est, vel tinnitus ille ipsarum
in worse-things either echo a-witness is or ringing that of-the-very
aurium, vel in horologiis merulae aut corvi quaedam
ears or in clocks of-a-blackbird or of-a-raven a-certain
imitatio, vel quae sibi somniantes aut furentes videntur
imitation or what to-themselves dreamers or the-raving seem
audire. Falsae autem voculae quae dicuntur a musicis, incredibile
to-hear false moreover little-notes which are-called by musicians incredible
est quantum attestantur veritati, quod post apparebit:
it-is how-much they-attest to-truth which afterward will-appear

tamen etiam ipsae, quod sat est nunc, non absunt
yet even they-themselves which enough is now not are-distant
ab earum similitudine quas veras vocant. Sequeris haec?
from of-those the-likeness which true they-call do-you-follow these-things
A. Et libentissime. Nam nihil laboro ut intelligam.
and most-gladly for nothing I-labor that I-may-understand
R. Ergo, ne moremur, videturne tibi aut lilium a lilio
then lest we-delay does-it-seem to-you either a-lily from a-lily
posse odore, aut mel thyminum a melle thymino de
to-be-able by-smell or honey of-thyme from honey of-thyme from
diversis alveariis sapore, aut mollitudo plumarum cycni ab
different hives by-taste or the-softness of-the-feathers of-a-swan from
anseris tactu facile dijudicari?
a-goose's by-touch easily to-be-distinguished
A. Non videtur.
not it-seems
R. Quid, cum talia nos vel olfacere, vel gustare, vel
what when such-things that-we either to-smell or to-taste or
tangere somniamus? nonne similitudine imaginum eo
to-touch we-dream surely by-a-likeness of-images by-that
deteriore quo inaniore decipimur?
worse by-which emptier we-are-deceived
A. Verum dicis.
the-truth you-say
R. Ergo apparet nos in omnibus sensibus sive
therefore it-appears that-we in all senses whether
aequalibus, sive in deterioribus rebus, aut similitudine
in-equal or in worse things either by-likeness
lenocinante falli; aut etiamsi non fallimur suspendentes
pandering to-be-deceived or even-if not we-are-deceived suspending

consensionem, seu differentiam dignoscentes, tamen eas res
consent *or* *the-difference* *discerning* *yet* *those* *things*
falsas nominare quas verisimiles deprehendimus.
false *to-name* *which* *like-the-true* *we-detect*
A. Dubitare non possum.
to-doubt *not* *I-can*

De vero et simili. Soliloquia cur dicta

VII · THE TRUE AND THE LIKE; WHY SOLILOQUIES

Yet similar eggs are all true eggs, and the image in a mirror is known false by what it lacks. So likeness seems the mother of truth and unlikeness of falsity, and Augustine is ashamed of his earlier consent. Reason calls the shame ridiculous: they chose this way of talking, which Reason names Soliloquies, because truth is best sought by question and answer, and one who questions himself can go back and unbind what he tied rashly.

13 R. Nunc attende, dum eadem rursum recurrimus, quo
now *attend* *while* *the-same-things* *again* *we-run-back-over* *by-which*
fiat apertius quod conamur ostendere.
may-become *more-open* *what* *we-try* *to-show*
A. Eccum, loquere quod vis. Nam ego circumitum istum
behold-him *speak* *what* *you-wish* *for* *I* *roundabout* *this*
semel statui tolerare, neque in eo defatiscar spe
once *have-resolved* *to-tolerate* *nor* *in* *it* *shall-I-grow-weary* *with-hope*
tanta perveniendi quo nos tendere sentio.
so-great *of-arriving* *whither* *us* *to-tend* *I-feel*

R. Bene facis. Sed attende utrum tibi videatur, cum ova
well you-do but attend whether to-you it-seems when eggs
similia videmus, aliquod eorum falsum esse recte nos posse
alike we-see any of-them false to-be rightly us to-be-able
dicere.
to-say

A. Nullo modo videtur. Omnia enim si ova sunt, vera ova
in-no way it-seems all for if eggs they-are true eggs
sunt.
they-are

R. Quid, cum de speculo resultare imaginem videmus?
what when from a-mirror to-reflect an-image we-see
quibus signis falsam esse comprehendimus?
by-what signs false to-be do-we-grasp

A. Scilicet quod non tenetur, non sonat, non per se
of-course that not it-is-held not sounds not through itself
movetur, non vivit, et caeteris innumerabilibus, quae prosequi
is-moved not lives and by-the-rest innumerable which to-pursue
longum est.
long is

R. Video te nolle immorari, et properationi tuae mos
I-see you to-wish-not to-linger and to-haste your compliance
gerendus est. Itaque, ne singula repetam, si et illi
to-be-borne is and-so lest single-things I-repeat if also those
homines quos videmus in somnis, vivere, loqui, teneri
men whom we-see in dreams to-live to-speak to-be-held
a vigilantibus possent, nihilque inter ipsos differret, et
by the-waking could and-nothing between them differed and
eos quos expergefacti ac sani alloquimur et videmus,
those whom awakened and healthy we-address and see
numquidnam eos falsos diceremus?
surely-not them false would-we-call

A. Quo pacto istud recte diceretur?
in-what way this rightly would-be-said

R. Ergo si eo veri essent, quo veri simillimi
then if by-that true they-were by-which of-the-true most-like
apparerent, nihilque inter eos et veros omnino distaret,
they-appeared and-nothing between them and the-true at-all differed
eoque falsi quo per illas vel alias differentias dissimiles
and-by-that false by-which through those or other differences unlike
convincerentur; nonne similitudinem veritatis matrem, et
they-were-convicted surely likeness of-truth the-mother and
dissimilitudinem falsitatis esse fatendum est?
unlikeness of-falsity to-be to-be-admitted it-is

A. Non habeo quid dicam, et pudet me tam temerariae
not I-have what I-may-say and it-shames me of-so rash
consensionis meae superioris.
consent my earlier

14 R. Ridiculum est si te pudet, quasi non ob idipsum
ridiculous it-is if you it-shames as-if not on-account-of that-very(-thing)
elegerimus hujusmodi sermocinationes: quae quoniam cum
we-have-chosen of-this-kind conversations which since with
solis nobis loquimur, Soliloquia vocari et inscribi volo;
alone ourselves we-speak Soliloquies to-be-called and to-be-inscribed I-wish
novo quidem et fortasse duro nomine, sed ad rem
by-a-new indeed and perhaps hard name but for the-thing
demonstrandam satis idoneo. Cum enim neque melius
to-be-demonstrated enough fit since for neither better
quaeri veritas possit, quam interrogando et respondendo,
to-be-sought truth can than by-questioning and by-answering
et vix quisquam inveniatur quem non pudeat convinci
and scarcely anyone is-found whom not it-shames to-be-convicted
disputantem, eoque pene semper eveniat ut rem bene
disputing and-by-that almost always it-happens that a-thing well

inductam ad discutiendum inconditus pervicaciae clamor
brought-in for discussing the-unruly of-obstinacy clamor
explodat, etiam cum laceratione animorum, plerumque
drives-off even with a-tearing of-minds mostly
dissimulata, interdum et aperta; pacatissime, ut opinor,
dissembled sometimes also open most-peacefully as I-suppose
et commodissime placuit, a meipso interrogatum mihique
and most-conveniently it-pleased by myself questioned and-to-myself
respondentem, Deo adjuvante, verum quaerere: quare nihil
answering with-God helping the-true to-seek wherefore nothing
est quod vereare, sicubi te temere illigasti, redire
there-is which you-should-fear if-anywhere yourself rashly you-have-bound to-return
atque resolvere; aliter hinc enim evadi non potest.
and to-unloose otherwise hence for to-be-escaped not it-can

Unde verum aut falsum

VIII · WHENCE THE TRUE OR THE FALSE

Augustine is confounded: the false seems to be what is like the true, yet things are called false by what makes them differ from it. Reason suggests this may be a kind by itself, as the crocodile alone moves its upper jaw. Augustine cannot tell from which side the false earns its name, since everything is in some part like and unlike everything; and every definition of the true brings back the old surges.

A. Recte dicis; sed quid male concesserim non plane video:
rightly you-say but what badly I-have-conceded not plainly I-see
nisi forte id recte dici falsum quod habeat aliquam
unless perhaps that rightly to-be-called false which has some
veri similitudinem, cum prorsus mihi nihil aliud dignum
of-the-true likeness since utterly to-me nothing else worthy
falsi nomine occurrat; et rursus tamen cogor fateri eo
of-false the-name occurs and again yet I-am-forced to-admit by-that

falsa vocari quae vocantur, quo a veris differunt.
false to-be-called what are-called by-which from true-things they-differ
Ex quo conficitur eam ipsam dissimilitudinem causam esse
from which it-is-concluded that very unlikeness the-cause to-be
falsitatis. Itaque conturbor; non enim mihi facile quidquam
of-falsity and-so I-am-confounded not for to-me easily anything
venit in mentem, quod contrariis causis gignatur.
comes into mind which by-contrary causes is-begotten
R. Quid, si hoc unum est in rerum natura genus, et
what if this one is in of-things the-nature kind and
solum quod ita sit? An ignoras, cum per animalium
alone which so is or do-you-know-not when through of-animals
innumerabilia genera cucurreris, solum crocodilum inveniri
innumerable kinds you-have-run alone the-crocodile to-be-found
qui superiorem in mandendo partem moveat; praesertim
which the-upper in chewing part moves especially
cum pene reperiri nihil queat ita cuique rei simile, ut
since almost to-be-found nothing can so to-any thing like that
non in aliquo etiam dissimile sit?
not in something also unlike it-is
A. Video quidem ista; sed cum considero illud quod falsum
I-see indeed these-things but when I-consider that which false
vocamus, et simile aliquid habere veri et dissimile, ex
we-call both like something to-have to-the-true and unlike from
qua potius parte meruerit falsi nomen, non valeo discernere.
which rather part it-has-merited of-false the-name not I-am-able to-discern
Si enim ex eo quod dissimile est, dixero; nihil erit
if for from this that unlike it-is I-shall-have-said nothing will-be
quod non falsum dici possit: nihil enim est quod non
which not false to-be-called could nothing for is which not
alicui rei dissimile sit, quam veram esse concedimus. Item,
to-some thing unlike is which true to-be we-concede likewise

si dixero eo quod simile est, falsum appellandum; non
if I-shall-have-said by-this that like it-is false to-be-called not
solum ova illa reclamabunt quae vera eo ipso sunt quo
only eggs those will-cry-out which true by-that very(-fact) are by-which
simillima, sed etiam sic non effugiam eum qui me coegerit
most-like but also so not I-shall-escape him who me shall-have-forced
falsa esse omnia confiteri, quod omnia sibi ex aliqua
false to-be all-things to-confess because all-things to-one-another in some
parte similia esse negare non possum. Sed fac me non
part like to-be to-deny not I-can but suppose that-I not
metuere illud respondere, similitudinem ac dissimilitudinem
to-fear that to-answer likeness and unlikeness
simul efficere ut aliquid falsum recte nominetur; quam
together to-bring-about that something false rightly is-named what
mihi evadendi viam dabis? Instabitur enim nihilominus
to-me of-escaping way will-you-give it-will-be-pressed for nonetheless
ut omnia falsa esse renuntiem; quippe omnia sibimet, ut
that all-things false to-be I-should-report since all-things to-one-another as
supra dictum est, et similia quadam ex parte, et dissimilia
above said it-was both like a-certain in part and unlike
reperiuntur. Restaret ut nihil aliud falsum esse dicerem,
are-found it-would-remain that nothing else false to-be I-should-say
nisi quod aliter se haberet atque videretur, ni vererer
except what otherwise itself had than it-seemed unless I-feared
illa tot monstra quae me dudum enavigasse arbitrabar.
those so-many monsters which that-I a-while-ago to-have-sailed-past I-was-thinking
Nam eo rursum repellor vertigine inopinata, ut verum
for thither again I-am-driven-back by-a-whirl unexpected that the-true
id esse dicam quod ita se habet ut videtur. Ex quo
that to-be I-say which so itself has as it-seems from which
confit sine cognitore nihil verum esse posse: ubi mihi
it-comes-about without a-knower nothing true to-be to-be-able where for-me

naufragium in scopulis occultissimis formidandum est, qui
a-shipwreck on rocks most-hidden to-be-dreaded is which
veri sunt, etiamsi nesciantur. Aut, si verum esse id quod
true are even-if they-are-unknown or if the-true to-be that which
est dixero, falsum non esse uspiam concludetur, quovis
is I-shall-have-said the-false not to-be anywhere will-be-concluded with-anyone
repugnante. Itaque redeunt illi aestus, nec quidquam tanta
opposing and-so return those surges nor anything by-so-great
patientia morarum tuarum processisse me video.
patience of-delays your to-have-advanced that-I I-see

Quid falsum, quid fallax et quid mendax

IX · THE FALSE, THE DECEITFUL, AND THE LYING

Reason finds that nothing is rightly called false except what either feigns itself to be what it is not or tends to be and is not. The first kind is the deceitful, which seeks to deceive, or the lying, as mimes, comedies, poems, and jests lie without wishing to deceive. The second is the image in the mirror, the picture, the dream, the tower's motion, and the oar in the water.

16 R. Attende potius; nam nullo modo in animum inducam,
attend rather for in-no way into mind I-shall-bring
frustra nos auxilium divinum implorasse. Video enim, tentatis
in-vain that-we help divine to-have-implored I-see for with-tried
quantum potuimus omnibus rebus, non remansisse quod
as-far-as we-could all things not to-have-remained what
falsum jure dicatur, nisi quod aut se fingit esse quod non
false rightly may-be-called except what either itself feigns to-be what not
est, aut omnino esse tendit et non est. Sed illud superius
it-is or altogether to-be tends and not is but that former
falsi genus, vel fallax etiam, vel mendax est. Nam fallax
of-the-false kind either deceitful also or lying is for deceitful

id recte dicitur quod habet quemdam fallendi appetitum;
that rightly is-called which has a-certain of-deceiving appetite
qui sine anima intelligi non potest: sed partim ratione
which without soul to-be-understood not can but partly by-reason
fit, partim natura; ratione, in animalibus rationalibus,
it-comes-about partly by-nature by-reason in animals rational
ut in homine; natura, in bestiis, tanquam in vulpecula. Illud
as in man by-nature in beasts as in the-little-fox that
autem quod mendax voco, a mentientibus fit. Qui hoc
but which lying I-call by (those)-lying is-made who in-this
differunt a fallacibus, quod omnis fallax appetit fallere;
differ from the-deceitful that every deceitful(-one) seeks to-deceive
non autem omnis vult fallere qui mentitur: nam et mimi
not but everyone wishes to-deceive who lies for both mimes
et comoediae et multa poemata mendaciorum plena sunt,
and comedies and many poems of-lies full are
delectandi potius quam fallendi voluntate, et omnes fere qui
of-delighting rather than of-deceiving with-the-will and all almost who
jocantur, mentiuntur. Sed fallax vel fallens is recte dicitur,
jest lie but deceitful or deceiving he rightly is-called
cujus negotium est ut quisque fallatur. Illi autem qui non id
whose business is that each be-deceived those but who not that
agunt ut decipiant, sed tamen aliquid fingunt, vel mendaces
do that they-may-deceive but yet something feign either liars
tantum, vel si ne hoc quidem, mentientes tamen vocari nemo
only or if not this even (as)-lying(-men) yet to-be-called no-one
ambigit: nisi quid habes adversus ista quod dicas.
doubts unless anything you-have against these-things which you-may-say

17 A. Perge, quaeso; nunc enim fortasse de falsis non
go-on I-beg now for perhaps about false-things not
falsa docere coepisti: sed jam illud genus exspecto
false-things to-teach you-have-begun but now that kind I-await
quale sit quod dixisti, esse tendit et non est.
what-sort it-is which you-said to-be tends and not is
R. Quidni exspectes? Eadem illa sunt, quorum multa supra
why-not should-you-await the-same those are of-which many above
memoravimus. Annon tibi videtur imago tua de speculo
we-have-mentioned or-not to-you does-it-seem image your from the-mirror
quasi tu ipse velle esse, sed ideo esse falsa, quod non est?
as-if you yourself to-wish to-be but therefore to-be false because not it-is
A. Valde hoc videtur.
very-much this seems
R. Quid omnis pictura vel cujuscemodi simulacrum, et id
what every picture or of-whatever-kind effigy and of-that
genus omnia opificum? nonne illud esse contendunt, ad
kind all of-craftsmen surely that to-be they-strive to
cujus quidque similitudinem factum est?
of-which each the-likeness made was
A. Prorsus adducor.
utterly I-am-led
R. Jam ea quibus vel dormientes vel furentes falluntur,
now those-things by-which either the-sleeping or the-raving are-deceived
concedis, ut opinor, in eo esse genere.
you-concede as I-suppose in that to-be kind
A. Et nulla magis: nam nulla magis tendunt talia esse,
and none more for none more tend such to-be
qualia vel vigilantes vel sani cernunt; et eo tamen
such-as either the-waking or the-sane discern and by-that yet
falsa sunt, quo id quod tendunt esse non possunt.
false they-are by-which that which they-tend to-be not they-can

R. Quid jam de turrium motu, vel de merso remo,
what now about of-towers the-motion or about the-plunged oar
vel de umbris corporum plura dicam? Planum est, ut
or about the-shadows of-bodies more should-I-say plain it-is as
arbitror, ex hac regula esse metienda.
I-think by this rule to-be to-be-measured
A. Planissimum.
most-plain
R. Taceo de caeteris sensibus; nam nemo considerans
I-am-silent about the-rest-of the-senses for no-one considering
non hoc inveniet, falsum appellari in rebus ipsis quas
not this will-find false to-be-called in the-things themselves which
sentimus, quod esse aliquid tendit et non est.
we-sense what to-be something tends and not is

Quaedam eo vera quo falsa

X · SOME THINGS TRUE BY BEING FALSE

A comedy or a painted man does not wish to be false; it cannot be true. On the stage Roscius was by will a false Hecuba and by nature a true man, and by that will a true tragedian. So such things are true in one respect by being false in another: no true picture without a false horse. Augustine sees nothing here to imitate. We should seek the true that is not two-faced.

A. Recte dicis: sed miror cur ab hoc genere tibi secernenda 18
rightly you-say but I-wonder why from this kind by-you to-be-separated
illa poemata et joca visa sunt, caeteraeque fallaciae.
those poems and jests seemed have and-the-rest-of the-deceits
R. Quia scilicet aliud est falsum esse velle, aliud verum esse
because of-course one-thing it-is false to-be to-wish another true to-be
non posse. Itaque ipsa opera hominum velut comoedias aut
not to-be-able and-so the-very works of-men such-as comedies or

tragoedias, aut mimos, et id genus alia possumus operibus
tragedies or mimes and of-that kind others we-can to-the-works
pictorum fictorumque conjungere. Tam enim verus esse pictus
of-painters and-of-sculptors to-join so for true to-be a-painted
homo non potest, quamvis in speciem hominis tendat,
man not can although toward the-appearance of-a-man he-tends
quam illa quae scripta sunt in libris comicorum. Neque
as those-things which written are in the-books of-comic-poets nor
enim falsa esse volunt, aut ullo appetitu suo falsa sunt;
for false to-be do-they-wish or by-any appetite their false are
sed quadam necessitate, quantum fingentis arbitrium
but by-a-certain necessity as-far-as of-the-one-feigning the-choice
sequi potuerunt. At vero in scena Roscius voluntate falsa
to-follow they-could but indeed on the-stage Roscius by-will a-false
Hecuba erat, natura verus homo; sed illa voluntate etiam
Hecuba was by-nature a-true man but by-that will also
verus tragoedus, eo videlicet quo implebat, institutum:
a-true tragedian by-that namely by-which he-fulfilled (his)-purpose
falsus autem Priamus, eo quod Priamum assimilabat, sed
a-false but Priam by-this that Priam he-imitated but
ipse non erat. Ex quo jam nascitur quiddam mirabile,
himself not he-was from which now is-born something wonderful
quod tamen ita se habere nemo ambigit.
which yet so itself to-have no-one doubts

A. Quidnam id est?
what-then that is

R. Quid putas, nisi haec omnia inde esse in quibusdam
what do-you-think except these all thence to-be in certain-respects
vera, unde in quibusdam falsa sunt, et ad suum verum
true whence in certain-respects false they-are and toward their-own true(-being)
hoc solum eis prodesse, quod ad aliud falsa sunt?
this alone them to-profit that toward another-thing false they-are

Unde ad id quod esse aut volunt aut debent, nullo modo
whence to that which to-be either they-wish or ought in-no way
perveniunt, si falsa esse fugiunt. Quo pacto enim iste
they-arrive if false to-be they-flee in-what way for this(-man)
quem commemoravi, verus tragoedus esset, si nollet esse
whom I-mentioned a-true tragedian would-be if he-wished-not to-be
falsus Hector, falsa Andromache, falsus Hercules, et alia
a-false Hector a-false Andromache a-false Hercules and others
innumera? aut unde vera pictura esset, si falsus equus non
innumerable or whence a-true picture would-be if a-false horse not
esset? unde in speculo vera hominis imago, si non falsus
it-were whence in a-mirror a-true of-a-man image if not a-false
homo? Quare, si quibusdam, ut verum aliquid sint,
man wherefore if for-certain-things that true something they-may-be
prodest ut sint aliquid falsum; cur tantopere falsitates
it-profits that they-be something false why so-greatly falsities
formidamus, et pro magno bono appetimus veritatem?
do-we-dread and as a-great good do-we-seek truth

A. Nescio, et multum miror, nisi quia in exemplis istis
I-know-not and much I-wonder except because in examples these
nihil imitatione dignum video. Non enim tanquam histriones,
nothing of-imitation worthy I-see not for as actors
aut de speculis quaeque relucentia, aut tanquam Myronis
or from mirrors whatever-things shining-back or as of-Myron
buculae ex aere, ita etiam nos ut in nostro quodam habitu
the-heifers of bronze so also we that in our certain condition
veri simus, ad alienum habitum adumbrati atque assimilati,
true we-may-be to another's condition shadowed and likened
et ob hoc falsi esse debemus; sed illud verum
and on-account-of this false to-be ought but that true

quaerere, quod non quasi bifronte ratione sibique adversanti,
to-seek which not as-if in-a-two-faced manner and-itself opposing
ut ex aliqua parte verum sit, ex aliqua falsum sit.
so-that in some part true it-is in some false it-is
R. Magna et divina quaedam requiris. Quae tamen si
great and divine certain-things you-seek which yet if
invenerimus, nonne fatebimur his ipsam confici, et
we-shall-have-found surely we-shall-admit by-these the-very to-be-made-up and
quasi conflari veritatem, a qua denominatur omne quod
as-if to-be-fused truth from which is-denominated everything that
verum quoquo modo nominatur?
true in-whatever way is-named
A. Non invitus assentior.
not unwilling I-assent

Disciplinarum veritas. Fabula quid. Quid sit grammatica

XI · THE TRUTH OF THE DISCIPLINES

The discipline of disputing is true, and so is grammar, though fables belong to it: grammar does not make them false but shows what they are. A discipline is so called from learning, and no one knows false things, so every discipline is true. It is a discipline because everything in it is defined and distributed, and those are the rules of disputing. So the art of disputing is true through itself, and through it the others are true.

19 R. Quid tibi ergo videtur? disciplina disputandi verane, an
what to-you then seems the-discipline of-disputing true or
falsa est?
false is-it
A. Quis dubitet veram? Sed vera est etiam grammatica.
who would-doubt (it)-true but true is also grammar

R. Itane ut illa?
so as that

A. Non video quid sit vero verius.
not I-see what is than-the-true truer

R. Illud profecto quod nihil falsi habet: quod intuens paulo
that surely which nothing of-false has which beholding a-little
ante offendebare ex iis rebus quae nescio quomodo nisi
before you-were-offended by those things which I-know-not how unless
falsae essent, verae esse non possent. An ignoras omnia
false they-were true to-be not could or do-you-know-not all
illa fabulosa et aperte falsa ad grammaticam pertinere?
those fabulous-things and openly false to grammar to-pertain

A. Non ignoro istud quidem; sed, ut opinor, non per
not I-know-not this indeed but as I-suppose not through
grammaticam falsa sunt, sed per eam qualiacumque
grammar false they-are but through it of-whatever-sort
sunt, demonstrantur. Siquidem est fabula compositum ad
they-are they-are-demonstrated since is a-fable a-composed for
utilitatem delectationemve mendacium. Est autem grammatica
use or-delight lie is moreover grammar
vocis articulatae custos et moderatrix disciplina: cujus
of-voice articulate the-guardian and governing discipline whose
professionis necessitate cogitur humanae linguae omnia etiam
profession's by-necessity it-is-forced of-human tongue all even
figmenta colligere, quae memoriae litterisque mandata sunt,
figments to-collect which to-memory and-to-letters committed have-been
non ea falsa faciens, sed de his veram quamdam docens
not them false making but about these a-true certain teaching
asserensque rationem.
and-asserting account

R. Recte sane: nihil nunc curo, utrum abs te ista
rightly indeed nothing now I-care whether by you these-things
bene definita atque distincta sint; sed illud quaero, utrum
well defined and distinguished have-been but that I-ask whether
hoc ita esse ipsa grammatica, an vero illa disciplina
this so to-be the-very grammar or indeed that discipline
disputationis ostendat.
of-disputation shows

A. Non nego vim peritiamque definiendi, qua nunc ego
not I-deny the-force and-skill of-defining by-which now I
ista separare conatus sum, disputatoriae arti tribui.
these-things to-separate tried have to-the-disputatory art to-be-attributed

20 R. Quid ipsa grammatica? nonne si vera est, eo vera
what the-very grammar surely if true it-is by-that true
est quo disciplina est? Disciplina enim a discendo dicta
it-is by-which a-discipline it-is discipline for from learning named
est: nemo autem quae didicit ac tenet, nescire dici
has-been no-one but what he-has-learned and holds to-know-not to-be-said
potest; et nemo scit falsa. Omnis ergo vera est disciplina.
can and no-one knows false-things every therefore true is discipline

A. Non video quidem quid in ista ratiuncula temere concedatur.
not I-see indeed what in this little-reasoning rashly is-conceded
Movet me tamen ne per istam cuipiam videatur etiam
it-moves me yet lest through this to-someone it-seem also
illas fabulas veras esse; nam et has discimus et tenemus.
those fables true to-be for also these we-learn and hold

R. Numquidnam magister noster nolebat nos credere quae
surely-not teacher our wished-not us to-believe what
docebat, et nosse?
he-taught and to-know

A. Imo vehementer ut nossemus instabat.
rather vehemently that we-should-know he-pressed

R. Numquid aliquando institit ut Daedalum volasse
surely-not ever did-he-press that Daedalus to-have-flown
crederemus?
we-should-believe

A. Hoc quidem nunquam. Sed plane nisi teneremus fabulam,
this indeed never but plainly unless we-held the-fable
vix nos posse aliquid manibus tenere faciebat.
scarcely us to-be-able anything in-hands to-hold he-made

R. Tu ergo negas verum esse quod ista fabula sit, et quod
you then deny true to-be that this a-fable is and that
ita sit Daedalus diffamatus?
so is Daedalus famed

A. Hoc non nego verum esse.
this not I-deny true to-be

R. Non negas ergo te didicisse verum, cum ista
not you-deny therefore that-you to-have-learned the-true when these-things
didiceris. Nam si volasse Daedalum verum est, et
you-learned for if to-have-flown that-Daedalus true is and
hoc pueri pro ficta fabula acciperent atque redderent,
this boys as a-feigned fable received and gave-back
eo ipso falsa retinerent, quo vera essent illa
by-that very(-fact) false-things they-would-retain by-which true would-be those
quae redderent. Hinc enim exstitit illud quod superius
which they-gave-back hence for arose that which above
mirabamur, de volatu Daedali veram fabulam esse non
we-were-wondering-at about the-flight of-Daedalus a-true fable to-be not
potuisse, nisi Daedalum volasse falsum esset.
to-have-been-able unless Daedalus to-have-flown false were

A. Jam teneo istud; sed quid ex eo proficiamus exspecto.
now I-hold this but what from it we-may-gain I-await

R. Quid, nisi non esse falsam illam rationem, qua
what except not to-be false that reasoning by-which
collegimus disciplinam, nisi vera doceat, disciplinam esse
we-gathered a-discipline unless true-things it-teaches a-discipline to-be
non posse?
not to-be-able

A. Et hoc quid ad rem?
and this what to the-matter

R. Quia volo dicas mihi unde sit disciplina grammatica: inde
because I-wish you-say to-me whence is a-discipline grammar thence
enim vera est, unde disciplina est.
for true it-is whence a-discipline it-is

A. Nescio quid tibi respondeam.
I-know-not what to-you I-should-answer

R. Nonne tibi videtur, si nihil in ea definitum esset, et
surely to-you it-seems if nothing in it defined were and
nihil in genera et partes distributum atque distinctum,
nothing into kinds and parts distributed and distinguished
eam nullo modo disciplinam esse potuisse?
it in-no way a-discipline to-be to-have-been-able

A. Jam intelligo quid dicas; nec ulla mihi occurrit cujusvis
now I-understand what you-say nor any to-me occurs of-any
facies disciplinae, in qua non definitiones ac divisiones et
the-face discipline in which not definitions and divisions and
ratiocinationes, dum quid quidque sit declaratur, dum sine
reasonings while what each-thing is is-declared while without
confusione partium sua cuique redduntur, dum nihil
confusion of-parts their-own to-each are-rendered while nothing
praetermittitur proprium, nihil annumeratur alienum, totum
is-passed-over proper nothing is-counted-in alien whole
hoc ipsum quo disciplina dicitur egerint.
this very(-thing) by-which a-discipline it-is-called have-done

R. Ergo et totum ipsum quo vera dicitur.
therefore also the-whole very(-thing) by-which true it-is-called
A. Video consequi.
I-see to-follow
R. Responde nunc quae disciplina contineat definitionum, 21
answer now which discipline contains of-definitions
divisionum, partitionumque rationes.
of-divisions and-of-partitions the-accounts
A. Jam superius dictum est haec disputandi regulis
already above said it-was these of-disputing by-the-rules
contineri.
to-be-contained
R. Grammatica igitur eadem arte creata est, ut disciplina, et
grammar therefore by-the-same art created was that a-discipline and
ut vera esset, quae est abs te superius a falsitate defensa.
that true it-might-be which was by you above from falsity defended
Quod non de una grammatica mihi licet concludere, sed
which not about one grammar to-me it-is-permitted to-conclude but
prorsus de omnibus disciplinis. Nam dixisti, vereque dixisti,
utterly about all disciplines for you-said and-truly you-said
nullam disciplinam tibi occurrere, in qua non definiendi jus
no discipline to-you to-occur in which not of-defining the-law
atque distribuendi idipsum, ut disciplina sit, fecerit. At, si
and of-distributing that-very(-thing) that a-discipline it-be has-made but if
eo verae sunt quo sunt disciplinae, negabitne quispiam,
by-that true they-are by-which they-are disciplines will-deny anyone
veritatem ipsam esse per quam omnes verae sunt disciplinae?
truth itself to-be through which all true are disciplines
A. Prope est omnino ut assentiar: sed illud me movet,
near it-is altogether that I-assent but that me moves
quod etiam rationem disputandi inter easdem disciplinas
that also the-account of-disputing among the-same disciplines

numeramus. Quare illam potius existimo esse veritatem,
we-number wherefore that rather I-think to-be truth
qua et ista ipsa ratio vera est.
by-which also this very account true is
R. Optime omnino ac vigilantissime: sed non negas, ut
excellently altogether and most-watchfully but not you-deny as
opinor, eo veram esse quo disciplina est.
I-suppose by-that true to-be by-which a-discipline it-is
A. Imo idipsum est quod me movet. Adverti enim etiam
rather that-very is what me moves I-noticed for also
disciplinam esse, et ob hoc veram dici.
a-discipline to-be and on-account-of this true to-be-called
R. Quid ergo? istam putas aliter disciplinam esse
what then this do-you-think otherwise a-discipline to-be
potuisse, nisi omnia in ea definita essent et distributa?
to-have-been-able unless all-things in it defined were and distributed
A. Nihil aliud habeo quod dicam.
nothing else I-have which I-may-say
R. At, si ad eam pertinet hoc officium, per seipsam disciplina
but if to it pertains this office through itself the-discipline
vera est. Quisquamne igitur mirum putabit, si ea qua vera
true is will-anyone then wonderful think(-it) if that by-which true
sunt omnia, per se ipsa et in seipsa vera sit veritas?
are all-things through itself it-itself and in itself true is truth
A. Nihil mihi obstat quominus recta pergam in istam
nothing me stands-in-the-way that-not straight I-go-on into this
sententiam.
opinion

Quot modis quaedam sint in alio

XII · IN HOW MANY WAYS ONE THING IS IN ANOTHER

A thing is in something in two ways: so that it can be separated and be elsewhere, as this wood is in this place, or as in a subject from which it cannot be parted, as heat is in fire and a discipline in the mind. Augustine has known this from his youth. What is inseparably in a subject cannot remain if the subject does not; a wall may change its color, but fire without heat is not fire.

R. Ergo attende pauca quae restant. 22
therefore attend-to the-few-things which remain

A. Profer si quid habes, modo tale sit quod
bring-forward if anything you-have only such let-it-be which
intelligam, libenterque concedam.
I-may-understand and-gladly I-shall-concede

R. Esse aliquid in aliquo, non nos fugit duobus modis dici.
to-be something in something not us it-escapes in-two ways to-be-said
Uno quo ita est, ut etiam sejungi atque alibi esse
in-one in-which so it-is that also to-be-disjoined and elsewhere to-be
possit, ut hoc lignum in hoc loco, ut sol in oriente: altero
it-can as this wood in this place as the-sun in the-east in-the-other
autem quo ita est aliquid in subjecto, ut ab eo nequeat
but in-which so is something in a-subject that from it it-cannot
separari, ut in hoc ligno forma et species quam videmus,
to-be-separated as in this wood the-form and appearance which we-see
ut in sole lux, ut in igne calor, ut in animo disciplina,
as in the-sun light as in fire heat as in the-mind discipline
et si qua sunt alia similia. An tibi aliter videtur?
and if any there-are other like-things or to-you otherwise does-it-seem

A. Ista quidem vetustissima sunt nobis, et ab ineunte
these indeed most-old are to-us and from beginning
adolescentia studiosissime percepta et cognita: quare
youth most-studiously perceived and known wherefore
non possum de his interrogatus, quin ea sine ulla
not I-can about these questioned but-that them without any
deliberatione concedam.
deliberation I-concede

R. Quid illud? nonne concedis, quod in subjecto est
what that surely you-concede what in a-subject is
inseparabiliter, si subjectum ipsum non maneat, manere non
inseparably if the-subject itself not remains to-remain not
posse?
to-be-able

A. Hoc quoque video necessarium; nam manente subjecto,
this also I-see necessary for with-remaining the-subject
posse id quod in subjecto est non manere, quisquis
to-be-able that which in the-subject is not to-remain whoever
diligenter res advertit, intelligit. Siquidem hujus corporis
diligently things notices understands since of-this body
color potest vel valetudinis ratione vel aetate immutari,
the-color can either of-health by-reason or by-age to-be-changed
cum ipsum corpus necdum interierit. Et hoc non peraeque
when the-very body not-yet has-perished and this not equally
in omnibus valet, sed in his in quibus, non ut sint ipsa
in all holds but in those in which not that may-be the-very
subjecta, ea quae in subjectis sunt coexistunt. Non
subjects those-things which in the-subjects are coexist not
enim ut sit iste paries, paries hoc colore fit, quem in
for that may-be this wall a-wall by-this color it-becomes which in
eo videmus; cum etiam si quo casu nigrescat aut albescat,
it we-see since even if by-some chance it-grows-black or grows-white

vel aliquem alium mutet colorem, nihilominus tamen maneat
or some other it-changes color nonetheless yet it-remains
paries ac dicatur. At vero ignis si calore careat, ne ignis
a-wall and is-called(-so) but indeed fire if heat it-lacks not fire
quidem erit; nec nivem vocare, nisi candidam, possumus.
even it-will-be nor snow to-call unless white we-can

Immortalitas animae colligitur

XIII · THE IMMORTALITY OF THE SOUL IS GATHERED

What is in a subject cannot remain when the subject perishes. Reason says that what they sought is found; Augustine still fears that death befalls the body as darkness befalls a place, the mind departing like a light or being put out there. Reason gathers the sum: what is in a subject cannot always remain unless the subject does; every discipline is in the mind; discipline is truth, and truth always remains. So the mind always remains.

Illud vero quod interrogasti, quis concesserit, aut cui 23
that indeed which you-asked who would-concede or to-whom
posse fieri videatur, ut id quod in subjecto est, maneat
to-be-able to-happen would-it-seem that that which in a-subject is remains
ipso intereunte subjecto? Monstruosum enim et a
with-the-very perishing subject monstrous for and from
veritate alienissimum est, ut id quod non esset nisi in
truth most-alien it-is that that which not would-be unless in
ipso esset, etiam cum ipsum non fuerit possit esse.
it it-were even when it not shall-have-been can to-be

R. Illud igitur quod quaerebamus inventum est.
that therefore which we-were-seeking found has-been

A. Quid narras?
what do-you-tell

R. Id quod audis.
that which you-hear

A. Jamne ergo liquido constat animum esse immortalem?
now then clearly is-it-established the-mind to-be immortal

R. Si ea quae concessisti vera sint, liquidissime: nisi
if those-things which you-have-conceded true are most-clearly unless
forte animum dicis, etiamsi moriatur, animum esse.
perhaps a-mind you-say even-if it-dies a-mind to-be

A. Nunquam equidem hoc dixerim; sed eo ipso quo
never for-my-part this would-I-say but by-that very(-fact) by-which
interit, fieri ut animus non sit, dico. Nec me ab hac
it-perishes to-come-about that a-mind not it-be I-say nor me from this
sententia revocat, quod a magnis philosophis dictum est,
opinion calls-back what by great philosophers said has-been
eam rem quae, quocumque venerit, vitam praestat, mortem in
that thing which wherever it-has-come life provides death into
se admittere non posse. Quamvis enim lumen quocumque
itself to-admit not to-be-able although for light wherever
intrare potuerit, faciat id lucere, tenebrasque in se propter
to-enter it-has-been-able makes that to-shine and-darkness into itself on-account-of
memorabilem illam vim contrariorum non possit admittere;
memorable that force of-contraries not it-can to-admit
tamen exstinguitur, locusque ille exstincto lumine tenebratur.
yet it-is-extinguished and-place that with-extinguished light is-darkened
Ita illud quod tenebris resistebat, neque ullo modo in se
so that which darkness resisted nor in-any way into itself
tenebras admisit, et sic eis intereundo locum fecit, ut poterat
darkness admitted and thus to-it by-perishing place made as it-could
etiam discedendo. Itaque timeo ne mors ita contingat corpori,
also by-departing and-so I-fear lest death so befall the-body
ut tenebrae loco, aliquando discedente animo ut lumine,
as darkness a-place at-one-time with-departing the-mind as light

aliquando autem ibidem exstincto; ut jam non de
at-another but in-the-same-place extinguished so-that now not about
omni morte corporis securitas sit, sed aliquod genus mortis
every death of-the-body security there-is but some kind of-death
sit optandum, quo anima ex corpore incolumis educatur,
is to-be-wished by-which the-soul from the-body unharmed may-be-led-out
perducaturque ad locum, si est ullus talis locus, ubi non
and-led-through to a-place if there-is any such place where not
possit exstingui. Aut, si ne hoc quidem potest, atque
it-can to-be-extinguished or if not this even can(-be) and
in ipso corpore anima quasi lumen accenditur, nec alibi
in the-very body the-soul as-if a-light is-kindled nor elsewhere
potest durare, omnisque mors est exstinctio quaedam animae
can to-last and-every death is an-extinction a-certain of-the-soul
in corpore vel vitae; aliquod genus eligendum est quantum
in the-body or of-life some kind to-be-chosen is as-far-as
homo sinitur, quo idipsum quod vivitur, cum securitate
man is-allowed by-which that-very which is-lived with security
ac tranquillitate vivatur, quanquam nescio quomodo istud
and tranquility may-be-lived although I-know-not how this
possit fieri si anima moritur. O multum beatos; quibus
can to-happen if the-soul dies O much blessed(-those) to-whom
sive ab ipsis, sive abs quolibet, non esse metuendam
whether by themselves or by anyone not to-be to-be-feared
mortem, etiamsi anima intereat, persuasum est! At mihi
death even-if the-soul perishes persuaded it-has-been but me
misero nullae adhuc rationes, nulli libri persuadere potuerunt.
wretched no yet reasonings no books to-persuade have-been-able

R. Noli gemere, immortalis est animus humanus. 24
do-not groan immortal is the-mind human

A. Unde hoc probas?
whence this do-you-prove

R. Ex iis quae cum magna cautione, ut arbitror,
from those-things which with great caution as I-think
superius concessisti.
above you-conceded
A. Nihil quidem me minus vigilanter interroganti tibi
nothing indeed that-I less watchfully to-(you)-questioning to-you
memini dedisse: sed collige jam ipsam summam, oro te;
I-remember to-have-granted but gather now the-very sum I-pray you
videamus quo tantis ambagibus pervenerimus, nec me jam
let-us-see whither by-so-great windings we-have-arrived nor me now
interroges volo. Si enim ea breviter enumeraturus es
you-question I-wish if for those-things briefly going-to-enumerate you-are
quae concessi, quonam rursus responsio mea desideratur?
which I-conceded to-what-end again answer my is-desired
An ut moras gaudiorum mihi frustra inferas, si quid
or that delays of-joys on-me in-vain you-may-inflict if anything
boni forte confecimus?
of-good perhaps we-have-accomplished
R. Faciam quod te velle video, sed attende diligentissime.
I-shall-do what you to-wish I-see but attend most-diligently
A. Loquere jam, hic sum; quid enecas?
speak now here I-am why do-you-torment(-me)
R. Omne quod in subjecto est, si semper manet, ipsum etiam
everything which in a-subject is if always it-remains the-very also
subjectum maneat semper necesse est. Et omnis in subjecto
subject remain always necessary it-is and every in a-subject
est animo disciplina. Necesse est igitur semper ut animus
is in-the-mind discipline necessary it-is therefore always that the-mind
maneat, si semper manet disciplina. Est autem disciplina veritas,
remain if always remains discipline is but discipline truth
et semper, ut in initio libri hujus ratio persuasit, veritas
and always as in the-beginning of-book this reason persuaded truth

manet. Semper igitur animus manet, nec animus mortuus
remains always therefore the-mind remains nor the-mind dead
dicitur. Immortalem igitur animum solus non absurde negat,
is-called immortal therefore the-mind alone not absurdly he-denies
qui superiorum aliquid non recte concessum esse convincit.
who of-the-above something not rightly conceded to-have-been proves

Excutitur superior syllogismus

XIV · THE SYLLOGISM IS EXAMINED

Two things hold Augustine back from joy: so long a circuit for so brief a proof, and that he does not see how a discipline is always in the mind, when so few know disputing and all were once untaught. Reason grants that they have not yet tracked down what truth is. They think of two men who might answer it, one near at hand and one beyond the Alps, but will not let their own leisure perish waiting.

A. Jam me volo in gaudia mittere, sed duabus aliquantum 25
now myself I-wish into joys to-send but by-two somewhat
revocor causis. Nam primum me movet quod circuitu
I-am-called-back causes for first me it-moves that a-circuit
tanto usi sumus, nescio quam ratiocinationum catenam
so-great used we-have I-know-not what of-reasonings chain
sequentes, cum tam breviter totum de quo agebatur,
following when so briefly the-whole about which it-was-being-treated
demonstrari potuerit, quam nunc demonstratum est.
to-be-demonstrated could as now demonstrated it-has-been
Quare, me sollicitum facit quod tam diu quasi ad
wherefore me anxious it-makes that so long as-if for
insidiandum obambulavit oratio. Deinde non video quomodo
ambushing has-walked-about the-discourse then not I-see how
in animo semper sit disciplina, praesertim disputandi, cum
in the-mind always is discipline especially of-disputing since

et tam pauci ejus gnari sint, et quisquis eam novit,
both so few of-it knowing are and whoever it knows
tanto ab infantia tempore fuerit indoctus. Non enim
for-so-great from infancy a-time was untaught not for
possumus dicere aut imperitorum animos non esse animos,
we-can to-say either of-the-unskilled the-minds not to-be minds
aut esse in animo eam quam nesciant disciplinam. Quod
or to-be in the-mind that which they-know-not discipline but
si vehementer absurdum est, restat ut aut non semper
if vehemently absurd it-is it-remains that either not always
in animo sit veritas, aut disciplina illa veritas non sit.
in the-mind is truth or discipline that truth not is
26 R. Vides quam non frustra tantos circuitus egerit nostra
you-see how not in-vain so-great circuits has-made our
ratiocinatio. Quaerebamus enim quid sit veritas, quod ne nunc
reasoning we-were-seeking for what is truth which not now
quidem in hac quadam silva rerum, omnibus pene callibus
even in this certain forest of-things with-all almost paths
oberratis, video nos investigare potuisse. Sed quid facimus?
wandered-over I-see that-we to-investigate to-have-been-able but what do-we-do
An incoepta omittimus, et exspectamus ecquid nobis
or things-begun do-we-leave-off and await whether-anything to-us
librorum alienorum in manus incidat, quod huic quaestioni
of-books of-others into hands may-fall which this question
satisfaciat? Nam et multos ante nostram aetatem scriptos
may-satisfy for both many before our age written
esse arbitror, quos non legimus: et nunc, ut nihil quod
to-have-been I-think which not we-have-read and now that nothing which
nescimus opinemur, manifestum habemus, et carmine de hac
we-know-not we-may-suppose manifest we-hold both in-verse about this
re scribi, et soluta oratione; et ab iis viris quorum nec
thing to-be-written and in-loose speech and by those men of-whom neither

scripta latere nos possunt, et eorum ingenia talia novimus,
the-writings to-escape us can and their talents such we-know
ut nos in eorum litteris quod volumus, inventuros desperare
that us in their letters what we-wish going-to-find to-despair
non possimus: praesertim cum hic ante oculos nostros sit
not we-can especially since here before eyes our is
ille, in quo ipsam eloquentiam quam mortuam dolebamus,
that(-man) in whom the-very eloquence which dead we-were-grieving
perfectam revixisse cognovimus. Illene nos sinet, cum scriptis
perfect to-have-revived we-have-known will-he us allow when by-writings
suis vivendi modum docuerit, vivendi ignorare naturam?
his of-living the-manner he-has-taught of-living to-know-not the-nature

A. Non arbitror equidem et multum inde spero, sed unum doleo
not I-think for-my-part and much thence I-hope but one-thing I-grieve
quod vel erga se, vel erga sapientiam studium nostrum non
that either toward him or toward wisdom zeal our not
ei ut volumus, valemus aperire. Nam profecto ille misereretur
to-him as we-wish we-are-able to-open for surely he would-pity
sitim nostram, et exundaret multo citius quam nunc. Securus
thirst our and would-overflow much sooner than now secure
enim est, quod sibi jam totum de animae immortalitate
for he-is because himself already wholly about of-the-soul the-immortality
persuasit, nec scit aliquos esse fortasse, qui hujus ignorationis
he-has-persuaded nor knows some to-be perhaps who of-this ignorance
miseriam satis cognoverunt, et quibus praesertim rogantibus
the-misery enough have-known and whom especially asking
non subvenire crudele sit. Ille autem alius novit quidem
not to-relieve cruel would-be that but other knows indeed
pro familiaritate ardorem nostrum; sed ita longe abest,
through familiarity ardor our but so far he-is-absent
et ita nunc constituti sumus, ut vix ad eum vel epistolae
and so now placed we-are that scarcely to him even of-a-letter

mittendae facultas sit. Quem credo jam otio Transalpino
to-be-sent the-means there-is whom I-believe already in-leisure Transalpine
perfecisse carmen quo mortis metus excantatus effugiat, et
to-have-finished the-poem by-which of-death the-fear charmed-out may-flee and
antiqua glacie duratus animae stupor frigusque pellatur.
by-ancient ice hardened of-the-soul the-numbness and-cold may-be-driven-out
Sed interim dum ista proveniunt, quae in nostra potestate
but meanwhile while these-things come-about which in our power
non sunt, nonne turpissimum est perire otium nostrum, et
not are surely most-shameful it-is to-perish leisure our and
totum ipsum animum ex incerto arbitrio pendere deligatum?
whole the-very mind on an-uncertain choice to-hang bound

Veri et falsi natura

XV · THE NATURE OF THE TRUE AND THE FALSE

They go back over the proof that truth cannot perish, and Augustine can find nothing against it. Then the false: it is what is fitted to the likeness of something and is not that thing. He objects that Medea's flight on winged serpents imitates nothing. Reason answers that what is nothing cannot even be false; the false thing is the sentence, which imitates true sentences. Tin is called false silver; a stone is not.

27 Ubi est quod Deum et rogavimus et rogamus, ut nobis non
where is-it that God both we-have-asked and ask that to-us not
divitias, non corporis voluptates, non populares suggestus atque
riches not of-the-body pleasures not popular platforms and
honores, sed animam nostram seque ipsum quaerentibus,
honors but soul our and-himself very seeking
iter aperiat? Itane nos deseret, aut a nobis deseretur?
the-way he-may-open so us will-he-forsake or by us will-he-be-forsaken

R. Alienissimum quidem ab ipso est ut eos qui talia
most-alien indeed from him it-is that those who such-things
desiderant deserat: unde a nobis quoque alienum
long-for he-should-forsake whence from us also alien
esse debet ut tantum ducem deseramus. Quare, si placet,
to-be it-ought that so-great a-leader we-should-forsake wherefore if it-pleases
repetamus breviter unde illa duo confecta sint, aut semper
let-us-repeat briefly whence those two concluded were either always
manere veritatem, aut veritatem esse disputandi rationem.
to-remain truth or truth to-be of-disputing the-account
Haec enim vacillare dixisti, quo minus nos faciat totius
these for to-waver you-said by-which less us makes of-the-whole
rei summa securos. An potius illud quaeremus, quomodo
matter the-sum secure or rather that shall-we-seek how
esse possit in imperito animo disciplina, quem non possumus
to-be can in an-unskilled mind discipline which not we-can
non animum dicere? Hinc enim commotus videbare, ut
not a-mind to-call hence for moved you-seemed so-that
de illis quae concesseras, dubitare rursus necesse fuerit.
about those-things which you-had-conceded to-doubt again necessary it-was
A. Imo discutiamus prius illa, deinde hoc quale sit
rather let-us-examine first those then this what-sort it-is
videbimus. Ita enim, ut opinor, nulla controversia remanebit.
we-shall-see so for as I-suppose no controversy will-remain
R. Ita fiat, sed adesto totus atque cautissimus. Scio
so let-it-be-done but be-present whole and most-cautious I-know
enim quid tibi eveniat attendenti, dum nimis pendes in
for what to-you happens attending while too-much you-hang upon
conclusionem, et ut jam jamque inferatur exspectas, ea
the-conclusion and that now and-now it-be-drawn you-await those-things
quae interrogantur non diligenter examinata concedis.
which are-asked not diligently examined you-concede

A. Verum fortasse dicis; sed enitar contra hoc genus
the-true perhaps you-say but I-shall-strive against this kind
morbi quantum possum: modo jam tu incipe quaerere, ne
of-disease as-much-as I-can only now you begin to-ask lest
superfluis immoremur.
on-superfluous-things we-linger

28 R. Ex eo, quantum memini, veritatem non posse interire
from this as-far-as I-remember truth not to-be-able to-perish
conclusimus, quod non solum si totus mundus intereat,
we-concluded that not only if the-whole world should-perish
sed etiam si ipsa veritas, verum erit et mundum et
but also if the-very truth true it-will-be both the-world and
veritatem interisse. Nihil autem verum sine veritate: nullo
truth to-have-perished nothing but (is)-true without truth in-no
modo igitur interit veritas.
way therefore perishes truth

A. Agnosco ista, et multum miror si falsa sunt.
I-recognize these-things and much I-wonder if false they-are

R. Ergo illud alterum videamus.
therefore that other let-us-see

A. Sine me paululum considerare, oro te, ne huc iterum
allow me a-little to-consider I-pray you lest hither again
turpiter redeam.
shamefully I-return

R. Ergone interisse veritatem verum non erit? Si non
then to-have-perished that-truth true not will-it-be if not
erit verum, non ergo interit. Si verum erit, unde post
it-will-be true not therefore it-perishes if true it-will-be whence after
occasum veritatis verum erit, cum jam veritas nulla est?
the-fall of-truth true will-it-be when now truth none is

A. Nihil habeo quid plus cogitem atque considerem; perge
nothing I-have what more I-may-think and consider go-on
ad aliud. Certe faciemus, quantum possumus, ut
to another-thing certainly we-shall-bring-about as-far-as we-can that
docti atque prudentes viri legant haec, et nostram, si
learned and prudent men read these and our if
qua est, corrigant temeritatem: nam me nec modo, nec
any there-is correct rashness for that-I neither now nor
aliquando arbitror quid contra hoc dicatur posse invenire.
ever I-think what against this may-be-said to-be-able to-find
R. Numquidnam ergo dicitur veritas, nisi qua verum 29
surely-not then is-called truth except (that)-by-which true
est quidquid verum est?
is whatever true is
A. Nullo modo.
in-no way
R. Numquidnam recte dicitur verum, nisi quod non est
surely-not rightly is-called true except what not is
falsum?
false
A. Hinc vero dubitare dementia est.
hence indeed to-doubt madness is
R. Num falsum non est quod ad similitudinem alicujus
surely-not false not is what to the-likeness of-something
accommodatum est, neque id tamen est cujus simile
fitted has-been nor that yet is of-which like
apparet?
it-appears

A. Nihil quidem aliud video quod libentius falsum vocem.
nothing indeed else I-see which more-gladly false I-would-call
Sed tamen solet falsum dici, etiam quod a veri
but yet is-wont false to-be-called even what from of-the-true
similitudine longe abest.
the-likeness far is-distant
R. Quis negat? sed tamen quod habeat ad verum nonnullam
who denies but yet what has toward the-true some
imitationem.
imitation
A. Quomodo? Non enim cum dicitur, junctis alitibus
how not for when it-is-said with-yoked winged
anguibus Medeam volasse, ulla ex parte res ista verum
serpents Medea to-have-flown any from part thing this the-true
imitatur; quippe quae nulla sit, nec imitari aliquid possit
imitates since which none is nor to-imitate anything can
ea res quae omnino non sit.
that thing which at-all not is
R. Recte dicis; sed non attendis eam rem quae omnino
rightly you-say but not you-attend that thing which at-all
nulla sit, ne falsum quidem posse dici. Si enim falsum
none is not false even to-be-able to-be-called if for false
est, est: si non est, non est falsum.
it-is it-is if not it-is not it-is false
A. Non ergo dicemus illud de Medea, nescio quod
not then shall-we-say that about Medea I-know-not what
monstrum, falsum esse?
monster false to-be
R. Non utique; nam si falsum est, quomodo monstrum est?
not at-all for if false it-is how a-monster is-it

A. Miram rem video: itane tandem cum audio, Angues
a-wonderful thing I-see so then when I-hear serpents
ingentes alites junctos jugo. non dico falsum?
huge winged yoked to-the-yoke not do-I-call(-it) false
R. Dicis plane: est enim quod falsum esse dicas.
you-call(-it) plainly there-is for what false to-be you-may-say
A. Quid, quaeso?
what I-beg
R. Illam scilicet sententiam quae ipso versu enuntiatur.
that of-course sentence which by-the-very verse is-enunciated
A. Et quam tandem habet ista imitationem veri?
and what then has this imitation of-the-true
R. Quia similiter enuntiaretur, etiamsi vere illud Medea
because similarly it-would-be-enunciated even-if truly that Medea
fecisset. Imitatur ergo ipsa enuntiatione veras sententias
had-done imitates therefore by-the-very enunciation true sentences
falsa sententia. Quae si non creditur, eo solo imitatur
a-false sentence which if not is-believed by-that alone imitates
veras quod ita dicitur, estque tantum falsa, non etiam fallens.
true(-ones) that so it-is-said and-is only false not also deceiving
Si autem fidem impetrat, imitatur etiam creditas veras.
if but credence it-obtains it-imitates also believed true(-ones)
A. Jam intelligo multum interesse inter illa quae dicimus,
now I-understand much to-differ between those-things which we-say
et illa de quibus dicimus aliquid; quare jam assentior:
and those about which we-say something wherefore now I-assent
nam hoc solo revocabar, quidquid falsum dicimus non recte
for by-this alone I-was-called-back whatever false we-call not rightly
dici, nisi habeat veri alicujus imitationem. Quis enim
to-be-called unless it-has of-true something an-imitation who for
lapidem falsum argentum esse dicens non jure rideatur?
a-stone false silver to-be saying not rightly would-be-laughed-at

tamen si quisquam lapidem argentum esse dicat, dicimus
yet if anyone a-stone silver to-be should-say we-say
falsum eum dicere, id est falsam proferre sententiam. Stannum
false him to-say that is a-false to-bring-forth sentence tin
autem vel plumbum non absurde, ut opinor, falsum argentum
but or lead not absurdly as I-suppose false silver
vocamus, quod id res ipsa velut imitatur: neque ex eo falsa
we-call because it the-thing itself as-if imitates nor from that false
est nostra sententia, sed illud ipsum de quo enuntiatur.
is our sentence but that very(-thing) about which it-is-enunciated

An meliora deteriorum nominibus vocari possint

XVI · CAN BETTER THINGS BEAR THE NAMES OF WORSE?

Silver cannot fittingly be called false lead, since the name would insult the better thing. Augustine thinks that is why men who show themselves in women's dress are held infamous. Reason leaves for another place the great question whether a man may put on a woman's tunic to deceive an enemy and free his country, and settles what the present question needs: nothing is false except by some imitation of the true.

30 R. Bene intelligis. Sed illud vide, utrum et argentum falsi
well you-understand but that see whether also silver of-false
plumbi nomine congruenter appellare possimus.
lead by-the-name fittingly to-call we-can

A. Non mihi placet.
not me it-pleases

R. Quid ita?
why so

A. Nescio; nisi illud video, vehementer contra voluntatem
I-know-not except that I-see vehemently against will
meam dici.
my to-be-said

R. Num forte propterea quod argentum melius est, et
surely-not perhaps on-that-account that silver better is and
quasi in contumeliam ejus dicitur; plumbi autem quidam
as-if in insult of-it it-is-said of-lead but a-certain
velut honor est, si falsum argentum vocetur?
as-if honor it-is if false silver it-be-called
A. Prorsus explicasti quod volebam. Et ideo credo jure
utterly you-have-explained what I-wanted and therefore I-believe rightly
infames intestabilesque haberi, qui muliebri habitu se
infamous and-intestable to-be-held (those)-who in-womanly dress themselves
ostentant, quos nescio utrum falsas mulieres, an falsos viros
display whom I-know-not whether false women or false men
melius vocem. Veros tamen histriones, verosque infames
better I-should-call true yet actors and-true infamous(-men)
sine dubitatione possumus vocare; aut, si latent nec
without doubt we-can to-call or if they-lie-hidden nor
infame quidquam nisi a turpi fama nominatur, veros
infamous anything except from foul fame is-named true
nequam non sine veritate dicimus, ut opinor.
worthless(-men) not without truth we-call(-them) as I-suppose
R. Alius locus nobis erit de istis rebus disserendi: multa
another place for-us will-be about these things of-discoursing many-things
enim fiunt, quae quasi facie populari turpia videntur, aliquo
for are-done which as-if in-face popular foul seem by-some
tamen fine laudabili honesta monstrantur. Et magna quaestio
yet end praiseworthy honorable are-shown and a-great question
est utrum patriae liberandae causa muliebri tunica
it-is whether of-the-fatherland to-be-freed for-the-sake in-a-womanly tunic
indutus, debeat hostem decipere, hoc ipso quo mulier
clothed (one)-ought the-enemy to-deceive by-this very(-fact) by-which a-woman
falsa sit, fortasse verior vir futurus: et utrum sapiens qui
false he-is perhaps a-truer man going-to-be and whether a-wise-man who

aliquo modo certum habeat necessariam fore vitam
in-some way certain holds necessary to-be-going-to-be life
suam rebus humanis, malit emori frigore, quam femineis
his to-affairs human would-prefer to-die-off of-cold than in-feminine
vestibus, si aliud non sit, amiciri. Sed de hoc, ut
garments if other not there-is to-be-wrapped but about this as
dictum est, alias videbimus. Profecto enim cernis
said it-was at-another-time we-shall-see surely for you-discern
quantae inquisitionis indigeat, quatenus ista progredi
of-how-great inquiry it-needs how-far these-things to-proceed
debeant, ne in quasdam inexcusabiles turpitudines decidatur.
ought lest into certain inexcusable foulnesses one-fall
Nunc autem quod praesenti quaestioni satis est, jam puto
now but what for-the-present question enough is already I-think
apparere, neque dubitari non esse falsum quidquam nisi
to-appear nor to-be-doubted not to-be false anything except
veri aliqua imitatione.
of-the-true by-some imitation

Num aliquid ex omni parte falsum sit aut verum

XVII · IS ANYTHING WHOLLY FALSE OR WHOLLY TRUE?

Apart from the disciplines, is anything so true that it is not, like Achilles on the stage, false in some part? Augustine names a stone, which imitates nothing. Reason says all such things fall under the one name of body, and Augustine adds the void, the mind, and God. The void is quickly dismissed: what is nothing cannot be true, and nothing is true except by truth.

31 A. Proficiscere ad reliqua; nam hoc mihi bene
set-out to the-remaining-things for this me well
persuasum est.
persuaded has-been

R. Ergo illud quaero, utrum praeter disciplinas quibus
then that I-ask whether besides the-disciplines by-which
erudimur, et quibus etiam ipsum studium sapientiae
we-are-instructed and among-which also the-very study of-wisdom
annumerari decet, possimus quidquam ita verum invenire,
to-be-numbered it-is-fitting we-can anything so true to-find
quod non sicut theatricus Achilles ex aliqua parte falsum
which not as the-theatrical Achilles in some part false
sit, ut ex alia verum esse possit?
is so-that in another true to-be it-can

A. Mihi videntur multa inveniri. Non enim disciplinae
to-me seem many-things to-be-found not for the-disciplines
istum habent lapidem, nec tamen, ut verus sit lapis,
this have stone nor yet that true be the-stone
imitatur aliquid secundum quod falsus dicatur. Quo
it-imitates anything according-to which false it-may-be-called with-which
uno commemorato, vides jam innumerabilibus supersedendum
one mentioned you-see now from-innumerable-things to-be-refrained
esse, quae sponte occurrant cogitantibus.
to-be which of-themselves occur to-(those)-thinking

R. Video prorsus. Sed nonne tibi videntur uno corporis
I-see utterly but surely to-you they-seem in-one of-body
nomine includi?
name to-be-included

A. Viderentur, si aut inane nihil esse certum haberem, aut
they-would-seem if either the-void nothing to-be certain I-held or
ipsum animum inter corpora numerandum arbitrarer, aut
the-very mind among bodies to-be-numbered I-thought or
etiam Deum corpus aliquod esse crederem. Quae omnia si
even God body some to-be I-believed which all if
sunt, ad nullius imitationem falsa et vera esse video.
they-are to of-nothing the-imitation false and true to-be I-see

R. In longum nos mittis, sed utar quantum possum
into length us you-send but I-shall-use as-much-as I-can
compendio. Certe enim aliud est quod inane appellas, aliud
a-shortcut certainly for one-thing is what void you-call another
quod veritatem.
what truth

A. Longe aliud. Quid enim me inanius, si veritatem inane
far other what for than-me more-void if truth void
aliquid puto, aut tantopere aliquid inane appeto? Quid enim
something I-think or so-greatly something void I-seek what for
aliud quam veritatem invenire desidero?
else than truth to-find do-I-long

R. Ergo et illud fortasse concedis, nihil verum esse quod
therefore also that perhaps you-concede nothing true to-be which
non veritate fiat ut verum sit.
not by-truth is-made that true it-be

A. Jam hoc olim manifestum est.
already this long-since manifest is

R. Num dubitas nihil esse inane praeter ipsum inane, aut
surely-not you-doubt nothing to-be void besides the-very void or
certe corpus?
at-least body

A. Prorsus non dubito.
utterly not I-doubt

R. Opinor ergo, veritatem corpus esse aliquod credis.
I-suppose therefore truth body to-be some you-believe

A. Nullo modo.
in-no way

R. Quid in corpore?
what in a-body

A. Nescio; nihil ad rem: arbitror enim vel illud te scire,
I-know-not nothing to the-matter I-think for even that you to-know
si est inane, magis illud esse ubi nullum sit corpus.
if there-is void rather that to-be where no there-is body
R. Hoc sane planum est.
this indeed plain is
A. Quid igitur immoramur?
why then do-we-linger
R. An tibi aut veritas videtur fecisse inane, aut aliquid
or to-you either truth does-it-seem to-have-made the-void or anything
verum esse ubi veritas non sit?
true to-be where truth not is
A. Non videtur.
not it-seems
R. Non est ergo inane verum, quia neque ab eo quod inane
not is therefore the-void true because neither by that which void
non est, inane fieri potest: et quod veritate caret, verum non
not is the-void to-be-made can and what truth it-lacks true not
esse manifestum est; et omnino ipsum quod inane dicitur,
to-be manifest is and altogether the-very(-thing) which void is-called
ex eo quod nihil sit dicitur. Quomodo igitur potest verum esse
from this that nothing it-is is-called how then can true to-be
quod non est? aut quomodo potest esse quod penitus nihil est?
what not is or how can to-be what wholly nothing is
A. Age nunc, inane tanquam inane deseramus.
come now the-void as void let-us-leave

An vere sit corpus

XVIII · WHETHER BODY TRULY IS

There remain the mind and God. If truth is in the mind, the mind is immortal. But is body truly true, or only an image of truth? A body is held together by some form, and if it had the true form it would be mind. The figures found in bodies are far worse than those geometry shows; these dwell in truth itself, and those have some imitation of truth and are therefore false.

32 R. Quid de caeteris dicis?
what about the-rest do-you-say

A. Quid?
what

R. Quod vides mihi plurimum suffragari. Restat enim animus
what you-see me very-much to-support there-remains for mind
et Deus, quae duo si propterea vera sunt quod in his est
and God which two if on-that-account true are that in these is
veritas, de immortalitate Dei nemo dubitat. Animus autem
truth about the-immortality of-God no-one doubts the-mind but
immortalis creditur, si veritas quae interire non potest, etiam in
immortal is-believed if truth which to-perish not can also in
illo esse probatur. Quare jam illud ultimum videamus, utrum
it to-be is-proved wherefore now that last let-us-see whether
corpus non sit vere verum, id est non in eo sit veritas, sed
body not is truly true that is not in it is truth but
quasi quaedam imago veritatis. Nam si et in corpore, quod satis
as-if a-certain image of-truth for if also in body which enough
certum est recipere interitum, tale verum invenerimus, quale est
certain it-is to-receive destruction such a-true we-shall-have-found such-as is
in disciplinis, non continuo erit disputandi disciplina veritas,
in the-disciplines not at-once will-be of-disputing the-discipline truth

qua omnes verae sunt disciplinae. Verum est enim et corpus
by-which all true are disciplines true is for also body
quod non videtur disputandi ratione esse formatum. Si
which not seems of-disputing by-the-account to-have-been formed if
vero et corpus imitatione aliqua verum est, et ob hoc
indeed also body by-imitation some true is and on-account-of this
non ad liquidum verum, nihil erit fortasse quod impediat
not to the-clear true nothing will-be perhaps which may-hinder
disputandi rationem, quominus ipsa veritas esse doceatur.
of-disputing the-account that-not the-very truth to-be it-be-taught

A. Interim quaeramus de corpore; nam ne hoc quidem cum
meanwhile let-us-inquire about body for not this even when
constiterit, video istam controversiam terminatam.
it-shall-have-been-established I-see this controversy ended

R. Unde scis quid velit Deus? Itaque attende: nam
whence do-you-know what wills God and-so attend for
ego puto corpus aliqua forma et specie contineri, quam
I think body by-some form and appearance to-be-held-together which
si non haberet, corpus non esset; si veram haberet,
if not it-had body not it-would-be if a-true(-one) it-had
animus esset. An aliter putandum est?
mind it-would-be or otherwise to-be-thought is-it

A. Assentior in parte, de caetero dubito; nam, nisi teneatur
I-assent in part about the-rest I-doubt for unless is-held
aliqua figura, corpus non esse concedo. Quomodo autem,
some figure body not to-be I-concede how but
si eam veram haberet, animus esset, non satis intelligo.
if it true it-had mind it-would-be not enough I-understand

R. Nihilne tandem de primi libri exordio, et de illa
nothing pray about of-the-first book the-beginning and about that
tua geometrica recordaris?
your geometry do-you-recall

A. Bene commemorasti; recordor prorsus, ac libentissime.
well you-have-reminded(-me) I-recall utterly and most-gladly
R. Talesne in corporibus figurae inveniuntur, quales illa
such in bodies figures are-they-found such-as that
disciplina demonstrat?
discipline demonstrates
A. Imo incredibile est quanto deteriores esse convincuntur.
rather incredible it-is by-how-much worse to-be they-are-proved
R. Quas ergo istarum veras putas?
which then of-these true do-you-think
A. Ne quaeso, etiam istuc me interrogandum putes. Quis
do-not I-beg even on-this me to-be-questioned think who
enim mente tam caecus est qui non videat, istas quae
for in-mind so blind is who not sees these which
in geometrica docentur, habitare in ipsa veritate, aut in
in geometry are-taught to-dwell in the-very truth or in
his etiam veritatem; illas vero corporis figuras, siquidem
these also truth those indeed of-body figures since
quasi ad istas tendere videntur, habere nescio quam
as-if toward these to-tend they-seem to-have I-know-not what
imitationem veritatis, et ideo falsas esse? Jam enim totum
imitation of-truth and therefore false to-be now for whole
illud quod ostendere moliebaris intelligo.
that which to-show you-were-contriving I-understand

Veritas immortalis arguit animae immortalitatem

XIX · IMMORTAL TRUTH PROVES THE SOUL IMMORTAL

Whether the figures of geometry are in truth or truth is in them, they are held in our soul, that is in our intelligence; so truth is in our mind. A discipline is in the mind as in a subject, inseparably, and truth cannot perish. So the soul is immortal. Reason bids him believe his own reasonings and turn back into himself. How a discipline is in an untaught mind is left for another book.

R. Quid ergo jam opus est ut de disciplina disputationis 33
what then now need is-there that about the-discipline of-disputation
requiramus? Sive enim figurae geometricae in veritate, sive
we-inquire whether for the-figures geometrical in truth or
in eis veritas sit, anima nostra, id est intelligentia nostra,
in them truth is in-soul our that is in-intelligence our
contineri nemo ambigit, ac per hoc in nostro animo etiam
to-be-contained no-one doubts and through this in our mind also
veritas esse cogitur. Quod si quaelibet disciplina ita est in
truth to-be is-compelled but if any discipline so is in
animo, ut in subjecto inseparabiliter, nec interire veritas potest;
the-mind as in a-subject inseparably nor to-perish truth can
quid, quaeso, de animi perpetua vita, nescio qua
why I-beg about of-the-mind the-perpetual life from-I-know-not what
mortis familiaritate dubitamus? An illa linea vel quadratura vel
of-death familiarity do-we-doubt or that line or squareness or
rotunditas habent alia quae imitentur ut vera sint?
roundness have-they other-things which they-may-imitate that true they-may-be

A. Nullo modo id possum credere, nisi forte aliud sit linea
in-no way that I-can to-believe unless perhaps other is a-line
quam longitudo sine latitudine, et aliud circulus quam
than length without breadth and other a-circle than
linea circumducta undique ad medium aequaliter vergens.
a-line drawn-around on-all-sides to the-middle equally verging
R. Quid ergo cunctamur? An ubi ista sunt, veritas non est?
why then do-we-delay or where these are truth not is
A. Avertat Deus amentiam.
may-avert God the-madness
R. An disciplina non est in animo?
or discipline not is in the-mind
A. Quis hoc dixerit?
who this would-say
R. Sed forte potest, intereunte subjecto, id quod in subjecto
but perhaps it-can with-perishing the-subject that which in the-subject
est permanere?
is to-persist
A. Quando mihi hoc persuadetur?
when to-me this is-persuaded
R. Restat ut occidat veritas.
it-remains that should-fall truth
A. Unde fieri potest?
whence to-happen can-it
R. Immortalis est igitur anima: jamjam crede rationibus tuis,
immortal is therefore the-soul now-at-last believe reasonings your
crede veritati; clamat et in te sese habitare, et immortalem
believe truth she-cries-out both in you herself to-dwell and immortal
esse, nec sibi suam sedem quacumque corporis morte posse
to-be nor from-herself her seat by-any of-the-body death to-be-able

subduci. Avertere ab umbra tua, revertere in te; nullus est
to-be-withdrawn turn-away from shadow your return into yourself none is
interitus tuus, nisi oblitum te esse quod interire non possis.
destruction your except forgotten that-you to-have that to-perish not you-can

A. Audio, resipisco, recolere incipio. Sed, quaeso, illa
I-hear I-come-to-my-senses to-recollect I-begin but I-beg those-things
quae restant expedias, quomodo in animo imperito, non
which remain may-you-unfold how in a-mind unskilled not
enim eum mortalem dicere possumus, disciplina et veritas
for it mortal to-call we-can discipline and truth
esse intelligantur.
to-be may-be-understood

R. Aliud ista quaestio volumen desiderat, si eam vis
another this question volume requires if it you-wish
tractari diligenter: simul et illa quae, ut potuimus,
to-be-treated diligently at-once also those-things which as we-could
investigata sunt, recensenda tibi esse video; quia si nihil
investigated have-been to-be-reviewed by-you to-be I-see because if nothing
eorum quae concessa sunt dubium est, multum nos
of-those which conceded have-been doubtful is much that-we
egisse arbitror, nec cum parva securitate caetera quaerere.
to-have-done I-think nor with small security the-rest to-seek

Quaedam vera credimus, quaedam recordamur; quaedam nec sensu, nec phantasia, sed tantum ratione deprehenduntur

XX · BELIEVED, RECALLED, AND GRASPED BY REASON

Augustine asks how the true figure differs from the one thought feigns, the phantasia. Reason compares kinds of forgetting: one man still rejects what is wrongly suggested, a second can only believe what he is told of his infancy, and a third recognizes what he has seen and needs only a reminder. Such are those taught in the liberal disciplines. Imagination cannot draw every line that reason says meets at a circle's center. Augustine fears that death brings forgetting; Reason bids him hope.

34 A. Ita est ut dicis, et obtempero praeceptis tuis libens. Sed
so it-is as you-say and I-obey precepts your willing but
illud saltem impetrem, antequam terminum volumini statuas,
that at-least may-I-obtain before an-end to-the-volume you-set
ut quid intersit inter veram figuram, quae intelligentia
that what differs between the-true figure which by-intelligence
continetur, et eam quam sibi fingit cogitatio, quae graece
is-contained and that which for-itself feigns thought which in-Greek
sive phantasia sive phantasma dicitur, breviter exponas.
either phantasia or phantasma is-called briefly you-expound
R. Hoc quaeris quod videre nisi mundissimus non potest, et
this you-ask which to-see except the-most-clean not can and
ad cujus rei visionem parum es exercitatus; neque nunc
for of-which thing the-vision too-little you-are exercised nor now
per istos circuitus aliud quam exercitationem tuam, ut illud
through these circuits other than exercise your that that
videre sis idoneus, operamur: tamen interesse plurimum
to-see you-may-be fit we-work yet to-differ very-much
quomodo possit doceri, fortasse breviter planum facio. Fac
how it-can to-be-taught perhaps briefly plain I-make suppose

enim te aliquid esse oblitum, aliosque te velle quasi
for that-you something to-be to-have-forgotten and-that-others you to-wish as-if
in memoriam revocare. Dicunt ergo illi: Numquidnam hoc
into memory to-recall they-say therefore they surely-not this
est, aut illud? diversa velut similia proferentes. Tu vero nec
it-is or that different-things as-if like bringing-forward you indeed neither
illud vides quod recordari cupis, et tamen vides non hoc esse
that see which to-recall you-desire and yet you-see not this to-be
quod dicitur. Numquidnam tibi cum hoc evenit, omni modo
what is-said surely-not to-you when this happens in-every way
videtur oblivio? Nam ipsa discretio, qua non admittitur
does-it-seem forgetting for the-very discernment by-which not is-admitted
quod falso admoneris, pars quaedam recordationis est.
what falsely you-are-reminded-of a-part certain of-recollection is

A. Ita videtur.
so it-seems

R. Tales ergo nondum verum vident; falli tamen
such therefore not-yet the-true see to-be-deceived yet
decipique non possunt; et quid quaerant, satis norunt. At
and-to-be-beguiled not they-can and what they-seek enough they-know but
si tibi quispiam dicat te post paucos dies risisse
if to-you someone should-say that-you after a-few days to-have-laughed
quam natus es, non audes dicere falsum esse: et si
than-(when) born you-were not you-dare to-say false to-be and if
auctor sit cui fides habenda est, non recordaturus,
the-authority be (one)-to-whom credence to-be-given is not going-to-recall
sed crediturus es; totum enim tempus illud validissima
but going-to-believe you-are whole for time that by-strongest
oblivione tibi sepultum est: an aliter putas?
forgetting for-you buried has-been or otherwise do-you-think

A. Prorsus consentio.
utterly I-consent

R. Haec igitur ab illa oblivione plurimum differt, sed
this therefore from that forgetting very-much differs but
illa media est. Nam est alia recordationi revisendaeque
that middle is for there-is another to-recollection and-to-be-revisited
veritati propior atque vicinior: cui simile est quando
truth nearer and more-neighboring to-which like it-is when
videmus aliquid, certoque recognoscimus id nos vidisse
we-see something and-certainly recognize it that-we to-have-seen
aliquando, atque nosse affirmamus; sed ubi, aut quando,
at-some-time and to-know(-it) we-affirm but where or when
aut quomodo, aut apud quem nobis in notitiam venerit,
or how or at whose(-house) to-us into knowledge it-came
satagimus repetere atque recolere. Ut si de homine nobis
we-are-busy to-retrace and to-recollect as if about a-man to-us
contigerit, etiam quaerimus ubi eum noverimus: quod
it-has-happened also we-ask where him we-knew which
cum ille commemoraverit, repente tota res memoriae
when he shall-have-reminded(-us) suddenly the-whole thing into-memory
quasi lumen infunditur, nihilque amplius, ut reminiscamur,
as-if a-light is-poured-in and-nothing further that we-may-remember
laboratur. An hoc genus ignotum tibi est, aut obscurum?
is-labored or this kind unknown to-you is or obscure
A. Quid hoc planius? aut quid crebrius mihi accidere solet?
what than-this plainer or what more-often to-me to-happen is-wont
35 R. Tales sunt qui bene disciplinis liberalibus eruditi;
such are (those)-who well in-disciplines liberal instructed(-are)
siquidem illas sine dubio in se oblivione obrutas eruunt
since those without doubt in themselves by-forgetting buried they-dig-out
discendo, et quodammodo refodiunt: nec tamen contenti
by-learning and in-a-certain-way dig-up-again nor yet content
sunt, nec se tenent donec totam faciem veritatis, cujus
are-they nor themselves do-they-hold until the-whole face of-truth of-which

quidam in illis artibus splendor jam subrutilat, latissime
a-certain in those arts splendor already glows-red-beneath most-widely
atque plenissime intueantur. Sed ex his quidam falsi colores
and most-fully they-behold but from these certain false colors
atque formae, velut in speculum cogitationis se fundunt,
and forms as-if into the-mirror of-thought themselves pour
falluntque inquirentes saepe, ac decipiunt putantes illud
and-deceive the-inquirers often and beguile(-them) thinking that
totum esse quod norunt vel quod inquirunt. Ipsae sunt illae
the-whole to-be which they-know or which they-inquire-into the-very are those
imaginationes magna cautione vitandae; quae deprehenduntur
imaginations with-great caution to-be-avoided which are-detected
fallaces, cum cogitationis variato quasi speculo variantur,
deceitful when of-thought with-varied as-if mirror they-are-varied
cum illa facies veritatis una et immutabilis maneat. Tum
while that face of-truth one and immutable remains then
enim alterius atque alterius magnitudinis quadratum sibi
for of-another and another magnitude a-square for-itself
cogitatio depingit, et quasi ante oculos praefert; sed mens
thought depicts and as-if before the-eyes holds-forth but the-mind
interior quae vult verum videre, ad illud se potius convertat,
inner which wishes the-true to-see to that itself rather let-turn
si potest, secundum quod judicat illa omnia esse quadrata.
if it-can according-to which it-judges those all to-be squares

A. Quid, si nobis quispiam dicat secundum id eam
what if to-us someone should-say according-to that it
judicare, quod videre oculis solet?
to-judge which to-see with-the-eyes it-is-wont

R. Quare ergo judicat, si tamen bene erudita est, quantamvis
why then does-it-judge if yet well instructed it-is however-great
pilam veram vera planitie puncto tangi? Quid tale unquam
a-ball true by-a-true plane at-a-point to-be-touched what such ever

oculus vidit, aut videre potest, cum ipsa imaginatione
the-eye has-seen or to-see can when by-the-very imagination
cogitationis fingi quidquam hujusmodi non potest? Annon
of-thought to-be-feigned anything of-this-kind not can or-not
hoc probamus, cum etiam minimum circulum imaginando
this do-we-prove when even the-smallest circle by-imagining
animo describimus, et ab eo lineas ad centrum ducimus?
in-mind we-describe and from it lines to the-center we-draw
Nam cum duas duxerimus, inter quas quasi acu
for when two we-shall-have-drawn between which as-if with-a-needle
vix pungi possit, alias jam in medio non possumus
scarcely to-be-pricked it-could others now in the-middle not we-can
ipsa cogitatione imaginaria ducere, ut ad centrum sine
by-the-very thought imaginary to-draw so-that to the-center without
ulla commixtione perveniant; cum clamet ratio innumerabiles
any commingling they-may-arrive although cries-out reason innumerable
posse duci, nec sese in illis incredibilibus angustiis nisi
to-be-able to-be-drawn nor each-other in those incredible straits except
centro posse contingere, ita ut in omni earum intervallo
at-the-center to-be-able to-touch so that in every of-them interval
scribi etiam circulus possit. Hoc cum illa phantasia implere
to-be-described even a-circle could this since that phantasia to-fulfill
non possit, magisque quam ipsi oculi, deficiat, siquidem per
not can and-more than the-very eyes falls-away since through
ipsos est animo inflicta, manifestum est et multum eam
them it-has-been on-the-mind inflicted manifest it-is both much it
differre a veritate, et illam, dum haec videtur, non videri.
to-differ from truth and that while this is-seen not to-be-seen
36 Haec dicentur operosius atque subtilius, cum de
these-things will-be-said more-laboriously and more-subtly when about
intelligendo disserere coeperimus, quae nobis pars proposita
understanding to-discourse we-shall-have-begun which to-us part proposed

est, cum de animae vita quidquid sollicitat, fuerit
is when about of-the-soul the-life whatever troubles shall-have-been
quantum valemus enucleatum atque discussum. Non enim
as-far-as we-are-able shelled-out and examined not for
credo te parum formidare ne mors humana, etiamsi non
I-believe you too-little to-dread lest death human even-if not
interficiat animam, rerum tamen omnium, et ipsius, si qua
it-kills the-soul of-things yet all and of-the-very if any
comperta fuerit, veritatis oblivionem inferat.
ascertained shall-have-been truth a-forgetting it-bring-on

A. Non potest satis dici quantum hoc malum metuendum
not it-can enough to-be-said how-much this evil to-be-feared
sit. Qualis enim erit illa aeterna vita, vel quae mors non
is what-sort for will-be that eternal life or what death not
ei praeponenda est, si sic vivit anima, ut videmus eam
to-it to-be-preferred is if thus lives the-soul as we-see it
vivere in puero mox nato? ut de illa vita nihil dicam
to-live in a-boy just born that about that life nothing I-may-say
quae in utero agitur; non enim puto esse nullam.
which in the-womb is-passed not for I-think to-be none

R. Bono animo esto; Deus aderit, ut jam sentimus,
of-good mind be God will-be-present as already we-feel
quaerentibus nobis, qui beatissimum quiddam post hoc corpus,
to-seeking us who a-most-blessed something after this body
et veritatis plenissimum sine ullo mendacio pollicetur.
and of-truth most-full without any lie promises

A. Fiat ut speramus.
let-it-be-done as we-hope

Soliloquiorum libri duo

IV · THE TWO BOOKS OF SOLILOQUIES

Augustine recalls two volumes in which he questioned and answered himself as if reason and he were two, and so named the work Soliloquies; it remained unfinished. He does not approve the prayer that God willed only the clean to know the true, nor the saying that the soul is already blessed in this life. That wisdom has more than one way sounds ill, and the words on fleeing sensible things could seem Porphyry's. The unskilled answer truly by the light of eternal reason, not by recollection.

Inter haec scripsi etiam duo volumina secundum studium 1
among these-things I-wrote also two volumes according-to zeal
meum et amorem, ratione indagandae veritatis, de his rebus
my and love by-reason of-tracking truth about these things
quas maxime scire cupiebam, me interrogans, mihique
which most to-know I-was-desiring myself questioning and-to-myself
respondens, tanquam duo essemus, ratio et ego, cum solus
answering as-if two we-were reason and I although alone
essem; unde hoc opus Soliloquia nominavi, sed imperfectum
I-was whence this work Soliloquies I-named but unfinished
remansit: ita tamen ut in primo libro quaereretur, et
it-remained so yet that in the-first book it-was-inquired and
utcumque appareret, qualis esse debeat qui vult percipere
somehow it-appeared what-sort to-be he-ought who wishes to-perceive
sapientiam, quae utique non sensu corporis, sed mente
wisdom which assuredly not by-the-sense of-the-body but by-the-mind
percipitur; et quadam ratiocinatione in libri fine colligitur,
is-perceived and by-a-certain reasoning at of-the-book the-end it-is-gathered

ea quae vere sunt immortalia esse. In secundo autem, de
those-things which truly are immortal to-be in the-second but about
immortalitate animae diu res agitur, et non peragitur.
the-immortality of-the-soul long the-matter is-treated and not is-carried-through

2 In his sane libris non approbo quod in oratione dixi: Deus,
in these indeed books not I-approve what in the-prayer I-said O-God
qui nisi mundos verum scire noluisti. Responderi enim
who except the-clean the-true to-know you-wished-not to-be-answered for
potest, multos etiam non mundos multa scire vera: neque
it-can many even not clean many to-know true-things nor
enim definitum est hic quid sit verum, quod nisi mundi
for defined was-it here what is the-true which except the-clean
scire non possint; et quid sit scire. Et illud quod ibi
to-know not can and what is to-know and that which there
positum est, Deus, cujus regnum est totus mundus, quem
set was O-God whose kingdom is the-whole world which
sensus ignorat; si Deus intelligendus est, addenda fuerant
sense knows-not if God to-be-understood is to-be-added had-been
verba, ut diceretur, quem mortalis corporis sensus ignorat.
words so-that it-would-be-said whom of-the-mortal body the-sense knows-not
Si autem mundus dictus est, quem sensus ignorat, ille recte
if but the-world meant was which sense knows-not that rightly
intelligitur, qui futurus est coelo novo et terra nova: sed
is-understood which going-to-be is with-heaven new and earth new but
etiam hic addenda erant illa, ut diceretur; mortalis
even here to-be-added were those(-words) so-that it-would-be-said of-the-mortal
corporis sensus. Sed illo more adhuc loquebar, quo
body the-sense but in-that manner still I-was-speaking in-which
sensus proprie corporis appellatur; nec assidue repetendum
sense properly of-the-body is-called nor continually to-be-repeated

est, quod et superius inde jam dixi, sed hoc recolendum,
it-is what also above thereof already I-have-said but this to-be-recalled
ubicumque ista locutio in meis litteris invenitur.
wherever this expression in my writings is-found

Et ubi dixi de Patre et Filio, Qui gignit, et quem 3
and where I-said about the-Father and the-Son (he)-who begets and (he)-whom
gignit, unum est; dicendum fuit, unum sunt, sicut aperte
he-begets one is to-be-said it-was one are as openly
ipsa Veritas loquitur, dicens: Ego et Pater unum sumus.
the-very Truth speaks saying I and the-Father one are
Nec illud mihi placet, quod in ista vita Deo intellecto jam
nor that me pleases that in this life with-God understood already
beatam esse animam dixi, nisi forte spe. Item quod dixi,
blessed to-be the-soul I-said unless perhaps in-hope likewise what I-said
Ad sapientiae conjunctionem non una via perveniri, non bene
to of-wisdom the-union not by-one way to-be-arrived not well
sonat; quasi alia via sit praeter Christum, qui dixit:
sounds as-if another way there-were besides Christ who said
Ego sum via. Vitanda ergo erat haec offensio aurium
I am the-way to-be-avoided therefore was this offense of-ears
religiosarum; quamvis alia sit illa universalis via, aliae autem
religious although one is that universal way other but
viae de quibus in Psalmo canimus: Vias tuas, Domine, notas
the-ways about which in the-Psalm we-sing ways your O-Lord known
fac mihi, et semitas tuas doce me. Et in eo quod ibi dictum
make to-me and paths your teach me and in that which there said
est, Penitus esse ista sensibilia fugienda, cavendum fuit ne
was wholly to-be these sensible-things to-be-fled to-be-guarded-against it-was lest
putaremur illam Porphyrii falsi philosophi tenere sententiam,
we-be-thought that of-Porphyry the-false philosopher to-hold opinion
qua dixit: Omne corpus esse fugiendum. Non autem dixi
by-which he-said every body to-be to-be-fled not but said

ego, Omnia sensibilia; sed, ista, hoc est, corruptibilia; sed
I all sensible-things but these this is corruptible-things but
hoc potius dicendum fuit: Non autem talia sensibilia futura
this rather to-be-said was not but such sensible-things going-to-be
sunt in futuri saeculi coelo novo et terra nova.
are in of-the-future age the-heaven new and earth new

4 Item quodam loco dixi, quod disciplinis liberalibus eruditi,
likewise in-a-certain place I-said that in-disciplines liberal the-instructed
sine dubio in se illas oblivione obrutas eruunt discendo,
without doubt in themselves those by-forgetting buried dig-out by-learning
et quodam modo refodiunt. Sed hoc quoque improbo:
and in-a-certain way dig-up-again but this also I-disapprove
credibilius est enim, propterea vera respondere de
more-credible it-is for on-that-account true-things to-answer about
quibusdam disciplinis, etiam imperitos earum, quando bene
certain disciplines even the-unskilled in-them when well
interrogantur, quia praesens est eis, quantum id capere
they-are-questioned because present is to-them as-far-as it to-grasp
possunt, lumen rationis aeternae, ubi haec immutabilia
they-can the-light of-reason eternal where these immutable
vera conspiciunt; non quia ea noverant aliquando, et
true-things they-behold not because them they-had-known at-some-time and
obliti sunt, quod Platoni, vel talibus visum est. Contra
forgotten they-have which to-Plato or to-such seemed has against
quorum opinionem quanta pro suscepto opere dabatur
whose opinion as-great-as according-to the-undertaken work was-given
occasio, in libro duodecimo de Trinitate, disserui. Hoc
occasion in book the-twelfth on the-Trinity I-have-discoursed this
opus sic incipit: Volventi mihi multa ac varia mecum.
work thus begins turning-over to-me many-things and various with-myself

AUGUSTINE

De Immortalitate Animae

On the Immortality of the Soul

Prima ratio, quod anima sit immortalis, quia subjectum est disciplinae quae semper est

I · THE MIND HOLDS A DISCIPLINE THAT ALWAYS IS

If a discipline is somewhere, and can be only in what lives, and always is, then that in which it is lives always. Augustine takes each step in turn: a discipline is in the mind that reasons; it is immutable, like the rule of the line through a circle's middle; and nothing in which something always is can fail to be always. The body does not help the mind understand. So the human mind lives always.

Si alicubi est disciplina, nec esse nisi in eo quod vivit 1
if somewhere is discipline nor to-be except in that which lives
potest, et semper est, neque quidquam in quo quid semper
it-can and always it-is nor anything in which something always
est potest esse non semper; semper vivit in quo est
is can to-be not always always lives (that)-in which is
disciplina. Si nos sumus qui ratiocinamur, id est animus
discipline if we are (those)-who reason that is mind
noster, nec recte ratiocinari sine disciplina potest, nec sine
our nor rightly to-reason without discipline it-can nor without
disciplina esse animus, nisi in quo disciplina non est,
discipline to-be a-mind except (one)-in which discipline not is
potest; est in hominis animo disciplina. Est autem alicubi
can there-is in of-man the-mind discipline there-is moreover somewhere
disciplina: nam est, et quidquid est nusquam esse non potest.
discipline for it-is and whatever is nowhere to-be not can
Item disciplina non potest esse, nisi in eo quod vivit. Nihil
likewise discipline not can to-be except in that which lives nothing
enim quod non vivit, aliquid discit; nec esse in eo quod
for that not lives anything learns nor to-be in that which
nihil discit, disciplina potest. Item semper est disciplina.
nothing learns discipline can likewise always is discipline

Nam quod est atque immutabile est, semper sit necesse est.
for what is and immutable is always be necessary it-is
Esse autem disciplinam, nemo negat. Et quisquis fatetur
to-be moreover that-discipline no-one denies and whoever admits
fieri non posse, ut ducta per medium circulum linea
to-happen not to-be-able that drawn through the-middle-of a-circle a-line
non sit omnium, quae non per medium ducuntur maxima,
not be of-all which not through the-middle are-drawn the-greatest
idque esse alicujus disciplinae; immutabilem disciplinam esse
and-that to-be of-some discipline immutable that-discipline to-be
non negat. Item nihil in quo quid semper est, potest esse
not he-denies likewise nothing in which something always is can to-be
non semper. Nihil enim quod semper est, patitur sibi
not always nothing for that always is suffers from-itself
subtrahi aliquando id in quo semper est. Jamvero cum
to-be-withdrawn ever that in which always it-is now-indeed when
ratiocinamur, animus id agit. Non enim id agit, nisi qui
we-reason the-mind that does not for that does except (he)-who
intelligit: nec corpus intelligit, nec animus auxiliante corpore
understands nor the-body understands nor the-mind with-helping body
intelligit; quia cum intelligere vult, a corpore avertitur.
understands because when to-understand it-wishes from the-body it-is-turned-away
Quod enim intelligitur, ejusmodi est semper; nihilque
what for is-understood of-such-a-kind is always and-nothing
corporis ejusmodi est semper: non igitur potest adjuvare
of-body of-such-a-kind is always not therefore it-can to-help
animum ad intellectum nitentem, cui non impedire
the-mind toward understanding striving for-which not to-hinder
satis est. Item nemo sine disciplina recte ratiocinatur.
enough is likewise no-one without discipline rightly reasons
Est enim recta ratiocinatio a certis ad incertorum
is for right reasoning from certain-things to of-uncertain-things

indagationem nitens cogitatio: nihilque certum est in animo
the-investigation striving thought and-nothing certain is in the-mind
quod ignorat. Omne autem quod scit animus, in sese habet;
which it-knows-not everything moreover that knows the-mind in itself it-has
nec ullam rem scientia complectitur, nisi quae ad aliquam
nor any thing knowledge embraces except what to some
pertineat disciplinam. Est enim disciplina quarumcumque
may-pertain discipline is for discipline of-whatsoever
rerum scientia. Semper igitur animus humanus vivit.
things the-knowledge always therefore the-mind human lives

Alia ratio, quia subjectum est rationis quae non mutatur

II · THE MIND HOLDS UNCHANGING REASON

Reason is either the mind or in the mind, and it is better than the body, which is some substance; so reason is not nothing. Any harmony of the body is inseparably in the body as its subject, and the body is mutable. But reason is immutable: two and four are always six. What is inseparably in a subject must change when the subject changes; so the mind is not a harmony of the body, and it always lives.

Ratio profecto aut animus est, aut in animo. Melior autem 2
reason surely either the-mind is or in the-mind better moreover
ratio nostra, quam corpus nostrum: et corpus nostrum
reason our than body our and body our
nonnulla substantia est, et melius est esse substantiam, quam
some substance is and better it-is to-be a-substance than
nihil: non est igitur ratio nihil. Rursum, quaecumque harmonia
nothing not is therefore reason nothing again whatever harmony
corporis est, in subjecto corpore sit necesse est inseparabiliter,
of-the-body there-is in the-subject body be necessary it-is inseparably
nec aliud quidquam in illa harmonia esse credatur, quod non
nor other anything in that harmony to-be let-be-believed which not

aeque necessario sit in subjecto illo corpore, in quo et ipsa
equally necessarily is in subject that body in which also the-very
harmonia non minus inseparabiliter. Mutabile est autem corpus
harmony not less inseparably mutable is moreover the-body
humanum, et immutabilis ratio. Mutabile est enim omne
human and immutable reason mutable is for everything
quod semper eodem modo non est. Et semper eodem
that always in-the-same way not is and always in-the-same
modo est, Duo et quatuor, sex. Item semper eodem modo
way is two and four six likewise always in-the-same way
est quod est, quod quatuor habent duo et duo; hoc autem
is what is that four have two and two this but
non habent duo: duo igitur quatuor non sunt. Est autem ista
not have two two therefore four not are is moreover this
ratio immutabilis: igitur ratio est. Nullo modo autem potest,
reason immutable therefore reason it-is in-no way moreover can
mutato subjecto, id quod in eo est inseparabiliter non
with-changed the-subject that which in it is inseparably not
mutari. Non est igitur harmonia corporis animus. Nec mors
to-be-changed not is therefore a-harmony of-the-body the-mind nor death
potest accidere immutabilibus rebus. Semper ergo animus
can to-befall immutable things always therefore the-mind
vivit, sive ipse ratio sit, sive in eo ratio inseparabiliter.
lives whether it-itself reason is or in it reason inseparably

Viva substantia et immutabilis animus, nec si aliquo modo mutabilis, propterea mortalis fit

III · THE MIND MOVES BODIES AND IS NOT CHANGED

Not everything that moves is changed. What moves a body in time cannot do everything at once: it needs expectation of what is to come and memory of what is past, while its intention to finish is present and stays unchanged, as a craftsman's intention moves his limbs and the wood. So the mind is not necessarily changed, or made to die, by the changes it works in bodies; and not every change is a destruction.

Quaedam constantiae virtus est, et omnis constantia 3
a-certain of-constancy virtue there-is and all constancy
immutabilis est, et omnis virtus potest aliquid agere, nec
immutable is and every virtue can something to-do nor
cum agit aliquid, virtus non est. Omnis porro actio movetur,
when it-does something virtue not is every further action is-moved
aut movet. Aut igitur non omne quod movetur, aut certe
or moves either therefore not everything that is-moved or at-least
non omne quod movet, mutabile est. At omne quod
not everything that moves mutable is but everything that
ab alio movetur, nec movet ipsum, aliquid mortale est.
by another is-moved nor moves it-itself something mortal is
Neque mortale quidquam immutabile. Quare de certo jam et
nor mortal anything immutable wherefore for certain now and
sine ulla disjunctione concluditur, non omne quod movet
without any disjunction it-is-concluded not everything that moves
mutari. Nullus autem motus sine substantia: et omnis
to-be-changed no but motion(-is) without substance and every
substantia aut vivit, aut non vivit: atque omne quod non
substance either lives or not lives and everything that not
vivit, exanime est; nec est ulla exanimis actio. Illud igitur
lives lifeless is nor is-there any lifeless action that therefore

quod ita movet ut non mutetur, non potest esse nisi viva
which so moves that not it-is-changed not can to-be except a-living
substantia. Haec autem omnis per quoslibet gradus corpus
substance this moreover every through any-whatever steps the-body
movet. Non igitur omne quod corpus movet, mutabile est.
moves not therefore everything that the-body moves mutable is
Corpus autem non nisi secundum tempus movetur: ad hoc
the-body but not except according-to time is-moved to this
enim pertinet tardius et celerius moveri: conficitur esse
for pertains more-slowly and more-swiftly to-be-moved it-is-concluded to-be
quiddam quod tempore moveat, nec tamen mutetur. Omne
something which in-time moves nor yet is-changed everything
autem quod tempore movet corpus, tametsi ad unum finem
but that in-time moves a-body although to one end
tendat, tamen nec simul potest omnia facere, nec potest non
it-tends yet neither at-once can-it all-things to-do nor can-it not
plura facere: neque enim valet quavis ope agatur,
several-things to-do nor for does-it-avail by-whatever aid it-be-driven
aut perfecte unum esse, quod in partes secari potest, aut
either perfectly one to-be what into parts to-be-cut can or
ullum est sine partibus corpus, aut sine morarum intervallo
any is without parts body or without of-delays an-interval
tempus, aut vero vel brevissima syllaba enuntietur, cujus non
time or indeed even the-briefest syllable be-uttered of-which not
tunc finem audias, cum jam non audis initium. Porro quod
then the-end you-hear when now not you-hear the-beginning further what
sic agitur, et exspectatione opus est ut peragi,
thus is-done both of-expectation need there-is that to-be-carried-through
et memoria ut comprehendi queat quantum potest. Et
and of-memory that to-be-grasped it-can as-far-as it-can and
exspectatio futurarum rerum est, praeteritarum vero memoria.
expectation of-future things is of-past indeed memory

At intentio ad agendum praesentis est temporis, per quod
but the-intention for doing of-present is time through which
futurum in praeteritum transit, nec coepti motus corporis
the-future into the-past passes nor of-a-begun motion of-a-body
exspectari finis potest sine ulla memoria. Quomodo enim
to-be-expected the-end can without any memory how for
exspectatur ut desinat, quod aut coepisse excidit,
is-it-expected that it-cease what either to-have-begun has-slipped(-the-mind)
aut omnino motum esse? Rursus intentio peragendi quae
or at-all motion to-be again the-intention of-carrying-through which
praesens est, sine exspectatione finis qui futurus est,
present is without expectation of-the-end which future is
non potest esse: nec est quidquam quod aut nondum est,
not can to-be nor is anything which either not-yet is
aut jam non est. Potest igitur in agendo quiddam esse,
or now not is can therefore in doing something to-be
quod ad ea quae nondum sunt pertineat. Possunt simul
which to those-things which not-yet are pertains can at-once
in agente plura esse, cum ea plura quae aguntur
in the-doer several-things to-be although those several-things which are-done
simul esse non possint. Possunt ergo etiam in movente,
at-once to-be not can they-can therefore also in the-mover
cum in eo quod movetur non possint. At quaecumque
although in that which is-moved not they-can but whatever-things
in tempore simul esse non possunt, et tamen a futuro
in time at-once to-be not can and yet from the-future
in praeteritum transmittuntur, mutabilia sint necesse est.
into the-past are-passed-over mutable be necessary it-is
Hinc jam colligimus, posse esse quiddam quod cum movet 4
hence now we-gather to-be-able to-be something which when it-moves
mutabilia, non mutatur. Cum enim non mutatur moventis
mutable-things not is-changed when for not is-changed of-the-mover

intentio perducendi ad finem quem volet corpus quod
the-intention of-leading-through to the-end which he-will-wish the-body which
movet, illudque corpus de quo aliquid fit eodem
he-moves and-that body from which something is-made by-the-same
motu per momenta mutetur, atque illa intentio perficiendi
motion through moments is-changed and that intention of-completing
quam immutatam manere manifestum est, et ipsa membra
which unchanged to-remain manifest it-is both the-very limbs
artificis, et lignum aut lapidem artifici subjectum
of-the-craftsman and the-wood or stone to-the-craftsman subjected
moveat, quis dubitet consequens esse quod dictum est?
moves who would-doubt consequent to-be what said was
Non igitur si qua mutatio corporum movente animo fit,
not therefore if any change of-bodies moving(-them) the-mind is-made
quamvis in eam sit intentus, hinc eum necessario mutari,
although on it it-is intent hence it necessarily to-be-changed
et ob hoc etiam mori arbitrandum est. Potest enim
and on-account-of this also to-die to-be-thought it-is it-can for
in hac intentione simul et memoriam praeteritorum et
in this intention at-once both a-memory of-past-things and
exspectationem futurorum habere, quae omnia sine vita esse
an-expectation of-future-things to-have which all without life to-be
non possunt. Quanquam etsi nullus interitus sine mutatione
not can although even-if no destruction without change
sit, et nulla mutatio sine motu; non tamen omnis mutatio
there-is and no change without motion not yet every change
interitum, omnisque motus mutationem operatur. Licet
destruction and-every motion change works it-is-permitted
enim ipsum corpus nostrum, et motum plerumque qualibet
for the-very body our both moved mostly by-any
actione, et mutatum certe vel aetate dicere, tamen nondum
action and changed certainly even by-age to-say yet not-yet

interisse, id est non esse sine vita. Liceat igitur
to-have-perished that is not to-be without life let-it-be-permitted therefore
et animum non continuo putare privari vita, quanquam
also the-mind not forthwith to-think to-be-deprived of-life although
ei fortasse per motum mutatio nonnulla contingat.
to-it perhaps through motion change some befalls

Ars et ratio numerorum immutabilis quae animo non sine vita inhaerent

IV · ART IS IN THE MIND AND CANNOT LEAVE IT

If something immutable remains in the mind and cannot be without life, life must remain in the mind forever. An art is nowhere but in a mind, and inseparably; if it passed from mind to mind, no one would teach without losing it. When the mind does not think of an art, the art is still in it, and forgetting is only attention long turned elsewhere. What we find by reasoning or good questioning we find in our own mind.

Si enim manet aliquid immutabile in animo, quod sine 5
if for remains something immutable in the-mind which without
vita esse non possit; animo etiam vita sempiterna maneat
life to-be not can for-the-mind also life everlasting remain
necesse est. Nam hoc prorsus ita se habet, ut si primum
necessary it-is for this utterly so itself has that if the-first
est, sit secundum. Est autem primum. Quis enim, ut alia
is be the-second is moreover the-first who for that other-things
omittam, aut rationem numerorum mutabilem esse audeat
I-may-omit either the-account of-numbers mutable to-be would-dare
dicere, aut artem quamlibet non ista ratione constare; aut
to-say or an-art any not by-this account to-consist or
artem non esse in artifice, etiam cum eam non exercet; aut
an-art not to-be in the-craftsman even when it not he-exercises or

ejus esse, nisi in animo; aut ubi vita non sit, esse posse; aut
his to-be except in the-mind or where life not is to-be to-be-able or
quod immutabile est, esse aliquando non posse; aut aliud
what immutable is to-be at-some-time not to-be-able or one-thing
esse artem, aliud rationem? Quamvis enim ars una multarum
to-be art another account although for art one of-many
quasi quidam coetus rationum esse dicatur, tamen ars etiam
as-if a-certain assembly of-accounts to-be is-said yet art also
una ratio dici verissime atque intelligi potest. Sed
one account to-be-called most-truly and to-be-understood can but
sive hoc, sive illud sit, non minus immutabilem artem esse
whether this or that it-be not less immutable art to-be
conficitur: artem autem non solum esse in animo artificis,
it-is-concluded art moreover not only to-be in the-mind of-the-craftsman
sed etiam nusquam esse nisi in animo manifestum est,
but also nowhere to-be except in the-mind manifest it-is
idque inseparabiliter. Nam si ars ab animo separabitur; aut
and-that inseparably for if art from the-mind will-be-separated either
erit praeterquam in animo, aut nusquam erit, aut de
it-will-be otherwise-than in a-mind or nowhere it-will-be or from
animo in animum continuo transibit. At ut sedes arti nulla
mind into mind forthwith it-will-pass but as a-seat for-art none
sine vita est, ita nec vita cum ratione ulli nisi animae.
without life is so nor life with reason for-any except for-the-soul
Nusquam porro esse quod est, vel quod immutabile est non
nowhere further to-be what is or what immutable is not
esse aliquando non potest. Si vero ars de animo in animum
to-be at-some-time not can if indeed art from mind into mind
transit, in illo mansura deserens istum; nemo artem docet
passes in that going-to-remain forsaking this no-one an-art teaches
nisi amittendo, aut etiam non nisi docentis oblivione
except by-losing(-it) or also not except of-the-teacher by-the-forgetting

fit aliquis peritus, sive morte. Quae si absurdissima et
becomes anyone skilled or by-death which if most-absurd and
falsissima sunt, sicuti sunt, immortalis est animus humanus.
most-false are as they-are immortal is the-mind human
At enim si ars aliquando est, aliquando non est in animo, 6
but for if art at-one-time is at-another not is in the-mind
quod per oblivionem atque imperitiam satis notum est; nihil
which through forgetting and unskilledness enough known is nothing
ad ejus immortalitatem affert argumenti hujus connexio, nisi
to its immortality brings of-argument this the-connection unless
negetur antecedens hoc modo. Aut est aliquid in animo,
be-denied the-antecedent in-this way either there-is something in the-mind
quod in praesenti cogitatione non est; aut non est in erudito
which in present thought not is or not is in the-instructed
animo ars musica, cum de sola geometrica cogitat: hoc
mind the-art of-music when about alone geometry it-thinks this
autem falsum est; illud igitur verum. Non autem quidquam
but false is that therefore true not but anything
se habere animus sentit, nisi quod in cogitationem venerit.
itself to-have the-mind senses except what into thought has-come
Potest igitur aliquid esse in animo, quod esse in se animus
can therefore something to-be in the-mind which to-be in itself the-mind
ipse non sentiat. Id autem quamdiu sit, nihil interest.
itself not senses that but how-long it-be nothing it-matters
Namque si diutius fuerit in aliis animus occupatus,
for if longer shall-have-been in other-things the-mind occupied
quam ut intentionem suam in ante cogitata facile possit
than that intention its upon before thought-things easily it-can
reflectere, oblivio vel imperitia nominatur. Sed cum vel nos
to-bend-back forgetting or unskilledness it-is-named but when either we
ipsi nobiscum ratiocinantes, vel ab alio bene interrogati
ourselves with-ourselves reasoning or by another well questioned

de quibusdam liberalibus artibus ea quae invenimus,
about certain liberal arts those-things which we-find
non alibi quam in animo nostro invenimus: neque id est
not elsewhere than in mind our we-find nor that is
invenire, quod facere aut gignere; alioquin aeterna gigneret
to-find what to-make or to-beget(-is) otherwise eternal-things would-beget
animus inventione temporali (nam aeterna saepe invenit;
the-mind by-a-finding temporal for eternal-things often it-finds
quid enim tam aeternum quam circuli ratio, vel si quid
what for so eternal as of-the-circle the-account or if anything
aliud in hujuscemodi artibus, nec non fuisse aliquando,
else in of-this-kind arts neither not to-have-been at-some-time
nec non fore comprehenditur?): manifestum etiam
nor not to-be-going-to-be is-grasped manifest also
est, immortalem esse animum humanum, et omnes veras
it-is immortal to-be the-mind human and all true
rationes in secretis ejus esse, quamvis eas sive ignoratione
accounts in secret-places its to-be although them whether by-ignorance
sive oblivione, aut non habere, aut amisisse videatur.
or by-forgetting either not to-have or to-have-lost it-seems

Animus non mutatur ut desinat esse animus

V · NO CHANGE MAKES THE MIND CEASE TO BE MIND

The mind is now foolish, now wise, and the soul is said to be changed by the body's passions and its own. But a subject can change in what is in it and still keep its name: wax is wax whether white or black, round or square, though not when fire scatters it into air. None of the soul's changes makes it not a soul; so they are not to be feared, in themselves or for our argument.

Nunc autem quatenus accipienda sit animi mutatio videamus. 7
now but how-far to-be-taken is of-the-mind the-change let-us-see
Si enim subjectum est animus arte in subjecto existente,
if for a-subject is the-mind with-art in the-subject existing
neque subjectum immutari potest quin et id quod in
nor a-subject to-be-changed can but-that also that which in
subjecto est immutetur; qui possumus obtinere immutabilem
the-subject is be-changed how can-we to-maintain immutable
esse artem atque rationem, si mutabilis animus in quo illa
to-be art and reason if mutable the-mind in which those
sunt esse convincitur? Quae autem major quam in contraria
are to-be is-proved what moreover greater than into contraries
solet esse mutatio? et quis negat animum, ut omittam
is-wont to-be change and who denies the-mind that I-may-omit
caetera, stultum alias, alias vero esse sapientem? Prius
the-rest foolish at-one-time at-another indeed to-be wise first
ergo quot modis accipiatur, quae dicitur animae mutatio,
therefore in-how-many ways is-taken what is-called of-the-soul the-change
videamus; qui, ut opinor, manifestiores duntaxat clarioresque
let-us-see which as I-suppose the-more-manifest at-least and-clearer
nobis duo sunt genere, specie vero plures inveniuntur.
to-us two are in-kind in-species indeed more are-found
Namque aut secundum corporis passiones, aut secundum
for either according-to of-the-body the-passions or according-to
suas, anima dicitur immutari. Secundum corporis, ut per
its-own the-soul is-said to-be-changed according-to the-body's as through
aetates, per morbos, per dolores, labores, offensiones, per
ages through diseases through pains labors injuries through
voluptates. Secundum suas autem, ut cupiendo, laetando,
pleasures according-to its-own but as by-desiring by-rejoicing
metuendo, aegrescendo, studendo, discendo.
by-fearing by-sickening by-studying by-learning

8 Hae omnes mutationes, si non necessario argumento sunt
these all changes if not for-a-necessary argument they-are
mori animam, nihil quidem metuendae sunt per se
to-die that-the-soul not-at-all indeed to-be-feared are through themselves
ipsae separatim: sed ne rationi nostrae adversentur, qua
very separately but lest reasoning our they-oppose by-which
dictum est, mutato subjecto omne quod in subjecto est
said it-was with-changed the-subject everything that in the-subject is
necessario mutari, videndum est. Sed non adversantur. Nam
necessarily to-be-changed to-be-seen it-is but not they-oppose for
illud secundum hanc mutationem subjecti dicitur, per
that according-to this change of-the-subject is-said through
quam omnino mutare cogitur nomen. Nam si ex albo
which altogether to-change it-is-compelled (its)-name for if from white
cera nigrum colorem ducat alicunde, non minus cera est;
wax black color should-draw from-somewhere not less wax it-is
et si ex quadrata rotundam formam sumat, et ex molli
and if from square a-round form should-take and from soft
durescat, frigescatque ex calida: at ista in subjecto
should-grow-hard and-should-grow-cold from warm but these in the-subject
sunt, et cera subjectum. Manet autem cera non magis
are and wax the-subject remains but the-wax not more
minusve cera, cum illa mutentur. Potest igitur aliqua mutatio
or-less wax when those are-changed can therefore some change
fieri eorum quae in subjecto sunt, cum ipsum
to-come-about of-those-things which in the-subject are while it-itself
tamen juxta id quod hoc est ac dicitur, non mutetur.
yet according-to that which this it-is and is-called not is-changed
At si eorum quae in subjecto sunt, tanta commutatio
but if of-those-things which in the-subject are so-great a-change
fieret, ut illud quod subesse dicebatur, dici jam
should-come-about that that which to-underlie was-said to-be-said now

omnino non posset; veluti cum calore ignis cera in auras
at-all not could as when by-the-heat of-fire wax into airs
discedit, eamque mutationem patitur ut recte intelligatur
departs and-that change suffers that rightly it-be-understood
mutatum esse subjectum, quod cera erat, et cera jam non
changed to-be the-subject which wax was and wax now not
est: nullo modo aliqua ratione quidquam eorum, quae in
is in-no way by-any reasoning anything of-those-things which in
illo subjecto ideo erant quia hoc erat, remanere putaretur.
that subject therefore were because this it-was to-remain would-be-thought
Quamobrem si anima subjectum est, ut supra diximus, in 9
wherefore if the-soul a-subject is as above we-said in
quo ratio inseparabiliter, ea necessitate quoque qua in
which reason inseparably(-is) by-that necessity also by-which in
subjecto esse monstratur, nec nisi viva anima potest esse
a-subject to-be it-is-shown nor except a-living soul can to-be
anima, nec in ea ratio potest esse sine vita, et immortalis
a-soul nor in it reason can to-be without life and immortal
est ratio; immortalis est anima. Prorsus enim nullo pacto
is reason immortal is the-soul utterly for by-no means
non existente subjecto suo immutabilis ratio permaneret.
with-not existing subject its immutable reason would-persist
Quod eveniret, si tanta accideret animae mutatio, ut eam
which would-happen if so-great should-befall to-the-soul a-change that it
non animam faceret, id est mori cogeret. Nulla autem
not a-soul it-made that is to-die compelled(-it) none but
illarum mutationum, quae sive per corpus, sive per ipsam
of-those changes which whether through the-body or through the-very
animam fiunt (quamvis utrum aliquae per ipsam fiant,
soul come-about although whether some through itself come-about
id est quarum ipsa sit causa, non parva sit quaestio), id
that is of-which it-itself is the-cause not a-small is question that

agit ut animam non animam faciat. Jam igitur non solum
does that the-soul not a-soul it-make now therefore not only
per se, verum nec nostris rationibus formidandae sunt.
through themselves but nor by-our reasonings to-be-dreaded are-they

Ratio quae incommutabilis est, sive in animo sive cum animo sit, sive animus in ea, ab ipso eodem animo separari nequit

VI · REASON CANNOT BE SEPARATED FROM THE MIND

Reason is the gaze of the mind by which it beholds the true through itself, or the contemplation, or the true itself. Whether the true is in the mind, or the mind in it, or both are substances, the mind remains while it is joined to reason. No bodily force can part them, nor another mind, nor reason itself, which has no envy; and things that no place contains cannot be parted by will. So the mind cannot perish.

10 Ergo incumbendum omnibus ratiocinandi viribus video, ut ratio
therefore to-be-leaned-upon with-all of-reasoning strength I-see that reason
quid sit, et quoties definiri possit sciatur, ut secundum omnes
what it-is and how-often to-be-defined it-can be-known that according-to all
modos et de animae immortalitate constet. Ratio est
the-ways also about of-the-soul the-immortality it-may-be-established reason is
aspectus animi, quo per seipsum, non per corpus verum
the-gaze of-the-mind by-which through itself not through the-body the-true
intuetur; aut ipsa veri contemplatio, non per corpus;
it-beholds or the-very of-the-true contemplation not through the-body
aut ipsum verum quod contemplatur. Primum illud in animo
or the-very true which it-contemplates the-first that in the-mind
esse nemo ambigit: de secundo et tertio quaeri potest; sed
to-be no-one doubts about the-second and third to-be-asked it-can but
et secundum sine animo esse non potest. De tertio magna
also the-second without the-mind to-be not can about the-third a-great

quaestio est, utrum verum illud quod sine instrumento
question there-is whether the-true that which without the-instrument
corporis animus intuetur sit per seipsum, et non sit in animo,
of-the-body the-mind beholds is through itself and not is in the-mind
aut possit esse sine animo. Quoquolibet modo autem se
or can to-be without the-mind in-whatever way but itself
habeat, non id posset contemplari animus per seipsum, nisi
it-has not it could to-contemplate the-mind through itself unless
aliqua conjunctione cum eo. Nam omne quod contemplamur,
by-some conjunction with it for everything that we-contemplate
sive cogitatione capimus, aut sensu aut intellectu capimus.
or by-thought we-take either by-sense or by-understanding we-take
Sed ea quae sensu capiuntur, extra etiam nos esse
but those-things which by-sense are-taken outside also us to-be
sentiuntur, et locis continentur, unde nec percipi quidem
are-sensed and in-places are-contained whence nor to-be-perceived even
posse affirmantur. Ea vero quae intelliguntur, non
to-be-able they-are-affirmed those-things indeed which are-understood not
quasi alibi posita intelliguntur, quam ipse qui intelligit
as-if elsewhere placed are-understood than the-very which understands
animus: simul enim etiam intelliguntur non contineri loco.
mind at-once for also they-are-understood not to-be-contained in-place
Quare ista conjunctio intuentis animi, et ejus veri quod 11
wherefore this conjunction of-the-beholding mind and of-that true which
intuetur, aut ita est ut subjectum sit animus, verum
it-beholds either so is that the-subject be the-mind the-true
autem illud in subjecto; aut contra subjectum verum, et
but that in the-subject or conversely the-subject the-true and
in subjecto animus; aut utrumque substantia. Horum autem
in the-subject the-mind or both a-substance of-these moreover
trium si primum est, tam est immortalis animus quam ratio,
three if the-first is as is immortal the-mind as reason

secundum superiorem disputationem, quod inesse illa nisi
according-to the-above disputation because to-be-in that except
vivo non potest. Eadem necessitas in secundo est. Nam
a-living(-one) not can the-same necessity in the-second is for
si verum illud quod ratio dicitur, nihil habet commutabile
if the-true that which reason is-called nothing has changeable
sicut apparet; nihil commutari potest quod in eo tanquam
as it-appears nothing to-be-changed can which in it as
in subjecto est. Remanet igitur omnis pugna de tertio.
in a-subject is there-remains therefore the-whole fight about the-third
Nam si animus substantia est, et substantia ratio cui
for if the-mind a-substance is and a-substance reason to-which
conjungitur; non absurde quis putaverit fieri posse, ut
it-is-joined not absurdly someone would-think to-happen to-be-able that
manente illa hic esse desinat. Sed manifestum est quamdiu
with-remaining that this to-be should-cease but manifest it-is as-long-as
animus a ratione non separatur eique cohaeret, necessario
the-mind from reason not is-separated and-to-it coheres necessarily
eum manere atque vivere. Separari autem qua tandem vi
it to-remain and to-live to-be-separated but by-what pray force
potest? Num corporea, cujus et potentia infirmior, et
can-it surely-not by-a-corporeal(-one) whose both power weaker and
origo inferior, et ordo separatior? Nullo modo. Animali
origin lower and order more-separate(-is) in-no way by-(a-force)-of-soul
ergo? Sed etiam in quo modo? An alter animus potentior
then but even in what way or another mind more-powerful
quisquis est, contemplari rationem non potest, nisi alterum
whoever it-is to-contemplate reason not can unless the-other
inde separaverit? At neque ratio cuiquam contemplanti
thence it-has-separated but neither reason to-anyone contemplating
defuerit, si omnes contemplentur: et cum nihil sit
would-be-lacking if all should-contemplate and since nothing is

ipsa ratione potentius, qua nihil est incommutabilius;
than-the-very reason more-powerful than-which nothing is more-unchangeable
nullo pacto erit animus nondum rationi conjunctus, eo
by-no means will-be a-mind not-yet to-reason joined than-that
qui est conjunctus potentior. Restat ut aut ipsa ratio
which is joined more-powerful it-remains that either the-very reason
a se ipsum separet, aut ipse animus ab ea voluntate
from itself it should-separate or the-very mind from it by-will
separetur. Sed nihil est in illa natura invidentiae, quominus
be-separated but nothing is in that nature of-envy that-not
fruendam se animo praebeat. Deinde quo magis est,
to-be-enjoyed itself to-the-mind it-should-offer then by-how-much more it-is
eo quidquid sibi conjungitur facit ut sit, cui rei
by-so-much whatever to-itself is-joined it-makes that it-be to-which thing
contrarius est interitus. Voluntate autem animum separari
contrary is destruction by-will but the-mind to-be-separated
a ratione non nimis absurde quis diceret, si ulla ab
from reason not too absurdly someone would-say if any from
invicem separatio posset esse rerum quas non continet
each-other separation could to-be of-things which not contains
locus. Quod quidem dici adversus omnia superiora potest,
place which indeed to-be-said against all the-above can
quibus alias contradictiones opposuimus. Quid ergo? Jamne
to-which other contradictions we-have-opposed what then now
concludendum est, animum esse immortalem? an etiamsi
to-be-concluded is-it the-mind to-be immortal or even-if
separari non potest, exstingui potest? At si illa rationis
to-be-separated not it-can to-be-extinguished can-it but if that of-reason
vis ipsa sua conjunctione afficit animum; neque enim non
force by-its-very own conjunction affects the-mind nor for not
afficere potest; ita profecto afficit ut ei esse tribuat. Est
to-affect can-it so surely it-affects that to-it to-be it-bestows is

enim maxime ipsa ratio, ubi summa etiam incommutabilitas
for most-of-all the-very reason where the-highest also unchangeableness
intelligitur. Itaque eum quem ex se afficit, cogit esse
is-understood and-so it which from itself it-affects it-compels to-be
quodammodo. Non ergo exstingui animus potest, nisi
in-a-certain-way not therefore to-be-extinguished the-mind can unless
a ratione separatus; separari autem non potest, ut supra
from reason separated to-be-separated but not it-can as above
ratiocinati sumus: non potest igitur interire.
reasoned we-have not it-can therefore to-perish

Nec, si per substantiam ad defectum tendit animus, ob id interit

VII · TENDING TO NOTHING IS NOT REACHING IT

The mind turned away from reason has less being, and every defect tends to nothing. But what tends to nothing need not arrive there. A body is diminished by cutting, yet every part that remains is a body and can be cut again without end; so too a space is halved forever and never used up. This is the less to be feared for the mind, which is better and more living than body.

12 At enim aversio ipsa a ratione per quam stultitia
but for the-turning-away very from reason through which folly
contingit animo, sine defectu ejus fieri non potest: si
befalls the-mind without a-defect of-it to-come-about not can if
enim magis est ad rationem conversus eique inhaerens, ideo
for more it-is to reason turned and-to-it inhering therefore
quod inhaeret incommutabili rei quae est veritas, quae et
because it-inheres to-an-unchangeable thing which is truth which both
maxime et primitus est; cum ab ea est aversus, idipsum
most-of-all and primally is when from it it-is turned-away that-very

esse minus habet, quod est deficere. Omnis autem defectus
to-be less it-has which is to-fall-away every moreover defect
tendit ad nihilum; et interitum nullum magis proprie oportet
tends to nothing and destruction none more properly ought
accipi, quam cum id, quod aliquid erat, nihil fit. Quare
to-be-taken than when that which something was nothing becomes wherefore
tendere ad nihilum, est ad interitum tendere. Qui cur non
to-tend to nothing is to destruction to-tend which why not
cadat in animum, vix est dicere, in quem defectus
it-should-fall upon the-mind scarcely it-is to-say upon which defect
cadit. Dantur hic caetera: sed negatur esse consequens interire
falls are-granted here the-rest but it-is-denied to-be consequent to-perish
id quod tendit ad nihilum, id est ad nihilum pervenire.
that which tends to nothing that is at nothing to-arrive
Quod in corpore quoque animadverti potest. Nam quoniam
which in body also to-be-noticed can for since
quodlibet corpus pars est mundi sensibilis, et ideo
any body a-part is of-the-world sensible and therefore
quanto majus est locique plus occupat, tanto magis
by-how-much greater it-is and-of-place more occupies by-so-much more
propinquat universo: quantoque id magis facit, tanto
it-approaches the-whole and-by-how-much that more it-does by-so-much
magis est. Magis enim est totum quam pars. Quare etiam
more it-is more for is the-whole than the-part wherefore also
minus sit, cum minuitur, necesse est. Defectum ergo patitur
less it-be when it-is-diminished necessary it-is defect therefore it-suffers
cum minuitur. Porro autem minuitur, cum ex eo aliquid
when it-is-diminished further moreover it-is-diminished when from it something
praecisione detrahitur. Ex quo conficitur ut tali detractione
by-cutting-off is-withdrawn from which it-is-concluded that by-such withdrawal
tendat ad nihilum. At nulla praecisio perducit ad nihilum.
it-tends to nothing but no cutting-off leads-through to nothing

Omnis enim pars quae remanet, corpus est, et quidquid hoc
every for part which remains body is and whatever this
est, quantolibet spatio locum occupat. Neque id posset,
is with-however-great an-extent place it-occupies nor that could-it
nisi haberet partes in quas identidem caederetur. Potest igitur
unless it-had parts into which repeatedly it-might-be-cut it-can therefore
infinite caedendo infinite minui, et ideo defectum pati
infinitely by-cutting infinitely to-be-diminished and therefore defect to-suffer
atque ad nihilum tendere, quamvis pervenire nunquam queat.
and to nothing to-tend although to-arrive never it-can
Quod item de ipso spatio et quolibet intervallo dici
which likewise about the-very space and any interval to-be-said
atque intelligi potest. Nam et de his etiam terminatis,
and to-be-understood can for also from these even bounded
dimidiam, verbi gratia, partem detrahendo, et ex eo
a-half of-a-word for-the-sake part by-withdrawing and from that
quod restat, semper dimidiam, minuitur intervallum, atque
which remains always a-half is-diminished the-interval and
ad finem progreditur, ad quem tamen nullo pervenitur modo.
to an-end it-advances at which yet in-no it-is-arrived way
Quo minus hoc de animo formidandum est. Est enim
by-which less this about the-mind to-be-dreaded is it-is for
profecto corpore melior et vivacior, a quo huic vita tribuitur.
surely than-body better and more-living by which to-this life is-bestowed

Ut corpori non potest auferri quo corpus est, ita nec animo quo animus est

VIII · WHAT MAKES IT A MIND CANNOT BE TAKEN AWAY

A body is body by its form, and the more so the more beautiful it is. Could folly strip the mind of all form? Not even body can lose the form that makes it body. Nothing makes itself; all body was made by a better, incorporeal power, which does not make and depart but holds what it made. Mutability moves body from form to form and lets no part come to nothing. The mind is better, and never dies.

Quod si non id quod est in mole corporis, sed id quod 13
but if not that which is in the-mass of-body but that which
in specie facit corpus esse, quae sententia invictiore
in appearance makes body to-be which opinion by-more-unconquered
ratione approbatur: tanto enim magis est corpus, quanto
reasoning is-approved by-so-much for more is a-body by-how-much
speciosius est atque pulchrius; tantoque minus est,
more-comely it-is and more-beautiful and-by-so-much less it-is
quanto foedius ac deformius; quae defectio non praecisione
by-how-much fouler and more-deformed which defection not by-cutting-off
molis, de qua jam satis actum est, sed speciei
of-mass about which already enough done has-been but of-appearance
privatione contingit: quaerendum de hac re diligenter ac
by-privation befalls to-be-inquired about this thing diligently and
discutiendum est, ne quis affirmet animum tali defectu
to-be-examined it-is lest anyone affirm the-mind by-such defect
interire; ut quoniam specie aliqua sua privatur dum
to-perish so-that since of-appearance some its-own it-is-deprived while
stultus est, credatur in tantum augeri posse hanc
foolish it-is it-be-believed to so-much to-be-increased to-be-able this
privationem, ut omni modo specie spoliet animum,
privation that in-every way of-appearance it-strip the-mind

et ea labe ad nihilum redigat cogatque interire.
and by-that decay to nothing reduce(-it) and-compel(-it) to-perish
Quamobrem si potuerimus impetrare ut ostendatur, ne
wherefore if we-shall-have-been-able to-obtain that it-be-shown not
corpori quidem hoc posse accidere, ut etiam ea specie
to-body even this to-be-able to-befall that also of-that appearance
privetur qua corpus est; jure fortasse obtinebimus multo
it-be-deprived by-which body it-is rightly perhaps we-shall-maintain much
minus auferri posse animo quo animus est.
less to-be-taken-away to-be-able from-the-mind (that)-by-which mind it-is
Siquidem nemo se bene inspexit, qui non omni corpori
since no-one himself well has-inspected who not to-every body
qualemlibet animum praeponendum esse fateatur.
any-whatever mind to-be-preferred to-be admits

14 Sit igitur nostrae ratiocinationis exordium, quod nulla res se
let-be therefore of-our reasoning the-beginning that no thing itself
facit aut gignit, alioquin erat antequam esset: quod si falsum
makes or begets otherwise it-was before it-was which if false
est, illud est verum. Item quod factum ortumve non est,
is that is true likewise what made or-arisen not has-been
et tamen est, sempiternum sit necesse est. Quam naturam
and yet is everlasting be necessary it-is which nature
et excellentiam quisquis ulli corpori dat, errat vehementer
and excellence whoever to-any body gives errs vehemently
quidem. Sed quid pugnamus? multo enim magis eam dare
indeed but why do-we-fight much for more it to-give
animo cogimur. Ita si corpus ullum est sempiternum,
to-the-mind we-are-compelled so if body any is everlasting
nullus animus non sempiternus est. Quoniam quilibet animus
no mind not everlasting is since any mind
cuilibet corpori praeferendus est, et omnia sempiterna non
to-any body to-be-preferred is and all everlasting-things to-not

sempiternis. At si quod vere dicitur, factum est corpus;
everlasting but if what truly is-said made was body
aliquo faciente factum est, nec eo inferiore. Neque enim
by-something making made it-was nor than-it by-(one)-lower nor for
esset potens ad dandum ei quod faceret, quidquid illud
would-it-be powerful for giving to-that which it-made whatever that
est quod est, id quod faciebat. Sed ne pari quidem:
is which is that which it-was-making but not by-an-equal even
oportet enim facientem melius aliquid habere ad faciendum,
it-behooves for the-maker better something to-have for making
quam est id quod facit. Nam de gignente non absurde
than is that which it-makes for about the-begetter not absurdly
dicitur, hoc eum esse, quod est illud quod ab eo gignitur.
it-is-said this him to-be which is that which by him is-begotten
Universum igitur corpus ab aliqua vi et natura potentiore
the-whole therefore body by some force and nature more-powerful
atque meliore factum est, non utique corporea. Nam si
and better made was not at-all corporeal for if
corpus a corpore factum est, non potuit universum fieri.
body by body made was not could the-whole to-be-made
Verissimum est enim quod in exordio ratiocinationis hujus
most-true is for what in the-beginning of-reasoning this
posuimus, nullam rem a se posse fieri. Haec autem vis et
we-set no thing by itself to-be-able to-be-made this but force and
natura incorporea effectrix corporis universi praesente potentia
nature incorporeal maker of-body the-whole by-present power
tenet universum. Non enim fecit, atque discessit effectumque
holds the-whole not for it-made and departed and-the-thing-made
deseruit. Ea quippe substantia quae corpus non est, neque,
forsook that for substance which body not is nor
ut ita dicam, localiter movetur, ut ab ea substantia quae
as so I-may-say locally is-moved so-that from that substance which

locum obtinet, separari queat; et illa effectoria vis vacare
place occupies to-be-separated it-can and that making force to-be-idle
non potest, quin id quod ab ea factum est, tueatur, et
not can but-that that which by it made was it-guards and
specie carere non sinat, qua est in quantumcumque
of-appearance to-lack not allows by-which it-is to whatever-extent
est. Quod enim per se non est, si destituatur ab eo
it-is what for through itself not is if it-be-forsaken by that
per quod est, profecto non erit: et non possumus dicere
through which it-is surely not will-be and not we-can to-say
id accepisse corpus cum factum est, ut seipso jam
that to-have-received body when made it-was that with-itself now
contentum esse posset, etiamsi a conditore desereretur.
content to-be it-could even-if by the-founder it-were-forsaken
15 Quanquam si ita est, magis id habet animus, quem corpori
although if so it-is more that has the-mind which to-body
praestare manifestum est. Atque ita de proximo immortalis
to-excel manifest it-is and so from nearby immortal
probatur, si potest esse per seipsum. Quidquid enim tale est,
it-is-proved if it-can to-be through itself whatever for such is
incorruptibile sit necesse est, ac per hoc interire non possit,
incorruptible be necessary it-is and through this to-perish not can
quia nihil se deserit. Sed corporis mutabilitas in promptu
because nothing itself forsakes but of-body the-mutability at hand
est, quod ipsius universi corporis universus motus satis
is which of-the-very whole body the-whole motion enough
indicat. Unde diligenter inspicientibus quantum talis natura
indicates whence to-(those)-diligently inspecting as-far-as such a-nature
inspici potest, ordinata mutabilitate id quod immutabile est
to-be-inspected can by-ordered mutability that which immutable is
imitari reperitur. Quod autem per se est, ne motu quidem
to-imitate it-is-found what moreover through itself is not of-motion even

opus habet ullo, omni copia sibi seipso existente; quia
need has any with-every abundance to-itself by-itself existing because
motus omnis ad aliud est, cujus indiget quod movetur.
motion every toward another-thing is of-which has-need what is-moved
Adest igitur species universo corpori, meliore natura
is-present therefore appearance to-the-whole body with-a-better nature
sufficiente atque obtinente quae fecit: quare illa mutabilitas
supplying and maintaining(-it) which made(-it) wherefore that mutability
non adimit corpori corpus esse, sed de specie in speciem
not takes-away from-body body to-be but from appearance into appearance
transire facit motu ordinatissimo. Non enim quaepiam
to-pass makes(-it) by-motion most-ordered not for any
ejus pars ad nihilum redigi sinitur, cum totum capessat
of-it part to nothing to-be-reduced is-allowed since the-whole grasps
vis illa effectoria nec laborante nec deside potentia, dans ut
force that making neither with-laboring nor idle power giving that
sit omne quod per illam est, in quantum est: quamobrem
be everything which through it is in so-far-as it-is wherefore
nemo tam devius a ratione debet esse, cui aut non sit
no-one so astray from reason ought to-be to-whom either not is
certum corpore animum esse meliorem, aut qui hoc concesso
certain than-body mind to-be better or who with-this conceded
arbitretur corpori non accidere ut corpus non sit, animo
would-think to-body not to-befall that body not it-be to-mind
accidere ut animus non sit. Quod si non accidit, neque animus
to-befall that mind not it-be which if not befalls nor mind
esse nisi vivat, potest, nunquam profecto animus moritur.
to-be unless it-lives can never surely the-mind dies

Animus vita est, sic vita carere non potest

IX · THE MIND IS LIFE AND CANNOT LACK IT

Someone may fear not that the mind becomes nothing but that it dies as things die that lack life. But nothing lacks itself, and the mind is a certain life: whatever is animated lives by it. If the mind could lack life it would not be mind but something animated. The life that forsakes what dies is itself the mind, and it does not forsake itself; so the mind does not die.

16 Quod si quisquam non eum interitum dicit formidandum
but if anyone not that destruction says to-be-dreaded
animo, quo efficitur ut nihil sit quod aliquid fuit,
by-the-mind by-which it-is-brought-about that nothing be what something was
sed eum quo dicimus ea mortua quae vita carent;
but that by-which we-call those-things dead which life lack
attendat quod nulla res seipsa caret. Est autem animus vita
let-him-attend that no thing itself lacks is moreover the-mind a-life
quaedam: unde omne quod animatum est, vivere; omne
certain whence everything that animated is to-live everything
autem inanime quod animari potest, mortuum, id est vita
but inanimate that to-be-animated can dead that is of-life
privatum intelligitur. Non ergo potest animus mori. Nam si
deprived is-understood not therefore can the-mind to-die for if
carere poterit vita, non animus sed animatum aliquid est.
to-lack it-will-be-able life not mind but animated something it-is
Quod si absurdum est, multo minus hoc genus interitus
which if absurd is much less this kind of-destruction
timendum est animo, quod vitae certe non est timendum.
to-be-feared is by-the-mind which by-life certainly not is to-be-feared
Nam prorsus si tunc moritur animus, cum eum deserit vita
for utterly if then dies the-mind when it forsakes life

illa; ipsa vita quae hunc deserit multo melius intelligitur
that the-very life which this forsakes much better is-understood
animus, ut jam non sit animus quidquid a vita deseritur,
(as)-the-mind so-that now not be mind whatever by life is-forsaken
sed ea ipsa vita quae deserit. Quidquid enim vita desertum
but that very life which forsakes whatever for by-life forsaken
mortuum dicitur, id ab anima desertum intelligitur: haec
dead is-called that by the-soul forsaken is-understood this
autem vita, quae deserit ea quae moriuntur, quia ipsa
but life which forsakes those-things which die because it-itself
est animus, et seipsam non deserit; non moritur animus.
is the-mind and itself not forsakes not dies the-mind

Animus non est temperatio corporis

X · THE MIND IS NOT A TEMPERING OF THE BODY

Some have thought life a tempering of the body. But the mind understands the more purely the more it withdraws its attention from the body's senses, and a thing in the body as color and form are could not turn away from it. What the mind understands is always in the same way, and the mind is joined to it, not in place. So the mind is not a tempering of the body but life, and cannot die.

Nisi forte vitam temperationem aliquam corporis, ut nonnulli 17
unless perhaps life a-tempering some of-the-body as some
opinati sunt, debemus credere. Quibus profecto nunquam hoc
supposed have we-ought to-believe to-whom surely never this
visum esset, si ea quae vere sunt et incommutabilia
seemed would-have if those-things which truly are and unchangeable
permanent, eodem animo a corporum consuetudine
persist with-the-same mind from of-bodies the-habit
alienato atque purgato videre valuissent. Quis enim bene
estranged and purified to-see they-had-been-able who for well

se inspiciens, non expertus est tanto se aliquid
himself inspecting not experienced has by-so-much himself something
intellexisse sincerius, quanto removere atque subducere
to-have-understood more-purely by-how-much to-remove and to-withdraw
intentionem mentis a corporis sensibus potuit? Quod
the-intention of-the-mind from of-the-body the-senses he-could but
si temperatio corporis esset animus, non utique id posset
if a-tempering of-the-body were the-mind not at-all that could
accidere. Non enim ea res quae naturam propriam non
to-happen not for that thing which a-nature its-own not
haberet, neque substantia esset, sed in subjecto corpore
had nor a-substance was but in a-subject body
tanquam color et forma inseparabiliter inesset, ullo modo
as color and form inseparably was-in in-any way
se ab eodem corpore ad intelligibilia percipienda conaretur
itself from the-same body toward intelligible-things to-be-perceived would-try
avertere, et in quantum id posset, in tantum illa posset
to-turn-away and in so-far-as that it-could in so-much those it-could
intueri, eaque visione melior et praestantior fieri. Nullo
to-behold and-by-that vision better and more-excellent to-become in-no
quippe modo forma vel color, vel ipsa etiam corporis
for way form or color or the-very also of-the-body
temperatio, quae certa commixtio est earum quatuor
tempering which a-certain commingling is of-those four
naturarum quibus idem corpus subsistit, avertere se ab
natures by-which the-same body subsists to-turn-away itself from
eo potest, in quo subjecto est inseparabiliter. Ad haec,
that can in which subject it-is inseparably in-addition-to these
ea quae intelligit animus cum se avertit a corpore,
those-things which understands the-mind when itself it-turns-away from the-body
non sunt profecto corporea; et tamen sunt, maximeque
not are surely corporeal and yet they-are and-most-of-all

sunt, nam eodem modo semper sese habent. Nam nihil
they-are for in-the-same way always themselves they-have for nothing
absurdius dici potest quam ea esse quae oculis videmus,
more-absurd to-be-said can than those to-be which with-the-eyes we-see
ea non esse quae intelligentia cernimus; cum dubitare
those not to-be which by-intelligence we-discern since to-doubt
dementis sit, intelligentiam incomparabiliter oculis anteferri.
of-a-madman is intelligence incomparably to-the-eyes to-be-preferred
Haec autem quae intelliguntur eodem modo sese habentia,
these but which are-understood in-the-same way themselves having
cum ea intuetur animus, satis ostendit se illis esse
when them beholds the-mind enough it-shows itself to-them to-be
conjunctum, miro quodam eodemque incorporali modo,
joined in-a-wonderful certain and-the-same incorporeal way
scilicet non localiter. Namque aut in illo sunt, aut ipse in
namely not locally for either in it they-are or it-itself in
illis. Et utrumlibet horum sit, aut in subjecto alterum in
them and whichever of-these it-be either in a-subject the-one in
altero est, aut utrumque substantia est. Sed si illud primum
the-other is or both a-substance is but if that first
est, non est in subjecto corpore animus, ut color et forma:
is not is in a-subject body the-mind as color and form
quia vel ipse substantia est, vel alteri substantiae quae
because either it-itself a-substance is or in-another substance which
corpus non est, in subjecto inest. Si autem hoc secundum
body not is in a-subject it-is-in if but this second
verum est, non est in subjecto corpore tanquam color animus,
true is not is in a-subject body as color the-mind
quia substantia est. Temperatio autem corporis in subjecto
because a-substance it-is the-tempering but of-the-body in a-subject
corpore est tanquam color: non est ergo temperatio corporis
body is as color not is therefore a-tempering of-the-body

animus, sed vita est animus: et se nulla res deserit; et
the-mind but life is the-mind and itself no thing forsakes and
id moritur quod vita deserit: non igitur animus mori potest.
that dies which life forsakes not therefore the-mind to-die can

Animus nec per falsitatem perit veritati contrariam, etsi animi est causa veritas

XI · FALSITY CANNOT DESTROY THE MIND

The fear returns that the mind may perish by falling away, since the foolish mind is in some defect. If the mind is through itself, it never forsakes itself. If it is from that essence which supremely is, the truth, what could be contrary to that and take from the mind its being mind? Falsity can do no more than deceive, and no one is deceived unless he lives. If the contrary cannot, nothing can.

18 Rursus igitur si quid metuendum est, id est metuendum
again therefore if anything to-be-feared is that is to-be-feared
ne deficiendo animus intereat, id est dum ipsa existendi
lest by-falling-away the-mind perish that is while of-the-very of-existing
specie privatur. De qua re quanquam satis esse
appearance it-is-deprived about which thing although enough to-have-been
dictum arbitrer, et quam hoc fieri non possit certa
said I-think and how this to-happen not can by-certain
ratione monstratum sit; tamen etiam hoc attendendum
reasoning shown has-been yet also this to-be-attended-to
est, non esse aliam causam hujus formidinis, nisi quia
is not to-be another cause of-this dread except because
fatendum est in defectu quodam esse animum stultum,
to-be-admitted it-is in defect a-certain to-be the-mind foolish
et in essentia certiore atque pleniore sapientem. Sed si,
and in essence more-certain and fuller the-wise but if

quod nemini dubium est, tunc est animus sapientissimus,
what to-no-one doubtful is then is the-mind most-wise
cum veritatem, quae semper eodem modo est, intuetur,
when truth which always in-the-same way is it-beholds
eique immobilis inhaeret divino amore conjunctus; et illa
and-to-it immovable inheres by-divine love joined and those
omnia quae quoquo modo sunt ab ea essentia sunt,
all which in-whatever way are from that essence are
quae summe maximeque est: aut ab illa est animus in
which supremely and-most-of-all is either from that is the-mind in
quantum est, aut per seipsum est. Sed si per seipsum
so-far-as it-is or through itself it-is but if through itself
est, quoniam ipse sibi causa existendi est, et nunquam
it-is since it-itself to-itself the-cause of-existing is and never
se deserit; nunquam interit, ut supra etiam disputavimus.
itself forsakes never it-perishes as above also we-disputed
Si vero ex illa, diligenter opus est quaerere quae res ei
if but from that diligently need there-is to-inquire what thing to-it
possit esse contraria, quae animo auferat animum esse
could to-be contrary which from-the-mind may-take-away mind to-be
quod illa praebet. Quid est igitur? An forte falsitas, quia
which that provides what is-it then or perhaps falsity because
illa veritas? Sed manifestum est, atque in promptu situm,
that(-is) truth but manifest it-is and at hand placed
quantum nocere animo falsitas possit. Num enim amplius
how-much to-harm the-mind falsity can surely-not for more
potest quam fallere? at nisi qui vivit, fallitur nemo. Non
can-it than to-deceive but unless (one)-who lives is-deceived no-one not
igitur falsitas interimere animum potest. Quod si haec non
therefore falsity to-kill the-mind can but if this not
potest quae contraria veritati est, auferre animo animum
can which contrary to-truth is to-take-away from-the-mind mind

esse, quod ei veritas dedit (ita enim est invictissima
to-be which to-it truth gave so for is most-unconquered
veritas); quid aliud invenietur, quod auferat animo id
truth what else will-be-found which may-take-away from-the-mind that
quod est animus? Nihil profecto: nam nihil est contrario
which is mind nothing surely for nothing is than-the-contrary
valentius ad id auferendum, quod fit ab ejus contrario.
stronger for that to-be-taken-away which is-made by its contrary

Veritati a qua est animus quod est, quatenus ipsa est, nihil contrarium

XII · NOTHING IS CONTRARY TO THE FIRST ESSENCE

No essence, so far as it is essence, has a contrary, since to be has no contrary except not to be; least of all the first essence, which is called truth. The mind has what it is from that essence, so nothing can make it lose its being. Wisdom it has by turning toward that from which it is and can lose by turning away; its being it cannot lose. So it cannot perish.

19 At si veritati contrarium ita quaeramus, non in quantum
but if to-truth a-contrary so we-seek not in so-far-as
veritas est, sed in quantum summe maximeque est,
truth it-is but in so-far-as supremely and-most-of-all it-is
quanquam in tantum est idipsum in quantum est veritas;
although in so-much it-is that-very(-thing) in so-far-as it-is truth
siquidem veritatem eam dicimus qua vera sunt omnia in
since truth that we-call by-which true are all-things in
quantumcumque sunt, in tantum autem sunt in quantum
whatever-extent they-are in so-much but they-are in so-far-as
vera sunt; tamen nullo modo id defugerim, quod mihi
true they-are yet in-no way that I-would-shun which me

evidentius suffragatur. Nam si nulla essentia in quantum
more-evidently supports for if no essence in so-far-as
essentia est, aliquid habet contrarium, multo minus habet
essence it-is anything has contrary much less has
contrarium prima illa essentia, quae dicitur veritas, in quantum
a-contrary first that essence which is-called truth in so-far-as
essentia est. Primum autem verum est. Omnis enim essentia
essence it-is the-first but true is every for essence
non ob aliud essentia est, nisi quia est. Esse autem
not on-account-of another-thing essence is except because it-is to-be but
non habet contrarium, nisi non esse: unde nihil est essentiae
not has a-contrary except not to-be whence nothing is to-essence
contrarium. Nullo modo igitur res ulla esse potest contraria
contrary in-no way therefore thing any to-be can contrary
illi substantiae, quae maxime ac primitus est. Ex qua si
to-that substance which most-of-all and primally is from which if
habet animus idipsum quod est (non enim aliunde hoc
has the-mind that-very(-thing) which it-is not for from-elsewhere this
habere potest, qui ex se non habet, nisi ab illa re quae
to-have it-can which from itself not has(-it) except from that thing which
illo ipso est animo praestantior), nulla res est qua
than-that very is mind more-excellent no thing there-is by-which
id amittat, quia nulla res ei rei est contraria qua id
that it-may-lose because no thing to-that thing is contrary by-which that
habet; et propterea esse non desinit. Sapientiam vero, quia
it-has and on-that-account to-be not it-ceases wisdom indeed because
conversione habet ad id ex quo est, aversione illam
by-a-turning it-has to that from which it-is by-a-turning-away that
potest amittere. Conversioni namque aversio contraria est.
it-can to-lose to-turning for turning-away contrary is

Illud vero quod ex eo habet cui nulla res est contraria,
that indeed which from that it-has to-which no thing is contrary
non est unde possit amittere. Non igitur potest interire.
not there-is whence it-could to-lose not therefore it-can to-perish

Animus nec in corpus convertitur

XIII · THE MIND IS NOT TURNED INTO BODY

Could the mind, though it cannot reach nothing, be changed into a body? Only by its own will or by compulsion. It will never will it, since its whole appetite toward body is to possess it, give it life, or care for it, which needs a thing better than body. No body can compel it, and another mind compels only through desires, which the mind would lose in becoming body. God, who alone is better, cares for the soul.

20 Hic forte oboriatur nonnulla quaestio, utrum sicut non
here perhaps may-arise some question whether as not
interit animus, ita nec in deteriorem commutetur essentiam.
perishes the-mind so nor into a-worse is-it-changed essence
Videri enim cuipiam potest, neque injuria, id effectum
to-seem for to-someone it-can nor wrongly that brought-about
esse ratiocinatione hac, ut animus ad nihilum non
to-have-been by-reasoning this that the-mind at nothing not
possit pervenire, converti autem in corpus forsitan possit. Si
can to-arrive to-be-turned but into body perhaps it-can if
enim quod erat ante animus, corpus fuerit effectum, non
for what was before mind body shall-have-been made not
utique omnino non erit. Sed hoc fieri non potest, nisi
at-all altogether not it-will-be but this to-happen not can unless
aut ipse id velit, aut ab alio cogatur. Nec continuo tamen
either it-itself that wills or by another is-compelled nor at-once yet
animus, sive ipse id appetierit, sive coactus fuerit,
the-mind whether it-itself that shall-have-sought or compelled shall-have-been

poterit corpus esse. Illud enim sequitur ut, si sit, velit
will-be-able body to-be that for follows that if it-be it-wills
aut cogatur. At illud non sequitur ut, si velit aut cogatur,
or is-compelled but that not follows that if it-wills or is-compelled
sit. Nunquam autem volet: nam omnis ejus appetitus ad
it-be never but will-it-will for every its appetite toward
corpus, aut ut id possideat, est, aut ut vivificet, aut ut
body either that it it-may-possess is or that it-may-vivify(-it) or that
quodammodo fabricetur, aut quolibet pacto ei consulat.
in-a-certain-way it-may-fashion(-it) or in-any way for-it may-care
Nihil autem horum fieri potest, si non sit corpore
nothing but of-these to-happen can if not it-be than-body
melior. At si erit corpus, melior corpore profecto non
better but if it-will-be body better than-body surely not
erit. Non igitur corpus esse volet. Neque ullum rei
it-will-be not therefore body to-be it-will-will nor any of-thing
hujus certius argumentum est, quam cum seipsum hinc
this more-certain argument is-there than when itself hence
interrogat animus. Ita enim facile comperit appetitum se
questions the-mind so for easily it-ascertains appetite itself
non habere, nisi agendi aliquid, aut sciendi, aut sentiendi,
not to-have except of-doing something or of-knowing or of-sensing
aut tantummodo vivendi in quantum sua illi potestas est.
or only of-living in so-far-as its-own to-it power is
Si autem cogitur corpus esse, a quo tandem cogitur? 21
if but it-is-compelled body to-be by whom pray is-it-compelled
A quolibet, certe a potentiore. Non ergo ab ipso
by anyone-whatever certainly by a-more-powerful not therefore by the-very
corpore cogi potest. Nullo enim modo ullo animo
body to-be-compelled it-can in-no for way than-any mind
ullum corpus potentius. Potentior autem animus non
any body more-powerful(-is) a-more-powerful but mind not

cogit in aliquid, nisi quod suae potestati subditum est.
compels to anything except what to-its-own power subjected is
Nec ullo modo animus potestati alterius animi, nisi suis
nor in-any way a-mind to-the-power of-another mind except by-its-own
cupiditatibus subditur. Cogit ergo ille animus non amplius
desires is-subjected compels therefore that mind not more
quam quantum ejus quem cogit cupiditates sinunt. Dictum
than as-much-as of-him whom it-compels the-desires allow said
est autem cupiditatem non posse animum habere, ut corpus
it-was moreover desire not to-be-able the-mind to-have that body
sit. Illud etiam manifestum est ad nullam suae cupiditatis
it-be that also manifest is at no of-its desire
expletionem pervenire, dum amittit omnem cupiditatem:
fulfillment to-arrive while it-loses all desire
et amittit dum corpus fit. Non igitur potest ab eo
and it-loses while body it-becomes not therefore it-can by him
cogi ut fiat, qui cogendi jus nisi per subditi
to-be-compelled that it-become who of-compelling the-right except through of-the-subjected
cupiditates non habet. Deinde quisquis animus alterum
the-desires not has then whatever mind another
animum habet in potestate, magis eum necesse est velit in
mind has in power more it necessary it-is it-wills in
potestate habere quam corpus, et ei velit bonitate consulere,
power to-have than a-body and for-it it-wills by-goodness to-care
vel malitia imperitare. Non ergo volet ut corpus sit.
or by-malice to-command not therefore it-will-will that body it-be
22 Postremo iste animus cogens aut animal est, aut caret
lastly this mind compelling either an-animal is or lacks
corpore. Sed si caret corpore, in hoc mundo non est. Et
a-body but if it-lacks a-body in this world not it-is and
si ita est, summe bonus est, nec potest velle alteri tam
if so it-is supremely good it-is nor can-it to-will for-another so

turpem commutationem. Si autem animal est, aut animal est
foul a-change if but an-animal it-is either an-animal is
etiam ille quem cogit, aut non est. Sed si non est, ad nihil
also that which it-compels or not is but if not it-is to nothing
cogi ab alio potest. Non enim habet potentiorem qui
to-be-compelled by another it-can not for has a-more-powerful (one)-who
in summo est. Si autem in corpore est, ab eo rursus qui in
in the-highest is if but in a-body it-is by him again who in
corpore est per corpus cogitur, ad quodcumque cogitur.
a-body is through body it-is-compelled to whatever it-is-compelled
Quis autem dubitet nullo modo per corpus fieri
who but would-doubt in-no way through body to-be-made
tantam commutationem animo? Fieret enim si esset
so-great a-change in-the-mind it-would-be-made for if were
illo corpus potentius: quamvis quidquid illud est, ad quod
than-it body more-powerful although whatever that is to which
per corpus cogitur, prorsus non per corpus, sed per
through body it-is-compelled utterly not through body but through
cupiditates suas cogitur, de quibus satis dictum est. Quod
desires its it-is-compelled about which enough said has-been what
autem rationali anima melius est, omnibus consentientibus,
but than-the-rational soul better is with-all consenting
Deus est. Qui profecto consulit animae, et ideo non ab
God is who surely cares for-the-soul and therefore not by
eo cogi anima potest, ut convertatur in corpus.
him to-be-compelled the-soul can that it-be-turned into body

Nec somno, nec hujusmodi corporis affectione animae vim minui

XIV · SLEEP DOES NOT LESSEN THE SOUL'S POWER

Sleep overwhelms us against our will; may some such defect turn the mind into body? Sleep comes from the body and works in the body, lulling the senses. The mind still has images of sensible things, and what it understands is as true for the sleeper as for the waker: reasons learned in a dream's disputation remain unchangeable on waking, though place, person, and words prove false. Sleep lessens the soul's use of the body, not its own life.

23 Si igitur nec propria voluntate, nec alio cogente id animus
if then neither by-its-own will nor with-another compelling that the-mind
patitur; unde id pati potest? An quia invitos nos plerumque
suffers whence that to-suffer can-it or because unwilling us mostly
opprimit somnus, metuendum est ne quo tali defectu animus
overwhelms sleep to-be-feared is-it lest by-some such defect the-mind
convertatur in corpus? Quasi vero quoniam somno membra
be-turned into body as-if indeed since by-sleep limbs
nostra marcescunt, idcirco animus fiat ulla ex parte
our droop on-that-account the-mind becomes in-any from part
debilior. Sensibilia tantum non sentit, quia quidquid illud est
weaker sensible-things only not it-senses because whatever that is
quod somnum facit, e corpore est atque in corpore operatur.
which sleep makes from the-body is and in the-body works
Corporeos enim sensus sopit et claudit quodammodo, ita sane
the-corporeal for senses it-lulls and closes in-a-certain-way so indeed
ut tali commutationi corporis cedat anima cum voluptate;
that to-such a-change of-the-body yields the-soul with pleasure
quia secundum naturam est talis commutatio quae reficit
because according-to nature is such a-change which refreshes
corpus a laboribus: non tamen haec adimit animo vel
the-body from labors not yet this takes-away from-the-mind either

sentiendi vim vel intelligendi. Nam et imagines sensibilium
of-sensing the-force or of-understanding for also images of-sensible-things
praesto habet, tanta expressione similitudinis, ut eo
at-hand it-has with-so-great an-expression of-likeness that at-that
ipso tempore discerni nequeant ab his rebus quarum
very time to-be-discerned they-cannot from these things of-which
imagines sunt: et si quid intelligit, aeque dormienti ac
images they-are and if anything it-understands equally for-the-sleeper as
vigilanti verum est. Nam verbi gratia si per somnium
for-the-waker true it-is for of-a-word for-the-sake if through a-dream
disputare sibi visus fuerit, verasque rationes secutus in
to-dispute to-himself seemed he-shall-have and-true reasons having-followed in
disputando didicerit aliquid; etiam expergefacto eaedem
disputing shall-have-learned something even with-(him)-awakened the-same
incommutabiles manent, quamvis falsa reperiantur caetera,
unchangeable remain although false are-found the-rest
veluti locus ubi disputatio, et persona cum qua disputatio
as the-place where the-disputation and the-person with whom the-disputation
fuisse visa erat, et verba ipsa, quod ad sonum
to-have-been seemed had and the-words themselves as-far-as to sound
attinet, quibus disputari videbatur, et alia hujuscemodi;
pertains by-which to-be-disputed it-seemed and other-things of-this-kind
quae etiam cum ipsis sensibus sentiuntur agunturque a
which even when by-the-very senses they-are-sensed and-are-done by
vigilantibus, praetereunt tamen, nec ulla ex parte sempiternam
the-waking pass-away yet nor in-any from part the-everlasting
praesentiam verarum rationum assequuntur. Ex quo colligitur,
presence of-true reasons attain from which it-is-gathered
tali commutatione corporis, qualis somnus est, usum ejusdem
by-such a-change of-the-body such-as sleep is the-use of-the-same
corporis animae, non vitam propriam, posse minui.
body for-the-soul not life its-own to-be-able to-be-diminished

Rursum animam non posse in corpus mutari

XV · AGAIN, THE SOUL CANNOT BE CHANGED INTO BODY

The soul is nearer than the body to the eternal reasons, in the order of nature, not in place. In that order the highest essence gives form to body through the soul, and the body subsists through it. For the soul to become body it would have to become so through soul; but the soul hands on form and does not take it away. Nothing stands between the highest life and the body except the life-giving soul.

24 Postremo si quamvis locum occupanti corpori anima tamen
lastly if although a-place occupying to-body the-soul yet
non localiter jungitur, summis illis aeternisque rationibus,
not locally is-joined by-highest those and-eternal reasons
quae incommutabiliter manent, nec utique loco continentur,
which unchangeably remain nor at-all in-place are-contained
prior afficitur anima quam corpus; nec prior tantum, sed
earlier is-affected the-soul than the-body nor earlier only but
etiam magis. Tanto enim prior, quanto propinquior; et
also more by-so-much for earlier by-how-much nearer and
eadem causa tanto etiam magis, quanto etiam corpore
by-the-same cause by-so-much also more by-how-much also than-body
melior. Nec ista propinquitas loco, sed naturae ordine dicta
better nor this nearness in-place but of-nature in-the-order said
sit. Hoc autem ordine intelligitur a summa essentia speciem
let-be by-this but order it-is-understood by the-highest essence appearance
corpori per animam tribui, qua est in quantumcumque
to-body through the-soul to-be-bestowed by-which it-is in whatever-extent
est. Per animam ergo corpus subsistit, et eo ipso
it-is through the-soul therefore body subsists and by-that very(-thing)
est quo animatur, sive universaliter, ut mundus; sive
is by-which it-is-animated whether universally as the-world or

particulariter, ut unumquodque animal intra mundum.
particularly as each animal within the-world
Quapropter consequens erat ut anima per animam corpus
wherefore consequent it-was that the-soul through a-soul body
fieret, nec omnino aliter posset. Quod quia non fit,
should-become nor at-all otherwise could which because not happens
manente quippe anima in eo quo anima est, corpus per
with-remaining indeed the-soul in that by-which soul it-is body through
illam subsistit, dantem speciem, non adimentem; commutari
it subsists giving appearance not taking-away to-be-changed
in corpus anima non potest. Si enim non tradit speciem
into body the-soul not can if for not it-hands-on the-appearance
quam sumit a summo bono, non per illam fit
which it-takes from the-highest good not through it comes-to-be
corpus: et si non per illam fit, aut non fit
body and if not through it it-comes-to-be either not it-comes-to-be
omnino, aut tam propinque speciem sumit quam anima: sed
at-all or as nearly appearance it-takes as the-soul but
et fit corpus, et si tam propinque sumeret speciem,
both comes-to-be body and if as nearly it-took appearance
id esset quod anima: nam hoc interest; eoque
that it-would-be which the-soul(-is) for this is-the-difference and-by-that
anima melior, quo sumit propinquius. Tam propinque
the-soul(-is) better by-which it-takes more-nearly as nearly
autem etiam corpus sumeret, si non per animam sumeret.
but also body would-take if not through the-soul it-took
Etenim nullo interposito tam propinque utique sumeret.
for-indeed with-nothing interposed as nearly assuredly it-would-take
Nec invenitur aliquid quod sit inter summam vitam, quae
nor is-found anything which is between the-highest life which
sapientia et veritas est incommutabilis, et id quod ultimum
wisdom and truth is unchangeable and that which last

vivificatur, id est corpus, nisi vivificans anima. Quod si
is-vivified that is body except the-vivifying soul but if
tradit speciem anima corpori, ut sit corpus in quantum est,
hands-on appearance the-soul to-body that be body in so-far-as it-is
non utique speciem tradendo adimit. Adimit autem in
not at-all appearance by-handing-on it-takes-away it-takes-away but into
corpus animam transmutando. Non igitur anima sive per
body the-soul by-transmuting not therefore the-soul whether through
seipsam corpus fit, quia non nisi anima manente corpus
itself body becomes because not except with-soul remaining body
per eam fit; sive per aliam, quia non nisi traditione
through it comes-to-be or through another because not except by-a-handing-on
speciei fit corpus per animam, et ademptione
of-appearance comes-to-be body through soul and by-a-taking-away
speciei anima in corpus converteretur, si converteretur.
of-appearance soul into body would-be-turned if it-were-turned

Ne in animam quidem irrationalem rationalis anima convertitur. Anima tota est in toto corpore et singulis partibus

XVI · NOR INTO AN IRRATIONAL SOUL

The rational soul is not turned into an irrational one either: the more powerful hand on form to the weaker and do not take it away. Nor is the soul joined to the body in place. A mass is in its parts part by part, but the soul is present whole at once to each part: it senses, whole, what happens in the foot, and only there. Whiteness is not so in a body.

25 Hoc et de irrationali anima vel vita, quod nec in eam
this also about the-irrational soul or life that nor into it
rationalis anima convertitur, dici potest. Et ipsa enim
the-rational soul is-turned to-be-said can also it-itself for

nisi inferiore ordine rationali subjiceretur, aeque sumeret
unless in-a-lower order to-the-rational it-were-subjected equally would-take
speciem et talis esset. Tradunt ergo speciem a summa
appearance and such would-be hand-on therefore the-appearance from the-highest
pulchritudine acceptam potentiora infirmioribus naturali
beauty received the-more-powerful to-the-weaker in-natural
ordine. Et utique cum tradunt, non adimunt. Eoque
order and assuredly when they-hand-on not they-take-away and-by-that
sunt quae infirmiora sunt, in quantum sunt, quod
are (those)-which weaker are in so-far-as they-are that
species eis, qua sint a potentioribus traditur: quae
appearance to-them by-which they-are by the-more-powerful is-handed-on which
quidem potentiora etiam meliora sunt. Quod his naturis
indeed more-powerful also better are which to-these natures
datum est, quae non mole majore plus possunt minoribus
given has-been which not by-mass greater more have-power than-lesser
molibus, sed sine tumore ullo localis magnitudinis eadem
masses but without swelling any of-local magnitude by-the-same
specie potentiora sunt qua meliora. In quo genere est
appearance more-powerful are by-which better in which kind is
anima corpore melior et potentior. Quapropter cum per
the-soul than-body better and more-powerful wherefore since through
illam, ut dictum est, corpus subsistat, ipsa in corpus
it as said it-was body subsists it-itself into body
nullo modo verti potest. Corpus enim nullum fit,
in-no way to-be-turned can body for none is-made
nisi accipiendo per animam speciem. At anima ut corpus
except by-receiving through the-soul appearance but the-soul that body
fieret, non accipiendo speciem, sed amittendo, fieri
it-should-become not by-receiving appearance but by-losing(-it) to-become
posset: et propterea fieri non potest; nisi forte loco
could and on-that-account to-become not it-can unless perhaps in-place

anima continetur, et localiter corpori jungitur. Nam si ita
the-soul is-contained and locally to-body is-joined for if so
est, potest eam fortasse major moles, quanquam speciosiorem,
it-is can it perhaps a-greater mass although more-comely
in suam deteriorem vertere speciem, ut aer major ignem
into its-own worse to-turn appearance as air greater fire
minorem. Sed non est ita. Moles quippe omnis quae occupat
lesser but not it-is so mass for every which occupies
locum, non est in singulis suis partibus tota, sed in
place not is in single its parts whole but in
omnibus. Quare alia pars ejus alibi est, et alibi alia.
all wherefore one part of-it elsewhere is and elsewhere another
Anima vero non modo universae moli corporis sui, sed etiam
the-soul indeed not only to-the-whole mass of-body its but also
unicuique particulae illius tota simul adest. Partis enim
to-each little-part of-it whole at-once is-present of-a-part for
corporis passionem tota sentit, nec in toto tamen corpore.
of-the-body the-passion whole it-senses nor in the-whole yet body
Cum enim quid dolet in pede, advertit oculus, loquitur
when for something hurts in the-foot notices the-eye speaks
lingua, admovetur manus. Quod non fieret, nisi id quod
the-tongue is-moved-toward the-hand which not would-happen unless that which
animae in eis partibus est, et in pede sentiret; nec sentire
of-the-soul in those parts is also in the-foot sensed nor to-sense
quod ibi factum est absens posset. Non enim nuntio
what there done was absent it-could not for by-messenger
aliquo credibile est fieri non sentiente quod nuntiat:
some credible it-is to-be-done not sensing what he-announces
quia passio quae fit non per continuationem molis
because the-passion which happens not through the-continuity of-mass
currit, ut caeteras animae partes quae alibi sunt latere
runs so-that the-other of-the-soul parts which elsewhere are to-escape

non sinat; sed illud tota sentit anima quod in particula
not it-allows but that whole senses the-soul which in a-little-part
fit pedis, et ibi tantum sentit ubi fit. Tota igitur
happens of-the-foot and there only it-senses where it-happens whole therefore
singulis partibus simul adest, quae tota simul sentit in
to-single parts at-once it-is-present which whole at-once senses in
singulis. Nec tamen hoc modo adest tota, ut candor vel
single(-parts) nor yet in-this way is-it-present whole as whiteness or
alia hujusmodi qualitas in unaquaque parte corporis tota est.
other of-this-kind quality in each part of-the-body whole is
Nam quod in alia parte corpus patitur candoris immutatione,
for what in one part the-body suffers of-whiteness by-a-change
potest ad candorem qui est in alia parte non pertinere.
can to the-whiteness which is in another part not to-pertain
Quapropter secundum partes molis a se distantes,
wherefore according-to parts of-the-mass from themselves distant
et ipse a se distare convincitur. Non autem ita esse
also it-itself from itself to-be-distant is-proved not but so to-be
in anima per sensum de quo dictum est, probatur.
in the-soul through the-sense about which said it-was it-is-proved

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De Immortalitate Animae, liber unus

V · ON THE IMMORTALITY OF THE SOUL

Returned from the country to Milan, Augustine wrote this book as a reminder to himself for finishing the Soliloquies; it went out against his will. It is so twisted and brief that it wearies even his own attention. He corrects what he said of discipline and knowledge, forgetting God, who learns nothing and knows all things; the claim that the mind cannot be separated from eternal reason, against the scripture that sins separate; and, as rashly said, that form is given to body through the soul.

Post libros Soliloquiorum jam de agro Mediolanum 1
after the-books of-the-Soliloquies now from the-country to-Milan
reversus, scripsi librum De Immortalitate Animae, quod mihi
returned I-wrote a-book on the-Immortality of-the-Soul which for-me
quasi commonitorium esse volueram propter Soliloquia
as-if a-reminder to-be I-had-wished for-the-sake-of the-Soliloquies
terminanda, quae imperfecta remanserant: sed nescio quomodo
to-be-finished which unfinished had-remained but I-know-not how
me invito exiit in manus hominum, et inter mea
with-me unwilling it-went-out into the-hands of-men and among my
opuscula nominatur. Qui primo ratiocinationum contortione
little-works is-named which first of-reasonings by-the-twisting
atque brevitate sic obscurus est, ut fatiget, cum legitur,
and brevity so obscure is that it-wearies when it-is-read
etiam intentionem meam, vixque intelligatur a meipso.
even attention my and-scarcely is-understood by myself

Deinde cogitans nihil aliud quam animos hominum, in 2
then thinking nothing else than the-minds of-men in
quadam argumentatione ejusdem libri dixi: Nec esse in eo
a-certain argumentation of-the-same book I-said nor to-be in that

quod nihil discit, disciplina potest. Itemque alio loco dixi,
which nothing learns discipline can and-likewise in-another place I-said
Nec ullam rem scientia complectitur, nisi quae ad aliquam
nor any thing knowledge embraces except what to some
pertinet disciplinam, nec venit in mentem Deum non
pertains discipline nor did-it-come into mind God not
discere disciplinas, et habere omnium rerum scientiam, in
to-learn disciplines and to-have of-all things knowledge in
qua etiam praescientia est futurorum. Tale est illud quod ibi
which also foreknowledge is of-future-things such is that which there
dictum est, Non esse vitam cum ratione ulli, nisi animae:
said was not to-be life with reason for-any except for-the-soul
neque enim Deo sine ratione vita est; cum apud eum et
nor for for-God without reason life is since with him both
summa vita, et summa sit ratio. Et illud quod aliquando
the-highest life and the-highest is reason and that which at-some-time
superius dixi, Id quod intelligitur, ejusmodi esse semper,
above I-said that which is-understood of-such-a-kind to-be always
cum intelligatur et animus, qui utique non ejusmodi est
although is-understood also the-mind which assuredly not of-such-a-kind is
semper. Quod vero dixi, Animum propterea non posse ab
always what indeed I-said the-mind on-that-account not to-be-able from
aeterna ratione separari, quia non ei localiter jungitur,
eternal reason to-be-separated because not to-it locally it-is-joined
profecto non dixissem, si jam tunc essem Litteris sacris
surely not I-would-have-said if already then I-had-been in-Letters sacred
ita eruditus, ut recolerem quod scriptum est: Peccata vestra
so instructed that I-recalled what written is sins your
separant inter vos et Deum. Unde intelligi datur etiam
separate between you and God whence to-be-understood it-is-given also

earum rerum posse dici separationem, quae non locis,
of-those things to-be-able to-be-said a-separation which not in-places
sed incorporaliter junctae fuerant.
but incorporeally joined had-been

Quid sit etiam quod dixi, Anima si caret corpore, in hoc mundo 3
what is also what I-said the-soul if it-lacks a-body in this world
non est, non potui recordari. Numquid enim animae mortuorum
not is not I-could to-recall surely-not for the-souls of-the-dead
aut non carent corpore, aut in hoc mundo non sunt? Quasi vero
either not lack a-body or in this world not are as-if indeed
inferi non sint in hoc mundo. Sed quia carere corpore, in
the-lower-regions not were in this world but because to-lack a-body in
bono posui, fortasse nomine corporis pestes corporeas appellavi.
good I-placed perhaps by-the-name of-body plagues corporeal I-called
Quod si ita est, nimis insolenter verbo usus sum. Illud quoque
which if so it-is too unusually the-word used I-have that also
temere dictum est: A summa essentia speciem corpori per
rashly said was by the-highest essence appearance to-body through
animam tribui, qua est, in quantumcumque est. Per
the-soul to-be-bestowed by-which it-is in whatever-extent it-is through
animam ergo corpus subsistit, et eo ipso est, quo
the-soul therefore body subsists and by-that very(-thing) is by-which
animatur, sive universaliter, ut mundus, sive particulariter,
it-is-animated whether universally as the-world or particularly
ut unumquodque animal intra mundum. Hoc totum prorsus
as each animal within the-world this whole utterly
temere dictum est. Hic liber sic incipit: Si alicubi est disciplina.
rashly said was this book thus begins if somewhere is discipline

AUGUSTINE

De Quantitate Animae

On the Greatness of the Soul

Sex de anima quaestiones proponit Evodius. Unde sit anima. Animae patria Deus. Animae substantia propria et simplex

I · SIX QUESTIONS ABOUT THE SOUL

Evodius asks whence the soul is, what sort it is, how great it is, why it was given to the body, what it becomes on coming to the body, and what on leaving it. Augustine answers the first: its homeland is God, who created it. Its substance he cannot name, since it is not of earth, water, air, or fire; it is simple and of its own nature, as earth is, and God made that nature too.

E. Quoniam video te abundare otio, quaeso ut mihi respondeas 1
since I-see you to-abound in-leisure I-beg that me you-answer
de iis quae me movent, non, ut opinor, importune
about those-things which me move not as I-suppose unseasonably
atque incongrue. Saepe enim cum abs te multa quaesissem,
and unfittingly often for when from you many-things I-had-asked
nescio qua illa graeca sententia me deterrendum putasti,
by-I-know-not what that Greek saying me to-be-deterred you-thought
qua prohibemur ea quae supra nos sunt requirere: nunc
by-which we-are-forbidden those-things which above us are to-inquire-into now
vero non puto nos ipsos supra nos esse. Quamobrem cum de
indeed not I-think us ourselves above us to-be wherefore when about
anima quaero, non sum dignus qui audiam: Quod supra nos,
the-soul I-ask not I-am worthy who should-hear what(-is) above us
quid ad nos? sed fortasse dignus qui audiam, quid simus nos.
what(-is-it) to us but perhaps worthy who should-hear what are we
A. Enumera breviter quae de anima audire velis.
enumerate briefly what about the-soul to-hear you-wish

E. Faciam: nam sunt mihi ista diuturna cogitatione
I-shall-do(-it) for are to-me these by-long thought
praeparata. Quaero igitur unde sit anima, qualis sit, quanta
prepared I-ask therefore whence is the-soul what-sort it-is how-great
sit, cur corpori fuerit data, et cum ad corpus venerit
it-is why to-the-body it-was given and when to the-body it-has-come
qualis efficiatur, qualis cum abscesserit?
what-sort it-is-made what-sort when it-has-departed

2 A. Cum quaeris unde sit anima, duo quaedam intelligere
when you-ask whence is the-soul two certain-things to-understand
cogor. Aliter enim dicimus unde sit homo, quae sit ejus
I-am-forced in-one-way for we-say whence is a-man what is his
patria scire cupientes; aliter unde sit, cum quaerimus
homeland to-know desiring in-another-way whence he-is when we-ask
unde constet, id est, ex quibus elementis rebusque compositus.
whence he-consists that is of what elements and-things composed
Quid horum scire vis, cum interrogas unde sit anima?
which of-these to-know do-you-wish when you-ask whence is the-soul
Utrumnam quasi regionem ejus et patriam, unde huc venerit,
whether as-if the-region of-it and homeland whence hither it-has-come
nosse desideras; an vero quae sit ejus substantia, requiris?
to-know do-you-long or indeed what is its substance do-you-inquire
E. Equidem utrumque scire vellem, sed quid sit sciendum
for-my-part both to-know I-would-wish but what is to-be-known
prius, tuo judicio malo committere.
first to-your judgment I-prefer to-commit
A. Propriam quamdam habitationem animae ac patriam, Deum
proper a-certain habitation of-the-soul and homeland God
ipsum credo esse a quo creata est. Substantiam vero ejus
himself I-believe to-be by whom created it-was the-substance indeed of-it
nominare non possum: non enim eam puto esse ex iis usitatis
to-name not I-can not for it I-think to-be of those usual

notisque naturis, quas istis corporis sensibus tangimus. Nam
and-known natures which with-these of-the-body senses we-touch for
neque ex terra, neque ex aqua, neque ex aere, neque ex igni,
neither of earth nor of water nor of air nor of fire
neque ex his omnibus, neque ex aliquibus horum conjunctis
nor of these all nor of some of-these conjoined
constare animam puto. Sed quemadmodum si ex me quaereres,
to-consist the-soul I-think but just-as if from me you-asked
arbor ista ex quibus constet, notissima ista elementa quatuor
tree this of what consists best-known these elements four
nominarem, ex quibus omnia talia constare credendum est;
I-would-name of which all such-things to-consist to-be-believed it-is
porro si pergeres quaerere, unde ipsa terra, vel aqua, vel aer,
further if you-went-on to-ask whence the-very earth or water or air
vel ignis constent, nihil jam quod dicerem reperirem: sic cum
or fire consist nothing now which I-might-say I-would-find so when
quaeritur ex quibus sit homo compositus, respondere possum,
it-is-asked of what is man composed to-answer I-can
ex anima et corpore; rursum de corpore si quaeras, ad illa
of soul and body again about the-body if you-ask to those
elementa quatuor recurram; de anima vero quaerenti tibi,
elements four I-would-run-back about the-soul indeed asking to-you
cum simplex quiddam et propriae substantiae videatur esse, non
since simple something and of-its-own substance it-seems to-be not
aliter haeream ac si quaeras, ut dictum est, unde sit terra.
otherwise I-would-stick than if you-ask as said it-was whence is earth
E. Quomodo eam propriam velis habere substantiam, cum
how it its-own you-wish to-have substance when
dixeris a Deo factam, non intelligo.
you-have-said by God (it)-made not I-understand

A. Quomodo et terram ipsam a Deo factam, negare non
as also the-earth itself by God made to-deny not
possum; et tamen non possum dicere, ex quibus quasi
I-can and yet not I-can to-say of what as-if
aliis corporibus terra constet. Simplex enim corpus est
other bodies earth consists simple for a-body is
terra, eo ipso quo terra est; et ideo elementum
earth by-that very(-fact) by-which earth it-is and therefore an-element
dicitur omnium istorum corporum, quae fiunt ex quatuor
it-is-called of-all these bodies which are-made of the-four
elementis. Non ergo sibi adversatur sententia qua dicimus,
elements not therefore itself opposes the-opinion by-which we-say
et a Deo animam factam, et propriam quamdam habere
both by God the-soul made and proper a-certain to-have
naturam. Hanc enim ejus propriam quamdam naturam et
nature this for of-it proper a-certain nature and
suam, Deus ipse fecit, ut ignis, ut aeris, ut aquae, ut
its-own God himself made as of-fire as of-air as of-water as
terrae, quo caetera ex his omnibus componerentur.
of-earth by-which the-rest from these all might-be-composed

Anima qualis sit

II · WHAT SORT THE SOUL IS

The soul is like God. Evodius asks how, when God was made by no one and made the soul; and he objects that God made an immortal soul while we make only mortal things. Augustine answers that a painted image of the body cannot do what the body does; so it is no wonder if the soul has not the power of him in whose likeness it was made.

E. Interim accipio unde sit anima, id est, ex Deo, quae 3
meanwhile I-accept whence is the-soul that is from God which-things
mecum sedulo retractabo, et si quid me moverit,
with-myself diligently I-shall-go-over and if anything me shall-have-moved
post requiram. Unde quaeso, explices qualis sit.
afterward I-shall-inquire whence I-beg may-you-explain what-sort it-is
A. Videtur mihi esse similis Deo. De anima enim, nisi
it-seems to-me to-be like to-God about the-soul for unless
fallor, requiris humana.
I-am-deceived you-inquire human
E. Idipsum est quod abs te explicari vellem, quemadmodum
that-very is what by you to-be-explained I-would-wish how
sit anima similis Deo; cum Deum a nullo factum esse
is the-soul like to-God since God by no-one made to-have-been
credamus, animam vero ab ipso Deo factam supra dixeris.
we-believe the-soul indeed by the-very God made above you-have-said
A. Quid? tu difficile putas Deo fuisse, ut aliquid
what you difficult do-you-think for-God to-have-been that something
sibi simile faceret, cum hoc in tanta varietate imaginum
to-himself like he-should-make when this in so-great a-variety of-images
etiam videas nobis esse concessum?
also you-see to-us to-have-been conceded
E. Sed nos videmur mortalia facere, Deus autem immortalem
but we seem mortal-things to-make God but an-immortal
animam fecit, ut opinor, nisi forte tibi aliter videtur.
soul made as I-suppose unless perhaps to-you otherwise it-seems
A. Ergo tu velles talia fieri ab hominibus, qualia
then you would-wish such-things to-be-made by men such-as
Deus fecit?
God made

E. Non equidem hoc dixerim. Sed quemadmodum ipse
not for-my-part this I-would-say but just-as he-himself
immortalis immortale quiddam fecit ad similitudinem suam;
immortal an-immortal something he-made to likeness his
sic et nos immortales a Deo facti, ad similitudinem
so also we immortal by God made to likeness
nostram quod facimus, immortale esse deberet.
our what we-make immortal to-be ought
A. Recte diceres, si ad ejus imaginem pingeres tabulam,
rightly you-would-say if to of-that image you-painted a-panel
quod in te immortale esse credis: nunc vero in ea exprimis
which in you immortal to-be you-believe now indeed in it you-express
similitudinem corporis, quod profecto mortale est.
the-likeness of-the-body which surely mortal is
E. Quomodo ergo sum similis Deo, cum immortalia nulla
how then am-I like to-God when immortal-things none
possum facere ut ille?
I-can to-make as he
A. Quomodo nec imago corporis tui potest hoc valere
just-as neither the-image of-body your can this to-avail
quod tuum corpus valet; sic anima non mirandum est
which your body avails so the-soul not to-be-wondered-at it-is
si potentiam tantam non habet, quantam ille ad cujus
if power so-great not it-has as he to whose
similitudinem facta est.
likeness made it-was

Anima quanta sit

III · HOW GREAT THE SOUL IS

Augustine distinguishes two senses: how great in extent of breadth, length, or strength, and how great in power, as when we ask how great a man Hercules was. In the first sense the soul cannot be called long, broad, or robust; those are bodily, and we ask so from the habit of bodies. He will show that many things are not nothing though they have no such extent, so that the soul will seem not nothing for lacking length but the more precious for it.

E. Et hoc interim satis est: dic nunc quanta sit anima. 4
also this meanwhile enough is say now how-great is the-soul

A. Quomodo quaeris quanta sit? Non enim intelligo utrum
how do-you-ask how-great it-is not for I-understand whether
ejus quasi spatium latitudinis vel longitudinis, vel roboris,
of-it as-if the-extent of-breadth or of-length or of-strength
vel horum simul omnium requiras; an quantum valeat nosse
or of-these together all you-inquire or how-much it-avails to-know
velis. Solemus enim quaerere quantus fuerit Hercules, id
you-wish we-are-wont for to-ask how-great was Hercules that
est, in quot pedes statura ejus porrecta fuerit. Et item
is to how-many feet stature his stretched was and likewise
quantus vir fuerit, id est, quantae potentiae atque virtutis.
how-great a-man he-was that is of-how-great power and virtue

E. Utrumque de anima scire cupio.
both about the-soul to-know I-desire

A. Atqui illud superius dici non potest, nec omnino
and-yet that former(-sense) to-be-said not can nor at-all
intelligi de anima. Non enim ullo modo, aut longa, aut
to-be-understood about the-soul not for in-any way either long or
lata, aut quasi valida suspicanda est anima: corporea ista sunt,
broad or as-if strong to-be-suspected is the-soul corporeal these are

ut mihi videtur; et de consuetudine corporum sic animam
as to-me it-seems and from the-habit of-bodies thus the-soul
quaerimus. Ideoque bene praecipitur etiam in mysteriis, ut
we-inquire-about and-therefore well it-is-prescribed also in the-mysteries that
omnia corporea contemnat, universoque huic mundo renuntiet,
all corporeal-things he-despise and-whole this world renounce
qui, ut videmus, corporeus est, quisquis se talem reddi
which as we-see corporeal is whoever himself such to-be-rendered
desiderat, qualis a Deo factus est, id est, similem Deo: non
longs as by God made he-was that is like to-God not
enim alia salus animae est, aut renovatio, aut reconciliatio
for other salvation of-the-soul there-is or renewal or reconciliation
auctori suo. Quamobrem quanta sit anima secundum
to-author its wherefore how-great is the-soul according-to
inquisitionem hanc tibi respondere non possum; sed possum
inquiry this to-you to-answer not I-can but I-can
affirmare, neque illam longam esse, nec latam, nec robustam,
to-affirm neither it long to-be nor broad nor robust
neque aliquid horum quae in mensuris corporum quaeri
nor anything of-those which in the-measures of-bodies to-be-asked
solent. Et hoc cur existimem, rationem tibi reddam, si placet.
are-wont and this why I-think(-so) an-account to-you I-shall-render if it-pleases

E. Placet vero, ac vehementer exspecto: videtur enim mihi
it-pleases indeed and vehemently I-await it-seems for to-me
quasi nihil esse anima, si nihil est horum.
as-if nothing to-be the-soul if nothing it-is of-these

A. Prius ergo si videtur, ostendam tibi multas esse
first therefore if it-seems(-good) I-shall-show you many to-be
res quas non possis dicere nihil esse, nec tamen in eis
things which not you-could to-say nothing to-be nor yet in them
invenire aliqua hujusmodi spatia, qualia in anima requiris:
to-find any of-this-kind extents such-as in the-soul you-inquire-for

ut non solum non tibi ex eo anima nihil esse videatur,
so-that not only not to-you from this the-soul nothing to-be should-seem
quod in ea non invenis longitudinem, sive aliquid tale; sed
that in it not you-find length or anything such but
eo pretiosior et pluris aestimanda sit, quo nihil horum
by-that more-precious and of-more to-be-valued it-be by-which nothing of-these
habet. Deinde utrum vere nihil horum habeat, videbimus.
it-has then whether truly nothing of-these it-has we-shall-see
E. Utere quo vis ordine ac modo, ego audire et discere
use what you-wish order and manner I to-hear and to-learn
paratus sum.
prepared am

Animam nonnihil esse, tametsi nec longa nec lata sit

IV · THE SOUL, NOT LONG OR BROAD, IS SOMETHING

A tree is something, and justice is far better than a tree; yet justice is neither long nor broad. So the soul need not be nothing if it has no length. Evodius still thinks the soul something like wind; Augustine grants that wind is a body, air stirred, as a fan shows, and asks whether wind has length, breadth, and depth. Evodius says nothing is longer, broader, or deeper than the air.

A. Recte facis: sed volo interroganti mihi respondeas; fortasse
rightly you-do but I-wish questioning to-me you-answer perhaps
enim ea quae te docere conor, ipse jam nosti: credo
for those-things which you to-teach I-try you-yourself already know I-believe
enim non te dubitare hanc arborem non esse omnino nihil.
for not you to-doubt this tree not to-be at-all nothing
E. Quis dubitaverit?
who would-doubt

A. Quid illud? num dubitas justitiam multo esse hac
what that surely-not you-doubt justice by-much to-be than-this
arbore meliorem?
tree better
E. Ridiculum istud quidem est, quasi vero ulla sit
ridiculous this indeed is as-if indeed any there-were
comparatio.
comparison
A. Liberaliter mecum agis; sed illud nunc attende: cum
liberally with-me you-deal but that now attend since
constet ita hanc arborem esse deteriorem quam est
it-is-established so this tree to-be worse than is
justitia, ut nec comparanda quidem tibi videatur, et hoc
justice that not to-be-compared even to-you it-seems and this
lignum non esse nihil confessus sis; placetne tibi ut
wood not to-be nothing confessed you-have does-it-please you that
ipsam justitiam nihil esse credamus?
the-very justice nothing to-be we-believe
E. Quis hoc demens crediderit?
who this mad(-man) would-believe
A. Recte omnino: sed fortasse arbor haec propterea tibi
rightly altogether but perhaps tree this on-that-account to-you
videtur esse aliquid, quod longa est pro suo modo,
seems to-be something that long it-is according-to its measure
et lata, et robusta; quae si detraxeris, nihil erit.
and broad and robust which if you-shall-have-withdrawn nothing it-will-be
E. Ita videtur.
so it-seems

A. Quid ergo? justitia, quam non nihil esse confessus es,
what then justice which not nothing to-be confessed you-have
imo quiddam longe divinius hac longeque praestantius,
rather something far more-divine than-this and-far more-excellent
videtur tibi longa esse?
does-it-seem to-you long to-be
E. Nullo modo mihi justitia aut longa, aut lata, aut tale
in-no way to-me justice either long or broad or such
aliquid cogitanti potest occurrere.
anything thinking can to-occur
A. Si igitur nihil horum est justitia, et tamen ipsa nihil
if then nothing of-these is justice and yet it-itself nothing
non est; cur tibi anima nihil videtur, nisi ejus aliqua
not is why to-you the-soul nothing seems unless of-it some
longitudo sit?
length there-be
E. Age; jam non mihi videtur ex eo nihil esse anima, quod
come now not to-me it-seems from this nothing to-be the-soul that
nec longa, nec lata, nec robusta sit, sed utrum vere ita sit,
neither long nor broad nor robust it-is but whether truly so it-is
nondum a te dictum esse scis. Fieri enim potest,
not-yet by you said to-have-been you-know to-happen for it-can
ut multa sint magni aestimanda, quae istis careant; sed
that many-things be of-much to-be-valued which these lack but
non continuo ex hoc genere animam esse credendum puto.
not at-once of this kind the-soul to-be to-be-believed I-think
A. Scio istud nobis enodandum restare, et hoc me deinceps 6
I-know this for-us to-be-unknotted to-remain and this that-I next
explicaturum promiseram: verum quia res subtilissima
going-to-explain I-had-promised but because the-thing most-subtle
est, et longe alios mentis oculos quaerit, quam humana
is and far other of-the-mind eyes seeks than human

consuetudo in quotidianae vitae actibus habere solita est;
habit in of-daily life the-acts to-have accustomed is
admoneo te, ut per ea, per quae te ducendum
I-admonish you that through those-things through which you to-be-led
existimo, libens pergas, nec nostro quodam necessario circuitu
I-think willing you-go-on nor by-our certain necessary circuit
defatigatus, aegre tuleris aliquanto te tardius ad id
wearied ill you-take somewhat that-you more-slowly to that
quod cupis pervenire. Nam prius abs te quaero, utrum
which you-desire to-arrive for first from you I-ask whether
corpus ullum putes esse, quod non pro modo suo
body any you-think to-be which not according-to measure its
habeat aliquam longitudinem, et latitudinem, et altitudinem?
has some length and breadth and depth

E. Quam dicas altitudinem, non intelligo.
what you-call depth not I-understand

A. Illam dico qua efficitur ut interiora corporis
that I-call by-which it-is-brought-about that the-inner-parts of-a-body
cogitentur, aut etiam sentiantur, si perlucet ut vitrum;
are-thought or also are-sensed if it-is-transparent as glass
quanquam si hoc demas corporibus, quantum mea opinio
although if this you-take-away from-bodies as-far-as my opinion
est, neque sentiri possunt, neque omnino corpora esse
is neither to-be-sensed can-they nor at-all bodies to-be
recte existimari. Hinc mihi volo aperias quid tu sentias.
rightly to-be-thought on-this to-me I-wish you-open what you think

E. Prorsus non dubito corpora omnia his carere non posse.
utterly not I-doubt bodies all these to-lack not to-be-able

A. Quid illud? potes cogitare ista tria non esse nisi in
what that can-you to-think these three not to-be except in
corporibus?
bodies

E. Non intelligo quomodo alibi esse possint.
not I-understand how elsewhere to-be they-could

A. Ergo animam non putas esse aliud quam corpus?
then the-soul not you-think to-be other than body

E. Si etiam ventum corpus esse confitemur, negare non possum corpus mihi animam videri: nam tale aliquid eam esse cogito.
if also wind a-body to-be we-confess to-deny not I-can a-body to-me the-soul to-seem for such something it to-be I-think

A. Corpus quidem ventum esse tam concedo, quam si me de fluctu interrogares. Nam nihil aliud quam istum aerem commotum ac agitatum ventum esse sentimus; quod in loco tranquillissimo, et ab omnibus ventis quietissimo vel brevi flabello approbari potest, quo etiam muscas abigentes aerem commovemus, flatumque sentimus. Quod cum evenerit occultiore quodam motu coelestium vel terrenorum corporum per magnum spatium mundi, ventus vocatur, ex diversis partibus coeli nomina etiam diversa sortitus. An tibi aliter videtur?
a-body indeed wind to-be so I-concede as if me about a-wave you-asked for nothing else than this air stirred and agitated wind to-be we-sense which in a-place most-tranquil and from all winds most-quiet even by-a-small fan to-be-proved can by-which also flies driving-off the-air we-stir and-the-blast we-sense which when it-has-happened by-a-more-bidden certain motion of-heavenly or of-earthly bodies through a-great space of-the-world wind it-is-called from different parts of-the-sky names also different having-drawn or to-you otherwise does-it-seem

E. Mihi vero nihil, et probabile esse accipio quod dicis: sed
to-me indeed nothing and probable to-be I-accept what you-say but
ego animam non ipsum ventum, sed tale aliquid esse dixi.
I the-soul not the-very wind but such something to-be said
A. Dic mihi prius, utrum ipsum ventum cujus mentionem
say to-me first whether the-very wind of-which mention
fecisti, habere aliquam longitudinem, latitudinem et altitudinem
you-made to-have some length breadth and depth
sentias. Deinde videbimus utrum tale aliquid anima sit, ut
you-think then we-shall-see whether such something the-soul is so-that
hoc modo etiam quanta sit, investigare possimus.
in-this way also how-great it-is to-investigate we-can
E. Quid hoc aere longius, et latius, et altius facile
what than-this air longer and broader and deeper easily
inveniri potest, quem commotum, ventum esse nunc abs te
to-be-found can which stirred wind to-be now by you
mihi persuasum est?
me persuaded it-has-been

Infinita animae vis

V · THE BOUNDLESS POWER OF THE SOUL

Evodius thinks the soul is in the body, within and without, and as great as its extent. Yet he remembers Milan, how great it is and how far off; he sees it by the mind though his soul is here. A face in a small mirror appears small; how does a soul no greater than its body hold images of cities and lands? Evodius laughs at having measured it by the body, and no longer thinks it like wind.

7 A. Recte dicis: sed numquidnam animam tuam putas esse
rightly you-say but surely-not soul your you-think to-be
nisi in corpore tuo?
except in body your

E. Ita puto.
so I-think

A. Intrinsecus tantum, ut tanquam utrem impleat; an
within only so-that as a-wineskin it-fills(-it) or
tantum forinsecus, velut tectorium; an et intrinsecus et
only without as a-plaster-coating or both within and
extrinsecus eam esse arbitraris?
without it to-be do-you-think

E. Hoc sentio quod ultimum requisisti. Nam nisi esset
this I-think which last you-asked for unless it-were
intrinsecus, nihil in visceribus nostris vitale haberetur; nisi esset
within nothing in vitals our living would-be-held unless it-were
extrinsecus, non etiam in cute leviter possit sentire pungentem.
without not also on the-skin lightly it-could to-sense (one)-pricking

A. Quid ergo amplius quaeris quanta sit anima, cum videas
why then further do-you-ask how-great is the-soul when you-see
esse tantam quantam ipsa spatia corporis patiuntur?
to-be so-great as the-very extents of-the-body suffer

E. Si hoc ratio docet, nihil amplius requiro.
if this reason teaches nothing further I-inquire

A. Recte facis nihil quaerere amplius quam docet ratio. Sed
rightly you-do nothing to-ask further than teaches reason but
haec ratio videturne tibi firmissima?
this reasoning does-it-seem to-you most-firm

E. Quando aliam non invenio, videtur. Suo enim loco
since another not I-find it-seems in-its-own for place
quaeram, quod me multum movet, utrum haec figura
I-shall-ask what me much moves whether this figure
eadem maneat cum corpore excesserit: nam hoc inter
the-same remains when from-the-body it-has-gone-out for this among
discutienda ultimum me posuisse memini. Sed quoniam
things-to-be-examined last that-I to-have-placed I-remember but since

de numero animarum quaerere, ad quantitatem mihi videtur
about the-number of-souls to-inquire to quantity to-me seems
pertinere, non esse hoc loco praetereundum existimo.
to-pertain not to-be in-this place to-be-passed-over I-think
A. Non incongrue existimas, sed prius de spatio ejus
not unfittingly you-think but first about the-extent of-it
quod me adhuc movet, explicemus, si placet, ut etiam
what me still moves let-us-unfold if it-pleases so-that also
ego aliquid discam, si tibi jam satisfactum est.
I something may-learn if for-you already satisfied it-has-been
E. Quaere ut vis; nam tua ista simulata dubitatio, dubitare
ask as you-wish for your this feigned doubting to-doubt
me verissime facit de hoc ipso quod jam peractum
me most-truly makes about this very(-thing) which already carried-through
esse praesumpseram.
to-have-been I-had-presumed
8 A. Dic mihi, quaeso te, utrum ea quae appellatur memoria,
say to-me I-beg you whether that which is-called memory
non tibi nomen inane videatur.
not to-you a-name empty seems
E. Cui hoc videri potest?
to-whom this to-seem can
A. Animae hanc esse arbitraris, an corporis?
of-the-soul this to-be do-you-think or of-the-body
E. Et hinc dubitare ridiculum est. Quid enim? exanime
also of-this to-doubt ridiculous is what for a-lifeless
corpus meminisse aliquid credi, aut intelligi potest?
body to-remember anything to-be-believed or to-be-understood can
A. Meministine tandem urbis Mediolanensis?
do-you-remember then the-city of-Milan
E. Valde memini.
strongly I-remember

A. Nunc ergo quia ejus facta mentio est, recordaris quanta
now then because of-it made mention has-been do-you-recall how-great
et qualis sit?
and what-sort it-is

E. Recordor sane, ac nihil recentius atque integrius?
I-recall indeed and nothing more-freshly and more-wholly

A. Nunc ergo cum oculis eam non videas, animo
now therefore since with-the-eyes it not you-see with-the-mind
vides.
you-see(-it)

E. Ita est.
so it-is

A. Meministi, credo etiam, quanto spatio terrarum nunc
you-remember I-believe also by-how-great a-space of-lands now
a nobis longe absit.
from us far it-is-distant

E. Ita et hoc memini.
so also this I-remember

A. Vides itaque animo etiam ipsam locorum distantiam.
you-see and-so with-the-mind also the-very of-places distance

E. Video.
I-see

A. Cum igitur anima tua hic sit ubi corpus, nec ultra
since then soul your here is where the-body nor beyond
spatium ejus porrigatur, ut superior ratio demonstrabat,
the-extent of-it is-stretched as the-above reasoning was-demonstrating
unde fit ut illa omnia videat?
whence does-it-happen that those all it-sees

E. Per memoriam hoc fieri puto, non quod illis locis
through memory this to-happen I-think not because in-those places
sit praesens.
it-is present

A. Imagines ergo illorum locorum memoria continentur.
images therefore of-those places in-memory are-contained

E. Ita sentio: nam et quid ibi nunc agatur ignoro; quod
so I-think for also what there now is-being-done I-know-not which
utique non ignorarem, si animus meus usque ad ea
assuredly not I-would-be-ignorant-of if mind my all-the-way to those
loca porrigeretur, praesentiaque sentiret.
places were-stretched and-present-things sensed

A. Verum mihi videris dicere: sed certe istae imagines
the-true to-me you-seem to-say but certainly these images
corporum sunt.
of-bodies are

E. Ita necesse est: non enim aliud sunt urbes terraeque,
so necessary it-is not for other are cities and-lands
quam corpora.
than bodies

9 A. Nunquamne intuitus es parva specilla, aut nunquam
never looked-at have-you small mirrors or never
in pupilla oculi alieni faciem tuam vidisti?
in the-pupil of-an-eye another's face your have-you-seen

E. Imo saepe.
rather often

A. Cur multo brevior quam est apparet?
why much smaller than it-is does-it-appear

E. Quid enim velles aliud quam ut pro modo
what for would-you-wish else than that according-to the-measure
speculi videretur?
of-the-mirror it-should-be-seen

A. Necesse est ergo imagines corporum, si parva sunt
necessary it-is therefore the-images of-bodies if small are
corpora in quibus apparent, parvas apparere.
the-bodies in which they-appear small to-appear

E. Necesse omnino.
necessary altogether

A. Cur ergo, cum tam parvo spatio sit anima quam corpus
why then when in-so small an-extent is the-soul as the-body
est ejus, tam magnae in ea possunt exprimi imagines, ut
is of-it so great in it can to-be-expressed images that
et urbes, et latitudo terrarum, et quaeque alia ingentia apud
both cities and the-breadth of-lands and whatever other huge-things within
se possit imaginari? Volo enim cogites paulo diligentius,
itself it-can to-imagine I-wish for you-think a-little more-diligently
quanta et quam multa memoria nostra contineat, quae
how-great and how many-things memory our contains which
utique anima continentur. Qui ergo fundus est, qui sinus,
assuredly by-the-soul are-contained what then bottom is-it what bosom
quae immensitas quae possit haec capere, cum et eam tantam
what immensity which can these to-hold when also it so-great
quantum corpus est superior ratio docuisse videatur?
as the-body is the-above reasoning to-have-taught seems

E. Non invenio quid respondeam, nec satis explicare possum,
not I-find what I-may-answer nor enough to-explain can-I
quantum me ista moveant: et multum me ipse
how-much me these-things move and much myself I-myself
derideo, qui superiori rationi tam cito consenseram, ut ex
I-deride who to-the-above reasoning so quickly had-consented that from
isto corporis modo quanta sit anima terminarem.
this of-the-body measure how-great is the-soul I-bounded

A. Non ergo jam tibi tale aliquid videtur, qualis ventus est?
not then now to-you such something it-seems such-as wind is

E. Nullo modo: nam etiamsi aer iste cujus quasi fluctum
in-no way for even-if air this of-which as-if a-wave
ventum esse probabiliter creditur, universum istum mundum
wind to-be probably is-believed whole this world

possit implere, innumerabiles tales tantosque mundos secum
could to-fill innumerable such and-so-great worlds with-itself
anima imaginari potest, quas imagines quo spatio contineat
the-soul to-imagine can which images in-what extent it-contains
suspicari non possum.
to-suspect not I-can

A. Vide ergo ne melius sit eam credere, ut superius
see therefore lest better it-be it to-believe as above
dixeram, nec longam, nec latam, nec altam, sicut mihi de
I-had-said neither long nor broad nor deep as to-me about
justitia concesseras.
justice you-had-conceded

E. Facile assentirem, nisi me plus conturbaret, quo rursum
easily I-would-assent unless me more it-confounded in-what again
pacto tantorum spatiorum imagines innumerabiles nulla sua
way of-so-great spaces images innumerable with-no its-own
et longitudine, et latitudine, et altitudine capere possit.
both length and breadth and depth to-hold it-can

Longitudo mera et simplex

VI · LENGTH, MERE AND SIMPLE

To see how the soul holds such images without length, breadth, or depth of its own, they examine the three. Evodius cannot think of length without breadth in any body, not even a spider's thread, but he can understand it by the mind alone. Such length cannot be cut lengthwise; they call it a line. Stretched without end, it makes no figure.

10 A. Inveniemus hoc fortasse quantum licet, si prius
we-shall-find this perhaps as-far-as it-is-permitted if first
diligenter discutiamus haec tria, id est longitudinem,
diligently we-examine these three that is length

latitudinem, et altitudinem. Itaque enitere cogitare
breadth and depth and-so strive to-think
longitudinem, quae adhuc nullam latitudinem assumpserit.
length which still no breadth has-taken-on

E. Nihil possum tale cogitare: si enim filum araneae in
nothing I-can such to-think if for a-thread of-a-spider in
animo constituero, quo nihil exilius solemus videre;
mind I-shall-have-set than-which nothing thinner we-are-wont to-see
occurrit mihi etiam in eo tamen et longitudo per se, et
occurs to-me even in it yet both length through itself and
latitudo, et altitudo: quae qualescumque sint, esse tamen
breadth and depth which of-whatever-sort they-be to-be yet
negare non possum.
to-deny not I-can

A. Non usquequaque absurda est responsio tua sed certe
not in-every-way absurd is answer your but certainly
cum tria ista in araneae filo esse intelligis, discernis
when three these in of-a-spider the-thread to-be you-understand you-discern
haec, et quid inter se differant nosti?
these and what between themselves they-differ you-know

E. Quidni quid differant nossem? An aliter potui videre
why-not what they-differ should-I-know or otherwise could-I to-see
nihil horum deesse huic filo?
nothing of-these to-be-lacking to-this thread

A. Quo igitur intellectu haec discrevisti, hoc potes etiam,
by-what therefore understanding these you-have-discerned by-this you-can also
sejunctis illis, solam longitudinem cogitare, si nec aliquod
being-separated those alone length to-think if not any
corpus volvas animo: nam quodcumque fuerit, his
body you-turn-over in-mind for whatever it-shall-have-been these
omnibus non carebit. Incorporeum est enim quod te nunc
all not it-will-lack incorporeal is for what you now

intelligere cupio: nam sola longitudo non nisi intelligi
to-understand I-desire for alone length not except to-be-understood
animo potest, in corpore inveniri non potest.
by-the-mind can in body to-be-found not it-can

E. Jam intelligo.
now I-understand

A. Ergo istam longitudinem si quasi secare cogitatione per
therefore this length if as-if to-cut in-thought through
longum velis, vides profecto non posse: nam si potest,
the-length you-wish you-see surely not to-be-able for if it-can
inest etiam latitudo.
there-is-in also breadth

E. Manifestum est.
manifest it-is

A. Hanc igitur longitudinem meram et simplicem, si tibi
this therefore length mere and simple if you
placet, lineam vocemus: hoc enim nomine a doctis multis
it-pleases a-line let-us-call by-this for name by the-learned many
appellari solet.
to-be-called it-is-wont

E. Voca quidquid vis: non enim mihi de nominibus
call(-it) whatever you-wish not for by-me about names
laborandum est, cum res aperta sit.
to-be-labored it-is since the-thing open is

11 A. Bene facis, et non solum approbo, verum etiam moneo,
well you-do and not only I-approve but also I-advise
ut semper rerum curam magis quam verborum te habere
that always of-things the-care more than of-words you to-have
delectet. Sed linea ista quam jam, ut opinor, bene intelligis,
it-delight but line this which already as I-suppose well you-understand
si porrigatur sive ex una, sive ex utraque parte, quam
if it-be-stretched whether from one or from either side how-far

in longum porrigi potest, cernis nullum esse finem. An
into length to-be-stretched it-can you-discern no to-be end or
ad hoc contemplandum minus valet acies mentis tuae?
for this to-be-contemplated less avails the-sharpness of-mind your
E. Contemplor omnino, ac nihil facilius.
I-contemplate(-it) altogether and nothing more-easily
A. Vides ergo etiam nullam figuram posse fieri, si
you-see therefore also no figure to-be-able to-be-made if
nihil agatur aliud quam ut illa linea porrigatur.
nothing is-done else than that that line is-stretched
E. Quam dicas figuram nondum intelligo.
what you-call a-figure not-yet I-understand

Compendiosior et multitudini tutior ad veritatis perceptionem via per auctoritatem, quam per rationem

VII · AUTHORITY, THE SHORTER AND SAFER WAY

A figure is an extent enclosed by a line or lines. Evodius wishes he saw where this tends. Augustine asks again for patience: it is one thing to believe authority and another to believe reason. Authority is a great shortcut and no labor, and most useful for the slower many, whom likenesses of reason easily deceive. Whoever cannot bridle the desire to reach truth by reason must bear many long circuits. Evodius will let reason lead.

A. Figuram interim voco, cum aliquod spatium linea
a-figure meanwhile I-call(-it) when some extent by-a-line
lineisve concluditur, tanquam si circulum faceres, aut quatuor
or-lines is-enclosed as if a-circle you-made or four
lineas finibus suis sibimet jungeres, ita ut nullius finis
lines at-ends their to-themselves you-joined so that of-none the-end
ab alterius copulatione liber esset.
from of-another the-coupling free was

E. Quid dicas figuram, jam me videre arbitror; sed utinam
what you-call a-figure already that-I to-see I-think but would-that
tam viderem quo ista tendant, aut quid ex his
so I-saw whither these-things tend or what from these
effecturus sis, ut ego quod de anima requiro, sciam.
going-to-effect you-are that I what about the-soul I-inquire may-know

12 A. Hoc initio te admonui, et postulavi ut patienter
of-this at-the-beginning you I-admonished and demanded that patiently
ferres aliquantum circuitum nostrum, quod item quaeso ut
you-bear somewhat circuit our which likewise I-beg that
facias. Non levis res quaeritur, non facilis ad cognoscendum:
you-do not a-light thing is-sought not easy for knowing
nosse enim hoc plane ac tenere volumus, si fieri potest.
to-know for this plainly and to-hold we-wish if to-be-done it-can
Aliud est enim cum auctoritati credimus, aliud cum rationi.
one-thing is for when authority we-believe another when reason
Auctoritati credere magnum compendium est, et nullus labor:
authority to-believe a-great shortcut is and no labor
quod si te delectat, poteris multa legere, quae magni et
which if you it-delights you-will-be-able many-things to-read which great and
divini viri de his rebus necessaria quae videbantur, salubriter
divine men about these things necessary which seemed wholesomely
imperitioribus quasi nutu quodam locuti sunt, credique
to-the-more-unskilled as-if by-nod a-certain spoken have and-to-be-believed
sibi voluerunt ab iis, quorum animis vel tardioribus
themselves wished by those of-whom for-the-minds either slower
vel implicatioribus alia salus esse non posset. Tales enim
or more-entangled other salvation to-be not could such for
homines, quorum profecto maxima multitudo est, si ratione
men of-whom surely the-greatest multitude is if by-reason
velint verum comprehendere, similitudinibus rationum facillime
they-wish the-true to-grasp by-likenesses of-reasons most-easily

decipiuntur, et in varias noxiasque opiniones ita labuntur,
are-deceived and into various and-harmful opinions so slip
ut emergere inde ac liberari, aut nunquam, aut aegerrime
that to-emerge thence and to-be-freed either never or most-hardly
queant. His ergo utilissimum est excellentissimae auctoritati
they-can for-these therefore most-useful it-is most-excellent authority
credere, et secundum hoc agere vitam. Quod si tutius
to-believe and according-to this to-lead life which if safer
putas, non solum nihil resisto, sed etiam multum approbo.
you-think not only nothing I-resist but also much I-approve
Si autem cupiditatem istam refrenare non potes, qua tibi
if but desire this to-bridle not you-can by-which yourself
persuasisti ratione pervenire ad veritatem, multi et longi
you-have-persuaded by-reason to-arrive at truth many and long
circuitus tibi tolerandi sunt, ut non ratio te adducat, nisi
circuits by-you to-be-tolerated are so-that not reason you lead except
ea quae sola ratio dicenda est, id est vera ratio; et non solum
that which alone reason to-be-called is that is true reason and not only
vera, sed ita certa, et ab omni similitudine falsitatis aliena, si
true but so certain and from all likeness of-falsity alien if
tamen ullo modo haec ab homine inveniri potest, ut nullae
yet in-any way this by man to-be-found can that no
disputationes falsae aut verisimiles ab ea te possint traducere.
disputations false or like-the-true from it you can to-lead-across
E. Nihil jam praepropere desiderabo: agat ac ducat ratio
nothing now over-hastily I-shall-long-for let-drive and let-lead reason
qua vult, dummodo perducat.
where it-wishes provided-that it-leads-through

De figuris mathematicis. Quot lineis figura fiat. Quomodo tribus lineis figura possit fieri

VIII · HOW MANY LINES MAKE A FIGURE

A line drawn without end makes no figure; drawn into a circle it does. With straight lines a figure cannot be made of one or of two, but of three, joined at their ends, where angles are made. If the three lines are equal the angles are equal; if the lines are unequal, the angles cannot be. Evodius judges the figure of equal lines better and more beautiful, since equality prevails in it.

13 A. Deus hoc faciet, qui aut de solis talibus rebus, aut
God this will-do who either about alone such things or
certe de his maxime deprecandus est. Sed ad rem quam
at-least about these most-of-all to-be-entreated is but to the-matter which
institueram redeamus. Nam si et quid sit linea, et quid
I-had-begun let-us-return for if both what is a-line and what
sit figura jam tibi notum est, dic quod abs te quaero,
is a-figure already to-you known is say what from you I-ask
id est utrum putes ullam figuram fieri posse, si linea
that is whether you-think any figure to-be-made to-be-able if a-line
ex utraque parte, aut ex altera per infinitum ducatur?
from either side or from the-one through the-infinite be-drawn
E. Nullo modo id fieri posse confirmo.
in-no way that to-be-done to-be-able I-affirm
A. Quid igitur agendum est ut figuram faciamus?
what then to-be-done is that a-figure we-may-make
E. Quid, nisi ut illa linea infinita non sit, et ducatur
what except that that line infinite not be and be-drawn
in circulum, ut ex alia parte se contingat? non enim
into a-circle so-that from the-other side itself it-touches not for
video, quomodo aliter possit ex una linea concludi aliquod
I-see how otherwise could from one line to-be-enclosed any

spatium; quod nisi fiat, secundum tuam descriptionem,
extent which unless it-be-done according-to your description
figura non erit.
a-figure not will-be

A. Quid, si rectis lineis figuram facere velim? potest
what if with-straight lines a-figure to-make I-should-wish can-it
fieri ut de una linea fiat, an non potest?
to-happen that from one line it-be-made or not can-it

E. Nullo modo.
in-no way

A. Quid, duabus?
what with-two

E. Ne hoc quidem.
not this even

A. Quid, tribus?
what with-three

E. Video posse.
I-see to-be-able

A. Bene igitur nosti ac tenes, cum figura lineis rectis
well therefore you-know and hold when a-figure with-lines straight
facienda est, minus quam tribus non posse. An si ulla
to-be-made is with-fewer than three not to-be-able or if any
tibi adversetur ratio, de hac te sententia devocabit?
you opposes reasoning from this you opinion will-it-call-away

E. Plane si quis mihi hoc falsum esse monstraverit, nihil
plainly if anyone to-me this false to-be shall-have-shown nothing
erit quod me scire posse confidam.
will-be which that-I to-know to-be-able I-may-trust

A. Nunc ergo illud responde, quomodo tribus lineis figuram
now then that answer how with-three lines a-figure
feceris?
you-have-made

E. Cum se finibus jungunt.
when themselves at-the-ends they-join

A. Quid? ubi se jungunt, nonne videtur tibi angulus
what where themselves they-join surely it-seems to-you an-angle
fieri?
to-be-made

E. Ita est.
so it-is

A. Quot ergo angulis haec figura constat?
of-how-many then angles this figure consists

E. Totidem quot lineis.
as-many as lines

A. Quid? ipsas lineas pares constituis, an impares?
what the-very lines equal do-you-set or unequal

E. Pares.
equal

A. Quid? anguli tantumdem omnes patent, an est alius
what the-angles as-much all are-open or is one
alio contractior vel apertior?
than-another narrower or more-open

E. Etiam ipsos pares esse video.
also them equal to-be I-see

A. Potestne fieri, ut in figura, quae tribus rectis paribus
can-it to-happen that in a-figure which with-three straight equal
lineis facta sit, impares anguli sint; an non potest?
lines made is unequal the-angles are or not can-it

E. Nullo prorsus modo.
in-no utterly way

A. Quid? si rectis lineis tribus, sed imparibus figura
what if of-straight lines three but unequal a-figure
constet, possunt etiam in ista pares esse anguli, an aliud
consists can also in this equal to-be the-angles or another-thing
intelligis?
do-you-understand

E. Omnino non possunt.
at-all not they-can

A. Recte dicis: sed dic, quaeso, quaenam tibi figura melior
rightly you-say but say I-beg which-then to-you figure better
videatur et pulchrior? eane quae paribus, an quae imparibus
seems and more-beautiful that which of-equal or which of-unequal
lineis constat?
lines consists

E. Quis dubitet eam esse meliorem in qua aequalitas
who would-doubt that to-be better in which equality
praevalet?
prevails

Quae figura praestantior. In triangulo quid angulo contrarietur

IX · WHICH FIGURE IS MORE EXCELLENT

In the triangle a line stands opposite each angle; in the figure of four equal lines angle answers angle and line answers line, so it is the better. Its angles may be unequal, two narrower and two wider, yet the equal ones still face each other. Augustine sees a justice here, since justice is equity and equity is named from equality, yet it gives each its own and so needs some unlikeness.

A. Ergo inaequalitati aequalitatem praeponis? 14
then to-inequality equality you-prefer

E. Nescio utrum quispiam non praeponat.
I-know-not whether anyone not would-prefer(-it)

A. Vide nunc in figura quae tribus angulis paribus perfecta
see now in the-figure which by-three angles equal perfected
est, quid in ea sit angulo contrarium, id est ex altera
is what in it is to-an-angle contrary that is on the-other
parte contra positum; utrum linea an angulus.
side opposite placed whether a-line or an-angle

E. Lineam video.
a-line I-see

A. Quid ergo? si et angulus angulo, et linea lineae contraria
what then if both angle to-angle and line to-line contrary
sit, nonne fateris aequalitatem esse potiorem in ea figura
be surely you-admit equality to-be stronger in that figure
in qua id accidit?
in which that happens

E. Fateor quidem, sed quemadmodum id fiat tribus
I-admit indeed but how that may-be-done with-three
lineis omnino non video.
lines at-all not I-see

A. Quid? quatuor lineis potestne hoc fieri?
what with-four lines can this to-be-done

E. Prorsus potest.
utterly it-can

A. Melior est igitur figura quae quatuor lineis rectis paribus,
better is therefore the-figure which of-four lines straight equal
quam quae tribus constat.
than (that)-which of-three consists

E. Melior certe, siquidem magis in ea aequalitas valet.
better certainly since more in it equality avails

A. Quid ergo? istam quae quatuor rectis paribus lineis
what then this which of-four straight equal lines
confit, censesne posse etiam ita fieri, ut non anguli
is-made-up do-you-judge to-be-able also so to-be-made that not the-angles
omnes in ea pares sint, an non putas?
all in it equal are or not do-you-think

E. Video posse.
I-see to-be-able

A. Quonam modo?
in-what way

E. Si duo contractiores, duo apertiores sint.
if two narrower two more-open are

A. Videsne etiam quemadmodum et ambo contractiores, et
do-you-see also how both both the-narrower and
ambo apertiores sibi contrarii sint?
both the-more-open to-themselves contrary are

E. Ac verissime atque apertissime.
and most-truly and most-openly

A. Servatam igitur et hic, quanta servari potuit, cernis
preserved therefore also here as-great-as to-be-preserved could you-discern
aequalitatem: cernis enim profecto fieri non posse, ut
equality you-discern for surely to-happen not to-be-able that
cum quatuor paribus lineis figura perficitur, non aut omnes,
when with-four equal lines a-figure is-perfected not either all
aut certe vel bini anguli pares sint; quaeque tamen paria
or at-least even two-each angles equal are and-whatever yet equal
sunt, sibi ex contrario respondere.
are to-themselves from the-contrary to-answer

E. Cerno, et firmissime teneo.
I-discern and most-firmly hold

15 A. Nihilne te movet etiam in his rebus tanta et tam
nothing you moves even in these things so-great and so
inconcussa quaedam justitia?
unshaken a-certain justice
E. Quonam modo?
in-what way
A. Quia nihil, ut arbitror, dicimus esse justitiam nisi
because nothing as I-think we-say to-be justice except
aequitatem: aequitas autem ab aequalitate quadam videtur
equity equity moreover from equality a-certain seems
appellata. Sed quae in hac virtute aequitas, nisi ut
named but what in this virtue (is)-equity except that
sua cuique tribuantur? Porro sua cuique, nisi quadam
their-own to-each be-assigned further their-own to-each except by-a-certain
distinctione tribui non possunt. An aliter putas?
distinction to-be-assigned not can or otherwise do-you-think
E. Manifestum est, et prorsus assentior.
manifest it-is and utterly I-assent
A. Quid? distinctionem arbitrarisne esse ullam, si omnia paria
what distinction do-you-think to-be any if all-things equal
sint, ut nihil omnino inter se differant?
are so-that nothing at-all between themselves they-differ
E. Nullo modo.
in-no way
A. Ergo justitia servari non potest, nisi in rebus in
therefore justice to-be-preserved not can unless in the-things in
quibus servatur, sit quaedam, ut ita dicam, imparilitas
which it-is-preserved there-be a-certain as so I-may-say unevenness
et dissimilitudo.
and unlikeness
E. Intelligo.
I-understand

A. Cum igitur fateamur istas figuras, de quibus agimus,
since then we-admit these figures about which we-treat
inter se esse dissimiles, illam scilicet quae tribus, et
between themselves to-be unlike that namely which of-three and
hanc quae quatuor angulis constat, cum ambae paribus
this which of-four angles consists although both with-equal
lineis fiant; nonne videtur tibi quaedam retenta justitia,
lines are-made surely it-seems to-you a-certain retained justice
ut illa quae habere non potest parilitatem contrariorum,
so-that that which to-have not can evenness of-contraries
inconcussam teneat angulorum aequalitatem: in hac vero
unshaken may-hold of-angles the-equality in this but
quia tanta est contrariorum congruentia, illa lex angulorum
because so-great is of-contraries the-congruence that law of-angles
admittat nonnullam inaequalitatem? Hoc ergo cum me
may-admit some inequality this therefore since me
multum moveret, quaerendum abs te visum est, quonam
much it-moved to-be-asked from you seemed it-has in-what
modo ista veritate, aequitate, aequalitate delectarere.
way in-this truth equity equality you-were-delighted
E. Jam cerno quid dicas, et non mediocriter admiror.
now I-discern what you-say and not moderately I-wonder
A. Age nunc, quia inaequalitati aequalitatem jure
come now because to-inequality equality rightly
praeponis, nec quisquam omnino est, ut opinor, humano
you-prefer nor anyone at-all is as I-suppose with-human
sensu praeditus, cui non id videatur; quaeramus, si
sense endowed to-whom not that seems let-us-seek if
placet, figuram in qua summa aequalitas inveniri queat:
it-pleases the-figure in which the-highest equality to-be-found can

quaecumque enim erit, ea caeteris sine dubitatione
whatever for it-will-be it to-the-rest without doubt
praeferetur.
will-be-preferred

E. Placet vero, et quae ista sit, scire cupio.
it-pleases indeed and which this is to-know I-desire

Summa aequalitas in figuris

X · THE HIGHEST EQUALITY IN FIGURES

Evodius thinks the square has the highest equality, its lines and its angles being equal. Augustine points to the inequality between a side and an angle, and to the lines drawn from the middle: those to the angles are longer than those to the sides. Great equality is kept in the square and the triangle, but it is not perfect in every part.

16 A. Prius ergo responde, utrum tibi illarum figurarum, quarum
first therefore answer whether to-you of-those figures of-which
jam quantum satis videbatur facta mentio est, ea videatur
already as-much-as enough seemed made mention has-been that seems
excellere, quae quatuor lineis paribus, totidemque angulis
to-excel which of-four lines equal and-as-many angles
paribus constet: namque, ut vides, in hac et linearum aequalitas
equal consists for as you-see in this both of-lines equality
et angulorum est; et, quod in illa quae tribus lineis paribus
and of-angles there-is and what in that which by-three lines equal
clauditur, non inveniebamus, adest huic parilitas contrariorum:
is-closed not we-were-finding is-present to-this an-evenness of-contraries
nam lineae linea, et angulus angulo est, ut cernis, contrarius.
for to-line line and angle to-angle is as you-discern contrary

E. Ita vero est, ut dicis.
so indeed it-is as you-say

A. Habetne summam aequalitatem, an aliter tibi videtur? Nam
has-it the-highest equality or otherwise to-you does-it-seem for
si habet, frustra, ut instituerámus, aliam quaerimus; si autem
if it-has in-vain as we-had-begun another we-seek if but
non habet, volo ut idipsum mihi abs te demonstretur.
not it-has I-wish that that-very(-thing) to-me by you be-demonstrated
E. Videtur mihi habere: nam ubi et anguli pares et lineae
it-seems to-me to-have for where both the-angles equal and the-lines
pares sunt, ubi deprehendam inaequalitatem non video.
equal are where I-might-detect inequality not I-see
A. Ego aliud sentio: nam recta linea donec veniat ad
I another-thing think for a-straight line until it-comes to
angulos, summa aequalitate praedita est; sed cum ex
the-angles with-the-highest equality endowed is but when from
diverso latere alia conjungitur linea, et angulum facit,
a-different side another is-joined line and an-angle makes
nonne censes hoc ipsum esse inaequale? An tibi figurae
surely you-judge this very(-thing) to-be unequal or to-you of-the-figure
pars quae linea clauditur cum illa parte quae angulo
the-part which by-a-line is-closed with that part which by-an-angle
concluditur, congruere videtur aequalitate aut similitudine?
is-enclosed to-agree does-it-seem in-equality or likeness
E. Nullo modo: et me pudet temeritatis meae; eo enim
in-no way and me it-shames of-rashness my by-this for
ductus sum, quod et angulos in ea pares inter se
led I-was that both the-angles in it equal between themselves
et latera cernerem: sed quis non videat eorum laterum
and the-sides I-discerned but who not would-see of-those sides
ab angulis magnam differentiam?
from the-angles the-great difference

A. Accipe aliud inaequalitatis apertissimum indicium: certe
receive another of-inequality most-open indication certainly
enim cernis, vel illam figuram triangulam paribus lineis
for you-discern either that figure triangular of-equal lines
constantem, vel istam quadratam habere aliquod medium.
consisting or this square to-have some middle

E. Cerno plane.
I-discern plainly

A. Quid? ab eodem medio cum lineas ad omnes figurae
what from the-same middle when lines to all of-the-figure
partes ducimus, paresne tibi duci lineae videntur, an
parts we-draw equal to-you to-be-drawn the-lines do-they-seem or
impares?
unequal

E. Impares prorsus: nam longiores eas necesse est esse, quas
unequal utterly for longer them necessary it-is to-be which
in angulos ducimus.
to the-angles we-draw

A. Istae in quadrata quot sunt, et quot in triangula?
these in the-square how-many are and how-many in the-triangular(-one)

E. Quatuor hic, tres ibi.
four here three there

A. Quid? minimae omnium quae rursum, et quot sunt in
what the-least of-all which again and how-many are in
figura utraque?
figure each

E. Totidem, scilicet eae quae in media latera ducuntur.
as-many namely those which to the-middle-of the-sides are-drawn

A. Verissime mihi videris dicere, neque hic opus est diutius
most-truly to-me you-seem to-say nor here need is-there longer
immorari; ad id enim quod volumus satis est: nam et
to-linger for that for which we-wish enough it-is for both

magnam aequalitatem hic servari, ut opinor, vides, et
great equality here to-be-preserved as I-suppose you-see and
tamen nondum ex omni parte perfectam.
yet not-yet from every part perfect

E. Omnino video, et quae illa figura sit quae summam
altogether I-see and which that figure is which the-highest
aequalitatem habeat, nosse vehementer exspecto.
equality has to-know vehemently I-await

Figurarum praestantia. Quid signum sit; quid punctum

XI · THE SIGN AND THE POINT

The circle is the figure whose boundary agrees with itself everywhere, with equal lines from the middle to every part. A line cannot be divided lengthwise; breadth can be divided everywhere; so the line is the better. Better still is what cannot be divided at all: the middle of the figure, and the beginning from which a line is drawn. A mark without parts is called a sign, and a sign that holds the middle of a figure a point.

A. Quam censes, nisi eam, cujus et extremitas sibi 17
which do-you-judge except that of-which both the-extremity with-itself
concors est undique, nullo angulo aequalitatem perturbante,
concordant is on-all-sides with-no angle equality disturbing
et a cujus medio ad omnes extremitatis partes pares
and from whose middle to all of-the-extremity parts equal
lineae duci possunt?
lines to-be-drawn can

E. Jam, ut opinor, intelligo: nam illam figuram quae una
now as I-suppose I-understand for that figure which by-one
linea in circulum ducta terminatur, mihi videris describere.
line into a-circle drawn is-bounded to-me you-seem to-describe

A. Recte intelligis. Nunc itaque illud considera, cum superior
rightly you-understand now and-so that consider since the-above
ratio docuerit lineam in sola longitudine intelligi, nec
reasoning has-taught a-line in alone length to-be-understood nor
quidquam latitudinis usurpare, et ideo per longum qua
anything of-breadth to-claim and therefore through the-length where
ducitur dividi non posse, utrum tibi videatur figura
it-is-drawn to-be-divided not to-be-able whether to-you seems a-figure
quaelibet sine latitudine inveniri.
any without breadth to-be-found

E. Nullo modo.
in-no way

A. Quid? ipsa latitudo potestne longitudinem non habere,
what the-very breadth can-it length not to-have
quamvis latitudo sola sit, quemadmodum superius longitudinem
although breadth alone it-be just-as above length
sine latitudine intelleximus; an non potest?
without breadth we-understood or not can-it

E. Video non posse.
I-see not to-be-able

A. Vides etiam illud, nisi fallor, quod latitudo ab omni
you-see also that unless I-am-deceived that breadth from every
parte dividi queat, linea vero per longum non queat.
part to-be-divided can a-line indeed through the-length not can

E. Manifestum est.
manifest it-is

A. Quid ergo putas pluris habendum? quod dividi
which then do-you-think of-more to-be-held what to-be-divided
potest, an id quod non potest?
can or that which not can

E. Profecto id quod non potest.
surely that which not can

A. Praeponis igitur lineam latitudini. Nam si quod dividi
you-prefer therefore the-line to-breadth for if what to-be-divided
non potest, praeponendum est; praeponamus necesse est
not can to-be-preferred is we-prefer necessary it-is
etiam id quod minus dividi potest: latitudo autem ex
also that which less to-be-divided can breadth but from
omni parte dividitur, longitudo vero non nisi ex diverso,
every part is-divided length indeed not except from across
nam per longum divisionem non admittit: est ergo
for through the-length division not it-admits it-is therefore
latitudine praestantior. An tu aliter existimas?
than-breadth more-excellent or you otherwise think
E. Ita prorsus ratio cogit fateri ut dicis.
so utterly reason compels to-admit as you-say
A. Jam quaeramus, si placet, utrum sit aliquid in ista 18
now let-us-seek if it-pleases whether there-is anything in this
ratione, quod omnino non queat dividi; erit enim hoc
account which at-all not can to-be-divided will-be for this
multo etiam quam illa linea melius. Nam lineam cernis
much even than that line better for the-line you-discern
ex diverso innumerabiliter secari posse, itaque tibi ipsi
from across innumerably to-be-cut to-be-able and-so to-you yourself
hoc inveniendum dimitto.
this to-be-found I-leave
E. Ego illud puto non posse dividi, quod medium in figura
I that think not to-be-able to-be-divided which the-middle in the-figure
ponebamus, unde in extrema lineae ducuntur. Nam si dividitur,
we-were-placing whence to the-extremes lines are-drawn for if it-is-divided
longitudine aut etiam latitudine carere non potest. Sed si
length or even breadth to-lack not it-can but if
longitudinem solam habet, non jam unde ducuntur lineae, sed
length alone it-has not now whence are-drawn lines but

ipsa linea est. Si vero etiam latum est, aliud desiderat medium
itself a-line it-is if indeed also broad it-is another it-requires middle
a quo in extrema latitudinis lineae ducantur. Utrumque
from which to the-extremes of-the-breadth lines may-be-drawn both
autem hoc ratio respuit. Id erit igitur quod dividi nequeat.
but this reason rejects that will-be therefore what to-be-divided cannot
A. Recte dicis. Sed nonne tibi aliquid tale videtur etiam
rightly you-say but surely to-you something such seems also
illud unde linea ducitur, etsi figura nondum sit cujus
that whence a-line is-drawn even-if a-figure not-yet there-be of-which
medium intelligamus? Illud enim dico lineae principium
the-middle we-may-understand that for I-call of-the-line the-beginning
a quo incipit longitudo, quod volo sine ulla longitudine
from which begins length which I-wish without any length
intelligas. Nam si longitudinem intelligis, nequaquam
you-understand for if length you-understand by-no-means
profecto intelligis unde ipsa incipit longitudo.
surely you-understand whence the-very begins length
E. Tale omnino.
such altogether
A. Hoc ergo quod jam te intelligere video, potentissimum
this therefore which already you to-understand I-see (is)-most-powerful
omnium, quae demonstrata sunt. Siquidem hoc est, quod
of-all which demonstrated have-been since this is what
nullam divisionem patiatur; et punctum vocatur, cum
no division suffers and a-point it-is-called when
medium tenet figurae: si autem principium lineae est vel
the-middle it-holds of-a-figure if but the-beginning for-a-line it-is or
lineis, aut etiam finis; vel cum omnino aliquid notat
for-lines or also the-end or when at-all something it-marks
quod sine partibus intelligendum sit, nec tamen obtineat
which without parts to-be-understood is nor yet holds

figurae medium, signum dicitur. Est ergo signum nota
of-a-figure the-middle a-sign it-is-called is therefore a-sign a-mark
sine partibus. Est autem punctum, nota medium figurae
without parts is but a-point a-mark the-middle of-a-figure
tenens. Ita fit ut omne punctum etiam signum sit, non
holding so it-happens that every point also a-sign is not
autem omne signum punctum videatur. Volo enim de his
but every sign a-point seems I-wish for about these
nominibus inter nos convenire, ut minus in disputando
names between us to-be-agreed so-that less in disputing
circumloquamur: quanquam plerique punctum appellent, non
we-may-speak-roundabout although most a-point call not
quod omnis figurae medium, sed quod solius circuli vel pilae
what of-every figure the-middle but what of-alone the-circle or ball
tenet; tametsi minus nobis de vocabulis laborandum est.
holds(-it) although less by-us about words to-be-labored is

E. Assentior.
I-assent

Puncti potentia

XII · THE POWER OF THE POINT

The line begins from the sign and ends in it, an angle is closed by it, a line is cut through it, and set in the middle it governs the equality of the circle. Breadth needs length, and length the sign; the sign needs neither. Depth adds inner parts that can be cut from every side; breadth set on edge is still breadth. No true line is cut lengthwise, no true sign at all, and no true breadth downward on edge.

A. Vides certe etiam quantum valeat. Nam ab ipso 19
you-see certainly also how-much it-avails for from it
incipit linea, ipso terminatur; figuram rectis lineis nullam
begins the-line by-it it-is-ended a-figure with-straight lines none

videmus fieri posse, nisi ipso angulus claudatur; deinde
we-see to-be-made to-be-able unless by-it the-angle is-closed then
undecumque secari linea potest, per ipsum secatur, cum
wherever to-be-cut a-line can through it it-is-cut although
ipsum omnino nullam in se admittat sectionem; nulla linea
it-itself at-all no into itself admits cutting no line
lineae, nisi per ipsum copulatur. Postremo cum caeteris
to-a-line except through it is-coupled lastly since to-the-rest-of
planis figuris (nam de altitudine adhuc nihil diximus) eam
plane figures for about depth still nothing we-have-said that
praeponendam ratio demonstraverit quae circulo clauditur,
to-be-preferred reason has-demonstrated which by-a-circle is-closed
propter summam aequalitatem; quae alia ipsius aequalitatis
on-account-of the-highest equality what other of-the-very equality
moderatio est, quam punctum in medio constitutum?
governance is-there than the-point in the-middle set
Multa de hujus potentia dici possunt, sed adhibeo
many-things about its power to-be-said can but I-apply
modum, et tibi ipsi cogitanda plura permitto.
a-limit and to-you yourself to-be-thought more I-leave

E. Sane ut videtur; non enim me requirere pigebit, si
indeed as it-seems(-good) not for me to-inquire it-will-irk if
quid fuerit obscurius: cerno autem mediocriter, ut
anything shall-have-been more-obscure I-discern but moderately as
puto, magnam hujus signi esse potentiam.
I-think great of-this sign to-be the-power

20 A. Nunc ergo illud attende, cum et quid sit signum, et
now therefore that attend since both what is a-sign and
quid sit longitudo, et quid sit latitudo perspexeris; quid
what is length and what is breadth you-have-seen-through which

horum tibi videatur alterius, et cujus indigere, sine quo
of-these to-you seems of-another and of-which to-have-need without which
esse non possit.
to-be not it-can

E. Video quod latitudo longitudine indigeat, sine qua
I-see that breadth length needs without which
prorsus intelligi non potest. Rursus longitudinem cerno
utterly to-be-understood not it-can again length I-discern
latitudine quidem non indigere ut sit, sed sine signo illo
breadth indeed not to-need that it-be but without sign that
esse non posse. Illud autem signum per semetipsum esse
to-be not to-be-able that but sign through its-very-self to-be
et nullius horum indigere, manifestum est.
and of-none of-these to-have-need manifest it-is

A. Ita est ut dicis: sed diligentius considera, utrum latitudo
so it-is as you-say but more-diligently consider whether breadth
vere undique secari queat; an alicunde nec ipsa sectionem
truly on-all-sides to-be-cut can or from-somewhere neither it-itself cutting
possit admittere, quamvis plus admittat quam linea.
can to-admit although more it-admits than the-line

E. Nescio prorsus unde non possit.
I-know-not utterly whence not it-can

A. Credo te non recordari; nam nescire istud nullo modo
I-believe you not to-recall for to-know-not this in-no way
posses: quare commonefaciam te isto modo. Certe enim
you-could wherefore I-shall-remind you in-this way certainly for
latitudinem sic intelligis, ut cogitatione tua de altitudine
breadth thus you-understand that in-thought your of depth
nihil usurpes.
nothing you-claim

E. Sic omnino.
thus altogether

A. Accedat igitur huic latitudini altitudo, et responde jam
let-be-added therefore to-this breadth depth and answer now
utrum etiam aliquid accesserit, quo magis undique secari
whether also anything has-been-added by-which more on-all-sides to-be-cut
queat.
it-can

E. Mire omnino admonuisti. Nunc enim video non solum
wonderfully altogether you-have-admonished now for I-see not only
desuper aut ex inferiori parte, sed a lateribus quoque
from-above or from the-lower part but from the-sides also
admitti posse sectionem, nihilque omnino remansisse,
to-be-admitted to-be-able cutting and-nothing at-all to-have-remained
unde non queat penetrare divisio. Quare manifestum est,
whence not can to-penetrate division wherefore manifest it-is
et latitudinem ex his partibus secari non posse, per
also breadth from these parts to-be-cut not to-be-able through
quas surrectura est altitudo.
which going-to-rise is depth

21 A. Quoniam tibi igitur, si non fallor, et longitudo,
since to-you therefore if not I-am-deceived both length
et latitudo, et altitudo nota est; quaero, utrum possint
and breadth and depth known is I-ask whether can
deesse duo superiora, ubi aderit altitudo.
to-be-lacking the-two above where will-be-present depth

E. Sine longitudine quidem video esse non posse altitudinem,
without length indeed I-see to-be not to-be-able depth
sine latitudine autem potest.
without breadth but it-can

A. Redi ergo ad cogitationem latitudinis, et si eam
return therefore to the-thought of-breadth and if it
quasi jacentem animo figuraveris, erigatur in quodlibet
as-if lying in-mind you-shall-have-figured let-it-be-raised onto any

latus, tanquam si eam velles per tenuissimam rimam,
side as if it you-wished through a-very-thin crack
ubi se clausae januae jungunt, educere. An nondum
where themselves closed doors join to-lead-out or not-yet
intelligis quid velim?
do-you-understand what I-wish

E. Intelligo quid dicas, sed nondum fortasse quid velis.
I-understand what you-say but not-yet perhaps what you-wish

A. Illud scilicet ut respondeas, utrum sic erecta latitudo
that namely that you-answer whether thus raised breadth
videatur tibi migrasse in altitudinem, et latitudinis jam
seems to-you to-have-passed into depth and of-breadth now
nomen descriptionemque amisisse; an adhuc maneat latitudo,
the-name and-description to-have-lost or still it-remains breadth
quamvis ita sit collocata.
although so it-is placed

E. Videtur mihi altitudo esse facta.
it-seems to-me depth to-have-been made

A. Recordarisne, obsecro, quemadmodum altitudinem
do-you-recall I-beseech how depth
definieramus?
we-had-defined

E. Recordor plane, et me jam sic respondisse pudet. Nam
I-recall plainly and me now thus to-have-answered it-shames for
etiam hoc modo quasi erecta latitudo sectionem per
even in-this way as-if raised breadth cutting through
longum deorsum versus non admittit: quare nulla in ea
the-length downward toward not admits wherefore no in it
possunt interiora cogitari, quamvis medium et extrema
can inner-parts to-be-thought although a-middle and extremes
cogitentur. Secundum autem superiorem demonstrationem
are-thought according-to but the-above demonstration

altitudinis, quam fecisti ut recordarer, nulla omnino est
of-depth which you-made that I-might-recall none at-all is
altitudo, ubi nihil intus cogitari potest.
depth where nothing within to-be-thought can

A. Recte dicis, et sic te omnino meminisse cupiebam.
rightly you-say and thus you altogether to-remember I-was-desiring
Quamobrem illud jam volo respondeas, utrum falso verum
wherefore that now I-wish you-answer whether to-the-false the-true
anteponas.
you-prefer

E. Jam hinc dubitare, incredibilis dementia est.
now hence to-doubt incredible madness is

A. Dic ergo, quaeso te, numquidnam vera linea est, quae
say then I-beg you surely-not a-true line is-it which
per longum secari potest; aut verum signum quod ullo
through the-length to-be-cut can or a-true sign which in-any
modo secari potest; aut vera latitudo, quae cum erecta est,
way to-be-cut can or a-true breadth which when raised it-is
ut diximus, sectionem per longum deorsum versus admittit?
as we-said cutting through the-length downward toward admits

E. Nihil minus.
nothing less

Animus incorporeus cernit incorporea. Animus quid sit

XIII · THE MIND THAT SEES INCORPOREAL THINGS

Evodius has never seen such a point, line, or breadth with the bodily eyes. If bodily things are seen by bodily eyes through a kinship of things, the mind that sees these incorporeal things is not a body. What then is it? Augustine recalls that God made it with a substance of its own, as he made earth to be earth, and defines it: a certain substance partaking of reason, fitted for ruling the body.

A. Unquamne igitur oculis istis corporeis, vel tale punctum, 22
ever then with-eyes these corporeal either such a-point
vel talem lineam, vel talem latitudinem vidisti?
or such a-line or such a-breadth have-you-seen

E. Omnino nunquam. Non enim sunt ista corporea.
at-all never not for are these corporeal

A. Atqui si corporea corporeis oculis mira quadam
and-yet if corporeal-things by-corporeal eyes by-a-wonderful certain
rerum cognatione cernuntur; oportet animum quo videmus
of-things kinship are-discerned it-behooves the-mind by-which we-see
illa incorporalia, corporeum corpusve non esse. An tu aliter
those incorporeal-things corporeal or-a-body not to-be or you otherwise
existimas?
think

E. Age, jam concedo corpus non esse animum vel quidquam
come now I-concede a-body not to-be the-mind or anything
corporeum; quid est tandem, dic mihi?
corporeal what is-it pray say to-me

A. Vide interim utrum confectum sit carere illum illa omni
see meanwhile whether concluded it-is to-lack it that all
quantitate, de qua nunc quaestio est: nam quid sit animus,
quantity about which now the-question is for what is the-mind

oblitum te esse miror priore inter nos quaestione
forgotten you to-have I-wonder in-the-former between us question
discussum. Meministi enim te quaesisse primitus, unde
examined you-remember for that-you to-have-asked first whence
esset: quod duobus modis a nobis tractatum esse memini,
it-was which in-two ways by us treated to-have-been I-remember
uno, quo quasi de regione ejus quaesitum est; altero,
in-one in-which as-if about the-region of-it inquired it-was in-the-other
utrumnam ex terra, vel igne, vel alio quopiam istorum
whether of earth or fire or other any of-these
elementorum esset, vel ex omnibus, vel ex aliquibus horum. In
elements it-was or of all or of some of-these in
qua quaestione constitit inter nos, non magis hoc quaerendum
which question it-was-settled between us not more this to-be-asked
esse quam unde sit terra, vel si quod aliud elementorum
to-be than whence is earth or if any other of-the-elements
singulorum. Intelligendum est enim quanquam Deus fecerit
single to-be-understood it-is for although God made
animum, habere illum certam substantiam, quae neque terrena,
the-mind to-have it a-definite substance which neither earthly
neque ignea, neque aeria sit, neque humida: nisi forte
nor fiery nor airy is nor moist unless perhaps
arbitrandum est Deum terrae dedisse ut nihil aliud sit quam
to-be-thought it-is God to-earth to-have-given that nothing else it-be than
terra, et non dedisse animo ut nihil aliud quam animus sit.
earth and not to-have-given to-the-mind that nothing else than mind it-be
Si autem definiri tibi animum vis, et ideo quaeris quid
if but to-be-defined for-you the-mind you-wish and therefore you-ask what
sit animus; facile respondeo. Nam mihi videtur esse substantia
is the-mind easily I-answer for to-me it-seems to-be a-substance
quaedam rationis particeps, regendo corpori accommodata.
certain of-reason partaking for-ruling the-body fitted

Animus incorporeus quantum valeat

XIV · HOW MUCH THE INCORPOREAL MIND CAN DO

The mind lacks the extent by which bodies are measured. It is better than body, so better than the line, which can be cut less than breadth and depth; what is better than the line has none. The pupil is a point by which half the sky is seen, and the eagle's eye is smaller than ours. Bodily size is a swelling; else elephants would be wiser than we. Great things without mass are to be thought about the mind.

Itaque illud potius attende, unde ambigitur nunc, utrum 23
and-so that rather attend whence it-is-doubted now whether
quantitas et quasi, ut ita dicam, locale spatium animo
quantity and as-if as so I-may-say local extent to-the-mind
ullum sit. Nam profecto quia corpus non est; neque enim
any there-is for surely because a-body not it-is nor for
aliter incorporea ulla cernere valeret, ut superior ratio
otherwise incorporeal-things any to-discern it-would-be-able as the-above reasoning
demonstrabat; procul dubio caret spatio quo corpora
was-demonstrating beyond doubt it-lacks the-extent by-which bodies
metiuntur: et ob hoc recte credi, aut cogitari, aut
are-measured and on-account-of this rightly to-be-believed or to-be-thought or
intelligi talis ejus quantitas non potest. Si autem te movet,
to-be-understood such of-it a-quantity not can if but you it-moves
cur tanta coeli, terrae, marisque spatia memoria contineat,
why so-great of-sky of-earth and-of-sea spaces in-memory it-contains
cum sit ipse nullius quantitatis; mira quaedam vis est,
although it-is itself of-no quantity a-wonderful certain force it-is
quam tamen ex iis quae a nobis comperta sunt,
which yet from those-things which by us ascertained have-been
quantum inest ingenio tuo luminis, animadvertere potes.
as-much-as there-is-in talent your of-light to-notice you-can

Si enim corpus nullum est, ut ratio jam ostendit, quod
if for body none is as reason already has-shown which
longitudine, latitudine, altitudine careat, nihilque horum nisi
length breadth depth lacks and-nothing of-these except
cum aliis duobus esse in corpore potest; animo tamen
with the-other two to-be in a-body can to-the-mind yet
etiam solam lineam interiore quodam oculo, id est intelligentia,
even alone the-line by-an-inner certain eye that is by-intelligence
videre concessum est: arbitror nos concedere sic animum
to-see conceded it-is I-think us to-concede thus the-mind
corpus non esse, ut sit corpore melior. Quo concesso, non
a-body not to-be that it-be than-body better which conceded not
opinor dubitandum esse, eum etiam linea esse meliorem:
I-suppose to-be-doubted to-be it also than-the-line to-be better
ridiculum est enim cum tria illa insint corpori ut corpus
ridiculous it-is for since three those are-in a-body that a-body
sit, non his omnibus esse meliorem, qui corpore
it-be not than-these all to-be better (that)-which than-body
est melior. At ipsa linea, qua melior esse convincitur
is better but the-very line than-which better to-be is-proved
animus, ideo caeteris duobus praestat, quia minus quam illa
the-mind therefore the-other two excels because less than those
duo secari potest. Porro illa duo eo magis secantur quam
two to-be-cut it-can further those two by-that more are-cut than
linea, quo magis se in spatium distendunt: linea vero
the-line by-which more themselves into extent they-stretch the-line indeed
spatium nisi longitudinis nullum habet, quo sublato nihil
extent except of-length none has which taken-away nothing
omnino remanet spatii. Quapropter quidquid linea melius
at-all remains of-extent wherefore whatever than-the-line better
est, necesse est nullo spatio sit, et omnino dividi secarique
is necessary it-is of-no extent it-be and at-all to-be-divided and-to-be-cut

non possit. Frustra igitur, ut opinor, quantitatem animi, quae
not can in-vain therefore as I-suppose the-quantity of-the-mind which
nulla est, invenire laboramus, cum eum linea concedamus
none is to-find we-labor since it than-the-line we-concede
esse meliorem. Et si figurarum omnium planarum illa optima
to-be better and if of-figures all plane that best
est quae circulo effingitur, in qua ratio docuit nihil melius
is which by-a-circle is-fashioned in which reason has-taught nothing better
esse puncto atque potentius, quod nullo dubitante
to-be than-the-point and more-powerful which with-no-one doubting
partibus caret; quid mirum si anima neque corporea sit,
parts lacks what wonder if the-soul neither corporeal is
neque ulla aut longitudine porrecta, aut latitudine diffusa,
nor by-any either length stretched or breadth spread
aut altitudine solidata; et tamen tantum valeat in corpore,
or depth made-solid and yet so-much avails in the-body
ut penes eam sit regimen omnium membrorum, et quasi
that with it is the-rule of-all the-limbs and as-if
cardo quidam in agendo, cunctarum corporalium motionum?
a-hinge certain in acting of-all corporeal motions
Cum autem oculi medium, quae pupilla dicitur, nihil aliud 24
since moreover of-the-eye the-middle which the-pupil is-called nothing else
sit quam quoddam punctum oculi, in quo tamen tanta
is than a-certain point of-the-eye in which yet so-great
vis est, ut eo dimidium coelum, cujus ineffabile spatium
a-force is that by-it half the-sky of-which ineffable the-space
est, ex aliquo eminenti loco cerni collustrarique possit;
is from some eminent place to-be-discerned and-to-be-surveyed can
non abhorret a vero animum carere omni corporea
not it-shrinks from the-true the-mind to-lack all corporeal
magnitudine, quae tribus illis differentiis consummatur,
magnitude which by-three those differences is-completed

quamvis corporum magnitudines quaslibet imaginari queat.
although of-bodies magnitudes any to-imagine it-can
Sed paucis licet ipso animo animum cernere, id est
but to-few it-is-permitted by-the-very mind the-mind to-discern that is
ut ipse se animus videat; videt autem per intelligentiam.
that it-itself itself the-mind sees it-sees but through intelligence
Huic soli enim licet videre nihil esse in rebus potentius
to-this alone for it-is-permitted to-see nothing to-be in things more-powerful
et magnificentius iis naturis, quae, ut ita dicam, sine
and more-magnificent than-those natures which as so I-may-say without
tumoribus esse intelliguntur: tumor enim non absurde
swellings to-be are-understood a-swelling for not absurdly
appellatur corporis magnitudo, quae si magnipendenda esset,
is-called of-body the-magnitude which if to-be-valued-greatly it-were
plus nobis profecto elephanti saperent. Quod si quisquam
more than-we surely elephants would-be-wise but if anyone
eorum cognatus dicet elephantos esse sapientes; sensi
of-them a-kinsman will-say elephants to-be wise I-have-sensed
enim quamvis admirans, sensi tamen etiam hinc homines
for although wondering I-have-sensed yet even hence men
saepe ambigere; illud, quantum opinor, saltem concedet, plus
often to-doubt that as-far-as I-suppose at-least he-will-concede more
asino sapere apiculam; quorum comparare magnitudines
than-an-ass to-be-wise the-little-bee of-which to-compare the-magnitudes
plus profecto est quam asininum: vel quod etiam de oculo
more surely is than asinine or what also about the-eye
dicebamus, cui non liqueat aquilae oculum multo quam
we-were-saying to-whom not is-it-clear of-the-eagle the-eye much than
noster est, esse breviorem? quo tamen illa sublime ita volans,
ours is to-be smaller by-which yet she on-high so flying
ut a nobis in tanta luce difficile cernatur, latentem sub
that by us in so-great light with-difficulty she-is-discerned hiding under

frutice lepusculum, et sub fluctibus piscem videre comperta
a-shrub the-little-hare and under the-waves the-fish to-see ascertained
est. Quod si in ipsis sensibus, quibus nisi corporea
has-been but if in the-very senses to-which except corporeal-things
sentire non datum est, nihil ad rem, id est ad vim
to-sense not given it-is nothing to the-matter that is to the-force
sentiendi, valet corporis magnitudo; metuendumne est, quaeso,
of-sensing avails of-body the-magnitude to-be-feared is-it I-beg
ne animus humanus, cujus excellentior et pene solus aspectus
lest the-mind human of-which the-more-excellent and almost sole gaze
est ipsa ratio qua etiam se invenire molitur, nihil sit, si
is the-very reason by-which also itself to-find it-strives nothing be if
illum eadem ratio, id est se ipse omni magnitudine, qua
it the-same reason that is itself it-itself all magnitude by-which
obtinetur locus, carere convicerit? Magna quaedam, crede
is-occupied place to-lack shall-have-proved great certain-things believe
mihi, magna, sed sine ulla mole de animo cogitanda sunt.
me great but without any mass about the-mind to-be-thought are
Quod facilius contingit iis, qui aut bene eruditi ad haec
which more-easily befalls those who either well instructed to these
accedunt, non studio inanis gloriae, sed divino amore veritatis
approach not by-zeal of-empty glory but by-divine love of-truth
accensi; aut qui jam in his quaerendis versantur, quamvis
kindled or who already in these to-be-sought are-engaged although
minus eruditi ad investiganda ea venerint, si patienter
less instructed to to-be-investigated them they-have-come if patiently
bonis se dociles praebent, atque ab omni corporum
to-the-good themselves teachable they-offer and from all of-bodies
consuetudine, quantum in hac vita permittitur, semet avertunt.
habit as-far-as in this life is-permitted themselves turn-away
Fieri autem non potest quadam divina providentia, ut
to-happen but not can by-a-certain divine providence that

religiosis animis seipsos et Deum suum, id est veritatem pie,
for-religious minds themselves and God their that is truth piously
caste ac diligenter quaerentibus, inveniendi facultas desit.
chastely and diligently seeking of-finding the-means be-lacking

Objicitur animam aetate crescere

XV · THE OBJECTION: THE SOUL GROWS WITH AGE

Augustine says the figures have exercised the mind and given arguments surer than what the eyes see. Evodius accepts that the soul has no bodily quantity, but two things move him: the soul seems to grow with age as the body does, since infants are not to be compared even with clever beasts; and if it is not stretched through the body, how does it feel a touch everywhere? They will proceed, as usual, with reason as leader.

25 Sed ab ista quaestione, nisi quid adhuc te movet,
but from this question unless anything still you moves
jam recedamus, si placet; et ad alia transeamus:
now let-us-withdraw if it-pleases and to other-things let-us-pass
quidquid autem de illis figuris loquacius a nobis fortasse
whatever moreover about those figures more-talkatively by us perhaps
disputatum est quam volebas, videbis quantum ad alia
disputed was than you-wished you-will-see how-much for other-things
valebit, si hanc disceptationem aliquid eo adjutam esse
it-will-avail if this discussion somewhat by-it helped to-have-been
concedis: nam et exercet animum hoc genus disciplinarum,
you-concede for both exercises the-mind this kind of-disciplines
ad subtiliora cernenda, ne luce illorum repercussus,
for subtler-things to-be-discerned lest by-the-light of-them beaten-back
et eam sustinere non valens, in easdem tenebras quas
and it to-sustain not being-able into the-same darkness which
fugere cupiebat, libenter refugiat; et affert argumenta, nisi
to-flee it-was-desiring gladly it-flee-back and it-brings arguments unless

fallor, certissima, quibus quod fuerit inventum atque
I-am-deceived most-certain by-which what shall-have-been found and
confectum, impudentem habeat dubitationem, quantum homini
concluded shameless may-hold doubting as-far-as to-man
talia vestigare permissum est. Minus enim ego de his
such-things to-track permitted is less for I about these
rebus dubito, quam de iis quas istis oculis videmus cum
things doubt than about those which with-these eyes we-see with
pituita semper bellum gerentibus. Quid enim minus ferendum
rheum always war waging what for less to-be-borne
et audiendum est, quam fateri nos ratione praestare bestiis,
and to-be-heard is than to-admit us by-reason to-excel beasts
et eam rem fateri esse aliquid quam corporeo lumine
and that thing to-admit to-be something which by-corporeal light
sentimus, quam etiam nonnullae bestiae melius cernunt; id
we-sense which also some beasts better discern that
autem quod ratione intuemur, nihil esse contendere? Quod
but which by-reason we-behold nothing to-be to-contend but
si diceretur tale esse, quale illud est, quod oculi vident,
if it-were-said such to-be as that is which the-eyes see
nihil profecto dici posse indignius videretur.
nothing surely to-be-said to-be-able more-unworthy would-seem

E. Accipio ista libentissime atque assentior: sed illud me 26
I-accept these-things most-gladly and assent but that me
movet, cum corporeae quantitatis, non esse animam res
moves although of-corporeal quantity not to-be the-soul the-thing
ita clara sit mihi, ut omnino quemadmodum resistam illis
so clear is to-me that at-all how I-should-resist those
argumentis, et quid eorum non concedam, prorsus ignorem;
arguments and what of-them not I-should-concede utterly I-know-not
primum, cur aetate ut corpus crescit, ita et anima vel crescat
first why with-age as the-body grows so also the-soul either grows

vel crescere videatur. Quis enim neget pueros infantes,
or to-grow seems who for would-deny boys infant
ne bestiarum quidem nonnullarum astutiae comparandos?
not of-beasts even some to-the-cunning to-be-compared
quis autem dubitet, illis crescentibus etiam ipsam in eis
who moreover would-doubt with-them growing also the-very in them
quodammodo crescere rationem? Deinde, si per spatium sui
in-a-certain-way to-grow reason then if through the-extent of-its
corporis anima distenditur, quomodo nullius quantitatis est? si
body the-soul is-stretched how of-no quantity is-it if
autem non distenditur, quomodo sentit ubique pungentem?
but not it-is-stretched how does-it-sense everywhere (one)-pricking
A. Omnino ea quaeris quae me quoque saepe moverunt:
altogether those-things you-ask which me also often have-moved
itaque non sum imparatus tibi respondere, ut mihi
and-so not I-am unprepared to-you to-answer as to-myself
soleo; utrum autem bene, ratio quae te agit judicabit:
I-am-wont whether but well the-reason which you drives will-judge
qualecumque id tamen sit, plus certe non possum, nisi
of-whatever-sort that yet be more certainly not I-can unless
forte aliquid melius cum disputamus, in mentem divinitus
perhaps something better while we-dispute into mind divinely
venerit. Sed agamus, si placet, more nostro, ut
shall-have-come but let-us-proceed if it-pleases in-manner our so-that
duce ratione tu tibi ipse respondeas. Ac prius
with-leader reason you to-yourself yourself may-answer and first
quaeramus, utrum crescentis cum corpore animi certum
let-us-ask whether of-a-growing with the-body mind a-sure
argumentum sit, quod aetatis accessu aptior humanae
argument it-is that of-age by-the-approach more-apt to-human
consuetudini homo, et in ea magis magisque peritus est.
custom a-man and in it more and-more skilled is

E. Age ut placet; nam et ego id genus docendi ac
proceed as it-pleases for also I that kind of-teaching and
discendi maxime probo: nescio quo enim modo cum
of-learning most-of-all approve I-know-not in-what for way when
id quod nesciens quaerebam ipse respondeo, fit ipsa
that which not-knowing I-was-asking I-myself answer becomes the-very
inventio non modo re, sed admiratione etiam dulcior.
finding not only by-the-thing but by-wonder also sweeter

Respondetur objectioni et ostenditur animam sine corporeo incremento proficere

XVI · THE SOUL ADVANCES WITHOUT GROWING

Greater is one thing and better another. The round figure is better than the square by equality, not quantity; and virtue is a kind of equality of a life agreeing with reason on every side, as Horace's wise man is whole, smooth, and round. A boy who advances advances toward virtue, so the soul becomes better, not greater. If the size of the limbs did it, the taller would be the more prudent.

A. Dic ergo utrum tibi majus et melius duo quaedam, 27
say then whether to-you greater and better two certain-things
an unum atque idem esse videatur duobus nominibus
or one and the-same to-be seems by-two names
appellatum?
called
E. Scio aliud esse quod majus, aliud quod melius dicimus.
I-know one-thing to-be what greater another what better we-call
A. Quid horum duorum est cujus esse putes quantitatem?
which of-these two is-it of-which to-be you-think quantity
E. Id videlicet quod majus dicimus.
that evidently which greater we-call

A. Quid cum duarum figurarum rotundam quadrata
what when of-two figures the-round than-the-square
meliorem esse confitemur? quantitasne id facit, an quid
better to-be we-confess does-quantity that make or something
aliud?
else
E. Nullo modo quantitas, sed illa de qua superius egimus,
in-no way quantity but that about which above we-treated
aequalitas hujus excellentiae causa est.
equality of-this excellence the-cause is
A. Nunc ergo illud attende, utrum tibi videatur virtus
now then that attend whether to-you seems virtue
aequalitas quaedam esse vitae, rationi undique consentientis.
an-equality certain to-be of-a-life with-reason on-all-sides consenting
Nam si aliud ab alio in vita discrepet, magis, ni
for if one-thing from another in life is-discordant more unless
fallor, offendimur, quam si aliqua pars circuli, majore
I-am-deceived we-are-offended than if some part of-a-circle by-a-greater
minoreve intervallo quam aliae partes distet a puncto.
or-lesser interval than the-other parts is-distant from the-point
An tu aliter existimas?
or you otherwise think
E. Imo assentior, et hanc quae abs te descripta est,
rather I-assent and this which by you described has-been
probo esse virtutem: nam et ratio non dicenda est aut
I-approve to-be virtue for both reason not to-be-called is or
existimanda, nisi vera; et cujus vita per omnia congruit
to-be-thought unless true and (he)-whose life through all-things agrees
veritati, is est profecto vel solus, vel certe maxime, qui
with-truth he is surely either alone or at-least most-of-all who

bene atque honeste vivit; et qui ita sit affectus, solus
well and honorably lives and who so is disposed alone
habere virtutem, et ea vivere judicandus est.
to-have virtue and by-it to-live to-be-judged is
A. Probe dicis: sed certe etiam illud vides, ut opinor,
well you-say but certainly also that you-see as I-suppose
similiorem esse virtuti circulum figurarum planarum alia
more-like to-be to-virtue the-circle of-figures plane than-other
qualibet. Hinc est enim quod apud Horatium magnis laudibus
any bence it-is for that in Horace with-great praises
solemus extollere illum versum, quo ait, cum de sapiente
we-are-wont to-extol that verse in-which he-says when about the-wise-man
ageret, Fortis et in se ipso totus teres atque rotundus.
he-was-treating strong and in himself very whole smooth and round
Et recte: nam neque in animi bonis quidquam invenis,
and rightly for neither in of-the-mind the-goods anything do-you-find
quod magis sibi ex omni parte consentiat quam virtutem;
which more with-itself from every part consents than virtue
neque in planis figuris quam circulum. Quamobrem si circulus
nor in plane figures than the-circle wherefore if the-circle
non magnitudine spatii, sed quadam conformatione caeteris
not by-magnitude of-extent but by-a-certain conformation the-rest
praestat; quanto magis de virtute existimandum est, quod
excels by-how-much more about virtue to-be-thought it-is that
non majoris loci occupatione, sed divina quadam congruentia
not of-a-greater place by-the-occupation but by-divine a-certain congruence
rationum atque concordia caeteras affectiones animi superat?
of-reasons and concord the-rest-of the-dispositions of-the-mind it-surpasses
Cum autem puer proficit laudabiliter, ad quam rem magis 28
when moreover a-boy progresses praiseworthily toward what thing more
quam ad virtutem proficere dicitur? an non tibi videtur?
than toward virtue to-progress is-he-said or not to-you does-it-seem

E. Manifestum est.
manifest it-is

A. Non igitur tibi debet videri animus sicut corpus crescendo
not therefore to-you ought to-seem the-mind as the-body by-growing
cum aetate proficere: proficiendo enim ad virtutem pervenit,
with age to-progress by-progressing for at virtue it-arrives
quam fatemur nulla spatii magnitudine, sed magna vi
which we-admit by-no of-extent magnitude but by-great force
constantiae pulchram esse atque perfectam: et si aliud est
of-constancy beautiful to-be and perfect and if one-thing is
majus, aliud melius, ut jam dedisti; quidquid anima cum
greater another better as already you-have-granted whatever the-soul with
aetate proficit, composque rationis fit, non mihi videtur
age progresses and-possessed of-reason becomes not to-me it-seems
fieri major, sed melior. Quod si membrorum id faceret
to-become greater but better but if of-the-limbs that made
magnitudo; eo quisque prudentior esset, quo longior
the-magnitude by-that each more-prudent would-be by-which longer
aut validior: quod se aliter habere non, opinor, negabis.
or stronger which itself otherwise to-have not I-suppose you-will-deny

E. Quis istud negaverit? Sed tamen cum proficere animam
who this would-deny but yet since to-progress the-soul
per aetatem etiam tu concedas; miror qui fiat, ut
through age also you concede I-wonder how it-happens that
omnis quantitatis expers, etiamsi non membrorum spatio,
of-all quantity devoid even-if not of-limbs by-the-extent
at certe temporis adjuvetur.
yet certainly of-time it-be-helped

Anima spatio temporis crescere dicitur metaphorice

XVII · TO GROW WITH TIME IS A FIGURE OF SPEECH

Length of time gives no size even to bodies: the aged are often shorter, and growth belongs to the seed and to hidden numbers of nature. So time does not make the soul longer because it has learned much. We speak of long-suffering and of greatness of mind as Virgil speaks of a wicked mountain, by transferring words between body and mind. A great mind is to be thought of by what it can do, as the point was.

Desine mirari, nam et hic tibi simili ratione respondeo. Ut 29
cease to-wonder for also here to-you by-like reasoning I-answer as
enim membrorum magnitudo ideo nihil affert argumenti
for of-the-limbs the-magnitude therefore nothing brings of-argument
cur animam adjuvet, quod multi exilioribus brevioribusque
why the-soul it-should-help because many with-thinner and-shorter
membris prudentiores inveniuntur quibusdam magna mole
limbs more-prudent are-found than-certain(-men) with-great mass
corporis praeditis; ita quoniam juniores nonnullos senioribus
of-body endowed so since younger some than-elders
plerisque magis industrios atque strenuos videmus, non video
most more industrious and strenuous we-see not I-see
cur putanda sint spatia temporis in aetatibus incrementa
why to-be-thought are spaces of-time in ages increases
ut corporibus, sic animis dare; cum et ipsa corpora,
as to-bodies so to-minds to-give since also the-very bodies
quibus per tempus crescere atque ampliora spatia tenere
to-which through time to-grow and ampler extents to-hold
concessum est, saepe sint annosiora breviora, non modo
conceded it-is often are more-aged shorter not only
senilia, quae magnitudine temporis contrahuntur atque
senile(-ones) which by-magnitude of-time are-contracted and

minuuntur; sed etiam puerorum, quos animadvertimus his
diminished but also of-boys whom we-notice than-these
breviores esse corpore quibus sunt aetate majores. Si igitur
shorter to-be in-body than-whom they-are in-age greater if then
porrecta in plurimum tempora, ne ipsis quidem corporibus
stretched to the-most times not to-the-very even bodies
magnitudinis afferunt causam; sed omnis illa seminis vis
of-magnitude bring the-cause but all that of-the-seed force
est, et quorumdam naturae numerorum sane occultorum, et
is and of-certain of-nature numbers indeed hidden and
difficilium ad dignoscendum: quanto minus arbitrandum
difficult for discerning by-how-much less to-be-thought
est longo tempore animam fieri longiorem, quia eam
it-is by-long time the-soul to-become longer because it
videmus usu rerum atque assiduitate multa didicisse?
we-see by-use of-things and by-assiduity many-things to-have-learned
30 Quod si te illud movet, quod solemus eam quam Graeci
but if you that moves that we-are-wont that which the-Greeks
μακροθυμίαν vocant, longanimitatem interpretari; animadvertere
long-spiritedness call long-mindedness to-translate to-notice
licet a corpore ad animum multa verba transferri,
it-is-permitted from body to mind many words to-be-transferred
sicut ab animo ad corpus: nam si montem improbum, et
as from mind to body for if a-mountain wicked and
justissimam tellurem dixit Virgilius, quae verba cernis ab
most-just earth said Virgil which words you-discern from
animo ad corpora esse translata; quid mirum si mutua
mind to bodies to-have-been transferred what wonder if by-mutual
vice longanimitatem dicimus, cum longa nisi corpora esse
turn long-mindedness we-say although long except bodies to-be
non possint? Ea vero inter virtutes quae appellatur animi
not can that indeed among the-virtues which is-called of-mind

magnitudo, ad nullum spatium, sed ad vim quamdam, id est
magnitude to no extent but to force a-certain that is
ad potestatem potentiamque animi relata recte intelligitur; virtus
to the-power and-potency of-mind referred rightly is-understood a-virtue
eo pluris aestimanda, quo plura contemnit. Sed de
by-that of-more to-be-valued by-which more-things it-despises but about
hac post loquemur, cum quaeremus quanta sit anima, sicut
this afterward we-shall-speak when we-shall-ask how-great is the-soul as
quaeri assolet, quantus fuerit Hercules, factorum excellentia,
to-be-asked it-is-wont how-great was Hercules of-deeds by-the-excellence
non mole membrorum: ita enim supra distribuimus. Oportet
not by-mass of-limbs so for above we-distributed it-behooves
autem nunc te recordari quod de puncto jam satis egimus:
but now you to-recall that about the-point already enough we-have-treated
nam id potentissimum esse, maximeque in figuris dominari
for it most-powerful to-be and-most-of-all in figures to-dominate
ratio docebat. Potentia vero atque dominatus nonne ostentant
reason was-teaching power indeed and dominion surely display
quamdam magnitudinem? et in puncto tamen nullum spatium
a-certain magnitude and in the-point yet no extent
reperiebamus. Non igitur magnum vel ingentem animum cum
we-were-finding not therefore great or huge a-mind when
audimus aut dicimus, quantum loci occupet, sed quantum
we-hear or say how-much of-place it-occupies but how-much
possit, cogitandum est. Quamobrem si jam primum argumentum
it-can to-be-thought is wherefore if now first argument
tuum, quo tibi per aetatem cum corpore animus crescere
your by-which to-you through age with the-body the-mind to-grow
videbatur, satis discussum est; transeamus ad aliud.
seemed enough examined has-been let-us-pass to another

Loquendi facultas, quam puer paulatim assequitur, non tribuenda incrementis animae

XVIII · SPEECH IS LEARNED, NOT GROWN

An infant does not speak and comes to speak in growing. But each speaks the tongue of those among whom he was reared: Evodius knows a deaf-mute youth at Milan, and Augustine knows of a rustic whose children were all born deaf and mute. A child reared among such would give signs by gesture. Speaking, like gesturing and rope-walking, is learned and belongs to art. Evodius yields, or he must say the soul shrinks when it forgets.

31 E. Nescio utrum omnia quae me non frustra movere assolent,
I-know-not whether all-things which me not in-vain to-move are-wont
persecuti fuerimus; et fieri potest ut recordationem meam
pursued we-have and to-happen it-can that recollection my
aliqua fugiant: verumtamen quod nunc in mentem venit
some-things escape nevertheless what now into mind comes
videamus quale sit, quod puer infans non loquitur, atque
let-us-see what-sort it-is that a-boy infant not speaks and
in crescendo assequitur.
in growing attains(-it)

A. Facile est istud: nam credo videri tibi ea lingua
easy is this for I-believe to-seem to-you in-that tongue
quemque loqui, qua loquuntur homines inter quos natus
each to-speak in-which speak the-men among whom born
educatusque sit.
and-brought-up he-was

E. Nemo id ignorat.
no-one that is-ignorant-of

A. Constitue ergo quempiam ibi natum atque altum ubi
set then someone there born and reared where
homines non loquerentur, sed nutibus membrorumque motu
men not spoke but by-nods and-of-limbs by-motion

cogitationes suas sibimet expromendas signarent; nonne
thoughts their to-themselves to-be-expressed signified surely
censes eum talia esse facturum, neque locuturum, qui
you-judge him such-things to-be going-to-do nor going-to-speak who
loquentem neminem audierit?
speaking no-one has-heard

E. Nolo me hoc interroges, quod fieri non potest. Qui
I-wish-not me this you-ask which to-happen not can who
enim tales homines, inter quos quemquam natum cogitare
for (are)-such men among whom anyone born to-think
possim?
I-could

A. Itane tu non vidisti Mediolani adolescentem honestissimi
so you not have-seen at-Milan a-youth of-most-comely
corporis et elegantissimae urbanitatis, mutum tamen atque
body and of-most-elegant urbanity mute yet and
ita surdum, ut neque alios nisi motu corporis intelligeret,
so deaf that neither others except by-motion of-body he-understood
neque ipse aliter quae vellet significaret? hic enim est
nor himself otherwise what he-wished signified he for is
notissimus. Nam ego novi rusticum quemdam loquentem, de
most-known for I know a-rustic certain speaking from
loquente uxore, filios omnes mares atque feminas quatuor
a-speaking wife children all males and females four
fere, aut eo amplius (non enim satis nunc commemini)
about or than-that more not for enough now I-remember
mutos surdosque genuisse. Nam ex eo quod loqui non
mute and-deaf to-have-begotten for from this that to-speak not
poterant, muti; ex eo autem quod nulla signa nisi oculis
they-could mute from this but that no signs except with-the-eyes
colligebant, etiam surdi intelligebantur.
they-gathered also deaf they-were-understood(-to-be)

E. Illum vero ego bene novi, et de istis nescio quibus
him indeed I well know and about these I-know-not who
credo tibi: sed quorsum ista?
I-believe you but whither these-things
A. Quia dixisti non te posse cogitare inter tales homines
because you-said not yourself to-be-able to-think among such men
nasci quempiam.
to-be-born anyone
E. Nec nunc aliud dico: nam istos, nisi fallor, inter
nor now another-thing I-say for these unless I-am-deceived among
eos qui loquerentur, natos esse concedis.
those who spoke born to-have-been you-concede
A. Non equidem negaverim: sed cum jam inter nos
not for-my-part I-would-deny but since already between us
constet nonnullos tales homines esse posse; quaeso
it-is-established some such men to-be to-be-able I-beg
cogites, si ex hoc genere mas et femina jungerentur, atque
you-think if of this kind a-male and a-female were-joined and
in aliquam quocumque casu delati solitudinem, ubi tamen
into some by-whatever chance carried solitude where yet
vivere valerent, gignerent filium non surdum, quemadmodum
to-live they-were-able begot a-son not deaf how
esset cum parentibus iste locuturus?
would-be with parents this(-one) going-to-speak
E. Quemadmodum censes, nisi ut parentes ei dabant,
how do-you-judge except as the-parents to-him were-giving
ita gestu signa redditurum? Sed tamen puer parvus ne hoc
so by-gesture signs going-to-give-back but yet a-boy small not this
quidem posset: quare illa ratio mea manet integra. Quid
even could wherefore that reasoning my remains whole what
enim refert utrum loqui, an gestum facere crescendo
for does-it-matter whether to-speak or gesture to-make by-growing

assequatur, cum ad animam utrumque pertineat, quam fateri
he-attains since to the-soul both pertain which to-admit
nolumus crescere?
we-wish-not to-grow

A. Jam mihi videris etiam cum in fune quisque ambulat, 32
now to-me you-seem also when on a-rope anyone walks
ampliorem credere hunc habere animam, quam eos qui
ampler to-believe this(-man) to-have a-soul than those who
id facere nequeunt.
that to-do are-unable

E. Hoc aliud est: quis enim hoc non videat esse artis?
this another-thing is who for this not would-see to-be of-art

A. Cur, obsecro, artis? an quia didicit?
why I-beseech of-art or because he-learned(-it)

E. Ita vero.
so indeed

A. Quare tibi ergo etiam, si aliud quisque discat, non
why to-you then also if another-thing anyone learns not
artis videtur?
of-art does-it-seem

E. Plane quidquid discitur, artis esse non nego.
plainly whatever is-learned of-art to-be not I-deny

A. Non ergo ille didicit a parentibus gestum facere?
not then that(-one) learned from parents gesture to-make

E. Didicit sane.
he-learned indeed

A. Oportet igitur et hoc non animae crescendo amplioris,
it-behooves therefore also this not of-a-soul by-growing ampler
sed imitatoriae cujusdam artis esse concedas.
but of-imitative a-certain art to-be you-concede

E. Non possum hoc concedere.
not I-can this to-concede

A. Ergo non omne quod discitur artis est, quod nunc
therefore not everything that is-learned of-art is which now
concesseras.
you-had-conceded
E. Artis omnino.
of-art altogether
A. Non ergo ille didicit gestum, quod item non minus
not therefore he learned gesture which likewise not less
dederas.
you-had-granted
E. Didicit, sed hoc non est artis.
he-learned(-it) but this not is of-art
A. Atqui tu paulo ante dixisti artis esse quod discitur.
and-yet you a-little before said of-art to-be what is-learned
E. Age, jam concedo, et loqui et gestum facere, eo
come now I-concede both to-speak and gesture to-make by-this
quod ea didicimus, artis esse. Tamen aliae sunt artes,
that them we-have-learned of-art to-be yet some are arts
quas, dum in alios intendimus, discimus; aliae, quae a
which while upon others we-attend we-learn others which by
magistris inseruntur nobis.
teachers are-implanted in-us
A. Quas tandem istarum putas animam, ex eo quod
which pray of-these do-you-think the-soul from this that
amplior fiat, adipisci? anne omnes?
ampler it-becomes to-acquire or all
E. Non omnes puto, sed illas superiores.
not all I-think but those former
A. Nonne tibi ex hoc genere videtur in fune ambulare? nam
surely to-you of this kind it-seems on a-rope to-walk for
et hoc videndo, ut arbitror, qui id faciunt assequuntur.
also this by-seeing as I-think (those)-who that do attain

E. Ita credo: sed tamen non omnes qui haec spectant et
so I-believe but yet not all who these-things watch and
magno studio intuentur, assequi possunt, sed qui hujus
with-great zeal behold to-attain are-able but (those)-who of-this
rei magistros patiuntur.
thing teachers suffer

A. Bene sane dicis; nam et hoc tibi etiam de locutione
well indeed you-say for also this to-you also about speech
responderim: multi enim Graeci et aliud genus linguae crebrius
I-would-answer many for Greeks and another kind of-tongue more-often
nos loquentes audiunt, quam funambulum spectant; qui ut
us speaking hear than a-rope-walker they-watch who that
linguam nostram discant, quemadmodum nos cum ipsorum
tongue our they-may-learn just-as we when theirs
nosse volumus, saepe magistris traduntur. Quae cum ita
to-know we-wish often to-teachers are-handed-over which-things since so
sint, miror cur animae incrementis tribuere velis quod
they-are I-wonder why of-the-soul to-increases to-attribute you-wish that
loquuntur homines; quod autem in fune ambulant, nolis.
speak men that but on a-rope they-walk you-wish-not

E. Nescio quomodo ista confundis: nam qui ut
I-know-not how these-things you-confound for (he)-who that
linguam nostram discat, magistro traditur, novit aliam
tongue our he-may-learn to-a-teacher is-handed-over knows another
quamdam suam, quam eum, quod ejus anima creverit,
certain his-own which him because his soul has-grown
puto didicisse; cum autem discit alienam, non ampliori
I-think to-have-learned when but he-learns a-foreign(-one) not to-an-ampler
animae, sed arti tribuo.
soul but to-art I-attribute(-it)

A. Quid si ille qui inter mutos natus atque altus est,
what if he who among the-mute born and reared was
sero ac jam juvenis in alios homines incidens loqui
late and already a-young-man upon other men falling to-speak
didicisset, cum aliam linguam nullam nosset? eo tempore
had-learned when other tongue none he-knew at-that time
putares animam ejus crevisse, quo loqui didicerat?
would-you-think soul his to-have-grown at-which to-speak he-had-learned
E. Nunquam isthuc ausim dicere; et jam cedo rationi, nec
never this would-I-dare to-say and now I-yield to-reason nor
puto amplioris animae argumentum esse quod loquimur,
do-I-think of-an-ampler soul an-argument to-be that we-speak
ne et alias omnes artes cogar fateri crescendo animam
lest also other all arts I-be-forced to-admit by-growing the-soul
consecutam: quod si dixero, illud sequetur absurdum,
to-have-attained which if I-shall-have-said that will-follow absurd(-thing)
decrescere animam cum quidque obliviscitur.
to-decrease the-soul when anything it-forgets

Anima quomodo crescere minuive dicitur

XIX · HOW THE SOUL IS SAID TO GROW OR DIMINISH

The soul is rightly said to grow by learning and to diminish by unlearning, but in a transferred sense. As a body's increases are of three kinds, the necessary, the superfluous, and the harmful swelling, so in the mind: honorable disciplines fitted to living well and blessedly are natural increases; things more wonderful than useful are superfluous; and arts such as judging dishes by smell or naming a wine's age wound its health.

A. Bene intelligis, et verum ut audias, recte dicitur anima 33
well you-understand and the-truth that you-may-hear rightly is-said the-soul
discendo quasi crescere, et contra minui dediscendo,
by-learning as-if to-grow and conversely to-be-diminished by-unlearning
sed translato verbo, ut superius ostendimus. Tamen illud
but with-transferred word as above we-showed yet that
cavendum est, ne quasi spatium loci majus occupare
to-be-guarded-against is lest as-if an-extent of-place greater to-occupy
videatur, dum dicitur crescere; sed majorem quamdam vim
it-seem while it-is-said to-grow but a-greater certain force
peritior quam imperitior habere ad agendum. Magni
the-more-skilled than the-more-unskilled to-have for acting greatly
tamen refert qualia sint illa ipsa quae discit, quibus
yet it-matters of-what-sort are those very-things which it-learns by-which
quodammodo videtur augeri. Nam ut in corpore tria sunt
in-a-certain-way it-seems to-be-increased for as in the-body three are
genera incrementorum, unum necessarium, quo naturalis
kinds of-increases one necessary by-which the-natural
convenientia impletur in membris; alterum superfluum, quo
fittingness is-fulfilled in the-limbs another superfluous by-which
a caeteris membris integra valetudine augendo aliquid
from the-rest-of the-limbs with-whole health by-increasing something
discrepat, per quod interdum evenit ut senis digitis
is-discordant through which sometimes it-happens that with-six-each fingers
nascantur homines, et pleraque alia, quae cum praeter
are-born men and very-many other-things which when beyond
consuetudinem nimia sunt, monstruosa nominantur; tertium
custom excessive they-are monstrous are-named a-third
noxium, quod cum accidit, tumor vocatur; nam etiam
harmful which when it-happens a-swelling is-called for even
sic membra crescere dicuntur, et revera locum occupant
thus limbs to-grow are-said and in-reality a-place they-occupy

ampliorem, sed expugnata bona valetudine: ita in animo
ampler but with-overthrown good health so in the-mind
quaedam quasi naturalia incrementa sunt, cum honestis et
certain as-if natural increases there-are when by-honorable and
ad bene beateque vivendum accommodatis disciplinis augeri
for well and-blessedly living fitted disciplines to-be-increased
dicitur. Cum vero ea discimus, quae mirabiliora quam
it-is-said when indeed those-things we-learn which more-wonderful than
utiliora sunt; quanquam nonnullis rebus plerumque opportuna,
more-useful are although for-some things mostly opportune
supervacanea tamen et de illo secundo genere numeranda
superfluous yet and of that second kind to-be-numbered
sunt. Non enim si quidam tibicen, ut Varro auctor
they-are not for if a-certain piper as Varro the-authority
est, ita populum delectavit ut rex fieret, ideo animum
is so the-people delighted that king be-became therefore mind
nostrum illo artificio augendum putare debemus: quia nec
our by-that artifice to-be-increased to-think we-ought because neither
majores quam humani sunt, dentes habere vellemus, si
greater than human are teeth to-have we-would-wish if
audissemus, a quopiam, quod tales habuerit, morsu hostem
we-had-heard by someone because such be-had by-a-bite an-enemy
necatum. Noxium vero illud est genus artium, quo
(to-have-been)-killed harmful indeed that is kind of-arts by-which
animi valetudo sauciatur: nam et odore ac sapore mire
of-the-mind the-health is-wounded for both by-smell and taste wonderfully
dijudicare pulmenta, et quo lacu piscis captus sit, vel
to-distinguish relishes and in-what lake a-fish caught was or
quotenne vinum sit, nosse dicere, quaedam est miseranda
of-how-many-years a-wine is to-know to-say a-certain is to-be-pitied
peritia; et his artibus cum quasi crevisse anima videtur,
skill and by-these arts when as-if to-have-grown the-soul seems

quae neglecta mente defluxit in sensus, nihil aliud
which with-neglected mind has-flowed-down into the-senses nothing else
quam tumuisse vel etiam contabuisse judicanda est.
than to-have-swelled or even to-have-wasted-away to-be-judged it-is

Anima num quid ex se sciat

XX · DOES THE SOUL KNOW ANYTHING OF ITSELF?

Evodius is troubled that the soul of a newborn is unskilled in everything: why did it bring no art with it, if it is eternal? Augustine says this is a great question on which they differ, since to him the soul seems to have brought all the arts with it, and learning to be nothing but remembering. But it is not for this time; the present matter is that the soul is not called small or great by extent of place.

E. Accipio ista et assentior, nec tamen nihil angor 34
I-accept these-things and assent nor yet not-at-all am-I-distressed
ex eo quod imperita omnium rerum et bruta est anima,
from this that unskilled in-all things and brute is the-soul
quam in puero recens nato quantum licet inspicimus.
which in a-boy freshly born as-far-as it-is-permitted we-inspect
Cur enim nullam artem secum attulit, si aeterna est?
why for no art with-itself did-it-bring if eternal it-is
A. Magnam omnino, magnam, et qua nescio utrum
a-great altogether a-great and than-which I-know-not whether
quidquam majus sit, quaestionem moves, in qua tantum
anything greater there-is question you-raise in which so-much
nostrae sibimet opiniones adversantur, ut tibi anima nullam,
our to-one-another opinions are-opposed that to-you the-soul none
mihi contra omnes artes secum attulisse videatur; nec aliud
to-me conversely all arts with-itself to-have-brought seems nor other
quidquam esse id quod dicitur discere, quam reminisci et
anything to-be that which is-called to-learn than to-remember and

recordari. Sed videsne quam hujus temporis non sit, utrum
to-recall but do-you-see how of-this time not it-is whether
ista habeant ita sese, requirere? Nunc enim agimus ut
these-things have so themselves to-inquire now for we-aim that
appareat, si potest, non eam secundum loci spatia parvam
it-may-appear if it-can not it according-to of-place the-extents small
magnamve nominari; aeternitatem autem ejus si ulla est,
or-great to-be-named the-eternity but of-it if any there-is
opportune scrutabimur cum illud quod quartum posuisti. Cur
opportunely we-shall-scrutinize when that which fourth you-placed why
corpori fuerit data, quantum fas est tractare coeperimus.
to-the-body it-was given as-far-as right it-is to-treat we-shall-have-begun
Quid enim ad talem ejus quantitatem attinet, semperne an
what for to such of-it a-quantity pertains whether-always or
non semper fuerit, futurave sit, aut quod nunc imperita nunc
not always it-was or-going-to-be is or that now unskilled now
perita est; cum et longum tempus, ne corporibus quidem
skilled it-is since both long time not to-bodies even
afferre magnitudinis causam, superius probaverimus; et peritiam
to-bring of-magnitude the-cause above we-have-proved and skill
notissimum sit posse nullam adesse crescentibus, ac saepe
most-known it-is to-be-able none to-be-present to-(those)-growing and often
senescentibus opportunam esse; multaque alia dicta sint
to-(those)-growing-old opportune to-be and-many other-things said have-been
satis, ut opinor, ad demonstrandum non cum magnitudine
enough as I-suppose for demonstrating not with the-magnitude
corporis, quam aetas affert, etiam animam fieri ampliorem.
of-the-body which age brings also the-soul to-become ampler

Vires in majori aetate majores non sunt argumentum crescentis animae

XXI · STRENGTH DOES NOT SHOW A GROWING SOUL

Evodius adds that strength grows with age, and strength, though the body's, belongs to the living soul. Augustine places it in exercise and the conformation of the limbs rather than in size. As a boy he walked much farther when fowling than later as a student who sat; trainers look at a wrestler's knots of muscle, not his bulk; and the man who lifted a calf daily came to lift the bull.

Quare videamus, si placet, illud alterum argumentum tuum 35
wherefore let-us-see if it-pleases that other argument of-yours
quale sit, quod per totum spatium corporis tactus
of-what-sort it-is that through the-whole extent of-the-body touch
sentitur ab anima, quam spatii nullius esse volumus.
is-sensed by the-soul which of-extent no to-be we-wish
E. Sinerem jam ad illud transiri, nisi de viribus dicendum
I-would-allow now to that to-be-passed unless about strength to-be-said
aliquid arbitrarer. Quid est enim hoc, quod auctiora per
something I-thought what is for this that the-more-increased through
aetatem corpora vires praebent animae ampliores, si cum his
age bodies strength furnish to-the-soul ampler if with these
amplior non fit anima? Quanquam enim virtus animae, vires
ampler not becomes the-soul although for virtue of-the-soul strength
autem corporis putari soleant; nunquam tamen ab anima
but of-the-body to-be-thought are-wont never yet from the-soul
eas abjudicaverim, cum videam in exanimis corporibus nullas
it I-would-adjudge-away since I-see in lifeless bodies none
esse. Per corpus quidem viribus, sicuti sensibus, uti animam
to-be through the-body indeed strength as the-senses to-use the-soul
non negandum est; tamen quoniam ista sunt viventis
not to-be-denied it-is yet since these are of-a-living(-thing)

officia, quis haec dubitaverit ad animam potius pertinere?
the-offices who these would-doubt to the-soul rather to-pertain
Cum igitur majores vires in pueris grandiusculis quam in
since therefore greater strength in boys somewhat-grown than in
infantibus esse videamus, ac deinde adolescentes, juvenesque
infants to-be we-see and then youths and-young-men
in dies viribus praestent, donec rursus corpore senescente
by days in-strength excel until again with-body growing-old
minuantur; non leve, quantum mihi videtur, crescentis cum
it-is-diminished not slight as-far-as to-me it-seems of-a-growing with
corpore, ac deinde senescentis animae indicium est.
the-body and then growing-old soul an-indication it-is
36 A. Non usquequaque absurdum est quod dicis: sed ego vires
not in-every-way absurd is what you-say but I strength
non magis in amplitudine corporis aetatisque incrementis,
not more in the-amplitude of-the-body and-of-age the-increases
quam in exercitatione quadam et conformatione membrorum
than in exercise a-certain and conformation of-the-limbs
esse soleo putare: id adeo ut tibi probem, quaero abs
to-be am-wont to-think that indeed that to-you I-may-prove I-ask from
te utrum alium alio pertinacius ambulare ac minus
you whether one than-another more-persistently to-walk and less
defatigari, majorum virium esse arbitreris?
to-be-wearied of-greater strength to-be you-think
E. Ita sentio.
so I-think
A. Cur ergo puer multo amplius itineris conficiebam sine
why then as-a-boy much more of-road did-I-complete without
defectu, cum aucupandi studio in ambulando exercerer, quam
failing when of-fowling by-zeal in walking I-was-exercised than
adolescens cum me ad alia studia, quibus sedere magis
as-a-youth when myself to other studies by-which to-sit more

cogebar, contulissem; si accedenti aetati, et per hanc
I-was-forced I-had-betaken if to-approaching age and through this
animae crescenti vires ampliores tribuendae sunt? Deinde
to-the-soul growing strength ampler to-be-attributed is then
in ipsis luctatorum corporibus palaestritae non molem ac
in the-very of-wrestlers bodies the-trainers not mass and
magnitudinem, sed nodos quosdam lacertorum, et destrictos
magnitude but knots certain of-the-upper-arms and drawn-tight
toros, figuramque omnem corporis sibi congruentem
muscles and-the-figure whole of-the-body with-itself agreeing
peritissime inspiciunt, et hinc potius argumenta virium
most-skillfully inspect and hence rather arguments of-strength
colligunt. Quae tamen omnia parum valent, nisi vis
gather which yet all too-little avail unless the-force
artis et exercitationis accedat. Saepe etiam visum est,
of-art and of-exercise is-added often also seen it-has-been
ingentis corporis viros ab exiguis brevibusque superari,
of-huge body men by slight and-short(-ones) to-be-overcome
vel in movendis, vel in ferendis ponderibus, vel in ipso
either in moving or in bearing weights or in the-very
etiam luctamine. Nam olympionicum quemlibet lassari in
also wrestling for an-Olympic-victor any to-be-wearied on
itinere citius quam circumforaneum aliquem mercatorem, qui
a-journey sooner than a-market-going some merchant who
uno illius digito collidi possit, cui est incognitum?
by-one of-him finger to-be-crushed could to-whom is-it unknown
Quare si et ipsas vires non peraeque omnes, sed alias ad
wherefore if both the-very strengths not equally all but some for
aliud aptiores magnas vocamus; et corporum lineamenta
another-thing more-apt great we-call and of-bodies the-lineaments
magis et figurae quam magnitudines valent plurimum; et si
more and the-figures than magnitudes avail very-much and if

exercitationes tantum afferunt, ut celeberrime creditum sit,
exercises so-much bring that most-famously believed it-has-been
hominem tollendo quotidie vitulum parvum, egisse ut
a-man by-lifting daily a-calf small to-have-brought-about that
eum etiam taurum sine sensu majoris oneris, quod paulatim
it even a-bull without sense of-greater burden which little-by-little
addebatur, tollere ac sustinere posset: nequaquam amplioris
was-added to-lift and to-sustain he-could by-no-means of-an-ampler
aetatis vires cum corpore animam crevisse significant.
age the-strength with the-body the-soul to-have-grown signifies

Unde vires corporis majores

XXII · WHENCE THE BODY'S GREATER STRENGTH

Larger bodies have more strength because lesser weights yield to greater, as stones dropped or thrown together show; yet impetus matters. In animals the soul's impulse drives the body's weight, using the sinews like engines: dryness and moderate heat quicken them, moist cold slackens them. An infant has the impulse whole but unfit sinews and slight weight; the years supply these, so greater strength does not prove the soul grows. Evodius agrees, and asks about touch.

37 Quod si amplius aliquid animalium majora corpora, eo
but if more something of-animals the-greater bodies by-that
ipso quo majora sunt, habent virium; illa causa est, quod
very(-fact) by-which greater they-are have of-strength that cause is that
lege naturae cedunt pondera minora majoribus, non modo
by-the-law of-nature yield weights lesser to-greater not only
cum ad proprium locum suopte nutu feruntur, ut humida
when to their-own place by-their-own inclination they-are-borne as moist
et terrena corpora in ipsius mundi medium locum qui est
and earthly bodies into of-the-very world the-middle place which is

infimus, rursus aeria et ignea sursum versus; sed etiam cum
lowest again airy and fiery upward toward but also when
aliquo tormento aut jactu aut impulsu aut repulsu, eo quo
by-some engine or throw or push or repulse thither whither
non sponte ferrentur, vi aliena ire coguntur. Nam
not of-themselves they-would-be-borne by-force alien to-go they-are-compelled for
si ex alto dimiseris, quanquam simul, duos lapides
if from on-high you-shall-have-dropped although at-the-same-time two stones
disparis quantitatis, citius quidem major ad terram pervenit;
of-unequal quantity sooner indeed the-greater at the-ground arrives
sed si ei minor subjiciatur, eoque inevitabiliter occupetur,
but if under-it the-lesser be-placed and-by-it unavoidably be-overtaken
cedit profecto, simulque in solum deducitur. Item si
it-yields surely and-together(-with-it) to the-ground is-led-down likewise if
dejicitur desuper major, minor autem contra sursum versus
is-cast-down from-above the-greater the-lesser but conversely upward toward
jacitur; ubi obviam venerint, repercussio minoris et
is-thrown when to-meet they-shall-have-come a-beating-back of-the-lesser and
retrocessio fiat necesse est. Quod ne ideo accidere putes,
a-going-back happen necessary it-is which lest for-this(-reason) to-happen you-think
quod minor contra naturam in sublimia ire cogebatur,
because the-lesser against nature into heights to-go was-being-compelled
alter vero majore impetu locum suum petebat; facito ut
the-other indeed with-greater impetus place its was-seeking bring-about that
major in superna jaculetur, et minori occurrat in terras
the-greater into the-upper-regions be-hurled and the-lesser it-meet to the-earth
dejecto: videbis nihilominus repulsum minorem in coelum
cast-down you-will-see nonetheless repulsed the-lesser into the-sky
cogi, sed repercussu ipso cadere in aliam partem, ut qua
to-be-compelled but by-the-rebound itself to-fall into another part so-that where
expeditum est, in ima deferatur. Item si ambo non motu
unimpeded it-is into the-depths it-is-carried-down likewise if both not by-motion

naturali, sed a duobus quasi in campo pugnantibus adversus
natural but by two as-if on a-field fighting against
invicem jacti, sibimet in medio spatio complodantur;
each-other thrown against-each-other in the-middle space be-clashed-together
quis dubitaverit minorem majori esse cessurum, in eam
who would-doubt the-lesser to-the-greater to-be going-to-yield into that
partem unde ipse et quo ille ferebantur? Quae
part whence it-itself and whither that(-one) were-being-borne which-things
cum ita sint, id est cum minora, ut dictum est,
although so they-are that is although the-lesser as said it-was
pondera majoribus cedant; multum tamen refert quanto
weights to-the-greater yield much yet it-matters with-how-great
in sese agantur impetu: nam si majore impetu
against themselves they-are-driven impetus for if with-greater impetus
minor, velut vehementi aliquo tormento emissus infligatur
the-lesser as-if by-vehement some engine discharged be-dashed
majori vel laxius jaculato, vel jam languescenti;
against-the-greater either more-slackly hurled or already languishing
quamvis ab eodem resiliat, retardat illum tamen aut etiam
although from the-same it-rebounds it-retards that yet or even
retro agit pro modo ictuum atque ponderum.
backward drives(-it) according-to the-measure of-the-blows and weights

38 His praejactis atque intellectis, quantum praesens negotium
with-these premised and understood as-far-as the-present business
postulat, vide nunc eas quae dicuntur in animalibus vires,
demands see now those which are-called in animals strengths
utrum rationi huic congruant: nam corpora omnium
whether with-reasoning this they-agree for the-bodies of-all
animalium quis negat suo pondere praedita? Quod
animals who denies with-their-own weight endowed which
pondus nutu animae actum, quo inclinaverit, multum
weight by-the-inclination of-the-soul driven whither it-has-inclined much

valet magnitudine propria. Sed nutus animae ad movendum
avails by-magnitude its-own but the-inclination of-the-soul for moving
corporis pondus, nervis quasi tormentis utitur: nervos autem
of-the-body the-weight the-sinews as-if engines uses the-sinews moreover
vegetat mobilioresque efficit siccitas calorque moderatus;
enlivens and-more-mobile makes dryness and-heat moderate
contra eos laxat atque infirmat humidus rigor. Itaque somno,
conversely them loosens and weakens moist chill and-so in-sleep
quia eum frigidum et humidum dicunt medici et probant,
because it cold and moist say physicians and prove
membra languescunt; atque ipse expergefactorum conatus
the-limbs languish and the-very of-(those)-awakened effort
multo est debilior, ideoque nihil est fractius et enervius
much is weaker and-therefore nothing is more-broken and more-nerveless
lethargicis. At quosdam phreneticos, quibus vigiliae et vini
than-the-lethargic but certain frenzied(-men) for-whom vigils and of-wine
vis et acutae febres, id est tot calida plus nimio
the-force and acute fevers that is so-many hot-things more than-too-much
nervos tendunt atque durant, majoribus viribus quam integra
the-sinews stretch and harden with-greater strength than in-whole
valetudine reluctari et multa facere manifestum est,
health to-struggle and many-things to-do manifest it-is
cum eorum corpus sit aegritudine attenuatius et exilius.
although their body is by-sickness more-attenuated and thinner
Si igitur et nutu animae, et nervorum quodam
if therefore both by-the-inclination of-the-soul and of-the-sinews by-a-certain
machinamento, et pondere corporis confiunt hae quae
mechanism and by-the-weight of-the-body are-made-up these which
vires vocantur; voluntas nutum exhibet, qui pronior
strengths are-called the-will the-inclination supplies which more-prone
fit spe vel audacia, retunditur autem timore, sed multo
becomes by-hope or boldness is-blunted but by-fear but much

magis desperatione (nam in metu cum aliqua spes subest,
more by-despair for in fear when some hope underlies
vehementiores vires apparere assolent); machinamentum
more-vehement strength to-appear is-wont the-mechanism
configuratio quaedam corporis coaptat, temperatio modificat
a-configuration certain of-the-body fits-together the-tempering regulates
valetudinis, confirmat exercitationis industria; pondus dat
of-health strengthens of-exercise the-industry weight gives
moles membrorum, quam aetas et nutrimenta comparant,
the-mass of-the-limbs which age and nourishments procure
instaurant autem sola nutrimenta. His omnibus qui
restore but alone nourishments in-these all (he)-who
aequaliter praevalet, mirandus est viribus, et tanto est
equally prevails to-be-wondered-at is for-strength and by-so-much is
alius alio invalidior, quanto plus eum ista deficiunt.
one than-another weaker by-how-much more him these fail
Fitque saepe ut pertinaci nutu, meliore machinamento
and-it-happens often that by-persistent inclination by-better mechanism
alius, quamvis parvum pondus corporis egerit, alium
one although a-small weight of-body he-has-driven another
majore mole praeditum vincat. Rursusque nonnunquam tanta
with-greater mass endowed conquers and-again sometimes so-great
moles est, ut etiamsi imbecilliore nisu agatur, opprimat
the-mass is that even-if with-weaker effort it-be-driven it-overwhelms
tamen parvum adversarium multo vehementius innitentem.
yet a-small adversary much more-vehemently straining
Cum vero non pondus corporis, nec moderatio nervorum,
when indeed not the-weight of-the-body nor the-governing of-the-sinews
sed nutus ipse, id est animus cedit, ut omnino
but the-inclination itself that is the-mind yields so-that the-altogether
valentior ab omnimodo invalidiore, sed tamen timidior ab
stronger by the-in-every-way weaker but yet the-more-timid by

audaciore superetur; nescio utrum viribus attribuendum sit.
the-bolder is-overcome I-know-not whether to-strength to-be-attributed it-is
Nisi quis dicat habere quasdam suas vires animam, quibus
unless someone says to-have certain its-own strengths the-soul by-which
ei major audacia, vel fiducia pariatur: quae cum alteri
for-it greater boldness or confidence is-brought-forth which when to-one
adsunt, alteri desunt, tunc intelligitur quantum animus
they-are-present to-the-other are-lacking then it-is-understood how-much the-mind
corpori suo, etiam in eo quod per corpus agitur, antecellat.
body its even in that which through the-body is-done surpasses
Quamobrem cum infanti puero solus ad trahendum 39
wherefore since for-an-infant boy alone for dragging
aliquid vel repellendum nutus sit integer; nervi autem
something or pushing-back the-inclination is whole the-sinews but
et propter recentem minusque perfectam conformationem
both on-account-of the-recent and-less perfect conformation
inhabiles, et propter humorem qui illi aetati exuberat
unfit and on-account-of the-moisture which in-that age overflows
marcidi, et propter nullam exercitationem languidi; pondus
flaccid and on-account-of no exercise languid the-weight
vero adeo sit exiguum, ut ne ab alio quidem impactum
indeed so is slight that not by another even driven
graviter urgeat, opportuniusque sit ad accipiendam, quam ad
heavily it-presses and-more-liable it-is for receiving than for
inferendam molestiam: quis est qui cum haec omnia quae
inflicting trouble who is-there who when these all which
desunt, contulisse annos viderit, viresque per eos datas
are-lacking to-have-contributed the-years he-has-seen and-strength through them given
cognoverit; crevisse animam, quae his in dies amplioribus
has-recognized to-have-grown the-soul which these by days ampler
utatur, recte ac prudenter existimet? Potest enim iste, si
uses rightly and prudently would-think can for this(-man) if

ab aliquo juvene, quem velamine interposito non conspiciat,
by some young-man whom with-a-veil interposed not he-sees
parvos ac leves calamos, laxo arcu quantum potest
small and light reeds from-a-slack bow as-far-as he-can
jaculatos, viderit non longe ire, moxque recidere; ac
hurled he-shall-have-seen not far to-go and-soon to-fall-back and
post paululum sagittas jam ferro graves, pennulis vegetas,
after a-little arrows now with-iron heavy with-little-feathers lively
nervo intentissimo emissas, coelum remotissimum petere;
from-a-string most-taut discharged the-sky most-remote to-seek
fidesque facta fuerit, pari conatu hominis utrumque
and-credence made shall-have-been by-equal effort of-the-man both
esse factum; crevisse illum tantillo tempore, atque
to-have-been done to-have-grown him in-so-little time and
auctum viribus arbitrari. Quo quid dici potest perversius?
increased in-strength to-think than-which what to-be-said can more-perverse
40 Deinde anima si crescit, vide quam sit inscitum, incrementa
then the-soul if it-grows see how it-is foolish the-increases
ejus de viribus corporis credere; de copia doctrinarum
of-it from the-strength of-the-body to-believe from the-abundance of-learnings
non credere; cum illis solum accommodet nutum, hoc
not to-believe since to-those only it-lends the-inclination this
sola possideat. At si crescere animam putamus, cum additur
alone it-possesses but if to-grow the-soul we-think when it-is-added
viribus; minui putanda est, cum demitur. Demitur
to-strength to-be-diminished to-be-thought it-is when it-is-taken-away it-is-taken-away
autem in senecta, demitur in labore studiorum; atque
but in old-age it-is-taken-away in the-labor of-studies and
his temporibus doctrinae aggerari atque exstrui
at-these times learnings to-be-heaped-up and to-be-built-up
solent; neque ullo modo eodem tempore simul augeri
are-wont nor in-any way at-the-same time together to-be-increased

quidquam et minui potest. Nullum igitur crescentis
anything and to-be-diminished can no therefore of-a-growing
animae argumentum est, vires in majori aetate majores.
soul argument it-is strength in greater age greater
Multa alia dici possunt; sed si jam tibi satisfactum
many other-things to-be-said can but if already for-you satisfied
est, modum adhibeo, ut ad alia transeamus.
it-has-been a-limit I-apply so-that to other-things we-may-pass

E. Mihi vero satis persuasum est, majores vires non ex eo
to-me indeed enough persuaded it-is greater strength not from this
esse quod anima creverit: nam, ut alia omittam quae
to-be that the-soul has-grown for that other-things I-may-omit which
abs te subtiliter dicta sunt, insania et morbo corporis
by you subtly said have-been by-insanity and disease of-the-body
animam crescere, cum ipsum corpus minuatur, ne ipse
the-soul to-grow when the-very body is-diminished not he-himself
quidem phreneticus dixerit, cui vires multo ampliores,
even the-frenzied(-man) would-say to-whom strength much ampler
quam sano esse solent, nemo nescit. Unde mihi
than to-a-healthy(-man) to-be is-wont no-one knows-not whence to-me
maxime videtur in nervis esse omne quod miramur, cum
most-of-all it-seems in the-sinews to-be everything that we-wonder-at when
praeter spem vires in quopiam reperiuntur: quare, oro,
beyond hope strength in anyone is-found wherefore I-pray
aggredere jam illud cui totus intendo: cur anima, si
enter-upon now that toward-which whole I-am-intent why the-soul if
non tanti spatii magnitudinem habet quanti corpus est,
not of-so-great an-extent the-magnitude it-has as the-body is
ubique illius sentit cum tangitur?
everywhere of-it it-senses when it-is-touched

Anima tametsi per totum corpus sentit, non idcirco est cum corpore extensa. Quid sensus et quomodo fit visio

XXIII · WHAT SENSE IS, AND HOW SIGHT WORKS

Augustine proposes that sense is this: what the body suffers does not escape the soul. In seeing, the eyes suffer something, and they suffer it where the thing seen is, not where they are; for sight stretches out through the eyes like a rod and sees where its object is. If the eyes saw only where they are, they would see only themselves. So they suffer where they are not, and Evodius finds it wonderfully true.

41 A. Age vero, aggrediamur quod vis, sed multo te mihi
come indeed let-us-enter-upon what you-wish but by-much you for-me
attentiore opus est, quam te fortasse existimas esse debere.
more-attentive need there-is than yourself perhaps you-think to-be to-be-bound
Quare facito ut quam maxime adsis, ac respondeas
wherefore bring-about that as most(-possible) you-be-present and you-answer
mihi, quidnam tibi videatur iste esse sensus quo anima per
me what-then to-you seems this to-be sense which the-soul through
corpus utitur: nam ipse jam nomine proprio sensus dicitur.
the-body uses for it-itself now by-name proper sense is-called
E. Sensus esse quinque audire soleo, videndi, audiendi,
senses to-be five to-hear I-am-wont of-seeing of-hearing
olfaciendi, gustandi atque tangendi: plus quid respondeam
of-smelling of-tasting and of-touching more what I-should-answer
nescio.
I-know-not
A. Partitio ista vetustissima est, et fere in concionibus
partition this most-old is and commonly in assemblies
celebrata. Vellem autem definiri mihi abs te, quid sit ipse
celebrated I-would-wish but to-be-defined for-me by you what is the-very

sensus, ut eadem definitione omnia illa includerentur, neque
sense so-that by-the-same definition all those were-included nor
aliud quidquam quod sensus non esset, in ea intelligeretur:
other anything which sense not was in it were-understood
sed si id non potest, nihil urgeo. Illud enim quod satis
but if that not can(-be) nothing I-press that for which enough
est, certe potes meam definitionem vel refellere vel probare.
is certainly you-can my definition either to-refute or to-approve

E. Hoc modo tibi fortasse non deero, quantum valeo: non
in-this way you perhaps not I-shall-fail as-far-as I-am-able not
enim et hoc semper est facile.
for even this always is easy

A. Attende ergo: nam sensum puto esse, non latere animam
attend therefore for sense I-think to-be not to-escape the-soul
quod patitur corpus.
what suffers the-body

E. Placet mihi haec definitio.
pleases me this definition

A. Adesto ergo huic tanquam tuae, ac tuere illam, dum
stand-by therefore this as-if your-own and guard it while
a me paulisper refellitur.
by me for-a-little it-is-refuted

E. Tuebor sane, si tu adjuveris; sin minime, jam
I-shall-guard(-it) indeed if you shall-have-helped but-if not-at-all already
mihi displicet: non enim frustra tibi visa est refellenda.
me it-displeases not for in-vain to-you seemed it-has to-be-refuted

A. Noli nimis ex auctoritate pendere, praesertim mea quae
do-not too-much on authority hang especially mine which
nulla est; et quod ait Horatius, Sapere aude: ne non te
none is and what says Horace to-be-wise dare lest not you
ratio subjuget priusquam metus.
reason subdue before fear

E. Ego prorsus nihil metuo, quoquo res modo processerit:
I utterly nothing fear in-whatever the-thing way shall-have-proceeded
non enim errare me sines. Sed jam incipe si quid
not for to-err me you-will-allow but now begin if anything
habes, ne differendo potius quam adversando defatiger.
you-have lest by-deferring rather than by-opposing I-be-wearied
42 A. Dic igitur quid patiatur corpus tuum cum me vides?
say then what suffers body your when me you-see
E. Patitur omnino aliquid: nam oculi mei partes, nisi
it-suffers altogether something for eyes my parts unless
fallor, corporis mei sunt; qui si nihil paterentur, quomodo
I-am-deceived of-body my are which if nothing they-suffered how
te viderem?
you would-I-see
A. At non satis est, ut persuadeas tuos oculos aliquid pati,
but not enough it-is that you-persuade your eyes something to-suffer
nisi etiam quid patiantur ostenderis.
unless also what they-suffer you-shall-have-shown
E. Quid tandem, nisi ipsum visum? nam vident. Si enim me
what pray except the-very sight for they-see if for me
rogares quid pateretur aegrotans, aegritudinem responderem;
you-asked what suffered a-sick(-man) sickness I-would-answer
quid cupiens, cupiditatem; quid metuens, metum; quid
what a-desiring(-one) desire what a-fearing(-one) fear what
gaudens, gaudium. Cur ergo roganti quid videns
a-rejoicing(-one) joy why then to-(one)-asking what a-seeing(-one)
patiatur, non recte ipsum visum respondeam?
suffers not rightly the-very sight should-I-answer
A. Sed enim gaudens gaudium sentit. An negabis?
but for the-rejoicing(-one) joy senses or will-you-deny
E. Imo assentior.
rather I-assent

A. Hoc et de caeteris perturbationibus dixerim.
this also about the-rest-of the-disturbances I-would-say

E. Sic habeo.
thus I-hold

A. Quidquid autem oculi sentiunt, hoc vident.
whatever but the-eyes sense this they-see

E. Nullo modo istud dederim: quis enim dolorem videat,
in-no way this would-I-grant who for pain would-see
quem tamen saepe oculi sentiunt?
which yet often the-eyes sense

A. Apparet te de oculis agere: bene vigilas. Itaque
it-appears you about the-eyes to-treat well you-are-watchful and-so
vide, utrum ut gaudens gaudendo gaudium sentit, ita
see whether as the-rejoicing(-one) by-rejoicing joy senses so
etiam videns videndo sentiat visum.
also the-seeing(-one) by-seeing senses sight

E. An aliter potest?
or otherwise can-it

A. Quidquid autem videns videndo sentit, id etiam
whatever but the-seeing(-one) by-seeing senses that also
videat necesse est.
he-see necessary it-is

E. Non est necesse: quid enim? si amorem videndo sentiat,
not it-is necessary what for if love by-seeing he-senses
num et amorem videt?
surely-not also love he-sees

A. Cautissime ac sagacissime; gaudeo quod difficile deciperis.
most-cautiously and most-sagaciously I-rejoice that with-difficulty you-are-deceived
Sed nunc attende: quoniam constitit inter nos, non omne
but now attend since it-has-been-settled between us not everything

quod oculi sentiunt, neque omne quod videndo sentitur, videri;
that the-eyes sense nor everything that by-seeing is-sensed to-be-seen
putasne hoc saltem verum esse, omne quod videtur sentiri?
do-you-think this at-least true to-be everything that is-seen to-be-sensed

E. Hoc sane nisi concessero, quomodo sensus poterit
this indeed unless I-shall-have-conceded how sense will-be-able
vocari quod videmus?
to-be-called that we-see

A. Quid? omne quod sentimus, nonne et patimur?
what everything that we-sense surely also we-suffer

E. Ita est.
so it-is

A. Igitur si omne quod videmus, sentimus, et omne quod
therefore if everything that we-see we-sense and everything that
sentimus, patimur; patimur omne quod videmus.
we-sense we-suffer we-suffer everything that we-see

E. Nihil resisto.
nothing I-resist

A. Pateris ergo me, ac vicissim te ego, cum invicem
you-suffer therefore me and in-turn you I when mutually
nos videmus.
each-other we-see

E. Sic existimo, et ad hoc me ratio instanter cogit.
thus I-think and to this me reason pressingly compels

43 A. Accipe caetera: nam credo absurdissimum et stultissimum
receive the-rest for I-believe most-absurd and most-foolish
videri tibi, si quis affirmet ibi te pati aliquod corpus,
to-seem to-you if anyone affirms there you to-suffer some body
ubi non est ipsum corpus quod pateris.
where not is the-very body which you-suffer

E. Videtur absurdum, et ita esse opinor, ut dicis.
it-seems absurd and so to-be I-suppose as you-say

A. Quid illud? nonne manifestum est alio loco esse meum
what that surely manifest it-is in-one place to-be my
corpus, alio tuum?
body in-another yours
E. Manifestum est.
manifest it-is
A. Sentiunt autem corpus meum oculi tui; et si sentiunt,
sense but body my eyes your and if they-sense
utique patiuntur; nec possunt ibi pati, ubi id quod
assuredly they-suffer nor can-they there to-suffer where that which
patiuntur, non est; nec tamen ibi sunt illi, ubi corpus
they-suffer not is nor yet there are they where body
meum est: igitur ibi patiuntur ubi non sunt.
my is therefore there they-suffer where not they-are
E. Ego quidem illa omnia concessi, quae non concedere
I indeed those all conceded which not to-concede
absurdum videbam: sed hoc ultimum quod ex his confectum
absurd I-saw but this last which from these concluded
est, ita est absurdius, ut illorum potius aliquid temere me
was so is more-absurd that of-those rather something rashly that-I
dedisse, quam hoc verum esse consentiam: nam oculos meos
to-have-granted than this true to-be I-would-consent for eyes my
ibi sentire ubi non sunt, ne in somnis quidem dicere auderem.
there to-sense where not they-are not in dreams even to-say I-would-dare
A. Vide igitur ubi obdormieris: quid enim tibi tandem
see then where you-have-fallen-asleep what for from-you pray
elaberetur incautius, si ut paulo ante vigilares?
would-slip more-incautiously if as a-little before you-were-watchful
E. Enimvero idipsum mecum sedulo pertracto ac revolvo:
indeed that-very with-myself diligently I-handle and turn-over
nihil tamen elucet satis, quod me dedisse poeniteat,
nothing yet shines-out enough which me to-have-granted it-may-repent

nisi forte illud, quod oculi nostri sentiunt cum videmus:
unless perhaps that that eyes our sense when we-see
visus namque ipse forsitan sentit.
sight for itself perhaps senses
A. Imo ita est: is enim se foras porrigit, et per oculos
rather so it-is it for itself outward stretches and through the-eyes
emicat longius quaquaversum potest lustrare quod cernimus.
darts-out further in-whatever-direction it-can to-survey what we-discern
Unde fit ut ibi potius videat, ubi est id quod videt, non
whence it-happens that there rather it-sees where is that which it-sees not
unde erumpit ut videat. Non ergo tu vides, cum me vides?
whence it-bursts-forth that it-may-see not then you see when me you-see
E. Quis hoc insanus dixerit? omnino ego video, sed
who this insane(-man) would-say altogether I see but
emisso visu per oculos video.
with-sent-out sight through the-eyes I-see
A. At si tu vides, tu sentis; si tu sentis, tu pateris; nec potes ibi
but if you see you sense if you sense you suffer nor can-you there
pati aliquid, ubi non es: ibi autem me vides, ubi ego sum;
to-suffer anything where not you-are there but me you-see where I am
ibi igitur pateris, ubi ego sum. At si ubi ego sum, tu ibi non
there therefore you-suffer where I am but if where I am you there not
es; quo pacto audeas dicere videri me abs te, prorsus ignoro.
are in-what way you-dare to-say to-be-seen me by you utterly I-know-not
E. Visu, inquam, porrecto in eum locum in quo es,
with-sight I-say stretched into that place in which you-are
video te ubi es: at me ibi non esse confiteor. Sed
I-see you where you-are but myself there not to-be I-confess but
quemadmodum si virga te tangerem, ego utique tangerem,
just-as if with-a-rod you I-touched I assuredly would-touch
idque sentirem; neque tamen ego ibi essem, ubi te tangerem:
and-that would-sense nor yet I there would-be where you I-touched

ita quod dico visu me videre, quamvis ego ibi non sim,
so (in-)that I-say by-sight that-I to-see although I there not am
non ex eo cogor fateri non me esse qui videam.
not from this I-am-forced to-admit not me to-be (the-one)-who sees
A. Nihil ergo temere concessisti: nam et oculi tui hoc 44
nothing therefore rashly you-conceded for also eyes your in-this
modo defendi possunt, quorum est quasi virga visus,
way to-be-defended can of-which is as-it-were a-rod the-sight
ut dicis; neque illa est absurda conclusio, quod ibi oculi
as you-say nor that is an-absurd conclusion that there eyes
tui vident, ubi non sunt. An tibi aliter videtur?
your see where not they-are or to-you otherwise does-it-seem
E. Ita sane est ut dicis: nam et illud nunc animadverti,
so indeed it-is as you-say for also that now I-have-noticed
quod si ibi viderent oculi ubi sunt, etiam seipsos viderent.
that if there saw the-eyes where they-are also themselves they-would-see
A. Rectius diceres non, Etiam seipsos; sed, Tantummodo
more-rightly you-would-say not also themselves but only
seipsos viderent. Nam ubi sunt, id est quem locum
themselves they-would-see for where they-are that is what place
tenent, soli tenent; nec nasus est ibi ubi illi, nec
they-hold alone they-hold(-it) nor the-nose is there where they nor
quidquid illis vicinum est: alioquin etiam tu ibi esses
whatever to-them neighboring is otherwise also you there would-be
ubi ego sum; quia juxta invicem sumus. Quae cum ita
where I am because beside each-other we-are which-things since so
sint, si tantum ibi viderent oculi ubi sunt, nihil amplius
they-are if only there saw the-eyes where they-are nothing further
quam seipsos viderent. Cum autem se non vident,
than themselves they-would-see since but themselves not they-see

non modo cogimur consentire, posse illos videre, ubi non
not only we-are-forced to-consent to-be-able them to-see where not
sunt; sed etiam omnino non posse, nisi ubi non sunt.
they-are but also at-all not to-be-able except where not they-are

E. Nihil est quod hinc dubitare me faciat.
nothing is-there which hence to-doubt me makes

A. Ergo non dubitas ibi eos pati, ubi non sunt. Nam ubi
therefore not you-doubt there them to-suffer where not they-are for where
vident, ibi sentiunt: ipsum enim videre, sentire est; sentire
they-see there they-sense the-very for to-see to-sense is to-sense
autem, pati: quare ubi sentiunt, ibi patiuntur. Alibi autem
but to-suffer wherefore where they-sense there they-suffer elsewhere but
vident quam ubi sunt: ibi igitur patiuntur, ubi non sunt.
they-see than where they-are there therefore they-suffer where not they-are

E. Mirum est quam ista vera existimo.
wonderful it-is how these-things true I-think

Expenditur definitio sensus

XXIV · THE DEFINITION OF SENSE IS WEIGHED

We see smoke and know the fire beneath that we do not see: the fire does not escape the soul, yet that is knowing through sense, not sense, since the body suffered nothing from the fire. And the definition totters, for the body suffers something in growing and aging, which does not escape the soul though no sense feels it; we gather it by reason from seeing others old. Something must be added to the definition.

45 A. Recte fortasse existimas. Sed responde obsecro, utrum
rightly perhaps you-think but answer I-beseech whether
omne quod per visum cognoscimus, videamus.
everything that through sight we-know we-see

E. Ita credo.
so I-believe

A. Credis etiam omne quod videndo cognoscimus, per
do-you-believe also everything that by-seeing we-know through
visum nos cognoscere?
sight us to-know
E. Et hoc credo.
also this I-believe
A. Cur ergo plerumque fumum solum videndo, ignem subter
why then often smoke alone by-seeing fire beneath
latere cognoscimus, quem non videmus?
to-lie-hidden we-know which not we-see
E. Verum dicis: et jam non puto nos videre quidquid per
the-true you-say and now not I-think us to-see whatever through
visum cognoscimus: possumus enim, ut docuisti, aliud
sight we-know we-can for as you-have-taught one-thing
videndo, aliud cognoscere quod visus non attigerit.
by-seeing another to-know which sight not has-touched
A. Quid? illud quod per visum sentimus, possumusne non
what that which through sight we-sense can-we not
videre?
to-see
E. Nullo modo.
in-no way
A. Aliud est ergo sentire, aliud cognoscere.
one-thing is therefore to-sense another to-know
E. Omnino aliud: nam sentimus fumum, quem videmus; et
altogether another for we-sense the-smoke which we-see and
ex eo ignem, quem non videmus, subesse cognoscimus.
from it fire which not we-see to-lie-beneath we-know
A. Bene intelligis. Sed vides certe cum hoc accidit, corpus
well you-understand but you-see certainly when this happens body
nostrum, id est oculos, nihil pati ex igne, sed ex
our that is the-eyes nothing to-suffer from the-fire but from

fumo quem solum vident. Etenim videre, sentire; et
the-smoke which alone they-see for-indeed to-see to-sense and
sentire, pati esse, jam supra consensimus.
to-sense to-suffer to-be already above we-agreed

E. Teneo et assentior.
I-hold and assent

A. Cum ergo per passionem corporis non latet aliquid
when therefore through a-passion of-the-body not escapes something
animam, non continuo sensus vocatur unus de quinque
the-soul not at-once sense it-is-called one of the-five
memoratis; sed cum ipsa passio non latet: namque ille
mentioned but when the-very passion not escapes for that
ignis non visus, nec auditus, nec olfactus, nec gustatus,
fire not seen nor heard nor smelled nor tasted
nec tactus a nobis, non tamen latet animam, fumo viso.
nor touched by us not yet escapes the-soul with-smoke seen
Et cum hoc non latere non vocetur sensus, quia ex
and although this not to-escape not is-called sense because from
igne corpus nihil est passum; vocatur tamen cognitio per
the-fire the-body nothing has suffered it-is-called yet cognition through
sensum, quia ex passione corporis quamvis alia, id est
sense because from a-passion of-the-body although another that is
ex alterius rei visione, conjectatum est atque compertum.
from of-another thing the-vision conjectured it-was and ascertained

E. Intelligo, et optime video istud congruere ac favere illi
I-understand and excellently I-see this to-agree and to-favor that
definitioni tuae, quam ut meam mihi defendendam dedisti: nam
definition of-yours which as mine to-me to-be-defended you-gave for
ita memini esse abs te sensum definitum, cum animam
so I-remember to-have-been by you sense defined when the-soul
non latet quod patitur corpus. Itaque illud quod fumus videtur,
not escapes what suffers the-body and-so that that smoke is-seen

sensum vocamus; passi sunt enim eum oculi videndo, qui sunt
sense we-call suffered have for it the-eyes by-seeing which are
corporis partes et corpora: ignem autem, ex quo nihil corpus
of-the-body parts and bodies the-fire but from which nothing the-body
est passum, quamvis cognitus fuerit, sensum non vocamus.
has suffered although known it-was sense not we-call
A. Memoriam quidem tuam probo et sequacem intelligentiam; 46
memory indeed your I-approve and following intelligence
verum munitio illa definitionis labascit.
but fortification that of-the-definition totters
E. Cur quaeso?
why I-beg
A. Quia non negas, ut opinor, nonnihil pati corpus cum
because not you-deny as I-suppose something to-suffer the-body when
crescimus vel senescimus: neque id nos ullo sensu sentire
we-grow or grow-old and-not that us by-any sense to-sense
manifestum est; nec id tamen animam latet. Non igitur eam
manifest it-is nor that yet the-soul escapes not therefore it
latet quiddam quod patitur corpus, nec tamen sensus iste
escapes something which suffers the-body nor yet sense this
appellari potest. Videndo enim majora ea quae aliquando
to-be-called can by-seeing for greater those-things which once
minora videramus, et videndo senes eos quos juvenes ac pueros
lesser we-had-seen and by-seeing old those whom young and boys
fuisse constat; conjectamus aliquam talem mutationem
to-have-been it-is-established we-conjecture some such change
nostra corpora, etiam nunc dum loquimur, pati. Neque in eo
our bodies even now while we-speak to-suffer nor in this
fallimur, ut opinor: nam proclivius est, ut me falli
are-we-deceived as I-suppose for readier it-is that myself to-be-deceived
dicam quod video, quam quod intelligo capillos meos nunc
I-should-say (in)-what I-see than (in)-what I-understand hairs my now

crescere, corpusve per momenta mutari. Quod si mutatio
to-grow or-the-body through moments to-be-changed but if change
ista, passio corporis est, quod nemo negat, nec nunc sentitur
this a-passion of-the-body is which no-one denies nor now is-sensed
a nobis, nec tamen animam latet, quia nos non latet;
by us nor yet the-soul does-it-escape because us not it-escapes
patitur, ut dixi, corpus quod non latet animam, nec sensus
suffers as I-said the-body what not escapes the-soul nor sense
est tamen. Quare illa definitio, quae nihil quod sensus non
is-it yet wherefore that definition which nothing which sense not
esset, debebat includere, cum hoc inclusit, certe vitiosa est.
was ought to-include since this it-has-included certainly faulty is

E. Nihil mihi restare video, quam ut te petam, ut aut definias
nothing for-me to-remain I-see than that you I-ask that either you-define
aliter, aut hanc recures, si potes: nam eam ista ratione
otherwise or this you-cure if you-can for it by-this reasoning
quam vehementer probo, vitiosam esse negare non possum.
which vehemently I-approve faulty to-be to-deny not I-can

A. Facile est istam corrigere, quod volo tu audeas: facies
easy it-is this to-correct which I-wish you dare you-will-do(-it)
enim, mihi crede, si bene intellexisti ubi peccet.
for me believe if well you-have-understood where it-errs

E. Num alibi quam ubi aliena comprehendit?
surely-not elsewhere than where alien-things it-comprehends

A. Quo tandem modo?
in-what pray way

E. Quia quod senescit corpus, quamvis in juvene, non
because that grows-old the-body although in a-young-man not
potest negari pati aliquid; idque cum scimus, non latet
can to-be-denied to-suffer something and-that when we-know not escapes
animam quiddam quod patitur corpus, neque tamen ullo
the-soul something which suffers the-body nor yet by-any

sensu percipi potest: nam nec video me modo senescere,
sense to-be-perceived it-can for neither do-I-see myself now to-grow-old
neque id auditu, aut olfactu, aut gustatu, aut tactu sentio.
nor that by-hearing or smell or taste or touch I-sense

A. Unde ergo illud nosti?
whence then that do-you-know

E. Ratione id colligo.
by-reason that I-gather

A. Quibus argumentis ratio tua nititur?
on-what arguments reason your rests

E. Quod alios video senes, qui ut ego nunc sum, juvenes
that others I-see old who as I now am young
erant.
were

A. Nonne sensus est, quo eos vides, unus de quinque?
surely a-sense it-is by-which them you-see one of the-five

E. Quis negat? Sed ex eo quod illos video, me quoque
who denies but from this that them I-see myself also
cum id non videam, conjecto senescere.
although that not I-see I-conjecture to-grow-old

A. Quid verborum ergo illi definitioni, quo perficiatur
what of-words then to-that definition by-which it-may-be-perfected
addendum putas; cum sensus non sit, nisi non lateat
to-be-added do-you-think since sense not is unless not escapes
animam corporis passio, nec tamen ita ut eam per aliam
the-soul of-the-body a-passion nor yet so that it through another
passionem, aut per aliud quodlibet intelligat?
passion or through other anything it-understands

E. Dic, quaeso, istud paulo planius.
say I-beg this a-little more-plainly

Definitio quomodo examinanda

XXV · HOW A DEFINITION IS TESTED

A definition must hold neither less nor more than what it explains, and conversion tests it. Calling man a mortal animal fails, since not every mortal animal is a man; rational mends it; grammarian makes it hold too little. Sense, then, is a passion of the body that through itself does not escape the soul, which shuts out the nails' growing, known through something else. Yet not every sense is this: beasts sense.

47 A. Geram tibi morem, et multo libentius retardanti quam
I-shall-bear for-you compliance and much more-gladly to-(you)-delaying than
festinanti: sed fac totus adsis; valebit enim hoc ad
hastening but bring-about whole you-be-present will-avail for this for
plura quod dicam. Definitio nihil minus, nihil amplius
more-things which I-shall-say a-definition nothing less nothing more
continet, quam id quod susceptum est explicandum; aliter
contains than that which undertaken was to-be-explained otherwise
omnino vitiosa est. Utrum autem hujusmodi vitiis careat,
altogether faulty it-is whether but of-this-kind faults it-lacks
conversione exploratur: quod his exemplis tibi fiet
by-conversion is-tested which by-these examples to-you will-become
apertius. Si enim me rogares quid esset homo, et eum hoc
more-open if for me you-asked what was man and him in-this
modo definirem, Homo est animal mortale; non continuo
way I-defined man is an-animal mortal not at-once
quia verum dictum est, etiam definitionem probare deberes,
because true said it-was also the-definition to-approve you-ought
sed superposita ei particula, id est, omnis, convertere illam
but with-placed-upon it the-particle that is every to-convert it
et intueri, utrum etiam conversa vera esset: hoc est, utrum
and to-behold whether also converted true it-was this is whether

quemadmodum verum est, omnis homo animal mortale est;
just-as true it-is every man an-animal mortal is
ita esset verum, omne animal mortale homo est: quo aliter
so it-would-be true every animal mortal a-man is which otherwise
invento, improbare definitionem propter illud vitium quo
found to-disapprove the-definition on-account-of that fault by-which
aliena comprehendit; non enim solus homo est animal
alien-things it-comprehends not for alone man is an-animal
mortale, sed etiam quaevis bestia. Haec igitur hominis definitio
mortal but also any beast this therefore of-man definition
perfici solet, cum additur mortali rationale: nam homo
to-be-perfected is-wont when is-added to-mortal rational for man
est animal mortale rationale; atque ut omnis homo animal
is an-animal mortal rational and as every man an-animal
rationale mortale est, ita omne animal rationale mortale homo
rational mortal is so every animal rational mortal a-man
est. Plus continendo ergo superior definitio vitiosa erat,
is more by-containing therefore the-former definition faulty was
bestiam enim cum homine continebat: ista perfecta est; nam
the-beast for with man it-contained this perfect is for
et omnem hominem, et nihil plusquam hominem tenet.
both every man and nothing more-than man it-holds
Tenendo autem minus, ita vitiosa est si addas grammaticum:
by-holding but less so faulty it-is if you-add grammarian
quanquam enim omne animal rationale mortale grammaticum
although for every animal rational mortal grammarian
homo sit, plures tamen homines, qui grammatici non sunt,
a-man is more yet men who grammarians not are
hac definitione non continentur: et ob hoc ista per
by-this definition not are-contained and on-account-of this this through
primam illam propositionem falsa est; cum autem convertitur,
first that proposition false is when but it-is-converted

vera. Falsum est enim, omnis homo animal rationale mortale
true false it-is for every man an-animal rational mortal
grammaticum est; sed verum est, omne animal rationale mortale
grammarian is but true it-is every animal rational mortal
grammaticum homo est. Cum autem neque per primam
grammarian a-man is when but neither through the-first
propositionem, neque per conversionem enuntiata vera est,
proposition nor through conversion enunciated true it-is
his singulis est profecto vitiosior: ut sunt istae duae, homo
than-these single(-ones) it-is surely more-faulty as are these two man
est animal candidum; aut, homo est animal quadrupes. Nam
is an-animal white or man is an-animal four-footed for
et si dicas, omnis homo animal candidum est; aut animal
both if you-say every man an-animal white is or an-animal
quadrupes, falsum dicis; et si convertas. Sed hoc inter
four-footed false you-say and if you-convert(-it) but in-this between
se differunt, quod illa prima in aliquos homines cadit;
themselves they-differ that that first on some men falls
nam plerique sunt homines candidi: haec altera in neminem,
for most are men white this other on no-one
non enim quisquam homo quadrupes. Haec pro tempore
not for any man four-footed(-is) these-things for the-time
ad explorandas definitiones didiceris, quemadmodum
for to-be-tested definitions you-will-have-learned how
propositione atque conversione judicentur: sunt alia multa
by-proposition and conversion they-are-judged there-are other many-things
de hoc genere quae docentur, et verborum plena et tenebrarum,
of this kind which are-taught and of-words full and of-darkness
quae paulatim ubi opportunum videbitur, conabor ut discas.
which little-by-little when opportune it-will-seem I-shall-try that you-learn

Nunc converte animum ad illam definitionem nostram, et 48
now turn (your)-mind to that definition of-ours and
eam peritior cum discusseris, corrige: inveneramus enim
it more-skilled when you-shall-have-examined correct we-had-found for
eam, cum definitio sensus esset, complecti aliud quod
it although a-definition of-sense it-was to-embrace another-thing which
sensus non esset, et ideo non esse, cum convertitur, veram.
sense not was and therefore not to-be when it-is-converted true
Fortasse enim verum est, omnis sensus passio corporis est
perhaps for true it-is every sense a-passion of-the-body is
animam non latens; ut verum est, omnis homo animal mortale
the-soul not escaping as true it-is every man an-animal mortal
est: at ut falsum est, omne animal mortale homo est, quia
is but as false it-is every animal mortal a-man is because
id est et bestia; ita falsum est, omnis passio corporis non
that is also the-beast so false it-is every passion of-the-body not
latens animam, sensus est; quia nunc nobis ungues crescunt,
escaping the-soul sense is because now for-us the-nails grow
nec animam latet, id enim scimus; neque id sentimus,
nor the-soul does-it-escape that for we-know nor that do-we-sense
sed conjectatione cognoscimus. Quemadmodum ergo illi
but by-conjecture we-know just-as then to-that
definitioni hominis ut perficeretur, additum est rationale,
definition of-man that it-might-be-perfected added was rational
quo addito, bestiae, quae simul continebantur, exclusae sunt,
which added the-beasts which together were-contained excluded were
nihilque praeter hominem atque omnem hominem tali
and-nothing besides man and every man by-such
definitione comprehendimus; nonne censes aliquid etiam huic
a-definition we-comprehend surely you-judge something also to-this

addendum esse, quo inde sejungatur quod tenet alienum,
to-be-added to-be by-which thence may-be-separated what it-holds alien
nec quidquam in ea nisi sensus, et omnis sensus intelligatur?
nor anything in it except sense and every sense be-understood
E. Censeo quidem, sed quid addi possit ignoro.
I-judge(-so) indeed but what to-be-added can I-know-not
A. Sensus est certe omnis passio corporis non latens
sense is certainly every(-one) a-passion of-the-body not escaping
animam: sed converti non potest haec enuntiatio, propter
the-soul but to-be-converted not can this enunciation on-account-of
passionem illam corporis, qua vel crescit vel decrescit
passion that of-the-body by-which either it-grows or decreases
scientibus nobis, id est, ut non lateat animam.
with-knowing us that is so-that not it-escapes the-soul
E. Ita est.
so it-is
A. Quid? haec passio per seipsam non latet animam, an
what this passion through itself not escapes the-soul or
per aliud?
through another-thing
E. Per aliud plane: aliud est enim videre ungues
through another-thing plainly one-thing is for to-see the-nails
majores, aliud scire quod crescant.
greater another to-know that they-grow
A. Cum ergo crescere ipsum sit passio, quam nullo sensu
since therefore to-grow itself is a-passion which by-no sense
attingimus, magnitudo autem illa quam sentimus, eadem
we-touch magnitude but that which we-sense by-the-same
passione facta sit, non ipsa sit passio; manifestum est
passion made is not itself is the-passion manifest it-is
talem passionem non per seipsam scire nos, sed per
such a-passion not through itself to-know us but through

aliud. Si ergo non per aliud animam non lateret,
another-thing if then not through another-thing the-soul not it-escaped
nonne sentiretur potius quam conjiceretur?
surely it-would-be-sensed rather than conjectured

E. Intelligo.
I-understand

A. Cur ergo dubitas, quid illi definitioni sit addendum?
why then do-you-doubt what to-that definition is to-be-added

E. Jam video sic esse definiendum, ut sensus sit passio
now I-see thus to-be to-be-defined that sense be a-passion
corporis per seipsam non latens animam: nam et omnis
of-the-body through itself not escaping the-soul for both every
sensus hoc est, et omne hoc, ut opinor, sensus est.
sense this is and every this as I-suppose sense is

A. Si hoc ita est, fateor definitionem esse perfectam. Sed 49
if this so is I-admit the-definition to-be perfect but
tentemus eam, si placet, utrum illo secundo vitio non
let-us-test it if it-pleases whether by-that second fault not
vacillet, quo illa hominis, cui grammaticum est additum.
it-wavers by-which that of-man to-which grammarian was added
Nam meminisse te oportet, quod esse hominem dictum
for to-remember you it-behooves that to-be man said
est animal rationale mortale grammaticum; eoque peccare
was an-animal rational mortal grammarian and-by-this to-err
istam definitionem, quod conversione vera est, cum prima
this definition that by-conversion true it-is although by-the-first
enuntiatione sit falsa. Namque falsum est, omnis homo
enunciation it-is false for false it-is every man
animal rationale mortale grammaticum est, quamvis verum
an-animal rational mortal grammarian is although true
sit, omne animal rationale mortale grammaticum homo est.
it-is every animal rational mortal grammarian a-man is

Ergo ideo vitiosa est haec definitio, quod nihil quidem
therefore for-this faulty is this definition that nothing indeed
praeter hominem, sed non omnem hominem tenet: et
besides man but not every man it-holds and
haec fortasse talis est, de qua velut perfecta gloriamur.
this perhaps such is about which as-if perfect we-boast
Quanquam enim omnis passio corporis per seipsam non
although for every passion of-the-body through itself not
latens animam sensus sit, non tamen omnis sensus istud est.
escaping the-soul sense is not yet every sense this is
Quod sic intelligas licet; bestiae nempe sentiunt,
which thus you-may-understand it-is-permitted beasts surely sense
ac pene omnes quinque illis sensibus vigent, quantum
and almost all in-five those senses are-vigorous as-far-as
cuique natura tributum est. An tu id negabis?
to-each by-nature bestowed it-is or you that will-deny

E. Nihil minus.
nothing less

Scientia et ratio num in bestiis

XXVI · WHETHER BEASTS HAVE KNOWLEDGE AND REASON

If knowledge is only what is perceived by firm reason, and whatever does not escape is known, then beasts, lacking reason, would not sense. Evodius withdraws his concession and gives beasts knowledge: a dog, they say, knew its master after twenty years. He then says knowledge comes before reason and is implanted in us; Augustine shows he contradicts himself, lets him amend, and warns him not to abuse the license.

A. Quid? hoc nonne concedis, scientiam non esse, nisi cum
what this surely you-concede knowledge not to-be except when
res aliqua firma ratione percepta et cognita est?
a-thing some by-firm reason perceived and known has-been
E. Concedo.
I-concede
A. At bestia ratione non utitur.
but a-beast reason not uses
E. Et hoc concedo.
also this I-concede
A. Non igitur scientia cadit in bestiam. Cum autem non
not therefore knowledge falls on a-beast when but not
latet aliquid, utique scitur; non igitur sentiunt bestiae, si
escapes something assuredly it-is-known not therefore sense beasts if
omnis sensus est cum passio corporis per seipsam non
every sense is when a-passion of-the-body through itself not
latet animam: sentiunt autem, ut paulo ante concessum
escapes the-soul they-sense but as a-little before conceded
est: quid ergo dubitamus illam definitionem improbare,
it-was why then do-we-hesitate that definition to-disapprove
quae omnem sensum circumplecti minime potuit, siquidem
which every sense to-embrace not-at-all was-able since
bestiarum sensus exclusus est?
of-beasts the-sense excluded was
E. Fateor me deceptum, cum tibi concessi scientiam tunc 50
I-admit myself deceived when to-you I-conceded knowledge then
esse cum aliquid firma ratione percipitur. Solos enim homines,
to-be when something by-firm reason is-perceived alone for men
cum hoc rogabas, intuebar: nam neque possum dicere
when this you-were-asking I-was-beholding for neither can-I to-say
ratione uti bestias, nec eis possum scientiam denegare.
reason to-use beasts nor to-them can-I knowledge to-deny

Sciebat enim, ut opinor, dominum suum canis, quem post
knew for as I-suppose master its the-dog whom after
viginti annos recognovisse perhibetur, ut taceam de
twenty years to-have-recognized it-is-reported that I-may-be-silent about
caeteris innumerabilibus.
the-rest innumerable

A. Dic mihi, oro te, si duae quaedam res tibi proponantur,
say to-me I-pray you if two certain things to-you were-proposed
una ad quam perveniendum sit, altera per quam pervenire
one at which to-be-arrived it-is the-other through which to-arrive
possis; quam istarum pluris pendis, et quam cui praeponis?
you-could which of-these of-more do-you-weigh and which to-which do-you-prefer

E. Quis dubitat eam praestare ad quam sit perveniendum?
who doubts that(-one) to-excel at which it-is to-be-arrived

A. Ergo cum sint duae res quaedam scientia et ratio,
then since there-are two things certain knowledge and reason
per scientiam pervenimus ad rationem, an per rationem
through knowledge do-we-arrive at reason or through reason
ad scientiam?
at knowledge

E. Utraque res sibimet quantum arbitror, ita nexa est, ut
each thing to-the-other as-far-as I-think so bound is that
per alterutram ad alteram perveniri possit. Namque ad
through either to the-other to-be-arrived it-can for at
ipsam rationem non perveniremus, nisi ad eam perveniendum
the-very reason not we-would-arrive unless at it to-be-arrived
esse sciremus. Praecessit ergo scientia, ut ad rationem
to-be we-knew preceded therefore knowledge that at reason
per eam perveniremus.
through it we-might-arrive

A. Quid? ad ipsam scientiam quam dicis praecedere, sine
what at the-very knowledge which you-say to-precede without
ratione pervenitur?
reason is-it-arrived
E. Nunquam hoc dixerim: nam est ita summa temeritas.
never this would-I-say for it-is thus the-highest rashness
A. Per rationem igitur?
through reason then
E. Non ita est.
not so it-is
A. Ergo per temeritatem?
then through rashness
E. Quis hoc dixerit?
who this would-say
A. Per quid igitur?
through what then
E. Per nihil, quia scientia insita est nobis.
through nothing because knowledge implanted is in-us
A. Oblitus mihi videris, quid inter nos superius convenerit, 51
having-forgotten to-me you-seem what between us above was-agreed
cum rogassem utrumnam putares tunc esse scientiam, cum
when I-had-asked whether you-thought then to-be knowledge when
res aliqua firma ratione percipitur. Nam respondisti, ut
a-thing some by-firm reason is-perceived for you-answered as
opinor, hanc tibi videri humanam scientiam: nunc vero dicis
I-suppose this to-you to-seem human knowledge now indeed you-say
posse hominem habere aliquam scientiam, cum rem nulla
to-be-able a-man to-have some knowledge when a-thing by-no
ratione perceperit. Quis autem non videat nihil sibi adversius
reason he-has-perceived who but not would-see nothing to-itself more-opposed
esse, quam ista duo sunt: et non esse scientiam, nisi cum
to-be than these two are both not to-be knowledge except when

res aliqua firma ratione percipitur; et esse cujusdam rei
a-thing some by-firm reason is-perceived and to-be of-a-certain thing
scientiam nulla ratione perceptae. Itaque nosse cupio, utrum
knowledge by-no reason perceived and-so to-know I-desire which
horum eligas; nam utrumque verum esse nullo pacto potest.
of-these you-choose for both true to-be by-no means can

E. Hoc eligo quod paulo ante dixi: nam illud superius
this I-choose which a-little before I-said for that former
temere me dedisse confiteor. Cum enim ratione inter
rashly that-I to-have-granted I-confess since for by-reason between
nos verum quaeramus, idque fiat rogando et respondendo;
us the-true we-seek and-that is-done by-asking and answering
quomodo posset ad summam pervenire qua concluditur
how could to the-sum to-arrive by-which is-concluded
ratio, nisi prius aliquid concederetur? Concedi autem recte
reason unless first something were-conceded to-be-conceded but rightly
qui posset quod nesciretur? Ita ista ratio nisi inveniret
how could what was-not-known so this reason unless it-found
in me aliquid cognitum, quo innitens ad incognitum
in me something known on-which leaning to the-unknown
duceret; nihil omnino per illam discerem, nec eam
it-might-lead nothing at-all through it I-would-learn nor it
prorsus rationem nominarem. Quamobrem frustra mihi non
utterly reason would-I-name wherefore in-vain with-me not
assentiris ante rationem necessario esse in nobis aliquam
you-assent before reason necessarily to-be in us some
scientiam, unde ipsa ratio sumat exordium.
knowledge whence the-very reason may-take a-beginning

A. Geram tibi morem, et te quidem ut institui, quoties
I-shall-bear for-you compliance and you indeed as I-began as-often-as
alicujus dati poenitet, emendare permittam: sed ne,
of-something granted it-repents to-amend I-shall-permit but do-not

quaeso, abutaris ista licentia, et negligenter, cum interrogo,
I-beg abuse this license and negligently when I-question
attendas; ne assidue male concessa, etiam de iis quae
attend lest continually badly conceded-things even about those which
bene conceduntur, dubitare te cogant.
well are-conceded to-doubt you compel

E. Perge potius ad caetera: quamvis enim addam vigilantiae meae
go-on rather to the-rest although for I-may-add to-watchfulness my
quidquid possum (nam et me pudet de sententia cadere toties),
whatever I-can for also me it-shames from an-opinion to-fall so-often
nunquam tamen deterrear pudori huic reniti, et lapsum
never yet would-I-be-deterred shame this to-resist and slip
meum, te praesertim manum dante, corrigere. Neque enim
my with-you especially a-hand giving to-correct nor for
est ideo suscipienda pertinacia, quia optanda constantia.
is therefore to-be-taken-up obstinacy because to-be-wished(-is) constancy

Ratio et ratiocinatio

XXVII · REASON AND REASONING

Reason is always in a healthy mind; reasoning, the leading of ourselves from what is granted to something unknown, is not. Reason is the mind's look, reasoning is reason's inquiry, and when the look sees its object that is knowledge; looking and vision are two things. The look is for the sake of vision, so knowledge is worth more than reason. Then, if beasts had knowledge without reason, they would be better than men.

A. Proveniat tibi plane ista constantia quam citissime potest: 52
may-come-forth for-you plainly this constancy as most-quickly it-can
ita mihi placitam sententiam protulisti. Sed nunc fito
so to-me pleasing an-opinion you-have-brought-forth but now become

quam praesentissimus ad ista quae volo. Quaero enim abs te,
as most-present to these-things which I-wish I-ask for from you
quid tibi interesse videatur inter rationem et ratiocinationem.
what to-you to-differ seems between reason and reasoning
E. Non satis valeo ista discernere.
not enough I-am-able these to-discern
A. Hoc ergo intuere, utrum existimes homini jam adolescenti,
this therefore behold whether you-think in-a-man already youthful
vel viro, aut (ut omnem ambagem auferam) sapienti
or a-grown-man or that every roundabout I-may-take-away in-a-wise(-man)
sine intermissione inesse rationem, dum mente sanus est, sicut
without intermission to-be-in reason while in-mind healthy he-is as
bonam valetudinem corpori, dum peste ac vulneribus caret;
good health in-the-body while plague and wounds it-lacks
an sicut ambulare, sedere, loqui, modo inesse, modo deesse.
or as to-walk to-sit to-speak now to-be-in now to-be-absent
E. Sanae menti semper puto inesse rationem.
in-a-healthy mind always I-think to-be-in reason
A. Quid hoc? dum per ea quae conceduntur ac
what this while through those-things which are-conceded and
manifesta sunt, vel interrogando alium, vel connectendo
manifest are either by-questioning another or by-connecting
alia, perducimus nos ad alicujus rei cognitionem;
other-things we-lead ourselves to of-some thing the-cognition
videturne tibi aut nos, aut quivis sapiens semper facere?
does-it-seem to-you either us or any wise(-man) always to-do
E. Non semper: non enim semper homo quilibet aut sapiens,
not always not for always a-man any or a-wise(-man)
quantum opinor, vel secum vel cum alio quaerit aliquid
as-far-as I-suppose either with-himself or with another seeks something
disserendo: nam qui quaerit, nondum invenit; ita si
by-discoursing for (he)-who seeks not-yet has-found so if

semper quaerit, nunquam invenit. Sapiens autem jam
always he-seeks never he-finds the-wise(-man) but already
invenit, ut nihil aliud dicam, vel ipsam sapientiam, quam,
has-found that nothing else I-may-say even the-very wisdom which
cum esset stultus, disserendo fortasse, aut quoquo modo
when he-was foolish by-discoursing perhaps or in-whatever way
alio poterat, requirebat.
other he-could he-was-seeking

A. Recte dicis: quare intelligas volo non esse istam
rightly you-say wherefore you-understand I-wish not to-be this
rationem, dum per ea quae conceduntur atque cognita
reason while through those-things which are-conceded and known
sunt, ad aliquid incognitum ducimur: hoc enim non semper,
are to something unknown we-are-led this for not always
ut jam consensimus, inest menti sanae; ratio autem semper.
as already we-agreed is-in a-mind healthy reason but always

E. Intelligo; sed quorsum ista? 53
I-understand but whither these-things

A. Quia paulo ante dixisti, propterea me tibi debere
because a-little before you-said on-that-account me with-you to-be-bound
assentiri scientiam nos habere ante rationem, quod cognito
to-assent knowledge us to-have before reason because on-known
aliquo nititur, dum nos ratio ad incognitum ducit: nunc
something it-leans while us reason to the-unknown leads now
autem invenimus non rationem vocandam esse dum hoc
but we-have-found not reason to-be-called to-be while this
agitur; non enim sana mens agit hoc semper, cum semper
is-done not for a-healthy mind does this always although always
habeat rationem; sed recte ista fortasse ratiocinatio nominatur;
it-has reason but rightly this perhaps reasoning is-named
ut ratio sit quidam mentis aspectus, ratiocinatio autem
so-that reason be a-certain of-the-mind gaze reasoning but

rationis inquisitio, id est, aspectus illius, per ea quae
of-reason an-inquiry that is of-gaze that through those-things which
aspicienda sunt, motio. Quare ista opus est ad quaerendum,
to-be-gazed-at are a-motion wherefore of-this need there-is for seeking
illa ad videndum. Itaque cum ille mentis aspectus, quem
of-that for seeing and-so when that of-the-mind gaze which
rationem vocamus, conjectus in rem aliquam, videt illam,
reason we-call cast upon a-thing some sees it
scientia nominatur: cum autem non videt mens, quamvis
knowledge it-is-named when but not sees the-mind although
intendat aspectum; inscitia vel ignorantia dicitur. Non enim
it-directs the-gaze unknowing or ignorance it-is-called not for
et his corporalibus oculis omnis qui aspicit, videt; quod in
also with-these corporeal eyes everyone who gazes sees which in
tenebris facillime animadvertimus. Ex quo liquet, ut opinor,
darkness most-easily we-notice from which it-is-clear as I-suppose
aliud esse aspectum, aliud visionem; quae duo in mente
one-thing to-be gaze another vision which two in the-mind
rationem et scientiam nominamus. Nisi quid te adversus
reason and knowledge we-name unless anything you against
haec movet, aut parum dilucide ista distincta arbitraris.
these moves or too-little lucidly these distinguished you-think

E. Per mihi haec distinctio placet, et libenter assentior.
very me this distinction pleases and gladly I-assent

A. Vide ergo nunc, utrum nos aspicere putes, ut videamus;
see therefore now whether us to-gaze you-think that we-may-see
an videre, ut aspiciamus.
or to-see that we-may-gaze

E. Hinc vero ne caecus quidem quisquam dubitaverit,
hence indeed not blind even anyone would-doubt
aspectum esse propter visionem, non visionem propter
gaze to-be for-the-sake-of vision not vision for-the-sake-of
aspectum.
gaze

A. Fatendum igitur visionem pluris quam aspectum esse
to-be-admitted therefore vision of-more than gaze to-be
pendendam.
to-be-weighed

E. Fatendum omnino.
to-be-admitted altogether

A. Ergo et scientiam pluris quam rationem.
therefore also knowledge of-more than reason

E. Consequens video.
consequent I-see

A. Placetne tibi meliores aut feliciores esse hominibus bestias?
does-it-please you better or happier to-be than-men beasts

E. Avertat Deus tam immanem amentiam.
may-avert God so monstrous a-madness

A. Recte sane exhorruisti; sed ad id nos cogit sententia
rightly indeed you-shuddered but to that us compels opinion
tua: dixisti enim eas habere scientiam, et non habere
your you-said for them to-have knowledge and not to-have
rationem. Rationem autem habet homo, per quam vix ad
reason reason but has man through which scarcely at
scientiam pervenitur. Sed ut concedam facile perveniri; quid
knowledge it-is-arrived but that I-may-concede easily to-be-arrived what
nos adjuvabit ratio, ut bestiis nos anteponendos putemus,
us will-help reason that to-beasts us to-be-preferred we-may-think

cum illae habeant scientiam, et hanc pluris quam rationem
since they have knowledge and this of-more than reason
pendendam esse compertum sit?
to-be-weighed to-be ascertained it-has-been

Bestiae vim sentiendi habent, non scientiam

XXVIII · BEASTS HAVE SENSE, NOT KNOWLEDGE

What the dog had was a power of sensing, helped by habit; in sense many beasts surpass us, their souls being more fastened to the body. The human soul hangs back from the body through reason and knowledge. Augustine lingers on the warning that the soul should gather itself from the senses and become a child again for God, putting off the old man, which only God's help makes possible. Evodius grants that beasts have no knowledge.

54 E. Cogor omnino, aut scientiam bestiis non concedere, aut
I-am-forced altogether either knowledge to-beasts not to-concede or
nihil recusare, quin mihi merito anteponantur. Sed, quaeso,
nothing to-refuse but-that to-me deservedly they-be-preferred but I-beg
explica illud, quod de cane Ulyssis commemoravi, qualenam
explain that which about the-dog of-Ulysses I-mentioned of-what-sort
sit: nam ejus admiratione commotus tam inaniter latravi.
it-is for by-its wonder moved so emptily I-barked
A. Quid autem hoc putas esse, nisi vim quamdam sentiendi,
what moreover this do-you-think to-be except a-force certain of-sensing
non sciendi? Sensu enim nos bestiae multae superant, cujus rei
not of-knowing in-sense for us beasts many surpass of-which thing
causam non hic locus est ut quaeramus; mente autem, ratione,
the-cause not this place is that we-seek in-mind but in-reason
scientia, nos illis Deus praeposuit. Sed ille sensus ea
in-knowledge us over-them God has-set but that sense those-things

quibus tales animae delectantur, accedente consuetudine
by-which such souls are-delighted with-approaching habit
cujus magna vis est, potest discernere; atque eo facilius,
of-which great the-force is can to-discern and by-that more-easily
quod anima belluarum magis corpori affixa est, cujus illi
that the-soul of-beasts more to-the-body fastened is of-which those
sunt sensus quibus utitur ad victum voluptatemque, quam ex
are the-senses which it-uses for sustenance and-pleasure which from
eodem illo corpore capit. Humana vero anima per rationem
the-same that body it-takes the-human indeed soul through reason
atque scientiam, de quibus agimus, quod sunt ista longe
and knowledge about which we-treat because are these far
praestantiora sensibus, suspendit se a corpore quantum
more-excellent than-the-senses suspends itself from the-body as-far-as
potest, et ea quae intus est, libentius fruitur voluptate;
it-can and that which within is more-gladly enjoys pleasure
quantoque in sensus declinat, tanto magis similiorem
and-by-how-much toward the-senses it-declines by-so-much more more-like
hominem pecori facit. Inde est quod etiam pueri vagientes,
a-man to-cattle it-makes thence it-is that even infants wailing
quanto alieniores a ratione sunt, tanto facilius discernunt
by-how-much more-alien from reason they-are by-so-much more-easily they-discern
sensu etiam contactum conjunctionemque nutricum, nec odorem
by-sense even the-touch and-closeness of-nurses nor the-smell
aliarum possunt sustinere, cum quibus consuetudo non fuit.
of-others can-they to-bear with whom habit not was
Quamobrem, quamvis aliud ex alio inciderit, libenter tamen 55
wherefore although one-thing from another has-fallen-in gladly yet
in eo sermone demoror, quo admonetur anima, ne se ultra
in that discourse I-linger by-which is-admonished the-soul lest itself further
quam necessitas cogit, refundat in sensus; sed ab his potius
than necessity compels it-pour-back into the-senses but from these rather

ad seipsam colligat, et repuerascat Deo: quod est novum
to itself gather(-itself) and become-a-boy-again for-God which is a-new
hominem fieri, vetere exuto; a quo incipere propter
man to-become with-the-old put-off from which to-begin on-account-of
neglectam Dei legem certa est necessitas, quo neque
the-neglected of-God law certain is the-necessity than-which neither
verius neque secretius quidquam Scripturis divinis continetur.
truer nor more-secret anything in-the-Scriptures divine is-contained
Vellem hinc plura dicere, ac meipsum constringere, dum
I-would-wish hence more to-say and myself to-bind while
quasi tibi praecipio, ut nihil aliud agerem quam redderer
as-if to-you I-prescribe so-that nothing else I-did than be-rendered
mihi, cui me maxime debeo: atque ita Deo fieri, quod
to-myself to-whom myself most I-owe and so for-God to-become what
ait Horatius, Amicum mancipium domino. Quod omnino
says Horace a-friendly slave to-(his)-master which at-all
fieri non potest, nisi ad ejus reformemur imaginem, quam
to-happen not can unless to his we-be-reformed image which
nobis ut pretiosissimum quiddam et charissimum custodiendam
to-us as a-most-precious something and dearest to-be-guarded
dedit, dum nos ipsos nobis tales dedit, qualibus nihil possit
he-gave while us ourselves to-us such he-gave to-which nothing could
praeter ipsum anteponi. Hac autem actione nihil mihi
besides himself to-be-preferred than-this but action nothing to-me
videtur operosius, et nihil est cessationi similius: neque tamen
seems more-laborious and nothing is to-cessation more-like nor yet
eam suscipere aut implere animus potest, nisi eo ipso
it to-take-up or to-fulfill the-mind can unless with-that very(-one)
adjuvante cui redditur. Unde fit ut homo ejus clementia
helping to-whom it-is-rendered whence it-happens that man by-his clemency
reformandus sit, cujus bonitate ac potestate formatus est.
to-be-reformed is whose by-goodness and power formed he-was

Sed ad propositum redire cogimur. Quare vide utrum tibi jam 56
but to the-purpose to-return we-are-forced wherefore see whether to-you already
probatum sit, feras non habere scientiam, totamque illam
proved it-has-been wild-beasts not to-have knowledge and-whole that
velut imaginem scientiae, quam miramur, vim esse sentiendi.
as-it-were image of-knowledge which we-wonder-at a-force to-be of-sensing
E. Probatum sane; et si quid de hoc diligentius
proved indeed and if anything about this more-diligently
quaerendum est, aliud tempus aucupabor: nunc nosse cupio
to-be-inquired is another time I-shall-watch-for now to-know I-desire
quid hinc conficias.
what hence you-conclude

Scientia et sensus quid differant

XXIX · HOW KNOWLEDGE AND SENSE DIFFER

Now the definition seems to hold too little, since beasts have sense and no knowledge, and whatever does not escape is known. Worse, since we sense by sight, hearing, smell, taste, and touch and know by reason, no sense is knowledge, and not escaping would belong to no sense at all. Evodius protests that Augustine both composed the definition and attacked it. Augustine says he was training him, as counsel does before a trial, and has a defense.

A. Quid aliud putas, nisi definitionem illam sensus, ut
what else do-you-think except definition that of-sense as
antea quod nescio quid plus quam sensum includebat, ita
before because I-know-not what more than sense it-included so
nunc contrario vitio vacillare, quod non omnem sensum
now by-the-contrary fault to-waver because not every sense
potuit includere? Habent enim ferae sensum, nec habent
it-could to-include have for wild-beasts sense nor have-they

scientiam: quidquid autem non latet, scitur; et omne quod
knowledge whatever but not escapes is-known and everything that
scitur, ad scientiam profecto pertinet. De quibus omnibus
is-known to knowledge surely pertains about which all
jam mihi tecum convenit. Aut igitur non est verum,
already for-me with-you it-is-agreed either therefore not it-is true
sensum esse passionem corporis non latentem animam;
sense to-be a-passion of-the-body not escaping the-soul
aut eo carent bestiae, quia scientia carent: sensum autem
or it lack beasts because knowledge they-lack sense but
concedimus bestiis: definitio ergo illa vitiosa est.
we-concede to-beasts definition therefore that faulty is

E. Fateor nihil me invenire quo resistam.
I-admit nothing that-I to-find by-which I-may-resist

57 A. Accipe aliud quo magis nos hujus definitionis
receive another-thing by-which more us of-this definition
pudeat. Nam meministi, ut opinor, tertium definitionis
it-may-shame for you-remember as I-suppose the-third of-definition
vitium tibi demonstratum, quo prorsus nihil est turpius;
fault to-you demonstrated than-which utterly nothing is fouler
cum ex neutra parte vera est, qualis est illa hominis, homo
when from neither part true it-is such-as is that of-man man
est animal quadrupes: nam sive, omnis homo animal est
is an-animal four-footed for whether every man an-animal is
quadrupes; sive, omne animal quadrupes homo est, qui
four-footed or every animal four-footed a-man is (he)-who
dicit atque affirmat, insanit profecto, si non jocatur.
says and affirms is-insane surely if not he-jests

E. Verum dicis.
the-truth you-say

A. Quid? si in hoc etiam vitio ista nostra deprehenditur,
what if in this also fault this(-definition) of-ours is-detected
putasne quidquam magis esse quod sit explodendum atque
do-you-think anything more to-be which is to-be-driven-off and
exterminandum de anima?
to-be-banished from the-soul

E. Quis id recuset? Sed nollem, si fieri potest, etiam
who that would-refuse but I-would-wish-not if to-happen it-can also
hic tamdiu detineri, atque interrogatiunculis agitari.
here so-long to-be-detained and by-little-questionings to-be-agitated

A. Nihil est quod metuas, jam enim confectum est
nothing is-there which you-should-fear already for accomplished is
negotium: an tibi nondum persuasum est, cum de
the-business or to-you not-yet persuaded is-it when about
differentia ferarum et hominum ageretur, aliud esse
the-difference of-wild-beasts and of-men it-was-being-treated one-thing to-be
sentire, aliud scire?
to-sense another to-know

E. Imo maxime.
rather most-of-all

A. Aliud ergo sensus, aliud scientia.
one-thing therefore sense another knowledge

E. Ita est.
so it-is

A. Non autem sentimus ratione, sed aut visu, aut auditu,
not moreover we-sense by-reason but either by-sight or by-hearing
aut olfactu, aut gustatu, aut tactu.
or by-smell or by-taste or by-touch

E. Assentior.
I-assent

A. Et omne quod scimus, ratione scimus: nullus igitur sensus
and everything that we-know by-reason we-know no therefore sense
scientia est. Quidquid autem non latet, ad scientiam pertinet:
knowledge is whatever but not escapes to knowledge pertains
ad nullum ergo sensum pertinet non latere, ut nullus homo
to no therefore sense pertains not to-escape as no man
quadrupes recte dici potest. Quamobrem ista nostra definitio
four-footed rightly to-be-called can wherefore this our definition
suscepta tua, non solum alienos terminos invasisse, neque
(the-one-)taken-up yours not only alien bounds to-have-invaded nor
aliquid sui juris reliquisse, sed nihil omnino habuisse
anything of-its-own right to-have-left but nothing at-all to-have-had
proprium, totumque alienum occupasse convicta est.
proper and-wholly the-alien to-have-occupied convicted has-been
E. Quid ergo agemus? Patierisne illam de judicio ita
what then shall-we-do will-you-suffer it from judgment so
discedere? Quanquam enim ego ei defensionem qualem potui
to-depart although for I for-it a-defense such-as I-could
praebuerim, tu tamen ipsam litis formulam, quae nos decepit,
have-furnished you yet the-very of-the-suit formula which us deceived
composuisti. Et ego quidem tametsi obtinere non potui, bona
composed and I indeed although to-prevail not I-could in-good
fide adfui, quod mihi satis est: tu vero si praevaricationis
faith stood-by which for-me enough is you indeed if of-collusion
arguaris, quid facias, a quo et producta est ut
you-be-accused what would-you-do by whom both brought-forward it-was that
jurgaret audenter, et oppugnata ut turpiter cederet?
it-might-quarrel boldly and attacked that shamefully it-might-yield
A. Numquidnam est hic quisquam judex, a quo huic
surely-not is here any judge from whom for-this(-definition)
vel mihi metuendum sit? Ego te privatim quasi adhibitus
or for-me to-be-feared it-is I you privately as-if a-called-in

jurisconsultus, instruendi causa refellere volui, ut cum
jurisconsult of-instructing for-the-sake to-refute wished so-that when
ad judicium ventum fuerit, paratus assistas.
to judgment come it-shall-have-been prepared you-may-stand-by

E. Est ergo aliquid quod pro ista proferas, 58
is-there then something which for this(-definition) you-may-bring-forward
quam mihi invalidissimo temere defendendam tuendamque
which to-me most-weak rashly to-be-defended and-to-be-guarded
commendas?
you-commend

A. Est certe.
there-is certainly

Anima quae ubique sentiat in corpore, non idcirco est per totum corpus diffusa

XXX · THE SOUL IS NOT SPREAD THROUGH THE BODY

Not escaping is common to sense and knowledge: through the body it is sense, through reason knowledge. So the definition stands. If the eyes suffer where they are not, the soul cannot be so sluggish that a passion escapes it unless it lies where the passion happens. Evodius asks whether souls are not in bodies. Augustine says very learned men have held so, and that touch does not prove the soul spread through the body like blood.

E. Quidnam id est, obsecro?
what-then that is I-beseech

A. Quia quanquam sit aliud sensus, aliud scientia, illud
because although is one-thing sense another knowledge that
tamen non latere utrique commune est; ut ipsi homini
yet not to-escape to-both common is as to-the-very man
et bestiae, quamvis plurimum differant, animal tamen esse
and to-the-beast although very-much they-differ an-animal yet to-be

commune est. Non latet enim quidquid animae apparet,
common is not escapes for whatever to-the-soul appears
sive per temperationem corporis, sive per intelligentiae
whether through the-tempering of-the-body or through of-intelligence
puritatem; atque illud primum sensus, hoc autem alterum
the-purity and that first sense this but other
scientia sibi vindicavit.
knowledge for-itself has-claimed

E. Manet ergo illa definitio tuta et probata?
remains then that definition safe and approved

A. Manet vero.
it-remains indeed

E. Ubinam ergo deceptus sum?
just-where then deceived was-I

A. Ubi rogavi, utrum omne quod non latet, sciatur: tu
where I-asked whether everything that not escapes is-known you
enim huic rogationi temere assensus es.
for to-this asking rashly assented have

E. Nam quid velles dicerem?
for what would-you-wish I-should-say

A. Non continuo esse scientiam si quid non latet, sed si
not at-once to-be knowledge if anything not escapes but if
per rationem non latet: cum autem per corpus non latet,
through reason not it-escapes when but through the-body not it-escapes
sensum vocari, si per seipsam non lateat corporis passio.
sense to-be-called if through itself not escapes of-the-body the-passion
An ignoras quibusdam philosophis et peracutis visum
or do-you-know-not to-certain philosophers and very-acute(-ones) seemed
esse, ne idipsum quidem quod mente comprehenditur, ad
to-have not that-very even which by-the-mind is-grasped to

nomen aspirare scientiae, nisi tam firma comprehensio sit,
the-name to-aspire of-knowledge unless so firm the-grasp be
ut ab ea mens nulla ratione queat dimoveri?
that from it the-mind by-no reasoning can to-be-dislodged
E. Accipio ista gratissime: sed quaeso quoniam quid 59
I-accept these-things most-gratefully but I-beg since what
sit sensus, subtilissime quantum arbitror explicatum
is sense most-subtly as-far-as I-think explained
est, referamus nos ad illam quaestionem, propter
has-been let-us-bring-back ourselves to that question on-account-of
quam explicandum hoc susceperamus. Attuleram enim
which to-be-explained this we-had-undertaken I-had-brought for
ego argumentum, quo tantam probarem animam esse,
I an-argument by-which so-great I-might-prove the-soul to-be
quantum ejus est corpus, eo quod tangentem a capite
as its is body by-this that (one)-touching from the-head
usque ad pedis extremum pollicem sentit quaquaversum
all-the-way to of-the-foot the-furthest toe it-senses wherever
tetigeris; atque inde ad sensus definitionem morarum
you-shall-have-touched and thence to of-sense the-definition of-delays
plenissimam, sed forte necessario delati sumus. Itaque ipsum
most-full but perhaps necessarily carried we-were and-so the-very
fructum tanti operis jam ostende, si placet.
fruit of-so-great a-work now show if it-pleases
A. Est omnino, atque uberrimus; nam totum quod
there-is altogether and most-abundant for the-whole which
quaerebamus, effectum est. Si enim sensus est corporis
we-were-seeking effected has-been if for sense is of-the-body
passio per seipsam non latens animam, quod ut
a-passion through itself not escaping the-soul which that
firmissime teneremus, diutius quam velles sermocinati
most-firmly we-might-hold longer than you-wished conversed

sumus; meministine tandem nos comperisse ibi sentire
we-have do-you-remember then us to-have-ascertained there to-sense
oculos ubi non sunt, vel potius ibi pati?
the-eyes where not they-are or rather there to-suffer

E. Memini.
I-remember

A. Etiam illud dedisti, nisi fallor, nec modo dubitas
also that you-granted unless I-am-deceived nor now do-you-doubt
dandum fuisse, animam multo quam totum corpus est,
to-be-granted to-have-been the-soul much than the-whole body is
esse meliorem ac potentiorem.
to-be better and more-powerful

E. Hinc vero dubitare nefarium puto.
hence indeed to-doubt impious I-think

A. Age, si corpus potest ibi pati aliquid ubi non est,
come if the-body can there to-suffer something where not it-is
propter quamdam cum anima contemperationem, quod
on-account-of a-certain with the-soul tempering-together which
oculis in cernendo accidere inventum est; adeone animam
to-the-eyes in discerning to-happen found has-been so the-soul
crassam et pigram putamus, per quam ipsi oculi tantum
gross and sluggish do-we-think through which the-very eyes so-much
possunt, ut eam lateat corporis passio, si non ibi jaceat,
can that it should-escape of-the-body a-passion if not there it-lies
ubi passio ipsa contingit?
where the-passion itself befalls

60 E. Multum me movet ista conclusio, et ita multum ut
much me moves this conclusion and so much that
omnino stupeam, et non solum quid respondeam, sed prorsus
altogether I-am-stunned and not only what I-should-answer but utterly
ubi sim non inveniam. Quid enim dicam? sensum non esse,
where I-am not I-find what for should-I-say sense not to-be

cum corporis passio per seipsam non latet animam? quid
when of-the-body a-passion through itself not escapes the-soul what
erit aliud, si hoc non est? Oculos nihil pati cum videmus?
will-be else if this not is the-eyes nothing to-suffer when we-see
absurdissimum est. Eos ibi pati ubi sunt? at seipsos non
most-absurd it-is them there to-suffer where they-are but themselves not
vident, nec ubi sunt quidquam est praeter ipsos. Non esse
they-see nor where they-are anything is besides themselves not to-be
oculis animam potentiorem, cum eadem sit istorum
than-the-eyes the-soul more-powerful since the-same(-soul) is of-these
potentia? nihil est dementius. An hoc dicendum est, potentius
the-power nothing is madder or this to-be-said is more-powerful
esse ibi pati, ubi quidque sit, quam ubi non sit? sed si hoc
to-be there to-suffer where each-thing is than where not it-is but if this
verum esset, non esset praestantior visus caeteris sensibus.
true were not would-be more-excellent sight than-the-rest-of the-senses
A. Quid quod ictum aliquem, vel incidens quidpiam, vel
what that a-blow some or falling-in something or
humoris perturbationem cum ibi patiantur oculi ubi sunt;
of-humor a-disturbance when there suffer the-eyes where they-are
neque hoc animam latet, nec ista passio visus, sed tactus
nor this the-soul escapes nor this passion sight but touch
vocatur: et tamen talia pati oculus posset etiam in
is-called and yet such-things to-suffer the-eye could even in
exanimo corpore, quamvis deesset anima, quam passio non
a-lifeless body although were-lacking the-soul which the-passion not
lateret; illud autem quod pati non potest oculus, nisi adsit
would-escape that but which to-suffer not can the-eye unless is-present
anima, id est quod videndo patitur, hoc solum ibi patitur,
the-soul that is what by-seeing it-suffers this alone there it-suffers
ubi non est? Ex quo cui non videatur, nullo loco animam
where not it-is from which to-whom not would-it-seem in-no place the-soul

contineri? Siquidem oculus, quod est corpus, id tantum
to-be-contained since the-eye which is a-body that only
non loco suo patitur, quod nunquam sine anima pateretur.
not in-place its suffers which never without the-soul it-would-suffer
61 E. Quid igitur faciam, quaeso te? Nonne istis rationibus
what then should-I-do I-beg you surely by-these reasonings
confici potest, animas nostras non esse in corporibus?
to-be-concluded it-can souls our not to-be in bodies
quod si ita est, nonne ubi sim nescio? Quis enim mihi
which if so it-is surely where I-am I-know-not who for from-me
eripit, quod ego ipse anima sum?
snatches that I myself a-soul am
A. Ne perturbere, ac magis bono animo facito sis. Ista
not be-disturbed and rather of-good mind bring-about you-be this
enim cogitatio et consideratio ad nosmetipsos nos invitat,
for thought and consideration to our-very-selves us invites
et quantum licet avellit a corpore. Quod autem tibi
and as-far-as it-is-permitted tears(-us) from the-body what but to-you
visum est, non esse animam in corpore viventis animantis,
seemed has not to-be the-soul in the-body of-a-living animate-being
quanquam videatur absurdum, non tamen doctissimi homines,
although it-seems absurd not yet most-learned men
quibus id placuerit, defuerunt, neque nunc arbitror deesse:
to-whom that has-pleased have-been-lacking nor now do-I-think to-be-lacking
sed, ut ipse intelligis, res est subtilissima, et ad
but as you-yourself understand the-thing is most-subtle and for
quam cernendam mentis acies satis purganda est. Nunc
which to-be-discerned of-the-mind the-sharpness enough to-be-purified is now
attende potius quid aliud afferas, quo convincas animam
attend rather what else you-may-bring by-which you-may-prove the-soul
vel longam vel latam esse, vel quid ejusmodi: nam illud
either long or broad to-be or anything of-such-a-kind for that

argumentum tuum de tangendi sensu, sentis non attingere
argument of-yours about of-touching the-sense you-sense not to-reach
veritatem, nec valere aliquid, ut eam per totum corpus
truth nor to-avail anything that it through the-whole body
tanquam sanguinem diffusam esse convincat: aut si jam
as blood spread to-be it-should-prove or if now
quod afferas nihil habes, videamus quae restant.
what you-may-bring nothing you-have let-us-see what remain

Vermiculi secti partes moventur. An argumentum sit animae per totum corpus extensae

XXXI · THE CUT WORM'S PARTS MOVE

Evodius recalls the quivering tails of lizards. Augustine tells what he saw in Liguria: a many-footed worm, struck through the middle with a stylus, ran off in two directions, and each piece, cut again, moved as if born separately. He says that without what he knew of body, form, place, time, and motion he would have given the palm to those who call the soul a body. An unknown cause should not overturn what was firmly learned.

E. Nihil haberem fortasse, nisi recordarer quantum pueri 62
nothing I-would-have perhaps unless I-recalled how-much as-boys
mirari soleremus palpitantes lacertarum caudas amputatas
to-wonder we-were-wont at-the-quivering of-lizards tails cut-off
a caetero corpore; quem motum sine anima fieri nullo
from the-rest-of the-body which motion without soul to-happen in-no
modo mihi persuadere possum: neque quo pacto fiat,
way myself to-persuade I-can nor in-what way it-happens
ut nullum sit animae spatium, quando praecidi etiam
that no there-is of-the-soul extent when to-be-cut-off also
cum corpore potest, intelligo.
with the-body it-can I-understand

A. Possem respondere aerem et ignem, quae duo per animae
I-could to-answer that-air and fire which two through of-the-soul
praesentiam tenentur in corpore terreno et humido, ut
the-presence are-held in a-body earthly and moist so-that
omnium quatuor fiat contemperatio, dum post ejusdem
of-all four there-is-made a-tempering-together while after of-the-same
animae abscessum ad superna evadunt, ac sese expediunt,
soul the-departure to the-upper-regions they-escape and themselves they-free
movere illa corpuscula tanto concitatius, quanto plaga
to-move those little-bodies by-so-much more-excitedly by-how-much from-the-wound
recentiore subito erumpunt: deinde porro motum languescere,
more-recent suddenly they-burst-forth then further the-motion to-languish
postremo desinere, dum minus minusque fit quod effugit,
lastly to-cease while less and-less becomes what flees-out
ac deinde totum evolat. Sed ab hoc me revocat quod his
and then the-whole flies-out but from this me calls-back what with-these
hausi oculis pene serius quam credi potest; sed certe
I-drank-in eyes almost later than to-be-believed it-can but certainly
non serius quam deberem. Cum enim nuper in agro
not later than I-ought when for lately in the-country
essemus Liguriae, nostri illi adolescentes qui tunc mecum
we-were of-Liguria our those youths who then with-me
erant studiorum suorum gratia, animadverterunt humi
were of-studies their for-the-sake noticed on-the-ground
jacentes in opaco loco, reptantem bestiolam multipedem,
lying in a-shady place a-creeping little-beast many-footed
longum dico quemdam vermiculum: vulgo notus est, hoc
long I-mean a-certain little-worm commonly known it-is this
tamen quod dicam nunquam in eo expertus eram. Verso
yet which I-shall-say never in it experienced I-had with-turned
namque stilo quem forte habebat unus illorum, animal
for the-stylus which by-chance had one of-them the-animal

medium percussit: tum ambae partes corporis ab illo vulnere
in-the-middle he-struck then both parts of-the-body from that wound
in contraria discesserunt, tanta pedum celeritate,
into contrary(-directions) departed with-so-great of-feet speed
ac nihilo imbecilliore nisu, quam si duo hujuscemodi
and by-nothing weaker effort than if two of-this-kind
animantia forent. Quo miraculo exterriti, causaeque curiosi,
animate-beings they-were by-which marvel terrified and-of-the-cause curious
ad nos, ubi simul ego et Alypius considebamus, alacriter
to us where together I and Alypius were-sitting briskly
viventia frusta illa detulerunt. Neque nos parum commoti,
living pieces those they-brought nor we too-little moved
ea currere in tabula quaquaversum poterant, cernebamus:
them to-run on the-table in-whatever-direction they-could we-discerned
atque unum ipsorum stilo tactum, contorquebat se ad
and one of-them by-the-stylus touched twisted itself toward
doloris locum, nihil sentiente alio, ac suos alibi motus
of-the-pain the-place nothing sensing the-other and its-own elsewhere motions
peragente. Quid plura? Tentavimus, quatenus id valeret;
carrying-through what more we-tested how-far that would-avail
atque vermiculum, imo jam vermiculos in multas partes
and the-little-worm rather now little-worms into many parts
concidimus: ita omnes movebantur, ut nisi a nobis illud
we-cut-up so all were-moving that unless by us that
factum esset, et compararent vulnera recentia, totidem illos
done had-been and appeared wounds recent as-many them
separatim natos, ac sibi quemque vixisse crederemus.
separately born and for-itself each to-have-lived we-would-believe
Sed tunc ego quod illis adolescentibus dixi, cum intenti 63
but then I what to-those youths I-said when intent
me intuerentur, tibi nunc dicere vereor: jam enim tantum
me they-were-beholding to-you now to-say I-fear already for so-far

processimus, ut nisi tibi aliter respondero quod secundum
we-have-proceeded that unless to-you otherwise I-shall-have-answered what according-to
meam causam probabiliter valet, tanta nostra intentio per
my cause probably avails so-great our intention through
tam longum munita sermonem, ab uno vermiculo penetrata
so long fortified a-discourse by one little-worm penetrated
succubuisse videatur. Illis autem praeceperam, ut in studiis,
to-have-succumbed may-seem them but I-had-instructed that in studies
sicuti coeperant, suum cursum tenerent; ita eos opportunius
as they-had-begun their course they-should-hold so them more-opportunely
aliquando ad quaerenda et discenda ista, si res moneret,
at-some-time to seeking and learning these-things if the-matter advised
esse venturos. Sed quae illis discedentibus cum Alypio
to-be going-to-come but what with-them departing with Alypius
sermocinatus sum, cum uterque nostrum pro suo quisque
conversed I-have when each of-us according-to his-own each
modulo recordaretur et conjectaret et quaereret, si exponere
small-measure recalled and conjectured and sought if to-expound
velim; longe plura nobis dicenda sunt, quam ab ipso
I-should-wish far more by-us to-be-said are than from the-very
principio tantis ambagibus atque anfractibus dicta sunt: non
beginning in-so-great windings and turnings said have-been not
apud te tamen tacebo quod sentio. Nisi mihi tunc
with you yet I-shall-be-silent-about what I-think unless to-me then
multa jam nota essent de corpore, de specie quae inest
many-things already known had-been about body about the-appearance which is-in
corpori, de loco, de tempore, de motu, quae subtilissime
body about place about time about motion which most-subtly
atque abstrusissime propter hanc ipsam quaestionem
and most-abstrusely on-account-of this very question
disseruntur; ad dandam palmam iis, qui corpus esse animam
are-discoursed-on to giving the-palm to-those who a-body to-be the-soul

dicunt, declinarem. Quapropter te, ut possum, etiam atque
say I-would-have-inclined wherefore you as I-can again and
etiam moneo, ne temere aut in libros aut in disputationes
again I-advise that-not rashly either into the-books or into the-disputations
loquacissimorum hominum, nimiumque sensibus his corporis
of-most-talkative men and-too-much the-senses these of-the-body
credentium te praecipites, donec corrigas firmesque
trusting yourself you-cast-headlong until you-straighten and-make-firm
vestigia, quae usque ad ipsum Deum animam ducunt: ne
the-footsteps which all-the-way to the-very God the-soul lead lest
ab illo secretissimo et tranquillissimo mentis habitaculo,
from that most-secret and most-tranquil of-the-mind dwelling
a quo nunc, dum haec incolit, peregrina est, studiis
from which now while these-things it-inhabits a-foreigner it-is by-studies
facilius et laboribus, quam inertia desidiaque avertaris.
more-easily and labors than by-inertia and-sloth you-be-turned-away
Nunc autem accipe contra illud quo, ut sentio, multum 64
now but receive against that by-which as I-sense much
moveris, non quod robustius de multis, sed quod brevius;
you-are-moved not what more-robust of many but what briefer
neque quod mihi probabilius quam caetera, sed quod tibi
nor what to-me more-probable than the-rest but what for-you
aptius eligere potui.
more-apt to-choose I-could

E. Dic, oro te, quam citissime potes.
say I-pray you as most-quickly you-can

A. Primum illud dico, si maxime causa lateat, cur in
first that I-say if most-of-all the-cause lies-hidden why in
concisione quorumdam corporum illa contingant, non
the-cutting-up of-certain bodies those-things happen not
continuo nos hoc uno ita perturbari oportere, ut tam
at-once us by-this one-thing so to-be-disturbed to-behoove that so

multa quae superius luce clariora tibi visa sunt, falsa esse
many-things which above than-light clearer to-you seemed have false to-be
arbitremur. Fieri enim potest ut hujus rei causa nos lateat,
we-think to-happen for it-can that of-this thing the-cause us escapes
quae vel humanae naturae occultata est; vel sit alicui homini
which either from-human nature hidden has-been or is to-some man
cognita, nec iste a nobis interrogari possit; aut etiam
known nor this(-man) by us to-be-questioned can or also
hoc ingenio ipsi simus, ut satisfacere nobis interrogatus
of-this talent we-ourselves are that to-satisfy us questioned
non possit. Numquidnam ex eo quidquid ex contraria parte
not he-can surely-not from this whatever from the-contrary part
firmissime didicimus, ac verissimum esse confitemur, labi
most-firmly we-have-learned and most-true to-be we-confess to-slip
nobis atque extorqueri decet? Atqui si illa maneant integra,
from-us and to-be-wrested it-is-fitting and-yet if those remain whole
quae interrogatus certa et indubia esse respondisti; nihil
which questioned certain and undoubted to-be you-answered nothing
est quod istum vermiculum pueriliter metuamus, quanquam
there-is why this little-worm childishly we-should-fear although
vivacitatis et numerositatis ejus causam non valeamus afferre.
of-the-liveliness and numerousness of-it the-cause not we-are-able to-bring
Si enim apud te de aliquo fixum immotumque constaret,
if for with you about someone fixed and-unmoved it-were-established
quod esset vir bonus, eumque in latronum convivio quos
that he-was a-man good and-him in of-robbers a-banquet whom
persequerere deprehenderes, atque aliquo casu, antequam abs
you-were-pursuing you-caught and by-some chance before by
te interrogari posset, moreretur; quamlibet causam putares
you to-be-questioned he-could he-died any-whatever cause you-would-think
potius illius cum sceleratis conjunctionis atque convivii,
rather of-his with the-wicked union and banquet

etiamsi te semper lateret, quam scelus et societatem. Cur
even-if you always it-escaped than crime and partnership why
ergo non, cum tam multis argumentis superius editis, atque
then not since by-so many arguments above produced and
abs te firmissime comprobatis, planum tibi factum sit
by you most-firmly approved plain to-you made has-been
non loco animam contineri, atque ob hoc nullius
not in-place the-soul to-be-contained and on-account-of this of-no
talis esse quantitatis, qualem in corporibus cernimus, aliquam
such to-be quantity such-as in bodies we-discern some
suspicaris esse causam, cur nonnullum animal concisum in
do-you-suspect to-be cause why some animal cut-up in
omnibus partibus vivat; non eam tamen quod cum corpore
all parts lives not that yet that with the-body
anima concidi potuerit? Quam si reperire non possumus,
the-soul to-be-cut-up could which if to-find not we-can
quaerenda nonne est potius vera, quam falsa credenda?
to-be-sought surely is rather the-true than the-false to-be-believed

Dissecto corpore anima non secatur.
Frusta dissecti corporis vivere possunt,
cum anima secta non sit. Deinceps de animae
quantitate, ratione virtutis ac potentiae

XXXII · THE SOUL IS NOT CUT WITH THE BODY

In a word the sound is one thing and what it signifies another; the sound is as the body and the signification as the soul. Divide the word for sun into letters and the signification is lost; but Lucifer, cut after its second syllable, signifies in each part. So when the worm's body is cut the soul is not cut or made less, though each part lives in a smaller place. Augustine defers the number of souls.

65 Deinde quaero abs te, utrum putes in verbis nostris aliud
then I-ask from you whether you-think in words our one-thing
esse ipsum sonum, aliud quod sono significatur.
to-be the-very sound another what by-the-sound is-signified

E. Ego utrumque idem puto.
I both the-same think

A. Dic mihi ergo, sonus ipse unde procedat cum loqueris.
say to-me therefore the-sound itself whence proceeds when you-speak

E. Quis dubitet a me procedere?
who would-doubt from me to-proceed

A. Abs te ergo sol procedit, dum nominas solem?
from you then the-sun proceeds while you-name the-sun

E. De sono me, non de re ipsa interrogasti.
about the-sound me not about the-thing itself you-asked

A. Aliud ergo sonus est, aliud res quam significat
one-thing therefore the-sound is another the-thing which signifies
sonus: tu autem utrumque idem esse dixeras.
the-sound you but both the-same to-be had-said

E. Age, jam concedo aliud esse significantem sonum, aliud
come now I-concede one-thing to-be the-signifying sound another
rem quae significatur.
the-thing which is-signified

A. Dic ergo, utrum posses gnarus latinae linguae nominare
say therefore whether you-could knowing of-the-Latin tongue to-name
in loquendo solem, si non intellectus solis praecederet
in speaking the-sun if not an-understanding of-the-sun preceded
sonum.
the-sound

E. Nullo modo possem.
in-no way I-could

A. Quid? antequam ipsum nomen de ore procedat, si volens
what before the-very name from the-mouth proceeds if wishing
id enuntiare aliquandiu te in silentio teneas; nonne in tua
it to-utter for-some-time yourself in silence you-hold surely in your
cogitatione manet, quod expressa voce alius auditurus est?
thought remains what with-expressed voice another going-to-hear is
E. Manifestum est.
manifest it-is
A. Quid? cum ipse sol tantae sit magnitudinis, num
what although the-very sun of-so-great is magnitude surely-not
illa notio ejus, quam cogitatione ante vocem tenes, aut
that notion of-it which in-thought before the-voice you-hold either
longa, aut lata, aut quid ejusmodi videri potest?
long or broad or anything of-such-a-kind to-seem can
E. Nullo modo.
in-no way
A. Age, jam dic mihi: cum ore ipsum nomen erumpit 66
come now say to-me when from-mouth the-very name bursts
tuo, atque id ego audiens solem cogito, quem tu ante
your and it I hearing the-sun think which you before
vocem et cum ipsa voce cogitasti, et nunc fortasse ambo
the-voice and with the-very voice thought and now perhaps both
cogitamus; nonne tibi videtur nomen ipsum veluti accepisse
we-think surely to-you seems the-name itself as-if to-have-received
abs te significationem, quam ad me per aures deportaret?
from you a-signification which to me through the-ears it-might-carry
E. Videtur.
it-seems
A. Cum ergo nomen ipsum sono et significatione constet,
since then the-name itself of-sound and signification consists
sonus autem ad aures, significatio ad mentem pertineat;
the-sound but to the-ears the-signification to the-mind pertains

nonne arbitraris in nomine, velut in aliquo animante, sonum
surely you-think in the-name as in some animate-being the-sound
esse corpus, significationem autem quasi animam soni?
to-be the-body the-signification but as-if the-soul of-the-sound

E. Nihil mihi videtur similius.
nothing to-me seems more-like

A. Attende nunc, utrum nominis sonus per litteras
attend now whether of-the-name the-sound through letters
dividi possit, cum anima ejus, id est significatio,
to-be-divided can although the-soul of-it that is the-signification
non possit. Siquidem ipsa est quam paulo ante in nostra
not can since it-itself is what a-little before in our
cogitatione nec latam nec longam respondisti tibi videri.
thought neither broad nor long you-answered to-you to-seem

E. Prorsus assentior.
utterly I-assent

A. Quid, cum per litteras singulas sonus ille dividitur,
what when through letters single sound that is-divided
videtur tibi significationem illam retinere?
does-it-seem to-you signification that to-retain

E. Quomodo possunt singulae litterae significare, quod nomen
how can single letters to-signify what the-name
quod ex his confit, significat?
which from these is-made-up signifies

A. At cum, perdita significatione, discerptus in litteris
but when with-lost signification torn-apart in letters
sonus est; num aliud putas esse factum, quam
the-sound has-been surely-not anything-else you-think to-have-been done than
dilaniato corpore discessisse animam, et quasi mortem
with-mangled body to-have-departed the-soul and as-if a-death
quamdam nominis contigisse?
certain of-the-name to-have-befallen

E. Non solum assentior, sed ita libenter, ut nihil me magis
not only I-assent but so gladly that nothing me more
in hoc sermone delectaverit.
in this discourse has-delighted

A. Si ergo satis perspexisti in hac similitudine, quomodo 67
if therefore enough you-have-seen-through in this likeness how
possit dissecto corpore anima non secari; accipe nunc
can with-dissected body the-soul not to-be-cut receive now
quomodo frusta ipsa corporis, cum anima secta non sit,
how the-pieces themselves of-the-body although the-soul cut not is
vivere possint. Jam enim concessisti, et recte, ut opinor,
to-live can already for you-conceded and rightly as I-suppose
significationem quae quasi anima soni est, dum nomen
the-signification which as-if the-soul of-the-sound is while the-name
editur, per seipsam nullo pacto dividi posse, cum ipse
is-uttered through itself by-no means to-be-divided to-be-able although the-very
sonus, quod velut corpus ejus est, possit. Sed in solis nomine
sound which as-if the-body of-it is can but in of-the-sun the-name
ita soni est facta divisio, ut nulla pars ejus significationem
so of-the-sound was made a-division that no part of-it signification
aliquam retineret. Itaque illas litteras, dilacerato corpore nominis,
any retained and-so those letters with-torn body of-the-name
tanquam exanima membra, id est, significatione carentia,
as lifeless limbs that is signification lacking
considerabamus. Quamobrem si aliquod nomen invenerimus,
we-were-considering wherefore if some name we-shall-have-found
quod divisum queat etiam singulis partibus quidpiam
which divided can also in-single parts something
significare; concedas oportet, non omnimodam veluti mortem
to-signify you-concede it-behooves not of-every-kind as-if death

tali praecisione factam esse, cum tibi membra separatim
by-such a-cutting-off made to-have-been when to-you the-limbs separately
considerata quodlibet significantia et quasi spirantia videbuntur.
considered anything signifying and as-if breathing will-seem
E. Concedam omnino, et ut jam idipsum sones, flagito.
I-shall-concede altogether and that now that-very you-sound I-demand
A. Accipe: nam dum viciniam solis attendo, de cujus
receive for while the-neighborhood of-the-sun I-attend-to about whose
nomine superius egimus, Lucifer mihi occurrit; qui profecto
name above we-treated Lucifer to-me occurs which surely
inter secundam et tertiam syllabam scissus nonnihil priore
between the-second and third syllable split something in-the-former
parte significat, cum dicimus, Luci, et ideo in hoc
part signifies when we-say at-light and therefore in this
plusquam dimidio corpore nominis vivit. Extrema etiam pars
more-than half body of-the-name it-lives the-last also part
habet animam: nam cum ferre aliquid juberis, hanc audis.
has a-soul for when to-carry something you-are-bidden this you-hear
Qui enim posses obtemperare, si quis tibi diceret, Fer
how for could-you to-obey if someone to-you said carry
codicem, si nihil significaret Fer? quod cum additur Luci,
the-book if nothing signified carry which when it-is-added to-at-light
Lucifer sonat, et significat stellam; cum autem demitur,
Lucifer it-sounds and signifies a-star when but it-is-taken-away
nonnihil significat, et ob hoc quasi retinet vitam.
something it-signifies and on-account-of this as-if it-retains life
68 Cum autem locus et tempus sit, quibus omnia quae
since moreover place and time there-is by-which all-things which
sentiuntur occupantur, vel potius quae occupant; quod
are-sensed are-occupied or rather which they-occupy what
oculis sentimus, per locum; quod auribus, per tempus
with-the-eyes we-sense through place what with-the-ears through time

dividitur. Ut enim vermiculus ille plus loci totus, quam
is-divided as for little-worm that more of-place whole than
pars ejus occupabat; ita majorem temporis moram tenet,
a-part of-it occupied so a-greater of-time span it-holds
cum Lucifer dicitur, quam si Luci tantummodo diceretur.
when Lucifer is-said than if at-light only were-said
Quare si hoc significatione vivit in ea diminutione temporis,
wherefore if this by-signification lives in that diminution of-time
quae diviso illo sono facta est, cum eadem significatio
which with-divided that sound made was although the-same signification
divisa non sit (non enim ipsa per tempus distendebatur,
divided not is not for it-itself through time was-stretched
sed sonus); ita existimandum est, secto vermiculi corpore,
but the-sound so to-be-thought it-is with-cut of-the-little-worm the-body
quanquam in minore loco pars eo ipso quo pars
although in a-lesser place the-part by-that very(-fact) by-which a-part
erat viveret, non omnino animam sectam, nec loco minore
it-was lived not at-all the-soul cut nor in-place lesser
minorem esse factam, licet integri animantis membra
lesser to-have-been made although of-the-whole animate-being the-limbs
omnia per majorem locum porrecta simul possederit. Non
all through a-greater place stretched at-once it-possessed not
enim locum ipsa, sed corpus quod ab eadem agebatur, tenebat:
for place it-itself but the-body which by the-same was-driven it-held
sicut illa significatio non distenta per tempus, omnes tamen
as that signification not stretched through time all yet
nominis litteras suas moras ac tempora possidentes, velut
of-the-name the-letters their-own spans and times possessing as-if
animaverat atque compleverat. Hac similitudine interim
it-had-animated and filled-up with-this likeness meanwhile
contentus sis peto, qua te sentio delectatum. Quae
content you-be I-ask in-which you I-sense delighted what

autem subtilissime de hoc disputari possunt, ita ut non
but most-subtly about this to-be-disputed can so that not
similitudinibus quae plerumque fallunt, sed rebus ipsis
by-likenesses which mostly deceive but by-the-things themselves
satis fiat, ne in praesentia exspectes: nam et concludendus
enough be-done do-not in the-present expect for both to-be-concluded
est tam longus sermo, et multis aliis quae tibi desunt,
is so long a-discourse and by-many other-things which to-you are-lacking
animus ad haec intuenda et dispicienda praecolendus est,
the-mind for these to-be-beheld and to-be-discerned to-be-cultivated-beforehand is
ut possis intelligere liquidissime, utrum quod a quibusdam
so-that you-can to-understand most-clearly whether what by certain
doctissimis viris dicitur, ita sese habeat, animam per
most-learned men is-said so itself has the-soul through
seipsam nullo modo, sed tamen per corpus posse partiri.
itself in-no way but yet through the-body to-be-able to-be-parted
69 Nunc accipe a me, si voles, vel potius recognosce per me,
now receive from me if you-will or rather recognize through me
quanta sit anima non spatio loci ac temporis, sed vi ac
how-great is the-soul not in-extent of-place and of-time but in-force and
potentia: nam ita si meministi, propositum ac distributum
power for so if you-remember proposed and distributed
jamdiu nobis est. De numero vero animarum, nescio quid
long-since by-us it-was about the-number indeed of-souls I-know-not what
tibi respondeam, cum hoc ad istam quaestionem pertinere
to-you I-should-answer since this to this question to-pertain
putaveris: citius enim dixerim non esse omnino quaerendum,
you-thought sooner for I-would-say not to-be at-all to-be-asked
aut certe tibi nunc differendum, quam vel numerum
or at-least by-you now to-be-deferred than either number
ac multitudinem non pertinere ad quantitatem, vel tam
and multitude not to-pertain to quantity or so

involutam quaestionem modo a me tibi posse expediri.
involved a-question now by me for-you to-be-able to-be-unfolded
Si enim dixero unam esse animam, conturbaberis,
if for I-shall-have-said one to-be the-soul you-will-be-confounded
quod in altero beata est, in altero misera; nec una res
because in one blessed it-is in another wretched nor one thing
simul et beata et misera potest esse. Si unam simul
at-once both blessed and wretched can to-be if one at-once
et multas dicam esse, ridebis; nec mihi facile, unde
and many I-shall-say to-be you-will-laugh nor to-me easily whence
tuum risum comprimam, suppetit. Sin multas tantummodo
your laughter I-may-repress it-is-at-hand but-if many only
esse dixero, ipse me ridebo, minusque me mihi
to-be I-shall-have-said I-myself me I-shall-laugh-at and-less me to-myself
displicentem, quam tibi, perferam. Audi ergo quod ex me
displeasing than to-you I-shall-bear hear therefore what from me
bene te audire posse polliceor; quod vero aut ambobus,
well you to-hear to-be-able I-promise what indeed either for-both
aut alteri nostrum ita onerosum est, ut fortasse opprimat,
or for-one of-us so burdensome is that perhaps it-may-crush
ne subire aut imponere velis.
do-not to-undergo or to-impose wish

E. Cedo prorsus, et quod tibi congruenter mecum videtur
I-yield utterly and what to-you fittingly with-me seems
agi posse, quantum valeat anima, exspecto ut exponas.
to-be-treated to-be-able how-much avails the-soul I-await that you-expound

Vis animae in corpore, in seipsa, et apud Deum, septem ejus magnitudinis gradus constituit

XXXIII · SEVEN STEPS OF THE SOUL'S GREATNESS

Augustine sets out what the soul can do. It gives the body life, as plants also live; it senses and moves, as beasts do; it holds the arts, tongues, books, and offices that are proper to man. Fourth, goodness begins, and it cleanses itself amid a great conflict and the fear of death. Fifth, it holds its purity and goes on to God with confidence. Sixth, it directs a serene gaze at what truly is. Seventh, it abides in the vision of truth.

70 A. O utinam doctissimum aliquem, neque id tantum,
O would-that most-learned someone nor that only
sed etiam eloquentissimum, et omnino sapientissimum,
but also most-eloquent and altogether most-wise
perfectumque hominem de hoc ambo interrogare possemus!
and-a-perfect man about this both to-question we-could
Quonam ille modo quid anima in corpore valeret, quid in
in-what he way what the-soul in the-body availed what in
seipsa, quid apud Deum cui mundissima proxima est et
itself what with God to-whom (when-)most-clean most-near is and
in quo habet summum atque omne bonum suum, dicendo ac
in whom it-has highest and all good its by-speaking and
disputando explicaret! Nunc autem cum mihi ad hanc rem
by-disputing would-unfold now but since to-me for this thing
desit alius, audeo tamen tibi non deesse: sed hoc mercedis
is-lacking another I-dare yet you not to-fail but this of-reward
est, quod dum, quid valeat anima, indoctus expedio; quid
there-is that while what avails the-soul unlearned I-unfold what
ipse valeam, securus experior. In primis tamen tibi amputem
I-myself avail secure I-test at the-first yet for-you let-me-cut-off
latissimam quamdam et infinitam exspectationem, ne me
a-very-broad certain and infinite expectation lest that-I

de omni anima dicturum putes, sed tantum de humana,
about every soul going-to-speak you-think but only about the-human
quam solam curare debemus, si nobismetipsis curae sumus.
which alone to-care-for we-ought if to-our-very-selves for-a-care we-are
Haec igitur primo, quod cuivis animadvertere facile est,
this therefore first what for-anyone to-notice easy is
corpus hoc terrenum atque mortale praesentia sua vivificat;
body this earthly and mortal by-presence its vivifies
colligit in unum, atque in uno tenet, diffluere atque
it-gathers(-it) into one and in one holds(-it) to-flow-apart and
contabescere non sinit; alimenta per membra aequaliter,
to-waste-away not allows nourishments through the-limbs equally
suis cuique redditis, distribui facit; congruentiam
with-their-own to-each rendered to-be-distributed it-makes the-congruence
ejus modumque conservat, non tantum in pulchritudine,
of-it and-measure it-preserves not only in beauty
sed etiam in crescendo atque gignendo. Sed haec etiam
but also in growing and begetting but these also
homini cum arbustis communia videri queunt: haec enim
to-man with shrubs common to-seem can these for
etiam dicimus vivere, in suo vero quidque illorum genere
also we-say to-live in its-own indeed each of-them kind
custodiri, ali, crescere, gignere videmus atque fatemur.
to-be-preserved to-be-nourished to-grow to-beget we-see and admit
Ascende itaque alterum gradum, et vide quid possit anima 71
ascend and-so the-second step and see what can the-soul
in sensibus, ubi evidentior manifestiorque vita intelligitur.
in the-senses where more-evident and-more-manifest life is-understood
Non enim audienda est nescio quae impietas rusticana plane,
not for to-be-heard is I-know-not what impiety rustic plainly
magisque lignea quam sunt ipsae arbores quibus patrocinium
and-more wooden than are the-very trees to-which patronage

praebet, quae dolere vitem quando uva decerpitur, et
it-offers which to-feel-pain the-vine when the-grape is-plucked and
non solum sentire ista cum caeduntur, sed etiam videre atque
not only to-sense these when they-are-cut but also to-see and
audire credit: de quo errore sacrilego alius est disserendi
to-hear believes about which error sacrilegious another is of-discoursing
locus. Nunc quod institueram, intende quae sit vis animae
place now what I-had-begun attend what is the-force of-the-soul
in sensibus, atque in ipso motu manifestioris animantis,
in the-senses and in the-very motion of-the-more-manifest animate-being
quorum nobis cum iis quae radicibus fixa sunt, nulla potest
of-which for-us with those which by-roots fixed are no can
esse communio. Intendit se anima in tactum, et eo calida,
to-be communion directs itself the-soul into touch and by-it hot
frigida, aspera, lenia, dura, mollia, levia, gravia sentit
cold rough smooth hard soft light heavy(-things) it-senses
atque discernit. Deinde innumerabiles differentias saporum,
and discerns then innumerable differences of-tastes
odorum, sonorum, formarum, gustando, olfaciendo, audiendo
of-smells of-sounds of-forms by-tasting by-smelling by-hearing
videndoque dijudicat. Atque in iis omnibus ea quae
and-by-seeing it-distinguishes and in those all those-things which
secundum naturam sui corporis sunt, adsciscit atque appetit;
according-to the-nature of-its body are it-admits and seeks
rejicit fugitque contraria. Removet se ab his sensibus
it-rejects and-flees the-contraries it-removes itself from these senses
certo intervallo temporum, et eorum motus quasi per
at-a-certain interval of-times and their motions as-if through
quasdam ferias reparans, imagines rerum quas per eos
certain holidays repairing the-images of-things which through them
hausit, secum catervatim et multipliciter versat, et hoc
it-drank-in with-itself in-troops and manifoldly it-turns and this

totum est somnus et somnia. Saepe etiam gestiendo ac
whole is sleep and dreams often also by-frisking and
vagando facilitate motus delectatur, et sine labore ordinat
by-wandering in-the-ease of-motion it-is-delighted and without labor orders
membrorum concordiam; pro copulatione sexus agit quod
of-the-limbs the-concord for the-coupling of-sex it-does what
potest, atque in duplici natura, societate atque amore molitur
it-can and in a-twofold nature by-fellowship and love it-contrives
unum. Fetibus non jam gignendis tantummodo, sed etiam
one(-thing) for-offspring not now to-be-begotten only but also
fovendis, tuendis alendisque conspirat. Rebus inter
to-be-cherished to-be-guarded and-to-be-nourished it-conspires to-the-things among
quas corpus agit, et quibus corpus sustentat, consuetudine
which the-body it-drives and by-which the-body it-sustains by-habit
sese innectit, et ab eis quasi membris aegre separatur: quae
itself it-binds and from them as-if from-limbs hardly is-separated which
consuetudinis vis etiam sejunctione rerum ipsarum atque
of-habit force even by-the-separation of-the-things themselves and
intervallo temporis non discissa, memoria vocatur. Sed haec
by-interval of-time not torn-apart memory is-called but these
rursus omnia posse animam etiam in bestiis nemo negat.
again all to-be-able the-soul even in beasts no-one denies
Ergo attollere in tertium gradum, qui jam est homini 72
therefore be-lifted to the-third step which now is to-man
proprius, et cogita memoriam non consuetudine inolitarum, sed
proper and think-of the-memory not by-habit of-ingrown but
animadversione atque signis commendatarum ac retentarum
by-attention and signs of-commended and retained
rerum innumerabilium, tot artes opificum, agrorum
things innumerable so-many arts of-craftsmen of-fields
cultus, exstructiones urbium, variorum aedificiorum ac
the-cultivations the-buildings of-cities of-various edifices and

moliminum multimoda miracula; inventiones tot signorum
structures the-manifold marvels the-inventions of-so-many signs
in litteris, in verbis, in gestu, in cujuscemodi sono, in picturis
in letters in words in gesture in of-whatever-kind sound in pictures
atque figmentis; tot gentium linguas, tot instituta,
and molded-figures of-so-many nations the-tongues so-many institutions
tot nova, tot instaurata; tantum librorum numerum,
so-many new-things so-many restored so-great of-books a-number
et cujuscemodi monumentorum ad custodiendam memoriam,
and of-whatever-kind monuments for guarding memory
tantamque curam posteritatis; officiorum, potestatum, honorum
and-so-great a-care of-posterity of-offices of-powers of-honors
dignitatumque ordines, sive in familiis, sive domi militiaeque
and-of-dignities the-orders whether in families or at-home and-in-war
in republica, sive in profanis, sive in sacris apparatibus;
in the-republic or in profane or in sacred apparatus
vim ratiocinandi et excogitandi, fluvios eloquentiae,
the-force of-reasoning and of-thinking-out the-rivers of-eloquence
carminum varietates, ludendi ac jocandi causa milleformes
of-songs the-varieties of-playing and of-jesting for-the-sake thousand-formed
simulationes, modulandi peritiam, dimetiendi subtilitatem,
simulations of-modulating the-skill of-measuring the-subtlety
numerandi disciplinam, praeteritorum ac futurorum ex
of-numbering the-discipline of-past-things and future from
praesentibus conjecturam. Magna haec et omnino humana.
present the-conjecture great(-are) these and altogether human
Sed est adhuc ista partim doctis atque indoctis, partim
but is still this partly to-the-learned and unlearned partly
bonis ac malis animis copia communis.
to-good and evil minds abundance common

Suspice igitur atque insili quarto gradui, ex quo bonitas 73
look-up therefore and leap-onto the-fourth step from which goodness
incipit, atque omnis vera laudatio. Hinc enim anima se
begins and all true praise hence for the-soul itself
non solum suo, si quam universi partem agit, sed
not only to-its-own if any of-the-universe part it-drives but
ipsi etiam universo corpori audet praeponere, bonaque
to-the-very also whole body dares to-prefer and-the-goods
ejus bona sua non putare, atque potentiae pulchritudinique
of-it goods its-own not to-think and to-power and-beauty
suae comparata discernere atque contemnere: et inde
its compared to-discern and to-despise and thence
quo magis se delectat, eo magis sese abstrahere a
by-how-much more itself it-delights by-that more itself to-withdraw from
sordibus, totamque emaculare ac mundissimam reddere et
filth and-whole to-make-spotless and most-clean to-render and
comptissimam; roborare se adversus omnia, quae de proposito
most-adorned to-strengthen itself against all-things which from purpose
ac sententia dimovere moliuntur; societatem humanam
and opinion to-dislodge(-it) strive fellowship human
magni pendere, nihilque velle alteri quod sibi nolit
at-great to-weigh and-nothing to-wish for-another which to-itself it-would-not-wish
accidere; sequi auctoritatem ac praecepta sapientium, et
to-happen to-follow the-authority and precepts of-the-wise and
per haec loqui sibi Deum credere. In hoc tam praeclaro
through these to-speak to-itself God to-believe in this so splendid
actu animae inest adhuc labor, et contra hujus mundi
act of-the-soul there-is-in still labor and against of-this world
molestias atque blanditias magnus acerrimusque conflictus.
the-troubles and blandishments a-great and-most-sharp conflict
In ipso enim purgationis negotio subest metus mortis
in the-very for of-purification business there-underlies a-fear of-death

saepe non magnus, saepe vero vehementissimus: non magnus
often not great often indeed most-vehement not great
tum cum robustissime creditur (nam videre hoc utrum sit
then when most-robustly it-is-believed for to-see this whether it-is
verum, non nisi perpurgatae animae licet) tanta
true not except to-a-thoroughly-purified soul it-is-permitted by-so-great
Dei providentia justitiaque gubernari omnia, ut nulli mors
of-God providence and-justice to-be-governed all-things that to-no-one death
inique accidere possit, etiamsi eam forte iniquus intulerit.
unjustly to-happen can even-if it perhaps an-unjust(-man) has-inflicted
Vehementer autem formidatur mors in hoc jam gradu,
vehemently but is-dreaded death in this already step
cum et illud eo creditur infirmius, quo sollicitius
when both that by-that is-believed more-weakly by-which more-anxiously
quaeritur; et eo ipso minus videtur, quo tranquillitas
it-is-sought and by-that very(-fact) less is-seen by-which tranquility
propter metum minor est, investigandis obscurissimis rebus
on-account-of fear less is for-investigating most-obscure things
pernecessaria. Deinde quo magis magisque sentit anima,
very-necessary then by-how-much more and-more senses the-soul
eo ipso quo proficit, quantum intersit inter puram et
by-that very(-fact) by-which it-progresses how-much it-differs between a-pure and
contaminatam; eo magis timet, ne, deposito isto corpore,
a-contaminated(-one) by-that more it-fears lest with-laid-down this body
minus eam possit Deus quam seipsa ferre pollutam. Nihil
less it can God than it-itself to-bear polluted nothing
autem difficilius quam et metuere mortem, et ab illecebris
but more-difficult than both to-fear death and from the-enticements
hujus mundi, sicut pericula ipsa postulant, temperare.
of-this world as the-dangers themselves demand to-refrain
Tanta est tamen anima, ut etiam hoc possit adjuvante
so-great is yet the-soul that even this it-can with-helping

sane justitia summi et veri Dei, qua haec universitas
indeed the-justice of-the-highest and true God by-which this universe
sustentatur et regitur; qua etiam factum est, ut non
is-sustained and is-ruled by-which also brought-about it-was that not
modo sint omnia, sed ita sint, ut omnino melius esse non
only are all-things but so they-are that at-all better to-be not
possint. Cui sese in opere tam difficili mundationis suae
they-can to-which itself in a-work so difficult of-cleansing its
adjuvandam et perficiendam piissime tutissimeque committit.
to-be-helped and to-be-perfected most-devoutly and-most-safely it-commits
Quod cum effectum erit, id est, cum fuerit ab omni 74
which when effected it-will-be that is when shall-have-been from all
tabe anima libera maculisque diluta, tum se denique in seipsa
decay the-soul free and-of-stains washed then itself at-last in itself
laetissime tenet, nec omnino aliquid metuit sibi aut ulla
most-gladly it-holds nor at-all anything fears for-itself or by-any
sua causa quidquam angitur. Est ergo iste quintus gradus:
its-own cause in-anything is-distressed is therefore this the-fifth step
aliud est enim efficere, aliud tenere puritatem; et alia prorsus
one-thing is for to-effect another to-hold purity and one utterly
actio qua se inquinatam redintegrat, alia qua non
the-action by-which itself defiled it-restores another by-which not
patitur se rursus inquinari. In hoc gradu omnifariam concipit
it-suffers itself again to-be-defiled in this step in-every-way it-conceives
quanta sit: quod cum conceperit, tunc vero ingenti
how-great it-is which when it-shall-have-conceived then indeed with-immense
quadam et incredibili fiducia pergit in Deum, id est, in
a-certain and incredible confidence it-goes-on into God that is into
ipsam contemplationem veritatis, et illud, propter quod
the-very contemplation of-truth and that on-account-of which
tantum laboratum est, altissimum et secretissimum praemium.
so-much labored it-was highest and most-secret reward

75 Sed haec actio, id est, appetitio intelligendi ea quae
but this action that is the-appetite of-understanding those-things which
vere summeque sunt, summus aspectus est animae, quo
truly and-supremely are the-highest gaze is of-the-soul than-which
perfectiorem, meliorem rectioremque non habet. Sextus ergo
a-more-perfect better and-more-right not it-has the-sixth therefore
erit iste gradus actionis: aliud est enim mundari oculum
will-be this step of-action one-thing is for to-be-cleansed the-eye
ipsum animae, ne frustra et temere aspiciat, et prave videat;
itself of-the-soul lest in-vain and rashly it-gaze and wrongly see
aliud ipsam custodire atque firmare sanitatem; aliud jam
another the-very to-guard and to-strengthen health another now
serenum atque rectum aspectum in id quod videndum est,
a-serene and right gaze upon that which to-be-seen is
dirigere. Quod qui prius volunt facere quam mundati
to-direct which (those)-who before wish to-do than cleansed
et sanati fuerint, ita illa luce reverberantur veritatis,
and healed they-have-been so by-that light are-beaten-back of-truth
ut non solum nihil boni, sed etiam mali plurimum in ea
that not only nothing of-good but even of-evil very-much in it
putent esse, atque ab ea nomen veritatis abjudicent, et cum
they-think to-be and from it the-name of-truth adjudge-away and with
quadam libidine et voluptate miserabili in suas tenebras,
a-certain lust and pleasure wretched into their darkness
quas eorum morbus pati potest, medicinae maledicentes
which their disease to-suffer can medicine cursing
refugiant. Unde divino afflatu, et prorsus ordinatissime illud
they-flee-back whence by-divine inspiration and utterly most-orderly that
a Propheta dicitur: Cor mundum crea in me, Deus, et
by the-Prophet is-said a-heart clean create in me O-God and
spiritum rectum innova in visceribus meis. Spiritus enim
a-spirit right renew in inward-parts my a-spirit for

rectus est, credo, quo fit ut anima in veritate
right is I-believe (that)-by-which it-happens that the-soul in truth
quaerenda deviare atque errare non possit. Qui profecto in
to-be-sought to-stray and to-err not can which surely in
ea non instauratur, nisi prius cor mundum fuerit,
it not is-restored unless first the-heart clean shall-have-been
hoc est, nisi prius ipsa cogitatio ab omni cupiditate ac
this is unless first the-very thought from all desire and
faece rerum mortalium sese cohibuerit et eliquaverit.
dregs of-things mortal itself shall-have-restrained and strained-clear
Jamvero in ipsa visione atque contemplatione veritatis, qui 76
now-indeed in the-very vision and contemplation of-truth which
septimus atque ultimus animae gradus est; neque jam gradus,
the-seventh and last of-the-soul step is nor now a-step
sed quaedam mansio, quo illis gradibus pervenitur; quae
but a-certain mansion whither by-those steps it-is-arrived what
sint gaudia, quae perfructio summi et veri boni, cujus
are the-joys what the-full-enjoyment of-the-highest and true good of-what
serenitatis atque aeternitatis afflatus, quid ego dicam? Dixerunt
serenity and eternity the-breath what I should-say have-said
haec quantum dicenda esse judicaverunt, magnae quaedam et
these as-far-as to-be-said to-be they-judged great certain and
incomparabiles animae, quas etiam vidisse ac videre ista
incomparable souls which also to-have-seen and to-see these-things
credimus. Illud plane ego nunc audeo tibi dicere, nos
we-believe that plainly I now dare to-you to-say that-we
si cursum quem nobis Deus imperat, et quem tenendum
if the-course which to-us God commands and which to-be-held
suscepimus, constantissime tenuerimus, perventuros per
we-have-undertaken most-constantly we-shall-have-held going-to-arrive through
Virtutem Dei atque Sapientiam ad summam illam causam, vel
the-Power of-God and Wisdom at highest that cause or

summum auctorem, vel summum principium rerum omnium,
highest author or highest beginning of-things all
vel si quo alio modo res tanta congruentius appellari
or if in-any other way a-thing so-great more-fittingly to-be-called
potest: quo intellecto, vere videbimus quam sint omnia sub
can which understood truly we-shall-see how are all-things under
sole vanitas vanitantium. Vanitas enim est fallacia, vanitantes
the-sun a-vanity of-vain(-men) vanity for is deceit vain(-men)
autem vel falsi, vel fallentes, vel utrique intelliguntur.
but either the-deceived or the-deceiving or both are-understood
Licet tamen dignoscere quantum inter haec, et ea quae
it-is-permitted yet to-discern how-much between these and those which
vere sunt, distet; et quemadmodum tamen etiam ista omnia
truly are it-is-distant and how yet even these all
Deo auctore creata sint, et in illorum comparatione nulla
with-God author created were and in of-those comparison nothing
sint; per se autem considerata, mira atque pulchra.
are through themselves but considered wonderful and beautiful
Tunc agnoscemus quam vera nobis credenda imperata
then we-shall-recognize how true to-us the-things-to-be-believed commanded
sint, quamque optime ac saluberrime apud matrem Ecclesiam
were and-how excellently and most-wholesomely with mother the-Church
nutriti fuerimus, quaeve sit utilitas lactis illius quod apostolus
nourished we-have-been or-what is the-usefulness of-milk that which the-apostle
Paulus parvulis se potum dedisse praedicavit: quod
Paul to-little-ones that-he as-drink to-have-given proclaimed which
alimentum accipere cum quis matre nutritur, utilissimum
nourishment to-receive when anyone by-a-mother is-nourished most-useful
est; cum jam grandis est, pudendum: respuere cum opus
is when already grown he-is to-be-ashamed-of to-reject(-it) when need
est, miserandum; reprehendere aliquando aut odisse, sceleris
there-is to-be-pitied to-blame(-it) ever or to-hate of-crime

et impietatis: tractare autem ac dispensare commode, laudis
and of-impiety to-handle but and to-dispense(-it) fittingly of-praise
et charitatis plenissimum est. Videbimus etiam naturae
and of-charity most-full is we-shall-see also of-nature
hujus corporeae tantas commutationes et vicissitudines, dum
this corporeal so-great changes and alternations while
divinis legibus servit, ut etiam ipsam resurrectionem carnis,
divine laws it-serves that even the-very resurrection of-the-flesh
quae partim tardius, partim omnino non creditur, ita certam
which partly more-slowly partly at-all not is-believed so certain
teneamus, ut certius nobis non sit, solem, cum occiderit,
we-may-hold that more-certain to-us not it-be the-sun when it-has-set
oriturum. Jamvero eos qui ad exemplum salutis nostrae ac
going-to-rise now-indeed those who for an-example of-salvation our and
primitias, a Filio Dei potentissimo, aeterno, incommutabili
first-fruits by the-Son of-God most-powerful eternal unchangeable
susceptum hominem, eumdemque natum esse de virgine,
assumed man and-the-same born to-have-been of a-virgin
caeteraque hujus historiae miracula irrident, sic contemnemus,
and-the-rest of-this history miracles mock thus we-shall-despise
tanquam eos pueros, qui cum pictorem propositis tabulis,
as those boys who when a-painter with-set-before panels
quas intueatur, pingentem viderint; non putent posse
which he-may-behold painting they-have-seen not would-think to-be-able
hominem pingi, nisi aliam picturam, qui pingit,
a-man to-be-painted unless another picture (he)-who paints
aspexerit. Tanta autem in contemplanda veritate voluptas est,
has-looked-at so-great but in contemplating truth pleasure is
quantacumque ex parte eam quisque contemplari potest,
in-however-great from part it each to-contemplate can
tanta puritas, tanta sinceritas, tam indubitanda rerum fides,
so-great purity so-great sincerity so not-to-be-doubted of-things a-faith

ut neque quidquam praeterea scisse se aliquando
that neither anything besides to-have-known that-he at-some-time
aliquis putet, cum sibi scire videbatur; et quo minus
anyone would-think when to-himself to-know he-seemed and by-which less
impediatur anima toti tota inhaerere veritati, mors quae
may-be-hindered the-soul to-the-whole whole to-inhere truth death which
antea metuebatur, id est ab hoc corpore omnimoda fuga
before was-feared that is from this body an-entire flight
et elapsio, pro summo munere desideretur.
and escape as the-highest gift be-longed-for

Anima solus Deus melior, adeoque solus ei colendus est

XXXIV · GOD ALONE IS TO BE WORSHIPED

The human soul is not what God is, yet nothing he created is nearer to him. So the Catholic Church hands down that no creature is to be worshiped by the soul, but only the Creator of all things. Earth, seas, stars, sun, and sky are far worse than any soul; a beast's soul is worse, an angel's equal, and nothing better. We should help erring souls and hate sins, not sinners. This is the true religion.

77 Audisti quanta vis sit animae ac potentia: quod ut
you-have-heard how-great the-force is of-the-soul and power which that
breviter colligam, quemadmodum fatendum est, animam
briefly I-may-gather just-as to-be-admitted it-is the-soul
humanam non esse quod Deus est; ita praesumendum, nihil
human not to-be what God is so to-be-presumed nothing
inter omnia quae creavit, Deo esse propinquius. Ideoque
among all-things which he-created to-God to-be nearer and-therefore
divine ac singulariter in Ecclesia catholica traditur, nullam
divinely and singularly in the-Church catholic it-is-handed-down no
creaturam colendam esse animae (libentius enim loquor his
creature to-be-worshiped to-be by-the-soul more-gladly for I-speak in-these

verbis quibus mihi haec insinuata sunt), sed ipsum tantummodo
words in-which to-me these insinuated were but himself only
rerum, quae sunt, omnium Creatorem, ex quo omnia, per
of-things which are all the-Creator from whom all-things through
quem omnia, in quo omnia; id est incommutabile principium,
whom all-things in whom all-things that is the-unchangeable beginning
incommutabilem sapientiam, incommutabilem charitatem, unum
the-unchangeable wisdom the-unchangeable charity one
Deum verum atque perfectum, qui nunquam non fuerit,
God true and perfect who never not was
nunquam non erit, nunquam aliter fuerit, nunquam aliter
never not will-be never otherwise was never otherwise
erit; quo nihil sit secretius, nihil praesentius; qui
will-be than-whom nothing is more-secret nothing more-present who
difficile invenitur ubi sit, difficilius ubi non sit; cum
with-difficulty is-found where be-is with-more-difficulty where not be-is with
quo esse non omnes possunt, et sine quo esse nemo potest:
whom to-be not all can and without whom to-be no-one can
et si quid de illo incredibilius, convenientius tamen atque
and if anything about him more-incredible more-fittingly yet and
aptius homines dicere valemus. Hic ergo solus Deus animae
more-aptly we-men to-say are-able this therefore alone God by-the-soul
colendus est, neque discrete, neque confuse. Quidquid enim
to-be-worshiped is neither separately nor confusedly whatever for
anima colit ut Deum, necesse est ut melius esse, quam
the-soul worships as God necessary it-is that better to-be than
seipsam, putet. Animae autem natura nec terra, nec
itself it-think of-the-soul but than-the-nature neither earth nor
maria, nec sidera, nec luna, nec sol, nec quidquam omnino
seas nor stars nor moon nor sun nor anything at-all
quod tangi, aut his oculis videri potest, non denique
which to-be-touched or with-these eyes to-be-seen can not finally

ipsum quod videri a nobis non potest, coelum melius esse
the-very which to-be-seen by us not can heaven better to-be
credendum est. Imo haec omnia longe deteriora esse, quam
to-be-believed is rather these all far worse to-be than
est quaelibet anima, ratio certa convincit; si modo eam veri
is any soul reason certain proves if only it of-the-true
amatores ducentem per insolita quaedam, et ob hoc
the-lovers leading through unaccustomed certain-things and on-account-of this
ardua, constantissime atque observantissime sequi audeant.
steep most-constantly and most-observantly to-follow dare
78 Si quid vero aliud est in rerum natura praeter ista quae
if anything indeed else there-is in of-things the-nature besides these which
sensibus nota sunt, et prorsus quae aliquod spatium loci
to-the-senses known are and utterly which some extent of-place
obtinent, quibus omnibus praestantiorem animam humanam
occupy than-which all more-excellent the-soul human
esse diximus: si quid ergo aliud est eorum quae Deus
to-be we-said if anything therefore else there-is of-those which God
creavit, quiddam est deterius, quiddam par: deterius, ut
created something is worse something equal worse as
anima pecoris; par, ut angeli: melius autem, nihil. Et si
the-soul of-cattle equal as of-an-angel better but nothing and if
quando est aliquid horum melius, hoc peccato ejus fit,
ever is anything of-these better this by-sin of-it happens
non natura. Quo tamen non usque adeo fit deterior,
not by-nature by-which yet not all-the-way so it-becomes worse
ut ei pecoris anima praeferenda, aut conferenda sit. Deus
that to-it of-cattle the-soul to-be-preferred or to-be-compared is God
igitur solus ei colendus est, qui solus ejus est auctor.
therefore alone by-it to-be-worshiped is who alone of-it is the-author
Homo autem quilibet alius, quanquam sapientissimus et
man but any other although most-wise and

perfectissimus, vel prorsus quaelibet anima rationis compos
most-perfect or utterly any soul of-reason possessed
atque beatissima, amanda tantummodo et imitanda est,
and most-blessed to-be-loved only and to-be-imitated is
eique, pro merito atque ordine, quod ei congruit
and-to-it according-to merit and order what to-it is-fitting
deferendum. Nam, Dominum Deum tuum adorabis, et illi
to-be-rendered for the-Lord God your you-shall-adore and him
soli servies. Errantibus vero cognatis animis et laborantibus,
alone you-shall-serve to-erring indeed kindred souls and laboring
quantum licet atque praeceptum est, opem ferendam esse
as-far-as it-is-permitted and prescribed is help to-be-brought to-be
sciamus, ita ut hoc ipsum cum bene agitur, Deum per
let-us-know so that this very(-thing) when well it-is-done God through
nos agere intelligamus. Neque quidquam nobis proprium
us to-do we-understand nor anything for-ourselves as-our-own
vindicemus inanis gloriae cupiditate decepti, quo uno malo
let-us-claim of-empty glory by-desire deceived by-which one evil
a summo in ima demergimur. Neque vitiis oppressos,
from the-highest into the-depths we-are-plunged nor by-vices the-oppressed
sed ipsa vitia; neque peccantes, sed ipsa peccata oderimus.
but the-very vices nor the-sinning but the-very sins let-us-hate
Omnibus enim subventum velle debemus, etiam qui
for-all for relief to-wish we-ought even (those)-who
nos laeserunt, aut laedere, aut omnino laedi volunt.
us have-harmed or to-harm or altogether (us)-to-be-harmed wish
Haec est vera, haec perfecta, haec sola religio, per quam
this is the-true this the-perfect this the-sole religion through which
Deo reconciliari pertinet ad animae, de qua quaerimus,
to-God to-be-reconciled pertains to of-the-soul about which we-inquire
magnitudinem, qua se libertate dignam facit: nam ille
the-magnitude by-which itself of-liberty worthy it-makes for he

ab omnibus liberat, cui servire omnibus utilissimum est,
from all-things frees to-whom to-serve for-all most-useful is
et in cujus servitio placere perfecta et sola libertas est. Sed
and in whose service to-please perfect and sole liberty is but
video me pene excessisse metas propositi mei, ac sine
I-see myself almost to-have-exceeded the-bounds of-purpose my and without
ulla interrogatione tamdiu tibi multa dixisse: neque id
any questioning so-long to-you many-things to-have-said nor of-that
me poenitet. Nam cum sint ista per tam multas Ecclesiae
me it-repents for since are these through so many of-the-Church
scripturas dispersa, quanquam ea non incommode collegisse
writings scattered although them not unfittingly to-have-gathered
videamur, plene tamen intelligi nequeunt; nisi quisque
we-may-seem fully yet to-be-understood they-cannot unless each
in illorum septem quarto gradu fortiter agens, pietatemque
in of-those seven the-fourth step bravely acting and-devotion
custodiens, et ad ea percipienda sanitatem ac robur
guarding and for those to-be-perceived health and strength
comparans, inquirat omnia singillatim, diligentissime ac
procuring inquires-into all-things singly most-diligently and
sagacissime: namque illis omnibus gradibus inest distincta
most-sagaciously for in-those all steps there-is-in a-distinct
et propria pulchritudo, quos actus melius appellamus.
and proper beauty which acts better we-call

Actus animae juxta septem praefatos gradus varie appellantur

XXXV · THE SEVEN ACTS AND THEIR NAMES

The soul may do all these at once and seem to do only what it does with difficulty. The seven acts may be called animation, sense, art, virtue, tranquility, entrance, and contemplation; or: of the body, through the body, about the body, to itself, in itself, to God, and with God; or by seven names of beauty. Augustine names them so often lest Evodius be moved when others call or divide the same things otherwise.

Quaerimus quippe de animae potentia, et fieri potest ut 79
we-inquire for about of-the-soul the-power and to-happen it-can that
haec omnia simul agat, sed id solum sibi agere videatur quod
these all at-once it-does but that alone to-itself to-do it-seems which
agit cum difficultate, aut certe cum timore. Agit enim hoc
it-does with difficulty or at-least with fear it-does for this
multo quam caetera attentior. Ascendentibus igitur sursum
much than the-rest more-attentive for-(those)-ascending therefore upward
versus, primus actus, docendi causa, dicatur animatio;
toward the-first act of-teaching for-the-sake let-be-called animation
secundus, sensus; tertius, ars; quartus, virtus; quintus,
the-second sense the-third art the-fourth virtue the-fifth
tranquillitas; sextus, ingressio; septimus, contemplatio. Possunt
tranquility the-sixth entrance the-seventh contemplation they-can
et hoc modo appellari: de corpore; per corpus; circa corpus;
also in-this way to-be-called of the-body through the-body about the-body
ad seipsam; in seipsa; ad Deum; apud Deum. Possunt et sic:
to itself in itself to God with God they-can also thus
pulchre de alio; pulchre per aliud; pulchre circa aliud; pulchre
beautifully of another beautifully through another beautifully about another beautifully
ad pulchrum; pulchre in pulchro; pulchre ad pulchritudinem;
to the-beautiful beautifully in the-beautiful beautifully to beauty

pulchre apud pulchritudinem. De quibus omnibus post
beautifully with beauty about which all afterward
requires, si quid videbitur aperiendum: nunc ideo volui
you-will-inquire if anything shall-seem to-be-opened now therefore I-wished
toties ista signare vocabulis, ne te moveat cum alii aliis
so-often these to-mark with-words lest you it-move when others by-other
nominibus eadem vocant, aut aliter etiam partiuntur;
names the-same-things call or otherwise also divide(-them)
et ob hoc aut ista aut illa improbes. Innumerabilibus
and on-account-of this either these or those you-disapprove in-innumerable
enim modis eaedem res et appellari, et dividi possunt
for ways the-same things both to-be-called and to-be-divided can
rectissime ac subtilissime; sed in tanta copia modorum
most-rightly and most-subtly but in so-great an-abundance of-ways
utitur quisque, quo se congruenter uti existimat.
uses each (that)-which himself fittingly to-use he-thinks

Attinguntur reliquae de anima quaestiones. Quae sit religio vera

XXXVI · THE REMAINING QUESTIONS; TRUE RELIGION

God subjects the body to the soul and the soul to himself, and forsakes it in no act, by penalty or by reward. Free choice was given to the soul, yet not so that it could disturb any part of the divine order. True religion is that by which the soul binds itself again to the one God. So no one should be vexed that the soul was given to the body, or ask what it becomes there and afterward. Evodius yields.

80 Deus igitur summus et verus lege inviolabili et incorrupta,
God therefore the-highest and true by-law inviolable and incorrupt
qua omne quod condidit regit, subjicit animae corpus,
by-which everything that he-founded he-rules subjects to-the-soul the-body

animam sibi, et sic omnia sibi: neque in ullo actu eam
the-soul to-himself and thus all-things to-himself nor in any act it
deserit, sive poena, sive praemio. Id enim judicavit esse
does-he-forsake whether by-penalty or by-reward that for he-judged to-be
pulcherrimum, ut esset quidquid est, quomodo est; et ita
most-beautiful that should-be whatever is how it-is and so
naturae gradibus ordinaretur, ut considerantes universitatem
of-nature by-steps be-ordered that (those)-considering the-universe
nulla offenderet ex ulla parte deformitas; omnisque animae
no should-offend from any part deformity and-every of-the-soul
poena et omne praemium conferret semper aliquid
penalty and every reward should-contribute always something
proportione justae pulchritudini dispositionique rerum
in-proportion to-the-just beauty and-disposition of-things
omnium. Datum est enim animae liberum arbitrium,
all given has-been for to-the-soul free choice
quod qui nugatoriis ratiocinationibus labefactare conantur,
which (those)-who by-trifling reasonings to-shake try
usque adeo caeci sunt, ut ne ista ipsa quidem vana atque
all-the-way so blind are that not these very even vain and
sacrilega propria voluntate se dicere intelligant. Nec
sacrilegious-things by-their-own will themselves to-say they-understand nor
tamen ita liberum arbitrium animae datum est, ut quodlibet
yet so free choice to-the-soul given was that anything
eo moliens, ullam partem divini ordinis legisque perturbet.
by-it contriving any part of-divine order and-law it-may-disturb
Datum est enim a sapientissimo atque invictissimo totius
given it-was for by the-most-wise and most-unconquered of-the-whole
creaturae Domino. Sed ista ut videnda sunt videre, paucorum
creation Lord but these as to-be-seen they-are to-see of-few
est; neque ad hoc quisquam nisi vera religione fit
is nor for this anyone except by-true religion becomes

idoneus. Est enim religio vera, qua se uni Deo
fit is for religion true (that)-by-which itself to-the-one God
anima, unde se peccato velut abruperat, reconciliatione
the-soul whence itself by-sin as-if it-had-broken-off by-reconciliation
religat. Innectit ergo animam in illo actu tertio, atque incipit
rebinds it-binds therefore the-soul in that act third and begins
ducere; purgat in quarto; reformat in quinto; introducit
to-lead(-it) it-purifies in the-fourth reforms in the-fifth leads-in
in sexto; pascit in septimo. Atque hoc fit alias
in the-sixth feeds in the-seventh and this happens at-one-time
citius, alias tardius, ut quaeque amore ac meritis valent:
more-quickly at-another more-slowly as each(-soul) in-love and merits avail
omnia tamen Deus justissime, moderatissime, pulcherrime
all-things yet God most-justly most-moderately most-beautifully
facit, quoquo modo sese habere voluerint de quibus
does in-whatever way themselves to-have they-have-wished about whom
facit. Jamvero etiam puerorum infantium consecrationes
he-does(-it) now-indeed also of-children infant the-consecrations
quantum prosint, obscurissima quaestio est, nonnihil tamen
how-much they-profit a-most-obscure question is something yet
prodesse credendum est. Inveniet hoc ratio, cum quaeri
to-profit to-be-believed it-is will-find this reason when to-be-sought
oportuerit: quanquam et alia multa jamdiu quaerenda
it-shall-have-behooved although also other many-things long-since to-be-sought
tibi potius aliquando, quam cognoscenda protulerim. Quod
by-you rather at-some-time than to-be-known I-have-brought-forth which
fiet utilissime, si duce pietate requirantur.
will-be-done most-usefully if with-leader devotion they-be-inquired-into
81 Quae cum ita sint, quis est qui juste stomachetur,
which-things since so they-are who is-there who justly would-be-vexed
quod agendo atque administrando corpori anima data sit,
that for-driving and administering the-body the-soul given was

cum tantus et tam divinus rerum ordo connecti melius
since so-great and so divine of-things an-order to-be-connected better
non possit; aut quaerendum putet, qualis in hoc mortali
not can or to-be-asked would-think what-sort in this mortal
et fragili corpore efficiatur, cum et in mortem propter
and fragile body it-is-made since both into death on-account-of
peccatum jure contrusa sit, et virtute hic etiam possit
sin rightly thrust it-was and in-virtue here also it-can
excellere; aut qualis post hoc corpus futura sit, cum et
to-excel or what-sort after this body going-to-be it-is since both
poena mortis necessario manere debeat manente peccato, et
the-penalty of-death necessarily to-remain ought with-remaining sin and
virtuti pietatique sit Deus ipse, id est veritas ipsa, praemium?
for-virtue and-devotion is God himself that is truth itself the-reward
Quare si jam placet, tam longum sermonem terminemus
wherefore if now it-pleases so long a-discourse let-us-end
aliquando, et implendis Dei praeceptis vigilantissime et
at-last and to-fulfilling of-God the-precepts most-watchfully and
religiosissime operam demus: non est enim alia fuga de
most-religiously effort let-us-give not there-is for another flight from
tantis malis. Si quid autem obscurius a me dictum est
so-great evils if anything but more-obscurely by me said was
quam velles, facito ut memoriae mandatum alias
than you-would-wish bring-about that to-memory committed at-another-time
opportunius requiras. Neque enim deerit nobis quaerentibus
more-opportunely you-inquire nor for will-fail us seeking
se, qui desuper est Magister omnium.
him (he)-who from-above is the-Master of-all

E. Ego vero et hac oratione ita sum affectus, ut eam
I indeed also by-this speech so am affected that it
interpellare nefas putaverim: et si tibi modus sermonis
to-interrupt impious I-have-thought and if you the-limit of-discourse

hic placet, tresque illae quaestiones quae remanebant, tam
this pleases and-three those questions which were-remaining so
breviter perstringendae in praesentia visae sunt; cedam
briefly to-be-touched-on in the-present seemed have I-shall-yield
judicio tuo, ac deinceps tam magnis rebus investigandis,
to-judgment your and hereafter for-so great things to-be-investigated
non modo tempus propter tuas occupationes, sed etiam
not only a-time on-account-of your occupations but also
meipsum opportuniorem observabo.
myself more-opportune I-shall-watch-for

De Animae Quantitate, liber unus

VIII · ON THE GREATNESS OF THE SOUL

Augustine wrote the dialogue in the same city; since how great the soul is was disputed most carefully, the book took its name from that inquiry. That the soul brought all arts with it, and that learning is remembering, does not prove it lived before; it may answer truly because it is an intelligible nature, joined to immutable things. Nor did it bring the arts of the bodily senses. Where he wrote of being rendered to himself, he explains why he did not say to God.

In eadem urbe scripsi dialogum, in quo de anima multa 1
in the-same city I-wrote a-dialogue in which about the-soul many-things
quaeruntur ac disseruntur; id est, unde sit, qualis sit,
are-inquired and discoursed-on that is whence it-is what-sort it-is
quanta sit, cur corpori fuerit data, cum ad corpus venerit
how-great it-is why to-the-body it-was given when to the-body it-has-come
qualis efficiatur, qualis cum abscesserit. Sed quoniam quanta
what-sort it-is-made what-sort when it-has-departed but since how-great
sit, diligentissime ac subtilissime disputatum est, ut eam,
it-is most-diligently and most-subtly disputed was so-that it
si possemus, ostenderemus corporalis quantitatis non esse, et
if we-could we-might-show of-corporeal quantity not to-be and
tamen magnum aliquid esse; ex hac una inquisitione totus
yet great something to-be from this one inquiry the-whole
liber nomen accepit ut appellaretur, de Animae quantitate.
book a-name received that it-be-called on of-the-Soul the-quantity

In quo libro illud quod dixi, omnes artes animam secum 2
in which book that which I-said all arts the-soul with-itself
attulisse mihi videri; nec aliud quidquam esse id quod dicitur
to-have-brought to-me to-seem nor other anything to-be that which is-called

discere, quam reminisci ac recordari, non sic accipiendum est,
to-learn than to-remember and to-recall not thus to-be-taken is
quasi ex hoc approbetur, animam vel hic in alio corpore, vel
as-if from this it-be-approved the-soul either here in another body or
alibi sive in corpore, sive extra corpus, aliquando vixisse;
elsewhere whether in a-body or outside a-body at-some-time to-have-lived
et ea quae interrogata respondet, cum hic non didicerit,
and those-things which questioned it-answers although here not it-has-learned
in alia vita ante didicisse. Fieri enim potest, sicut jam
in another life before to-have-learned to-happen for it-can as already
in hoc opere supra diximus, ut hoc ideo possit, quia natura
in this work above we-have-said that this therefore it-can because a-nature
intelligibilis est, et connectitur non solum intelligibilibus,
intelligible it-is and is-connected not only to-intelligible
verum etiam immutabilibus rebus, eo ordine facta, ut cum
but also to-immutable things in-that order made that when
se ad eas res movet quibus connexa est, vel ad seipsam,
itself to those things it-moves to-which connected it-is or to itself
in quantum eas videt, in tantum de his vera respondeat.
in so-far-as them it-sees in so-much about these true-things it-answers
Nec sane omnes artes eo modo secum attulit, ac secum
nor indeed all arts in-that way with-itself did-it-bring and with-itself
habet: nam de artibus quae ad sensus corporis pertinent,
has for about arts which to the-senses of-the-body pertain
sicut multa medicinae, sicut astrologiae omnia, nisi quod hic
as many-things of-medicine as of-astrology all except what here
didicerit, non potest dicere. Ea vero quae sola intelligentia
it-has-learned not it-can to-say those indeed which by-alone intelligence
capit, propter id quod dixi, cum vel a seipsa vel ab
it-grasps on-account-of that which I-said when either by itself or by
alio fuerit bene interrogata, et recordata respondet.
another it-shall-have-been well questioned also having-recalled it-answers

Alio loco: Vellem, inquam, hinc plura dicere, ac meipsum 3
in-another place I-would-wish I-say hence more to-say and myself
constringere, dum quasi tibi praecipio, ut nihil aliud
to-bind while as-if to-you I-prescribe so-that nothing else
agerem quam redderer mihi, cui me maxime debeo.
I-did than be-rendered to-myself to-whom myself most I-owe
Ubi videor dicere potius debuisse, Redderer Deo, cui
where I-seem to-say rather to-have-been-bound be-rendered to-God to-whom
me maxime debeo. Sed quoniam prius sibi ipse homo
myself most I-owe but since first to-himself be-himself man
reddendus est, ut illic quasi gradu facto inde surgat
to-be-rendered is so-that there as-if with-a-step made thence be-may-rise
atque attollatur ad Deum, sicut filius ille minor prius reversus
and be-lifted to God as son that younger first returned
est ad semetipsum, et tunc ait: Surgam, et ibo ad patrem
has to his-very-self and then said I-shall-arise and shall-go to father
meum; ideo sic sum locutus. Denique mox addidi: Atque ita
my therefore thus I-have spoken finally soon I-added and so
fieri amicum mancipium Domino. Quod ergo dixi, cui
to-become a-friendly slave to-the-Lord what therefore I-said to-whom
me maxime debeo, ad homines retuli: magis enim mihi me
myself most I-owe to men I-referred more for to-myself myself
debeo, quam hominibus caeteris, quamvis Deo magis quam
I-owe than to-men the-rest although to-God more than
mihi. Hic liber sic incipit: Quoniam video te abundare otio.
to-myself this book thus begins since I-see you to-abound in-leisure