MEDIEVAL LATIN SERIES · VOLUME 11

Proslogion and Why God Became Man

Anselm of Canterbury

Proslogion
Liber pro Insipiente
Liber Apologeticus
Cur Deus Homo

Proslogion and Why God Became Man

With Gaunilo's Reply on Behalf of the Fool and Anselm's Answer

---

with a word-for-word interlinear English translation

preserving the original word order



CANES NOBILES · MMXXVI

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ANSELM OF CANTERBURY

Proslogion

Proœmium

PREFACE

Anselm explains how the work began. After the Monologion*, a chain of many arguments, he sought one argument that would need nothing but itself to prove that God exists and is the highest good. The thought eluded and then pressed on him until he embraced it. When Hugh, archbishop of Lyons, bade him put his name to both, he renamed them to fit: the* Monologion*, a soliloquy, and the* Proslogion*, an address.*

Postquam opusculum quoddam, velut exemplum meditandi de
after a-little-work a-certain as an-example of-meditating on
ratione fidei, cogentibus me precibus quorumdam fratrum, in
the-reason of-faith compelling me the-prayers of-certain brothers in
persona alicujus tacite secum ratiocinando quae nesciat
the-person of-someone silently with-himself by-reasoning what-things he-knows-not
investigantis edidi: considerans, illud esse multorum
investigating I-put-forth considering that to-be of-many
concatenatione contextum argumentorum, coepi mecum
by-the-linking woven of-arguments I-began with-myself
quaerere, si forte posset inveniri unum argumentum, quod
to-seek whether perhaps could to-be-found one argument which
nullo alio ad se probandum, quam se solo indigeret; et
no other for itself to-be-proved than itself alone should-need and
solum ad astruendum quia Deus vere est, et quia est summum
alone for establishing that God truly is and that he-is the-highest
bonum nullo alio indigens, et quo omnia indigent, ut sint
good no other needing and which all-things need that they-may-be
et bene sint; et quaecumque credimus de divina substantia,
and well may-be and whatever-things we-believe about the-divine substance
sufficeret. Ad quod cum saepe studioseque cogitationem
would-suffice to which when often and-zealously thought

converterem atque aliquando mihi videretur jam capi
I-turned and sometimes to-me it-seemed now to-be-grasped
posse quod quaerebam, aliquando mentis aciem omnino
to-be-able what I-was-seeking sometimes of-the-mind the-edge wholly
fugeret, tandem desperans volui cessare, velut ab inquisitione
it-fled at-last despairing I-wished to-cease as-if from the-inquiry
rei, quam inveniri esset impossibile. Sed cum illam
of-a-thing which to-be-found was impossible but when that
cogitationem, ne mentem meam frustra occupando, ab aliis,
thought lest mind my in-vain by-occupying from other-things
in quibus proficere possem, impediret, penitus a me vellem
in which to-make-progress I-could it-should-hinder utterly from me I-wished
excludere; tunc magis ac magis nolenti et defendenti
to-shut-out then more and more to-(one)-unwilling and resisting
se coepit cum importunitate quadam ingerere. Quadam
itself it-began with insistence a-certain to-thrust-upon-(me) a-certain
igitur die, cum vehementer ejus importunitati resistendo
therefore day when vehemently its insistence by-resisting
fatigarer, in ipso cogitationum conflictu sic se obtulit quod
I-was-wearied in the-very of-thoughts conflict so itself offered what
desperaveram, ut studiose cogitationem amplecterer, quam
I-had-despaired-of that zealously the-thought I-embraced which
sollicitus repellebam. Aestimans igitur, quod me gaudebam
anxious I-was-repelling judging therefore what me I-rejoiced
invenisse, si scriptum esset alicui legenti placiturum, de
to-have-found if written it-were to-someone reading about-to-please about
hoc ipso et de quibusdam aliis, sub persona conantis
this very and about certain other-things under the-person of-one-striving
erigere mentem suam ad contemplandum Deum, et quaerentis
to-raise mind his to contemplating God and seeking
intelligere quod credit, subditum scripsi opusculum. Et
to-understand what he-believes subjoined I-wrote a-little-work and

quoniam nec istud nec illud, cujus supra memini, dignum
since neither this nor that of-which above I-made-mention worthy
libri nomine, aut cui auctoris praeponeretur nomen,
of-a-book of-the-name or to-which of-the-author should-be-set-before the-name
judicabam; nec tamen eadem sine aliquo titulo, quo
I-judged nor yet the-same without some title by-which
aliquem, in cujus manus venirent, quodammodo ad se
anyone into whose hands they-should-come in-a-way to themselves
legendum invitarent, dimittenda putabam, unicuique suum
to-be-read they-might-invite to-be-sent-forth I-thought to-each its-own
dedi titulum, ut prius exemplum meditandi de ratione fidei,
I-gave title that the-first an-example of-meditating on the-reason of-faith
et sequens fides quaerens intellectum diceretur. Sed cum
and the-following faith seeking understanding should-be-called but when
jam a pluribus cum his titulis utrumque transcriptum esset,
already by many with these titles each copied had-been
coegerunt me plures, et maxime reverendus archiepiscopus
compelled me many and most the-reverend archbishop
Lugdunensis, Hugo nomine, fungens in Gallia legatione
of-Lyons Hugh by-name discharging in Gaul the-legation
apostolica, qui mihi hoc ex apostolica praecepit autoritate,
apostolic who me this by apostolic commanded authority
ut nomen meum illis praescriberem. Quod ut aptius
that name my to-them I-should-prefix which that more-fittingly
fieret, illud quidem Monologium, id est Soliloquium;
it-might-be-done that indeed Monologion that is Soliloquy
istud vero Proslogion, id est Alloquium nominavi.
this but Proslogion that is Address I-named

Excitatio mentis ad contemplandum Deum

I · ROUSING THE MIND TO CONTEMPLATE GOD

Anselm bids his soul withdraw from its cares and seek God's face. He laments that man, made to see God, lost the blessedness he was made for and found misery. He begs God to teach him to seek and to show himself, confesses that the divine image in him is worn by sin, and seeks to understand what he believes, since unless he believes he will not understand.

Eia nunc homuncio, fuge paululum occupationes tuas,
come-on now O-little-man flee a-little occupations your
absconde te modicum a tumultuosis cogitationibus
hide yourself a-little from tumultuous thoughts
tuis. Abjice nunc onerosas curas, et postpone laboriosas
your cast-off now burdensome cares and put-aside laborious
distensiones tuas. Vaca aliquantulum Deo, et requiesce
distractions your make-room a-little for-God and rest
aliquantulum in eo. Intra in cubiculum mentis tuae; exclude
a-little in him enter into the-chamber of-mind your shut-out
omnia praeter Deum, et quae te juvent ad quaerendum
all-things except God and what-things you may-help to seeking
eum, et clauso ostio quaere eum. Dic nunc, totum cor
him and closed the-door seek him say now O-whole heart
meum, dic nunc Deo: Quaero vultum tuum; vultum tuum,
my say now to-God I-seek face your face your
Domine, requiro. Eia nunc ergo, tu Domine Deus meus,
O-Lord I-seek-again come-on now therefore you O-Lord God my
doce cor meum ubi et quomodo te quaerat, ubi et
teach heart my where and how you it-may-seek where and
quomodo te inveniat. Domine, si non es hic, ubi te
how you it-may-find O-Lord if not you-are here where you

quaeram absentem? Si autem ubique es, cur non video te
shall-I-seek absent if but everywhere you-are why not I-see you
praesentem? Sed certe habitas lucem inaccessibilem. Et ubi
present but surely you-inhabit light inaccessible and where
est lux inaccessibilis, aut quomodo accedam ad lucem
is the-light inaccessible or how shall-I-approach to light
inaccessibilem? Aut quis me ducet, et inducet in illam,
inaccessible or who me will-lead and will-lead-in into it
ut videam te in illa? Deinde quibus signis, qua facie
that I-may-see you in it then by-what signs by-what face
te quaeram? Nunquam te vidi, Domine Deus meus; non
you shall-I-seek never you I-have-seen O-Lord God my not
novi faciem tuam. Quid faciet, altissime Domine, quid faciet
I-know face your what will-do O-most-high Lord what will-do
iste tuus longinquus exsul? Quid faciet servus tuus anxius
this your far-off exile what will-do servant your anxious
amore tui, et longe projectus a facie tua? Anhelat videre
with-love of-you and far cast-out from face your he-pants to-see
te et nimis abest illi facies tua. Accedere ad te desiderat,
you and too-much is-away to-him face your to-approach to you he-desires
et inaccessibilis est habitatio tua. Invenire te cupit, et
and inaccessible is dwelling your to-find you he-longs and
nescit locum tuum. Quaerere te affectat, et ignorat
knows-not place your to-seek you he-strives and does-not-know
vultum tuum. Domine, Deus meus es, et Dominus meus
face your O-Lord God my you-are and Lord my
es; et nunquam te vidi. Te me fecisti et refecisti,
you-are and never you I-have-seen you me have-made and remade
et omnia mea bona tu mihi contulisti, et nondum novi te.
and all my goods you to-me have-conferred and not-yet I-know you
Denique ad te videndum factus sum; et nondum feci,
finally for you to-be-seen made I-was and not-yet I-have-done

propter quod factus sum. O misera sors hominis, cum hoc
on-account-of which made I-was O wretched lot of-man when this
perdidit, ad quod factus est. O durus et dirus casus ille!
he-lost for which made he-was O hard and dire fall that
Heu! quid perdidit, et quid invenit? quid abscessit, et quid
alas what he-lost and what he-found what departed and what
remansit? Perdidit beatitudinem, ad quam factus est, et
remained he-lost blessedness for which made he-was and
invenit miseriam, propter quam factus non est: abscessit,
he-found misery on-account-of which made not he-was departed
sine quo nihil felix est, et remansit, quod per se nonnisi
without which nothing happy is and remained what through itself only
miserum est. Manducabat tunc homo panem angelorum,
wretched is ate then man the-bread of-angels
quem nunc esurit; manducat nunc panem dolorum, quem
which now he-hungers-for eats now the-bread of-sorrows which
tunc nesciebat. Heu! publicus luctus hominum, universalis
then he-knew-not alas common mourning of-men universal
planctus filiorum Adae! Ille ructabat saturitate; nos suspiramus
lament of-the-sons of-Adam he belched with-fullness we sigh
esurie. Ille abundabat, nos mendicamus. Ille feliciter tenebat,
with-hunger he abounded we beg he happily held
et misere deseruit; nos infeliciter egemus, et miserabiliter
and wretchedly forsook we unhappily lack and miserably
desideramus; et heu! vacui remanemus. Cur non nobis
desire and alas empty remain why not for-us
custodivit, cum facile posset, quo tam graviter careremus?
he-kept-(it) when easily he-could what so heavily we-should-lack
Quare sic nobis obseravit lucem, et obduxit nos tenebris?
why thus to-us he-barred light and covered us with-darkness
Ut quid abstulit nobis vitam, et inflixit mortem?
to what-(end) he-took-away from-us life and inflicted death

Aerumnosi, unde sumus expulsi, quo sumus impulsi?
O-wretched-ones whence we-have-been expelled whither we-have-been driven
Unde praecipitati? Quo obruti? A patria in exilium,
whence cast-down whither overwhelmed from the-fatherland into exile
a visione Dei in caecitatem nostram, a jucunditate
from the-vision of-God into blindness our from the-delight
immortalitatis in amaritudinem et horrorem mortis. Misera
of-immortality into bitterness and horror of-death wretched
mutatio de quanto bono in quantum malum! Grave
change from how-great a-good into how-great an-evil heavy
damnum, gravis dolor, grave totum. Sed heu me miserum,
loss heavy grief heavy the-whole but alas me wretched
unum de aliis miseris filiis Evae, elongatis a Deo! Quid
one of the-other wretched sons of-Eve removed-far from God what
incoepi? Quid effeci? Quo tendebam? Quo deveni? Ad
I-began what I-accomplished whither I-was-tending whither I-have-come to
quid aspirabam? In quibus suspiro? Quaesivi bona, et ecce
what I-was-aspiring in what-things I-sigh I-sought goods and behold
turbatio. Tendebam in Deum, et offendi in meipsum.
confusion I-was-tending toward God and I-stumbled upon myself
Requiem quaerebam in secreto meo, et tribulationem
rest I-was-seeking in the-secret-place my and tribulation
et dolorem inveni in intimis meis. Volebam ridere a
and sorrow I-found in the-inmost-parts my I-wished to-laugh from
gaudio mentis meae, et cogor rugire a gemitu cordis
the-joy of-mind my and I-am-forced to-roar from the-groaning of-heart
mei. Sperabatur laetitia, et ecce unde densentur suspiria.
my was-hoped-for gladness and behold whence thicken sighs
Et o tu, Domine, usquequo? Usquequo, Domine, oblivisceris
and O you Lord how-long how-long O-Lord will-you-forget
nos, usquequo avertis faciem tuam a nobis? Quando
us how-long do-you-turn-away face your from us when

respicies et exaudies nos? Quando illuminabis oculos
will-you-look-upon and hear us when will-you-illumine eyes
nostros, et ostendes nobis faciem tuam? Quando restitues
our and show to-us face your when will-you-restore
te nobis? Respice, Domine; exaudi, illumina nos, ostende
yourself to-us look-upon O-Lord hear illumine us show
nobis teipsum. Restitue te nobis, ut bene sit nobis;
to-us yourself restore yourself to-us that well it-may-be with-us
sine quo tam male est nobis. Miserare labores et conatus
without whom so ill it-is with-us pity the-labors and strivings
nostros ad te, qui nihil valemus sine te. Invitas nos;
our toward you who nothing we-avail without you you-invite us
adjuva nos. Obsecro, Domine, ne desperem suspirando; sed
help us I-beseech O-Lord lest I-despair by-sighing but
respirem sperando. Obsecro, Domine, amaricatum est
may-I-breathe-again by-hoping I-beseech O-Lord embittered is
cor meum sua desolatione; indulca illud tua consolatione.
heart my by-its desolation sweeten it by-your consolation
Obsecro, Domine, esuriens incoepi quaerere te, ne desinam
I-beseech O-Lord hungering I-began to-seek you lest I-cease
jejunus de te: famelicus accessi, ne recedam impastus.
fasting from you famished I-have-approached lest I-withdraw unfed
Pauper veni ad divitem, miser ad misericordem, ne
poor I-have-come to the-rich wretched to the-merciful lest
redeam vacuus et contemptus. Et si antequam comedam
I-return empty and scorned and if before I-eat
suspiro, da, vel post suspiria, quod comedam. Domine,
I-sigh give at-least after sighs what I-may-eat O-Lord
incurvatus non possum nisi deorsum aspicere; erige me,
bowed-down not I-can except downward to-look raise me
ut possim sursum intendere. Iniquitates meae supergressae
that I-may-be-able upward to-strain iniquities my having-gone-over

caput meum, obvolvunt me; et sicut onus grave, gravant
head my wrap-round me and as a-burden heavy weigh-down
me. Evolve me, exonera me, ne urgeat puteus earum os
me unwrap me unburden me lest press the-pit of-them mouth
suum super me: liceat mihi suspicere lucem tuam,
its upon me let-it-be-permitted to-me to-look-up-at light your
vel de longe, vel de profundo. Doce me quaerere te, et
whether from afar or from the-depth teach me to-seek you and
ostende te quaerenti; quia nec quaerere te possum, nisi
show yourself to-(me)-seeking because neither to-seek you I-can unless
tu doceas, nec invenire, nisi te ostendas. Quaeram te
you teach nor to-find unless yourself you-show let-me-seek you
desiderando, desiderem quaerendo, inveniam amando, amem
by-desiring let-me-desire by-seeking let-me-find by-loving let-me-love
inveniendo. Fateor, Domine, et gratias ago, quia creasti
by-finding I-confess O-Lord and thanks I-give because you-have-created
in me hanc imaginem tuam, ut tui memor sim, te
in me this image your that of-you mindful I-may-be you
cogitem, te amem: sed sic est abolita attritione vitiorum,
I-may-think you I-may-love but so has-been effaced by-the-wearing of-vices
sic est obfuscata fumo peccatorum, ut non possit
so has-been darkened by-the-smoke of-sins that not it-can
facere ad quod facta est, nisi tu renoves et reformes
to-do-(that) for which made it-was unless you renew and reform
eam. Non tento, Domine, penetrare altitudinem tuam; quia
it not I-attempt O-Lord to-penetrate height your because
nullatenus comparo illi intellectum meum, sed desidero
in-no-way I-compare to-it understanding my but I-desire
aliquatenus intelligere veritatem tuam, quam credit et amat
to-some-extent to-understand truth your which believes and loves
cor meum. Neque enim quaero intelligere, ut credam;
heart my nor for I-seek to-understand that I-may-believe

sed credo, ut intelligam. Nam et hoc credo, quia nisi
but I-believe that I-may-understand for also this I-believe that unless
credidero, non intelligam.
I-shall-have-believed not I-shall-understand

Quod vere sit Deus, etsi insipiens dixit in corde suo: non est Deus

II · THAT GOD TRULY EXISTS

Anselm asks God to let him understand what faith holds: that God is something than which nothing greater can be thought. Even the fool who denies God understands the phrase, so it exists in his understanding. But what exists in reality as well is greater than what exists in the understanding alone, so that than which nothing greater can be thought exists in both.

Ergo, Domine, qui das fidei intellectum, da mihi, ut,
therefore O-Lord who give to-faith understanding give to-me that
quantum scis expedire, intelligam quia es, sicut
as-far-as you-know to-be-expedient I-may-understand that you-are as
credimus; et hoc es, quod credimus. Et quidem credimus
we-believe and this you-are which we-believe and indeed we-believe
te esse aliquid, quo nihil majus cogitari possit. An ergo
you to-be something than-which nothing greater to-be-thought can or therefore
non est aliqua talis natura, quia dixit insipiens in corde suo:
not is some such nature because said the-fool in heart his
non est Deus? Sed certe idem ipse insipiens, cum audit
not is God but surely the-same very fool when he-hears
hoc ipsum quod dico, aliquid quo majus nihil cogitari
this very-thing which I-say something than-which greater nothing to-be-thought
potest; intelligit quod audit, et quod intelligit in intellectu
can understands what he-hears and what he-understands in understanding

ejus est; etiamsi non intelligat illud esse. Aliud est
his is even-if not he-may-understand that to-be another-thing it-is
enim rem esse in intellectu; aliud intelligere rem esse.
for a-thing to-be in understanding another-thing to-understand a-thing to-be
Nam cum pictor praecogitat quae facturus est, habet
for when a-painter thinks-beforehand what-things about-to-make he-is he-has
quidem in intellectu; sed nondum esse intelligit, quod
indeed in understanding but not-yet to-be he-understands what
nondum fecit. Cum vero jam pinxit, et habet in
not-yet he-has-made when but already he-has-painted both he-has in
intellectu, et intelligit esse, quod jam fecit. Convincitur
understanding and he-understands to-be what already he-has-made is-convinced
ergo etiam insipiens esse vel in intellectu aliquid, quo
therefore even the-fool to-be at-least in understanding something than-which
nihil majus cogitari potest; quia hoc cum audit, intelligit;
nothing greater to-be-thought can because this when he-hears he-understands
et quicquid intelligitur, in intellectu est. Et certe id, quo
and whatever is-understood in understanding is and surely that than-which
majus cogitari nequit, non potest esse in intellectu solo. Si
greater to-be-thought cannot not can to-be in understanding alone if
enim vel in solo intellectu est, potest cogitari esse et in
for even in alone understanding it-is it-can to-be-thought to-be also in
re: quod majus est. Si ergo id, quo majus cogitari non
reality which greater is if therefore that than-which greater to-be-thought not
potest, est in solo intellectu, idipsum, quo majus cogitari
can is in alone understanding the-very-thing than-which greater to-be-thought
non potest, est quo majus cogitari potest: sed certe hoc
not can is than-which greater to-be-thought can but surely this
esse non potest. Existit ergo procul dubio aliquid, quo
to-be not can exists therefore far from-doubt something than-which
majus cogitari non valet, et in intellectu, et in re.
greater to-be-thought not is-able both in understanding and in reality

Quod Deus non possit cogitari non esse

III · THAT GOD CANNOT BE THOUGHT NOT TO EXIST

Something that cannot be thought not to exist is greater than what can, so that than which nothing greater can be thought cannot even be thought not to exist. This is God. Were a mind able to think of something better than God, the creature would rise above the Creator. God alone exists most truly of all, and only a fool could say there is no God.

Quod utique sic vere est, ut nec cogitari possit non
which surely so truly is that not-even to-be-thought it-can not
esse. Nam potest cogitari esse aliquid quod non possit
to-be for can to-be-thought to-be something which not can
cogitari non esse; quod majus est, quam quod non esse
to-be-thought not to-be which greater is than what not to-be
cogitari potest. Quare si id, quo majus nequit cogitari,
to-be-thought can wherefore if that than-which greater cannot to-be-thought
potest cogitari non esse: idipsum quo majus cogitari
can to-be-thought not to-be the-very-thing than-which greater to-be-thought
nequit, non est id, quo majus cogitari nequit: quod
cannot not is that than-which greater to-be-thought cannot which
convenire non potest. Sic ergo vere est aliquid quo majus
to-agree not can so therefore truly is something than-which greater
cogitari non potest, ut nec cogitari possit non esse:
to-be-thought not can that not-even to-be-thought it-can not to-be
et hoc es tu, Domine Deus noster. Sic ergo vere es,
and this are you O-Lord God our so therefore truly you-are
Domine Deus meus, ut nec cogitari possis non esse; et
O-Lord God my that not-even to-be-thought you-can not to-be and
merito. Si enim aliqua mens posset cogitare aliquid melius
rightly if for some mind could to-think something better

te, ascenderet creatura super Creatorem, et judicaret de
than-you would-ascend the-creature above the-Creator and would-judge about
Creatore: quod valde est absurdum. Et quidem quicquid est
the-Creator which very is absurd and indeed whatever is
aliud praeter solum te, potest cogitari non esse. Solus igitur
other except alone you can to-be-thought not to-be alone therefore
verissime omnium, et ideo maxime omnium habes
most-truly of-all and for-this-reason most of-all you-have
esse; quia quicquid aliud est, non sic vere est, et idcirco
being because whatever other is not so truly is and for-that-reason
minus habet esse. Cur itaque dixit insipiens in corde suo:
less has being why and-so said the-fool in heart his
non est Deus? cum tam in promptu sit rationali menti, te
not is God when so in readiness it-is to-a-rational mind you
maxime omnium esse. Cur, nisi quia stultus et insipiens?
most of-all to-be why except because stupid and a-fool

Quomodo insipiens dixit in corde suo, quod cogitari non potest

IV · HOW THE FOOL SAID WHAT CANNOT BE THOUGHT

Anselm asks how the fool could say in his heart what cannot be thought. A thing is thought in one way when its word is thought, in another when the thing itself is understood. In the first way God can be thought not to exist; in the second, by no one who understands what God is. Anselm thanks God that he now understands what he first believed.

Verum quomodo dixit insipiens in corde suo, quod cogitare
but how said the-fool in heart his what to-think
non potuit; aut quomodo cogitare non potuit, quod dixit
not he-could or how to-think not he-could what he-said

in corde? cum idem sit dicere in corde, et cogitare. Quod
in heart since the-same it-is to-say in heart and to-think but
si vere, immo quia vere et cogitavit, quia dixit in corde;
if truly nay-rather because truly both he-thought because he-said in heart
et non dixit in corde, quia cogitare non potuit; non uno
and not he-said in heart because to-think not he-could not in-one
tantum modo dicitur aliquid in corde vel cogitatur. Aliter
only way is-said something in heart or is-thought otherwise
enim cogitatur res, cum vox eam significans cogitatur;
for is-thought a-thing when the-word it signifying is-thought
aliter cum idipsum, quod res est, intelligitur. Illo itaque
otherwise when the-very-thing which the-thing is is-understood in-that and-so
modo potest cogitari Deus non esse; isto vero, minime.
way can to-be-thought God not to-be in-this but by-no-means
Nullus quippe intelligens id quod sunt ignis et aqua, potest
no-one indeed understanding that which are fire and water can
cogitare ignem esse aquam secundum rem; licet hoc possit,
to-think fire to-be water according-to the-thing although this he-can
secundum voces. Ita igitur nemo intelligens id, quod Deus
according-to the-words so therefore no-one understanding that which God
est, potest cogitare quia Deus non est; licet haec verba
is can to-think that God not is although these words
dicat in corde, aut sine ulla, aut cum aliqua extranea
he-may-say in heart either without any or with some extraneous
significatione. Deus enim est id, quo majus cogitari non
signification God for is that than-which greater to-be-thought not
potest. Quod qui bene intelligit, utique intelligit idipsum
can which who well understands surely understands the-very-thing
sic esse, ut nec cogitatione queat non esse. Qui ergo
so to-be that not-even in-thought it-can not to-be who therefore
intelligit sic esse Deum, nequit eum non esse cogitare.
understands so to-be God cannot him not to-be to-think

Gratias tibi, bone Domine, gratias tibi; quia quod prius
thanks to-you O-good Lord thanks to-you because what before
credidi, te donante, jam sic intelligo, te illuminante; ut
I-believed you giving now so I-understand you illuminating that
si te esse nolim credere, non possim non intelligere.
if you to-be I-were-unwilling to-believe not I-could not to-understand

Quod Deus sit quicquid melius est esse, quam non esse; et solus existens per se omnia faciat de nihilo

V · THAT GOD IS WHATEVER IT IS BETTER TO BE

God alone exists through himself and made all else from nothing. Whatever falls short of this is less than can be thought, which cannot be said of God. So no good is lacking to the highest good, through which every good exists. God is therefore just, truthful, and blessed, and whatever it is better to be than not to be.

Quid igitur es, Domine Deus, quo nihil majus valet
what therefore are-you O-Lord God than-which nothing greater is-able
cogitari? Sed quid es, nisi id quod summum omnium
to-be-thought but what are-you except that which highest of-all
solum existens per seipsum, omnia alia fecit de
alone existing through itself all other-things made from
nihilo? Quicquid enim hoc non est, minus est quam quod
nothing whatever for this not is less is than what
cogitari possit; sed hoc de te cogitari non potest. Quod
to-be-thought can but this of you to-be-thought not can what
ergo bonum deest summo bono, per quod est omne
therefore good is-lacking to-the-highest good through which is every
bonum? Tu es itaque justus, verax, beatus, et quicquid
good you are and-so just truthful blessed and whatever

melius est esse quam non esse: melius namque est esse
better is to-be than not to-be better for it-is to-be
justum, quam non justum; beatum, quam non beatum.
just than not just blessed than not blessed

Quomodo Deus sit sensibilis, cum non sit corpus

VI · HOW GOD CAN PERCEIVE THOUGH HE HAS NO BODY

Anselm asks how God can be sentient though he is not a body but the highest spirit. If to sense is simply to know, or to serve knowing, then whatever knows in any way senses in some way. God therefore senses supremely, since he knows all things supremely, though not as an animal knows by a bodily sense.

Verum cum melius sit te esse sensibilem, omnipotentem,
but since better it-is you to-be sentient omnipotent
misericordem, impassibilem, quam non esse; quomodo es
merciful impassible than not to-be how are-you
sensibilis, si non es corpus; aut omnipotens, si non omnia
sentient if not you-are body or omnipotent if not all-things
potes; aut misericors simul et impassibilis? Nam si sola
you-can or merciful at-once and impassible for if only
corporea sunt sensibilia, quoniam sensus circa corpus, et in
corporeal-things are sentient since the-senses about the-body and in
corpore sunt; quomodo es sensibilis, cum non sis corpus,
the-body are how are-you sentient since not you-are body
sed summus Spiritus, qui corpore melior est. Sed si sentire
but the-highest Spirit who than-body better is but if to-sense
non est nisi cognoscere, aut nonnisi ad cognoscendum, qui
not is except to-know or only for knowing he-who
enim sentit, cognoscit secundum sensuum proprietatem, ut
for senses knows according-to of-the-senses the-property as

per visum colores, per gustum sapores: non inconvenienter
through sight colors through taste flavors not unfittingly
dicitur aliquo modo sentire, quicquid aliquo modo cognoscit.
is-said in-some way to-sense whatever in-some way knows
Ergo, Domine, quamvis non sis corpus; vere tamen eo
therefore O-Lord although not you-are body truly yet in-that
modo summe sensibilis es, quo summe omnia cognoscis;
way supremely sentient you-are in-which supremely all-things you-know
non quo animal corporeo sensu cognoscit.
not in-which an-animal by-bodily sense knows

Quomodo sit omnipotens, cum multa non possit

VII · HOW GOD IS OMNIPOTENT YET CANNOT DO ALL THINGS

How is God omnipotent if he cannot be corrupted, lie, or undo what is done? Such power is really impotence, since whoever can do what does not befit him is exposed to what overcomes him. Language often speaks improperly, calling not-acting a kind of doing. God is more truly omnipotent because he can do nothing through impotence.

Sed et omnipotens quomodo es, si non omnia potes? Aut si
but also omnipotent how are-you if not all-things you-can or if
non potes corrumpi, nec mentiri, nec facere verum esse falsum:
not you-can to-be-corrupted nor to-lie nor to-make the-true to-be false
ut, quod factum est, non esse factum, et plura
as what done has-been not to-have-been done and more-things
similiter: quomodo potes omnia? aut haec posse, non est
similarly how can-you all-things or these-things to-be-able not is
potentia; sed impotentia. Nam qui haec potest, quod sibi
power but impotence for he-who these-things can what to-himself
non expedit, et quod non debet, potest; quae quanto
not is-expedient and what not he-ought can which-things by-how-much

magis potest, tanto magis adversitas et perversitas possunt
more he-can by-so-much more adversity and perversity have-power
in illum, et ipse minus contra illas, Qui ergo sic potest,
against him and he-himself less against them who therefore thus can
non potentia potest, sed impotentia. Non enim ideo
not by-power can but by-impotence not for for-this-reason
dicitur posse, quia ipse possit; sed quia sua impotentia
is-said to-be-able because he-himself can but because his impotence
facit aliud in se posse, sive aliquo genere loquendi; sicut
makes another over him to-have-power or by-some kind of-speaking as
multa improprie dicuntur, ut cum ponimus esse pro non
many-things improperly are-said as when we-put to-be for not
esse, et facere pro eo quod est non facere, aut pro nihil facere.
to-be and to-do for that which is not to-do or for nothing to-do
Nam saepe dicimus ei, qui rem aliquam esse negat: sic est,
for often we-say to-him who a-thing some to-be denies so it-is
quemadmodum dicis esse: cum magis proprie videatur dici:
as you-say to-be when more properly it-would-seem to-be-said
sic non est, quemadmodum dicis non esse. Item dicimus:
so not it-is as you-say not to-be likewise we-say
iste sedet, sicut ille facit: aut, iste quiescit, sicut
this-man sits as that-man does or this-man rests as
ille facit: cum sedere sit quiddam non facere, et quiescere
that-man does since to-sit is a-certain-thing not to-do and to-rest
sit nihil facere. Sic itaque cum quis dicitur habere potentiam
is nothing to-do so and-so when anyone is-said to-have power
faciendi aut patiendi quod sibi non expedit, aut quod non
of-doing or of-suffering what to-himself not is-expedient or what not
debet; impotentia intelligitur per potentiam; quia quo
he-ought impotence is-understood by power because by-how-much
plus habet hanc potentiam, eo adversitas et perversitas
more he-has this power by-so-much adversity and perversity

in illum sunt potentiores, et ille contra eas impotentior.
against him are more-powerful and he against them more-impotent
Ergo, Domine Deus, inde verius es omnipotens, quia
therefore O-Lord God thence more-truly you-are omnipotent because
potes nihil per impotentiam, et nihil potes contra te.
you-can nothing through impotence and nothing you-can against yourself

Quomodo sit misericors et impassibilis

VIII · HOW GOD IS MERCIFUL AND IMPASSIBLE

If God is impassible he cannot suffer with the wretched, and so seems not merciful. Anselm answers that God is merciful in our experience but not in his own. When he looks on us in our misery, we feel the effect of his mercy while he feels no emotion. He saves the wretched and spares sinners without being touched by compassion.

Sed et misericors simul et impassibilis quomodo es? Nam
but also merciful at-once and impassible how are-you for
si es impassibilis, non compateris; si non compateris, non
if you-are impassible not you-suffer-with if not you-suffer-with not
est tibi miserum cor ex compassione miseri; quod est
is to-you a-wretched heart from compassion for-the-wretched which is
esse misericordem. At si non es misericors, unde miseris
to-be merciful but if not you-are merciful whence to-the-wretched
est tanta consolatio? Quomodo ergo es, et non es
is such consolation how therefore you-are and not you-are
misericors, Domine, nisi quia es misericors secundum
merciful O-Lord unless because you-are merciful according-to
nos, et non es secundum te? Es quippe secundum
us and not you-are according-to you you-are indeed according-to
sensum nostrum, et non es secundum tuum. Etenim cum
sense our and not you-are according-to yours for when

tu respicis nos miseros, nos sentimus misericordis effectum;
you look-upon us wretched we feel of-the-merciful the-effect
tu non sentis affectum. Et misericors es igitur, quia
you not feel the-feeling both merciful you-are therefore because
miseros salvas, et peccatoribus tuis parcis; et misericors
the-wretched you-save and sinners your you-spare and merciful
non es, quia nulla miseriae compassione afficeris.
not you-are because by-no of-misery compassion you-are-affected

Quomodo totus justus, et summe justus parcat malis, et quod juste misereatur malis

IX · HOW THE JUST GOD SPARES THE WICKED

How can a wholly just God spare the wicked? His mercy flows from a hidden spring in his goodness: one who is good to both the good and the wicked is better than one good to the good alone. Since God is supremely good because supremely just, he is merciful because just. Anselm asks whether his mercy is then born of his justice, and holds it right to believe that God justly pities the wicked.

Verum malis quomodo parcis; si es totus justus et
but the-wicked how do-you-spare if you-are wholly just and
summe justus. Quomodo enim totus justus et summe justus
supremely just how for wholly just and supremely just
facis aliquid non justum? Aut quae justitia est, merenti
do-you-do something not just or what justice is to-one-deserving
mortem aeternam dare vitam sempiternam? Unde ergo,
death eternal to-give life everlasting whence therefore
bone Deus, bone bonis et malis, unde tibi salvare
O-good God good to-the-good and to-the-wicked whence to-you to-save
malos; si hoc non est justum, et tu non facis aliquid non
the-wicked if this not is just and you not do anything not

justum? An quia bonitas tua est incomprehensibilis, latet
just or because goodness your is incomprehensible lies-hidden
hoc in luce inaccessibili quam inhabitas? Vere in altissimo
this in the-light inaccessible which you-inhabit truly in the-highest
et secretissimo bonitatis tuae latet fons, unde manat
and most-secret of-goodness your lies-hidden the-spring whence flows
fluvius misericordiae tuae. Nam cum totus et summe justus
the-river of-mercy your for although wholly and supremely just
sis, tamen idcirco etiam malis benignus es, quia
you-are yet for-that-reason even to-the-wicked kind you-are because
totus summe bonus es. Minus namque bonus esses,
wholly supremely good you-are less for good you-would-be
si nulli malo esses benignus. Melior enim est, qui et
if to-no wicked-(one) you-were kind better for is he-who both
bonis et malis bonus est, quam qui bonis tantum
to-the-good and to-the-wicked good is than he-who to-the-good only
est bonus; et melior est, qui malis et puniendo et
is good and better is he-who to-the-wicked both by-punishing and
parcendo est bonus, quam qui puniendo tantum. Ideo
by-sparing is good than he-who by-punishing only for-this-reason
ergo misericors es, quia totus et summe bonus es. Et
therefore merciful you-are because wholly and supremely good you-are and
cum forsitan videatur cur bonis bona, et malis mala
although perhaps it-may-be-seen why to-the-good goods and to-the-wicked evils
retribuas: illud certe penitus est mirandum, cur tu totus et
you-repay that surely utterly is to-be-wondered-at why you wholly and
summe justus, et nullo egens, malis et reis tuis bona
supremely just and of-nothing in-need to-the-wicked and guilty your goods
tribuas. O altitudo bonitatis tuae, Deus, et videtur unde
you-bestow O height of-goodness your O-God both it-is-seen whence
sis misericors, et non pervidetur! Cernitur unde flumen
you-are merciful and not it-is-seen-through is-discerned whence the-stream

manat, et non perspicitur fons unde nascatur. Nam et de
flows and not is-perceived the-spring whence it-is-born for both from
plenitudine bonitatis est, quia peccatoribus tuis pius es; et
the-fullness of-goodness it-is that to-sinners your kind you-are and
in altitudine bonitatis tuae latet, qua ratione hoc es.
in the-height of-goodness your lies-hidden by-what reason this you-are
Etenim licet bonis bona, et malis mala, ex bonitate
for although to-the-good goods and to-the-wicked evils out-of goodness
retribuas; ratio tamen justitiae hoc postulare videtur. Cum
you-repay the-reason yet of-justice this to-demand seems when
vero malis bona tribuis, et scitur, quia summe bonus
but to-the-wicked goods you-bestow both it-is-known that the-supremely good
hoc facere voluit, et mirum est, cur summe justus hoc
this to-do willed and strange it-is why the-supremely just this
velle potuit. O misericordia, de quam opulenta dulcedine,
to-will could O mercy from how rich sweetness
et dulci opulentia nobis profluis! O immensitas bonitatis
and sweet richness to-us you-flow-forth O immensity of-goodness
Dei, quo affectu amanda es peccatoribus! Justos enim
of-God with-what feeling to-be-loved you-are by-sinners the-just for
salvas, justitia comitante; istos vero liberas, justitia dominante.
you-save justice accompanying these but you-free justice ruling
Illos, meritis adjuvantibus; istos, meritis repugnantibus. Illos,
those merits helping these merits opposing those
bona quae dedisti cognoscendo; istos, mala quae odisti
the-goods which you-gave by-acknowledging these the-evils which you-hate
ignoscendo. O immensa bonitas, quae sic omnem intellectum
by-pardoning O immense goodness who so all understanding
excedis, veniat super me misericordia illa, quae de tanta
you-exceed may-come upon me mercy that which from such
opulentia tui procedit! Influat in me, quae profluit de te.
richness of-you proceeds may-it-flow into me which flows-forth from you

Parce per clementiam, ne ulciscaris per justitiam. Nam
spare through clemency lest you-avenge through justice for
etsi difficile sit intelligere, quomodo misericordia tua non
even-if difficult it-is to-understand how mercy your not
absit a tua justitia; necessarium tamen est credere, quia
is-absent from your justice necessary yet it-is to-believe that
nequaquam adversatur justitiae, quod exundat ex bonitate,
by-no-means opposes justice what overflows from goodness
quae nulla est sine justitia, immo vere concordat justitiae.
which none is without justice nay-rather truly it-agrees with-justice
Nempe si misericors non es, nisi quia es summe bonus;
surely if merciful not you-are except because you-are supremely good
et summe bonus non es, nisi quia es summe justus:
and supremely good not you-are except because you-are supremely just
vere idcirco es misericors, quia summe justus es.
truly for-that-reason you-are merciful because supremely just you-are
Adjuva me, juste et misericors Deus, cujus lucem quaero;
help me O-just and merciful God whose light I-seek
adjuva me, ut intelligam quod dico. Vere ergo ideo
help me that I-may-understand what I-say truly therefore for-this-reason
misericors es, quia justus. Ergone misericordia tua nascitur
merciful you-are because just is-it-then mercy your is-born
ex justitia tua? Ergone parcis malis ex justitia? Si sic est,
from justice your is-it-then you-spare the-wicked from justice if so it-is
Domine, si sic est, doce me quomodo est? An quia justum
O-Lord if so it-is teach me how it-is or because just
est, te sic esse bonum, ut nequeas intelligi melior; et
it-is you so to-be good that you-cannot to-be-understood better and
sic potenter operari, ut non possis cogitari potentior? Quid
so powerfully to-work that not you-can to-be-thought more-powerful what
enim hoc justius? Hoc utique non fieret, si esses
for than-this more-just this surely not would-be-done if you-were

bonus tantum retribuendo, et non parcendo; et si faceres
good only by-repaying and not by-sparing and if you-made
de non bonis tantum bonos, et non etiam de malis.
from not good-(ones) only good-(ones) and not also from the-wicked
Hoc itaque modo justum est, ut parcas malis, et ut
in-this and-so way just it-is that you-spare the-wicked and that
facias bonos de malis. Denique, quod non juste fit,
you-make good-(ones) from the-wicked finally what not justly is-done
non debet fieri; et quod non debet fieri, injuste fit.
not ought to-be-done and what not ought to-be-done unjustly is-done
Si ergo non juste malis misereris, non debes misereri.
if therefore not justly on-the-wicked you-have-mercy not you-ought to-have-mercy
Et si non debes misereri, injuste misereris. Quod si nefas
and if not you-ought to-have-mercy unjustly you-have-mercy but if impious
est dicere, fas est credere te juste misereri malis.
it-is to-say right it-is to-believe you justly to-have-mercy on-the-wicked

Quomodo juste puniat, et juste parcat malis

X · HOW GOD JUSTLY PUNISHES AND JUSTLY SPARES

God justly punishes the wicked because they deserve it, and justly spares them because sparing befits his goodness. He is just in his own terms as he is merciful in ours: in saving those he could justly destroy he does not repay what is owed to us but does what befits the highest good. So there is no contradiction in his punishing and sparing alike.

Sed et justum est, ut malos punias: quid namque justius,
but also just it-is that the-wicked you-punish what for more-just
quam ut boni bona, et mali mala recipiant? Quomodo ergo
than that the-good goods and the-wicked evils receive how therefore
et justum est ut malos punias, et justum est, ut malis
both just it-is that the-wicked you-punish and just it-is that the-wicked

parcas? An alio modo juste punis malos, et alio
you-spare or in-another way justly do-you-punish the-wicked and in-another
modo juste parcis malis? Cum enim punis malos, justum
way justly do-you-spare the-wicked when for you-punish the-wicked just
est, quia illorum meritis convenit; cum vero parcis malis,
it-is because their merits it-befits when but you-spare the-wicked
justum est, non quia illorum meritis, sed quia bonitati tuae
just it-is not because their merits but because to-goodness your
condecens est. Nam parcendo malis ita justus es secundum
befitting it-is for by-sparing the-wicked so just you-are according-to
te, et non secundum nos; sicut misericors es secundum
you and not according-to us as merciful you-are according-to
nos, et non secundum te; quoniam salvando nos, quos juste
us and not according-to you since by-saving us whom justly
perderes, sicut misericors es, non quia tu sentias affectum,
you-might-destroy as merciful you-are not because you feel the-feeling
sed quia nos sentimus effectum; ita justus es, non quia nobis
but because we feel the-effect so just you-are not because to-us
reddas debitum, sed quia facis quod decet te summe bonum,
you-render the-debt but because you-do what befits you the-supremely good
Sic itaque sine repugnantia juste punis, et juste parcis.
so and-so without contradiction justly you-punish and justly you-spare

Quomodo universae viae Domini misericordia et veritas; et tamen justus Dominus in omnibus viis suis

XI · HOW ALL THE LORD'S WAYS ARE MERCY AND TRUTH

It is just that God punish the wicked, for one who repays evil to the wicked as well as good to the good is more just. All the Lord's ways are mercy and truth, what he wills is just, and so his mercy is born of his justice. Why he saves one of the wicked rather than another cannot be grasped. God is sentient, omnipotent, merciful, and impassible.

Sed numquid etiam non est justum secundum te, Domine,
but surely-not also not is just according-to you O-Lord
ut malos punias? Justum quippe est, te sic esse justum,
that the-wicked you-punish just indeed it-is you so to-be just
ut justior nequeas cogitari: quod nequaquam esses, si
that more-just you-cannot to-be-thought which by-no-means you-would-be if
tantum bonis bona, et non malis mala redderes. Justior
only to-the-good goods and not to-the-wicked evils you-rendered more-just
enim est, qui et bonis et malis, quam qui bonis
for is he-who both to-the-good and to-the-wicked than he-who to-the-good
tantum merita retribuit. Justum igitur est secundum te, juste
only merits repays just therefore it-is according-to you O-just
et benigne Deus, et cum punis, et cum parcis. Vere
and kind God both when you-punish and when you-spare truly
igitur universae viae Domini misericordia et veritas; et
therefore all the-ways of-the-Lord mercy and truth and
tamen justus Dominus in omnibus viis suis. Et utique sine
yet just the-Lord in all ways his and surely without
repugnantia; quia quos vis punire, non est justum salvari;
contradiction because whom you-will to-punish not is just to-be-saved
et quibus vis parcere, non est justum damnari. Nam id
and whom you-will to-spare not is just to-be-damned for that

solum justum est, quod vis; et non justum, quod non vis.
alone just is which you-will and not just what not you-will
Sic ergo nascitur de justitia tua misericordia tua; quia justum
so therefore is-born from justice your mercy your because just
est, te sic esse bonum, ut et parcendo sis bonus: et hoc
it-is you so to-be good that even by-sparing you-are good and this
forsitan est, cur summe justus potest velle bona malis?
perhaps is why the-supremely just can to-will goods for-the-wicked
Sed si utcumque capi potest, cur malos potes velle
but if somehow to-be-grasped it-can why the-wicked you-can to-will
salvare: illud certe nulla ratione comprehendi potest, cur de
to-save that surely by-no reason to-be-comprehended can why of
similibus malis hos magis salves, quam illos, per summam
like wicked-(ones) these rather you-save than those through highest
bonitatem; et illos magis damnes, quam istos, per summam
goodness and those rather you-damn than these through highest
justitiam? Sic ergo vere es sensibilis, omnipotens, misericors
justice so therefore truly you-are sentient omnipotent merciful
et impassibilis; quemadmodum vivens, sapiens, bonus, beatus,
and impassible as living wise good blessed
aeternus; et quicquid melius est esse quam non esse.
eternal and whatever better is to-be than not to-be

Quod Deus sit ipsa vita qua vivit; et sic de similibus

XII · THAT GOD IS THE VERY LIFE BY WHICH HE LIVES

Whatever God is, he is through himself and not through another. He is therefore the very life by which he lives, the wisdom by which he is wise, and the goodness by which he is good to the good and the wicked, and so with every like perfection.

Sed certe quicquid es, non per aliud es quam per
but surely whatever you-are not through another you-are than through
teipsum. Tu es igitur ipsa vita, qua vivis; et sapientia,
yourself you are therefore the-very life by-which you-live and the-wisdom
qua sapis; et bonitas ipsa, qua bonis et malis
by-which you-are-wise and goodness itself by-which to-the-good and to-the-wicked
bonus es: et ita de similibus.
good you-are and so of like-things

Quomodo solus sit incircumscriptus et aeternus; cum alii spiritus sint incircumscripti, et aeterni

XIII · HOW GOD ALONE IS UNBOUNDED AND ETERNAL

Whatever place or time encloses is less than what no law of place or time constrains, so God is everywhere and always, alone unbounded and eternal. Created spirits are bounded compared with God, unbounded compared with bodies, for the whole soul is present in each part of its body. God alone is wholly everywhere at once.

Sed omne, quod clauditur aliquatenus loco aut tempore,
but all that is-enclosed in-any-degree by-place or time
minus est quam quod nulla lex loci aut temporis coercet.
less is than what no law of-place or of-time constrains
Quoniam ergo majus te nihil est, nullus locus aut tempus
since therefore greater than-you nothing is no place or time

te cohibet, sed ubique et semper es: quod quia de te
you confines but everywhere and always you-are which because of you
solo dici potest, tu solus incircumscriptus es et aeternus.
alone to-be-said can you alone uncircumscribed are and eternal
Quomodo igitur dicuntur et alii spiritus incircumscripti et
how therefore are-said also other spirits uncircumscribed and
aeterni? Et quidem solus es aeternus; quia solus omnium
eternal and indeed alone you-are eternal because alone of-all
sicut non desinis, sic non incipis esse. Sed quomodo solus
as not you-cease so not you-begin to-be but how alone
es incircumscriptus? An creatus spiritus, ad te collatus,
are-you uncircumscribed or created spirit to you compared
est circumscriptus; ad corpus vero, incircumscriptus. Nempe
is circumscribed to body but uncircumscribed surely
omnino circumscriptum est, quod cum alicubi totum est, non
wholly circumscribed is what when somewhere whole it-is not
potest simul esse alibi: quod de solis corporeis cernitur.
can at-once to-be elsewhere which of only corporeal-things is-seen
Incircumscriptum vero, quod simul est ubique totum: quod
uncircumscribed but what at-once is everywhere whole which
de te solo intelligitur. Circumscriptum autem simul et
of you alone is-understood circumscribed moreover at-once and
incircumscriptum est, quod cum alicubi sit totum, potest
uncircumscribed is what when somewhere it-is whole can
simul esse totum alibi, non tamen ubique: quod de creatis
at-once to-be whole elsewhere not yet everywhere which of created
spiritibus cognoscitur. Si enim non esset anima tota in
spirits is-known if for not were the-soul whole in
singulis membris sui corporis, non sentiret tota in singulis.
the-several members of-its body not it-would-feel whole in the-several

Tu ergo, Domine, singulariter es incircumscriptus et aeternus;
you therefore O-Lord singularly are uncircumscribed and eternal
et tamen et alii spiritus sunt incircumscripti et aeterni.
and yet also other spirits are uncircumscribed and eternal

Quomodo, et cur videtur, et non videtur Deus a quaerentibus eum

XIV · HOW GOD IS SEEN AND NOT SEEN BY SEEKERS

Anselm asks his soul whether it has found God, who is life, light, wisdom, and eternal blessedness. If it has seen the light and truth, it has seen God, yet not as he is. Its eye is darkened by its own weakness and dazzled by God's splendor. The light from which every truth shines exceeds anything a creature can understand.

An invenisti, anima mea, quod quaerebas? Quaerebas
or have-you-found O-soul my what you-were-seeking you-were-seeking
Deum, invenisti eum esse quiddam summum omnium,
God you-have-found him to-be something highest of-all
quo nihil melius cogitari potest; et hoc esse vitam
than-which nothing better to-be-thought can and this to-be life
ipsam, lucem, sapientiam, bonitatem, aeternam beatitudinem
itself light wisdom goodness eternal blessedness
et beatam aeternitatem; et hoc esse ubique et semper.
and blessed eternity and this to-be everywhere and always
Nam si non invenisti Deum tuum, quomodo est ille hoc,
for if not you-have-found God your how is he this
quod invenisti, et quod illum tam certa veritate et vera
which you-have-found and what him so certain with-truth and true
certitudine intellexisti? Si vero invenisti, quid est quod
certainty you-have-understood if but you-have-found what is-it that
non sentis quod invenisti? Cur non te sentit, Domine Deus,
not you-feel what you-have-found why not you feels O-Lord God

anima mea, si invenit te? An non invenit, quem invenit
soul my if it-has-found you or not has-it-found whom it-has-found
esse lucem et veritatem? Quomodo namque intellexit hoc,
to-be light and truth how for has-it-understood this
nisi videndo lucem et veritatem? Aut potuit omnino aliquid
except by-seeing light and truth or could-it at-all anything
intelligere de te, nisi per lucem tuam et veritatem tuam? Si
to-understand of you except through light your and truth your if
ergo vidit lucem et veritatem, vidit te: si non vidit
therefore it-has-seen light and truth it-has-seen you if not it-has-seen
te, non vidit lucem nec veritatem. An et veritas et lux
you not it-has-seen light nor truth or both truth and light
est, quod vidit; et tamen nondum te vidit, quia vidit
is what it-has-seen and yet not-yet you it-has-seen because it-has-seen
te aliquatenus; sed non vidit te, sicuti es? Domine Deus
you to-some-extent but not it-has-seen you as you-are O-Lord God
meus, formator et reformator meus, dic desideranti animae
my former and reformer my tell to-desiring soul
meae, quid aliud es quam quod vidit, ut pure videat
my what else you-are than what it-has-seen that purely it-may-see
quod desiderat. Intendit se, ut plus videat: et nihil videt
what it-desires it-strains itself that more it-may-see and nothing it-sees
ultra hoc quod vidit, nisi tenebras. Immo non videt
beyond this which it-has-seen except darkness nay-rather not it-sees
tenebras, quae nullae sunt in te; sed videt se non plus
darkness which none are in you but it-sees itself not more
posse videre, propter tenebras suas. Cur hoc, Domine, cur
to-be-able to-see on-account-of darkness its why this O-Lord why
hoc? Tenebratur oculus ejus infirmitate sua, aut reverberatur
this is-darkened the-eye its by-weakness its or is-dazzled
fulgore tuo? Sed certe et tenebratur in se, et reverberatur
by-the-brightness your but surely both it-is-darkened in itself and it-is-dazzled

a te. Utique et obscuratur sua brevitate, et obruitur
by you surely both it-is-obscured by-its shortness and it-is-overwhelmed
tua immensitate. Vere et contrahitur angustia sua, et
by-your immensity truly both it-is-contracted by-narrowness its and
vincitur amplitudine tua. Quanta namque est lux illa, de
it-is-overcome by-ampleness your how-great for is light that from
qua micat omne verum, quod rationali menti lucet? Quam
which flashes every truth which to-the-rational mind shines how
ampla est illa veritas, in qua est omne quod verum est; et
ample is that truth in which is all that true is and
extra quam nonnisi nihil et falsum est? Quam immensa est,
outside which only nothing and the-false is how immense is-(that)
quae uno intuitu videt quaecunque facta sunt, et a quo,
which in-one gaze sees whatever-things made have-been and by whom
et per quem, et quomodo de nihilo facta sunt? Quid
and through whom and how from nothing made they-have-been what
puritatis, quid simplicitatis, quid certitudinis, et splendoris
of-purity what of-simplicity what of-certainty and of-splendor
ibi est? Certe plus quam a creatura valeat intelligi.
there is surely more than by a-creature can to-be-understood

Quod major sit, quam cogitari possit

XV · THAT GOD IS GREATER THAN CAN BE THOUGHT

God is greater than can be thought: such a being can be thought to exist, and were God not it, something greater than God could be thought, which is impossible.

Ergo, Domine, non solum es quo majus cogitari
therefore O-Lord not only you-are than-which greater to-be-thought
nequit; sed es quiddam majus quam cogitari possit.
cannot but you-are something greater than to-be-thought can

Quoniam namque valet cogitari esse aliquid hujusmodi;
since for it-is-able to-be-thought to-be something of-this-kind
si tu non es hoc ipsum, potest cogitari aliquid majus
if you not are this very-thing can to-be-thought something greater
te: quod fieri nequit.
than-you which to-be-done cannot

Quod haec sit lux inaccessibilis, quam inhabitat

XVI · THE INACCESSIBLE LIGHT IN WHICH GOD DWELLS

This is the inaccessible light in which God dwells. Anselm sees by it as a weak eye sees by the sun it cannot look at. His understanding is dazzled and overwhelmed. God is everywhere present to him, and he lives and moves in God, yet he cannot see, feel, or approach him.

Vere, Domine, haec est lux inaccessibilis, in qua habitas;
truly O-Lord this is the-light inaccessible in which you-dwell
vere enim non est aliud, quod hanc lucem penetret, ut
truly for not is another-thing which this light may-penetrate that
ibi te pervideat. Vere ideo hanc non video, quia
there you it-may-see-through truly for-this-reason this not I-see because
nimia mihi est; et tamen quicquid video per illam video,
too-much for-me it-is and yet whatever I-see through it I-see
sicut infirmus oculus, quod videt, per lucem solis videt,
as a-weak eye what it-sees through the-light of-the-sun sees
quam in ipso sole nequit aspicere. Non potest intellectus
which in the-very sun it-cannot to-look-at not can understanding
meus ad illam, nimis fulget, non capit illam, nec suffert
my to it too-much it-shines not it-grasps it nor endures
oculus animae meae diu intendere in illam. Reverberatur
the-eye of-soul my long to-gaze into it it-is-dazzled

fulgore, vincitur amplitudine, obruitur immensitate,
by-the-brightness it-is-overcome by-the-amplitude it-is-overwhelmed by-the-immensity
confunditur capacitate. O summa et inaccessibilis lux! O tota,
it-is-confounded by-the-capacity O highest and inaccessible light O whole
et beata veritas, quam longe es a me, qui tam prope tibi
and blessed truth how far you-are from me who so near to-you
sum! Quam remota es a conspectu meo, qui sic praesens
am how remote you-are from sight my who so present
sum conspectui tuo! Ubique es tota praesens, et non te
am to-the-sight your everywhere you-are whole present and not you
video. In te moveor et in te sum, et ad te non possum
I-see in you I-move and in you I-am and to you not I-can
accedere. Intra me et circa me es, et non te sentio.
to-approach within me and around me you-are and not you I-feel

Quod in Deo sit harmonia, odor, sapor, laevitas, pulchritudo, suo ineffabili modo

XVII · HARMONY, FRAGRANCE, SAVOR, AND BEAUTY IN GOD

God is still hidden from Anselm's soul, which looks, listens, smells, tastes, and touches and does not perceive his beauty, harmony, fragrance, savor, or smoothness. God has these in his own ineffable way and gave them to creatures in theirs, but the soul's senses have grown numb and blocked by the old languor of sin.

Adhuc lates, Domine, animam meam in luce et
still you-lie-hidden O-Lord from-soul my in light and
beatitudine tua; et idcirco versatur illa adhuc in
blessedness your and for-that-reason dwells it still in
tenebris et miseria sua. Circumspicit enim, et non videt
darkness and misery its it-looks-around for and not it-sees
pulchritudinem tuam. Auscultat, et non audit harmoniam
beauty your it-listens and not it-hears harmony

tuam. Olfacit, et non percipit odorem tuum. Gustat, et non
your it-smells and not it-perceives scent your it-tastes and not
cognoscit saporem tuum. Palpat, et non sentit laevitatem
it-knows savor your it-touches and not it-feels smoothness
tuam. Habes enim haec, Domine Deus, in te, tuo ineffabili
your you-have for these-things O-Lord God in you in-your ineffable
modo, qui ea dedisti rebus a te creatis, suo sensibili
way who them have-given to-things by you created in-their sensible
modo; sed obriguerunt, sed obstupuerunt, sed obstructi
way but have-stiffened but have-grown-numb but blocked
sunt sensus animae meae vetusto languore peccati.
have-been the-senses of-soul my by-the-ancient languor of-sin

Quod Deus sit vita, sapientia, aeternitas, et omne verum bonum

XVIII · THAT GOD AND HIS ETERNITY HAVE NO PARTS

Anselm finds grief again where he sought joy, fallen into the darkness of Adam's sin. He begs God to cleanse and illumine his mind. God is life, wisdom, truth, goodness, and eternity, yet not as parts, for what has parts is not wholly one. God is unity itself, and each of these is all that he is, wholly everywhere and always.

Et iterum ecce turbatio; ecce iterum obviat moeror et luctus
and again behold confusion behold again meets grief and mourning
quaerenti gaudium et laetitiam. Sperabat jam anima mea
(me)-seeking joy and gladness was-hoping-for now soul my
satietatem, et ecce iterum obruitur egestate. Affectabam
fullness and behold again it-is-overwhelmed by-want I-was-striving
jam comedere, et ecce magis esurio. Conabar assurgere ad
now to-eat and behold more I-hunger I-was-trying to-rise to
lucem Dei, et recidi in tenebras meas. Immo non
the-light of-God and I-have-fallen-back into darkness my nay-rather not

modo cecidi in eas, sed sentio me involutum in eis.
only I-have-fallen into it but I-feel me wrapped in it
Ante cecidi quam conciperet me mater mea. Certe in illis
earlier I-fell than conceived me mother my surely in it
conceptus sum, et cum earum obvolutione natus sum. Certe
conceived I-was and with their wrapping born I-was surely
in illo omnes cecidimus, in quo omnes peccavimus. In
in him all we-fell in whom all we-sinned in
illo omnes perdidimus, qui facile tenebat, et male sibi
him all we-lost who easily held and wickedly for-himself
et nobis perdidit, quod cum volumus quaerere, nescimus;
and for-us lost what when we-wish to-seek we-know-not
cum quaerimus, non invenimus; cum invenimus, non est
when we-seek not we-find when we-find not it-is
quod quaerimus. Adjuva me, tu, propter bonitatem tuam;
what we-seek help me you on-account-of goodness your
Domine, quaesivi vultum tuum; vultum tuum, Domine,
O-Lord I-have-sought face your face your O-Lord
requiram, ne avertas faciem tuam a me. Revela me
I-shall-seek-again do-not turn-away face your from me uncover me
de me ad te. Munda, sana, acue, illumina oculum mentis
from me to you cleanse heal sharpen illumine the-eye of-mind
meae, ut intueatur te. Recolligat vires suas anima mea,
my that it-may-gaze-on you let-gather-again strengths its soul my
et toto intellectu iterum intendat in te, Domine. Quid
and with-whole understanding again let-it-strain toward you O-Lord what
es, Domine, quid es, quid te intelliget cor meum?
are-you O-Lord what are-you what you will-understand heart my
Certe vita es, sapientia es, veritas es, bonitas es,
surely life you-are wisdom you-are truth you-are goodness you-are
beatitudo es, aeternitas es, et omne verum bonum es.
blessedness you-are eternity you-are and every true good you-are

Multa sunt haec! non potest angustus intellectus meus
many are these-things not can narrow understanding my
tot uno simul intuitu videre, ut omnibus simul delectetur.
so-many in-one at-once gaze to-see that in-all at-once it-may-delight
Quomodo ergo, Domine, es omnia haec? An sunt
how therefore O-Lord are-you all these-things or are-they
partes tui, an potius unumquodque horum totum est quod
parts of-you or rather each-one of-these the-whole is which
es? Nam quicquid est partibus junctum, non est omnino
you-are for whatever is from-parts joined not is wholly
unum, sed quodammodo plura, et diversum a seipso; et
one but in-a-way many and diverse from itself and
vel actu, vel intellectu dissolvi potest: quae aliena
either in-act or in-understanding to-be-dissolved can which-things foreign
sunt a te, quo nihil melius cogitari potest. Nullae igitur
are to you than-which nothing better to-be-thought can no therefore
partes in te sunt, Domine, nec es plura; sed sic es
parts in you are O-Lord nor are-you many but so you-are
unum quoddam, et idem tibi ipsi; ut in nullo tibi ipsi
one something and the-same to-you yourself that in nothing to-you yourself
sis dissimilis: immo tu es ipsa unitas, nullo intellectu
you-are unlike nay-rather you are the-very unity by-no understanding
divisibilis. Ergo vita, et sapientia, et reliqua, non sunt
divisible therefore life and wisdom and the-rest not are
partes tui, sed omnia sunt unum; et unumquodque horum
parts of-you but all are one and each-one of-these
est totum quod es, et quod sunt reliqua omnia. Quomodo
is the-whole which you-are and which are the-rest all how
ergo nec tu habes partes; nec tua aeternitas, quae tu
therefore neither you have parts nor your eternity which you

es, nusquam et nunquam est pars tua aut aeternitatis tuae:
are nowhere and never is a-part your or of-eternity your
sed ubique totus es, et aeternitas tua tota est semper.
but everywhere whole you-are and eternity your whole is always

Quod non sit in loco aut tempore, sed omnia sint in illo

XIX · THAT GOD IS NOT IN PLACE OR TIME

If God was, is, and will be, how is his eternity whole always? Nothing of it passes or is yet to come. God was not yesterday nor will be tomorrow, but simply is, outside all time. Nothing exists without him, yet he is not in place or time; all things are in him, and nothing contains him.

Sed si per aeternitatem tuam fuisti, et es, et eris; et
but if through eternity your you-were and are and you-will-be and
fuisse, non est futurum esse; et esse, non est fuisse vel
to-have-been not is about to-be and to-be not is to-have-been or
futurum esse: quomodo aeternitas tua tota est semper? An de
about to-be how eternity your whole is always or of
aeternitate tua nihil praeterit, ut jam non sit; nec aliquid
eternity your nothing passes-by so-that now not it-is nor anything
futurum est, quasi nondum sit? Non ergo fuisti heri, aut
about-to-be is as-if not-yet it-were not therefore you-were yesterday or
eris cras; sed heri, et hodie, et cras es: immo
you-will-be tomorrow but yesterday and today and tomorrow you-are nay-rather
nec heri, nec hodie, nec cras es; sed simpliciter es
neither yesterday nor today nor tomorrow you-are but simply you-are
extra omne tempus. Nam nihil aliud est heri, et hodie,
outside all time for nothing else is yesterday and today
et cras, quam in tempore; tu autem, licet nihil sit
and tomorrow than in time you moreover although nothing is

sine te, non es tamen in loco aut tempore, sed omnia
without you not you-are yet in place or time but all-things
sunt in te: nihil enim te continet, sed tu contines omnia.
are in you nothing for you contains but you contain all-things

Quod sit ante et ultra omnia etiam aeterna

XX · THAT GOD IS BEFORE AND BEYOND ALL THINGS

God fills and embraces all things and is before and beyond them. He is beyond even eternal things, for they cannot exist without him, they can be thought to end, and their eternity is not wholly present to them as his is to him.

Tu ergo imples et complecteris omnia; tu es ante et ultra
you therefore fill and embrace all-things you are before and beyond
omnia. Et quidem ante omnia es; quia, antequam fierent,
all-things and indeed before all-things you-are because before they-were-made
tu es. Ultra omnia vero quomodo es? Qualiter enim es
you are beyond all-things but how are-you in-what-way for are-you
ultra ea, quae finem non habebunt? An quia illa sine
beyond those-things which end not will-have or because they without
te nullatenus esse possunt; tu autem nullo modo minus es;
you in-no-way to-be can you but in-no way less are
etiamsi illa redeant in nihilum? Sic enim quodammodo es
even-if they return into nothing so for in-a-way you-are
ultra illa. An etiam quia illa cogitari possunt habere finem;
beyond them or also because they to-be-thought can to-have an-end
tu vero nequaquam? Nam sic illa quidem habent finem
you but by-no-means for so they indeed have an-end
quodammodo; tu vero nullo modo. Et certe quod nullo
in-a-way you but in-no way and surely what in-no

modo habet finem, ultra illud est, quod aliquo modo finitur.
way has an-end beyond that is which in-some way is-ended
An hoc quoque modo transis omnia etiam aeterna, quia
or in-this also way you-pass-beyond all-things even the-eternal because
tua et illorum aeternitas tota tibi praesens est; cum illa
your and their eternity whole to-you present is when they
nondum habeant de sua aeternitate quod venturum est, sicut
not-yet have of their eternity what to-come is as
jam non habent quod praeteritum est? Sic quippe semper
already not they-have what past is so indeed always
es ultra illa; cum semper ibi sis praesens, seu cum illud
you-are beyond them since always there you-are present or since that
semper sit tibi praesens, ad quod illa nondum pervenerunt.
always is to-you present to which they not-yet have-arrived

An hoc sit saeculum saeculi, sive saecula saeculorum

XXI · WHETHER THIS IS THE AGE OF THE AGE

God's eternity contains even the ages of time, so it may be called the age of the age, an age for its undivided unity and ages for its endless immensity. Though all things are full of God, he has no extension, no middle, no half, and no part.

An ergo hoc est saeculum saeculi, sive saecula saeculorum?
or therefore this is the-age of-the-age or the-ages of-the-ages
Sicut enim saeculum temporum continet omnia temporalia;
as for an-age of-times contains all temporal-things
sic tua aeternitas continet etiam ipsa saecula temporum.
so your eternity contains even the-very ages of-times
Quae saeculum quidem est, propter indivisibilem unitatem;
which an-age indeed is on-account-of indivisible unity

saecula vero, propter interminabilem immensitatem. Et
ages but on-account-of interminable immensity and
quamvis ita sis magnus, Domine, ut omnia sint te
although so you-are great O-Lord that all-things are of-you
plena, et sint in te; sic tamen es sine omni spatio,
full and are in you so yet you-are without all space
ut nec medium, nec dimidium, nec ulla pars sit in te.
that neither middle nor half nor any part is in you

Quod solus sit quod est, et qui est

XXII · THAT GOD ALONE IS WHAT HE IS AND WHO HE IS

God alone is what he is and who he is. Whatever is changeable, has parts, began from nothing, or has a past and a future is not properly and absolutely. God is wholly and always whatever he is, with no past or future but only present being, and he is the one highest good, sufficient to himself and needed by all.

Tu solus ergo, Domine, es quod es; et tu es qui es.
you alone therefore O-Lord are what you-are and you are who you-are
Nam quod aliud est in toto, et aliud in partibus, et in
for what one-thing is in the-whole and another in the-parts and in
quo aliquid est mutabile, non omnino est quod est. Et quod
which something is changeable not wholly is what it-is and what
incoepit a non esse, et potest cogitari non esse; et
began from not to-be and can to-be-thought not to-be and
nisi per aliud subsistat, redit in non esse: et quod habet
unless through another it-subsists returns into not to-be and what has
fuisse, quod jam non est; et futurum esse, quod nondum
to-have-been what now not it-is and about to-be what not-yet
est, id non est proprie et absolute. Tu vero es quod es,
it-is that not is properly and absolutely you but are what you-are

quia quicquid aliquando, aut aliquo modo es, hoc totus et
because whatever at-any-time or in-any way you-are this whole and
semper es. Et tu es qui proprie et simpliciter es; quia
always you-are and you are who properly and simply are because
nec habes fuisse, aut futurum esse; sed tantum praesens
neither you-have to-have-been or about to-be but only present
esse, nec potes cogitari aliquando non esse. Sed et vita es,
to-be nor you-can to-be-thought at-any-time not to-be but both life you-are
et lux, et sapientia, et beatitudo, et aeternitas, et multa
and light and wisdom and blessedness and eternity and many
hujusmodi bona; et tamen non es nisi unum et summum
of-this-kind goods and yet not you-are except the-one and highest
bonum, tu tibi omnino sufficiens, et nullo indigens;
good you to-yourself wholly sufficient and of-nothing needing
quo omnia indigent, ut sint, et ut bene sint.
of-which all-things need that they-may-be and that well they-may-be

Quod hoc bonum sit pariter Pater, et Filius, et Spiritus sanctus; et hoc sit unum necessarium quod est omne, et totum, et solum bonum

XXIII · THAT THIS GOOD IS FATHER, SON, AND HOLY SPIRIT

This good is Father, Son, and Spirit: the Word by which God speaks himself is no less than he, and the Spirit is the love common to both, equal to them. Each person is the whole Trinity, the one necessary thing in which every good consists.

Hoc bonum es, tu Deus Pater; hoc est Verbum tuum,
this good are you God the-Father this is Word your
id est, Filius tuus. Etenim non potest aliud, quam quod
that is Son your for not can another than what

es, aut aliquid majus vel minus te, esse in Verbo,
you-are or something greater or less than-you to-be in the-Word
quo teipsum dicis; quoniam Verbum tuum sic est verum,
by-which yourself you-speak since Word your so is true
quomodo tu es verax. Et idcirco est ipsa veritas sicut
as you are truthful and for-that-reason it-is the-very truth as
tu; non alia quam tu; et sic es tu simplex, ut de te non
you not other than you and so are you simple that from you not
possit nasci aliud quam quod tu es. Hoc ipsum est amor
can to-be-born another than what you are this very-thing is the-love
unus et communis tibi et Filio tuo, id est, sanctus Spiritus
one and common to-you and to-Son your that is the-holy Spirit
ab utroque procedens. Nam idem amor non est impar tibi,
from both proceeding for the-same love not is unequal to-you
aut Filio tuo; quia tantum amas te et illum, et ille te
or to-Son your because so-much you-love yourself and him and he you
et seipsum, quantus es tu, et ille; nec est aliud a te
and himself as-great-as are you and he nor is another-thing from you
et ab illo, quod dispar non sit tibi et illi; nec de summa
and from him which unequal not is to-you and to-him nor from highest
simplicitate potest procedere aliud quam quod est hoc, de
simplicity can to-proceed another than what is this from
quo procedit. Quod autem est singulus quisque, hoc est tota
which it-proceeds what moreover is each one this is the-whole
Trinitas simul, Pater, et Filius, et Spiritus sanctus; quoniam
Trinity together Father and Son and Spirit holy since
singulus quisque non est aliud quam summe simplex unitas,
each one not is other than supremely simple unity
et summe una simplicitas; quae nec multiplicari, nec aliud
and supremely one simplicity which neither to-be-multiplied nor another
et aliud esse potest. Porro unum est necessarium. Porro
and another to-be can moreover one-thing is necessary moreover

hoc est illud unum necessarium, in quo est omne bonum;
this is that one necessary-thing in which is every good
immo quod est omne, et unum totum, et solum bonum.
nay-rather which is every and one whole and only good

Conjectatio quale et quantum sit hoc bonum

XXIV · CONJECTURING WHAT AND HOW GREAT THIS GOOD IS

Anselm bids his soul think how delightful that good must be which contains the joy of all goods, differing from created delights as the Creator from the creature. If created life, health, and wisdom are lovable, how much more the life, health, and wisdom that made them all.

Excita nunc, anima mea, et erige totum intellectum
arouse-(yourself) now O-soul my and raise whole understanding
tuum, et cogita, quantum potes, quale et quantum sit
your and think as-much-as you-can of-what-kind and how-great is
illud bonum. Si enim singula bona delectabilia sunt, cogita
that good if for single goods delightful are think
intente quam delectabile sit illud bonum, quod continet
intently how delightful is that good which contains
jucunditatem omnium bonorum; et non qualem in rebus
the-delight of-all goods and not such-as in things
creatis sumus experti, sed tanto differentem, quanto
created we-have experienced but by-so-much differing by-as-much-as
differt Creator a creatura. Si enim bona est vita creata,
differs the-Creator from the-creature if for good is life created
quam bona est vita creatrix! Si jocunda est salus facta, quam
how good is life creating if pleasant is health made how
jocunda est salus, quae fecit omnem salutem! Si amabilis est
pleasant is the-health which made all health if lovable is

sapientia in cognitione rerum conditarum, quam amabilis est
wisdom in the-knowledge of-things established how lovable is
sapientia, quae omnia condidit ex nihilo! Denique si multae
the-wisdom which all-things founded out-of nothing finally if many
et magnae delectationes sunt in rebus delectabilibus, qualis
and great delights are in things delightful of-what-kind
et quanta delectatio est in illo, qui fecit ipsa delectabilia!
and how-great delight is in him who made the-very delightful-things

Quae et quanta bona sint fruentibus eo

XXV · WHAT GOODS AWAIT THOSE WHO ENJOY IT

Whoever enjoys this good will have whatever he wishes. Every good of body and soul is there: beauty, swiftness, health, plenty, melody, wisdom, friendship, concord, power, honor, and security. The blessed will love God more than themselves and rejoice in each other's joy as their own, so that their whole heart cannot contain the fullness of their joy.

O qui hoc bono fruetur! Et quid illi erit, et quid illi
O who this good will-enjoy and what to-him will-be and what to-him
non erit? Certe, quicquid volet, erit; et quod nolet,
not will-be surely whatever he-will-wish will-be and what he-will-not-wish
non erit. Ibi quippe erunt bona corporis et animae, qualia
not will-be there indeed will-be goods of-body and of-soul such-as
nec oculus vidit, nec auris audivit, nec cor hominis
neither eye has-seen nor ear has-heard nor the-heart of-man
cogitavit. Cur ergo per multa vagaris, homuncio,
has-thought why therefore through many-things do-you-wander O-little-man
quaerendo bona animae tuae et corporis tui? Ama unum
by-seeking the-goods of-soul your and of-body your love the-one
bonum, in quo sunt omnia bona, et sufficit. Desidera
good in which are all goods and it-suffices desire

simplex bonum, quod est omne bonum, et satis est. Quid
the-simple good which is every good and enough it-is what
enim amas, caro mea; quid desideras, anima mea? Ibi
for do-you-love O-flesh my what do-you-desire O-soul my there
est, ibi est quicquid amatis, quicquid desideratis. Si delectat
is there is whatever you-love whatever you-desire if delights
pulchritudo, fulgebunt justi sicut sol. Si velocitas, aut
beauty will-shine the-just as the-sun if swiftness or
fortitudo, aut libertas corporis, cui nihil obsistere possit,
strength or freedom of-the-body which nothing to-withstand can
erunt similes angelis Dei, quia seminatur corpus animale,
they-will-be like to-the-angels of-God because is-sown a-body natural
et surget corpus spirituale, potestate utique, non natura. Si
and will-rise a-body spiritual in-power surely not in-nature if
longa et salubris vita, ibi sana est aeternitas, et aeterna
long and healthy life there healthy is eternity and eternal
sanitas; quia justi in perpetuum vivent, et, salus justorum
health because the-just for ever will-live and the-salvation of-the-just
a Domino. Si satietas, satiabuntur, cum apparuerit gloria
from the-Lord if fullness they-will-be-filled when will-have-appeared the-glory
Dei. Si ebrietas, inebriabuntur ab ubertate domus Dei.
of-God if drunkenness they-will-be-inebriated by the-abundance of-the-house of-God
Si melodia, ibi angelorum chori concinunt sine fine Deo.
if melody there of-angels the-choirs sing-together without end to-God
Si quaelibet non immunda sed munda voluptas, torrente
if any not unclean but clean pleasure with-the-torrent
voluptatis suae potabit eos Deus. Si sapientia, ipsa Dei
of-pleasure his will-give-drink them God if wisdom the-very of-God
sapientia ostendet eis seipsam. Si amicitia, diligent Deum
wisdom will-show to-them itself if friendship they-will-love God
plus quam seipsos, et invicem tanquam seipsos; et Deus
more than themselves and one-another as themselves and God

illos, plusquam illi seipsos; quia illi illum, et se, et
them more-than they themselves because they him and themselves and
invicem per illum; et ille se, et illos per seipsum.
one-another through him and he himself and them through himself
Si concordia, omnibus illis erit una voluntas, quia nulla
if concord to-all them will-be one will because none
illis erit, nisi sola Dei voluntas. Si potestas, omnipotentes
to-them will-be except alone of-God the-will if power omnipotent
erunt suae voluntatis, ut Deus suae. Nam sicut poterit
they-will-be of-their-own will as God of-his for as will-be-able
Deus, quod volet, per seipsum; ita poterunt illi, quod
God what he-will-wish through himself so will-be-able they what
volent, per illum; quia, sicut illi non aliud volent,
they-will-wish through him because as they not other-thing will-wish
quam quod ille; ita ille volet quicquid illi volent; et quod
than what he so he will-wish whatever they will-wish and what
ille volet, non poterit non esse. Si honor et divitiae,
he will-wish not will-be-able not to-be if honor and riches
Deus servos suos bonos et fideles supra multa constituet,
God servants his good and faithful over many-things will-set
immo filii Dei, et dii vocabuntur; et ubi erit Filius ejus,
nay-rather sons of-God and gods they-will-be-called and where will-be Son his
ibi erunt et illi, haeredes quidem Dei, cohaeredes autem
there will-be also they heirs indeed of-God co-heirs moreover
Christi. Si vera securitas, certe ita certi erunt nunquam
of-Christ if true security surely so certain they-will-be never
et nullatenus ista, vel potius istud bonum sibi defuturum:
and in-no-way these or rather this good to-them about-to-fail
sicut certi erunt se non sua sponte illud
as certain they-will-be themselves not of-their-own will it
amissuros, nec dilectorem Deum illud dilectoribus suis invitis
about-to-lose nor the-lover God it from-lovers his unwilling

ablaturum, nec aliquid Deo potentius invitos Deum
about-to-take-away nor anything than-God more-powerful unwilling God
et illos separaturum. Gaudium vero quale, aut quantum
and them about-to-separate joy but of-what-kind or how-great
est, ubi tale ac tantum bonum est! Cor humanum,
is-(it) where such and so-great good is O-heart human
cor indigens, cor expertum aerumnas, immo obrutum
heart needy heart having-experienced hardships nay-rather overwhelmed
aerumnis, quantum gauderes, si his omnibus abundares!
by-hardships how-much you-would-rejoice if in-these all you-abounded
Interroga intima tua, si capere possint gaudium suum
ask inmost-parts your whether to-contain they-can joy their
de tanta beatitudine sua. Sed certe si quis alius, quem
from such blessedness their but surely if any other whom
omnino sicut teipsum diligeres, eamdem beatitudinem haberet,
wholly as yourself you-loved the-same blessedness had
duplicaretur gaudium tuum, quia non minus gauderes pro
would-be-doubled joy your because not less you-would-rejoice for
eo quam pro teipso. Si vero duo vel tres vel multo plures
him than for yourself if but two or three or by-much more
idipsum haberent, tantumdem pro singulis, quantum pro
the-very-same had just-as-much for each as-much-as for
teipso gauderes; si singulos, sicut teipsum, amares. Ergo in
yourself you-would-rejoice if each as yourself you-loved therefore in
illa perfecta charitate innumerabilium angelorum beatorum, et
that perfect charity of-innumerable angels blessed and
hominum, ubi nullus minus diliget alium quam seipsum, non
men where none less will-love another than himself not
aliter gaudebit quisque pro singulis aliis, quam pro seipso.
otherwise will-rejoice each for each other than for himself
Si ergo cor hominis de tanto suo bono vix capiet
if therefore the-heart of-man from so-great his good scarcely will-contain

gaudium suum, quomodo capax erit tot et tantorum
joy its how capable will-it-be of-so-many and so-great
gaudiorum? Et utique, quoniam quantum quisque diligit
joys and surely since as-much-as each loves
aliquem, tantum de bono ejus gaudet: sicut in illa perfecta
someone so-much at good his he-rejoices as in that perfect
felicitate unusquisque plus amabit sine comparatione Deum
happiness each-one more will-love without comparison God
quam se et omnes alios secum; ita plus gaudebit absque
than himself and all others with-him so more he-will-rejoice without
aestimatione de felicitate Dei quam de sua et omnium
estimation at the-happiness of-God than at his-own and of-all
aliorum secum. Sed si Deum sic diligent toto corde,
others with-him but if God so they-will-love with-whole heart
tota mente, tota anima; ut tamen totum cor, tota mens,
whole mind whole soul that yet whole heart whole mind
tota anima non sufficiat dignitati dilectionis; profecto sic
whole soul not suffices to-the-worthiness of-love certainly so
gaudebunt toto corde, tota mente, tota anima; ut totum
they-will-rejoice with-whole heart whole mind whole soul that whole
cor, tota mens, tota anima, non sufficiat plenitudini gaudii.
heart whole mind whole soul not suffices to-the-fullness of-joy

An hoc sit gaudium plenum, quod promittit Dominus

XXVI · WHETHER THIS IS THE FULL JOY THE LORD PROMISES

Anselm asks whether this is the joy Christ promised would be full. It is more than full, for the joy will exceed those who rejoice, so that they will enter into it. The blessed will rejoice as much as they love and know God. Anselm prays to grow in knowledge and love here so that his joy may be full hereafter.

Deus meus et Dominus meus, spes mea et gaudium cordis
O-God my and Lord my hope my and joy of-heart
mei, dic animae meae, si hoc est gaudium, de quo nobis
my tell to-soul my whether this is the-joy of which to-us
dicis per Filium tuum: Petite, et accipietis, ut gaudium
you-speak through Son your ask and you-will-receive that joy
vestrum sit plenum. Inveni namque gaudium quoddam
your may-be full I-have-found for a-joy certain
plenum, et plusquam plenum. Pleno quippe corde, plena
full and more-than full full indeed the-heart full
mente, plena anima, pleno toto homine gaudio illo, adhuc
the-mind full the-soul full the-whole man with-joy that still
supra modum supererit gaudium. Non ergo totum illud
beyond measure will-remain-over joy not therefore whole that
gaudium intrabit in gaudentes; sed toti gaudentes intrabunt
joy will-enter into the-rejoicing but wholly rejoicing they-will-enter
in gaudium. Dic, Domine, dic servo tuo intus in corde
into joy tell O-Lord tell to-servant your within in heart
suo, hoc est gaudium, in quod intrabunt servi tui, qui
his this is the-joy into which will-enter servants your who
intrabunt in gaudium Domini sui. Sed gaudium illud certe,
will-enter into the-joy of-Lord their but joy that surely
quod gaudebunt electi tui, nec oculus vidit, nec auris
which will-rejoice chosen your neither eye has-seen nor ear

audivit, nec in cor hominis ascendit. Nondum ergo
has-heard nor into the-heart of-man it-has-ascended not-yet therefore
dixi, aut cogitavi, Domine, quantum gaudebunt illi beati
I-have-said or I-have-thought O-Lord how-much will-rejoice those blessed
tui. Utique tantum gaudebunt, quantum amabunt; tantum
your surely so-much they-will-rejoice as-much-as they-will-love so-much
amabunt, quantum cognoscent. Quantum te cognoscent,
they-will-love as-much-as they-will-know how-much you will-they-know
Domine, tunc; et quantum te amabunt! Certe nec oculus
O-Lord then and how-much you will-they-love surely neither eye
vidit, nec auris audivit, nec in cor hominis ascendit in
has-seen nor ear has-heard nor into the-heart of-man it-has-ascended in
hac vita, quantum te cognoscent et amabunt in illa vita.
this life how-much you they-will-know and will-love in that life
Oro, Deus, cognoscam te, amem te, ut gaudeam de te. Et
I-pray O-God I-may-know you I-may-love you that I-may-rejoice in you and
si non possum in hac vita ad plenum, vel proficiam in
if not I-can in this life to the-full at-least may-I-advance by
dies, usque dum veniat illud ad plenum; proficiat hic in me
days even until comes that to the-full let-advance here in me
notitia tui et ibi fiat plena; crescat amor tuus, et ibi
knowledge of-you and there let-it-become full let-grow love your and there
sit plenus, ut hic gaudium meum sit in spe magnum
let-it-be full that here joy my may-be in hope great
et ibi sit in re plenum. Domine, per Filium tuum
and there may-be in reality full O-Lord through Son your
jubes, immo consulis, petere; et promittis accipere,
you-command nay-rather you-counsel to-ask and you-promise to-receive
ut gaudium nostrum sit plenum. Peto, Domine, quod
that joy our may-be full I-ask O-Lord what
consulis per admirabilem consiliarium nostrum; accipiam
you-counsel through wonderful counselor our may-I-receive

quod promittis per veritatem tuam, ut gaudium meum
what you-promise through truth your that joy my
plenum sit. Deus verax, peto; accipiam, ut gaudium meum
full may-be O-God truthful I-ask may-I-receive that joy my
plenum sit. Meditetur interim inde mens mea; loquatur
full may-be let-meditate meanwhile thereof mind my let-speak
inde lingua mea. Amet illud cor meum; sermocinetur os
thereof tongue my let-love it heart my let-discourse mouth
meum. Esuriat illud anima mea, sitiat caro mea, desideret
my let-hunger-for it soul my let-thirst flesh my let-desire
tota substantia mea, donec intrem in gaudium Domini, qui
whole substance my until I-enter into the-joy of-the-Lord who
es trinus et unus Deus, benedictus in saecula. Amen.
are threefold and one God blessed for ages amen

GAUNILO OF MARMOUTIERS

Liber pro Insipiente

On Behalf of the Fool

I · THE ARGUMENT RESTATED

Gaunilo sets out the argument he means to answer. To one who doubts or denies that there is a nature than which nothing greater can be thought, it is said that he already has it in his understanding when he hears and understands the phrase. Since existing in reality is greater, the greatest of all must exist in reality as well.

Dubitanti utrum sit, vel neganti quod sit aliqua talis
to-one-doubting whether there-is or denying that there-is some such
natura, qua nihil majus cogitari possit; tamen esse illam,
nature than-which nothing greater to-be-thought can yet to-be it
hinc dicitur primo probari: quod ipse negans vel ambigens
hence is-said first to-be-proved that he-himself denying or doubting
de illa, jam habeat eam in intellectu; cum audiens illam
about it already has it in understanding since hearing it
dici, id quod dicitur intelligit; deinde, quia quod
to-be-spoken that which is-said he-understands then because what
intelligit, necesse est, ut non in solo intellectu, sed etiam
he-understands necessary it-is that not in alone understanding but also
in re sit. Et hoc ita probatur, quia majus est esse in
in reality it-be and this thus is-proved because greater it-is to-be in
intellectu et in re, quam in solo intellectu. Et si illud in
understanding and in reality than in alone understanding and if that in
solo est intellectu, majus illo erit quicquid etiam fuerit
alone is understanding greater than-it will-be whatever also will-have-been
in re: ac sic majus omnibus, minus erit aliquo; et
in reality and thus the-greater than-all less will-be than-something and
non erit majus omnibus, quod utique repugnat. Et ideo
not will-be greater than-all which surely is-contradictory and therefore
necesse est, ut majus omnibus, quod jam probatum est
necessary it-is that the-greater than-all which already proved has-been

esse in intellectu, non in solo intellectu, sed et in re
to-be in understanding not in alone understanding but also in reality
sit; quoniam aliter majus omnibus esse non poterit.
be since otherwise greater than-all to-be not it-will-be-able

II · WHAT IS IN THE UNDERSTANDING

Gaunilo answers for the fool that by the same reasoning any falsehood he hears and understands would be in his understanding. If this being differs, being thinkable only as existing, then having it in mind and understanding it to exist would be one act, unlike a painter's plan, which precedes his picture. It is scarcely credible that it cannot be thought not to exist, as even God can be; that must be proved by another argument.

Respondere forsitan potest, quod hoc jam esse dicitur in
to-answer perhaps he-can that this already to-be is-said in
intellectu meo, non ob aliud, nisi quia id quod dicitur
understanding my not for another-reason except because that which is-said
intelligo. Nonne et quaecunque falsa, ac nullo prorsus
I-understand surely also whatever false-things and in-no at-all
modo in seipsis existentia, in intellectu habere similiter
way in themselves existing in understanding to-have similarly
dici possem; cum ea, dicente aliquo, quaecumque ille
to-be-said I-could since them saying someone whatever-things he
diceret, ego intelligerem? nisi forte tale illud constat esse,
said I would-understand unless perhaps such that is-established to-be
ut non eo modo quo etiam falsa quaeque vel dubia
that not in-that way in-which even false-things each or doubtful
haberi possit in cogitatione: et ideo non dicor illud
to-be-had it-can in thought and therefore not I-am-said it
auditum cogitare, vel in cogitatione habere; sed intelligere,
heard to-think or in thought to-have but to-understand

et in intellectu habere; quia scilicet non possum hoc aliter
and in understanding to-have because namely not I-can this otherwise
cogitare, nisi intelligendo, id est scientia comprehendendo,
to-think except by-understanding that is by-knowledge by-comprehending
reipsa illud existere. Sed si hoc est: Primo quidem non
in-reality it to-exist but if this is first indeed not
hic erit aliud, idemque tempore praecedens, habere rem
here will-be one-thing and-the-same in-time preceding to-have a-thing
in intellectu; et aliud, idemque tempore sequens, intelligere
in understanding and another and-the-same in-time following to-understand
rem esse, ut fit de pictura, quae prius est in animo
the-thing to-be as happens with a-picture which first is in the-mind
pictoris, deinde in opere. Deinde, vix unquam poterit esse
of-the-painter then in the-work then scarcely ever will-be-able to-be
credibile, cum dictum et auditum fuerit istud non eo
credible when said and heard will-have-been this not in-that
modo posse cogitari non esse, quo etiam potest cogitari
way to-be-able to-be-thought not to-be in-which even can to-be-thought
non esse Deus. Nam si non potest, cur contra negantem aut
not to-be God for if not it-can why against one-denying or
dubitantem quod sit aliqua talis natura, tota ista disputatio
doubting that there-is some such nature whole this disputation
assumpta est? Postremo, quod tale sit illud, ut non possit,
undertaken has-been lastly that such is it that not it-can
nisi mox cogitatum, indubitabilis existentiae suae certo
unless at-once thought of-indubitable existence its by-certain
percipi intellectu; indubio aliquo probandum mihi est
to-be-perceived understanding by-undoubted some to-be-proved to-me is
argumento: non autem isto; quod jam sit hoc in intellectu
argument not but by-this that already is this in understanding
meo, cum auditum intelligo: in quo similiter esse posse
my when heard I-understand in which similarly to-be to-be-able

quaecunque alia incerta, vel etiam falsa ab aliquo, cujus
whatever other uncertain or even false-things by someone whose
verba intelligerem, dicta adhuc puto; et insuper magis, si illa
words I-would-understand said still I-think and moreover more if them
deceptus, ut saepe fit, crederem, qui istud nondum credo.
deceived as often happens I-believed who this not-yet believe

III · THE PAINTER'S PICTURE

The example of the painter does not fit. A picture not yet painted exists in the painter's art as part of his own intelligence, as Augustine says of the craftsman's chest. Whatever is heard or thought from outside is different from the understanding that grasps it, so the greatest being, heard and understood, is not like the unpainted picture.

Unde nec illud exemplum de pictore, picturam, quam facturus
whence nor that example of the-painter the-picture which about-to-make
est, jam in intellectu habente, satis potest huic argumento
he-is already in understanding having sufficiently can with-this argument
congruere. Illa enim pictura, antequam fiat, in ipsa
to-agree that for picture before it-be-made in the-very
pictoris arte habetur; et tale quippiam in arte artificis
of-the-painter art is-had and such anything in the-art of-a-craftsman
alicujus nihil est aliud quam pars quaedam intelligentiae ipsius;
any nothing is other than a-part certain of-the-intelligence his-own
quia et (sicut sanctus Augustinus ait) cum faber arcam
because also as saint Augustine says when a-carpenter a-chest
facturus in opere, prius habet illam in arte; arca, quae
about-to-make in the-work first he-has it in the-art the-chest which
fit in opere, non est vita; arca, quae est in arte, vita est;
is-made in the-work not is life the-chest which is in the-art life is

quia vivit anima artificis, in qua sunt ista omnia, antequam
because lives the-soul of-the-craftsman in which are these all before
proferantur. Ut quid enim in vivente artificis anima
they-be-brought-forth to what-(end) for in the-living of-the-craftsman soul
vita sunt ista, nisi quia nihil sunt aliud quam scientia, vel
life are these except because nothing they-are other than the-knowledge or
intelligentia animae ipsius? At vero quicquid extra illa, quae
intelligence of-the-soul itself but indeed whatever outside those-things which
ad ipsam mentis noscuntur pertinere naturam, aut auditum
to the-very of-the-mind are-known to-pertain nature either heard
aut excogitatum intellectu percipitur verum; aliud sine dubio
or thought-out by-understanding is-perceived true other without doubt
est verum illud, aliud intellectus ipse quo capitur: quocirca
is true that other understanding itself by-which it-is-grasped wherefore
etiamsi verum sit esse aliquid, quo majus quicquam
even-if true it-be to-be something than-which greater anything
nequeat cogitari; non tamen hoc auditum et intellectum,
cannot to-be-thought not yet this heard and understood
tale est, qualis nondum facta pictura in intellectu pictoris.
such is as not-yet made picture in the-understanding of-the-painter

IV · THINKING OF AN UNKNOWN THING

Gaunilo cannot think of God as he can of a man unknown to him, through knowledge of the species or genus, since God is like nothing else. He can think of the phrase only by its words, as one who does not know what it means and tries to imagine it. In that way alone is God in his understanding.

Huc accedit illud, quod praetaxatum est superius; quia
hither is-added that which touched-on has-been above that
scilicet illud omnibus, quae cogitari possint, majus, quod
namely that than-all-things which to-be-thought can greater which

nihil aliud posse esse dicitur quam ipse Deus; tam ego
nothing other to-be-able to-be is-said than the-very God so I
secundum rem, vel ex specie mihi vel ex genere notam,
according-to the-thing either from the-species to-me or from the-genus known
cogitare auditum vel in intellectu habere non possum, quam
to-think heard or in understanding to-have not I-can as
nec ipsum Deum, quem utique ob hoc ipsum etiam non
neither the-very God whom surely for this very-reason even not
esse cogitare possum. Neque enim aut rem ipsam quae
to-be to-think I-can nor for either the-thing itself which
Deus est, novi; aut ipsam possum conjicere ex alia simili,
God is I-know or it I-can to-conjecture from another like
quandoquidem et tu talem asseris illam, ut esse non possit
since also you such assert it that to-be not can
simile quicquam. Nam si de homine aliquo, mihi prorsus
like anything for if about a-man some to-me wholly
ignoto, quem etiam esse nescirem, dici tamen aliquid
unknown whom even to-be I-knew-not to-be-said yet something
audirem, per illam specialem generalemve notitiam, qua
I-should-hear through that specific or-general knowledge by-which
quid sit homo vel homines novi, de illo quoque secundum
what is a-man or men I-know about him also according-to
rem ipsam, quae est homo, cogitare possem: et tamen
the-thing itself which is man to-think I-could and yet
fieri posset, ut mentiente illo, qui diceret, ipse, quem
to-happen it-could that lying he who spoke he-himself whom
cogitarem, homo non esset; cum tamen ego de illo, secundum
I-thought a-man not was when yet I of him according-to
veram nihilominus rem, non quae esset ille homo, sed quae est
true nonetheless thing not which was that man but which is
homo quilibet, cogitarem. Nec sic igitur, ut haberem falsum
man any I-thought nor thus therefore as I-might-have false

istud in cogitatione vel in intellectu, habere possum illud,
this in thought or in understanding to-have I-can that
cum audio dici, Deus, aut, aliquid omnibus majus. Cum
when I-hear to-be-said God or something than-all greater since
quando illud secundum rem veram mihique notam cogitare
whereas that according-to the-thing true and-to-me known to-think
possum, istud omnino nequeam, nisi tantum secundum vocem,
I-can this wholly I-cannot except only according-to the-word
secundum quam solam aut vix aut nunquam potest ullum
according-to which alone either scarcely or never can any
cogitari verum. Siquidem cum ita cogitatur; non tam ipsa
to-be-thought truth since when thus it-is-thought not so-much the-very
vox, quae res est utique vera, hoc est, litterarum sonus
word which a-thing is surely true that is of-letters the-sound
vel syllabarum, quam vocis auditae significatio cogitetur;
or of-syllables as of-the-word heard the-signification is-thought
sed non ita ut ab illo, qui novit quid ea soleat voce
but not so as by him who knows what by-that is-wont word
significari; a quo scilicet cogitatur secundum rem vel in
to-be-signified by whom namely it-is-thought according-to the-thing even in
sola cogitatione vera: verum ut ab eo, qui illud non novit; et
alone thought true but as by him who that not knows and
solummodo cogitat secundum animi motum illius auditu
only thinks according-to of-the-mind the-motion of-that by-the-hearing
vocis effectum, significationemque perceptae vocis conantem
of-the-word produced and-the-signification of-the-perceived word trying
effingere sibi: quod mirum est, si unquam rei veritate
to-form for-itself which strange is if ever of-the-thing by-the-truth
potuerit. Ita ergo, nec prorsus aliter adhuc in intellectu meo
it-could so therefore nor at-all otherwise still in understanding my
constat illud haberi, cum audio intelligoque dicentem, esse
it-is-agreed that to-be-had when I-hear and-I-understand one-saying to-be

aliquid majus omnibus, quae valeant cogitari: haec de eo,
something greater than-all which can to-be-thought these-things about that
quod summa illa natura jam esse dicitur in intellectu meo.
which highest that nature already to-be is-said in understanding my

V · THE STEP FROM UNDERSTANDING TO REALITY

The claim that the greatest being must exist in reality, since otherwise something real would be greater, assumes what is in doubt. Gaunilo does not yet grant that it exists even in his understanding except as an unknown thing imagined from words. It must first be shown to exist somewhere before its greatness can prove it.

Quod autem non solum in intellectu, sed et in re
that moreover not only in understanding but also in reality
necessario esse, inde mihi probatur, quia nisi fuerit, quicquid
necessarily to-be thence to-me is-proved because unless it-will-be whatever
est in re, majus illa erit: ac per hoc, non erit
is in reality greater than-it will-be and by this not will-be
illud majus omnibus, quod utique jam esse in intellectu
that greater than-all which surely already to-be in understanding
probatum est. Adhuc respondeo: si esse dicendum est in
proved has-been still I-answer if to-be to-be-said it-is in
intellectu, quod secundum veritatem cujusquam rei nequit
understanding what according-to the-truth of-any thing cannot
saltem cogitari; et hoc in meo sic esse non denego. Sed
at-least to-be-thought also this in mine so to-be not I-deny but
quia per hoc esse quoque in re non potest ullatenus
because through this to-be also in reality not can in-any-way
obtinere, illud esse ei adhuc penitus non concedo, quousque
to-obtain that to-be to-it still wholly not I-concede until
mihi argumento probetur indubio; quod qui esse dicit
to-me by-argument it-be-proved undoubted for he-who to-be says

hoc, quod majus omnibus aliter non erit omnibus majus,
this which greater than-all otherwise not will-be than-all greater
non satis attendit cui loquatur. Ego enim nondum dico,
not enough attends to-whom he-speaks I for not-yet I-say
immo etiam nego, vel dubito, ulla re vera esse majus
nay-rather even I-deny or I-doubt in-any thing true to-be greater
illud; nec aliud ei esse concedo, quam illud, si dicendum
that nor other to-it to-be I-concede than that if to-be-said
est esse, cum secundum vocem tantum auditam rem prorsus
it-is to-be when according-to the-word only heard a-thing wholly
ignotam sibi conatur animus effingere. Quomodo igitur inde
unknown to-itself tries the-mind to-form how therefore thence
mihi probatur majus illud rei veritate subsistere, quia
to-me is-proved greater that of-the-thing by-the-truth to-subsist because
constet illud majus omnibus esse: cum id ego eousque
it-is-agreed that greater than-all to-be when that I so-far
negem adhuc, dubitemve constare; ut ne in intellectu quidem
deny still or-doubt to-be-agreed that not in understanding even
vel cogitatione mea, eo saltem modo majus ipsum esse
or thought my in-that at-least way greater itself to-be
dicam, quo dubia etiam multa sunt et incerta. Prius
I-should-say in-which doubtful even many-things are and uncertain first
enim certum mihi necesse est fiat, revera esse alicubi
for certain to-me necessary it-is it-be-made in-reality to-be somewhere
majus ipsum, et tum demum ex eo, quod majus est
greater itself and then at-last from that which greater is
omnibus; in seipso quoque subsistere non erit ambiguum.
than-all in itself also to-subsist not will-be doubtful

Some say there is a lost island in the Ocean, richer than any land. If someone argued that it must exist because, being more excellent than all lands, it would otherwise be less excellent than any real land, Gaunilo would think him joking, or himself a fool for accepting it, unless its excellence were first shown to be real.

Exempli gratia: Aiunt quidam alicubi Oceani esse insulam,
of-example for-the-sake say certain-men somewhere of-the-Ocean to-be an-island
quam ex difficultate vel potius impossibilitate inveniendi quod
which from the-difficulty or rather impossibility of-finding what
non est, cognominant aliqui perditam: quamque fabulantur
not is call some lost and-which they-tell
multo amplius, quam de fortunatis insulis fertur, divitiarum
much more than of the-fortunate islands is-reported of-riches
deliciarumque omnium inaestimabili ubertate pollere, nulloque
and-of-delights of-all by-inestimable abundance to-abound and-by-no
possessore aut habitatore, universis aliis, quas incolunt
possessor or inhabitant all other which inhabit
homines, terris, possidendorum redundantia usquequaque
men lands of-things-to-be-possessed by-the-overflow everywhere
praestare. Hoc ita esse dicat mihi quispiam; et ego facile
to-excel this so to-be may-say to-me someone and I easily
dictum, in quo nihil est difficultatis, intelligam. At si tunc
the-saying in which nothing is of-difficulty may-understand but if then
velut consequenter adjungat ac dicat: non potes ultra dubitare
as-if consequently be-add and say not you-can further to-doubt
insulam illam omnibus terris praestantiorem vere esse alicubi
island that than-all lands more-excellent truly to-be somewhere
in re, quam et in intellectu tuo non ambigis esse: et
in reality which also in understanding your not you-doubt to-be and

quia praestantius est non in intellectu solo, sed etiam esse
because more-excellent it-is not in understanding alone but also to-be
in re; ideo sic eam necesse est esse; quia nisi fuerit,
in reality therefore so it necessary it-is to-be because unless it-will-be
quaecumque alia in re est terra praestantior illa erit; ac
whatever other in reality is land more-excellent than-it will-be and
sic ipsa jam a te praestantior intellecta, praestantior non
thus itself already by you more-excellent understood more-excellent not
erit. Si, inquam, per haec ille mihi velit astruere de
will-be if I-say through these-things he to-me should-wish to-establish about
insula illa, quod vere sit, et ambigendum ultra non esse: aut
island that that truly it-is and to-be-doubted further not to-be either
jocari ipsum credam, aut nescio quem stultiorem debeam
to-jest him I-should-believe or I-know-not whom more-stupid I-ought
reputare; utrum me, si ei concedam; an illum, si se
to-reckon whether me if to-him I-concede or him if himself
putet aliqua certitudine insulae illius essentiam astruxisse,
he-think with-any certainty of-island that the-essence to-have-established
nisi prius ipsam praestantiam ejus solummodo sicut rem
unless first the-very excellence its only as a-thing
vere atque indubie existentem, nec ullatenus sicut falsum
truly and undoubtedly existing nor in-any-way as false
aut incertum aliquid in intellectu meo esse docuerit.
or uncertain something in understanding my to-be he-will-have-taught

The fool may answer that he never granted such a being exists in reality, so a superior nature must first be proved by some most certain argument. It would be better to say God cannot be understood not to exist, for false things cannot be understood. Gaunilo knows he exists, and that he might not exist; whether he can think himself not to exist he does not know, but if he cannot, that is not proper to God.

Haec interim ad objecta insipiens ille responderit, cui
these-things meanwhile to the-objections fool that may-answer to-whom
cum deinceps asseritur tale esse majus illud, ut nec sola
when next it-is-asserted such to-be greater that that not-even by-alone
cogitatione valeat non esse: et hoc rursus non aliunde
thought it-can not to-be and this again not from-elsewhere
probatur, quam eo ipso, quod aliter non erit omnibus
is-proved than by-this very-thing that otherwise not it-will-be than-all
majus, idem ipsum possit referre responsum et dicere.
greater the-same very-thing he-can to-return as-answer and to-say
Quandonam ego rei veritate esse tale aliquid, hoc est,
when-ever I of-the-thing by-the-truth to-be such something that is
majus omnibus, dixi: ut ex hoc mihi debeat probari in
greater than-all have-said that from this to-me it-ought to-be-proved to
tantum etiam reipsa id esse, ut nec possit cogitari non
such-a-degree even in-reality that to-be that not-even it-can to-be-thought not
esse? Quapropter certissimo primitus aliquo probandum est
to-be wherefore by-most-certain first some to-be-proved it-is
argumento, aliquam superiorem, hoc est, majorem ac meliorem
argument some superior that is greater and better
omnium, quae sunt, esse naturam, ut ex hoc, alia jam
of-all which are to-be nature that from this other-things now
possimus omnia probare, quibus necesse est illud, quod majus
we-may-be-able all to-prove which necessary it-is that which greater

ac melius est omnibus, non carere. Cum autem dicitur quod
and better is than-all not to-lack when moreover it-is-said that
summa res ista non esse nequeat cogitari, melius fortasse
highest thing that not to-be cannot to-be-thought better perhaps
diceretur quod non esse, aut etiam posse non esse, non
it-would-be-said that not to-be or even to-be-able not to-be not
possit intelligi: nam secundum proprietatem verbi istius
it-can to-be-understood for according-to the-property of-word this
falsa nequeunt intelligi; quae possunt utique eo modo
false-things cannot to-be-understood which can surely in-that way
cogitari, quo Deum non esse, insipiens cogitavit: et me
to-be-thought in-which God not to-be the-fool thought and myself
quoque esse certissime scio, sed et posse non esse nihilominus
also to-be most-certainly I-know but also to-be-able not to-be nonetheless
scio; summum vero illud, quod est Deus, et esse, et non
I-know highest but that which is God both to-be and not
esse non posse, indubitanter intelligo. Cogitare autem me
to-be not to-be-able undoubtingly I-understand to-think moreover myself
non esse, quamdiu esse certissime scio, nescio utrum possim;
not to-be as-long-as to-be most-certainly I-know I-know-not whether I-can
sed si possum, cur non et quicquid aliud eadem certitudine
but if I-can why not also whatever else with-the-same certainty
scio? Si autem non possum, non erit jam istud proprium Deo.
I-know if moreover not I-can not will-be now this proper to-God

VIII · PRAISE FOR THE REST OF THE BOOK

The rest of Anselm's little book is so truthful, splendid, and full of holy feeling that it should in no way be despised for the weakly argued beginning. That part should rather be argued more strongly, and the whole received with great reverence and praise.

Caetera libelli illius tam veraciter et tam praeclare sunt
the-rest of-little-book that so truthfully and so splendidly have-been
magnificeque disserta, tanta denique referta utilitate, et
and-magnificently discussed with-such finally filled usefulness and
pii ac sancti affectus intimo quodam odore fragrantia,
of-pious and holy feeling by-inmost a-certain scent fragrant
ut nullo modo propter illa, quae in initiis recte
that in-no way on-account-of those-things which in the-beginnings rightly
quidem sensa, sed minus firmiter argumentata sunt, ista
indeed perceived but less firmly argued have-been these
sint contemnenda, sed illa potius argumentanda robustius,
may-be to-be-despised but those rather to-be-argued more-robustly
ac omnia cum ingenti veneratione et laude suscipienda.
and all with huge veneration and praise to-be-received

ANSELM OF CANTERBURY

Liber Apologeticus

Anselm's Reply to Gaunilo

Since his critic is not the fool of the Psalm but a Catholic speaking on the fool's behalf, Anselm says it will be enough to answer the Catholic.

Quoniam non me reprehendit in his dictis ille insipiens,
since not me rebukes in these sayings that fool
contra quem sum locutus in meo opusculo; sed quidam
against whom I-have spoken in my little-work but a-certain
non insipiens, et catholicus, pro insipiente, sufficere
not fool and catholic on-behalf-of the-fool to-suffice
mihi potest respondere catholico.
for-me it-can to-answer the-catholic

Generatim refellitur adversarii ratiocinatio; et ostenditur, id quo majus cogitari non potest, esse reipsa

I · THE ARGUMENT DEFENDED IN GENERAL

If that than which nothing greater can be thought is not understood or thought, then either God is not this or he is not understood, which Gaunilo's own faith denies. Whatever can be thought and does not exist could have a beginning; such a being cannot. So if it can even be thought, it must exist, and it exists whole always and everywhere.

Dicis quidem (quicunque es, qui dicis haec posse
you-say indeed whoever you-are who say these-things to-be-able
dicere insipientem) quia non est in intellectu aliquid, quo
to-say the-fool that not is in understanding something than-which
majus cogitari non possit, aliter quam quod secundum
greater to-be-thought not can otherwise than what according-to

veritatem cujusque rei nequit saltem cogitari: et quia non
the-truth of-any thing cannot at-least to-be-thought and that not
magis consequitur hoc, quod dico, quo majus cogitari
more follows this which I-say than-which greater to-be-thought
non possit, ex eo quia est in intellectu, esse et in re,
not can from this that it-is in understanding to-be also in reality
quam perditam insulam certissime existere ex eo quia cum
than the-lost island most-certainly to-exist from this that when
describitur verbis, audiens eam non ambigit in intellectu
it-is-described in-words one-hearing it not doubts in understanding
suo esse. Ego vero dico: si, quo majus cogitari non
his to-be I but say if than-which greater to-be-thought not
potest, non intelligitur, vel cogitatur, nec est in intellectu
can not is-understood or is-thought nor is in understanding
vel cogitatione; profecto Deus aut non est quo majus
or thought certainly God either not is than-which greater
cogitari non possit, aut non intelligitur vel cogitatur, et
to-be-thought not can or not is-understood or is-thought and
non est in intellectu vel cogitatione. Quod quam falsum
not is in understanding or thought which how false
sit, fide et conscientia tua pro firmissimo utor argumento.
it-is faith and conscience your as most-firm I-use argument
Ergo quo majus cogitari non potest, vere intelligitur
therefore than-which greater to-be-thought not can truly is-understood
et cogitatur, et est in intellectu et cogitatione. Quare, aut
and is-thought and is in understanding and thought wherefore either
vera non sunt quibus contra conaris probare, aut ex eis
true not are by-which against you-try to-prove or from them
non consequitur, quod te consequenter opinaris concludere.
not follows what you consequently suppose to-conclude
Quod autem putas, ex eo, quia intelligitur aliquid quo
what moreover you-think from this that is-understood something than-which

majus cogitari nequit, non consequi illud esse in intellectu;
greater to-be-thought cannot not to-follow it to-be in understanding
nec si est in intellectu, ideo esse in re: certe ego dico: si
nor if it-is in understanding therefore to-be in reality surely I say if
vel cogitari potest esse, necesse est illud esse. Nam quo
even to-be-thought it-can to-be necessary it-is it to-be for than-which
majus cogitari nequit, non potest cogitari esse, nisi sine
greater to-be-thought cannot not can to-be-thought to-be except without
initio. Quicquid autem potest cogitari esse, et non est,
beginning whatever moreover can to-be-thought to-be and not is
per initium potest cogitari esse. Non ergo quo majus
through a-beginning can to-be-thought to-be not therefore than-which greater
cogitari nequit, cogitari potest esse, et non est. Si ergo
to-be-thought cannot to-be-thought can to-be and not is if therefore
potest cogitari esse, ex necessitate est. Amplius. Si utique
it-can to-be-thought to-be of necessity it-is further if surely
vel cogitari potest, necesse est illud esse. Nullus enim
even to-be-thought it-can necessary it-is it to-be no-one for
negans aut dubitans esse aliquid, quo majus cogitari
denying or doubting to-be something than-which greater to-be-thought
non possit, negat vel dubitat, quia si esset nec actu nec
not can denies or doubts that if it-were neither in-act nor
intellectu posset non esse. Aliter namque non esset
in-understanding could not to-be otherwise for not it-would-be
quo majus cogitari non posset; sed quicquid cogitari
than-which greater to-be-thought not can but whatever to-be-thought
potest, et non est; si esset, posset vel actu vel intellectu
can and not is if it-were could either in-act or in-understanding
non esse. Quare si vel cogitari potest, non potest non
not to-be wherefore if even to-be-thought it-can not can not
esse quo majus cogitari nequit. Sed ponamus non esse,
to-be than-which greater to-be-thought cannot but let-us-suppose not to-be

si vel cogitari valet: at quicquid cogitari potest, et non
if even to-be-thought it-is-able but whatever to-be-thought can and not
est; si esset, non esset quo majus cogitari non possit.
is if it-were not would-be than-which greater to-be-thought not can
Si ergo esset quo majus cogitari non possit, non
if therefore it-were than-which greater to-be-thought not can not
esset quo majus cogitari non possit: quod nimis
it-would-be than-which greater to-be-thought not can which too
est absurdum. Falsum est igitur non esse aliquid, quo
is absurd false it-is therefore not to-be something than-which
majus cogitari non possit, si vel cogitari potest: multo
greater to-be-thought not can if even to-be-thought it-can much
itaque magis, si intelligi aut in intellectu esse potest.
and-so more if to-be-understood or in understanding to-be it-can
Plus aliquid dicam: procul dubio quicquid alicubi aut
more something I-shall-say far from-doubt whatever somewhere or
aliquando non est, etiamsi est alicubi aut aliquando; potest
sometime not is even-if it-is somewhere or sometime can
tamen cogitari nunquam et nusquam esse, sicut non est
yet to-be-thought never and nowhere to-be as not it-is
alicubi aut aliquando. Nam quod heri non fuit, et hodie
somewhere or sometime for what yesterday not was and today
est: sicut heri non fuisse intelligitur; ita nunquam esse
is as yesterday not to-have-been it-is-understood so never to-be
subintelligi potest: et quod hic non est, et alibi
to-be-understood-by-implication can and what here not is and elsewhere
est, sicut non est hic, ita potest cogitari nusquam esse.
is as not it-is here so can to-be-thought nowhere to-be
Similiter cujus partes singulae non sunt ubi aut quando
similarly of-which the-parts individual not are where or when
sunt aliae partes ejus; omnes partes, et ideo ipsum totum,
are other parts its all parts and therefore the-very whole

possunt cogitari nunquam aut nusquam esse. Nam etsi
can to-be-thought never or nowhere to-be for even-if
dicatur tempus semper esse, et mundus ubique; non tamen
it-be-said time always to-be and the-world everywhere not yet
illud totum semper, aut iste totus est ubique; et sicut
that whole always or this whole is everywhere and as
singulae partes temporis non sunt, quando aliae sunt; ita
single parts of-time not are when others are so
possunt nunquam esse cogitari; et singulae mundi partes,
they-can never to-be to-be-thought and single of-the-world parts
sicut non sunt ubi aliae sunt; ita subintelligi
as not they-are where others are so to-be-understood-by-implication
possunt nusquam esse: sed et quod partibus conjunctum est,
they-can nowhere to-be but also what of-parts joined is
cogitatione dissolvi, et non esse potest. Quare quicquid
in-thought to-be-dissolved and not to-be can wherefore whatever
alicubi aut aliquando totum non est, etiamsi est, potest
somewhere or sometime whole not is even-if it-is can
cogitari non esse: at quo majus cogitari nequit, si est,
to-be-thought not to-be but than-which greater to-be-thought cannot if it-is
non potest cogitari non esse, alioquin si est, non est quo
not can to-be-thought not to-be otherwise if it-is not is than-which
majus cogitari non potest: quod non convenit. Nullatenus
greater to-be-thought not can which not befits in-no-way
ergo alicubi, aut aliquando totum non est; sed semper
therefore somewhere or sometime whole not is but always
et ubique totum est. Putasne aliquatenus posse cogitari
and everywhere whole it-is do-you-think to-some-extent to-be-able to-be-thought
vel intelligi, aut esse in cogitatione vel intellectu, de
or to-be-understood or to-be in thought or understanding of
quo haec intelliguntur? Si enim non potest, non possunt
which these-things are-understood if for not it-can not can

haec intelligi de eo. Quod si dicis non intelligi
these-things to-be-understood of it but if you-say not to-be-understood
et non esse in intellectu, quod non penitus intelligitur; dic
and not to-be in understanding what not thoroughly is-understood say
quia qui non potest intueri purissimam lucem solis, non
that he-who not can to-gaze-on the-purest light of-the-sun not
videt lucem diei, quae non est nisi lux solis. Certe
sees the-light of-day which not is except the-light of-the-sun surely
vel hactenus intelligitur, et est in intellectu, quo
at-least thus-far is-understood and is in understanding than-which
majus cogitari nequit; ut haec de eo intelligantur.
greater to-be-thought cannot that these-things of it may-be-understood

Magis urgetur ratiocinatio proposita; et ostenditur id quo majus cogitari nequit, cogitari posse, atque adeo etiam esse

II · THE ARGUMENT PRESSED

Anselm restates his reasoning. Whoever hears the phrase in a known tongue understands it, and what is understood is in the understanding. If it were in the understanding alone, it could be thought to exist also in reality, which is greater; so it would be that than which a greater can be thought, which is contradictory.

Dixi itaque in argumentatione, quam reprehendis, quia
I-said and-so in the-argumentation which you-criticize that
cum insipiens audit proferri, quo majus cogitari non
when the-fool hears to-be-uttered than-which greater to-be-thought not
potest, intelligit quod audit. Utique qui non intelligit, si
can he-understands what he-hears surely who not understands if
nota lingua dicitur, aut nullum, aut nimis obtusum habet
in-a-known tongue it-is-said either no or too dull has

intellectum. Deinde dixi, quia si intelligitur, est in intellectu.
understanding then I-said that if it-is-understood it-is in understanding
An est in nullo intellectu, quod necessario in rei
or is in no understanding what necessarily in of-the-thing
veritate esse monstratum est? Sed dices, quia etsi est
truth to-be shown has-been but you-will-say that even-if it-is
in intellectu, non tamen consequenter quia intelligitur. Vide
in understanding not yet consequently because it-is-understood see
quia consequitur esse in intellectu, ex eo quia intelligitur.
that it-follows to-be in understanding from this that it-is-understood
Sicut enim quod cogitatur, cogitatione cogitatur; et quod
as for what is-thought by-thought is-thought and what
cogitatione cogitatur, sicut cogitatur, sic est in cogitatione;
by-thought is-thought as it-is-thought so is in thought
ita quod intelligitur, intellectu intelligitur: et quod
so what is-understood by-understanding is-understood and what
intellectu intelligitur, sicut intelligitur, sic est in intellectu.
by-understanding is-understood as it-is-understood so is in understanding
Quid hoc planius? Postea dixi, quia si est vel in solo
what than-this plainer afterward I-said that if it-is even in alone
intellectu, potest cogitari esse et in re; quod majus est.
understanding it-can to-be-thought to-be also in reality which greater is
Si ergo in intellectu solo est, idipsum scilicet quo
if therefore in understanding alone is the-very-thing namely than-which
majus non potest cogitari, est quo majus cogitari
greater not can to-be-thought is than-which greater to-be-thought
potest: rogo quid consequentius? An enim si est vel in
can I-ask what more-consequent or for if it-is even in
solo intellectu, non potest cogitari esse et in re? Aut si
alone understanding not can to-be-thought to-be also in reality or if
potest, nonne qui hoc cogitat, aliquid cogitat majus eo;
it-can surely he-who this thinks something thinks greater than-it

si est in solo intellectu? Quid ergo consequentius, quam si
if it-is in alone understanding what therefore more-consequent than if
quo majus cogitari nequit, est in solo intellectu; idem
than-which greater to-be-thought cannot is in alone understanding the-same
esse quo majus cogitari possit? Sed utique, quo
to-be than-which greater to-be-thought can but surely than-which
majus cogitari potest, in nullo intellectu est quo majus
greater to-be-thought can in no understanding is than-which greater
cogitari non possit. An ergo non consequitur, quo
to-be-thought not can or therefore not does-it-follow than-which
majus cogitari nequit, si est in ullo intellectu, non esse
greater to-be-thought cannot if it-is in any understanding not to-be
in solo intellectu? Si enim est in solo intellectu, est quo
in alone understanding if for it-is in alone understanding it-is than-which
majus cogitari potest: quod non convenit.
greater to-be-thought can which not befits

Ad instantiam adversarii: quod sequeretur insulam fictitiam esse reipsa, quia cogitatur

III · THE LOST ISLAND ANSWERED

If anyone finds anything other than that than which nothing greater can be thought to which this argument applies, Anselm will give him the lost island to keep. Such a being cannot be thought not to exist, for then it could be thought to have a beginning and an end. Whoever says he thinks it does not exist either does not think of it at all or thinks of something that cannot be thought not to exist.

Sed tale est, inquis, ac si aliquis insulam Oceani, omnes terras
but such it-is you-say as if someone an-island of-the-Ocean all lands
sua fertilitate vincentem, quae difficultate, immo impossibilitate
by-its fertility surpassing which by-the-difficulty nay-rather by-the-impossibility

inveniendi quod non est, perdita nominatur, dicat idcirco
of-finding what not is lost is-named should-say for-that-reason
non posse dubitari vere esse in re, quia verbis descriptam
not to-be-able to-be-doubted truly to-be in reality because in-words described
facile quis intelligit. Fidens loquor; quia si quis invenerit
easily anyone understands trusting I-speak that if anyone will-have-found
mihi aliquid aut reipsa, aut sola cogitatione existens, praeter
for-me something either in-reality or by-alone thought existing besides
quo majus cogitari non possit, cui aptare valeat
than-which greater to-be-thought not can to-which to-fit he-may-be-able
connexionem hujus meae argumentationis, inveniam, et dabo
the-connection of-this my argumentation I-shall-find and I-shall-give
illi perditam insulam amplius non perdendam. Palam autem
to-him the-lost island further not to-be-lost plainly moreover
jam videtur, quo non valet cogitari majus, non posse
now it-is-seen than-which not is-able to-be-thought greater not to-be-able
cogitari non esse, quod tam certa ratione veritatis existit;
to-be-thought not to-be which by-so certain reason of-truth exists
aliter enim nullatenus existeret. Denique si quis dicit, se
otherwise for in-no-way it-would-exist finally if anyone says himself
cogitare illud non esse: dico quod tum cum hoc cogitat, aut
to-think that not to-be I-say that then when this he-thinks either
cogitat aliquid, quo majus cogitari non possit, aut non
he-thinks something than-which greater to-be-thought not can or not
cogitat. Si non cogitat, non cogitat non esse quod non cogitat.
he-thinks if not he-thinks not he-thinks not to-be what not he-thinks
Si vero cogitat, utique cogitat aliquid, quod nec cogitari
if but he-thinks surely he-thinks something which not-even to-be-thought
possit non esse. Si enim posset cogitari non esse, cogitari
can not to-be if for it-could to-be-thought not to-be to-be-thought
posset habere principium et finem; sed hoc non potest. Qui
it-could to-have a-beginning and end but this not can who

ergo illud cogitat, aliquid cogitat, quod nec cogitari
therefore that thinks something thinks which not-even to-be-thought
possit non esse; hoc vero qui cogitat, non cogitat idipsum
can not to-be this but who thinks not thinks the-very-thing
non esse; alioquin cogitat quod cogitari non potest. Non
not to-be otherwise he-thinks what to-be-thought not can not
igitur potest cogitari non esse quo majus nequit cogitari.
therefore can to-be-thought not to-be than-which greater cannot to-be-thought

Differentia inter posse cogitari, et intelligi non esse

IV · UNDERSTANDING AND THINKING NOT TO EXIST

Anselm wrote that God cannot be thought not to exist, not that he cannot be understood not to exist. Nothing that exists can be understood not to exist, but all things except God can be thought not to exist, since they have a beginning, an end, or parts. We can feign that we do not exist while knowing that we do, but God alone cannot be thought not to exist.

Quod autem dicis: quia cum dicitur quod summa res ista
what moreover you-say that when it-is-said that highest thing that
non esse nequeat cogitari, melius fortasse diceretur quod
not to-be cannot to-be-thought better perhaps it-would-be-said that
non esse, aut etiam posse non esse, non possit intelligi;
not to-be or even to-be-able not to-be not can to-be-understood
potius dicendum fuit, non possit cogitari. Si enim dixissem
rather to-be-said it-was not can to-be-thought if for I-had-said
rem ipsam non posse intelligi non esse, fortasse tu
the-thing itself not to-be-able to-be-understood not to-be perhaps you
ipse, qui dicis, quia secundum proprietatem verbi istius
yourself who say that according-to the-property of-word this
falsa nequeunt intelligi, objiceres nihil, quod est, posse
false-things cannot to-be-understood would-object nothing which is to-be-able

intelligi non esse; falsum est enim non esse quod est:
to-be-understood not to-be false it-is for not to-be what is
quare non esset proprium Deo, non posse intelligi
wherefore not it-would-be proper to-God not to-be-able to-be-understood
non esse. Quod si aliquid eorum, quae certissime sunt,
not to-be but if something of-those which most-certainly are
potest intelligi non esse, similiter et alia certa posse
can to-be-understood not to-be similarly also other certain-things to-be-able
intelligi non esse. Sed hoc utique non potest objici de
to-be-understood not to-be but this surely not can to-be-objected about
cogitatione, si bene consideretur. Nam etsi nulla quae sunt,
thought if well it-be-considered for even-if none which are
possunt intelligi non esse; omnia tamen possunt cogitari
can to-be-understood not to-be all yet can to-be-thought
non esse, praeter id quod summe est. Illa quippe omnia et
not to-be except that which supremely is those indeed all and
sola possunt cogitari non esse, quae initium, aut finem, aut
alone can to-be-thought not to-be which a-beginning or end or
partium habent conjunctionem, et, sicut jam dixi, quicquid
of-parts have a-conjunction and as already I-said whatever
alicubi aut aliquando totum non est; illud vero solum non
somewhere or sometime whole not is that but alone not
potest cogitari non esse, in quo nec initium, nec finem,
can to-be-thought not to-be in which neither beginning nor end
nec partium conjunctionem, et quod nonnisi semper et
nor of-parts conjunction and which only always and
ubique totum ulla invenit cogitatio. Scito igitur, quia potes
everywhere whole any finds thought know therefore that you-can
cogitare te non esse, quamdiu esse certissime scis: quod
to-think yourself not to-be as-long-as to-be most-certainly you-know which
te miror dixisse nescire. Multa namque cogitamus non
you I-wonder to-have-said not-to-know many-things for we-think not

esse, quae scimus esse; et multa esse, quae non esse
to-be which we-know to-be and many-things to-be which not to-be
scimus: non existimando, sed fingendo ita esse ut cogitamus.
we-know not by-judging but by-feigning so to-be as we-think
Et quidem possumus cogitare aliquid non esse, quamdiu
and indeed we-can to-think something not to-be as-long-as
scimus esse, quia simul et illud possumus, et istud scimus;
we-know to-be because at-once both that we-can and this we-know
et non possumus cogitare non esse quamdiu scimus esse;
and not we-can to-think not to-be as-long-as we-know to-be
quia non possumus cogitare esse simul, et non esse. Si quis
because not we-can to-think to-be at-once and not to-be if anyone
igitur sic distinguat hujus prolationis has duas sententias:
therefore so should-distinguish of-this utterance these two senses
intelliget nihil, quamdiu esse scitur, posse cogitari
he-will-understand nothing as-long-as to-be it-is-known to-be-able to-be-thought
non esse; et quicquid est, praeter id quo majus cogitari
not to-be and whatever is except that than-which greater to-be-thought
nequit, etiam cum scitur esse, posse cogitari non esse.
cannot even when it-is-known to-be to-be-able to-be-thought not to-be
Sic igitur et proprium est Deo, non posse cogitari non
so therefore both proper it-is to-God not to-be-able to-be-thought not
esse; et tamen multa non possunt cogitari, quamdiu
to-be and yet many-things not can to-be-thought as-long-as
sunt, non esse. Quomodo autem dicatur cogitari Deus
they-are not to-be how moreover it-may-be-said to-be-thought God
non esse, in ipso libello puto sufficienter esse dictum.
not to-be in the-very little-book I-think sufficiently to-have-been said

Specialis discussio variorum adversarii dictorum: ac primum quod initio infideliter retulerit ratiocinationem, quam refellendam suscepit

V · GAUNILO'S MISREPORT

Gaunilo repeatedly makes Anselm argue from what is greater than all, a proof found nowhere in Anselm's writings. That than which nothing greater can be thought proves its own existence by what the phrase says; greater than all needs another argument, though one can be found. So Gaunilo blames him for what he never said, and was wrong to liken him to the fool who argued for the lost island.

Qualia vero sint et alia, quae mihi objicis pro
of-what-kind but are also the-other-things which to-me you-object on-behalf-of
insipiente, facile est deprehendere vel parum sapienti; et
the-fool easy it-is to-detect even little for-one-wise and
ideo id ostendere supersedendum existimaveram. Sed
therefore that to-show to-be-forborne I-had-judged but
quoniam audio quibusdam ea legentibus aliquid contra me
since I-hear to-certain-men them reading something against me
valere videri; paucis de illis commemorabo. Primum, quod
to-avail to-seem in-few about them I-shall-make-mention first that
saepe repetis me dicere, quia quod est majus omnibus, est
often you-repeat me to-say that what is greater than-all is
in intellectu; et si est in intellectu, est et in re: aliter
in understanding and if it-is in understanding it-is also in reality otherwise
enim omnibus majus non esset omnibus majus: nusquam
for than-all greater not would-be than-all greater nowhere
in omnibus dictis meis invenitur talis probatio. Non enim
in all sayings my is-found such a-proof not for
idem valet, quod dicitur; majus omnibus, et, quo majus
the-same avails what is-said greater than-all and than-which greater

cogitari nequit, ad probandum, quia est in re quod
to-be-thought cannot for proving that is in reality what
dicitur. Si quis enim dicat quo majus cogitari non
is-said if anyone for say than-which greater to-be-thought not
possit, non esse aliquid in re, aut posse non esse, aut
can not to-be anything in reality or to-be-able not to-be or
vel non esse posse cogitari, facile refelli potest. Nam
even not to-be to-be-able to-be-thought easily to-be-refuted he-can for
quod non est, potest non esse; et quod non esse potest,
what not is can not to-be and what not to-be can
cogitari potest non esse. Quicquid autem cogitari potest
to-be-thought can not to-be whatever moreover to-be-thought can
non esse; si est, non est quo majus cogitari non possit:
not to-be if it-is not is than-which greater to-be-thought not can
quod si non est, utique si esset, non esset quo majus
but if not it-is surely if it-were not it-would-be than-which greater
non possit cogitari. Sed dici non potest; quia quo
not can to-be-thought but to-be-said not it-can that than-which
majus non possit cogitari, si est, non est quo majus
greater not can to-be-thought if it-is not is than-which greater
cogitari non possit; aut si esset, non esset quo non
to-be-thought not can or if it-were not it-would-be than-which not
possit cogitari majus. Patet ergo, quia nec non est, nec
can to-be-thought greater it-is-plain therefore that neither not it-is nor
potest non esse, aut cogitari non esse. Aliter enim, si est,
can not to-be or to-be-thought not to-be otherwise for if it-is
non est quod dicitur; et si esset, non esset. Hoc autem
not it-is what is-said and if it-were not it-would-be this moreover
non tam facile probari posse videtur de eo, quod majus
not so easily to-be-proved to-be-able seems of that which greater
omnibus dicitur. Non enim ita patet, quia quod non esse
than-all is-said not for so it-is-plain that what not to-be

cogitari potest, non est majus omnibus quae sunt; sicut
to-be-thought can not is greater than-all which are as
quia non est quo majus cogitari non possit: nec sic est
that not is than-which greater to-be-thought not can nor so is-it
indubitabile, quia si est aliquid majus omnibus, non est
indubitable that if there-is something greater than-all not is
aliud quam quo majus non possit cogitari; aut si esset,
other than than-which greater not can to-be-thought or if it-were
non esset similiter aliud: quomodo certum est de eo quod
not it-would-be similarly other as certain it-is of that which
dicitur, quo majus cogitari nequit. Quid enim: si quis
is-said than-which greater to-be-thought cannot what for if anyone
dicat esse aliquid majus omnibus quae sunt, et idipsum
say to-be something greater than-all which are and the-very-thing
tamen posse cogitari non esse; et aliquid majus eo,
yet to-be-able to-be-thought not to-be and something greater than-it
etiamsi non sit, posse tamen cogitari: an hic sic aperte
even-if not it-is to-be-able yet to-be-thought or here so openly
inferri potest, non est ergo majus omnibus quae sunt,
to-be-inferred can not it-is therefore greater than-all which are
sicut ibi apertissime diceretur; ergo non est quo majus
as there most-openly it-would-be-said therefore not it-is than-which greater
cogitari nequit? Illud namque alio indiget argumento,
to-be-thought cannot that for another needs argument
quam hoc quod dicitur, omnibus majus. In isto vero non est
than this that it-is-said than-all greater in this but not is
opus alio, quam hoc ipso quod sonat, quo majus
need of-another than this very-thing which it-sounds than-which greater
cogitari non possit. Ergo si non similiter potest probari
to-be-thought not can therefore if not similarly can to-be-proved
de eo, quod majus omnibus dicitur, quod de se per
of that which greater than-all is-said what of itself through

seipsum probat quo majus nequit cogitari, injuste me
itself proves than-which greater cannot to-be-thought unjustly me
reprehendisti dixisse quod non dixi, cum tantum differat
you-have-rebuked to-have-said what not I-said since so-much it-differs
ab eo quod dixi. Si vero vel per aliud argumentum potest:
from that which I-said if but even through another argument it-can
nec sic me debuisti reprehendere dixisse, quod probari
not-even so me you-ought to-rebuke to-have-said what to-be-proved
potest. Utrum autem possit, facile perpendit, qui hoc posse,
can whether moreover it-can easily weighs he-who this to-be-able
quo majus cogitari nequit, cognoscit: nullatenus enim
than-which greater to-be-thought cannot knows in-no-way for
potest intelligi quo magis cogitari non possit; nisi id
can to-be-understood than-which more to-be-thought not can except that
quod solum omnibus est majus. Sicut ergo quo majus
which alone than-all is greater as therefore than-which greater
cogitari nequit intelligitur, et est in intellectu; et ideo
to-be-thought cannot is-understood and is in understanding and therefore
esse in rei veritate asseritur: sic quod majus dicitur
to-be in of-the-thing truth is-asserted so what greater is-said
omnibus intelligi, et esse in intellectu; et idcirco
than-all to-be-understood and to-be in understanding and for-that-reason
reipsa esse ex necessitate concluditur. Vides ergo quam
in-reality to-be of necessity is-concluded you-see therefore how
recte me comparasti stulto illi, qui hoc solo quod
rightly me you-have-compared to-the-stupid-man that who by-this alone that
descripta intelligeretur, perditam insulam esse vellet asserere.
described it-was-understood the-lost island to-be wished to-assert

Discutitur dictum adversarii in num. 2.: quaelibet falsa similiter possent intelligi, atque adeo essent

VI · FALSE THINGS IN THE UNDERSTANDING

Anselm only needed to show that the being is understood and in the understanding, then ask whether it is there alone, like false things, or in reality too. If false things are understood when heard, nothing prevents the same of this being. How Gaunilo reconciles this with his claim that to understand is to grasp a thing's existence is his own affair; Anselm is not to be blamed for saying it is understood before its existence is certain.

Quod autem objicis, quaelibet falsa vel dubia similiter
that moreover you-object any false or doubtful-things similarly
posse intelligi, et esse in intellectu, quemadmodum illud,
to-be-able to-be-understood and to-be in understanding as that
quod dicebam; miror quid hic sensisti contra me, dubium
which I-was-saying I-wonder what here you-perceived against me the-doubtful
probare volentem; cui primum hoc satis erat, ut quolibet
to-prove wishing to-whom first this enough was that in-any
modo illud intelligi et esse in intellectu ostenderem:
way that to-be-understood and to-be in understanding I-should-show
quatenus consequenter consideraretur, utrum esset in solo
so-that consequently it-might-be-considered whether it-was in alone
intellectu, velut falsa; an et in re, ut vera. Nam si falsa
understanding as false-things or also in reality as true-things for if false
et dubia hoc modo intelliguntur, et sunt in intellectu;
and doubtful-things in-this way are-understood and are in understanding
quia, cum dicuntur, audiens intelligit quid dicens significet:
because when they-are-said one-hearing understands what the-speaker signifies
nihil prohibet, quod dixi intelligi, et esse in intellectu.
nothing prevents what I-said to-be-understood and to-be in understanding
Quomodo autem sibi conveniant quod dicis, quia
how moreover with-each-other agree what you-say that

falsa dicente aliquo, quaecunque ille diceret, intelligeres:
false-things saying someone whatever he said you-would-understand
et quia illud quod est non eo modo quo etiam falsa
and that that which is not in-that way in-which even false-things
habentur in cogitatione, non diceris auditum cogitare, aut
are-had in thought not you-are-said heard to-think or
in cogitatione habere; quia scilicet, non possis hoc aliter
in thought to-have because namely not you-can this otherwise
cogitare, nisi intelligendo, id est, scientia comprehendendo
to-think except by-understanding that is by-knowledge by-comprehending
reipsa illud existere? Quomodo, inquam, conveniant, et
in-reality it to-exist how I-say agree both
falsa intelligi; et intelligere esse scientia comprehendere
false-things to-be-understood and to-understand to-be by-knowledge to-comprehend
existere aliquid: nihil ad me, tu videris. Quod si et falsa
to-exist something nothing to me you will-see but if also false-things
aliquo modo intelliguntur; et non omnis, sed cujusdam
in-some way are-understood and not of-every but of-a-certain
intellectus est haec diffinitio; non debui reprehendi, quia dixi
understanding is this definition not I-ought to-be-rebuked because I-said
quo majus cogitari non possit intelligi, et in intellectu
than-which greater to-be-thought not can to-be-understood and in understanding
esse; etiam antequam certum esset, reipsa illud existere.
to-be even before certain it-was in-reality it to-exist

Contra dictum aliud adversarii ibidem: nempe quod summum magnum aeque possit concipi non esse; ac Deus ab insipiente concipitur

VII · WHETHER THE FOOL CAN DENY WHAT HE UNDERSTANDS

It is unreasonable that anyone should deny what he understands because it is said to be God, whom he denies only because he does not understand him. A thing partly understood is more easily proved than one not understood at all, so it was reasonable to argue from this being rather than from God.

Deinde quod dicis vix unquam posse esse credibile,
then what you-say scarcely ever to-be-able to-be credible
cum dictum et auditum fuerit, istud non eo modo
when said and heard will-have-been this not in-that way
posse cogitari non esse, quo etiam potest cogitari non
to-be-able to-be-thought not to-be in-which even can to-be-thought not
esse Deus: respondeant pro me, qui vel parvam scientiam
to-be God let-them-answer for me who even small knowledge
disputandi argumentandique attigerunt. An enim rationabile
of-disputing and-of-arguing have-touched or for reasonable
est, ut idcirco neget aliquis quod intelligit; quia esse
is-it that for-that-reason deny anyone what he-understands because to-be
dicitur, id quod ideo negat, quia non intelligit? Aut si
it-is-said that which therefore he-denies because not he-understands or if
aliquando negatur, quod aliquatenus intelligitur, et idem
at-any-time is-denied what to-some-extent is-understood and the-same
est illi, quod nullatenus intelligitur; nonne facilius probatur
is to-it which in-no-way is-understood surely more-easily is-proved
quod dubium est, de illo quod in aliquo, quam de eo
what doubtful is of that which in some than of that
quod in nullo est intellectu? Quare nec credibile potest esse,
which in no is understanding wherefore nor credible can to-be

idcirco quemlibet negare quo majus cogitari nequit,
for-that-reason anyone to-deny than-which greater to-be-thought cannot
quod auditum aliquatenus intelligit; quia negat Deum,
which heard to-some-extent he-understands because he-denies God
cujus sensum nullo modo cogitat. Aut si et aliud, quia non
whose sense in-no way he-thinks or if also the-other because not
omnino intelligitur, negatur, nonne tamen facilius id quod
wholly is-understood is-denied surely yet more-easily that which
aliquo modo, quam id quod nullo modo intelligitur, probatur?
in-some way than that which in-no way is-understood is-proved
Non ergo irrationabiliter contra insipientem, ad probandum
not therefore unreasonably against the-fool for proving
Deum esse, attulit, quo majus cogitari non possit;
God to-be he-brought-forward than-which greater to-be-thought not can
cum illud nullo modo, istud aliquo modo intelligeret.
since that in-no way this in-some way he-understood

Comparatio picturae num. 3. proposita examinatur

VIII · THE PICTURE AND THE LADDER OF GOODS

The painter's example served only to show that something can be in the understanding without being understood to exist. And we can form an idea of this being by ascending from lesser goods: what begins and never ends is better than what ends, what has neither beginning nor end better still, and what needs nothing and cannot change better again. A Catholic who denies this should remember that God's invisible things are seen through what he made.

Quod vero tam studiose probas, quo majus cogitari
that but so zealously you-prove than-which greater to-be-thought
nequit, non tale esse; qualis nondum facta pictura in
cannot not such to-be as not-yet made picture in

intellectu pictoris, sine causa fit. Non enim ad hoc
the-understanding of-the-painter without cause is-done not for to this
protuli picturam praecogitatam, ut tale illud, de quo
I-brought-forward the-picture thought-beforehand that such that about which
agebatur, vellem asserere; sed tantum, ut aliquid esse in
it-was-treated I-wished to-assert but only that something to-be in
intellectu, quod non esse intelligeretur, possem ostendere.
understanding which not to-be was-understood I-could to-show
Item, quod dicis: quo majus cogitari nequit, secundum
likewise what you-say than-which greater to-be-thought cannot according-to
rem vel ex genere tibi vel ex specie notam, te cogitare
a-thing either from the-genus to-you or from the-species known you to-think
auditum, vel in intellectu habere non posse; quoniam nec
heard or in understanding to-have not to-be-able since neither
ipsam rem nosti, nec eam ex alia simili potes cognoscere;
the-very thing you-know nor it from another like you-can to-know
palam est rem aliter sese habere. Quoniam namque omne
plain it-is the-thing otherwise itself to-hold since for every
minus bonum in tantum est simile majori bono, in
lesser good in so-much is like to-the-greater good in
quantum est bonum; patet cuilibet rationali menti, quia de
as-much it-is good it-is-plain to-any rational mind that from
minoribus bonis ad majora conscendendo, ex his, quibus
lesser goods to greater by-ascending from these than-which
aliquid cogitari potest majus, multum possumus conjicere
something to-be-thought can greater much we-can to-conjecture
illud, quo nihil potest majus cogitari. Quis enim, verbi
that than-which nothing can greater to-be-thought who for of-word
gratia, vel hoc cogitare non potest, etiam si non credat
for-the-sake even this to-think not can even if not he-believe
in re esse quod cogitat, scilicet, si bonum est aliquid,
in reality to-be what he-thinks namely if good is something

quod initium et finem habet; multo melius esse bonum,
which a-beginning and end has much better to-be the-good
quod, licet incipiat, non tamen desinit: et sicut istud
which although it-begin not yet ceases and as this
illo melius est, ita isto esse melius illud, quod nec
than-that better is so than-this to-be better that which neither
finem habet nec initium, etiamsi semper de praeterito per
end has nor beginning even-if always from the-past through
praesens transeat ad futurum: et sive sit in re aliquid
the-present it-pass to the-future and whether there-be in reality anything
hujusmodi, sive non sit; valde tamen eo melius esse id,
of-this-kind or not be very yet than-it better to-be that
quod nullo modo indiget vel cogitur mutari, vel moveri:
which in-no way needs or is-forced to-be-changed or to-be-moved
an hoc cogitari non potest; aut aliquid hoc majus
or this to-be-thought not can or anything than-this greater
cogitari potest, aut non est hoc ex iis, quibus majus
to-be-thought can or not is this from those than-which greater
cogitari valet, conjicere id quo majus cogitari nequit?
to-be-thought is-able to-conjecture that than-which greater to-be-thought cannot
Est igitur unde possit conjici, quo majus cogitari
there-is therefore whence can to-be-conjectured than-which greater to-be-thought
nequeat. Sic itaque facile refelli potest insipiens, qui sacram
cannot so and-so easily to-be-refuted can the-fool who sacred
auctoritatem non recipit; si negat, quo majus cogitari
authority not receives if he-denies than-which greater to-be-thought
non valet, ex aliis rebus conjici posse. At si quis
not is-able from other things to-be-conjectured to-be-able but if any
Catholicus hoc neget, meminerit, quia invisibilia Dei a
Catholic this deny let-him-remember that the-invisible-things of-God from

creatura mundi, per ea quae facta sunt, intellecta
the-creation of-the-world through those-things which made have-been understood
conspiciuntur; sempiterna quoque ejus virtus et divinitas.
are-seen everlasting also his power and divinity

Summum magnum cogitari et intelligi posse: et roboratur ratio contra insipientem facta

IX · THAT IT CAN BE THOUGHT AND UNDERSTOOD

Even if this being could not be fully understood, the phrase can be, as ineffable and unthinkable can. No one is so foolish as to deny he understands what he says. Whoever denies it must understand the denial and so the being itself, and whoever thinks it as it is thinks it cannot not exist, so it exists.

Sed etsi verum esset, non posse cogitari vel intelligi
but even-if true it-were not to-be-able to-be-thought or to-be-understood
illud, quo majus nequit cogitari; non tamen falsum
that than-which greater cannot to-be-thought not yet false
esset quo majus cogitari nequit, cogitari posse
it-would-be than-which greater to-be-thought cannot to-be-thought to-be-able
et intelligi. Sicut enim nihil prohibet dici, ineffabile;
and to-be-understood as for nothing prevents to-be-said ineffable
licet illud dici non possit, quod ineffabile dicitur; et
although that to-be-said not can which ineffable is-said and
quemadmodum cogitari potest non cogitabile, quamvis illud
as to-be-thought can not thinkable although that
cogitari non possit, cui convenit non-cogitabile dici: ita
to-be-thought not can to-which befits unthinkable to-be-said so
cum dicitur, quo nihil majus valet cogitari; procul dubio
when it-is-said than-which nothing greater is-able to-be-thought far from-doubt
quod auditur, cogitari et intelligi potest, etiamsi res illa
what is-heard to-be-thought and to-be-understood can even-if thing that

cogitari non valeat aut intelligi, qua majus cogitari
to-be-thought not be-able or to-be-understood than-which greater to-be-thought
nequit. Nam etsi quisquam est tam insipiens, ut dicat non
cannot for even-if anyone is so foolish that he-say not
esse aliquid quo majus non possit cogitari, non tamen
to-be something than-which greater not can to-be-thought not yet
ita erit impudens, ut dicat se non posse intelligere
so he-will-be shameless that he-say himself not to-be-able to-understand
aut cogitare quid dicat: aut si quis talis invenitur, non
or to-think what he-says or if anyone such is-found not
modo sermo ejus est respuendus, sed et ipse conspuendus.
only speech his is to-be-rejected but also he-himself to-be-spat-upon
Quisquis igitur negat aliquid esse, quo majus nequeat
whoever therefore denies something to-be than-which greater cannot
cogitari; utique intelligit et cogitat negationem, quam facit:
to-be-thought surely understands and thinks the-denial which he-makes
quam negationem intelligere aut cogitare non potest sine
which denial to-understand or to-think not he-can without
partibus ejus: pars autem ejus est, quo majus cogitari
the-parts its a-part moreover its is than-which greater to-be-thought
non potest. Quicunque igitur hoc negat, intelligit et cogitat,
not can whoever therefore this denies understands and thinks
quo majus cogitari nequit. Palam autem est, quia
than-which greater to-be-thought cannot plain moreover it-is that
similiter potest cogitari et intelligi, quod non potest non
similarly can to-be-thought and to-be-understood what not can not
esse; majus vero cogitat, qui hoc cogitat, quam qui cogitat
to-be greater but thinks he-who this thinks than he-who thinks
quod possit non esse. Cum ergo cogitatur, quo majus
what can not to-be when therefore is-thought than-which greater
non possit cogitari, si cogitatur quod possit non esse, non
not can to-be-thought if is-thought what can not to-be not

cogitatur quo non possit cogitari majus; sed nequit idem
is-thought than-which not can to-be-thought greater but cannot the-same
simul cogitari, et non cogitari. Quare qui cogitat quo
at-once to-be-thought and not to-be-thought wherefore he-who thinks than-which
majus non possit cogitari, non cogitat quod possit, sed
greater not can to-be-thought not thinks what can but
quod non possit non esse. Quapropter necesse est esse quod
what not can not to-be wherefore necessary it-is to-be what
cogitat; quia quicquid non esse potest, non est quod cogitat.
he-thinks because whatever not to-be can not is what he-thinks

Firmitas rationis praedictae, et libelli clausula

X · THE STRENGTH OF THE ARGUMENT

Anselm believes he has shown by necessary argument that the being exists, and that the phrase also proves whatever must be believed of the divine nature, since we believe God is whatever it is better to be. He thanks his critic for both his blame and his praise, which he takes as kindly meant.

Puto quia monstravi me non infirma, sed satis necessaria
I-think that I-have-shown myself not by-weak but sufficiently necessary
argumentatione probasse in praefato libello, reipsa existere
argumentation to-have-proved in the-aforesaid little-book in-reality to-exist
aliquid, quo majus cogitari non possit; nec eam alicujus
something than-which greater to-be-thought not can nor it of-any
objectionis infirmari firmitate. Tantam enim vim hujus
objection to-be-weakened by-the-firmness such for force of-this
probationis in se continet significatio, ut hoc ipsum quod
proof in itself contains the-signification that this very-thing which
dicitur, ex necessitate, eo ipso quod intelligitur vel cogitatur,
is-said of necessity by-this very-fact that it-is-understood or thought

et revera probetur existere, et idipsum esse quicquid de
both in-truth is-proved to-exist and the-very-thing to-be whatever of
divina substantia oportet credere. Credimus namque de divina
the-divine substance it-behooves to-believe we-believe for of the-divine
substantia, quicquid absolute cogitari potest melius esse,
substance whatever absolutely to-be-thought can better to-be
quam non esse. Verbi gratia: melius est esse aeternum, quam
than not to-be of-word for-the-sake better it-is to-be eternal than
non aeternum; bonum, quam non bonum; immo bonitatem
not eternal good than not good nay-rather goodness
ipsam, quam non bonitatem ipsam. Nihil autem hujusmodi
itself than not goodness itself nothing moreover of-this-kind
non esse potest, quo majus aliquid cogitari non potest.
not to-be can than-which greater anything to-be-thought not can
Necesse igitur est, quo majus cogitari non potest, esse
necessary therefore it-is than-which greater to-be-thought not can to-be
quicquid de divina essentia credi oportet. Gratias ago
whatever of the-divine essence to-be-believed it-behooves thanks I-give
benignitati tuae et in reprehensione, et in laude opusculi
to-kindness your both in the-rebuke and in the-praise of-little-work
mei. Cum enim ea, quae tibi digna susceptione videntur,
my since for those-things which to-you worthy of-acceptance seem
tanta laude extulisti, satis apparet, quia quae tibi infirma
with-such praise you-have-extolled enough it-appears that what to-you weak
visa sunt, benevolentia, non malevolentia, reprehendisti.
seen were with-goodwill not with-ill-will you-have-rebuked

ANSELM OF CANTERBURY

Cur Deus Homo

Why God Became Man

Praefatio

PREFACE

Anselm explains that he finished the work in haste, begun in England at others' request and completed abroad in the province of Capua, because parts were being copied before it was done. He named it Why God Became Man *and divided it in two books: the first proves that no one can be saved without Christ; the second, that man was made for blessed immortality, attainable only through a God-man.*

Opus subditum propter quosdam, qui ante quam perfectum
the-work subjoined on-account-of certain-men who before that complete
et exquisitum esset, primas partes eius me nesciente
and refined it-was the-first parts of-it me not-knowing
sibi transscribebant, festinantius quam mihi opportunum
for-themselves were-copying more-hastily than to-me suitable
esset, ac ideo brevius quam vellem sum coactus, ut potui,
was and therefore more-briefly than I-wished I-was compelled as I-could
consummare. Nam plura quae tacui, inseruissem et
to-complete for more-things which I-passed-over I-would-have-inserted and
addidissem, si in quiete et congruo spacio illud mihi edere
added if in quiet and fitting space it to-me to-publish
licuisset. In magna enim cordis tribulatione, quam unde
it-had-been-permitted in great for of-heart tribulation which whence
et cur passus sim novit deus, illud in Anglia rogatus incepi
and why suffered I-have knows God it in England asked I-began
et in Capuana provincia peregrinatus perfeci. Quod secundum
and in the-Capuan province sojourning-abroad I-finished which according-to
materiam de qua editum est, CUR DEUS HOMO nominavi
the-matter about which published it-is Why God Man I-named
et in duos libellos distinxi. Quorum prior quidem infidelium
and into two little-books I-divided of-which the-former indeed of-unbelievers

christianam fidem, quia rationi putant illam repugnare,
Christian faith because to-reason they-think it to-be-repugnant
respuentium continet obiectiones et fidelium responsiones;
of-(those)-rejecting contains the-objections and of-the-faithful the-answers
ac tandem remoto Christo, quasi nunquam aliquid fuerit
and at-last removed Christ as-if never anything had-been
de illo, probat rationibus necessariis, esse inpossibile ullum
about him proves by-reasons necessary to-be impossible any
hominem salvari sine illo. In secundo autem libro similiter,
man to-be-saved without him in the-second moreover book similarly
quasi nihil sciatur de Christo, monstratur non minus aperta
as-if nothing were-known about Christ is-shown not less by-open
ratione et veritate, naturam humanam ad hoc institutam
reason and truth nature human for this established
esse, ut aliquando inmortalitate beata totus homo, id
to-have-been that at-some-time immortality blessed the-whole man that
est in corpore et in anima frueretur: ac necesse esse ut hoc
is in body and in soul should-enjoy and necessary to-be that this
fiat de homine, propter quod factus est, sed non nisi
be-done with man on-account-of which made he-was but not except
per hominem deum, atque ex necessitate omnia quae de
through a-man God and of necessity all-things which about
Christo credimus, fieri oportere. Hanc praefatiunculam cum
Christ we-believe to-be-done to-behoove this little-preface with
capitulis totius operis omnes qui librum hunc transscribere
the-chapter-heads of-the-whole work all who book this to-copy
volent, ante principium eius ut praefigant postulo; quatinus
will-wish before the-beginning of-it that they-set-in-front I-request so-that
in cuiuscunque manus venerit, quasi in eius fronte
into whosesoever hands it-will-have-come as-if on its forehead
aspiciat, si quid in toto corpore sit quod non despiciat.
he-may-see whether anything in the-whole body is which not he-despise

BOOK I

Quaestio, de qua totum opus pendet

I · THE QUESTION ON WHICH THE WHOLE WORK DEPENDS

Many have asked Anselm to set down his reasons for a question of faith: why God became man and restored life to the world by his death, when he could have done so otherwise. Unbelievers mock it and the faithful ponder it. Since question and answer suit slower minds, he takes Boso as his partner, Boso to ask and Anselm to answer.

Saepe et studiosissime a multis rogatus sum et verbis et
often and most-zealously by many asked I-have-been both by-words and
litteris, quatinus cuiusdam de fide nostra quaestionis rationes,
by-letters that of-a-certain about faith our question the-reasons
quas soleo respondere quaerentibus, memoriae scribendo
which I-am-wont to-answer to-those-asking to-memory by-writing
conmendem; dicunt enim eas sibi placere et arbitrantur
I-should-commit they-say for them to-themselves to-please and they-judge
satisfacere. Quod petunt, non ut per rationem ad fidem
to-satisfy which they-ask not that through reason to faith
accedant, sed ut eorum quae credunt intellectu et
they-may-approach but that of-those-things which they-believe by-the-understanding and
contemplatione delectentur, et ut sint, quantum possunt,
contemplation they-may-delight and that they-may-be as-far-as they-can
parati semper ad satisfactionem omni poscenti se
ready always for satisfaction to-everyone demanding of-them
rationem de ea quae in nobis est spe. Quam quaestionem
a-reason of that which in us is hope which question
solent et infideles nobis simplicitatem christianam quasi
are-wont both unbelievers to-us simplicity Christian as-if
fatuam deridentes obicere, et fideles multi in corde versare:
foolish deriding to-object and faithful many in heart to-turn-over

qua scilicet ratione vel necessitate deus homo factus sit,
by-what namely reason or necessity God man made has-been
et morte sua, sicut credimus et confitemur, mundo vitam
and by-death his as we-believe and confess to-the-world life
reddiderit, cum hoc aut per aliam personam, sive
has-restored although this either through another person whether
angelicam sive humanam, aut sola voluntate facere potuerit.
angelic or human or by-alone will to-do he-could
De qua quaestione non solum literati, sed etiam illiterati
about which question not only lettered but also unlettered
multi quaerunt et rationem eius desiderant. Quoniam ergo
many ask and the-reason of-it desire since therefore
de hac multi postulant tractari, et licet inquirendo valde
of this many demand to-be-treated and although in-inquiring very
videatur difficilis, in solvendo tamen omnibus est intelligibilis,
it-seem difficult in solving yet to-all it-is intelligible
et propter utilitatem et rationis pulchritudinem amabilis:
and on-account-of usefulness and of-reason beauty lovable
quamvis a sanctis patribus inde quod sufficere debeat, dictum
although by holy fathers thereof what to-suffice ought said
sit, tamen de illa curabo, quod mihi deus dignabitur
has-been yet about it I-shall-take-care what to-me God will-deign
aperire, petentibus ostendere. Et quoniam ea quae per
to-open to-those-asking to-show and since those-things which through
interrogationem et responsionem investigantur, multis et
question and answer are-investigated to-many and
maxime tardioribus ingeniis magis patent et ideo plus
most to-slower wits more lie-open and therefore more
placent, unum ex illis qui hoc flagitant, qui inter alios
please one of those who this demand who among others

instantius ad hoc me sollicitat, accipiam mecum disputantem,
more-insistently to this me urges I-shall-take with-me disputing
ut Boso quaerat, et Anselmus respondeat hoc modo.
that Boso may-ask and Anselm may-answer in-this way

Quomodo accipienda sint quae dicenda sunt

II · HOW WHAT FOLLOWS IS TO BE RECEIVED

Boso asks why God took on human weakness to restore man. Anselm hesitates, fearing his answer will seem the measure of the truth, and that so precious a matter will suffer from his plain style, as a painter's crude image of Christ angers him. Boso insists. Anselm agrees to inquire with him, holding his conclusions only until God reveals something better.

BOS. Sicut rectus ordo exigit, ut profunda christianae fidei
as right order requires that the-depths of-Christian faith
prius credamus, quam ea praesumamus ratione discutere:
before we-believe than them we-presume by-reason to-discuss
ita negligentia mihi videtur, si postquam confirmati sumus
so negligence to-me it-seems if after confirmed we-have-been
in fide, non studemus quod credimus intelligere. Quapropter
in faith not we-strive what we-believe to-understand wherefore
quoniam gratia dei praeveniente fidem nostrae redemptionis
since grace of-God preceding the-faith of-our redemption
sic puto me tenere, ut etiam si nulla possum quod credo
so I-think me to-hold that even if by-no I-can what I-believe
ratione comprehendere, nihil tamen sit quod ab eius firmitate
reason to-comprehend nothing yet is which from its firmness
me valeat evellere: a te peto mihi aperiri, quod, ut scis,
me can to-tear-away from you I-ask to-me to-be-opened what as you-know
plures mecum petunt, qua necessitate scilicet et ratione
many with-me ask by-what necessity namely and reason

deus, cum sit omnipotens, humilitatem et infirmitatem
God although he-is omnipotent the-lowliness and weakness
humanae naturae pro eius restauratione assumpserit?
of-human nature for its restoration assumed
ANS. Quod quaeris a me, supra me est, et idcirco
what you-ask of me above me is and for-that-reason
altiora me tractare timeo, ne forte, cum putaverit
higher-things me to-treat I-fear lest perhaps when will-have-thought
aut etiam viderit aliquis me non sibi satisfacere, plus
or even will-have-seen someone me not him to-satisfy rather
existimet rei veritatem mihi deficere, quam intellectum
he-judge of-the-thing the-truth to-me to-fail than understanding
meum ad eam capiendam non sufficere.
my for it grasping not to-suffice
BOS. Non hoc tantum timere debes, quantum et reminisci,
not this so-much to-fear you-ought as-much-as also to-remember
quia saepe contingit in colloquendo de aliqua quaestione, ut
that often it-happens in conversing about some question that
deus aperiat quod prius latebat; et sperare de gratia dei,
God opens what before lay-hidden and to-hope from the-grace of-God
quia si ea quae gratis accepisti, libenter inpertiris,
that if those-things which freely you-have-received willingly you-impart
altiora ad quae nondum attigisti, mereberis accipere.
higher-things to which not-yet you-have-attained you-will-deserve to-receive
ANS. Est et aliud, propter quod video aut vix aut
there-is also another-thing on-account-of which I-see either scarcely or
nullatenus posse ad plenum inter nos de hac re nunc
in-no-way to-be-able to the-full between us about this thing now
tractari: quoniam ad hoc est necessaria noticia potestatis
to-be-treated since for this is necessary knowledge of-power
et necessitatis et voluntatis et quarundam aliarum rerum,
and of-necessity and of-will and of-certain other things

quae sic se habent, ut earum nulla possit plene sine
which so themselves hold that of-them none can fully without
aliis considerari; et ideo tractatus earum opus suum
the-others to-be-considered and therefore the-treatment of-them work its-own
postulat non multum, ut puto, facile nec omnino inutile:
demands not very as I-think easy nor wholly useless
nam earum ignorantia quaedam facit difficilia, quae per
for of-them ignorance certain-things makes difficult which through
earum noticiam fiunt facilia.
of-them knowledge become easy

BOS. Sic breviter de his suis locis dicere poteris, ut
so briefly about these in-their places to-speak you-will-be-able that
et quod sufficiat ad praesens opus habeamus, et quod plus
both what may-suffice for the-present work we-may-have and what more
dicendum est in aliud tempus differamus.
to-be-said is into another time we-may-defer

ANS. Hoc quoque me multum retrahit a petitione tua, quia
this also me much draws-back from request your because
materia non solum preciosa, sed sicut est de speciosa
the-matter not only precious but as it-is about one-beautiful
forma prae filiis hominum, sic etiam est speciosa ratione
in-the-form beyond the-sons of-men so also it-is beautiful in-reason
super intellectus hominum; unde timeo, ne quemadmodum
beyond the-understandings of-men whence I-fear lest as
ego soleo indignari pravis pictoribus, cum ipsum dominum
I am-wont to-be-indignant at-bad painters when the-very Lord
informi figura pingi video, ita mihi contingat, si tam
in-a-shapeless figure to-be-painted I-see so to-me it-happen if so
decoram materiam incompto et contemptibili dictamine
comely matter in-an-unpolished and contemptible style
exarare praesumo.
to-write-out I-presume

BOS. Nec hoc te debet retrahere, quia sicut tu permittis,
nor this you ought to-draw-back because as you permit
ut qui potest melius dicat, sic nulli praestituis, ut cui
that who can better may-speak so to-no-one you-prescribe that whom
dictamen tuum non placet, pulchrius non scribat; verum ut
style your not pleases more-beautifully not may-write but that
omnes excusationes tuas excludam, quod postulo non facies
all excuses your I-may-shut-out what I-demand not you-will-do
doctis, sed mihi et hoc ipsum mecum petentibus.
for-the-learned but for-me and this very-thing with-me asking
ANS. Quoniam video inportunitatem tuam et illorum, qui hoc
since I-see the-insistence your and of-those who this
tecum ex caritate et religioso studio petunt, temptabo pro
with-you from charity and religious zeal ask I-shall-try according-to
mea possibilitate, deo adiuvante et vestris orationibus, quas hoc
my ability God helping and your prayers which this
postulantes saepe mihi petenti ad hoc ipsum promisistis, quod
demanding often to-me asking for this very-thing you-have-promised what
quaeritis non tam ostendere, quam tecum quaerere; sed eo
you-seek not so-much to-show as with-you to-seek but on-that
pacto, quo omnia quae dico volo accipi: videlicet, ut si
agreement by-which all-things which I-say I-wish to-be-received namely that if
quid dixero, quod maior non confirmet auctoritas, quamvis
anything I-shall-have-said which greater not may-confirm authority although
illud ratione probare videar, non alia certitudine accipiatur,
it by-reason to-prove I-seem not with-other certainty it-be-received
nisi quia ita interim mihi videtur, donec deus mihi melius aliquo
except that so meanwhile to-me it-seems until God to-me better in-some
modo revelet. Quod si aliquatinus quaestioni tuae satisfacere
way reveal but if to-some-extent question your to-satisfy
potero, certum esse debebit, quia et sapientior me plenius
I-shall-be-able certain to-be it-will-have-to that also a-wiser than-me more-fully

hoc facere poterit; immo sciendum est, quidquid homo inde
this to-do will-be-able nay-rather to-be-known it-is whatever man thereof
dicere possit, altiores tantae rei adhuc latere rationes.
to-say can deeper of-so-great a-matter still to-lie-hidden reasons

Obiectiones infidelium et responsiones fidelium

III · UNBELIEVERS' OBJECTIONS AND BELIEVERS' ANSWERS

Boso states the unbelievers' charge that Christians insult God by saying he was born of a woman, grew, tired, hungered, and died on a cross between thieves. Anselm answers that this shows God's mercy: death entered through a man's disobedience and life returned through a man's obedience, and the devil who conquered by a tree was conquered by one.

BOS. Patere igitur ut verbis utar infidelium; aequum enim est,
allow therefore that the-words I-use of-unbelievers fair for it-is
ut cum nostrae fidei rationem studemus inquirere, ponam
that when of-our faith the-reason we-strive to-inquire I-set-out
eorum obiectiones, qui nullatenus ad fidem eandem sine
of-those the-objections who in-no-way to faith the-same without
ratione volunt accedere. Quamvis enim illi ideo rationem
reason wish to-approach although for they for-this-reason reason
quaerant, quia non credunt, nos vero, quia credimus, unum
seek because not they-believe we but because we-believe one
idemque tamen est quod quaerimus; et si quid responderis,
and-the-same yet is what we-seek and if anything you-answer
cui auctoritas obsistere sacra videatur, liceat mihi
which authority to-oppose sacred seem let-it-be-permitted to-me
illam obtendere, quatinus quomodo non obsistat aperias.
it to-set-against so-that how not it-opposes you-may-open
ANS. Dic quod tibi videtur.
say what to-you seems

BOS. Obiciunt nobis deridentes simplicitatem nostram infideles,
they-object to-us deriding simplicity our the-unbelievers
quia deo facimus iniuriam et contumeliam, cum eum
that to-God we-do injury and insult when him
asserimus in uterum mulieris descendisse, natum esse
we-assert into the-womb of-a-woman to-have-descended born to-have-been
de femina, lacte et alimentis humanis nutritum crevisse,
of a-woman with-milk and with-foods human nourished to-have-grown
et ut multa alia taceam, quae deo non videntur
and that many other-things I-may-pass-over which God not seem
convenire, lassitudinem, famem, sitim, verbera et inter
to-befit weariness hunger thirst blows and between
latrones crucem mortemque sustinuisse.
thieves the-cross and-death to-have-endured
ANS. Nos non facimus deo iniuriam ullam aut contumeliam,
we not do to-God injury any or insult
sed toto corde gratias agentes laudamus et praedicamus
but with-whole heart thanks giving we-praise and proclaim
ineffabilem altitudinem misericordiae illius, quia quanto nos
the-ineffable height of-mercy his because by-how-much us
mirabilius et praeter opinionem de tantis et tam debitis
more-wonderfully and beyond expectation from so-great and so deserved
malis in quibus eramus, ad tanta et tam indebita bona quae
evils in which we-were to so-great and so undeserved goods which
perdideramus, restituit, tanto maiorem dilectionem erga
we-had-lost he-restored by-so-much greater love toward
nos et pietatem monstravit. Si enim diligenter considerarent,
us and kindness he-showed if for diligently they-considered
quam convenienter hoc modo procurata sit humana
how fittingly in-this way procured has-been human
restauratio, non deriderent nostram simplicitatem, sed
restoration not they-would-deride our simplicity but

dei nobiscum laudarent sapientem benignitatem. Oportebat
of-God with-us would-praise wise kindness it-behooved
namque ut, sicut per hominis inobedientiam mors in
for that as through of-man disobedience death into
humanum genus intraverat, ita per hominis obedientiam
human race had-entered so through of-man obedience
vita restitueretur: et quemadmodum peccatum, quod fuit
life should-be-restored and as sin which was
causa nostrae dampnationis, initium habuit a femina, sic
the-cause of-our damnation beginning had from a-woman so
nostrae iusticiae et salutis auctor nasceretur de femina:
of-our justice and salvation the-author should-be-born of a-woman
et ut diabolus, qui per gustum ligni quem persuasit,
and that the-devil who through the-tasting of-a-tree which he-urged
hominem vicerat, ita per passionem ligni quam intulit,
man had-conquered so through the-passion of-a-tree which he-inflicted
ab homine vinceretur. Sunt quoque multa alia,
by a-man should-be-conquered there-are also many other-things
quae studiose considerata inenarrabilem quandam nostrae
which zealously considered an-indescribable certain of-our
redemptionis hoc modo procuratae pulchritudinem ostendunt.
redemption in-this way procured beauty show

Quod hae responsiones videantur infidelibus sine necessitate et quasi quaedam picturae

IV · THAT THESE ANSWERS SEEM MERE PICTURES

Boso replies that such fitting correspondences are beautiful pictures, but unbelievers think them painted on a cloud, since they rest on nothing solid. The solid truth must first be shown, the reasoned necessity that God ought or could have humbled himself so. Anselm answers that it was necessary God not let his precious work, the human race, perish.

BOS. Omnia haec pulchra et quasi quaedam picturae
all these-things beautiful and as-if certain pictures
suscipienda sunt, sed si non est aliquid solidum super quod
to-be-received are but if not there-is something solid on which
sedeant, non videntur infidelibus sufficere, cur deum ea
they-may-sit not they-seem to-unbelievers to-suffice why God those-things
quae dicimus pati voluisse credere debeamus. Nam qui
which we-say to-suffer to-have-willed to-believe we-ought for he-who
picturam vult facere, eligit aliquid solidum super quod pingat,
a-picture wishes to-make chooses something solid on which he-may-paint
ut maneat quod pingit. Nemo enim pingit in aqua vel in aëre,
that may-remain what he-paints no-one for paints in water or in air
quia ibi nulla manent picturae vestigia. Quapropter cum has
because there no remain of-a-picture traces wherefore when these
convenientias quas dicis infidelibus quasi quasdam picturas
fittingnesses which you-speak-of to-unbelievers as-if certain pictures
rei gestae obtendimus, quoniam non rem gestam, sed
of-a-thing done we-set-before since not a-thing done but
figmentum arbitrantur esse quod credimus, quasi super nubem
a-fiction they-judge to-be what we-believe as-if on a-cloud
pingere nos existimant. Monstranda ergo prius est veritatis
to-paint us they-reckon to-be-shown therefore first is of-the-truth

soliditas rationabilis, id est necessitas, quae probet deum
the-solidity reasonable that is the-necessity which may-prove God
ad ea quae praedicamus debuisse aut potuisse
to those-things which we-proclaim to-have-been-bound or to-have-been-able
humiliari. Deinde ut ipsum quasi corpus veritatis plus niteat,
to-be-humbled then that the-very as-it-were body of-the-truth more may-shine
istae convenientiae quasi picturae corporis sunt exponendae.
these fittingnesses as-if pictures of-the-body are to-be-set-forth
ANS. Nonne satis necessaria ratio videtur, cur deus ea
surely sufficiently necessary a-reason seems why God those-things
quae dicimus facere debuerit: quia genus humanum, tam
which we-say to-do ought because the-race human so
scilicet preciosum opus eius, omnino perierat nec decebat,
namely precious work his wholly had-perished nor it-befitted
ut quod deus de homine proposuerat, penitus annihilaretur,
that what God for man had-purposed utterly be-brought-to-nothing
nec idem eius propositum ad effectum duci poterat,
nor the-same his purpose to effect to-be-brought could
nisi genus humanum ab ipso creatore suo liberaretur?
unless the-race human by the-very creator its were-freed

Quod redemptio hominis non potuit fieri per aliam quam per dei personam

V · THAT NO OTHER PERSON COULD REDEEM MAN

Boso asks why God did not save man through an angel or a new sinless man. Anselm answers that man's redeemer would become his master, so man would serve one who is not God.

BOS. Haec ipsa liberatio si per aliam quam per dei personam,
this very liberation if through another than through of-God the-person
sive per angelum sive per hominem, esse facta quolibet
whether through an-angel or through a-man to-have-been done in-any
modo diceretur, mens hoc humana multo tolerabilius acciperet.
way it-were-said mind this human much more-tolerably would-receive
Potuit enim deus hominem aliquem facere sine peccato, non
could for God a-man some to-make without sin not
de massa peccatrice, nec de alio homine, sed sicut fecit
from the-mass sinful nor from another man but as he-made
Adam, per quem hoc ipsum opus fieri potuisse videtur.
Adam through whom this very work to-be-done to-have-been-able seems
ANS. Annon intelligis, quia quaecunque alia persona hominem
do-you-not understand that whatever other person man
a morte aeterna redimeret, eius servus idem homo recte
from death eternal should-redeem his servant the-same man rightly
iudicaretur? Quod si esset, nullatenus restauratus esset
would-be-judged but if he-were in-no-way restored he-would-have-been
in illam dignitatem, quam habiturus erat, si non peccasset:
to that dignity which about-to-have he-was if not he-had-sinned
cum ipse, qui non nisi dei servus et aequalis angelis
since he who not except of-God servant and equal to-the-angels

bonis per omnia futurus erat, servus esset eius, qui
good in all-things about-to-be was servant he-would-be of-him who
deus non esset, et cuius angeli servi non essent.
God not was and whose angels servants not were

Qualiter reprehendant infideles quod dicimus, deum morte sua nos redemisse et sic dilectionem suam erga nos ostendisse et pro nobis diabolum expugnare venisse

VI · THE UNBELIEVERS' OBJECTION TO REDEMPTION

Boso presses the objection: from what captivity did God redeem us that he could not free us by his command alone? If he could, but would not, he seems unwise to choose such suffering. Wrath is only God's will to punish, and the devil and hell are in his power. Nor did his love need such proof, or his omnipotence a descent to fight the devil.

BOS. Hoc est, quod valde mirantur, quia liberationem hanc
this is what greatly they-wonder-at that liberation this
redemptionem vocamus. In qua namque, aiunt nobis, captione,
redemption we-call in what for they-say to-us captivity
aut in quo carcere, aut in cuius potestate tenebamini, unde
or in what prison or in whose power were-you-held whence
vos deus non potuit liberare, nisi vos tot laboribus et
you God not could to-free unless you with-so-many labors and
ad ultimum sanguine suo redimeret? Quibus cum dicimus:
at the-last with-blood his he-redeemed to-whom when we-say
redemit nos a peccatis et ab ira sua et de inferno
he-redeemed us from sins and from wrath his and from hell
et de potestate diaboli, quem quia nos non poteramus,
and from the-power of-the-devil whom because we not could
ipse pro nobis venit expugnare, et redemit nobis regnum
he-himself for us came to-overcome and redeemed for-us the-kingdom

caelorum, et quia haec omnia hoc modo fecit, ostendit
of-heaven and because these all in-this way he-did he-showed
quantum nos diligeret; respondent: si dicitis, quia deus haec
how-much us he-loved they-answer if you-say that God these
omnia facere non potuit solo iussu, quem cuncta creasse
all to-do not could by-sole command whom all-things to-have-created
iubendo dicitis, repugnatis vobismetipsis, quia inpotentem
by-commanding you-say you-contradict yourselves because powerless
illum facitis. Aut si fatemini, quia potuit, sed non voluit
him you-make or if you-confess that he-could but not he-willed
nisi hoc modo: quomodo sapientem illum potestis ostendere,
except in-this way how wise him can-you to-show
quem sine ulla ratione tam indecentia velle pati asseritis?
whom without any reason such unbecoming-things to-will to-suffer you-assert
Omnia enim haec quae obtenditis in eius voluntate
all for these-things which you-set-forth in his will
consistunt, ira namque dei non est aliud quam voluntas
consist the-wrath for of-God not is other than the-will
puniendi. Si ergo non vult peccata hominum punire, liber
of-punishing if therefore not he-wills the-sins of-men to-punish free
est homo a peccatis et ab ira dei et ab inferno et
is man from sins and from the-wrath of-God and from hell and
a potestate diaboli, quae omnia propter peccata patitur;
from the-power of-the-devil which all on-account-of sins he-suffers
et recipit ea, quibus propter eadem peccata privatur.
and recovers those-things of-which on-account-of the-same sins he-is-deprived
Nam in cuius potestate est infernus aut diabolus? aut cuius
for in whose power is hell or the-devil or whose
est regnum caelorum nisi eius, qui fecit omnia? Quaecunque
is the-kingdom of-heaven except his who made all-things whatever
itaque timetis aut desideratis, eius voluntati subiacent, cui
and-so you-fear or desire his to-the-will lie-subject which

nihil potest resistere. Quapropter si humanum genus salvare
nothing can to-resist wherefore if the-human race to-save
noluit, nisi quo modo dicitis, cum sola voluntate
he-willed-not except in-which way you-say when by-sole will
potuit: ut mitius dicam, videte quomodo eius sapientiae
he-could that more-mildly I-may-speak see how his wisdom
repugnatis. Nam si homo quod facile posset cum gravi labore
you-contradict for if a-man what easily he-could with heavy labor
sine ratione faceret, non utique sapiens ab ullo iudicaretur.
without reason did not surely wise by anyone he-would-be-judged
Quippe quod dicitis, deum taliter ostendisse quantum
indeed what you-say God thus to-have-shown how-much
vos diligeret, nulla ratione defenditur, si nullatenus aliter
you he-loved by-no reason is-defended if in-no-way otherwise
hominem potuisse salvare non monstratur. Nam si aliter
man to-have-been-able to-save not is-shown for if otherwise
non potuisset, tunc forsitan necesse esset, ut hoc modo
not he-had-been-able then perhaps necessary it-would-be that in-this way
dilectionem suam ostenderet; nunc vero, cum aliter possit
love his he-should-show now but since otherwise he-can
salvare hominem, quae ratio est, ut propter ostendendam
to-save man what reason is-there that for showing
dilectionem suam ea quae dicitis faciat et sustineat?
love his those-things which you-say he-should-do and endure
An enim non ostendit bonis angelis, quantum eos diligat,
or for not does-he-show to-the-good angels how-much them he-loves
pro quibus talia non sustinet? Quod vero dicitis eum
for whom such-things not he-endures what but you-say him
venisse pro vobis expugnare diabolum, quo sensu audetis
to-have-come for you to-overcome the-devil in-what sense do-you-dare
proferre? Nonne dei omnipotentia regnat ubique? Quomodo
to-utter surely of-God the-omnipotence reigns everywhere how

ergo indigebat deus, ut ad vincendum diabolum de caelo
therefore did-he-need God that for conquering the-devil from heaven
descenderet? Haec nobis infideles obicere posse videntur.
he-should-descend these-things to-us unbelievers to-object to-be-able seem

Quod nullam diabolus habebat iusticiam adversus hominem, et quare videatur habuisse et cur deus hoc modo hominem liberaverit

VII · THAT THE DEVIL HAD NO JUST CLAIM ON MAN

Boso rejects the view that God had to act justly against the devil before freeing man. Both belong to God, so the devil, a thief who led a fellow servant to desert, had no just claim. Man suffered justly from God's judgment, not from the devil's right. The bond Paul says Christ canceled was God's decree, not the devil's.

BOS. Sed et illud quod dicere solemus, deum scilicet
but also that which to-say we-are-wont God namely
debuisse prius per iusticiam contra diabolum agere,
to-have-been-bound rather through justice against the-devil to-act
ut liberaret hominem, quam per fortitudinem, ut cum
that he-might-free man than through strength that since
diabolus eum, in quo nulla mortis erat causa et qui
the-devil him in whom no of-death was cause and who
deus erat, occideret, iuste potestatem quam super peccatores
God was killed justly the-power which over sinners
habebat, amitteret, alioquin iniustam violentiam fecisset
he-had he-should-lose otherwise unjust violence he-would-have-done
illi, quoniam iuste possidebat hominem, quem non ipse
to-him since justly he-possessed man whom not he-himself
violenter attraxerat, sed idem homo ad illum se sponte
violently had-drawn but the-same man to him himself willingly

contulerat: non video, quam vim habeat. Namque si diabolus
had-betaken not I-see what force it-has for if the-devil
aut homo suus esset aut alterius quam dei, aut in alia quam
or man his-own were or another's than God's or in other than
in dei potestate maneret, forsitan hoc recte diceretur; cum
in God's power remained perhaps this rightly would-be-said since
autem diabolus aut homo non sit nisi dei, et neuter extra
moreover the-devil or man not is except God's and neither outside
potestatem dei consistat: quam causam debuit agere deus
the-power of-God stands what cause ought to-plead God
cum suo, de suo, in suo, nisi ut servum suum puniret,
with his-own about his-own in his-own except that servant his he-punish
qui suo conservo communem dominum deserere et ad se
who his fellow-servant common lord to-desert and to himself
transire persuasisset, ac traditor fugitivum, fur furem cum
to-pass-over had-persuaded and a-traitor the-fugitive a-thief the-thief with
furto domini sui suscepisset? Uterque namque fur erat, cum
the-theft of-lord his had-received each for a-thief was since
alter altero persuadente seipsum domino suo furabatur.
the-one by-the-other persuading himself from-lord his was-stealing
Quid enim iustius fieri posset, si hoc deus faceret? Aut
what for more-just to-be-done could if this God did or
si iudex omnium deus hominem sic possessum de potestate
if judge of-all God man thus possessed from the-power
tam iniuste possidentis, vel ad puniendum illum aliter
so unjustly of-one-possessing either for punishing him otherwise
quam per diabolum, vel ad parcendum illi eriperet: quae
than through the-devil or for sparing him should-snatch what
haec iniusticia esset? Quamvis enim homo iuste a diabolo
this injustice would-be although for man justly by the-devil
torqueretur, ipse tamen illum iniuste torquebat. Homo
was-tormented he yet him unjustly was-tormenting man

namque meruerat, ut puniretur, nec ab ullo convenientius
for had-deserved that he-be-punished nor by any more-fittingly
quam ab illo, cui consenserat ut peccaret. Diaboli vero
than by him to-whom he-had-consented that he-sin of-the-devil but
meritum nullum erat, ut puniret; immo tanto hoc
desert none was that he-punish nay-rather by-so-much this
faciebat iniustius, quanto non ad hoc amore iusticiae
he-was-doing more-unjustly by-as-much-as not to this by-love of-justice
trahebatur, sed instinctu maliciae inpellebatur. Nam non hoc
he-was-drawn but by-the-instinct of-malice was-driven for not this
faciebat deo iubente, sed inconprehensibili sapientia sua,
he-was-doing God commanding but by-incomprehensible wisdom his
qua etiam mala bene ordinat, permittente. Et puto illos, qui
by-which even evils well he-orders permitting and I-think those who
diabolum aliquam opinantur habere in possidendo hominem
the-devil some suppose to-have in possessing man
iusticiam, ad hoc inde adduci, quia vident hominem diaboli
justice to this thence to-be-led because they-see man of-the-devil
vexationi iuste subiacere et deum iuste hoc permittere,
to-the-harassment justly to-lie-subject and God justly this to-permit
et idcirco putant diabolum illam iuste inferre. Contingit
and for-that-reason they-think the-devil it justly to-inflict it-happens
enim idem aliquid diversis considerationibus esse iustum
for the-same something by-diverse considerations to-be just
et iniustum, et ob hoc a non diligenter intuentibus
and unjust and on-account-of this by not diligently those-looking
totum iustum aut iniustum iudicari. Evenit enim, ut aliquis
wholly just or unjust to-be-judged it-happens for that someone
innocentem iniuste percutiat, unde ipse iuste percuti
an-innocent unjustly strikes whence he-himself justly to-be-struck
mereatur; si tamen percussus vindicare se non debet et
deserves if yet the-one-struck to-avenge himself not ought and

percutit percutientem se, iniuste hoc facit. Haec igitur
strikes the-one-striking himself unjustly this he-does this therefore
percussio ex parte percutientis est iniusta, quia non debuit
striking from the-side of-the-striker is unjust because not he-ought
se vindicare; ex parte vero percussi iusta, quia iniuste
himself to-avenge from the-side but of-the-one-struck just because unjustly
percutiens iuste percuti meruit. Diverso igitur intuitu iusta
striking justly to-be-struck he-deserved by-diverse therefore view just
et iniusta est eadem actio, quam contingere potest ab
and unjust is the-same action which to-happen it-can by
alio iudicari iustam tantum, ab alio iniustam. Hoc itaque
one to-be-judged just only by another unjust in-this and-so
modo diabolus dicitur iuste vexare hominem, quia deus
way the-devil is-said justly to-harass man because God
hoc iuste permittit et homo iuste patitur. Sed et hoc,
this justly permits and man justly suffers but also this
quod homo iuste dicitur pati, non sua iusticia pati
that man justly is-said to-suffer not by-his-own justice to-suffer
iuste dicitur, sed quia iusto dei iudicio punitur. At si
justly is-said but because by-the-just of-God judgment he-is-punished but if
obtenditur chirographum illud decreti, quod adversum nos
is-put-forward the-handwriting that of-the-decree which against us
dicit apostolus fuisse et per mortem Christi deletum
says the-apostle to-have-been and through the-death of-Christ blotted-out
esse; et putat aliquis, per illud significari, quia diabolus
to-have-been and thinks someone by that to-be-signified that the-devil
quasi sub cuiusdam pacti chirographo ab homine iuste ante
as-if under of-a-certain pact the-handwriting from man justly before
Christi passionem peccatum, velut usuram primi peccati
of-Christ the-passion sin as interest of-the-first sin
quod persuasit homini, et poenam peccati exigeret, ut
which he-urged on-man and the-penalty of-sin exacted so-that

per hoc iusticiam suam super hominem probare videatur,
through this justice his over man to-prove he-may-seem
nequaquam ita intelligendum puto. Quippe chirographum
by-no-means so to-be-understood I-think indeed handwriting
illud non est diaboli, quia chirographum dicitur decreti;
that not is the-devil's because the-handwriting it-is-called of-the-decree
decretum enim illud non erat diaboli, sed dei. Iusto
the-decree for that not was the-devil's but God's by-the-just
namque dei iudicio decretum erat et quasi chirographo
for of-God judgment decreed it-was and as-if by-handwriting
confirmatum, ut homo qui sponte peccaverat, nec peccatum
confirmed that man who willingly had-sinned neither sin
nec poenam peccati per se vitare posset; est enim spiritus
nor the-penalty of-sin by himself to-avoid could he-is for a-spirit
vadens et non rediens et qui facit peccatum, servus
going and not returning and he-who does sin the-servant
est peccati, nec qui peccat, inpunitus debet dimitti, nisi
is of-sin nor he-who sins unpunished ought to-be-let-go unless
misericordia peccatori parcat et eum liberet ac reducat.
mercy the-sinner spare and him free and lead-back
Quamobrem per hoc chirographum nullam inveniri posse
wherefore through this handwriting no to-be-found to-be-able
diaboli iusticiam in hominis vexatione credere debemus.
of-the-devil justice in of-man the-harassment to-believe we-ought
Denique sicut in bono angelo nulla omnino est iniusticia,
finally as in a-good angel no at-all is injustice
ita in malo nulla penitus est iusticia. Nihil igitur erat
so in a-bad-one no utterly is justice nothing therefore was
in diabolo, cur deus contra illum ad liberandum hominem
in the-devil why God against him for freeing man
sua uti fortitudine non deberet.
his-own to-use strength not ought

Quomodo, licet humilia quae dicimus de Christo, non pertineant ad divinitatem, tamen inconveniens videatur infidelibus ea dici de illo secundum hominem, et unde illis videatur idem homo non sponte mortuus esse

VIII · THE LOWLY THINGS SAID OF CHRIST

Anselm says God's will is reason enough. Boso replies that unbelievers balk at the highest stooping so low. Anselm answers that Christ is one person in two natures, so the lowly things are said of his humanity. Boso asks how it is just to deliver the most just man to death for sinners. Anselm says Christ died willingly, but Boso cites Scripture to argue that the Father's command compelled him.

ANS. Sufficere nobis debet ad rationem voluntas dei cum
to-suffice for-us ought as reason the-will of-God when
aliquid facit, licet non videamus cur velit; voluntas namque
something he-does although not we-see why he-wills the-will for
dei nunquam est irrationabilis.
of-God never is unreasonable

BOS. Verum est, si constat deum id velle unde agitur;
true it-is if it-is-agreed God that to-will about-which it-is-treated
nequaquam enim acquiescunt multi deum aliquid velle, si
by-no-means for assent many God anything to-will if
ratio repugnare videtur.
reason to-be-repugnant seems

ANS. Quid tibi repugnare videtur rationi, cum deum ea
what to-you to-be-repugnant seems to-reason when God those-things
voluisse fatemur, quae de eius incarnatione credimus?
to-have-willed we-confess which about his incarnation we-believe

BOS. Ut breviter dicam: altissimum ad tam humilia inclinari,
that briefly I-may-say the-most-high to such lowly-things to-be-bent
omnipotentem aliquid facere cum tanto labore.
the-omnipotent anything to-do with so-great labor

ANS. Qui hoc dicunt, non intelligunt quod credimus.
those-who this say not understand what we-believe
Divinam enim naturam absque dubio asserimus inpassibilem,
the-divine for nature without doubt we-assert impassible
nec ullatenus posse a sua celsitudine humiliari, nec in
nor in-any-way to-be-able from its loftiness to-be-humbled nor in
eo quod facere vult laborare; sed dominum Iesum Christum
that which to-do it-wills to-labor but the-Lord Jesus Christ
dicimus verum deum et verum hominem, unam personam in
we-say true God and true man one person in
duabus naturis et duas naturas in una persona. Quapropter
two natures and two natures in one person wherefore
cum dicimus deum aliquid humile aut infirmum pati,
when we-say God something lowly or weak to-suffer
non hoc intelligimus secundum sublimitatem inpassibilis
not this we-understand according-to the-sublimity of-the-impassible
naturae, sed secundum infirmitatem humanae substantiae
nature but according-to the-weakness of-the-human substance
quam gerebat; et sic nostrae fidei nulla ratio obviare
which he-bore and so to-our faith no reason to-stand-in-the-way
cognoscitur. Sic enim nullam divinae substantiae significamus
is-known so for no of-the-divine substance we-signify
humilitatem, sed unam dei et hominis monstramus esse
lowliness but one of-God and of-man we-show to-be
personam. Non ergo incarnatione dei ulla ejus humilitas
person not therefore by-the-incarnation of-God any his lowliness
intelligitur facta, sed natura hominis creditur exaltata.
is-understood made but the-nature of-man is-believed exalted
BOS. Ita sit: nihil imputetur divinae naturae, quod secundum
so be-it nothing let-be-imputed to-the-divine nature which according-to
infirmitatem hominis de Christo dicitur; verum quomodo
the-weakness of-man of Christ is-said but how

iustum aut rationabile probari poterit, quia deus hominem
just or reasonable to-be-proved will-it-be-able that God man
illum, quem pater filium suum dilectum in quo sibi
that whom the-father son his beloved in whom to-himself
bene complacuit, vocavit et quem filius seipsum fecit, sic
well he-was-pleased called and whom the-son himself made so
tractavit aut tractari permisit? Quae autem iusticia est,
treated or to-be-treated permitted what moreover justice is-it
hominem omnium iustissimum morti tradere pro peccatore?
a-man of-all most-just to-death to-hand-over for a-sinner
Quis homo, si innocentem dampnaret ut nocentem liberaret,
what man if an-innocent he-condemned that the-guilty he-might-free
dampnandus non iudicaretur? Ad idem enim res deduci
to-be-condemned not would-be-judged to the-same for the-thing to-be-brought
videtur inconveniens, quod supra dictum est. Nam si aliter
seems unfitting-thing which above said has-been for if otherwise
peccatores salvare non potuit quam iustum dampnando, ubi
sinners to-save not he-could than the-just by-condemning where
est eius omnipotentia? Si vero potuit sed noluit, quomodo
is his omnipotence if but he-could but he-would-not how
defendimus sapientiam eius atque iusticiam?
do-we-defend wisdom his and justice

ANS. Deus pater non, quemadmodum videris intelligere,
God the-father not as you-seem to-understand
hominem illum tractavit, aut innocentem pro nocente morti
man that treated or the-innocent for the-guilty to-death
tradidit. Non enim eum invitum ad mortem ille coëgit,
handed-over not for him unwilling to death he forced
aut occidi permisit, sed idem ipse sponte sua mortem
or to-be-killed permitted but the-same himself of-will his-own death
sustinuit, ut homines salvaret.
endured that men he-might-save

BOS. Etiam si non invitum, quoniam voluntati patris consensit,
even if not unwilling since to-the-will of-the-father he-consented
quodammodo tamen illum coëgisse videtur praecipiendo.
in-a-way yet him to-have-forced he-seems by-commanding
Dicitur enim, quia Christus humiliavit semetipsum, factus
it-is-said for that Christ humbled himself made
obediens patri usque ad mortem, mortem autem crucis,
obedient to-the-father all-the-way to death the-death moreover of-the-cross
propter quod et deus illum exaltavit; et quia didicit
on-account-of which also God him exalted and that he-learned
obedientiam ex his, quae passus est; et quia proprio filio
obedience from those-things which suffered he-has and that his-own son
non pepercit pater, sed pro nobis omnibus tradidit illum.
not spared the-father but for us all handed-over him
Et idem filius dicit: non veni voluntatem meam facere, sed
and the-same son says not I-came will my to-do but
voluntatem eius, qui misit me. Et iturus ad passionem dicit:
the-will of-him who sent me and about-to-go to the-passion he-says
sicut mandatum dedit mihi pater, sic facio. Item: calicem,
as commandment gave to-me the-father so I-do likewise the-cup
quem dedit mihi pater, non bibam illum? Et alibi: pater,
which gave to-me the-father not shall-I-drink it and elsewhere O-father
si possibile est, transeat a me calix iste: veruntamen non
if possible it-is let-pass from me cup this nevertheless not
sicut ego volo, sed sicut tu. Et iterum: pater, si non potest
as I will but as you and again O-father if not can
hic calix transire, nisi bibam illum, fiat voluntas tua. In
this cup to-pass unless I-drink it be-done will your in
his omnibus plus videtur Christus obedientia cogente, quam
these all more seems Christ obedience compelling than
spontanea voluntate disponente mortem sustinuisse.
spontaneous will disposing death to-have-endured

Quod sponte mortuus sit, et quid sit factus est obediens usque ad mortem, et propter quod et deus illum exaltavit, et non veni facere voluntatem meam, et proprio filio suo non pepercit deus, et non sicut ego volo, sed sicut tu

IX · THAT CHRIST DIED FREELY

Anselm distinguishes what Christ did because obedience required it, holding to justice, from what he suffered because he kept it, death at the hands of the Jews. God could not justly demand death of one without sin. Christ freely died for justice, learned obedience by experience, and the Father willed his death because the world could be saved no other way.

ANS. Ut mihi videtur, non bene discernis inter hoc quod
as to-me it-seems not well you-distinguish between this which
fecit exigente obedientia, et quod sibi factum, quia
he-did requiring obedience and what to-himself done because
servavit obedientiam, sustinuit non exigente obedientia.
he-kept obedience he-endured not requiring obedience

BOS. Necesse habeo, ut hoc apertius exponas.
necessary I-hold that this more-openly you-expound

ANS. Cur persecuti sunt eum Iudaei usque ad mortem?
why persecuted they-have him the-Jews all-the-way to death

BOS. Non ob aliud nisi quia veritatem et iusticiam
not for another-reason except because truth and justice
vivendo et loquendo indeclinabiliter tenebat.
by-living and by-speaking unswervingly he-held

ANS. Hoc puto quia deus ab omni rationali creatura exigit,
this I-think that God from every rational creature requires
et hoc illa per obedientiam deo debet.
and this it through obedience to-God owes

BOS. Sic nos fateri oportet.
so us to-confess it-behooves
ANS. Hanc igitur obedientiam debebat homo ille deo patri
this therefore obedience owed man that to-God the-father
et humanitas divinitati, et hanc ab illo exigebat pater.
and humanity to-divinity and this from him required the-father
BOS. Hoc nulli dubium.
this to-no-one doubtful
ANS. Ecce habes, quid fecit exigente obedientia.
behold you-have what he-did requiring obedience
BOS. Verum est; et iam video quid sibi illatum, quia
true it-is and now I-see what on-him inflicted because
obediendo perseveravit, sustinuit. Nam illata est illi mors
in-obeying he-persevered he-endured for inflicted was on-him death
quia perstitit in obedientia, et hanc sustinuit; sed quomodo
because he-persisted in obedience and this he-endured but how
hoc obedientia non exigat, non intelligo.
this obedience not requires not I-understand
ANS. Si homo nunquam peccasset, deberet pati mortem, aut
if man never had-sinned ought-be to-suffer death or
deberet deus hoc exigere ab illo?
ought God this to-require from him
BOS. Quemadmodum credimus, nec homo moreretur nec hoc
as we-believe neither man would-die nor this
ab illo exigeretur, sed huius rei a te audire volo
from him would-be-required but of-this thing from you to-hear I-wish
rationem.
the-reason
ANS. Rationalem creaturam iustam factam esse et ad
the-rational creature just made to-have-been and for
hoc, ut deo fruendo beata esset, non negas.
this that God by-enjoying blessed it-might-be not you-deny

BOS. Non.
no

ANS. Deo autem nequaquam existimabis convenire, ut
to-God moreover by-no-means will-you-judge to-befit that
quam fecit iustam ad beatitudinem, miseram esse sine
the-one-whom he-made just for blessedness wretched to-be without
culpa cogat; hominem enim invitum mori miserum est.
fault he-force man for unwilling to-die wretched is

BOS. Patet, quia si non peccasset homo, non deberet ab eo
it-is-plain that if not had-sinned man not ought from him
deus mortem exigere.
God death to-require

ANS. Non ergo coëgit deus Christum mori, in quo nullum
not therefore forced God Christ to-die in whom no
fuit peccatum; sed ipse sponte sustinuit mortem, non
was sin but he-himself freely endured death not
per obedientiam deserendi vitam, sed propter obedientiam
through obedience of-abandoning life but on-account-of the-obedience
servandi iusticiam, in qua tam fortiter perseveravit, ut inde
of-keeping justice in which so steadfastly he-persevered that thence
mortem incurreret. Potest etiam dici, quia praecepit illi
death he-incurred it-can also to-be-said that commanded him
pater mori cum hoc praecepit, unde incurrit mortem. Ita
the-father to-die when this he-commanded whence he-incurred death so
ergo sicut mandatum dedit illi pater, sic fecit, et calicem,
therefore as commandment gave him the-father so he-did and the-cup
quem dedit bibit, et factus est obediens patri usque
which gave he-drank and made he-was obedient to-the-father all-the-way
ad mortem, et sic didicit ex his, quae passus est,
to death and so he-learned from those-things which suffered he-has
obedientiam, id est, quousque servari debeat obedientia.
obedience that is how-far to-be-kept ought obedience

Verbum autem quod positum est, didicit, duobus modis
the-word moreover which set has-been learned in-two ways
intelligi potest. Aut enim didicit dictum est pro:
to-be-understood can either for learned said has-been for
alios fecit discere, aut quia, quod per scientiam non
others he-made to-learn or because what through knowledge not
ignorabat, experimento didicit. Quod autem apostolus, cum
he-was-ignorant-of by-experience he-learned that moreover the-apostle when
dixisset: humiliavit semetipsum, factus obediens usque ad
he-had-said humbled himself made obedient all-the-way to
mortem, mortem autem crucis, subdidit: propter quod
death the-death moreover of-the-cross added on-account-of which
et deus illum exaltavit, et donavit illi nomen, quod est
also God him exalted and gave him a-name which is
super omne nomen, cui simile est quod David dixit: de
above every name to-which like is what David said of
torrente in via bibet, propterea exaltabit caput; non
the-brook in the-way he-will-drink therefore he-will-lift-up the-head not
ita dictum est, quasi nullatenus potuisset pervenire ad
so said has-been as-if in-no-way he-could-have to-attain to
hanc exaltationem nisi per hanc mortis obedientiam, et
this exaltation except through this of-death obedience and
haec exaltatio non nisi in retributionem huius obedientiae
this exaltation not except in repayment of-this obedience
collata sit; prius enim quam pateretur, ipse dixit omnia
conferred was sooner for than he-suffered he-himself said all-things
sibi esse tradita a patre et omnia patris esse
to-himself to-have-been handed-over by the-father and all-things of-the-father to-be
sua: sed quoniam ipse cum patre sanctoque spiritu
his but since he-himself with the-father and-holy spirit
disposuerat, se non aliter quam per mortem celsitudinem
had-disposed himself not otherwise than through death the-loftiness

omnipotentiae suae mundo ostensurum; quippe quod non
of-omnipotence his to-the-world about-to-show indeed what not
nisi per illam mortem fieri dispositum est, cum
except through that death to-be-done disposed has-been when
per illam fit, non incongrue dicitur propter illam
through it is-done not unfittingly is-said on-account-of it
fieri. Si enim intendimus aliquid facere, sed proponimus
to-be-done if for we-intend something to-do but we-propose
aliud nos prius facturos, per quod illud fiat;
another-thing us first about-to-do through which that may-be-done
cum iam factum est quod volumus praecedere, si fit
when already done has-been what we-wish to-go-before if is-done
quod intendimus, recte dicitur propterea fieri, quoniam
what we-intend rightly it-is-said therefore to-be-done since
factum est propter quod differebatur; quia non nisi
done has-been on-account-of which it-was-deferred because not except
per illud fieri dispositum erat. Nam si fluvium, quem
through that to-be-done disposed it-was for if a-river which
equo vel navi transire possum, propono me non nisi navi
by-horse or by-ship to-cross I-can I-propose me not except by-ship
transiturum, et idcirco differo transmeare, quia navis
about-to-cross and for-that-reason I-defer to-go-across because the-ship
abest; cum iam praesto est navis, si transeo, recte de me
is-absent when now at-hand is the-ship if I-cross rightly of me
dicitur: navis parata fuit, propterea transivit. Et non solum
it-is-said the-ship ready was therefore he-crossed and not only
ita loquimur, quando per illud quod praecedere volumus,
so we-speak when through that which to-go-before we-wish
sed etiam quando non per illud, sed tantummodo post
but also when not through that but only after
illud facere aliud aliquid statuimus. Si quis enim differt
that to-do another something we-resolve if anyone for defers

cibum sumere propterea, quia nondum ea die missae
food to-take therefore because not-yet on-that day of-mass
celebrationi affuit, peracto quod prius facere volebat,
at-the-celebration he-was-present accomplished what first to-do he-wished
non incongrue illi dicitur: iam sume cibum propterea, quia
not unfittingly to-him it-is-said now take food therefore because
iam fecisti propter quod sumere differebas. Multo
already you-have-done on-account-of which to-take you-were-deferring much
igitur minus inusitata est locutio, cum Christus dicitur
therefore less unusual is the-expression when Christ is-said
exaltatus propterea, quia mortem sustinuit, per quam et
exalted therefore because death he-endured through which and
post quam illam exaltationem facere decrevit. Potest hoc
after which that exaltation to-make he-decreed can this
et eo modo intelligi, quo idem dominus legitur
also in-that way to-be-understood in-which the-same Lord is-read
profecisse sapientia et gratia apud deum, non quia ita
to-have-advanced in-wisdom and grace with God not because so
erat, sed quia ille sic se habebat, ac si ita esset. Nam
it-was but because he so himself bore as if so it-were for
sic post mortem exaltatus est, quasi propter illam hoc
so after death exalted he-was as-if on-account-of it this
fieret. Quod autem ipse ait: non veni voluntatem meam
were-done what moreover he-himself says not I-came will my
facere, sed eius, qui misit me; tale est, quale et illud: mea
to-do but his who sent me such is as also that my
doctrina non est mea; nam quod quis non habet a se,
doctrine not is mine for what anyone not has from himself
sed a deo, hoc non tam suum quam dei dicere debet.
but from God this not so-much his-own as God's to-call he-ought
Nullus vero homo a se habet veritatem quam docet, aut
no but man from himself has the-truth which he-teaches or

iustam voluntatem, sed a deo. Non ergo venit Christus
a-just will but from God not therefore came Christ
voluntatem suam facere, sed patris, quia iusta voluntas
will his to-do but the-father's because the-just will
quam habebat, non erat ex humanitate, sed ex divinitate.
which he-had not was from humanity but from divinity
Proprio vero filio suo non pepercit deus, sed pro nobis
his-own but son his not spared God but for us
omnibus tradidit illum, non est aliud quam, non liberavit
all handed-over him not is other than not he-freed
eum. Nam multa in sacra scriptura huiusmodi inveniuntur.
him for many-things in sacred scripture of-this-kind are-found
Ubi autem dicit: pater, si possibile est, transeat a me calix
where moreover he-says O-father if possible it-is let-pass from me cup
iste; veruntamen non sicut ego volo, sed sicut tu; et: si non
this nevertheless not as I will but as you and if not
potest hic calix transire, nisi bibam illum, fiat voluntas
can this cup to-pass unless I-drink it be-done will
tua: naturalem salutis per voluntatem suam significat
your the-natural of-safety through will his he-signifies
appetitum, quo humana caro dolorem mortis fugiebat.
desire by-which the-human flesh the-pain of-death was-fleeing
Voluntatem vero patris dicit, non quoniam maluerit pater
the-will but of-the-father he-says not because preferred the-father
filii mortem quam vitam; sed quia humanum genus
of-the-son the-death than the-life but because the-human race
restaurari nolebat pater, nisi faceret homo aliquid tam
to-be-restored was-unwilling the-father unless did a-man something so
magnum, sicut erat mors illa. Quia vero poscebat ratio
great as was death that because but demanded reason
quod alius facere non poterat, idcirco dicit filius, illum
what another to-do not could for-that-reason says the-son him

velle mortem suam, quam ipse mavult pati, quam ut
to-will death his which he-himself prefers to-suffer than that
genus humanum non salvetur; ac si diceret: quoniam non
the-race human not be-saved as if he-said since not
vis aliter reconciliationem mundi fieri, dico te hoc
you-will otherwise the-reconciliation of-the-world to-be-done I-say you in-this
modo velle mortem meam: fiat ergo haec voluntas tua,
way to-will death my be-done therefore this will your
id est, fiat mors mea, ut mundus tibi reconcilietur.
that is be-done death my that the-world to-you be-reconciled
Nam saepe aliquem velle dicimus aliquid, quia non vult
for often someone to-will we-say something because not he-wills
aliud, quod si vellet, non fieret illud quod dicitur
another-thing which if he-willed not would-be-done that which he-is-said
velle; ut cum dicimus, illum velle lucernam extinguere, quia
to-will as when we-say him to-will the-lamp to-extinguish because
non vult claudere fenestram, per quam ventus intrat,
not he-wills to-close the-window through which the-wind enters
qui lucernam extinguit. Sic ergo voluit pater mortem
which the-lamp extinguishes so therefore willed the-father the-death
filii, quia non aliter voluit mundum salvari, nisi homo
of-the-son because not otherwise he-willed the-world to-be-saved unless a-man
tam magnum aliquid faceret, ut dixi. Quod filio volenti
so great something did as I-said which to-the-son willing
salutem hominum tantundem valuit, quoniam alius hoc
the-salvation of-men just-as-much availed since another this
facere non valebat, quantum si illi mori praeciperet; unde
to-do not was-able as-much-as if him to-die he-commanded whence
ille sicut mandatum dedit illi pater, sic fecit et calicem,
he as commandment gave him the-father so did and the-cup
quem dedit ei pater, bibit obediens usque ad mortem.
which gave him the-father drank obedient all-the-way to death

Item de eisdem, quomodo aliter recte intelligi possunt

X · HOW THE FATHER WILLED THE SON'S DEATH

The Father gave the Son the will to die and so is said to have commanded, drawn, and not spared him. Boso asks why God could not save man otherwise. Anselm proposes, and Boso accepts, a pact to admit no unfittingness in God and to reject no reason not outweighed by a greater. Setting the incarnation aside, they agree that man needs the remission of sins to reach blessedness.

ANS. Potest etiam recte intelligi, quia per illam piam
it-can also rightly to-be-understood that through that pious
voluntatem, qua voluit filius pro salute mundi mori,
will by-which willed the-son for the-salvation of-the-world to-die
dedit illi pater, non tamen cogendo, mandatum et calicem
gave him the-father not yet by-compelling commandment and the-cup
passionis et non pepercit illi, sed pro nobis tradidit illum
of-the-passion and not spared him but for us handed-over him
et mortem illius voluit; et quia ipse filius obediens fuit
and the-death his willed and that the-very son obedient was
usque ad mortem, et didicit ex his quae passus est
all-the-way to death and learned from those-things which suffered he-has
obedientiam. Quemadmodum enim secundum humanitatem
obedience as for according-to humanity
non habebat a se voluntatem iuste vivendi sed a patre,
not he-had from himself the-will justly of-living but from the-father
ita et voluntatem illam, qua ut tantum bonum faceret,
so also will that by-which that so-great a-good he-might-do
mori voluit, non potuit habere nisi a patre luminum, a
to-die he-willed not he-could to-have except from the-father of-lights from
quo est omne datum optimum et omne donum perfectum;
whom is every gift best and every present perfect

et, sicut pater trahere voluntatem dando dicitur, ita non
and as the-father to-draw the-will by-giving is-said so not
incongrue fit, si inpellere asseritur. Sicut enim dicit filius
unfittingly it-is-done if to-drive he-is-asserted as for says the-son
de patre: nemo venit ad me, nisi pater traxerit eum,
of the-father no-one comes to me unless the-father will-have-drawn him
ita dicere potuit, nisi inpulerit eum. Similiter quoque
so to-say he-could unless he-will-have-driven him similarly also
proferre potuit: nemo currit ad mortem propter nomen
to-utter he-could no-one runs to death on-account-of name
meum, nisi pater inpulerit aut traxerit eum. Quoniam
my unless the-father will-have-driven or will-have-drawn him since
namque voluntate quisque ad id quod indeclinabiliter vult,
for by-will each to that which unswervingly he-wills
trahitur vel inpellitur, non inconvenienter trahere aut inpellere
is-drawn or driven not unfittingly to-draw or to-drive
deus, cum talem dat voluntatem affirmatur; in quo
God when such he-gives a-will is-affirmed in which
tractu vel inpulsu nulla intelligitur violentiae necessitas, sed
drawing or driving no is-understood of-violence necessity but
acceptae bonae voluntatis spontanea et amata tenacitas. Si
of-the-received good will a-spontaneous and loved tenacity if
ergo hoc modo negari nequit, patrem voluntatem illam
therefore in-this way to-be-denied cannot the-father will that
dando ad mortem filium traxisse vel inpulisse: quis non
by-giving to death the-son to-have-drawn or to-have-driven who not
videat eadem ratione mandatum illi, ut mortem sponte
would-see by-the-same reason a-commandment to-him that death freely
sustineret, et calicem quem non invitus biberet, dedisse?
he-should-endure and the-cup which not unwilling he-should-drink to-have-given
Et si filius sibi non pepercisse, sed pro nobis spontanea
and if the-son himself not to-have-spared but for us by-spontaneous

voluntate se ipsum tradidisse recte dicitur: quis neget
will him himself to-have-handed-over rightly is-said who would-deny
recte dici, quia pater a quo talem voluntatem habuit,
rightly to-be-said that the-father from whom such will he-had
illi non pepercit, sed pro nobis tradidit illum et mortem
him not spared but for us handed-over him and the-death
eius voluit? Hoc etiam modo indeclinabiliter et sponte
his willed in-this also way unswervingly and freely
servando acceptam a patre voluntatem filius factus est
by-keeping received from the-father will the-son made was
illi obediens usque ad mortem, et didicit ex his
to-him obedient all-the-way to death and learned from those-things
quae passus est obedientiam, id est, quam magna res
which suffered he-has obedience that is how great a-thing
facienda sit per obedientiam. Nam tunc est simplex et
to-be-done is through obedience for then is simple and
vera obedientia, cum rationalis natura non necessitate, sed
true obedience when rational nature not by-necessity but
sponte servat voluntatem a deo acceptam. Aliis quoque
freely keeps the-will from God received in-other also
modis recte possumus patrem voluisse filii mortem
ways rightly we-can the-father to-have-willed of-the-son the-death
intelligere, quamvis isti possint sufficere. Nam sicut velle
to-understand although these can to-suffice for as to-will
dicimus eum qui facit, ut alius velit, ita dicimus etiam
we-say him who makes that another wills so we-say also
illum velle qui non facit, ut alius velit, sed approbat quia
him to-will who not makes that another wills but approves because
vult: ut cum videmus aliquem fortiter pati velle molestiam,
he-wills as when we-see someone bravely to-suffer to-will trouble
ut perficiat quod bene vult; quamvis fateamur nos
that he-may-accomplish what well he-wills although we-confess us

velle, ut illam poenam sustineat, non tamen volumus aut
to-will that that penalty he-endure not yet we-will or
amamus poenam eius, sed voluntatem. Illum quoque, qui
love the-penalty his but the-will him also who
prohibere potest et non prohibet, solemus dicere quia vult
to-prevent can and not prevents we-are-wont to-say that he-wills
quod non prohibet. Quoniam ergo patri filii voluntas
what not he-prevents since therefore to-the-father of-the-son the-will
placuit, nec prohibuit eum velle aut inplere quod volebat,
pleased nor he-prevented him to-will or to-fulfill what he-willed
recte voluisse, ut filius mortem tam pie, tam utiliter
rightly to-have-willed that the-son death so piously so usefully
sustineret, quamvis poenam eius non amaret, affirmatur. Non
should-endure although the-penalty his not he-loved is-affirmed not
autem potuisse calicem transire nisi biberet illum, dixit,
moreover to-have-been-able the-cup to-pass unless he-drank it he-said
non quia non posset mortem vitare si vellet, sed quoniam,
not because not he-could death to-avoid if he-wished but since
sicut dictum est, mundum erat aliter inpossibile salvari;
as said has-been the-world was otherwise impossible to-be-saved
et ipse indeclinabiliter volebat potius mortem pati, quam
and he-himself unswervingly willed rather death to-suffer than
ut mundus non salvaretur. Idcirco autem illa verba
that the-world not be-saved for-that-reason moreover those words
dixit, ut doceret humanum genus aliter salvari non
he-said that he-might-teach the-human race otherwise to-be-saved not
potuisse quam per mortem suam, non ut ostenderet
to-have-been-able than through death his not that he-might-show
se mortem nequaquam valuisse vitare. Nam quaecunque
himself death by-no-means to-have-been-able to-avoid for whatever-things
de illo dicuntur his quae dicta sunt similia, sic sunt
of him are-said to-these which said have-been like so are

exponenda, ut nulla necessitate, sed libera voluntate mortuus
to-be-expounded that by-no necessity but by-free will dead
credatur. Erat namque omnipotens, et de illo legitur, quia
he-be-believed he-was for omnipotent and of him it-is-read that
oblatus est, quoniam ipse voluit. Et ipse dicit: Ego
offered he-was because he-himself willed and he-himself says I
pono animam meam, ut iterum sumam eam; nemo tollit
lay-down soul my that again I-may-take it no-one takes
eam a me, sed ego pono eam a me ipso: potestatem
it from me but I lay-down it from me myself power
habeo ponendi animam meam et potestatem habeo iterum
I-have of-laying-down soul my and power I-have again
sumendi eam. Quod ergo idem ipse sua potestate
of-taking it what therefore the-same he-himself by-his-own power
et sua voluntate facit, nullatenus ad hoc cogi recte
and by-his-own will does in-no-way to this to-be-forced rightly
dicitur.
is-said

BOS. Hoc solum, quia permittit deus illum sic tractari
this alone that permits God him so to-be-treated
quamvis volentem, non videtur tali patri de tali filio
although willing not seems to-such a-father concerning such a-son
convenire.
to-befit

ANS. Immo maxime decet talem patrem tali filio consentire,
nay-rather most befits such a-father with-such a-son to-consent
si quid vult laudabiliter ad honorem dei et utiliter ad
if anything he-wills laudably for the-honor of-God and usefully for
salutem hominum, quae aliter fieri non potuit.
the-salvation of-men which otherwise to-be-done not could

BOS. In hoc adhuc versamur, qualiter mors illa rationabilis et
in this still we-are-engaged how death that reasonable and
necessaria monstrari possit. Aliter namque nec ipse filius eam
necessary to-be-shown can otherwise for neither the-very son it
velle, nec pater cogere aut permittere debuisse videtur.
to-will nor the-father to-compel or to-permit to-have-been-bound seems
Quaeritur enim, cur deus aliter hominem salvare non potuit,
it-is-asked for why God otherwise man to-save not could
aut si potuit, cur hoc modo voluit. Nam et inconveniens
or if he-could why in-this way he-willed for both unfitting
videtur esse deo, hominem hoc modo salvasse, nec apparet,
seems to-be for-God man in-this way to-have-saved nor appears
quid mors illa valeat ad salvandum hominem. Mirum enim
what death that avails for saving man strange for
est, si deus sic delectatur aut eget sanguine innocentis, ut
it-is if God so delights-in or needs the-blood of-an-innocent that
non nisi eo interfecto parcere velit aut possit nocenti.
not except him killed to-spare he-wills or can the-guilty
ANS. Quoniam accipis in hac quaestione personam eorum, qui
since you-take in this question the-person of-those who
credere nihil volunt nisi praemonstrata ratione, volo tecum
to-believe nothing wish unless shown-beforehand reason I-wish with-you
pacisci, ut nullum vel minimum inconveniens in deo a
to-make-a-pact that no even least unfittingness in God by
nobis accipiatur, et nulla vel minima ratio, si maior non
us be-accepted and no even least reason if a-greater not
repugnat, reiciatur. Sicut enim in deo quamlibet parvum
opposes be-rejected as for in God however small
inconveniens sequitur inpossibilitas, ita quamlibet parvam
an-unfittingness follows impossibility so however small
rationem, si maiori non vincitur, comitatur necessitas.
reason if by-a-greater not it-is-overcome accompanies necessity

BOS. Nihil in hac re libentius accipio, quam ut hoc
nothing in this matter more-gladly I-accept than that this
pactum inter nos communiter servetur.
pact between us in-common be-kept
ANS. De incarnatione tantum dei et de his quae de
about the-incarnation only of-God and about those-things which about
illo assumpto homine credimus, quaestio est.
that assumed man we-believe the-question is
BOS. Ita est.
so it-is
ANS. Ponamus ergo dei incarnationem et quae de illo dicimus
let-us-suppose therefore of-God the-incarnation and what about that we-say
homine, nunquam fuisse; et constet inter nos hominem
man never to-have-been and let-it-be-agreed between us man
esse factum ad beatitudinem, quae in hac vita haberi non
to-have-been made for blessedness which in this life to-be-had not
potest, nec ad illam posse pervenire quemquam nisi dimissis
can nor to it to-be-able to-attain anyone unless forgiven
peccatis, nec ullum hominem hanc vitam transire sine peccato,
sins nor any man this life to-pass without sin
et alia quorum fides ad salutem aeternam necessaria est.
and other-things of-which faith for salvation eternal necessary is
BOS. Ita fiat, quia nihil in his inpossibile aut inconveniens
so be-it because nothing in these impossible or unfitting
deo videtur.
to-God seems
ANS. Necessaria est igitur homini peccatorum remissio, ut ad
necessary is therefore to-man of-sins the-remission that to
beatitudinem perveniat.
blessedness he-may-attain
BOS. Sic omnes tenemus.
so all we-hold

Quid sit peccare et pro peccatis satisfacere

XI · WHAT IT IS TO SIN AND TO MAKE SATISFACTION

To sin is to fail to render God his due, the subjection of every rational will to his. Whoever withholds it robs God of his honor and must restore it, and more than he took, for the insult. This repayment of the honor taken from God is the satisfaction every sinner owes.

ANS. Quaerendum est igitur, qua ratione deus dimittat
to-be-asked is therefore by-what reason God forgives
peccata hominibus; et ut hoc faciamus apertius, prius
sins to-men and that this we-may-do more-openly first
videamus, quid sit peccare et quid pro peccato satisfacere.
let-us-see what is to-sin and what for sin to-make-satisfaction

BOS. Tuum est ostendere, et meum est intendere.
yours it-is to-show and mine it-is to-attend

ANS. Si angelus et homo semper redderet deo quod debet,
if angel and man always rendered to-God what they-owe
nunquam peccaret.
never they-would-sin

BOS. Nequeo contradicere.
I-cannot to-contradict

ANS. Non est itaque aliud peccare, quam non reddere deo
not is and-so other to-sin than not to-render to-God
debitum.
the-debt

BOS. Quid est debitum quod deo debemus?
what is the-debt which to-God we-owe

ANS. Omnis voluntas rationalis creaturae subiecta debet esse
every will of-a-rational creature subject ought to-be
voluntati dei.
to-the-will of-God

BOS. Nihil verius.
nothing truer

ANS. Hoc est debitum quod debet angelus et homo deo,
this is the-debt which owe angel and man to-God
quod solvendo nullus peccat, et quod omnis qui non solvit,
which by-paying no-one sins and which every-one who not pays
peccat. Haec est iusticia sive rectitudo voluntatis, quae iustos
sins this is the-justice or rectitude of-will which just-ones
facit sive rectos corde, id est voluntate; hic est solus et
makes or upright in-heart that is in-will this is the-sole and
totus honor quem debemus deo et a nobis exigit deus.
whole honor which we-owe to-God and from us requires God
Sola namque talis voluntas opera facit placita deo, cum potest
alone for such will works makes pleasing to-God when it-can
operari; et cum non potest, ipsa sola per se placet, quia
to-work and when not it-can it alone by itself pleases because
nullum opus sine illa placet. Hunc honorem debitum qui
no work without it pleases this honor due who
deo non reddit, aufert deo quod suum est, et deum
to-God not renders takes-away from-God what his is and God
exhonorat; et hoc est peccare. Quamdiu autem non solvit
dishonors and this is to-sin as-long-as moreover not he-pays
quod rapuit, manet in culpa; nec sufficit solummodo reddere
what he-seized he-remains in fault nor suffices only to-render
quod ablatum est, sed pro contumelia illata plus debet
what taken-away has-been but for the-insult inflicted more he-ought
reddere, quam abstulit. Sicut enim qui laedit salutem alterius,
to-render than he-took-away as for who harms the-health of-another
non sufficit si salutem restituit, nisi pro illata doloris
not it-suffices if health he-restores unless for the-inflicted of-pain
iniuria recompenset aliquid: ita qui honorem alicuius violat,
injury he-recompense something so who the-honor of-anyone violates

non sufficit honorem reddere, si non secundum exhonorationis
not it-suffices the-honor to-render if not according-to of-the-dishonoring
factam molestiam aliquid, quod placeat illi quem exhonoravit,
done harm something which may-please him whom he-dishonored
restituit. Hoc quoque attendendum, quia cum aliquis quod
he-restores this also to-be-attended-to that when anyone what
iniuste abstulit, solvit, hoc debet dare quod ab illo non
unjustly he-took-away pays this he-ought to-give which from him not
posset exigi, si alienum non rapuisset. Sic ergo debet
could to-be-required if another's not he-had-seized so therefore ought
omnis qui peccat, honorem quem rapuit deo, solvere; et
every-one who sins the-honor which he-seized from-God to-pay and
haec est satisfactio, quam omnis peccator deo debet facere.
this is the-satisfaction which every sinner to-God ought to-make
BOS. In his omnibus, quoniam rationem sequi proposuimus,
in these all since reason to-follow we-have-proposed
quamvis aliquantulum me terreas, nihil habeo quod possim
although a-little me you-frighten nothing I-have which I-could
dicere contra.
to-say against

Utrum sola misericordia sine omni debiti solutione deceat deum peccata dimittere

XII · WHETHER GOD CAN FORGIVE SIN BY MERCY ALONE

To forgive sin without satisfaction leaves disorder in God's kingdom and makes injustice freer than justice. God's command that we forgive reserves vengeance to him, and his freedom reaches only what befits him: he may not let unpaid sin go unpunished.

ANS. Redeamus et videamus, utrum sola misericordia sine
let-us-return and let-us-see whether alone by-mercy without
omni solutione ablati sibi honoris, deceat deum
any payment of-the-taken-away from-him honor it-befit God
peccatum dimittere.
sin to-forgive

BOS. Non video cur non deceat.
not I-see why not it-befit

ANS. Sic dimittere peccatum non est aliud quam non punire;
so to-forgive sin not is other than not to-punish
et quoniam recte ordinare peccatum sine satisfactione non
and since rightly to-order sin without satisfaction not
est nisi punire, si non punitur, inordinatum dimittitur.
is except to-punish if not it-is-punished disordered it-is-let-go

BOS. Rationabile est quod dicis.
reasonable is what you-say

ANS. Deum vero non decet aliquid inordinatum in suo regno
God but not befits anything disordered in his kingdom
dimittere.
to-let-go

BOS. Si aliud volo dicere, timeo peccare.
if other I-wish to-say I-fear to-sin

ANS. Non ergo decet deum peccatum sic inpunitum dimittere.
not therefore befits God sin so unpunished to-let-go

BOS. Ita sequitur.
so it-follows

ANS. Est et aliud quod sequitur, si peccatum sic
there-is also another-thing which follows if sin so
inpunitum dimittitur, quia similiter erit apud deum
unpunished is-let-go that similarly it-will-be with God
peccanti et non peccanti; quod deo non convenit.
for-one-sinning and not for-one-sinning which God not befits

BOS. Non possum negare.
not I-can to-deny

ANS. Vide et hoc. Iusticiam hominum nemo nescit esse sub
see also this the-justice of-men no-one is-ignorant to-be under
lege, ut secundum eius quantitatem mensura retributionis
law so-that according-to its quantity the-measure of-repayment
a deo recompensetur.
by God be-recompensed

BOS. Ita credimus.
so we-believe

ANS. Si autem peccatum nec solvitur nec punitur, nulli legi
if moreover sin neither is-paid nor is-punished to-no law
subiacet.
it-is-subject

BOS. Non possum aliter intelligere.
not I-can otherwise to-understand

ANS. Liberior igitur est iniusticia, si sola misericordia dimittitur,
freer therefore is injustice if alone by-mercy it-is-forgiven
quam iusticia; quod valde inconveniens videtur. Ad hoc etiam
than justice which very unfitting seems to this also

extenditur haec inconvenientia, ut iniusticiam deo similem
extends this unfittingness that injustice to-God like
faciat; quia sicut deus nullius legi subiacet, ita et iniusticia.
it-makes because as God to-no-one's law is-subject so also injustice
BOS. Nequeo resistere rationi tuae; sed cum deus nobis praecipiat
I-cannot to-resist reason your but since God us commands
omnino dimittere peccantibus in nos, videtur repugnare,
wholly to-forgive to-those-sinning against us it-seems to-be-contradictory
ut hoc nobis praecipiat quod ipsum facere non decet.
that this us be-command which himself to-do not befits
ANS. Nulla in hoc est repugnantia, quia deus hoc nobis praecipit,
no in this is contradiction because God this us commands
ut non praesumamus quod solius dei est. Ad nullum
that not we-presume what alone of-God is to no-one
enim pertinet vindictam facere, nisi ad illum, qui dominus
for belongs vengeance to-take except to him who lord
est omnium; nam cum terrenae potestates hoc recte faciunt,
is of-all for when earthly powers this rightly do
ipse facit deus, a quo ad hoc ipsum sunt ordinatae.
he-himself does God by whom for this very-thing they-are ordained
BOS. Removisti repugnantiam, quam putabam inesse; sed
you-have-removed the-contradiction which I-thought to-be-in-it but
est aliud, ad quod tuum volo habere responsum. Nam
there-is another-thing to which your I-wish to-have answer for
cum deus sic sit liber, ut nulli legi, nullius subiaceat
since God so is free that to-no law no-one's is-subject
iudicio, et ita sit benignus, ut nihil benignius cogitari
to-judgment and so is kind that nothing kinder to-be-thought
queat, et nihil sit rectum aut decens nisi quod ipse
can and nothing is right or becoming except what he-himself
vult: mirum videtur, si dicimus quia nullatenus vult aut
wills strange it-seems if we-say that in-no-way he-wills or

non ei licet suam iniuriam dimittere, a quo etiam
not to-him it-is-permitted his-own injury to-forgive from whom even
de his quas aliis facimus, solemus indulgentiam petere.
for those which against-others we-do we-are-wont indulgence to-ask
ANS. Verum est, quod dicis de libertate et voluntate et
true is what you-say of the-freedom and will and
benignitate illius; sed sic eas debemus rationabiliter intelligere,
kindness his but so them we-ought reasonably to-understand
ut dignitati illius non videamur repugnare. Libertas enim
that to-the-dignity his not we-may-seem to-be-contrary freedom for
non est nisi ad hoc, quod expedit aut quod decet, nec
not is except to that which is-expedient or which befits nor
benignitas dicenda est, quae aliquid deo indecens operatur.
kindness to-be-called is which something for-God unbecoming works
Quod autem dicitur, quia quod vult iustum est, et quod
what moreover it-is-said that what he-wills just is and what
non vult non est iustum, non ita intelligendum est, ut
not he-wills not is just not so to-be-understood it-is that
si deus velit quodlibet inconveniens, iustum sit, quia ipse
if God will any unfitting-thing just it-is because he-himself
vult. Non enim sequitur, si deus vult mentiri, iustum esse
wills not for it-follows if God wills to-lie just to-be
mentiri, sed potius deum illum non esse. Nam nequaquam
to-lie but rather God him not to-be for by-no-means
potest velle mentiri voluntas, nisi in qua corrupta est veritas,
can to-will to-lie a-will except in which corrupted is truth
immo quae deserendo veritatem corrupta est. Cum ergo
nay-rather which by-forsaking truth corrupted has-been when therefore
dicitur: si deus vult mentiri; non est aliud, quam: si deus
it-is-said if God wills to-lie not is other than if God
est talis natura, quae velit mentiri; et idcirco non
is such a-nature as would-will to-lie and for-that-reason not

sequitur, iustum esse mendacium, nisi ita intelligatur, sicut
it-follows just to-be a-lie unless so it-be-understood as
cum de duobus inpossibilibus dicimus: si hoc est, illud est;
when about two impossibilities we-say if this is that is
quia nec hoc nec illud est; ut si quis dicat: si aqua est
because neither this nor that is as if anyone say if water is
sicca, et ignis est humidus; neutrum enim est verum. Itaque
dry and fire is wet neither for is true and-so
de illis tantum verum est dicere: si deus hoc vult, iustum
of those only true it-is to-say if God this wills just
est, quia deum velle non est inconveniens. Si enim deus vult
it-is because God to-will not is unfitting if for God wills
ut pluat, iustum est ut pluat; et si vult ut homo aliquis
that it-rain just it-is that it-rain and if he-wills that a-man some
occidatur, iustum est ut occidatur. Quapropter si non decet
be-killed just it-is that be-be-killed wherefore if not befits
deum aliquid iniuste aut inordinate facere, non pertinet ad
God anything unjustly or disorderedly to-do not belongs to
eius libertatem aut benignitatem aut voluntatem, peccantem,
his freedom or kindness or will the-sinner
qui non solvit deo quod abstulit, inpunitum dimittere.
who not pays to-God what he-took-away unpunished to-let-go

BOS. Omnia mihi aufers, quae putabam tibi obici
all-things from-me you-take-away which I-thought to-you to-be-objected
posse.
to-be-able

ANS. Vide adhuc, cur deum hoc facere non deceat.
see further why God this to-do not befits

BOS. Libenter ausculto quidquid dicis.
gladly I-listen-to whatever you-say

Quod nihil minus sit tolerandum in rerum ordine, quam ut creatura creatori debitum honorem auferat, et non solvat quod aufert

XIII · THAT GOD CANNOT LET HIS HONOR GO UNRESTORED

Nothing is less tolerable than that a creature take God's honor and not repay it, and God keeps nothing more justly than his honor. So either the honor taken must be repaid or punishment must follow; otherwise God would be unjust to himself or powerless, which it is impious even to think.

ANS. Nihil minus tolerandum in rerum ordine, quam ut
nothing less to-be-tolerated in of-things the-order than that
creatura creatori debitum honorem auferat et non solvat
the-creature from-the-creator due honor take-away and not pay
quod aufert.
what it-takes-away

BOS. Hoc nihil clarius.
than-this nothing clearer

ANS. Nihil autem iniustius toleratur, quam quo nihil
nothing moreover more-unjustly is-tolerated than that-than-which nothing
est minus tolerandum.
is less to-be-tolerated

BOS. Neque hoc est obscurum.
nor this is obscure

ANS. Puto ergo, quia non dices deum debere tolerare,
I-think therefore that not you-will-say God to-be-bound to-tolerate
quo nihil toleratur iniustius, ut creatura non reddat
that-than-which nothing is-tolerated more-unjustly that the-creature not render
deo quod aufert.
to-God what it-takes-away

BOS. Immo penitus negandum esse video.
nay-rather wholly to-be-denied to-be I-see

ANS. Item si deo nihil maius aut melius, nihil iustius,
likewise if than-God nothing greater or better nothing more-just
quam honorem illius servare in rerum dispositione summa
than the-honor his to-keep in of-things the-disposition the-highest
iusticia, quae non est aliud quam ipse deus.
justice which not is other than the-very God

BOS. Hoc quoque nihil apertius.
than-this also nothing plainer

ANS. Nihil ergo servat deus iustius quam suae dignitatis
nothing therefore keeps God more-justly than of-his-own dignity
honorem.
the-honor

BOS. Concedere me oportet.
to-concede me it-behooves

ANS. Videtur tibi, quod eum integre servet, si sic auferri
does-it-seem to-you that it wholly he-keep if so to-be-taken-away
sibi permittit, ut nec solvatur nec ipse auferentem
from-himself he-permits that neither it-be-paid nor he-himself the-one-taking-away
puniat?
punish

BOS. Non audeo dicere.
not I-dare to-say

ANS. Necesse est ergo, ut aut ablatus honor solvatur, aut
necessary it-is therefore that either the-taken-away honor be-paid or
poena sequatur; alioquin aut sibi ipsi deus iustus non erit,
punishment follow otherwise either to-him himself God just not will-be
aut ad utrumque inpotens erit: quod nefas est vel cogitare.
or for both powerless will-be which impious is even to-think

BOS. Nihil rationabilius dici posse intelligo.
nothing more-reasonable to-be-said to-be-able I-understand

Cuiusmodi honor dei sit poena peccantis

XIV · HOW THE PUNISHMENT OF THE SINNER HONORS GOD

Boso asks whether punishment restores God's honor. Anselm answers that God cannot lose his honor: either the sinner pays freely or God takes from him unwilling. By punishing, God takes away what was man's, the blessedness he could have had, and so shows that the sinner and all he has are subject to him.

BOS. Sed volo a te audire, si poena peccantis sit illi
but I-wish from you to-hear whether the-punishment of-the-sinner is to-him
honor aut cuiusmodi honor sit. Si enim poena peccantis
honor or of-what-kind honor it-is if for the-punishment of-the-sinner
non est eius honor, cum peccator non solvit quod abstulit,
not is his honor when the-sinner not pays what he-took-away
sed punitur, sic perdit deus honorem suum, ut non recuperet:
but is-punished so loses God honor his that not he-recovers
quod his quae dicta sunt repugnare videtur.
which to-these-things which said have-been to-be-repugnant seems

ANS. Deum inpossibile est honorem suum perdere: aut enim
God impossible it-is honor his to-lose either for
peccator sponte solvit quod debet, aut deus ab invito
the-sinner freely pays what he-owes or God from him-unwilling
accipit. Nam aut homo debitam subiectionem deo sive non
takes for either man due subjection to-God whether by-not
peccando, sive quod peccat solvendo voluntate spontanea exhibet,
sinning or what he-sins by-paying by-will spontaneous shows
aut deus eum invitum sibi torquendo subicit et sic se
or God him unwilling to-himself by-tormenting subjects and so himself
dominum eius esse ostendit, quod ipse homo voluntate fateri
lord his to-be shows which himself man by-will to-confess
recusat. In quo considerandum, quia sicut homo peccando rapit
refuses in which to-be-considered that as man by-sinning seizes

quod dei est, ita deus puniendo aufert quod hominis est.
what God's is so God by-punishing takes-away what man's is
Quippe non solum id suum alicuius esse dicitur quod iam
indeed not only that his-own of-anyone to-be is-said which already
possidet, sed quod in eius potestate est ut habeat. Quoniam
he-possesses but what in his power is that he-have since
ergo homo ita factus est, ut beatitudinem habere posset, si
therefore man so made was that blessedness to-have he-could if
non peccaret: cum propter peccatum beatitudine et omni
not he-sinned when on-account-of sin of-blessedness and every
bono privatur, de suo quamvis invitus solvit quod rapuit;
good he-is-deprived from his-own although unwilling he-pays what he-seized
quia, licet deus hoc ad usum sui commodi non transferat
because although God this to the-use of-his advantage not transfers
quod aufert, sicut homo pecuniam quam alii aufert,
which he-takes-away as a-man money which from-another he-takes-away
in suam convertit utilitatem: hoc tamen quod aufert, utitur
into his-own turns use this yet which he-takes-away he-uses
ad suum honorem per hoc quia aufert. Auferendo enim
for his honor through this that he-takes-away by-taking-away for
peccatorem et quae illius sunt sibi subiecta esse probat.
the-sinner and what his are to-himself subject to-be he-proves

Si deus vel ad modicum honorem suum patiatur violari

XV · WHETHER GOD LETS HIS HONOR BE VIOLATED

Nothing can be added to or taken from God's honor in itself. A creature honors God by keeping its order and dishonors him by refusing, but as nothing escapes the heavens, no will escapes God's: fleeing his commanding will, it falls under his punishing will. Every sin is followed by satisfaction or punishment.

BOS. Placet quod dicis; sed est et aliud, ad quod tuam
pleases what you-say but there-is also another-thing to which your
responsionem postulo. Nam si deus ita sicut probas, suum
answer I-demand for if God so as you-prove his-own
debet honorem servare: cur vel ad modicum patitur illum
ought honor to-keep why even for a-little does-he-suffer it
violari? Quod enim aliquo modo laedi sinitur, non
to-be-violated what for in-any way to-be-harmed is-allowed not
integre nec perfecte custoditur.
wholly nor perfectly is-guarded

ANS. Dei honori nequit aliquid, quantum ad illum pertinet,
to-God's honor cannot anything as-far-as to him pertains
addi vel minui. Idem namque ipse sibi est
to-be-added or to-be-diminished the-same for he-himself to-himself is
honor incorruptibilis et nullo modo mutabilis. Verum quando
honor incorruptible and in-no way changeable but when
unaquaeque creatura suum et quasi sibi praeceptum
each creature its-own and as-it-were to-itself prescribed
ordinem sive naturaliter sive rationabiliter servat, deo obedire
order whether naturally or rationally keeps God to-obey
et eum honorare dicitur, et hoc maxime rationalis natura,
and him to-honor it-is-said and this most rational nature
cui datum est intelligere quid debeat. Quae cum vult
to-which given it-is to-understand what it-ought which when it-wills

quod debet, deum honorat; non quia illi aliquid confert,
what it-ought God honors not because to-him anything it-confers
sed quia sponte se eius voluntati et dispositioni subdit et
but because freely itself his to-will and disposition subjects and
in rerum universitate ordinem suum et eiusdem universitatis
in of-things the-universe order its-own and of-the-same universe
pulchritudinem, quantum in ipsa est, servat. Cum vero non
the-beauty as-far-as in itself it-is keeps when but not
vult quod debet, deum, quantum ad illam pertinet, inhonorat,
it-wills what it-ought God as-far-as to it pertains dishonors
quoniam non se sponte subdit illius dispositioni; et
since not itself freely it-subjects his to-disposition and
universitatis ordinem et pulchritudinem, quantum in se est,
of-the-universe the-order and beauty as-far-as in itself is
perturbat, licet potestatem aut dignitatem dei nullatenus
disturbs although the-power or dignity of-God in-no-way
laedat aut decoloret. Si enim ea quae caeli ambitu
it-harm or discolor if for those-things which of-heaven by-the-circuit
continentur, vellent non esse sub caelo, aut elongari a
are-contained wished not to-be under heaven or to-be-removed-far from
caelo, nullatenus possent nisi sub caelo esse, nec fugere
heaven in-no-way they-could except under heaven to-be nor to-flee
caelum nisi appropinquando caelo. Nam et unde et quo et
heaven except by-approaching heaven for both whence and whither and
qua irent, sub caelo essent; et quanto magis a
by-which-way they-went under heaven they-would-be and by-how-much more from
qualibet caeli parte elongarentur, tanto magis oppositae
any of-heaven part they-were-removed by-so-much more to-the-opposite
parti appropinquarent. Ita quamvis homo vel malus angelus
part they-would-approach so although man or an-evil angel
divinae voluntati et ordinationi subiacere nolit, non tamen
to-the-divine will and ordering to-lie-subject be-unwilling not yet

eam fugere valet, quia si vult fugere de sub voluntate
it to-flee is-able because if he-wishes to-flee from under the-will
iubente, currit sub voluntatem punientem. Et si quaeris,
commanding he-runs under the-will punishing and if you-ask
qua transit, non nisi sub voluntate permittente; et hoc
by-which-way he-passes not except under the-will permitting and this
ipsum, quod perverse vult aut agit, in universitatis praefatae
very-thing which perversely he-wills or does into of-the-universe aforesaid
ordinem et pulchritudinem summa sapientia convertit. Ipsa
the-order and beauty the-highest wisdom turns the-very
namque perversitatis spontanea satisfactio, vel a non
for of-perversity spontaneous satisfaction or from not
satisfaciente poenae exactio, excepto hoc, quia deus de
one-satisfying of-punishment the-exaction excepting this that God from
malis multis modis bona facit, in eadem universitate suum
evils in-many ways goods makes in the-same universe their-own
tenent locum et ordinis pulchritudinem. Quas si divina
hold place and of-order beauty which if the-divine
sapientia, ubi perversitas rectum ordinem perturbare nititur,
wisdom where perversity the-right order to-disturb strives
non adderet, fieret in ipsa universitate quam deus debet
not added there-would-be in the-very universe which God ought
ordinare, quaedam ex violata ordinis pulchritudine deformitas
to-order a-certain from violated of-order beauty deformity
et deus in sua dispositione videretur deficere. Quae duo
and God in his disposition would-seem to-fail which two
quoniam sicut sunt inconvenientia, ita sunt inpossibilia,
since as they-are unfitting so they-are impossible
necesse est, ut omne peccatum satisfactio aut poena sequatur.
necessary it-is that every sin satisfaction or punishment follow

BOS. Satisfecisti obiectioni meae.
you-have-satisfied objection my

ANS. Palam igitur est, quia deum, quantum in ipso est,
plain therefore it-is that God as-far-as in him is
nullus potest honorare, vel exhonorare; sed, quantum in
no-one can to-honor or to-dishonor but as-far-as in
se est, hoc aliquis facere videtur, cum voluntatem suam
himself is this someone to-do seems when will his
voluntati eius subicit, aut subtrahit.
to-his will subjects or withdraws

BOS. Nescio, quid contra queam dicere.
I-know-not what against I-can to-say

ANS. Adhuc addam aliquid.
still I-shall-add something

BOS. Tamdiu dic, donec me taedeat audire.
so-long speak until me it-weary to-hear

Ratio cur numerus angelorum qui ceciderunt, restituendus sit de hominibus

XVI · WHY FALLEN ANGELS ARE REPLACED FROM MEN

God purposed to restore from human nature the number of angels who fell. Rational nature was foreknown in a perfect number, neither more nor less. Since the fallen angels were made to belong to it, either their number must be restored or rational nature would remain in an imperfect number, and it can be restored only from men.

ANS. Deum constat proposuisse, ut de humana natura quam
God it-is-agreed to-have-purposed that from human nature which
fecit sine peccato, numerum angelorum qui ceciderant
he-made without sin the-number of-angels who had-fallen
restitueret.
he-would-restore

BOS. Hoc credimus, sed vellem aliquam huius rei rationem
this we-believe but I-should-wish some of-this thing reason
habere.
to-have

ANS. Fallis me; non enim proposuimus tractare nisi de
you-deceive me not for we-proposed to-treat except about
sola incarnatione dei, et tu mihi interseris alias quaestiones.
alone the-incarnation of-God and you to-me insert other questions

BOS. Ne irascaris, hilarem enim datorem diligit deus; nam
do-not be-angry a-cheerful for giver loves God for
nemo probat magis se hilariter dare quod promittit, quam
no-one proves more himself cheerfully to-give what he-promises than
qui plus dat quam promittit; dic ergo libenter quod quaero.
he-who more gives than he-promises say therefore gladly what I-ask

ANS. Rationalem naturam, quae dei contemplatione beata
rational nature which of-God by-contemplation blessed
vel est vel futura est, in quodam rationabili et perfecto
either is or about-to-be is in a-certain reasonable and perfect
numero praescitam esse a deo, ita ut nec maiorem nec
number foreknown to-have-been by God so that neither greater nor
minorem illum esse deceat, non est dubitandum. Aut enim
less it to-be befits not is to-be-doubted either for
nescit deus, in quo numero melius eam deceat constitui:
knows-not God in what number better it befits to-be-established
quod falsum est; aut si scit, in eo illam constituet, quem
which false is or if he-knows in that it he-will-establish which
ad hoc decentiorem intelliget. Quapropter aut angeli illi
for this more-fitting he-will-understand wherefore either angels those
qui ceciderunt, facti erant ad hoc, ut essent intra illum
who fell made had-been for this that they-should-be within that

numerum; aut quia intra illum permanere non potuerunt,
number or because within that to-remain not they-could
ex necessitate ceciderunt: quod absurdum est opinari.
of necessity they-fell which absurd is to-suppose
BOS. Veritas est aperta quod dicis.
the-truth is plain what you-say
ANS. Quoniam ergo de illo numero esse debuerunt, aut
since therefore of that number to-be they-ought either
restaurandus est ex necessitate numerus eorum, aut in
to-be-restored is of necessity number their or in
inperfecto remanebit numero rationalis natura, quae in
an-imperfect will-remain number the-rational nature which in
numero perfecto praescita est: quod esse non potest.
a-number perfect foreknown has-been which to-be not can
BOS. Restaurandi procul dubio sunt.
to-be-restored far from-doubt they-are
ANS. Necesse est ergo, eos de humana natura, quoniam non
necessary it-is therefore them from human nature since not
est alia de qua possint restaurari.
there-is another from which they-might to-be-restored

Quod alii angeli pro illis non possunt restitui

XVII · THAT OTHER ANGELS CANNOT REPLACE THE FALLEN

Other angels cannot take the fallen ones' place, for they would have to be as the fallen would have been, persevering without seeing sin punished, which is now impossible. The good angels were confirmed by their own merit. Boso concludes that the elect will be no fewer than the reprobate angels, and asks whether they will be more.

BOS. Cur non aut ipsi, aut alii angeli pro illis possunt
why not either themselves or other angels for them can
restitui?
to-be-restored

ANS. Cum videbis nostrae restaurationis difficultatem,
when you-will-see of-our restoration the-difficulty
intelliges eorum reconciliationis inpossibilitatem. Alii
you-will-understand of-their reconciliation the-impossibility other
autem angeli pro illis restitui non possunt ideo, ut
moreover angels for them to-be-restored not can for-this-reason that
taceam quomodo hoc repugnare videatur primae creationis
I-may-pass-over how this to-be-repugnant seems of-the-first of-creation
perfectioni, quia non debent, nisi tales esse possint, quales
to-the-perfection because not they-ought except such to-be can as
illi fuissent si non peccassent, cum illi nulla visa vindicta
those would-have-been if not they-had-sinned since those with-no seen punishment
peccati perseverassent; quod post illorum casum aliis qui
of-sin would-have-persevered which after their fall for-others who
pro illis restituerentur, esset inpossibile. Non enim pariter
for them were-restored would-be impossible not for equally
laudabiles sunt, si stant in veritate, et qui nullam novit
praiseworthy are if they-stand in the-truth both he-who no knows
peccati poenam, et qui eam semper aspicit aeternam. Nam
of-sin punishment and he-who it always beholds eternal for

nequaquam putandum est, bonos angelos esse confirmatos
by-no-means to-be-supposed is the-good angels to-be confirmed
casu malorum, sed suo merito. Sicut namque si
by-the-fall of-the-evil but by-their-own merit as for if
boni cum malis peccassent, simul dampnati essent,
the-good with the-evil had-sinned together condemned they-would-have-been
ita iniusti si cum iustis stetissent, pariter confirmati
so the-unjust if with the-just they-had-stood equally confirmed
essent. Quippe si aliqui eorum non nisi aliorum
they-would-have-been indeed if some of-them not except of-others
casu confirmandi erant, aut nullus unquam confirmaretur,
by-the-fall to-be-confirmed were either none ever would-be-confirmed
aut necesse erat aliquem casurum, qui ad alios confirmandos
or necessary it-was someone about-to-fall who for others to-be-confirmed
puniretur: quae utraque absurda sunt. Illo itaque modo
would-be-punished which both absurd are in-that and-so way
confirmati sunt illi qui steterunt, quo pariter confirmati
confirmed were those who stood in-which equally confirmed
essent omnes si stetissent; quemadmodum ostendi sicut
would-have-been all if they-had-stood as I-showed as
potui, ubi tractavi, cur deus diabolo perseverantiam non dedit.
I-could where I-treated why God to-the-devil perseverance not gave
BOS. Probasti malos angelos de humana natura restaurandos;
you-have-proved the-evil angels from human nature to-be-restored
et patet ex hac ratione, quia non in minori numero
and it-is-plain from this reason that not in a-less number
erunt homines electi quam sunt angeli reprobi. Sed utrum
will-be men chosen than are angels reprobate but whether
plures futuri sint, si potes, ostende.
more about-to-be they-are if you-can show

Utrum plures futuri sint sancti homines, quam sint mali angeli

XVIII · WHETHER MORE MEN WILL BE SAVED THAN ANGELS FELL

Anselm reasons that the angels were not created in the perfect number, so that men were made to complete it and not only to replace the fallen; otherwise the saved would rejoice at the angels' fall. More men will therefore be saved than angels fell. When Boso cites the verse on the bounds of the peoples, Anselm reads it to fit this view, holding such conclusions only until God reveals something better.

ANS. Si angeli, antequam quidam illorum caderent, erant in illo
if the-angels before certain of-them fell were in that
perfecto de quo diximus numero, non sunt homines facti
perfect of which we-have-spoken number not have-been men made
nisi pro restauratione angelorum perditorum; et palam est,
except for the-restoration of-the-angels lost and plain it-is
quia non erunt plures illis. Si autem ille numerus non
that not they-will-be more than-those if moreover that number not
erat in illis omnibus angelis, conplendum est de hominibus
was in those all angels to-be-completed it-is from men
et quod periit, et quod prius deerat, et erunt electi
both what perished and what before was-lacking and will-be chosen
homines plures reprobis angelis; et sic dicemus, quia
men more than-the-reprobate angels and so we-shall-say that
non fuerunt homines facti tantum ad restaurandum numerum
not were men made only for restoring the-number
inminutum, sed etiam ad perficiendum nondum perfectum.
diminished but also for perfecting the-not-yet perfect
BOS. Quid potius tenendum est, an angeli prius facti sint
what rather to-be-held is whether the-angels first made were
in numero perfecto, an non?
in a-number perfect or not

ANS. Quod mihi videtur dicam.
what to-me seems I-shall-say
BOS. Non possum a te plus exigere.
not I-can from you more to-require
ANS. Si homo factus est post casum malorum angelorum,
if man made was after the-fall of-the-evil angels
sicut quidam intelligunt in Genesi, non video posse me
as some understand in Genesis not I-see to-be-able me
per hoc probare alterum horum determinate. Potest enim,
by this to-prove the-one of-these determinately it-can for
ut puto, esse, quod angeli prius fuerint in numero perfecto,
as I-think to-be that the-angels first were in a-number perfect
et postea factus sit homo propter restaurandum inminutum
and afterward made was man for restoring the-diminished
eorum numerum; et potest esse, quod non fuerint in
their number and it-can to-be that not they-were in
numero perfecto, quia differebat deus sicut adhuc differt,
a-number perfect because was-deferring God as still he-defers
illum inplere numerum, facturus humanam naturam suo
that to-fill number about-to-make human nature in-his-own
tempore. Unde aut solummodo numerum nondum integrum
time whence either only the-number not-yet whole
perficeret, aut etiam si minueretur, restitueret. Si autem
he-would-perfect or also if it-were-diminished he-would-restore if moreover
tota creatura simul facta est, et dies illi in quibus
the-whole creation at-once made was and the-days those in which
Moyses istum mundum non simul esse factum videtur
Moses this world not at-once to-have-been made seems
dicere, aliter sunt intelligendi, quam sicut videmus istos dies
to-say otherwise are to-be-understood than as we-see these days
in quibus vivimus: intelligere nequeo, quomodo facti sint
in which we-live to-understand I-cannot how made were

angeli in illo integro numero. Quippe si ita esset, videtur
the-angels in that whole number indeed if so it-were it-seems
mihi, quia ex necessitate aut aliqui angeli vel homines
to-me that of necessity either some angels or men
casuri erant, aut plures essent in illa caelesti civitate,
about-to-fall were or more would-be in that heavenly city
quam illa perfecti numeri convenientia exigeret. Si ergo
than that of-a-perfect number fittingness would-require if therefore
omnia simul facta sunt, sic videntur angeli et duo primi
all-things at-once made were so seem the-angels and the-two first
homines in numero perfecto fuisse, ut de hominibus, si
men in a-number perfect to-have-been that from men if
nullus angelus caderet, quod deerat solum perficeretur, et
no angel fell what was-lacking alone would-be-perfected and
si aliquis periret, hoc quoque quod caderet, restitueretur: et
if any perished this also which fell would-be-restored and
hominis natura quae infirmior erat, quasi deum excusaret
man's nature which weaker was as-if God would-excuse
atque diabolum confunderet, si ille casum suum infirmitati
and the-devil would-confound if he fall his to-weakness
suae inputaret, cum ipsa infirmior staret: ac si et eadem
his should-impute since itself weaker would-stand and if also the-same
ipsa caderet, multo magis deum defenderet contra diabolum
itself should-fall much more God it-would-defend against the-devil
et contra se ipsam, cum ipsa facta valde infirmior et mortalis
and against it itself since itself made very weaker and mortal
in electis de tanta infirmitate tanto altius ascenderet,
in the-chosen from such weakness by-so-much higher would-ascend
quam unde diabolus cecidisset, quanto boni angeli quorum
than whence the-devil had-fallen by-as-much-as the-good angels whose
aequalitas ei debetur, profecerunt post ruinam malorum,
equality to-it is-owed advanced after the-ruin of-the-evil

quia perseveraverunt. Ex his rationibus potius mihi videtur,
because they-persevered from these reasons rather to-me it-seems
quia in angelis non fuit ille perfectus numerus, quo civitas
that in the-angels not was that perfect number by-which city
illa superna perficeretur; quoniam si homo simul cum angelis
that heavenly would-be-perfected since if man at-once with the-angels
factus non est, sic possibile est esse; et si simul facti sunt,
made not was so possible it-is to-be and if at-once made they-were
quod magis putant multi, quoniam legitur: qui vivit in
which more think many since it-is-read he-who lives for
aeternum, creavit omnia simul, videtur necesse esse. Sed et
ever created all-things at-once it-seems necessary to-be but also
si perfectio mundanae creaturae non tantum est intelligenda
if the-perfection of-worldly creation not so-much is to-be-understood
in numero individuorum, quantum in numero naturarum,
in the-number of-individuals as in the-number of-natures
necesse est humanam naturam aut ad conplementum eiusdem
necessary it-is human nature either for the-completion of-the-same
perfectionis esse factam, aut illi superabundare, quod de
perfection to-have-been made or to-it to-be-superfluous which of
minimi vermiculi natura dicere non audemus. Quare pro se
the-least worm's nature to-say not we-dare wherefore for it
ipsa ibi facta est et non solum pro restaurandis individuis
itself there made it-was and not only for restoring individuals
alterius naturae. Unde palam est, quia etiamsi angelus nullus
of-another nature whence plain it-is that even-if angel none
perisset, homines tamen in caelesti civitate suum locum
had-perished men yet in the-heavenly city their place
habuissent. Sequitur itaque, quia in angelis antequam quidam
would-have-had it-follows and-so that in the-angels before certain
illorum caderent, non erat ille perfectus numerus; alioquin
of-them fell not was that perfect number otherwise

necesse erat, ut aut homines aut angeli aliqui caderent,
necessary it-was that either men or angels some should-fall
quoniam extra numerum perfectum ibi nullus manere poterat.
since outside the-number perfect there none to-remain could

BOS. Nonnihil effecisti.
something you-have-accomplished

ANS. Est et alia ratio, ut mihi videtur, quae non parum
there-is also another reason as to-me it-seems which not a-little
suffragatur illi sententiae, quae angelos non esse factos
supports that opinion which the-angels not to-have-been made
in perfecto numero existimat.
in a-perfect number judges

BOS. Dic illam.
tell it

ANS. Si angeli in illo perfecto numero facti sunt, et
if the-angels in that perfect number made were and
nullatenus facti sunt homines nisi pro restauratione
in-no-way made were men except for the-restoration
perditorum angelorum, palam est, quia nisi angeli ab illa
of-the-lost angels plain it-is that unless the-angels from that
beatitudine cecidissent, homines ad illam non ascenderent.
blessedness had-fallen men to it not would-ascend

BOS. Hoc constat.
this is-agreed

ANS. Si quis ergo dixerit, quia tantum laetabuntur electi
if anyone therefore will-have-said that so-much will-rejoice the-chosen
homines de angelorum perditione, quantum gaudebunt de
men at of-the-angels the-perdition as-much-as they-will-rejoice at
sua assumptione, quoniam absque dubio haec non esset
their-own assumption since without doubt this not would-be
nisi illa fuisset: quomodo poterunt ab hac perversa
unless that had-been how will-they-be-able from this perverse

gratulatione defendi? aut quomodo dicemus angelos qui
rejoicing to-be-defended or how shall-we-say the-angels who
ceciderunt, in hominibus restauratos, si illi sine hoc vicio
fell in men restored if those without this vice
permansuri erant si non cecidissent, id est, sine gratulatione
about-to-remain were if not they-had-fallen that is without rejoicing
de casu aliorum; isti vero sine illo esse non poterunt?
at the-fall of-others these but without it to-be not will-be-able
Immo qualiter cum hoc vicio beati esse debebunt?
nay-rather how with this vice blessed to-be will-they-be-bound
Deinde qua audacia dicemus, deum non velle, aut non
then with-what boldness shall-we-say God not to-will or not
posse hanc restaurationem sine hoc vicio facere?
to-be-able this restoration without this vice to-do

BOS. Nonne similiter est in gentibus quae ad fidem vocatae
surely similarly it-is with the-nations which to faith called
sunt, quia illam Iudaei repulerunt?
have-been because it the-Jews rejected

ANS. Non; nam si Iudaei omnes credidissent, gentes tamen
no for if the-Jews all had-believed the-nations yet
vocarentur, quia in omni gente, qui timet deum et
would-have-been-called because in every nation he-who fears God and
operatur iusticiam, acceptus est illi. Sed quoniam Iudaei
works justice accepted is to-him but since the-Jews
apostolos contempserunt, ea tunc fuit occasio, ut ad
the-apostles despised that then was the-occasion that to
gentes illi converterentur.
the-nations they should-turn

BOS. Nullo modo video, quid contra haec dicere possim.
in-no way I-see what against these-things to-say I-could

ANS. Unde tibi videtur accidere singulis illa laeticia de
whence to-you does-it-seem to-befall each that gladness at
alieno casu?
another's fall

BOS. Unde, nisi quia certus erit unusquisque, quoniam ubi
whence except because certain will-be each-one that where
erit nullatenus esset, nisi alius inde cecidisset?
he-will-be in-no-way he-would-be unless another thence had-fallen

ANS. Si ergo nullus hanc certitudinem haberet, non esset
if therefore no-one this certainty had not there-would-be
unde ullus de alieno dampno gauderet.
whence anyone at another's loss should-rejoice

BOS. Ita videtur.
so it-seems

ANS. Putasne illorum aliquem habiturum hanc certitudinem,
do-you-think of-them anyone about-to-have this certainty
si multo plures erunt quam qui ceciderunt?
if much more there-will-be than those-who fell

BOS. Nequaquam possum opinari, quod eam habeat aut
by-no-means I-can to-suppose that it he-has or
habere debeat. Quomodo namque quis poterit scire, utrum
to-have he-ought how for anyone will-be-able to-know whether
pro restaurando quod inminutum erat, aut pro conplendo
for restoring what diminished was or for completing
quod nondum perfectum erat, de illo numero constituendae
what not-yet perfect was of that number to-be-established
civitatis sit factus? sed omnes certi erunt, se factos
of-the-city he-was made but all certain will-be themselves made
esse ad perficiendam illam civitatem.
to-have-been for perfecting that city

ANS. Ergo si plures erunt quam reprobi angeli, nullus
therefore if more there-will-be than the-reprobate angels no-one
poterit aut debebit scire, se non esse ibi assumptum
will-be-able or will-be-bound to-know himself not to-be there assumed
nisi pro alieno casu.
except for another's fall

BOS. Verum est.
true it-is

ANS. Non igitur habebit aliquis, cur gaudere debeat de alterius
not therefore will-have anyone why to-rejoice he-ought at another's
perditione.
perdition

BOS. Ita sequitur.
so it-follows

ANS. Cum itaque videamus, quia si plures erunt homines electi
since and-so we-see that if more will-be men chosen
quam sint reprobi angeli, illa non sequatur inconvenientia,
than are the-reprobate angels that not follows unfittingness
quam sequi necesse est, si plures non erunt; et cum inpossibile
which to-follow necessary it-is if more not will-be and since impossible
sit ullum in illa civitate futurum inconveniens, videtur necesse
it-is any in that city about-to-be unfitting it-seems necessary
esse, ut angeli non sint facti in illo perfecto numero, et
to-be that the-angels not were made in that perfect number and
plures futuri sint beati homines quam sint miseri angeli.
more about-to-be are blessed men than are wretched angels

BOS. Non video, qua ratione hoc negari queat.
not I-see by-what reason this to-be-denied could

ANS. Aliam adhuc eiusdem sententiae posse dici puto
another still of-the-same opinion to-be-able to-be-said I-think
rationem.
reason

BOS. Hanc quoque proferre debes.
this also to-bring-forth you-ought

ANS. Credimus hanc mundi molem corpoream in melius
we-believe this of-the-world mass bodily for the-better
renovandam nec hoc futurum esse, donec inpleatur numerus
to-be-renewed nor this about-to-be to-be until be-filled the-number
electorum hominum et illa beata perficiatur civitas, nec post
of-the-chosen men and that blessed be-perfected city nor after
eius perfectionem differendum. Unde colligi potest deum
its perfection to-be-deferred whence to-be-gathered it-can God
ab inicio proposuisse, ut utrumque simul perficeret;
from the-beginning to-have-purposed that both at-once he-should-perfect
quatinus et minor quae deum non sentiret, natura ante
so-that both the-lesser which God not would-perceive nature before
maiorem quae deo frui deberet, nequaquam perficeretur,
the-greater which God to-enjoy ought by-no-means should-be-perfected
et in maioris perfectione mutata in melius suo quodam
and in of-the-greater the-perfection changed for the-better in-its-own certain
modo quasi congratularetur; immo omnis creatura de tam
way as-it-were should-rejoice-with-(it) nay-rather every creature in so
gloriosa et tam admirabili sui consummatione ipsi
glorious and so admirable of-itself consummation with-the-very
creatori et sibi invicem quaeque suo modo
creator and with-themselves mutually each in-its-own way
aeterne congaudendo iocundaretur, quatinus quod voluntas in
eternally rejoicing-together should-delight so-that what the-will in
rationabili natura sponte facit, hoc etiam insensibilis creatura
the-reasonable nature freely does this also the-insensible creature
per dei dispositionem naturaliter exhiberet. Solemus namque
through God's disposition naturally should-show we-are-wont for
in maiorum nostrorum exaltatione congaudere, ut cum in
in of-elders our the-exaltation to-rejoice-together as when in

nataliciis sanctorum festiva exultatione iocundamur de gloria
the-birthdays of-the-saints with-festive exultation we-delight in the-glory
illorum laetantes. Quam sententiam illud adiuvare videtur, quia
their rejoicing which opinion that to-help seems that
si Adam non peccasset, differret tamen deus illam civitatem
if Adam not had-sinned would-defer yet God that city
perficere, donec conpleto ex hominibus quem expectabat
to-perfect until completed from men which he-was-awaiting
numero, ipsi quoque homines in corporum, ut ita dicam,
the-number themselves also men into of-bodies that so I-may-say
inmortalem inmortalitatem transmutarentur. Habebat enim
immortal immortality would-be-changed he-had for
in paradiso quandam inmortalitatem, id est potestatem non
in paradise a-certain immortality that is the-power not
moriendi, sed non erat inmortalis haec potestas, quia poterat
of-dying but not was immortal this power because it-could
mori, ut scilicet ipsi non possent non mori. Quod si ita
to-die that namely they not could not to-die but if so
est, ut videlicet rationalem illam et beatam civitatem et
it-is that namely the-rational that and blessed city and
hanc mundanam insensibilemque naturam deus ab inicio
this worldly and-insensible nature God from the-beginning
proposuerit simul perficere, videtur quia aut illa civitas non
purposed at-once to-perfect it-seems that either that city not
erat conpleta in numero angelorum ante malorum ruinam, sed
was complete in the-number of-angels before the-ruin of-the-evil but
expectabat deus, ut eam de hominibus conpleret, quando
awaited God that it from men he-should-complete when
corpoream mundi naturam in melius mutaret; aut si
the-bodily of-the-world nature for the-better he-should-change or if
perfecta erat in numero, non erat perfecta in confirmatione,
perfect it-was in number not it-was perfect in confirmation

et differenda erat eius confirmatio, etiamsi nullus in ea
and to-be-deferred was its confirmation even-if no-one in it
peccasset, usque ad eandem mundi quam expectamus
had-sinned all-the-way to the-same of-the-world which we-await
renovationem; aut si non diutius illa confirmatio differenda
renewal or if not longer that confirmation to-be-deferred
erat, acceleranda erat mundana renovatio, ut cum eadem
was to-be-hastened was the-worldly renewal that with the-same
confirmatione fieret. Sed quod mundum noviter factum
confirmation it-might-be-done but that the-world newly made
statim deus renovare et eas res quae post renovationem
at-once God to-renew and those things which after renewal
illam non erunt, in ipso inicio, ante quam appareret cur
that not will-be in the-very beginning before that it-appeared why
factae essent, destruere instituerit, omni caret ratione.
made they-were to-destroy should-have-resolved of-all lacks reason
Sequitur igitur, quia angeli non ita fuerunt in numero
it-follows therefore that the-angels not so were in a-number
perfecto, ut eorum confirmatio non diu differretur, propterea
perfect that their confirmation not long was-deferred for-this-reason
quia mundi novi renovationem mox oporteret fieri: quod
because of-the-world new the-renewal soon it-behooved to-be-done which
non convenit. Quod autem eandem confirmationem usque
not befits that moreover the-same confirmation all-the-way
ad mundi futuram renovationem differre deus voluerit,
to of-the-world the-future renewal to-defer God should-have-willed
inconveniens videtur, praesertim cum illam in aliquibus
unfitting seems especially since it in some
tam cito perfecerit, et cum intelligi possit, quia in
so quickly he-perfected and since to-be-understood it-can that in
primis hominibus, quando peccaverunt, illam fecisset,
the-first men when they-sinned it he-would-have-made

si non peccassent, sicut fecit in perseverantibus angelis.
if not they-had-sinned as he-made in the-persevering angels
Quamvis enim nondum proveherentur ad illam aequalitatem
although for not-yet they-would-be-advanced to that equality
angelorum, ad quam perventuri erant homines, cum perfectus
of-the-angels to which about-to-attain were men when perfect
esset numerus de illis assumendus; in illa tamen iusticia in
was the-number from them to-be-assumed in that yet justice in
qua erant, videtur, quia si vicissent ut temptati non
which they-were it-seems that if they-had-conquered so-that tempted not
peccarent, ita confirmarentur cum omni propagine sua,
they-sinned so they-would-have-been-confirmed with all offspring their
ut ultra peccare non possent: quemadmodum quia victi
that further to-sin not they-could just-as because conquered
peccaverunt, sic infirmati sunt, ut quantum in ipsis
they-sinned so weakened they-were that as-far-as in themselves
est, sine peccato esse non possint. Quis enim audeat
is without sin to-be not they-can who for would-dare
dicere plus valere iniusticiam ad alligandum in servitute
to-say more to-avail injustice for binding in servitude
hominem in prima suasione sibi consentientem, quam
man in the-first persuasion to-itself consenting than
valeret iusticia ad confirmandum eum in libertate, sibi in
would-avail justice for confirming him in freedom to-itself in
eadem prima temptatione adhaerentem? Nam quemadmodum,
the-same first temptation adhering for as
quoniam humana natura tota erat in primis parentibus, tota
since human nature whole was in the-first parents whole
in illis victa est ut peccaret, excepto illo solo homine,
in them conquered it-was that it-sinned except that alone man
quem deus sicut sine semine viri de virgine facere,
whom God as without seed of-man from a-virgin to-make

sic scivit a peccato Adae secernere, ita in eisdem tota
so he-knew from the-sin of-Adam to-separate so in the-same whole
vicisset, si non peccassent. Restat ergo, ut non
it-would-have-conquered if not they-had-sinned it-remains therefore that not
conpleta in illo primo angelorum numero superna civitas, sed
completed in that first of-angels number heavenly the-city but
de hominibus conplenda fuisse dicatur. Quae si rata
from men to-be-completed to-have-been it-be-said which if established
sunt, plures erunt electi homines quam sint angeli reprobi.
they-are more will-be chosen men than are angels reprobate

BOS. Rationabilia mihi valde videntur quae dicis, sed quid
reasonable to-me very seem what you-say but what
dicemus, quia legitur de deo: constituit terminos populorum
shall-we-say because it-is-read of God he-set the-bounds of-peoples
iuxta numerum filiorum Israhel? Quod quidam, quia
according-to the-number of-the-sons of-Israel which some because
pro filiorum Israhel invenitur angelorum dei, sic exponunt,
for of-the-sons of-Israel is-found of-the-angels of-God so expound
ut secundum numerum bonorum angelorum assumendus
that according-to the-number of-good angels to-be-assumed
intelligatur numerus electorum hominum.
be-understood the-number of-chosen men

ANS. Hoc non repugnat praedictae sententiae, si certum non
this not is-repugnant to-the-aforesaid opinion if certain not
est, quod totidem angeli cecidissent quot remanserunt. Nam
it-is that as-many angels had-fallen as remained for
si plures sunt electi angeli quam reprobi, et necesse est
if more are the-chosen angels than the-reprobate and necessary it-is
ut reprobos electi homines restaurent, et potest fieri ut
that the-reprobate chosen men restore and it-can to-happen that
beatorum numero coaequentur, et sic plures erunt homines
of-the-blessed to-the-number they-be-equaled and so more will-be men

iusti quam angeli iniusti. Sed memento, quo pacto incepi
just than angels unjust but remember on-what agreement I-began
respondere quaestioni tuae, videlicet ut si quid dixero,
to-answer question your namely that if anything I-shall-have-said
quod maior non confirmet auctoritas, quamvis illud ratione
which greater not may-confirm authority although it by-reason
probare videar, non alia certitudine accipiatur, nisi quia
to-prove I-seem not with-other certainty it-be-received except that
interim ita mihi videtur, donec mihi deus melius aliquo
meanwhile so to-me it-seems until to-me God better in-some
modo revelet. Certus enim sum, si quid dico quod sacrae
way reveal certain for I-am if anything I-say which to-sacred
scripturae absque dubio contradicat, quia falsum est; nec
scripture without doubt contradicts that false it-is nor
illud tenere volo, si cognovero. Sed si in illis rebus, de
it to-hold I-wish if I-shall-have-known but if in those things of
quibus diversa sentiri possunt sine periculo, sicuti est istud
which diverse to-be-held can without danger as is this
unde nunc agimus: si enim nescimus, utrum plures homines
whereof now we-treat if for we-know-not whether more men
eligendi sint quam sint angeli perditi, an non, et alterum
to-be-chosen are than are angels lost or not and the-one
horum magis aestimamus quam alterum, nullum puto esse
of-these more we-judge than the-other no I-think to-be
animae periculum: si, inquam, in huiusmodi rebus sic
of-the-soul danger if I-say in such things so
exponimus divina dicta, ut diversis sententiis favere videantur,
we-expound the-divine sayings that diverse opinions to-favor they-seem
nec alicubi invenitur, ubi quid indubitanter tenendum sit
nor anywhere is-found where what undoubtedly to-be-held is
determinent, non arbitror reprehendi debere. Illud autem
they-determine not I-judge to-be-rebuked to-be-bound that moreover

quod dixisti: constituit terminos populorum, seu gentium,
which you-said he-set the-bounds of-peoples or of-nations
iuxta numerum angelorum dei, quod in alia translatione
according-to the-number of-the-angels of-God which in another translation
legitur: iuxta numerum filiorum Israhel, quoniam ambae
is-read according-to the-number of-the-sons of-Israel since both
translationes aut idem significant, aut diversa sine
translations either the-same signify or diverse-things without
repugnantia, ita intelligendum est, ut et per angelos dei
contradiction so to-be-understood it-is that both by the-angels of-God
et per filios Israhel significentur angeli boni tantummodo,
and by the-sons of-Israel be-signified angels good only
aut soli homines electi, aut simul angeli et electi homines,
or alone men chosen or together angels and chosen men
tota scilicet illa civitas superna; aut per angelos dei sancti
the-whole namely that city heavenly or by the-angels of-God holy
angeli tantum et per filios Israhel soli iusti homines, aut
angels only and by the-sons of-Israel alone just men or
soli angeli per filios Israhel et iusti homines per angelos
alone angels by the-sons of-Israel and just men by the-angels
dei. Si boni angeli tantum designantur per utrumque, idem
of-God if good angels only are-designated by both the-same
est quod si solum per angelos dei; si vero tota caelestis
it-is as if alone by the-angels of-God if but the-whole heavenly
civitas, hic est sensus, quia tam diu assumentur populi,
city this is the-sense that so long will-be-assumed peoples
id est multitudines electorum hominum, aut tam diu erunt
that is multitudes of-chosen men or so long will-be
in hoc saeculo populi, donec de hominibus praedestinatus
in this world peoples until from men the-predestined
numerus illius civitatis nondum perfectus conpleatur. Sed non
number of-that city not-yet perfected be-completed but not

video nunc, quomodo soli angeli, aut soli homines, aut simul
I-see now how alone angels or alone men or together
et angeli et homines sancti per filios Israhel intelligantur;
both angels and men holy by the-sons of-Israel may-be-understood
sanctos autem homines filios Israhel, sicut filios Abrahae
holy moreover men sons of-Israel as sons of-Abraham
vocari, non est alienum. Qui angeli quoque dei per
to-be-called not is foreign who angels also of-God by
hoc recte possunt vocari, quia vitam angelicam imitantur
this rightly can to-be-called because the-life angelic they-imitate
atque similitudo et aequalitas illis angelorum promittitur
and likeness and equality to-them of-the-angels is-promised
in caelo, et quia omnes iuste viventes angeli sunt dei;
in heaven and because all justly living angels are of-God
unde ipsi confessores atque martyres dicuntur, qui enim
whence they confessors and martyrs are-called he-who for
confitetur et testatur veritatem, dei nuncius, id est
confesses and bears-witness-to the-truth of-God messenger that is
angelus eius est. Et si malus homo dicitur diabolus, sicut
angel his is and if a-wicked man is-called devil as
de Iuda dicit dominus propter similitudinem maliciae: cur
of Judas says the-Lord on-account-of the-likeness of-malice why
non et bonus homo dicetur angelus propter imitationem
not also a-good man will-be-called angel on-account-of the-imitation
iusticiae? Quare possumus, ut puto, dicere, deum constituisse
of-justice wherefore we-can as I-think to-say God to-have-set
terminos populorum iuxta numerum electorum hominum,
the-bounds of-peoples according-to the-number of-chosen men
quia tamdiu erunt populi et erit hominum in hoc mundo
because so-long will-be peoples and will-be of-men in this world
procreatio, donec numerus eorundem electorum conpleatur; et
procreation until the-number of-the-same chosen be-completed and

eo conpleto cessabit esse hominum generatio, quae fit
that completed will-cease to-be of-men the-generation which takes-place
in hac vita. At si per angelos dei intelligimus sanctos
in this life but if by the-angels of-God we-understand the-holy
angelos tantum et per filios Israhel solummodo iustos
angels only and by the-sons of-Israel only just
homines, duobus modis intelligi potest quia constituit
men in-two ways to-be-understood it-can that he-set
deus terminos populorum iuxta numerum angelorum dei:
God the-bounds of-peoples according-to the-number of-the-angels of-God
aut quia tantus populus, id est tot homines assumentur,
either that so-great a-people that is so-many men will-be-assumed
quot sunt sancti angeli dei; aut quia tamdiu erunt
as-many-as are the-holy angels of-God or that so-long will-be
populi, donec numerus angelorum dei conpleatur ex
peoples until the-number of-the-angels of-God be-completed from
hominibus. Et uno solo modo exponi posse video:
men and in-one only way to-be-expounded to-be-able I-see
constituit terminos populorum iuxta numerum filiorum
he-set the-bounds of-peoples according-to the-number of-the-sons
Israhel, id est, quia, sicut supra dictum est, tamdiu erunt
of-Israel that is that as above said has-been so-long will-be
populi in hoc saeculo, donec numerus hominum sanctorum
peoples in this world until the-number of-men holy
assumatur; et colligetur ex utraque translatione, quia
be-assumed and it-will-be-gathered from each translation that
tot assumuntur homines, quot remanserunt angeli. Unde
as-many are-assumed men as remained angels whence
tamen non sequitur, quamvis perditi angeli ex hominibus
yet not it-follows although the-lost angels from men
restaurandi sint, tot angelos cecidisse quot perseveraverunt.
to-be-restored are as-many angels to-have-fallen as persevered

Quod tamen si dicitur, inveniendum erit, quomodo ratae
which yet if it-is-said to-be-found it-will-be how established
non sint supra positae rationes, quae videntur ostendere non
not are above set-out the-reasons which seem to-show not
fuisse in angelis, prius quam illorum quidam caderent,
to-have-been in the-angels before than of-them certain fell
illum perfectum numerum quem supra dixi, et plures
that perfect number which above I-spoke-of and more
homines electos futuros quam sint angeli mali.
men chosen about-to-be than are angels evil

BOS. Non me paenitet quia coegi te, ut de angelis
not me it-repents that I-compelled you that about the-angels
haec diceres, nam non frustra factum est. Nunc redi
these-things you-should-say for not in-vain done has-been now return
ad id unde digressi sumus.
to that whence digressed we-have

Quod homo non possit salvari sine peccati satisfactione

XIX · THAT MAN CANNOT BE SAVED WITHOUT SATISFACTION

The men who take the fallen angels' place must be like the good angels, who never sinned. A sinner restored without satisfaction would be like a rich man storing a pearl, dropped in mud, unwashed among his treasures. So without satisfaction God cannot let sin go unpunished, nor the sinner reach blessedness.

ANS. Constat deum proposuisse, ut de hominibus angelos
it-is-agreed God to-have-purposed that from men the-angels
qui ceciderant restauraret.
who had-fallen he-would-restore

BOS. Certum est.
certain it-is

ANS. Tales ergo oportet esse homines in illa civitate superna
such therefore it-behooves to-be the-men in that city heavenly
qui pro angelis in illam assumentur, quales ibi futuri
who for the-angels into it will-be-assumed as there about-to-be
erant illi, pro quibus ibidem erunt, id est quales
were those for whom in-the-same-place they-will-be that is such-as
nunc sunt boni angeli; alioquin non erunt restaurati qui
now are the-good angels otherwise not will-be restored those-who
ceciderunt, et sequetur, quia deus aut non poterit perficere
fell and it-will-follow that God either not will-be-able to-perfect
bonum quod incepit, aut paenitebit eum tantum bonum
the-good which he-began or it-will-repent him so-great a-good
incepisse: quae duo absurda sunt.
to-have-begun which two-things absurd are

BOS. Vere oportet ut aequales sint homines bonis angelis.
truly it-behooves that equal be men to-the-good angels

ANS. Boni angeli nunquamne peccaverunt?
the-good angels never have-they-sinned

BOS. Non.
no

ANS. Potesne cogitare, quod homo qui aliquando peccavit nec
can-you to-think that a-man who at-some-time sinned nor
unquam deo pro peccato satisfecit, sed tantum inpunitus
ever to-God for sin made-satisfaction but only unpunished
dimittitur, aequalis sit angelo qui nunquam peccavit?
is-let-go equal is to-an-angel who never sinned

BOS. Verba ista cogitare et dicere possum, sed sensum eorum
words those to-think and to-say I-can but the-sense of-them
ita cogitare nequeo, sicut falsitatem non possum intelligere
so to-think I-cannot as falsehood not I-can to-understand
veritatem esse.
truth to-be

ANS. Non ergo decet deum, hominem peccantem sine
not therefore it-befits God man sinning without
satisfactione ad restaurationem angelorum assumere perditorum,
satisfaction for the-restoration of-the-angels to-assume lost
quoniam veritas non patitur eum levari ad aequalitatem
since truth not suffers him to-be-raised to the-equality
beatorum.
of-the-blessed

BOS. Sic ostendit ratio.
so shows reason

ANS. Considera etiam in solo homine, sine hoc quia debet
consider also in alone man without this that he-ought
angelis aequari, utrum eum taliter deus ad beatitudinem
to-the-angels to-be-equaled whether him thus God to blessedness
ullam, vel talem qualem habebat antequam peccaret, debeat
any even such as he-had before he-sinned ought
provehere?
to-advance

BOS. Dic tu quod cogitas, et ego considerabo prout potero.
say you what you-think and I shall-consider as I-shall-be-able

ANS. Ponamus divitem aliquem in manu tenere margaritam
let-us-suppose a-rich-man some in hand to-hold a-pearl
preciosam, quam nulla unquam pollutio tetigit et quam
precious which no ever defilement has-touched and which
nullus possit alius amovere de manu eius nisi ipso
no can other to-remove from hand his except himself
permittente, et eam disponat recondere in thesaurum suum,
permitting and it be-plan to-store-up into treasury his
ubi sunt carissima et preciosissima quae possidet.
where are the-dearest and most-precious-things which he-possesses

BOS. Cogito hoc velut ante nos sit.
I-think-of this as-if before us it-were

ANS. Quid, si ipse permittat eandem margaritam ab aliquo
what if he-himself permit the-same pearl by some
invido excuti de manu sua in caenum, cum prohibere
envious-one to-be-knocked from hand his into the-mud when to-prevent
possit, ac postea eam de caeno sumens pollutam et non
he-can and afterward it from the-mud taking defiled and not
lotam in aliquem suum mundum et carum locum, deinceps
washed into some his-own clean and dear place thenceforth
illam sic servaturus, recondat: putabisne illum sapientem?
it so about-to-keep he-store-up will-you-think him wise

BOS. Quomodo hoc possum? nam nonne melius esset satis,
how this can-I for surely better would-be quite
ut margaritam suam mundam teneret et servaret quam
that pearl his clean he-held and kept than
pollutam?
defiled

ANS. Nonne similiter faceret deus, qui hominem angelis
surely similarly would-do God who man with-the-angels
sociandum sine peccato quasi in manu sua tenebat in
to-be-associated without sin as-it-were in hand his was-holding in
paradiso et permisit, ut accensus invidia diabolus eum
paradise and permitted that kindled by-envy the-devil him
in lutum peccati quamvis consentientem deiceret? Si enim
into the-mire of-sin although consenting should-cast if for
prohibere vellet diabolum, non posset temptare hominem.
to-prevent he-wished the-devil not could to-tempt man
Nonne, inquam, similiter faceret, si hominem peccati
surely I-say similarly he-would-do if man of-sin
sorde maculatum sine omni lavatione, id est absque
with-the-filth stained without all washing that is without

omni satisfactione, talem semper mansurum saltem in
all satisfaction such always about-to-remain at-least into
paradisum, de quo eiectus fuerat, reduceret?
paradise from which cast-out he-had-been he-led-back

BOS. Similitudinem, si deus hoc faceret, negare non audeo et
the-likeness if God this did to-deny not I-dare and
idcirco eum hoc facere posse non annuo. Videretur enim
for-that-reason him this to-do to-be-able not I-grant it-would-seem for
aut quod proposuerat peragere non potuisse, aut boni
either what he-had-purposed to-accomplish not to-have-been-able or of-good
propositi eum paenituisse: quae in deum cadere nequeunt.
purpose him to-have-repented which-things upon God to-fall cannot

ANS. Tene igitur certissime, quia sine satisfactione, id est
hold therefore most-certainly that without satisfaction that is
sine debiti solutione spontanea, nec deus potest peccatum
without of-the-debt payment spontaneous neither God can sin
inpunitum dimittere, nec peccator ad beatitudinem vel talem,
unpunished to-let-go nor the-sinner to blessedness even such
qualem habebat antequam peccaret, pervenire; non enim hoc
as he-had before he-sinned to-attain not for in-this
modo repararetur homo vel talis, qualis fuerat ante peccatum.
way would-be-repaired man even such as he-had-been before sin

BOS. Rationibus tuis omnino contradicere non possum; sed
to-reasons your wholly to-contradict not I-can but
quid est, quod dicimus deo: dimitte nobis debita nostra;
what is-it that we-say to-God forgive us debts our
et omnis gens orat deum quem credit, ut dimittat sibi
and every nation prays the-God whom it-believes that he-forgive to-it
peccata? Si enim solvimus quod debemus, cur oramus, ut
sins if for we-pay what we-owe why do-we-pray that
dimittat? Numquid deus iniustus est, ut iterum exigat quod
he-forgive surely-not God unjust is that again he-exact what

solutum est? Si autem non solvimus, cur frustra oramus,
paid has-been if moreover not we-pay why in-vain do-we-pray
ut faciat quod, quia non convenit, facere non potest?
that he-do what because not it-befits to-do not he-can
ANS. Qui non solvit, frustra dicit: dimitte; qui autem solvit,
who not pays in-vain says forgive who but pays
supplicat, quoniam hoc ipsum pertinet ad solutionem ut
entreats since this very-thing pertains to the-payment that
supplicet; nam deus nulli quicquam debet, sed omnis
he-entreat for God to-no-one anything owes but every
creatura illi debet; et ideo non expedit homini, ut agat
creature to-him owes and therefore not it-is-expedient for-man that he-deal
cum deo, quemadmodum par cum pari. Sed de hoc
with God as an-equal with an-equal but about this
non opus est nunc tibi respondere; cum enim cognosces, cur
not need is now to-you to-answer when for you-will-know why
Christus mortuus est, forsitan per te videbis quod quaeris.
Christ died has perhaps by yourself you-will-see what you-seek
BOS. Sufficit ergo nunc mihi, quod de hac quaestione
suffices therefore now for-me what about this question
respondes. Quod autem nullus homo ad beatitudinem
you-answer that moreover no man to blessedness
pervenire queat cum peccato aut solvi a peccato, nisi
to-attain can with sin or to-be-loosed from sin unless
solvat quod rapuit peccando, sic aperte monstrasti, ut etiam
he-pay what he-seized by-sinning so openly you-have-shown that even
si velim, non possim dubitare.
if I-wished not I-could to-doubt

Quod secundum mensuram peccati oporteat esse satisfactionem, nec homo eam per se facere possit

XX · THAT SATISFACTION MUST EQUAL THE SIN

Satisfaction must match the measure of sin. Boso offers penitence, contrition, fasting, labor, alms, forgiveness, and obedience. Anselm answers that all these he already owes to God apart from sin, so they cannot pay for it. Boso is left with nothing to give, and they agree to proceed by reason alone.

ANS. Hoc quoque non dubitabis, ut puto, quia secundum
this also not you-will-doubt as I-think that according-to
mensuram peccati oportet satisfactionem esse.
the-measure of-the-sin it-behooves the-satisfaction to-be

BOS. Aliter aliquatenus inordinatum maneret peccatum, quod
otherwise to-some-extent disordered would-remain sin which
esse non potest, si deus nihil relinquit inordinatum in
to-be not can if God nothing leaves disordered in
regno suo. Sed hoc est praestitutum, quia quamlibet parvum
kingdom his but this is established that however small
inconveniens inpossibile est in deo.
an-unfittingness impossible is in God

ANS. Dic ergo, quid solves deo pro peccato tuo?
say therefore what will-you-pay to-God for sin your

BOS. Paenitentiam, cor contritum et humiliatum, abstinentias
penitence a-heart contrite and humbled abstinences
et multimodos labores corporis et misericordiam dandi et
and manifold labors of-body and the-mercy of-giving and
dimittendi et obedientiam.
of-forgiving and obedience

ANS. Quid in omnibus his das deo?
what in all these do-you-give to-God

BOS. An non honoro deum, quando propter timorem eius
or not do-I-honor God when on-account-of fear his
et amorem in cordis contritione laeticiam temporalem abicio,
and love in of-heart contrition gladness temporal I-cast-off
in abstinentiis et laboribus delectationes et quietem huius
in abstinences and labors the-delights and repose of-this
vitae calco, in dando et dimittendo quae mea sunt
life I-tread-down in giving and forgiving what mine are
largior, in obedientia meipsum illi subicio?
I-bestow in obedience myself to-him I-subject

ANS. Cum reddis aliquid, quod debes deo etiam si non
when you-render something which you-owe to-God even if not
peccasti, non debes hoc computare pro debito, quod
you-have-sinned not you-ought this to-reckon as the-debt which
debes pro peccato. Omnia autem ista debes deo, quae
you-owe for sin all moreover those-things you-owe to-God which
dicis. Tantus namque debet esse in hac mortali vita
you-mention so-great for ought to-be in this mortal life
amor, et ad quod pertinet oratio, desiderium perveniendi
the-love and to what belongs prayer the-desire of-attaining
ad id ad quod factus es, et dolor quia nondum ibi
to that for which made you-were and the-grief that not-yet there
es, et timor ne non pervenias, ut nullam laeticiam
you-are and the-fear lest not you-attain that no gladness
sentire debeas nisi de his, quae tibi aut auxilium,
to-feel you-ought except from those-things which to-you either help
aut spem dant perveniendi. Non enim mereris habere, quod
or hope give of-attaining not for you-deserve to-have what
non secundum quod est amas et desideras, et de quo,
not according-to what it-is you-love and desire and over which
quia nondum habes et adhuc utrum habiturus sis an
that not-yet you-have and still whether about-to-have you-are or

non in tanto es periculo, non doles. Ad quod etiam
not in so-great you-are danger not you-grieve to which also
pertinet, quietem et delectationes mundanas, quae animum
belongs repose and delights worldly which the-mind
ab illa vera quiete et delectatione revocant, fugere, nisi
from that true repose and delight call-back to-flee except
quantum ad intentionem illuc perveniendi cognoscis sufficere.
as-much-as for the-intention there of-attaining you-know to-suffice
Dationem vero ita considerare debes te facere ex debito,
giving but so to-consider you-ought you to-do from debt
sicut intelligis, quia quod das a te non habes sed
as you-understand that what you-give from yourself not you-have but
ab illo, cuius servus es tu et ille cui das: et natura
from him whose servant are you and he to-whom you-give and nature
te docet, ut conservo tuo, id est homo homini, facias
you teaches that to-fellow-servant your that is man to-man you-do
quod tibi ab illo vis fieri; et quia, qui non vult
what to-you by him you-wish to-be-done and that he-who not wishes
dare quod habet, non debet accipere quod non habet. De
to-give what he-has not ought to-receive what not he-has about
dimissione vero breviter dico, quia nullatenus pertinet ad te
forgiveness but briefly I-say that in-no-way belongs to you
vindicta, sicut supra diximus; quoniam nec tu tuus es,
vengeance as above we-said since neither you your-own are
nec ille tuus aut suus qui tibi fecit iniuriam, sed unius
nor he yours or his-own who to-you did injury but of-one
domini servi facti ab illo de nihilo estis; et si de conservo
lord servants made by him from nothing you-are and if on fellow-servant
tuo te vindicas, iudicium quod proprium domini et iudicis
your you avenge-yourself the-judgment which proper of-the-lord and judge
omnium est, super illum superbe praesumis. In obedientia
of-all is over him proudly you-presume in obedience

vero quid das deo quod non debes, cui iubenti
but what do-you-give to-God which not you-owe to-whom commanding
totum quod es et quod habes et quod potes, debes?
the-whole which you-are and what you-have and what you-can you-owe
BOS. Nihil iam audeo in omnibus his dicere me dare deo,
nothing now I-dare in all these to-say me to-give to-God
quod non debeo.
which not I-owe
ANS. Quid ergo solves deo pro peccato tuo?
what therefore will-you-pay to-God for sin your
BOS. Si me ipsum et quicquid possum, etiam quando non
if me myself and whatever I-can even when not
pecco, illi debeo ne peccem, nihil habeo quod pro peccato
I-sin to-him I-owe lest I-sin nothing I-have which for sin
reddam.
I-may-render
ANS. Quid ergo erit de te? Quomodo poteris salvus
what therefore will-become of you how will-you-be-able saved
esse?
to-be
BOS. Si rationes tuas considero, non video quomodo. Si autem
if reasons your I-consider not I-see how if moreover
ad fidem meam recurro, in fide christiana quae per
to faith my I-run-back in the-faith Christian which through
dilectionem operatur, spero me posse salvari, et quia
love works I-hope me to-be-able to-be-saved and because
legimus, si iniustus conversus fuerit ab iniusticia sua et
we-read if the-unjust-man turned will-have-been from injustice his and
fecerit iusticiam, omnes iniusticias eius tradi oblivioni.
will-have-done justice all injustices his to-be-given-over to-oblivion

ANS. Hoc non dicitur nisi illis, qui aut expectaverunt Christum
this not is-said except to-those who either awaited Christ
antequam veniret, aut credunt in eum postquam venit. Sed
before he-came or believe in him after he-came but
Christum et christianam fidem quasi nunquam fuisset
Christ and the-Christian faith as-if never it-had-been
posuimus, quando sola ratione, utrum adventus eius ad
we-have-supposed when alone by-reason whether coming his for
salvationem hominum esset necessarius, quaerere proposuimus.
the-salvation of-men were necessary to-inquire we-proposed

BOS. Ita fecimus.
so we-did

ANS. Sola igitur ratione procedamus.
alone therefore by-reason let-us-proceed

BOS. Quamvis in angustias quasdam me ducas, desidero
although into straits certain me you-lead I-desire
tamen multum, ut sicut incepisti, progrediaris.
yet much that as you-began you-proceed

Quanti ponderis sit peccatum

XXI · HOW GREAT A WEIGHT SIN HAS

Anselm asks whether Boso would glance once against God's will to save the whole world, or countless worlds. Boso says no. So even the smallest sin outweighs all creation, and satisfaction must give God something greater than all that one ought not to sin to preserve. No man has such a thing.

ANS. Ponamus omnia illa, quae modo posuisti te pro
let-us-suppose all those-things which just-now you-set-down you for
peccato posse solvere, te non debere et videamus, utrum
sin to-be-able to-pay you not to-owe and let-us-see whether

possint sufficere ad satisfactionem unius tam parvi peccati,
they-can to-suffice for the-satisfaction of-one so small sin
sicuti est unus aspectus contra voluntatem dei.
as is one glance against the-will of-God

BOS. Nisi quia audio te hoc ponere in quaestionem, putarem
except that I-hear you this to-put in question I-should-think
me hoc peccatum una sola conpunctione delere.
me this sin by-one single compunction to-blot-out

ANS. Nondum considerasti, quanti ponderis sit peccatum.
not-yet you-have-considered of-how-great weight is sin

BOS. Nunc ostende mihi.
now show me

ANS. Si videres te in conspectu dei et aliquis tibi diceret:
if you-saw yourself in the-sight of-God and someone to-you said
aspice illuc; et deus econtra: nullatenus volo, ut aspicias;
look there and God on-the-contrary in-no-way I-will that you-look
quaere tu ipse in corde tuo, quid sit in omnibus quae sunt,
ask you yourself in heart your what there-is in all-things which are
pro quo contra voluntatem dei deberes illum aspectum facere.
for which against the-will of-God you-ought that glance to-make

BOS. Nihil invenio propter quod hoc debeam, nisi forte
nothing I-find on-account-of which this I-ought unless perhaps
sim in ea necessitate positus, ut sit necesse me aut hoc,
I-be in such necessity placed that it-be necessary me either this
aut maius facere peccatum.
or a-greater to-do sin

ANS. Remove hanc necessitatem, et de solo hoc peccato
remove this necessity and of only this sin
considera, si possis illud facere pro te ipso redimendo.
consider whether you-can it to-do for you yourself redeeming

BOS. Aperte video, quia non possum.
plainly I-see that not I-can

ANS. Ne te diutius protraham: quid, si necesse esset aut totum
lest you longer I-draw-out what if necessary it-were either the-whole
mundum et quicquid deus non est perire et in nihilum
world and whatever God not is to-perish and into nothing
redigi, aut te facere tam parvam rem contra voluntatem dei?
to-be-reduced or you to-do so small a-thing against the-will of-God
BOS. Cum considero actionem ipsam, levissimum quiddam
when I-consider the-action itself a-very-light something
video esse; sed cum intueor, quid sit contra voluntatem
I-see it-to-be but when I-regard what it-is against the-will
dei, gravissimum quiddam et nulli dampno comparabile
of-God a-very-heavy something and to-no loss comparable
intelligo; sed solemus aliquando facere contra voluntatem
I-understand but we-are-wont sometimes to-act against the-will
alicuius non reprehensibiliter, ut res eius serventur, quod
of-someone not reprehensibly that the-things his be-preserved which
postea illi placet, contra cuius voluntatem facimus.
afterward him pleases against whose will we-act
ANS. Hoc fit homini, qui aliquando non intelligit quid sibi
this happens to-a-man who sometimes not understands what for-him
sit utile, aut non potest quod perdit restaurare; sed deus nullo
is useful or not can what he-loses to-restore but God of-nothing
indiget, et omnia si perirent, posset sicut ea fecit restituere.
has-need and all-things if they-perished he-could as them he-made to-restore
BOS. Fateri me necesse est, quia pro conservanda tota
to-confess me necessary it-is that for preserving the-whole
creatura nihil deberem facere contra voluntatem dei.
creation nothing I-ought to-do against the-will of-God
ANS. Quid si plures essent mundi pleni creaturis, sicut iste
what if more there-were worlds full of-creatures as this
est?
is

BOS. Si infinito numero multiplicarentur et similiter mihi
if by-an-infinite number they-were-multiplied and similarly to-me
obtenderentur, id ipsum responderem.
were-set-before that very-thing I-should-answer
ANS. Nihil rectius potes; sed considera etiam, si contingeret,
nothing more-rightly you-can but consider also if it-should-happen
ut contra voluntatem dei illum aspectum faceres, quid
that against the-will of-God that glance you-made what
posses pro hoc peccato solvere?
could-you for this sin to-pay
BOS. Non habeo aliquid maius quam quod supra dixi.
not I-have anything greater than what above I-said
ANS. Sic graviter peccamus, quocienscunque scienter aliquid
so gravely we-sin whenever knowingly anything
quamlibet parvum contra voluntatem dei facimus, quoniam
however small against the-will of-God we-do since
semper sumus in conspectu eius, et semper ipse praecipit
always we-are in the-sight his and always he-himself commands
nobis ne peccemus.
us that-not we-sin
BOS. Ut audio, nimis periculose vivimus.
as I-hear too dangerously we-live
ANS. Patet, quia secundum quantitatem peccati exigit deus
it-is-plain that according-to the-quantity of-the-sin requires God
satisfactionem.
satisfaction
BOS. Non possum negare.
not I-can to-deny
ANS. Non ergo satisfacis, si non reddis aliquid maius,
not therefore you-make-satisfaction if not you-render something greater
quam sit id pro quo peccatum facere non debueras.
than is that for which the-sin to-do not you-ought-to-have

BOS. Et rationem video sic exigere, et omnino esse inpossibile.
both reason I-see so to-require and wholly to-be impossible

ANS. Nec deus ullum obligatum aliquatenus debito peccati
nor God anyone bound in-any-degree by-the-debt of-sin
assumere potest ad beatitudinem, quia non debet.
to-assume can to blessedness because not he-ought

BOS. Nimis est gravis haec sententia.
too is heavy this sentence

Quam contumeliam fecit homo deo, cum se permisit vinci a diabolo, pro qua satisfacere non potest

XXII · THE INSULT MAN DID TO GOD

Man, placed between God and the devil, let himself be conquered by persuasion alone, dishonoring God. To be reconciled he must in turn honor God by conquering the devil, now weak and mortal himself, through the hardship of death and without sin, which he cannot do while conceived and born in sin.

ANS. Audi adhuc aliud, cur non minus sit difficile
hear yet another-thing why not less it-is difficult
hominem reconciliari deo.
man to-be-reconciled to-God

BOS. Nisi fides me consolaretur, hoc solum cogeret me
unless faith me were-consoling this alone would-force me
desperare.
to-despair

ANS. Audi tamen.
hear yet

BOS. Dic.
say

ANS. Homo in paradiso sine peccato factus quasi positus est
man in paradise without sin made as-it-were placed was
pro deo inter deum et diabolum, ut vinceret diabolum non
for God between God and the-devil that he-might-conquer the-devil not
consentiendo suadenti peccatum ad excusationem et honorem
by-consenting to-him-urging sin for the-excusing and honor
dei et ad confusionem diaboli, cum ille infirmior in terra non
of-God and for the-confounding of-the-devil since he weaker on earth not
peccaret eodem diabolo suadente, qui fortior peccavit in caelo
would-sin with-the-same devil urging who stronger sinned in heaven
nullo suadente, et cum hoc facile posset efficere, nulla vi
with-no-one urging and though this easily he-could to-accomplish by-no force
coactus sola se suasione sponte vinci permisit ad
compelled by-sole himself persuasion freely to-be-conquered he-allowed according-to
voluntatem diaboli et contra voluntatem et honorem dei.
the-will of-the-devil and against the-will and honor of-God
BOS. Ad quid vis tendere?
to what do-you-wish to-tend
ANS. Iudica tu ipse, si non est contra honorem dei, ut
judge you yourself whether not it-is against the-honor of-God that
homo reconcilietur illi cum calumnia huius contumeliae
man be-reconciled to-him with the-reproach of-this insult
deo irrogatae, nisi prius honoraverit deum vincendo
on-God inflicted unless first he-has-honored God by-conquering
diabolum, sicut inhonoravit illum victus a diabolo. Victoria
the-devil as he-dishonored him conquered by the-devil the-victory
vero talis debet esse, ut sicut fortis ac potestate inmortalis
but such ought to-be that as strong and in-power immortal
consensit facile diabolo ut peccaret, unde iuste incurrit
he-consented easily to-the-devil that he-sinned whence justly he-incurred
poenam mortalitatis, ita infirmus et mortalis, qualem ipse
the-penalty of-mortality so weak and mortal such-as he

se fecit, per mortis difficultatem vincat diabolum ut
himself made through of-death the-difficulty he-conquer the-devil that
nullo modo peccet, quod facere non potest, quamdiu ex
in-no way he-sin which to-do not he-can as-long-as from
vulnere primi peccati concipitur et nascitur in peccato.
the-wound of-the-first sin he-is-conceived and is-born in sin

BOS. Iterum dico, quia et ratio probat quod dicis, et
again I-say that both reason proves what you-say and
inpossibile est.
impossible it-is

Quid abstulit deo cum peccavit, quod reddere nequit

XXIII · WHAT MAN TOOK FROM GOD BY SINNING

By letting the devil conquer him, man took from God all that God purposed to make of human nature. Strict justice requires that he restore it by conquering the devil, so that by a conqueror as many be justified as the purposed number requires. A sinner cannot do this, since a sinner cannot justify a sinner.

ANS. Adhuc accipe unum, sine quo iuste non reconciliatur
still take one-thing without which justly not is-reconciled
homo, nec minus inpossibile est.
man nor less impossible it-is

BOS. Tot iam proposuisti nobis quae facere debemus, ut
so-many already you-have-set-before us which to-do we-ought that
quicquid superaddas, non me magis terrere possit.
whatever you-add not me more to-frighten can

ANS. Audi tamen.
hear yet

BOS. Audio.
I-hear

ANS. Quid abstulit homo deo, cum vinci se permisit
what took-away man from-God when to-be-conquered himself he-allowed
a diabolo?
by the-devil

BOS. Dic tu ut incepisti, quia ego nescio, quid super haec
say you as you-began because I know-not what over these
mala quae ostendisti potuit addere.
evils which you-have-shown he-could to-add

ANS. Nonne abstulit deo, quicquid de humana natura
surely he-took-away from-God whatever of human nature
facere proposuerat?
to-make he-had-purposed

BOS. Non potest negari.
not it-can to-be-denied

ANS. Intende in districtam iusticiam, et iudica secundum
attend to strict justice and judge according-to
illam, utrum ad aequalitatem peccati homo satisfaciat
it whether to the-equality of-sin man makes-satisfaction
deo, nisi id ipsum, quod permittendo se vinci a
to-God unless that very-thing which by-permitting himself to-be-conquered by
diabolo deo abstulit, diabolum vincendo restituat, ut
the-devil from-God he-took-away the-devil by-conquering he-restore so-that
quemadmodum per hoc quod victus est rapuit diabolus
as through this that conquered he-was seized the-devil
quod dei erat, et deus perdidit, ita per hoc quod vincat
what God's was and God lost so through this that he-conquer
perdat diabolus, et deus recuperet.
lose the-devil and God recover

BOS. Nec districtius nec iustius aliquid potest cogitari.
neither more-strict nor more-just anything can to-be-thought

ANS. Putasne summam iusticiam hanc iusticiam posse violare?
do-you-think the-highest justice this justice to-be-able to-violate

BOS. Non audeo cogitare.
not I-dare to-think

ANS. Nullatenus ergo debet, aut potest accipere homo a deo
in-no-way therefore ought or can to-receive man from God
quod deus illi dare proposuit, si non reddit deo totum
what God to-him to-give purposed if not he-renders to-God all
quod illi abstulit, ut sicut deus per illum perdidit,
that from-him he-took-away so-that as God through him lost
ita per illum recuperet. Quod non aliter fieri valet,
so through him he-recover which not otherwise to-be-done is-able
nisi ut quemadmodum per victum tota humana
unless that as through the-conquered-(man) whole human
natura corrupta et quasi fermentata est peccato, cum
nature corrupted and as-it-were leavened has-been with-sin with
quo nullum deus assumit ad perficiendam illam civitatem
which none God assumes for perfecting that city
caelestem, ita per vincentem iustificentur a peccato tot
heavenly so through one-conquering be-justified from sin as-many
homines, quot illum numerum conpleturi erant, ad quem
men as that number about-to-complete were for which
conplendum factus est homo. Sed hoc facere nullatenus potest
completing made was man but this to-do in-no-way can
peccator homo, quia peccator peccatorem iustificare nequit.
a-sinner man because a-sinner a-sinner to-justify cannot

BOS. Et nihil iustius et nihil inpossibilius; sed ex his
both nothing more-just and nothing more-impossible but from these
omnibus videtur misericordia dei et spes hominis perire,
all seems the-mercy of-God and the-hope of-man to-perish
quantum ad beatitudinem spectat, ad quam factus est
as-far-as to blessedness looks for which made was
homo.
man

ANS. Expecta adhuc parum.
wait still a-little
BOS. Quid habes amplius?
what have-you more

Quod quamdiu non reddit quod debet deo, non possit esse beatus nec excusetur inpotentia

XXIV · THAT A MAN WHO CANNOT PAY IS UNJUST

A man who cannot repay God is still unjust, since he brought his impotence on himself by sinning, like a servant who leaps into a pit he was warned against. Such impotence is itself a fault. God's mercy cannot forgive what man cannot pay without making man blessed for his sin, which contradicts his justice.

ANS. Si homo dicitur iniustus, qui homini non reddit quod
if a-man is-called unjust who to-a-man not renders what
debet, multo magis iniustus est, qui deo quod debet non
he-owes much more unjust is he-who to-God what he-owes not
reddit.
renders
BOS. Si potest et non reddit, vere iniustus est; si vero non
if he-can and not renders truly unjust he-is if but not
potest, quomodo iniustus est?
he-can how unjust is-he
ANS. Forsitan si nulla est in illo causa inpotentiae, aliquatenus
perhaps if no is in him cause of-the-impotence to-some-extent
excusari potest; sed si in ipsa inpotentia culpa est, sicut non
to-be-excused he-can but if in the-very impotence fault is as not
levigat peccatum, ita non excusat non reddentem debitum.
it-lightens the-sin so not it-excuses not the-one-rendering the-debt
Nam si quis iniungat opus aliquod servo suo et praecipiat
for if anyone should-enjoin a-work some to-servant his and should-command

illi, ne se deiciat in foveam quam illi monstrat,
him that-not himself he-cast into a-pit which to-him he-shows
unde nullatenus exire possit, et servus ille contempnens
whence in-no-way to-get-out he-can and servant that despising
mandatum et monitionem domini sui sponte se in
the-command and the-warning of-lord his freely himself into
praemonstratam mittat foveam, ut nullatenus possit opus
the-pointed-out cast pit so-that in-no-way he-can the-work
iniunctum efficere: putasne illi aliquatenus inpotentiam
enjoined to-accomplish do-you-think to-him to-some-extent impotence
istam ad excusationem valere, cur opus iniunctum non faciat?
this for excuse to-avail why the-work enjoined not he-does
BOS. Nullo modo, sed potius ad augmentum culpae, quoniam
in-no way but rather for the-increase of-the-fault since
ipse inpotentiam illam sibi fecit. Dupliciter namque
he-himself impotence that for-himself made doubly for
peccavit, quia et quod iussus est facere non fecit, et
he-sinned because both what ordered he-was to-do not he-did and
quod praeceptum est ne faceret fecit.
what commanded it-was that-not he-should-do he-did
ANS. Ita homo, qui se sponte obligavit illo debito quod
so man who himself freely bound by-that debt which
solvere non potest, et sua culpa deiecit se in hanc
to-pay not he-can and by-his-own fault cast himself into this
inpotentiam, ut nec illud possit solvere quod debebat ante
impotence that neither that he-can to-pay which he-owed before
peccatum, id est, ne peccaret, nec hoc quod debet, quia
sin that is that-not he-should-sin nor this which he-owes because
peccavit, inexcusabilis est. Ipsa namque inpotentia culpa est,
he-sinned inexcusable is the-very for impotence a-fault is
quia non debet eam habere, immo debet eam non habere;
because not he-ought it to-have nay-rather he-ought it not to-have

nam sicut culpa est non habere quod habere debet, ita culpa
for as a-fault it-is not to-have what to-have he-ought so a-fault
est habere quod debet non habere. Sicut ergo culpa est
it-is to-have what he-ought not to-have as therefore a-fault it-is
homini non habere potestatem illam, quam accepit ut posset
for-man not to-have power that which he-received that he-could
cavere peccatum, sic culpa est illi habere inpotentiam,
to-avoid sin so a-fault it-is for-him to-have the-impotence
qua nec iusticiam tenere et peccatum cavere, nec quod
by-which neither justice to-hold and sin to-avoid nor what
pro peccato debet reddere potest. Sponte namque fecit, unde
for sin he-owes to-render he-can freely for he-did whence
perdidit illam potestatem et devenit in hanc inpotentiam.
he-lost that power and came into this impotence
Idem enim est non habere potestatem quam debet habere,
the-same for it-is not to-have the-power which he-ought to-have
et habere inpotentiam quam debet non habere. Quapropter
and to-have the-impotence which he-ought not to-have wherefore
inpotentia reddendi deo quod debet, quae facit ut non
the-impotence of-rendering to-God what he-owes which makes that not
reddat, non excusat hominem, si non reddit, quoniam
he-renders not excuses man if not he-renders since
effectum peccati non excusat peccatum quod fecit.
the-effect of-sin not excuses the-sin which he-did

BOS. Et grave nimis est et ita esse necesse est.
both heavy exceedingly it-is and so to-be necessary it-is

ANS. Iniustus ergo homo est, qui non reddit deo quod
unjust therefore man is who not renders to-God what
debet.
he-owes

BOS. Nimis est verum, nam iniustus est quia non reddit,
exceedingly it-is true for unjust he-is because not he-renders
et iniustus est quia reddere nequit.
and unjust he-is because to-render he-cannot

ANS. Nullus autem iniustus admittetur ad beatitudinem,
no-one moreover unjust will-be-admitted to blessedness
quoniam quemadmodum beatitudo est sufficientia in qua
since as blessedness is sufficiency in which
nulla est indigentia, sic nulli convenit nisi in quo ita
no is want so to-no-one it-befits except in whom so
pura est iusticia, ut nulla in eo sit iniusticia.
pure is justice that no in him is injustice

BOS. Non audeo aliter credere.
not I-dare otherwise to-believe

ANS. Qui ergo non solvit deo quod debet, non poterit
who therefore not pays to-God what he-owes not will-be-able
esse beatus.
to-be blessed

BOS. Nec hoc consequi negare possum.
nor this to-follow to-deny I-can

ANS. Quodsi vis dicere, misericors deus dimittit supplicanti
but-if you-wish to-say the-merciful God forgives the-one-entreating
quod debet idcirco quia reddere nequit, non potest dici
what he-owes for-this-reason because to-render he-cannot not can to-be-said
dimittere, nisi aut hoc, quod homo sponte reddere debet nec
to-forgive except either this which man freely to-render ought nor
potest, id est, quod recompensari possit peccato, quod fieri
can that is what to-be-recompensed can for-sin which to-be-done
non deberet pro conservatione omnis rei quae deus non est,
not ought for the-preservation of-every thing which God not is
aut hoc, quod puniendo ablaturus erat invito, sicut
or this which by-punishing about-to-take-away he-was from-him-unwilling as

supra dixi, id est beatitudinem; sed si dimittit quod sponte
above I-said that is blessedness but if he-forgives what freely
reddere debet homo ideo quia reddere non potest,
to-render ought man for-that-reason because to-render not he-can
quid est aliud, quam dimittit deus quod habere non potest?
what is-it other than forgives God what to-have not he-can
Sed derisio est, ut talis misericordia deo attribuatur. At
but a-mockery it-is that such mercy to-God be-attributed but
si dimittit quod invito erat ablaturus propter
if he-forgives what from-him-unwilling he-was about-to-take-away on-account-of
inpotentiam reddendi quod sponte reddere debet, relaxat
the-impotence of-rendering what freely to-render he-ought relaxes
deus poenam et facit beatum hominem propter peccatum,
God the-penalty and makes blessed man on-account-of sin
quia habet quod debet non habere. Nam ipsam inpotentiam
because he-has what he-ought not to-have for the-very impotence
debet non habere, et idcirco quamdiu illam habet sine
he-ought not to-have and for-that-reason as-long-as it he-has without
satisfactione, peccatum est illi; verum huiusmodi misericordia
satisfaction sin it-is to-him but such mercy
dei nimis est contraria iusticiae illius, quae non nisi
of-God exceedingly is contrary to-the-justice his which not except
poenam permittit reddi propter peccatum. Quapropter
penalty permits to-be-rendered on-account-of sin wherefore
quemadmodum deum sibi esse contrarium, ita hoc modo
as God to-himself to-be contrary so in-this way
illum esse misericordem inpossibile est.
him to-be merciful impossible it-is

BOS. Aliam dei misericordiam video esse quaerendam, quam
another of-God mercy I-see to-be to-be-sought than
istam.
this

ANS. Verum esto: dimittit deus ei qui non solvit quod
but suppose forgives God to-him who not pays what
debet idcirco quoniam non potest.
he-owes for-this-reason since not he-can
BOS. Ita vellem.
so I-should-wish
ANS. At quamdiu non reddet, aut volet reddere aut
but as-long-as not he-will-render either he-will-wish to-render or
non volet. Sed si volet quod non poterit, indigens
not he-will-wish but if he-will-wish what not he-will-be-able needy
erit; si vero non volet, iniustus erit.
he-will-be if but not he-will-wish unjust he-will-be
BOS. Hoc nihil clarius.
than-this nothing clearer
ANS. Sive autem indigens, sive iniustus sit, beatus non
whether moreover needy or unjust he-be blessed not
erit.
he-will-be
BOS. Et hoc apertum.
also this (is)-plain
ANS. Quamdiu ergo non reddet, beatus esse non poterit.
as-long-as therefore not he-will-render blessed to-be not he-will-be-able
BOS. Si rationem sequitur deus iusticiae, non est qua
if the-reason follows God of-justice not there-is whereby
evadat miser homuncio, et misericordia dei perire
may-escape the-wretched little-man and the-mercy of-God to-perish
videtur.
seems
ANS. Rationem postulasti, rationem accipe; misericordem
a-reason you-have-demanded a-reason receive merciful
deum esse non nego, qui homines et iumenta salvat,
God to-be not I-deny who men and beasts saves

quemadmodum multiplicavit misericordiam suam. Nos autem
as he-has-multiplied mercy his we moreover
loquimur de illa ultima misericordia, qua post hanc vitam
speak of that last mercy by-which after this life
beatum facit hominem; hanc beatitudinem nulli dari
blessed he-makes man this blessedness to-no-one to-be-given
debere nisi illi, cui penitus dimissa sunt peccata,
to-be-bound except to-him to-whom wholly forgiven have-been sins
nec hanc dimissionem fieri nisi debito reddito, quod
nor this forgiveness to-be-made except the-debt rendered which
debetur pro peccato secundum magnitudinem peccati, supra
is-owed for sin according-to the-greatness of-the-sin above
positis rationibus puto me sufficienter ostendisse. Quibus si
set-out by-reasons I-think me sufficiently to-have-shown to-which if
quid tibi videtur posse rationibus obici, dicere debes.
anything to-you seems to-be-able reasons to-be-objected to-say you-ought

BOS. Ego utique nullam tuarum rationum aliquatenus infirmari
I surely none of-your reasons in-any-degree to-be-weakened
posse video.
to-be-able see

ANS. Neque ego, si bene considerentur, existimo; veruntamen
nor I if well they-be-considered judge nevertheless
si vel una de omnibus quas posui inexpugnabili veritate
if even one of all which I-have-set-out with-unassailable truth
roboratur, sufficere debet. Sive namque uno, sive pluribus
is-strengthened to-suffice it-ought whether for by-one or by-more
argumentis veritas inexpugnabiliter monstretur, aequaliter ab
arguments the-truth unassailably be-shown equally from
omni dubitatione defenditur.
all doubt it-is-defended

BOS. Ecce ita est.
behold so it-is

Quod ex necessitate per Christum salvetur homo

XXV · THAT MAN MUST BE SAVED THROUGH CHRIST

If man cannot be saved without paying and cannot pay, how can God's mercy save him? Anselm answers that those who deny Christ must say how man can be saved without him. Since man must be saved, and no other way exists, it must be through Christ. Boso asks to see the reason for what he believes, and Anselm begins a second book.

BOS. Quomodo ergo salvus erit homo, si ipse nec
how therefore saved will-be man if he-himself neither
solvit quod debet, nec salvari si non solvit debet? aut
pays what he-owes nor to-be-saved if not he-pays he-ought or
qua fronte asseremus, deum in misericordia divitem supra
with-what face shall-we-assert God in mercy rich above
intellectum humanum hanc misericordiam facere non posse?
understanding human this mercy to-do not to-be-able

ANS. Hoc debes ab illis nunc exigere, qui Christum non
this you-ought from those now to-demand who Christ not
esse credunt necessarium ad illam salutem hominis, quorum
to-be believe necessary for that salvation of-man whose
vice loqueris, ut dicant, qualiter homo salvari possit
in-the-stead you-speak that they-say how man to-be-saved can
sine Christo. Quod si non possunt ullo modo, desinant
without Christ but if not they-can in-any way let-them-cease
nos irridere et accedant et iungant se nobis, qui
us to-mock and let-them-approach and join themselves to-us who
non dubitamus hominem per Christum posse salvari, aut
not we-doubt man through Christ to-be-able to-be-saved or

desperent hoc ullo modo fieri posse. Quod si horrent,
let-them-despair this in-any way to-be-done to-be-able but if they-shudder
credant nobiscum in Christum, ut possint salvari.
let-them-believe with-us in Christ that they-may-be-able to-be-saved
BOS. A te quaeram, sicut incepi, ut ostendas mihi, qua
of you I-shall-ask as I-began that you-show me by-what
ratione salvetur homo per Christum.
reason may-be-saved man through Christ
ANS. Nonne sufficienter probatur per Christum hominem
surely sufficiently is-proved through Christ man
posse salvari, cum etiam infideles non negent hominem
to-be-able to-be-saved since even unbelievers not deny man
ullo modo posse fieri beatum, et satis ostensum sit,
in-any way to-be-able to-become blessed and enough shown has-been
quia si ponimus Christum non esse, nullo modo potest
that if we-suppose Christ not to-be in-no way can
inveniri salus hominis? Aut enim per Christum, aut
to-be-found the-salvation of-man either for through Christ or
alio aliquo, aut nullo modo poterit homo salvus esse:
in-other some or in-no way will-be-able man saved to-be
quapropter si falsum est, quia nullo, aut aliquo alio modo
wherefore if false it-is that in-no or in-some other way
potest hoc esse, necesse est fieri per Christum.
can this to-be necessary it-is to-be-done through Christ
BOS. Si quis videns rationem, quia alio modo non potest
if anyone seeing the-reason that in-another way not it-can
esse, et non intelligens, qua ratione per Christum esse
to-be and not understanding by-what reason through Christ to-be
valeat, asserere velit, quia nec per Christum, nec
it-may-be-able to-assert should-wish that neither through Christ nor
ullo modo queat hoc esse, quid huic respondebimus?
in-any way could this to-be what to-him shall-we-answer

ANS. Quid respondendum est illi, qui idcirco astruit esse
what to-be-answered is to-him who for-this-reason maintains to-be
inpossibile quod necesse est esse, quia nescit, quomodo
impossible what necessary is to-be because he-knows-not how
sit?
it-is

BOS. Quia insipiens est.
that a-fool he-is

ANS. Contempnendum est ergo quod dicit.
to-be-despised is therefore what he-says

BOS. Verum est, sed hoc ipsum est illi ostendendum, qua
true it-is but this very-thing is to-him to-be-shown by-what
ratione sit quod putat inpossibile.
reason is what he-thinks impossible

ANS. An non intelligis ex his quae supra diximus,
or not do-you-understand from these-things which above we-said
quia necesse est aliquos homines ad beatitudinem pervenire?
that necessary it-is some men to blessedness to-attain
Nam si deo inconveniens est hominem cum aliqua macula
for if for-God unfitting it-is man with some stain
perducere ad hoc, ad quod illum sine omni macula
to-bring to this for which him without all stain
fecit, ne aut boni incepti poenitere, aut propositum
he-made lest either of-the-good beginning to-repent or the-purpose
implere non posse videatur: multo magis propter eandem
to-fulfill not to-be-able he-seem much more on-account-of the-same
inconvenientiam inpossibile est nullum hominem ad hoc
unfittingness impossible it-is no man to this
provehi, ad quod factus est. Quapropter aut extra fidem
to-be-advanced for which made he-was wherefore either outside the-faith
christianam invenienda est peccati satisfactio, qualem supra esse
Christian to-be-found is of-sin a-satisfaction such-as above to-be

debere ostendimus, quod ratio nulla potest ostendere, aut
to-be-bound we-have-shown which reason none can to-show or
indubitanter in illa esse credenda est. Quod enim necessaria
undoubtedly in it to-be to-be-believed it-is what for by-necessary
ratione veraciter esse colligitur, id in nullam deduci debet
reason truly to-be is-gathered that into no to-be-brought ought
dubitationem, etiam si ratio quomodo sit non percipitur.
doubt even if the-reason how it-is not is-perceived

BOS. Verum est quod dicis.
true it-is what you-say

ANS. Quid ergo quaeris amplius?
what therefore do-you-seek further

BOS. Non ad hoc veni, ut auferas mihi fidei dubitationem,
not for this I-came that you-take-away from-me of-faith doubt
sed ut ostendas mihi certitudinis meae rationem; quapropter
but that you-show me of-certainty my the-reason wherefore
sicut me rationabiliter deduxisti ad hoc, ut videam
as me reasonably you-have-led-down to this that I-see
peccatorem hominem hoc debere deo pro peccato, quod
the-sinner man this to-owe to-God for sin which
et reddere nequit, et nisi reddiderit salvari non
both to-render he-cannot and unless he-will-have-rendered to-be-saved not
valet: ita me volo perducas illuc, ut rationabili necessitate
he-is-able so me I-wish you-bring thither that by-reasonable necessity
intelligam esse oportere omnia illa, quae nobis fides
I-understand to-be to-behoove all those-things which us the-faith
catholica de Christo credere praecipit, si salvari volumus,
catholic about Christ to-believe commands if to-be-saved we-wish
et quomodo valeant ad salutem hominis, et qualiter deus
and how they-avail for the-salvation of-man and how God
misericordia salvet hominem, cum peccatum non dimittat
by-mercy saves man although sin not he-forgive

illi, nisi reddiderit quod propter illud debet; et ut
him unless he-will-have-rendered what on-account-of it he-owes and that
certiores sint argumentationes tuae, sic a longe incipe,
more-certain be argumentations your so from afar begin
ut eas supra firmum fundamentum constituas.
that them on firm foundation you-establish

ANS. Adiuvet me nunc deus, quia tu nullatenus mihi parcis
may-help me now God because you in-no-way me spare
nec consideras imbecillitatem scientiae meae, cui tam
nor consider the-feebleness of-knowledge my on-which so
magnum opus iniungis. Temptabo tamen, quandoquidem
great a-work you-enjoin I-shall-try yet since
incepi, non in me, sed in deo confidens, et faciam quod
I-have-begun not in me but in God trusting and I-shall-do what
ipso adiuvante potero. Sed ne fastidium haec volenti
him helping I-shall-be-able but lest weariness these-things to-one-wishing
legere nimis longa continuatione generetur, a dictis
to-read too long by-continuation be-engendered from the-things-said
dicenda alio exordio distinguamus.
the-things-to-be-said by-another beginning let-us-distinguish

Quod homo a deo factus sit iustus, ut deo fruendo beatus esset

I · THAT MAN WAS MADE JUST TO BE BLESSED

Rational nature was made able to tell good from evil so that it might love and choose the highest good for its own sake. It would be pointless to make it so unless it might one day attain what it loves. So man, a rational nature, was made just so that he might be blessed in enjoying God.

ANS. Rationalem naturam a deo factam esse iustam, ut
rational nature by God made to-have-been just that
illo fruendo beata esset, dubitari non debet. Ideo
him by-enjoying blessed it-might-be to-be-doubted not ought for-this-reason
namque rationalis est, ut discernat inter iustum et
for rational it-is that it-may-distinguish between just and
iniustum, et inter bonum et malum, et inter magis
unjust and between good and evil and between more
bonum et minus bonum; alioquin frustra facta esset
good and less good otherwise in-vain made it-would-have-been
rationalis. Sed deus non fecit eam frustra rationalem; quare
rational but God not made it in-vain rational wherefore
ad hoc eam factam esse rationalem dubium non est.
for this it made to-have-been rational doubtful not it-is
Simili ratione probatur, quia ad hoc accepit potestatem
by-like reason it-is-proved that for this it-received the-power
discernendi ut odisset et vitaret malum ac amaret
of-distinguishing that it-might-hate and avoid evil and love
et eligeret bonum, atque maius bonum magis amaret
and choose good and the-greater good more love
et eligeret. Aliter namque frustra illi deus dedisset
and choose otherwise for in-vain to-it God would-have-given

potestatem istam discernendi, quia in vanum discerneret,
power this of-distinguishing because in vain it-would-distinguish
si secundum discretionem non amaret et vitaret. Sed non
if according-to the-discernment not it-loved and avoided but not
convenit, ut deus tantam potestatem frustra dederit. Ad
it-befits that God such power in-vain should-have-given for
hoc itaque factam esse rationalem naturam certum est,
this and-so made to-have-been rational nature certain it-is
ut summum bonum super omnia amaret et eligeret, non
that the-highest good above all-things it-should-love and choose not
propter aliud, sed propter ipsum; si enim propter
on-account-of another-thing but on-account-of itself if for on-account-of
aliud, non ipsum, sed aliud amat. At hoc nisi iusta
another-thing not itself but the-other it-loves but this unless just
facere nequit. Ut igitur frustra non sit rationalis, simul ad
to-do it-cannot that therefore in-vain not it-be rational at-once for
hoc rationalis et iusta facta est. Quodsi ad summum bonum
this rational and just made it-was but-if for the-highest good
eligendum et amandum iusta facta est, aut talis ad hoc
choosing and loving just made it-was either such for this
facta est, ut aliquando assequeretur quod amaret et eligeret,
made it-was that at-some-time it-should-attain what it-loved and chose
aut non. Sed si ad hoc iusta non est facta, ut quod sic
or not but if for this just not it-was made that what so
amat et eligit assequatur, frustra facta est talis, ut sic illud
it-loves and chooses it-attain in-vain made it-was such that so that
amet et eligat; nec ulla erit ratio, cur illud assequi debeat
it-love and choose nor any will-be reason why that to-attain it-ought
aliquando. Quamdiu ergo amando et eligendo summum
at-some-time as-long-as therefore by-loving and choosing the-highest
bonum iusta faciet, ad quod facta est, misera erit,
good just it-will-do for which made it-was wretched it-will-be

quia indigens erit contra voluntatem, non habendo quod
because needy it-will-be against will not by-having what
desiderat: quod nimis absurdum est. Quapropter rationalis
it-desires which too absurd is wherefore rational
natura iusta facta est, ut summo bono, id est deo, fruendo
nature just made was that the-highest good that is God by-enjoying
beata esset; homo ergo qui rationalis natura est, factus
blessed it-might-be man therefore who rational nature is made
est iustus ad hoc, ut deo fruendo beatus esset.
was just for this that God by-enjoying blessed he-might-be

Quod non moreretur, si non peccasset

II · THAT MAN WOULD NOT HAVE DIED HAD HE NOT SINNED

Man was not made to die by necessity, for it is contrary to God's wisdom and justice to force death without fault on one he made just for eternal blessedness. Had man never sinned, he would never have died.

ANS. Quod autem talis factus sit, ut necessitate non moreretur,
that moreover such made he-was that by-necessity not he-should-die
hinc facile probatur, quia, ut iam diximus, sapientiae et
hence easily is-proved because as already we-said to-the-wisdom and
iusticiae dei repugnat, ut cogeret mortem pati sine culpa,
justice of-God it-is-repugnant that he-force death to-suffer without fault
quem iustum fecit ad aeternam beatitudinem. Sequitur
him-whom just he-made for eternal blessedness it-follows
ergo, quia si nunquam peccasset nunquam moreretur.
therefore that if never he-had-sinned never he-would-die

Quod cum corpore in quo vivit in hac vita, resurgat

III · THAT MAN WILL RISE IN THE BODY

If man is to be perfectly restored, he must be restored as he would have been without sin, body and all, so the resurrection of the dead must come. The reprobate too will rise, so that as the just would have been wholly blessed, the unjust are wholly wretched.

ANS. Unde aperte quandoque futura resurrectio mortuorum
whence plainly at-some-time about-to-be the-resurrection of-the-dead
probatur. Quippe si homo perfecte restaurandus est, talis
is-proved indeed if man perfectly to-be-restored is such
debet restitui, qualis futurus erat, si non peccasset.
he-ought to-be-restored as about-to-be he-was if not he-had-sinned

BOS. Aliter esse non potest.
otherwise to-be not it-can

ANS. Quemadmodum igitur si non peccasset homo, cum eodem
as therefore if not had-sinned man with the-same
quod gerebat corpore in incorruptibilitatem transmutandus
which he-bore body into incorruptibility to-be-changed
erat, ita oportet, ut cum restaurabitur, cum suo in quo
he-was so it-behooves that when he-will-be-restored with his-own in which
vivit in hac vita corpore restauretur.
he-lives in this life body he-be-restored

BOS. Quid respondebimus, si quis dicat, quia hoc fieri
what shall-we-answer if anyone say that this to-be-done
oportet de illis in quibus humanum genus restaurabitur, de
behooves of those in whom the-human race will-be-restored of
reprobis vero non est necesse?
the-reprobate but not it-is necessary

ANS. Nihil iustius, aut convenientius intelligitur, quam ut
nothing more-just or more-fitting is-understood than that
sicut homo si perseverasset in iusticia, totus, id est anima
as man if he-had-persevered in justice whole that is in-soul
et corpore, aeterne beatus esset, ita si perseverat in
and in-body eternally blessed would-have-been so if he-perseveres in
iniusticia, totus similiter aeterne miser sit.
injustice whole similarly eternally wretched he-be
BOS. Breviter mihi de his satisfecisti.
briefly to-me about these you-have-satisfied

Quod de humana natura perficiet deus quod incepit

IV · THAT GOD WILL COMPLETE WHAT HE BEGAN

God made nothing more precious than rational nature to rejoice in him, and it is far from him to let it wholly perish. So he must complete his purpose for human nature, which cannot be done without full satisfaction for sin, which no sinner can make.

ANS. Ex his est facile cognoscere, quoniam aut hoc de
from these it-is easy to-know that either this concerning
humana natura perficiet deus quod incepit, aut in vanum
human nature will-perfect God which he-began or in vain
fecit tam sublimem naturam ad tantum bonum. At si
he-made so sublime a-nature for so-great a-good but if
nihil preciosius agnoscitur deus fecisse quam rationalem
nothing more-precious is-acknowledged God to-have-made than rational
naturam ad gaudendum de se, valde alienum est ab eo,
nature for rejoicing in himself very foreign it-is from him
ut ullam rationalem naturam penitus perire sinat.
that any rational nature wholly to-perish he-allow

BOS. Non potest aliter putare cor rationale.
not can otherwise to-think a-heart rational
ANS. Necesse est ergo, ut de humana natura quod
necessary it-is therefore that concerning human nature what
incepit perficiat, hoc autem fieri, sicut diximus, nequit
he-began he-perfect this moreover to-be-done as we-said cannot
nisi per integram peccati satisfactionem, quam nullus
except through entire of-sin satisfaction which no
peccator facere potest.
sinner to-make can
BOS. Intelligo iam necesse esse, ut deus perficiat quod incepit,
I-understand now necessary to-be that God perfect what he-began
ne aliter quam deceat videatur a suo incepto deficere.
lest otherwise than it-befit he-seem from his undertaking to-fall-short

Quod quamvis hoc necesse sit fieri,
tamen hoc non faciet cogente necessitate,
et quod sit necessitas quae aufert gratiam
aut minuit, et sit necessitas quae auget

V · THAT THIS NECESSITY DOES NOT LESSEN GOD'S GRACE

Boso fears that a God forced by necessity saves us for his own sake. Anselm answers that a necessity freely taken on, like a vow kept willingly, deserves more thanks, not less. God bound himself freely when he created man knowing what man would do, and his necessity is only the unchangeableness of his own honorableness, which he has from himself.

BOS. Sed si ita est, videtur quasi cogi deus necessitate
but if so it-is it-seems as-if to-be-forced God by-the-necessity
vitandi indecentiam, ut salutem procuret humanam. Quomodo
of-avoiding unseemliness that the-salvation he-procure human how

ergo negari poterit plus hoc propter se facere quam
therefore to-be-denied will-it-be-able more this for himself to-do than
propter nos? Aut si ita est, quam gratiam illi debemus pro
for us or if so it-is what thanks to-him do-we-owe for
eo quod fecit propter se? Quomodo etiam imputabimus
that which he-did for himself how also shall-we-impute
nostram salutem eius gratiae, si nos salvat necessitate?
our salvation his to-grace if us he-saves by-necessity
ANS. Est necessitas quae benefacienti gratiam aufert aut
there-is a-necessity which from-the-benefactor thanks takes-away or
minuit, et est necessitas qua maior beneficio gratia
diminishes and there-is a-necessity by-which greater for-the-benefit thanks
debetur. Cum enim aliquis ea necessitate cui subiacet
is-owed when for someone by-that necessity to-which he-is-subject
invitus, benefacit, aut nulla, aut minor illi gratia debetur;
unwilling does-good either no or less to-him thanks is-owed
cum vero ipse sponte se necessitati benefaciendi subdit
when but he-himself freely himself to-the-necessity of-doing-good subjects
nec invitus eam sustinet, tunc utique maiorem beneficii
nor unwilling it endures then surely greater of-the-benefit
gratiam meretur. Non enim haec est dicenda necessitas, sed
thanks he-deserves not for this is to-be-called necessity but
gratia, quia nullo cogente illam suscepit, aut servat, sed
grace because with-no-one compelling it he-undertook or keeps but
gratis. Nam si quod hodie sponte promittis cras te
freely for if what today freely you-promise tomorrow yourself
daturum, eadem cras voluntate das, quamvis necesse
about-to-give with-the-same tomorrow will you-give although necessary
sit te cras reddere promissum si potes, aut mentiri, non
it-be you tomorrow to-render the-promise if you-can or to-lie not
tamen minus tibi debet ille pro impenso beneficio cui
yet less to-you owes he for the-bestowed benefit to-whom

das, quam si non promisisses, quoniam te debitorem ante
you-give than if not you-had-promised since you a-debtor before
tempus dationis illi facere non es cunctatus. Tale est
the-time of-giving to-him to-make not you-have hesitated such it-is
cum quis sanctae conversationis sponte vovet propositum.
when anyone of-holy way-of-life freely vows the-purpose
Quamvis namque servare illud ex necessitate post votum
although for to-keep it of necessity after the-vow
debeat, ne apostatae dampnationem incurrat, et licet cogi
he-ought lest of-an-apostate the-damnation he-incur and though to-be-forced
possit servare si nolit, si tamen non invitus servat quod
he-can to-keep if he-be-unwilling if yet not unwilling he-keeps what
vovit, non minus, sed magis gratus est deo, quam si non
he-vowed not less but more pleasing he-is to-God than if not
vovisset, quoniam non solum communem vitam, sed etiam
he-had-vowed since not only the-common life but also
eius licentiam sibi propter deum abnegavit, nec sancte vivere
its license to-himself for God he-denied nor holily to-live
dicendus est necessitate, sed eadem qua vovit libertate.
to-be-said is by-necessity but by-the-same with-which he-vowed freedom
Quare multo magis si deus facit bonum homini quod incepit,
wherefore much more if God does good to-man which he-began
licet non deceat eum a bono incepto deficere, totum
although not it-befit him from the-good begun to-fall-short wholly
gratiae debemus inputare, quia hoc propter nos, non propter
to-grace we-ought to-impute because this for us not for
se nullius egens incepit. Non enim illum latuit, quid homo
himself of-nothing in-need he-began not for him lay-hidden what man
facturus erat cum illum fecit, et tamen bonitate sua illum
about-to-do was when him he-made and yet by-goodness his him
creando sponte se, ut perficeret inceptum bonum, quasi
by-creating freely himself that he-should-perfect the-begun good as-it-were

obligavit. Denique deus nihil facit necessitate, quia nullo modo
he-bound finally God nothing does by-necessity because in-no way
cogitur, aut prohibetur facere aliquid. Et cum dicimus deum
he-is-forced or prevented to-do anything and when we-say God
aliquid facere quasi necessitate vitandi inhonestatem quam
something to-do as-if by-necessity of-avoiding dishonor which
utique non timet, potius intelligendum est, quia hoc facit
surely not he-fears rather to-be-understood it-is that this he-does
necessitate servandae honestatis: quae scilicet necessitas non
by-the-necessity of-preserving honorableness which namely necessity not
est aliud quam inmutabilitas honestatis eius, quam a se
is other than the-unchangeableness of-honorableness his which from him
ipso, et non ab alio habet, et idcirco inproprie dicitur
himself and not from another he-has and for-that-reason improperly it-is-called
necessitas. Dicamus tamen, quia necesse est, ut bonitas
necessity let-us-say yet that necessary it-is that the-goodness
dei propter inmutabilitatem suam perficiat de homine
of-God on-account-of unchangeableness its perfect concerning man
quod incepit, quamvis totum sit gratia bonum quod facit.
what it-began although wholly is grace the-good which it-does

BOS. Concedo.
I-grant

Quod satisfactionem per quam salvatur homo, non possit facere nisi homo deus

VI · THAT ONLY A GOD-MAN CAN MAKE THE SATISFACTION

The satisfaction must give God something greater than all that is not God, which only God can give; yet only man ought to give it, since man owes it. So it must be made by one who is both God and man.

ANS. Hoc autem fieri nequit, nisi sit qui solvat deo
this moreover to-be-done cannot unless there-be one-who pay to-God
pro peccato hominis aliquid maius, quam omne quod praeter
for the-sin of-man something greater than all which besides
deum est.
God is

BOS. Ita constat.
so it-is-agreed

ANS. Illum quoque, qui de suo poterit deo dare aliquid,
him also who from his-own will-be-able to-God to-give something
quod superet omne quod sub deo est, maiorem esse necesse
which surpasses all which below God is greater to-be necessary
est, quam omne quod non est deus.
it-is than all which not is God

BOS. Nequeo negare.
I-cannot to-deny

ANS. Nihil autem est supra omne quod deus non est, nisi
nothing moreover is above all which God not is except
deus.
God

BOS. Verum est.
true it-is

ANS. Non ergo potest hanc satisfactionem facere nisi deus.
not therefore can this satisfaction to-make except God

BOS. Sic sequitur.

so it-follows

ANS. Sed nec facere illam debet nisi homo, alioquin non

but nor to-make it ought except man otherwise not

satisfacit homo.

makes-satisfaction man

BOS. Non videtur aliquid iustius.

not seems anything more-just

ANS. Si ergo, sicut constat, necesse est ut de hominibus

if therefore as it-is-agreed necessary it-is that from men

perficiatur illa superna civitas, nec hoc esse valet nisi fiat

be-perfected that heavenly city nor this to-be is-able unless be-made

praedicta satisfactio, quam nec potest facere nisi deus, nec

the-aforesaid satisfaction which neither can to-make except God nor

debet nisi homo, necesse est, ut eam faciat deus homo.

ought except man necessary it-is that it make God man

BOS. Benedictus deus! iam magnum quiddam invenimus de

blessed-be God already a-great something we-have-found of

hoc quod quaerimus, prosequere igitur, ut incepisti. Spero

this which we-seek proceed therefore as you-began I-hope

enim, quia deus nos adiuvabit.

for that God us will-help

Quod necesse sit eundem ipsum esse perfectum deum et perfectum hominem

VII · THAT THE GOD-MAN MUST BE FULLY GOD AND FULLY MAN

The divine and human natures cannot be changed into each other or mixed into a third that is neither. If they were joined but remained two persons, neither would do what is needed. So the same one must be perfect God and perfect man, the two natures whole in one person, as body and soul make one man.

ANS. Investigandum nunc est, quomodo possit esse deus homo.
to-be-investigated now it-is how can to-be God man
Divina enim natura et humana non possunt in invicem
the-divine for nature and human not can into one-another
mutari, ut divina fiat humana, vel humana divina; nec ita
to-be-changed that the-divine become human or the-human divine nor so
misceri, ut quaedam tercia sit ex duabus, quae nec divina sit
to-be-mixed that a-certain third be from the-two which neither divine be
omnino, nec humana. Denique si fieri posset, ut altera in
wholly nor human finally if to-be-done it-could that the-one into
alteram converteretur, aut esset tantum deus et non homo,
the-other were-converted either he-would-be only God and not man
aut solum homo et non deus. Aut si miscerentur ita, ut
or only man and not God or if they-were-mixed so that
fieret ex duabus corruptis quaedam tercia, quemadmodum
there-came from two corrupted a-certain third as
de duobus individuis animalibus diversarum specierum masculo
from two individual animals of-diverse species male
et femina nascitur tercium, quod nec patris integram, nec
and female is-born a-third which neither of-the-father whole nor
matris servat naturam, sed ex utraque terciam mixtam,
of-the-mother keeps nature but from both a-third mixed

nec homo esset nec deus. Non igitur potest fieri homo
neither man he-would-be nor God not therefore can to-become the-man
deus, quem quaerimus, ex divina et humana natura aut
God whom we-seek from divine and human nature either
conversione alterius in alteram, aut corruptiva conmixtione
by-conversion of-one into the-other or by-corruptive commingling
utriusque in terciam, quia haec fieri nequeunt, aut si
of-both into a-third because these-things to-be-done cannot or if
fieri valerent, nihil ad hoc quod quaerimus valerent. Si
to-be-done they-could nothing for this which we-seek they-would-avail if
autem ita quolibet modo coniungi dicuntur hae duae naturae
moreover so in-whatever way to-be-joined are-said these two natures
integrae, ut tamen alius sit homo, alius sit deus, et non
whole that yet one be man another be God and not
idem sit deus qui et homo, inpossibile est, ut ambo faciant
the-same be God who also man impossible it-is that both do
quod fieri necesse est. Nam deus non faciet quia non
what to-be-done necessary is for God not will-do because not
debebit, et homo non faciet quia non poterit: ut ergo hoc
he-will-owe and man not will-do because not he-will-be-able that therefore this
faciat deus homo, necesse est eundem ipsum esse perfectum
do God man necessary it-is the-same himself to-be perfect
deum et perfectum hominem, qui hanc satisfactionem
God and perfect man who this satisfaction
facturus est, quoniam eam facere non potest nisi verus deus,
about-to-make is since it to-make not can except true God
nec debet nisi verus homo. Quoniam ergo servata integritate
nor ought except true man since therefore preserved the-wholeness
utriusque naturae necesse est inveniri deum hominem, non
of-both natures necessary it-is to-be-found God man not
minus necesse est has duas naturas integras convenire in
less necessary it-is these two natures whole to-come-together into

unam personam, quemadmodum corpus et anima rationalis
one person as body and soul rational
conveniunt in unum hominem, quoniam aliter fieri
come-together into one man since otherwise to-be-done
nequit, ut idem ipse sit perfectus deus et perfectus homo.
it-cannot that the-same himself be perfect God and perfect man
BOS. Totum mihi placet, quod dicis.
all to-me pleases which you-say

Quod ex genere Adae et de virgine femina deum oporteat assumere hominem

VIII · MANHOOD FROM ADAM'S RACE, BORN OF A VIRGIN

The man must come from Adam's race, since only that race owes the debt, and a race that would have stood by itself must rise by itself. Of the four ways God can make a man, from man and woman, from neither, from man alone, and from woman alone, the last, not yet done, fits best: as sin began with a woman, salvation is born of one, and of a virgin, as Eve was.

ANS. Restat nunc quaerere, unde et quomodo assumet deus
it-remains now to-seek whence and how will-assume God
humanam naturam. Aut enim assumet eam de Adam,
human nature either for he-will-assume it from Adam
aut faciet novum hominem, quemadmodum fecit Adam
or he-will-make a-new man as he-made Adam
de nullo alio homine. Sed si novum hominem facit non
from no other man but if a-new man he-makes not
ex Adae genere, non pertinebit ad genus humanum quod
from Adam's race not he-will-belong to the-race human which
natum est de Adam; quare non debebit satisfacere pro
born is from Adam wherefore not he-will-owe to-make-satisfaction for

eo, quia non erit de illo. Sicut enim rectum est, ut
it because not he-will-be from it as for right it-is that
pro culpa hominis homo satisfaciat, ita necesse est, ut
for the-fault of-man man make-satisfaction so necessary it-is that
satisfaciens idem sit qui peccator, aut eiusdem generis,
the-one-making-satisfaction the-same be as the-sinner or of-the-same race
aliter namque nec Adam, nec genus eius satisfaciet pro
otherwise for neither Adam nor race his will-make-satisfaction for
se. Ergo sicut de Adam et Eva peccatum in omnes
themselves therefore as from Adam and Eve sin into all
homines propagatum est, ita nullus, nisi vel ipsi, vel
men propagated was so none except either they-themselves or
qui de illis nascitur, pro peccato hominum satisfacere
who from them is-born for the-sin of-men to-make-satisfaction
debet. Quoniam ergo illi nequeunt, necesse est ut de illis
ought since therefore they cannot necessary it-is that from them
sit, qui hoc faciet. Amplius: sicut Adam et totum genus
be he-who this will-do further as Adam and whole race
eius per se stetisset sine sustentatione alterius creaturae
his by itself would-have-stood without support of-another creature
si non peccasset, ita oportet, ut si idem genus resurgit post
if not he-had-sinned so it-behooves that if the-same race rises-again after
casum, per se resurgat et relevetur. Nam per quemcunque
the-fall by itself it-rise-again and be-raised-up for by whomever
in statum suum restituatur, per illum utique stabit, per
into state its it-be-restored by him surely it-will-stand by
quem statum suum recuperabit. Deus etiam quando humanam
whom state its it-will-recover God also when human
naturam primitus fecit in solo Adam nec feminam, ut de
nature first he-made in alone Adam nor a-woman that from
utroque sexu multiplicarentur homines, facere voluit nisi de
both sexes should-be-multiplied men to-make he-willed except from

ipso, aperte monstravit, se non nisi de Adam voluisse
him openly he-showed himself not except from Adam to-have-willed
facere, quod de humana natura facturus erat. Quapropter
to-make what of human nature about-to-make he-was wherefore
si genus Adae per aliquem relevatur hominem, qui non
if the-race of-Adam through some is-raised-up man who not
sit de eodem genere, non in illam dignitatem, quam
is of the-same race not into that dignity which
habiturum erat si non peccasset Adam, et ideo non integre
about-to-have it-was if not had-sinned Adam and therefore not wholly
restaurabitur, et dei propositum deficere videbitur, quae
it-will-be-restored and God's purpose to-fall-short will-seem which
duo inconvenientia sunt; ergo necesse est, ut de Adam
two unfitting are therefore necessary it-is that from Adam
assumatur homo, per quem restaurandum est genus Adae.
be-assumed the-man through whom to-be-restored is the-race of-Adam

BOS. Si rationem sequimur, sicut proposuimus, hoc inevitabiliter
if reason we-follow as we-proposed this inevitably
oportet esse.
it-behooves to-be

ANS. Investigemus nunc, utrum assumenda sit a deo natura
let-us-investigate now whether to-be-assumed is by God the-nature
hominis de patre et matre, sicut alii sunt homines, aut
of-man from father and mother as others are men or
de viro sine femina, aut de femina sine viro. Nam
from a-man without a-woman or from a-woman without a-man for
quocunque modo ex his tribus modis sit, de Adam et
in-whatever way of these three ways it-be from Adam and
Eva erit, de quibus est omnis homo utriusque sexus,
Eve it-will-be from whom is every man of-both sexes

nec aliquis modus ex tribus his facilior est deo quam
nor any way of three these easier is for-God than
alii, ut eo modo potius debeat assumi.
the-others that in-that way rather it-ought to-be-assumed

BOS. Bene procedis.
well you-proceed

ANS. Verum non est opus multo labore, ut ostendatur, quia
but not is need of-much labor that it-be-shown that
mundius et honestius procreabitur homo ille de solo viro,
more-cleanly and more-honorably will-be-begotten man that from alone a-man
vel femina, quam de conmixtione utriusque, sicut omnes
or a-woman than from the-commingling of-both as all
alii filii hominum.
other sons of-men

BOS. Sufficit.
it-suffices

ANS. Aut ergo de solo viro, aut de sola femina assumendus
either therefore from alone a-man or from alone a-woman to-be-assumed
est.
he-is

BOS. Aliunde non potest.
from-elsewhere not it-can

ANS. Quatuor modis potest deus hominem facere, videlicet aut
in-four ways can God man to-make namely either
de viro et femina, sicut assiduus monstrat usus; aut nec
from man and woman as constant shows use or neither
de viro, nec de femina, sicut creavit Adam; aut de viro
from man nor from woman as he-created Adam or from man
sine femina, sicut fecit Evam; aut de femina sine viro,
without woman as he-made Eve or from woman without man
quod nondum fecit. Ut igitur hunc quoque modum probet
which not-yet he-did that therefore this also way he-may-prove

suae subiacere potestati et ad hoc ipsum opus dilatum
to-his to-lie-subject power and for this very work deferred
esse, nihil convenientius quam ut de femina sine viro
to-have-been nothing more-fitting than that from a-woman without a-man
assumat illum hominem, quem quaerimus. Utrum autem de
he-assume that man whom we-seek whether moreover from
virgine, aut de non virgine dignius hoc fiat, non est
a-virgin or from a-non virgin more-worthily this be-done not is
opus disputare, sed sine omni dubitatione asserendum est,
need to-dispute but without all doubt to-be-asserted it-is
quia de virgine deum hominem nasci oportet.
that from a-virgin God man to-be-born it-behooves

BOS. Secundum placitum cordis mei loqueris.
according-to the-pleasure of-heart my you-speak

ANS. Estne hoc solidum quod diximus, aut vanum aliquid
is this solid which we-have-said or vain something
sicut nubes, quod dixisti nobis infideles obicere?
as clouds which you-said to-us the-unbelievers to-object

BOS. Nihil solidius.
nothing more-solid

ANS. Pinge igitur non super fictam vanitatem, sed super solidam
paint therefore not on feigned vanity but on solid
veritatem, et dic, quia valde convenit, ut quemadmodum
truth and say that greatly it-befits that as
hominis peccatum et causa nostrae dampnationis initium
of-man the-sin and the-cause of-our damnation beginning
sumpsit a femina, ita medicina peccati et causa nostrae
took from a-woman so the-medicine of-sin and the-cause of-our
salvationis nascatur de femina; ac ne mulieres desperent
salvation be-born from a-woman and lest women despair
se pertinere ad sortem beatorum, quoniam de femina
themselves to-belong to the-lot of-the-blessed since from a-woman

tantum malum processit, oportet, ut ad reformandam spem
so-great evil proceeded it-behooves that for restoring the-hope
earum de muliere tantum bonum procedat. Pinge et hoc:
their from a-woman so-great good proceed paint also this
si virgo erat quae causa fuit humano generi totius mali,
if a-virgin she-was who the-cause was to-the-human race of-all evil
multo magis decet, ut virgo sit quae causa erit totius
much more it-befits that a-virgin be-she who the-cause will-be of-all
boni. Hoc quoque pinge: si mulier, quam fecit deus de viro
good this also paint if the-woman whom made God from a-man
sine femina, facta est de virgine, convenit valde, ut vir
without a-woman made was from a-virgin it-befits greatly that the-man
quoque, qui fiet de femina, sine viro fiat de virgine.
also who will-be-made from a-woman without a-man be-made from a-virgin
Sed de picturis quae pingi possunt super hoc, quia deus
but of the-pictures which to-be-painted can on this that God
homo de virgine muliere nasci debet, ista nunc sufficiant.
man from a-virgin woman to-be-born ought these now may-suffice

BOS. Valde pulcrae et rationabiles sunt istae picturae.
very beautiful and reasonable are these pictures

Quod necesse sit Verbum solum et hominem in unam convenire personam

IX · THAT THE SON MUST TAKE MANHOOD

Only one person can take manhood into unity of person, and it is more fitting that the Son do so. Otherwise there would be two sons in the Trinity, or the Father would be the grandson of the virgin's parents. And man and the devil had both falsely claimed likeness to God, sinning especially against the Son, who is the Father's true likeness.

ANS. Nunc quoque quaerendum est, in qua persona deus, qui
now also to-be-sought it-is in which person God who
est tres personae, hominem assumat. Plures enim personae
is three persons a-man may-assume several for persons
nequeunt unum eundemque hominem assumere in unitatem
cannot one and-the-same man to-assume into unity
personae. Quare in una tantum persona hoc fieri necesse est.
of-person wherefore in one only person this to-be-done necessary it-is
Sed de hac unitate personae dei et hominis et in qua persona
but of this unity of-person of-God and of-man and in which person
dei hoc magis fieri oporteat, in epistola de incarnatione
of-God this rather to-be-done it-behoove in the-letter on the-incarnation
Verbi ad dominum papam Urbanum directa, quantum ad
of-the-Word to the-lord pope Urban directed as-far-as for
praesentem investigationem sufficere puto, locutus sum.
the-present investigation to-suffice I-think spoken I-have

BOS. Breviter tamen hic tange, cur potius filii persona
briefly yet here touch why rather the-son's person
debeat incarnari quam patris, aut spiritus sancti?
ought to-be-incarnate than the-father's or the-spirit's holy

ANS. Si quaelibet alia persona incarnetur, erunt duo filii in
if any other person be-incarnate there-will-be two sons in
trinitate, filius scilicet dei qui et ante incarnationem filius
the-trinity the-son namely of-God who also before the-incarnation son
est, et ille qui per incarnationem filius erit virginis;
is and he who through the-incarnation son will-be of-the-virgin
et erit in personis, quae semper aequales esse debent,
and there-will-be in the-persons which always equal to-be ought
inaequalitas secundum dignitatem nativitatum. Digniorem
inequality according-to the-dignity of-the-births more-worthy
namque nativitatem habebit natus ex deo, quam ex virgine
for birth will-have the-one-born from God than from a-virgin
natus. Item si pater fuerit incarnatus, erunt duo
born likewise if the-father will-have-been incarnate there-will-be two
nepotes in trinitate, quia pater erit nepos parentum virginis
grandsons in the-trinity because the-father will-be grandson of-the-parents of-the-virgin
per hominem assumptum, et Verbum cum nihil habeat de
through the-man assumed and the-Word though nothing he-have of
homine, nepos tamen erit virginis, quia filii eius erit
man grandson yet will-be of-the-virgin because of-the-son her he-will-be
filius: quae omnia inconvenientia sunt nec in incarnatione
son which all unfitting are nor in the-incarnation
Verbi contingunt. Est et aliud, cur magis conveniat
of-the-Word they-happen there-is also another-thing why rather it-befits
incarnari filio quam aliis personis: quia convenientius
to-be-incarnate for-the-son than for-the-other persons because more-fittingly
sonat filium supplicare patri, quam aliam personam alii.
sounds the-son to-entreat to-the-father than another person to-another
Item homo pro quo erat oraturus et diabolus quem erat
likewise man for whom he-was about-to-pray and the-devil whom he-was
expugnaturus, ambo falsam similitudinem dei per propriam
about-to-overcome both a-false likeness of-God by their-own

voluntatem praesumpserant, unde quasi specialius adversus
will had-presumed whence as-it-were more-specially against
personam filii peccaverunt, qui vera patris similitudo
the-person of-the-son they-sinned who the-true of-the-father likeness
creditur. Illi itaque, cui specialius fit iniuria, convenientius
is-believed to-him and-so to-whom more-specially is-done the-injury more-fittingly
attribuitur culpae vindicta, aut indulgentia. Quapropter cum
is-attributed of-the-fault the-vengeance or the-pardon wherefore since
nos ratio inevitabilis perduxerit ad hoc, ut necesse sit divinam
us reason inevitable has-brought to this that necessary it-be the-divine
et humanam naturam in unam convenire personam, nec hoc
and human nature into one to-come-together person nor this
fieri possit in pluribus personis dei, et hoc convenientius
to-be-done can in more persons of-God and this more-fittingly
fieri pateat in persona Verbi quam in aliis, necesse est
to-be-done is-plain in the-person of-the-Word than in the-others necessary it-is
Verbum deum et hominem in unam convenire personam.
the-Word God and man into one to-come-together person

BOS. Sic est via, qua me ducis, undique munita ratione,
so is the-way by-which me you-lead on-every-side fortified by-reason
ut neque ad dexteram, neque ad sinistram videam ab illa
that neither to the-right nor to the-left I-see from it
posse me declinare.
to-be-able me to-turn-aside

ANS. Non ego te duco, sed ille de quo loquimur, sine quo
not I you lead but he of whom we-speak without whom
nihil possumus, nos ducit ubicunque viam veritatis tenemus.
nothing we-can us leads wherever the-way of-truth we-hold

Quod idem homo non ex debito moriatur, et quomodo possit vel non possit peccare, et cur ille vel angelus de sua iusticia laudandus, cum peccare non possit

X · THAT THE GOD-MAN NEED NOT DIE AND CANNOT SIN

Since he will be without sin, the God-man will not owe death. Boso asks whether he could sin. Anselm answers that he could lie if he willed but could not will to; so his justice is his own and praiseworthy, as the good angels' is and God's. God did not make angels or men so, since each could not also be God.

ANS. Utrum autem ille homo moriturus sit ex debito, sicut
whether moreover that man about-to-die is from debt as
omnes alii homines ex debito moriuntur, nunc investigare
all other men from debt die now to-investigate
debemus; sed si Adam moriturus non erat, si non peccasset,
we-ought but if Adam about-to-die not was if not he-had-sinned
multo magis iste mortem pati non debebit, in quo
much more this-man death to-suffer not will-owe in whom
peccatum esse non poterit, quia deus erit.
sin to-be not will-be-able because God he-will-be

BOS. In hoc volo te aliquantulum morari, sive enim dicatur
in this I-wish you a-little to-linger whether for it-be-said
posse, sive non posse peccare, in utroque mihi non parva
to-be-able or not to-be-able to-sin in both to-me no small
nascitur quaestio. Nam si non posse peccare dicitur, difficile
arises question for if not to-be-able to-sin he-is-said hard
credi debere videtur; ut enim aliquantulum loquar non
to-be-believed to-be-bound it-seems that for a-little I-may-speak not
quasi de illo, qui nunquam fuerit, sicut hactenus fecimus,
as-if of him who never has-been as so-far we-have-done
sed velut de eo, quem et cuius facta novimus, quis neget
but as of him whom and whose deeds we-know who would-deny

illum multa potuisse facere, quae peccata dicimus?
him many-things to-have-been-able to-do which sins we-call
Quippe ut alia taceam, quomodo dicemus eum non
indeed that other-things I-may-pass-over how shall-we-say him not
potuisse mentiri, quod semper peccatum est? Cum enim
to-have-been-able to-lie which always sin is since for
dicat Iudaeis de patre: si dixero, quia non scio eum,
he-says to-the-Jews of the-father if I-shall-have-said that not I-know him
ero similis vobis, mendax, et inter haec verba dicat: non
I-shall-be like to-you a-liar and among these words he-says not
scio eum, quis eum dicet easdem tres nequivisse proferre
I-know him who him will-say the-same three to-have-been-unable to-utter
dictiones sine aliis verbis, ut sic diceret, non scio eum?
words without other words so-that thus he-should-say not I-know him
Quod si faceret, ut ipse ait, esset mendax, quod est
but if he-did as he-himself says he-would-be a-liar which is
esse peccatorem. Quare quoniam hoc potuit, peccare potuit.
to-be a-sinner wherefore since this he-could to-sin he-could

ANS. Et hoc dicere potuit, et peccare non potuit.
both this to-say he-could and to-sin not he-could

BOS. Hoc ostende.
this show

ANS. Omnis potestas sequitur voluntatem. Cum enim dico quia
every power follows the-will when for I-say that
possum loqui, vel ambulare, subauditur, si volo. Si enim non
I-can to-speak or to-walk is-understood if I-will if for not
subintelligitur voluntas, non est potestas, sed necessitas. Nam
is-understood will not it-is power but necessity for
cum dico quia nolens possum trahi, aut vinci, non
when I-say that unwilling I-can to-be-dragged or to-be-conquered not
est haec mea potestas, sed necessitas et potestas alterius.
is this my power but necessity and power of-another

Quippe non est aliud, possum trahi, vel vinci, quam
indeed not is other I-can to-be-dragged or to-be-conquered than
alius me trahere, vel vincere potest. Possumus itaque dicere
another me to-drag or to-conquer can we-can and-so to-say
de Christo quia potuit mentiri, si subaudiatur, si vellet; et
of Christ that he-could to-lie if be-understood if he-willed and
quoniam mentiri non potuit nolens, nec potuit velle mentiri,
since to-lie not he-could unwilling nor he-could to-will to-lie
non minus dici potest nequivisse mentiri. Sic itaque
not less to-be-said it-can to-have-been-unable to-lie so and-so
potuit, et non potuit mentiri.
he-could and not he-could to-lie

BOS. Nunc redeamus ad investigandum de illo, quasi nondum
now let-us-return to investigating of him as-if not-yet
sit, sicut incepimus. Dico igitur, si peccare non poterit,
he-be as we-began I-say therefore if to-sin not he-will-be-able
quia sicut dicis non poterit velle, ex necessitate servabit
because as you-say not he-will-be-able to-will of necessity he-will-keep
iusticiam, quare non ex libertate arbitrii iustus erit. Quae
justice wherefore not from freedom of-choice just he-will-be what
igitur gracia illi pro iusticia sua debebitur? Solemus namque
therefore thanks to-him for justice his will-be-owed we-are-wont for
dicere, deum idcirco fecisse angelum et hominem tales,
to-say God for-this-reason to-have-made angel and man such
qui peccare possent, quatinus cum possent deserere iusticiam et
as to-sin could so-that when they-could to-forsake justice and
ex libertate servarent arbitrii, graciam et laudem mererentur,
from freedom kept-(it) of-choice thanks and praise they-might-deserve
quae illis si ex necessitate iusti essent non deberentur.
which to-them if of necessity just they-were not would-be-owed

ANS. Nonne angeli, qui modo peccare nequeunt, laudandi
surely the-angels who now to-sin cannot to-be-praised
sunt?
are
BOS. Sunt utique, quia hoc quod modo non possunt
they-are surely because this which now not they-can
meruerunt per hoc, quod potuerunt et noluerunt.
they-merited through this that they-could and would-not
ANS. Quid dicis de deo, qui peccare non potest nec hoc
what say-you of God who to-sin not can nor this
meruit per potestatem peccandi, qua non peccaverit,
merited through the-power of-sinning by-which not he-sinned
nonne laudandus est pro iusticia sua?
surely to-be-praised he-is for justice his
BOS. Hic volo ut respondeas pro me, nam si dico eum
here I-wish that you-answer for me for if I-say him
non esse laudandum, scio me mentiri; si autem dico
not to-be to-be-praised I-know myself to-lie if but I-say
laudandum, timeo infirmare rationem quam dixi de angelis.
to-be-praised I-fear to-weaken the-reason which I-gave of the-angels
ANS. Angeli non sunt laudandi de iusticia sua, quia peccare
the-angels not are to-be-praised for justice their because to-sin
potuerunt, sed quia per hoc quodam modo a se
they-could but because through this in-a-certain way from themselves
habent quod peccare nequeunt, in quo aliquatenus similes
they-have that to-sin they-cannot in which to-some-extent like
sunt deo, qui a se habet quicquid habet. Dicitur
they-are to-God who from himself has whatever he-has is-said
enim dare aliquid qui non aufert quando potest, et
for to-give something he-who not takes-away when he-can and
facere esse aliquid qui cum possit id ipsum facere non
to-make to-be something he-who when he-can that very-thing to-make not

esse, non facit. Sic itaque cum angelus potuit auferre
to-be not makes so and-so when the-angel could to-take-away
sibi iusticiam et non abstulit, et facere se non esse
from-himself justice and not took-away and to-make himself not to-be
iustum et non fecit, recte asseritur ipse sibi dedisse
just and not made rightly is-asserted he-himself to-himself to-have-given
iusticiam, et seipsum iustum fecisse. Hoc igitur modo
justice and himself just to-have-made in-this therefore way
habet a se iusticiam, quia creatura eam aliter a se
he-has from himself justice because a-creature it otherwise from itself
habere nequit, et idcirco laudandus est de sua iusticia,
to-have cannot and for-that-reason to-be-praised he-is for his justice
nec necessitate, sed libertate iustus est, quia inproprie
nor by-necessity but by-freedom just he-is because improperly
dicitur necessitas, ubi nec coactio ulla est, nec prohibitio.
is-called necessity where neither compulsion any is nor prohibition
Quapropter quoniam deus perfecte habet a se quicquid
wherefore since God perfectly has from himself whatever
habet, ille maxime laudandus est de bonis, quae habet et
he-has he most to-be-praised is for the-goods which he-has and
servat non ulla necessitate, sed, sicut supra dixi, propria et
keeps not by-any necessity but as above I-said by-his-own and
aeterna inmutabilitate. Sic ergo homo ille qui idem ipse
eternal unchangeableness so therefore man that who the-same himself
deus erit, quoniam omne bonum quod ipse habebit a
God will-be since every good which he-himself will-have from
se habebit, non necessitate, sed libertate et a se ipso
himself he-will-have not by-necessity but by-freedom and from him himself
iustus et idcirco laudandus erit. Quamvis enim natura
just and for-that-reason to-be-praised he-will-be although for nature

humana a divina habeat quod habebit, idem tamen ipse
human from the-divine have what it-will-have the-same yet himself
a seipso, quoniam duae naturae una persona erunt, habebit.
from himself since two natures one person will-be will-have
BOS. Satisfecisti mihi ex hoc, et aperte video, quia et
you-have-satisfied me from this and plainly I-see that both
peccare non poterit, et tamen laudandus erit de
to-sin not he-will-be-able and yet to-be-praised he-will-be for
iusticia sua. Sed nunc quaerendum existimo, cum deus
justice his but now to-be-asked I-judge since God
talem possit facere hominem, cur non tales fecit angelos
such can to-make man why not such he-made the-angels
et duos primos homines, ut similiter et peccare non
and the-two first men that similarly both to-sin not
possent, et de iusticia sua laudandi essent.
they-could and for justice their to-be-praised were
ANS. Intelligis quid dicas?
do-you-understand what you-say
BOS. Videor mihi intelligere et idcirco quaero, cur eos
I-seem to-myself to-understand and for-that-reason I-ask why them
tales non fecit?
such not he-made
ANS. Quoniam non debuit nec fieri potuit, ut unusquisque
since not it-ought nor to-be-done could that each-one
illorum esset idem ipse qui deus, sicut de homine isto
of-them should-be the-same himself who God as of man this
dicimus; et si quaeris, cur non vel de tot quot sunt
we-say and if you-ask why not either of as-many as are
personae dei, vel saltim de uno hoc fecit, respondeo, quia
persons of-God or at-least of one this he-did I-answer that

ratio tunc fieri nullatenus hoc exigebat, sed omnino quia
reason then to-be-done in-no-way this required but wholly because
deus nihil sine ratione facit, prohibebat.
God nothing without reason does it-forbade

BOS. Erubesco quia hoc quaesivi; dic quae dicturus eras.
I-blush that this I-asked say what about-to-say you-were

ANS. Dicamus ergo, quia mori non debebit, quoniam non
let-us-say therefore that to-die not he-will-owe since not
erit peccator.
he-will-be a-sinner

BOS. Concedere me oportet.
to-concede me it-behooves

Quod moriatur ex sua potestate et quod mortalitas non pertineat ad puram hominis naturam

XI · THAT HE CAN DIE AND WILL GIVE HIS LIFE TO GOD

Mortality belongs not to human nature as such but to its corruption. Being omnipotent, the God-man can lay down his life and take it again. What he gives God must be something not owed: his death, freely given for God's honor, the hardest and greatest gift a man can make, and an example to men.

ANS. Nunc autem restat indagare, utrum possit mori
now moreover it-remains to-track-down whether he-can to-die
secundum humanam naturam; nam secundum divinam semper
according-to human nature for according-to the-divine always
incorruptibilis erit.
incorruptible he-will-be

BOS. De hoc cur dubitare debemus, cum ipse verus homo
about this why to-doubt ought-we since he-himself true man
futurus sit et omnis homo naturaliter mortalis sit?
about-to-be is and every man naturally mortal is

ANS. Non puto mortalitatem ad puram, sed ad corruptam
not I-think mortality to the-pure but to the-corrupted
hominis naturam pertinere. Quippe si nunquam peccasset
of-man nature to-pertain indeed if never had-sinned
homo et inmortalitas ipsius inmutabiliter firmata esset, non
man and the-immortality his unchangeably confirmed had-been not
tamen minus homo esset verus; et quando mortales in
yet less man he-would-be true and when mortals in
incorruptibilitate resurgent, non minus erunt veri homines:
incorruptibility will-rise-again not less they-will-be true men
nam si pertineret ad veritatem humanae naturae mortalitas,
for if it-pertained to the-truth of-human nature mortality
nequaquam posset homo esse, qui esset inmortalis; non ergo
by-no-means could a-man to-be who was immortal not therefore
pertinet ad sinceritatem humanae naturae corruptibilitas, sive
pertains to the-integrity of-human nature corruptibility or
incorruptibilitas, quoniam neutra facit, aut destruit hominem,
incorruptibility since neither makes or destroys man
sed altera valet ad eius miseriam, altera ad beatitudinem.
but the-one avails for his misery the-other for blessedness
Sed quoniam nullus homo est qui non moriatur, idcirco
but since no man there-is who not dies for-that-reason
mortale ponitur in hominis diffinitione a philosophis, qui non
mortal is-set in of-man the-definition by the-philosophers who not
crediderunt totum hominem aliquando potuisse, aut posse
believed the-whole man at-any-time to-have-been-able or to-be-able
esse inmortalem. Quare non sufficit ad monstrandum illum
to-be immortal wherefore not it-suffices for showing that
hominem debere mortalem esse hoc, quia verus homo erit.
man to-be-bound mortal to-be this that true man he-will-be

BOS. Quaere tu ergo aliam rationem, quia ego illam nescio
seek you therefore another reason because I it know-not
si tu nescis, qua ille probetur posse mori.
if you know-not by-which he be-proved to-be-able to-die
ANS. Dubium non est, quia sicut deus erit, ita omnipotens
doubtful not it-is that as God he-will-be so omnipotent
erit.
he-will-be
BOS. Verum est.
true it-is
ANS. Si ergo volet, poterit animam suam ponere et
if therefore he-will-wish he-will-be-able soul his to-lay-down and
iterum sumere.
again to-take-up
BOS. Si hoc non potest, non videtur quod sit omnipotens.
if this not he-can not it-seems that he-is omnipotent
ANS. Poterit igitur nunquam mori si volet, et poterit
he-will-be-able therefore never to-die if he-will-wish and he-will-be-able
mori et resurgere. Sive autem animam suam ponat nullo
to-die and to-rise-again whether moreover soul his he-lay-down with-no
alio faciente, sive alius hoc faciat, ut eam ponat ipso
other doing-(it) or another this do that it he-lay-down he-himself
permittente, quantum ad potestatem nihil differt.
permitting as-far-as to power nothing it-differs
BOS. Non est dubium.
not is doubtful
ANS. Si ergo voluerit permittere, poterit occidi; et
if therefore he-will-have-willed to-permit he-will-be-able to-be-killed and
si noluerit, non poterit.
if he-will-not-have-willed not he-will-be-able
BOS. Ad hoc nos indeclinabiliter perducit ratio.
to this us unswervingly leads reason

ANS. Ratio quoque nos docuit, quia oportet eum maius
reason also us has-taught that it-behooves him greater
aliquid habere quam quicquid sub deo est, quod sponte
something to-have than whatever below God is which freely
det et non ex debito deo.
he-give and not from debt to-God

BOS. Ita est.
so it-is

ANS. Hoc autem nec sub illo, nec extra illum inveniri
this moreover neither below him nor outside him to-be-found
potest.
can

BOS. Verum est.
true it-is

ANS. In ipso igitur inveniendum est.
in himself therefore to-be-found it-is

BOS. Sic sequitur.
so it-follows

ANS. Aut igitur seipsum, aut aliquid de se dabit.
either therefore himself or something of himself he-will-give

BOS. Non possum aliter intelligere.
not I-can otherwise to-understand

ANS. Quaerendum est nunc, cuiusmodi esse debebit haec
to-be-asked it-is now of-what-kind to-be will-have-to this
datio. Dare namque se non poterit deo, aut aliquid
giving to-give for himself not he-will-be-able to-God or something
de se quasi non habenti, ut suus sit, quoniam omnis
of himself as-if not to-one-having that his it-be since every
creatura dei est.
creature God's is

BOS. Sic est.
so it-is

ANS. Sic ergo intelligenda est haec datio, quia aliquo modo
so therefore to-be-understood is this giving that in-some way
ponet se ad honorem dei, aut aliquid de se,
he-will-lay-down himself for the-honor of-God or something of himself
quo modo debitor non erit.
in-which way a-debtor not he-will-be

BOS. Ita sequitur ex supra dictis.
so it-follows from the-above said

ANS. Si dicimus, quia dabit seipsum ad obediendum deo, ut
if we-say that he-will-give himself for obeying God that
perseveranter servando iusticiam subdat se voluntati eius,
perseveringly by-keeping justice he-subject himself to-will his
non erit hoc dare, quod deus ab illo non exigat ex debito;
not will-be this to-give what God from him not may-require from debt
omnis enim rationalis creatura debet hanc obedientiam deo.
every for rational creature owes this obedience to-God

BOS. Hoc negari nequit.
this to-be-denied cannot

ANS. Alio itaque modo oportet ut det se ipsum deo,
in-another and-so way it-behooves that he-give him himself to-God
aut aliquid de se.
or something of himself

BOS. Ad hoc nos impellit ratio.
to this us drives reason

ANS. Videamus, si forte hoc sit dare vitam suam, sive
let-us-see if perhaps this be to-give life his or
ponere animam suam, sive tradere seipsum morti ad
to-lay-down soul his or to-hand-over himself to-death for
honorem dei. Hoc enim ex debito non exiget deus ab
the-honor of-God this for from debt not will-require God from

illo; quoniam namque non erit peccatum in illo, non
him since for not there-will-be sin in him not
debebit mori, sicut diximus.
he-will-owe to-die as we-said

BOS. Aliter nequeo intelligere.
otherwise I-cannot to-understand

ANS. Consideremus adhuc, utrum sic rationabiliter conveniat.
let-us-consider further whether so reasonably it-befits

BOS. Dic tu, et ego libenter audiam.
speak you and I gladly shall-hear

ANS. Si homo per suavitatem peccavit, annon convenit, ut
if man through sweetness sinned does-it-not befit that
per asperitatem satisfaciat? Et si tam facile victus est a
through harshness he-make-satisfaction and if so easily conquered he-was by
diabolo, ut deum peccando exhonoraret, ut facilius non posset,
the-devil that God by-sinning he-dishonored that more-easily not he-could
nonne iustum est, ut homo satisfaciens pro peccato tanta
surely just it-is that man making-satisfaction for sin with-such
difficultate vincat diabolum ad honorem dei, ut maiori non
difficulty conquer the-devil for the-honor of-God that with-greater not
possit? Annon est dignum, quatinus qui se sic abstulit
he-can surely it-is worthy that he-who himself so took-away
deo peccando, ut se plus auferre non posset, sic se
from-God by-sinning that himself more to-take-away not he-could so himself
det deo satisfaciendo, ut magis se non possit dare?
give to-God by-making-satisfaction that more himself not he-can to-give

BOS. Non est aliquid rationabilius.
not is anything more-reasonable

ANS. Nihil autem asperius, aut difficilius potest homo ad
nothing moreover harsher or more-difficult can man for
honorem dei sponte et non ex debito pati quam
the-honor of-God freely and not from debt to-suffer than

mortem, et nullatenus seipsum potest homo magis dare
death and in-no-way himself can man more to-give
deo, quam cum se morti tradit ad honorem illius.
to-God than when himself to-death he-hands-over for the-honor his

BOS. Vera sunt omnia haec.
true are all these-things

ANS. Talem ergo oportet eum esse, qui pro peccato hominis
such therefore it-behooves him to-be who for the-sin of-man
satisfacere volet, ut mori possit, si velit.
to-make-satisfaction will-wish that to-die he-can if he-wish

BOS. Video plane illum hominem quem quaerimus, talem esse
I-see plainly that man whom we-seek such to-be
oportere, qui nec ex necessitate moriatur, quia omnipotens
to-behoove who neither from necessity die because omnipotent
erit, nec ex debito, quia nunquam peccator erit, et
he-will-be nor from debt because never a-sinner he-will-be and
mori possit ex libera voluntate, quia necessarium erit.
to-die can from free will because necessary it-will-be

ANS. Sunt et alia multa, cur eum valde conveniat hominum
there-are also other many-things why him greatly it-befit of-men
similitudinem et conversationem absque peccato habere, quae
the-likeness and way-of-life without sin to-have which
facilius et clarius per se patent in eius vita et operibus,
more-easily and more-clearly by themselves are-plain in his life and works
quam velut ante experimentum sola ratione monstrari possint.
than as-if before experience alone by-reason to-be-shown can
Quis enim explicet, quam necessarie, quam sapienter factum
who for could-unfold how necessarily how wisely done
est, ut ille qui homines erat redempturus et de via mortis
it-was that he who men was about-to-redeem and from the-way of-death
et perditionis ad viam vitae et beatitudinis aeternae docendo
and of-perdition to the-way of-life and of-blessedness eternal by-teaching

reducturus, cum hominibus conversaretur et in ipsa
about-to-lead-back with men should-converse and in the-very
conversatione, cum eos doceret verbo qualiter vivere deberent,
converse when them he-taught by-word how to-live they-ought
seipsum exemplum praeberet? Exemplum autem seipsum
himself an-example he-should-offer an-example moreover himself
quomodo daret infirmis et mortalibus, ut propter iniurias,
how could-he-give to-the-weak and mortal that on-account-of injuries
aut contumelias, aut dolores, aut mortem a iustitia non
or insults or pains or death from justice not
recederent, si ipsum haec omnia sentire non agnoscerent?
they-should-withdraw if him these all to-feel not they-recognized

Quod quamvis incommodorum nostrorum particeps sit, miser tamen non sit

XII · THAT OUR HARDSHIPS WILL NOT MAKE HIM WRETCHED

These things show he must be mortal and share our hardships. But he will not be wretched, for hardship wisely taken on by will and under no necessity is not misery.

BOS. Omnia haec patenter ostendunt eum mortalem et
all these-things plainly show him mortal and
incommodorum nostrorum participem esse oportere. Sed haec
of-the-hardships our a-sharer to-be to-behoove but these
omnia miseriae nostrae sunt, nunquid ergo miser erit?
all of-misery our are surely-not therefore wretched will-he-be
ANS. Nequaquam; nam sicut ad beatitudinem non pertinet
by-no-means for as to blessedness not pertains
commodum quod habet quis contra voluntatem, ita non
the-advantage which has anyone against will so not

est miseria apprehendere sapienter nulla necessitate aliquod
is misery to-take-on wisely by-no necessity some
incommodum secundum voluntatem.
hardship according-to will

Quod cum aliis infirmitatibus nostris ignorantiam non habeat

XIII · THAT HE WILL NOT SHARE OUR IGNORANCE

He will not take on ignorance, which is never useful and would harm the work he came to do. Since he will be full of God as of himself, he will always have God's power, strength, and wisdom, even in infancy, though he may not show his knowledge openly among men.

BOS. Concedendum est; verum in hac similitudine quam
to-be-granted it-is but in this likeness which
habere debet cum hominibus, dic, utrum ignorantiam quoque
to-have he-ought with men say whether ignorance also
sicut alias infirmitates nostras habiturus sit?
as the-other weaknesses our about-to-have he-is
ANS. Quid dubitas de deo, utrum sit omnia sciens?
why do-you-doubt about God whether he-is all-things knowing
BOS. Quia quamvis sit inmortalis futurus ex divina natura,
because although he-be immortal about-to-be from the-divine nature
mortalis tamen erit ex humana. Nam cur non similiter
mortal yet he-will-be from the-human for why not similarly
poterit homo ille esse vere ignorans, sicut vere mortalis erit?
will-be-able man that to-be truly ignorant as truly mortal he-will-be
ANS. Illa hominis assumptio in unitatem personae dei non
that of-man assumption into the-unity of-the-person of-God not
nisi sapienter a summa sapientia fiet, et ideo non
except wisely by the-highest wisdom will-be-done and therefore not

assumet in homine, quod nullo modo utile, sed valde noxium
he-will-assume in the-man what in-no way useful but very harmful
est ad opus, quod idem homo facturus est. Ignorantia
is for the-work which the-same man about-to-do is ignorance
namque ad nihilum illi utilis esset, sed ad multa noxia:
for for nothing to-him useful would-be but for many-things harmful
quomodo enim tot et tanta opera quae facturus est, faciet
how for so-many and so-great works which about-to-do he-is will-be-do
sine inmensa sapientia? aut quomodo credent illi homines, si
without immense wisdom or how will-believe him men if
eum scient nescium? si autem nescient, ad quid erit
him they-will-know ignorant if but they-will-not-know for what will-be
ei utilis ignorantia illa? Deinde si nihil amatur nisi quod
to-him useful ignorance that then if nothing is-loved except what
cognoscitur, sicut nihil erit boni quod non amet, ita nullum
is-known as nothing will-be of-good which not he-loves so no
bonum erit quod ignoret. Bonum autem nemo perfecte
good will-be which he-knows-not the-good moreover no-one perfectly
novit nisi qui illud a malo scit discernere; hanc quoque
knows except who it from evil knows to-distinguish this also
discretionem nullus scit facere, qui malum ignorat. Sicut igitur
distinction no-one knows to-make who evil knows-not as therefore
ille de quo loquimur, omne perfecte sciet bonum, ita nullum
he of whom we-speak all perfectly will-know good so none
ignorabit malum. Omnem igitur habebit scientiam,
he-will-be-ignorant-of evil all therefore he-will-have knowledge
quamvis eam publice in hominum conversatione non ostendat.
although it publicly in of-men converse not he-show

BOS. Hoc in maiori aetate ita videtur, sicut dicis; sed in infantia,
this in greater age so seems as you-say but in infancy
sicut non erit tempus congruum ut in illo appareat sapientia,
as not will-be the-time fitting that in him appear wisdom
ita non erit opus et ideo nec congruum ut illam habeat.
so not will-be need and therefore nor fitting that it he-have
ANS. Nonne dixi, quia sapienter fiet illa incarnatio? Sapienter
surely I-said that wisely will-be-done that incarnation wisely
namque assumet deus mortalitatem, qua sapienter, quia valde
for will-assume God mortality which wisely because very
utiliter, utetur. Ignorantiam vero non poterit assumere
usefully he-will-use ignorance but not he-will-be-able to-assume
sapienter, quia nunquam est utilis, sed semper noxia, nisi
wisely because never it-is useful but always harmful unless
forte cum per eam mala voluntas quae nunquam in illo erit,
perhaps when through it an-evil will which never in him will-be
ab effectu restringitur. Nam etsi aliquando ad aliud non
from effect is-restrained for even-if at-times for another-thing not
nocet, hoc solo tamen nocet, quia scientiae bonum aufert;
it-harms by-this alone yet it-harms that of-knowledge the-good it-takes-away
et ut breviter absolvam quod quaeris: ex quo ille homo
and that briefly I-may-finish what you-ask from when that man
erit, plenus deo semper ut seipso erit, unde nunquam
will-be full of-God always as of-himself he-will-be whence never
erit sine eius potentia et fortitudine et sapientia.
he-will-be without his power and strength and wisdom
BOS. Quamvis hoc in Christo semper fuisse non dubitarem,
although this in Christ always to-have-been not I-doubted
ideo tamen quaesivi, ut de hoc quoque rationem
for-this-reason yet I-asked that of this also a-reason

audirem. Saepe namque aliquid esse certi sumus et tamen
I-might-hear often for something to-be certain we-are and yet
hoc ratione probare nescimus.
this by-reason to-prove we-know-not

Quomodo mors eius praevaleat numero et magnitudini peccatorum omnium

XIV · HOW HIS DEATH OUTWEIGHS ALL SINS

Boso would not kill this man to save countless worlds, nor even hurt him to escape all sins. So his life is a good greater beyond measure than all sins are evil, and his death, freely accepted, outweighs the sins of the whole world, and more without end.

BOS. Nunc rogo ut doceas me, quomodo mors eius praevaleat
now I-ask that you-teach me how death his prevails
numero et magnitudini peccatorum omnium, cum unum
over-the-number and greatness of-sins all since one
quod putamus levissimum, peccatum tam infinitum monstres,
which we-think the-lightest sin so infinite you-show
ut si numerus obtendatur infinitus mundorum, qui sic
that if a-number be-set-forth infinite of-worlds which so
pleni sint creaturis sicut iste est, nec possint servari
full be of-creatures as this is nor can to-be-preserved
quin redigantur in nihilum, nisi faciat aliquis aspectum
but-that they-be-reduced into nothing unless make someone glance
unum contra voluntatem dei, non tamen fieri debeat.
one against the-will of-God not yet to-be-made it-ought
ANS. Si esset praesens homo ille et quis esset scires, et
if were present man that and who he-was you-knew and
diceretur tibi: nisi occideris hominem hunc, peribit mundus
it-were-said to-you unless you-will-kill man this will-perish world

iste totus et quicquid deus non est; faceres hoc pro
this whole and whatever God not is would-you-do this for
conservanda omni alia creatura?
preserving all other creation

BOS. Non facerem, etiam si mihi infinitus numerus mundorum
not I-would-do even if to-me an-infinite number of-worlds
obtenderetur.
were-set-forth

ANS. Quid si iterum tibi diceretur: aut eum occides, aut
what if again to-you it-were-said either him you-will-kill or
omnia peccata mundi venient super te?
all the-sins of-the-world will-come upon you

BOS. Responderem potius me alia omnia velle peccata suscipere,
I-would-answer rather me other all to-wish sins to-take-on
non solum huius mundi quae fuerunt et quae futura sunt, sed
not only of-this world which have-been and which about-to-be are but
et quaecunque super haec cogitari possunt, quam istud solum.
also whatever beyond these to-be-thought can than that alone
Quod non solum de occisione eius, sed et de qualibet parva
which not only of the-killing his but also of any small
laesione, quae illum tangeret, respondere me existimo debere.
hurt which him should-touch to-answer me I-judge to-be-bound

ANS. Recte existimas; sed dic mihi, cur ita cor tuum
rightly you-judge but tell me why so heart your
iudicat, ut plus horreat unum peccatum in laesione huius
judges that more it-shudders-at one sin in the-hurt of-this
hominis, quam omnia alia quae cogitari possunt, cum
man than all others which to-be-thought can since
omnia quaecunque fiunt peccata, contra illum sint?
all whatever are-done sins against him are

BOS. Quoniam peccatum quod in persona eius fit,
because the-sin which against the-person his is-done
incomparabiliter superat omnia illa, quae extra personam
incomparably surpasses all those which outside the-person
illius cogitari possunt.
his to-be-thought can

ANS. Quid dices ad hoc, quia saepe libenter aliquis patitur
what will-you-say to this that often gladly someone suffers
quasdam in sua persona molestias, ne maiores patiatur in
certain in his-own person troubles lest greater he-suffer in
rebus suis?
things his

BOS. Quia deus non eget hac patientia, cuius potestati
that God not needs this endurance whose to-power
cuncta subiacent, sicut tu supra cuidam meae interrogationi
all-things are-subject as you above to-a-certain my question
respondisti.
answered

ANS. Bene respondes; videmus ergo, quia violationi vitae
well you-answer we-see therefore that to-the-violation of-the-life
corporalis huius hominis nulla inmensitas, vel multitudo
bodily of-this man no immensity or multitude
peccatorum extra personam dei conparari valet.
of-sins outside the-person of-God to-be-compared is-able

BOS. Apertissimum est.
most-plain it-is

ANS. Quantum bonum tibi videtur, cuius interemptio tam
how-great a-good to-you does-it-seem whose destruction so
mala est?
evil is

BOS. Si omne bonum tam bonum est quam mala est eius
if every good so good is as evil is its
destructio, plus est bonum incomparabiliter quam sint ea
destruction more is good incomparably than are those
peccata mala, quae sine aestimatione superat eius interemptio.
sins evil which beyond estimation surpasses its destruction
ANS. Verum dicis. Cogita etiam, quia peccata tantum sunt
true you-say think also that sins as-much are
odibilia, quantum sunt mala, et vita ista tantum est
hateful as-much-as they-are evil and life this as-much is
amabilis, quantum est bona. Unde sequitur, quia vita haec
lovable as-much-as it-is good whence it-follows that life this
plus est amabilis, quam sint peccata odibilia.
more is lovable than are sins hateful
BOS. Non possum hoc non intelligere.
not I-can this not to-understand
ANS. Putasne tantum bonum tam amabile posse sufficere ad
do-you-think so-great a-good so lovable to-be-able to-suffice for
solvendum quod debetur pro peccatis totius mundi?
paying what is-owed for the-sins of-the-whole world
BOS. Immo plus potest in infinitum.
nay-rather more it-can to infinity
ANS. Vides igitur, quomodo vita haec vincat omnia peccata,
you-see therefore how life this conquers all sins
si pro illis detur.
if for them it-be-given
BOS. Aperte.
plainly

ANS. Si ergo dare vitam est mortem accipere, sicut datio
if therefore to-give life is death to-accept as the-giving
huius vitae praevalet omnibus hominum peccatis, ita et
of-this life prevails-over all of-men sins so also
acceptio mortis.
the-accepting of-death

Quomodo mors deleat eadem etiam peccata eum perimentium

XV · HOW HIS DEATH COULD CANCEL THE SIN OF HIS KILLERS

How could his death blot out the sin of those who killed him? Paul says they would not have crucified the Lord of glory had they known him, and since no one could knowingly will to kill God, their sin, done in ignorance, was pardonable. Christ, God and man, is thus found, and all he says is certain. Boso asks for the reasons behind what unbelievers think impossible or unfitting in the faith.

BOS. Ita esse de omnibus peccatis quae personam dei non
so to-be of all sins which the-person of-God not
tangunt, constat. Sed nunc video aliud quaerendum.
touch is-agreed but now I-see another-thing to-be-asked
Nam si tam malum est eum occidere, quam bona est vita
for if so evil it-is him to-kill as good is life
eius, quomodo potest mors eius superare et delere peccata
his how can death his to-overcome and to-blot-out the-sins
eorum, qui eum occiderunt? Aut si alicuius eorum peccatum
of-those who him killed or if of-any of-them the-sin
delet, quomodo potest aliorum quoque hominum aliquod
it-blots-out how can of-other also men any
delere? Credimus enim, quia et multi ex illis salvati sunt,
to-blot-out we-believe for that both many of them saved have-been
et innumerabiles alii salvantur.
and innumerable others are-saved

ANS. Hanc quaestionem solvit apostolus, qui dixit, quia si
this question solved the-apostle who said that if
cognovissent, nunquam dominum gloriae crucifixissent.
they-had-known never the-Lord of-glory would-they-have-crucified
Tantum namque differunt scienter factum peccatum et quod
so-much for differ knowingly done a-sin and what
per ignorantiam fit, ut malum quod nunquam facere possent
through ignorance is-done that an-evil which never to-do they-could
pro nimietate sua si cognosceretur, veniale sit, quia ignoranter
for the-excess its if it-were-known pardonable is because ignorantly
factum est. Deum enim occidere nullus homo unquam scienter
done it-was God for to-kill no man ever knowingly
saltem velle posset, et ideo qui illum occiderunt ignoranter,
at-least to-will could and therefore those-who him killed ignorantly
non in illud infinitum peccatum, cui nulla alia comparari
not into that infinite sin to-which no other to-be-compared
possunt peccata, proruerunt. Nam non consideravimus eius
can sins rushed for not we-considered its
magnitudinem ad videndum, quam bona esset vita illa,
greatness for seeing how good was life that
secundum hoc quod ignoranter factum est, sed quasi scienter
according-to this that ignorantly done it-was but as-if knowingly
fieret, quod nec unquam fecit aliquis, nec facere potuit.
it-were-done which neither ever did anyone nor to-do could
BOS. Rationabiliter interemptores Christi ad veniam peccati
reasonably the-slayers of-Christ to the-pardon of-the-sin
sui pertingere potuisse monstrasti.
their to-reach to-have-been-able you-have-shown
ANS. Quid iam quaeris amplius? Ecce vides, quomodo
what now do-you-seek more behold you-see how
rationabilis necessitas ostendat ex hominibus perficiendam
reasonable necessity shows from men to-be-perfected

esse supernam civitatem, nec hoc posse fieri nisi per
to-be heavenly the-city nor this to-be-able to-be-done except through
remissionem peccatorum, quam homo nullus habere potest
the-remission of-sins which man none to-have can
nisi per hominem, qui idem ipse sit deus atque morte sua
except through a-man who the-same himself be God and by-death his
homines peccatores deo reconciliet. Aperte igitur invenimus
men sinners to-God reconcile plainly therefore we-have-found
Christum, quem deum et hominem confitemur et mortuum
Christ whom God and man we-confess and dead
propter nos; hoc autem absque omni dubietate cognito,
for us this moreover without all doubt known
cuncta quae ipse dicit certa esse, quoniam deus mentiri
all-things which he-himself says certain to-be since God to-lie
nequit, et sapienter esse facta quae fecit dubitandum
cannot and wisely to-have-been done what he-did to-be-doubted
non est, quamvis non eorum ratio intelligatur a nobis.
not is although not of-them the-reason be-understood by us

BOS. Verum est quod dicis, nec aliquatenus quod dixit esse verum,
true is what you-say nor in-any-degree what he-said to-be true
aut quod fecit rationabiliter esse factum, dubito. Sed hoc
or what he-did reasonably to-have-been done I-doubt but this
postulo, ut quod quasi non debere, aut non posse fieri
I-demand that what as-if not to-be-bound or not to-be-able to-be-done
videtur infidelibus in fide christiana, hoc mihi qua ratione
seems to-unbelievers in the-faith Christian this to-me by-what reason
fieri debeat, aut possit aperias, non ut me in fide confirmes,
to-be-done it-ought or can you-open not that me in faith you-confirm
sed ut confirmatum veritatis ipsius intellectu laetifices.
but that confirmed of-truth itself with-the-understanding you-gladden

Qualiter deus de massa peccatrice assumpsit hominem sine peccato, et de salvatione Adae et Evae. Quomodo non necessitate mortuus est, qui non potuit esse nisi quia erat moriturus

XVI · HOW GOD TOOK A SINLESS MAN FROM A SINFUL RACE

Boso asks how a sinless man came from a sinful race. As a king's servant can win pardon for all who accept his pact, before the day or after, Christ's death reached the absent and the long dead, Adam and Eve among them. The virgin was cleansed through him, so his cleanness came from himself. Anselm argues he died by his own will, not necessity, but Boso still presses the point.

BOS. Quapropter sicut eorum quae supra dicta sunt
wherefore as of-those-things which above said have-been
rationem aperuisti, sic peto, ut eorum quae sum adhuc
the-reason you-have-opened so I-ask that of-those which I-am still
quaesiturus rationem ostendas. Primum scilicet, qualiter de
about-to-ask the-reason you-show first namely how from
massa peccatrice, id est de humano genere quod totum
the-mass sinful that is from the-human race which wholly
infectum erat peccato, hominem sine peccato quasi azymum
infected was with-sin a-man without sin as-if unleavened
de fermentato deus assumpsit. Nam licet ipsa hominis
from leavened God assumed for although the-very of-man
eiusdem conceptio munda sit et absque carnalis delectationis
of-the-same conception clean be and without of-carnal delight
peccato, virgo tamen ipsa unde assumptus est, in
sin the-virgin yet herself from-whom assumed he-was in
iniquitatibus concepta est et in peccatis concepit eam mater
iniquities conceived was and in sins conceived her mother

eius et cum originali peccato nata est, quoniam et ipsa
her and with original sin born she-was since also she-herself
in Adam peccavit, in quo omnes peccaverunt.
in Adam sinned in whom all sinned
ANS. Postquam constat hominem illum deum et peccatorum
after it-is-agreed man that God and of-sinners
esse reconciliatorem, dubium non est eum omnino sine peccato
to-be the-reconciler doubtful not it-is him wholly without sin
esse; hoc autem esse non valet, nisi absque peccato de massa
to-be this moreover to-be not is-able unless without sin from the-mass
peccatrice sit assumptus. Qua vero ratione sapientia dei
sinful he-be assumed by-what but reason the-wisdom of-God
hoc fecit si non possumus intelligere, non debemus mirari,
this did if not we-can to-understand not we-ought to-wonder
sed cum veneratione tolerare, aliquid esse in secretis tantae
but with veneration to-bear something to-be in the-secrets of-so-great
rei quod ignoremus. Quippe mirabilius deus restauravit
a-matter which we-know-not indeed more-wonderfully God restored
humanam naturam, quam instauravit, aequaliter enim utrumque
human nature than he-founded-(it) equally for both
deo facile est; sed homo ante quam esset, non peccavit ut
for-God easy is but man before that he-was not he-sinned that
fieri non deberet. Postquam vero factus est, peccando
to-be-made not he-ought after but made he-was by-sinning
meruit, ut quod et ad quod factus erat perderet: quamvis
he-merited that what and for which made he-had-been he-should-lose although
non perdiderit omnino quod factus erat, ut esset
not he-lost wholly what made he-had-been that there-might-be
qui puniretur, aut cui deus misereretur, neutrum enim
one-who should-be-punished or on-whom God should-have-mercy neither for
horum fieri posset, si in nihilum redactus esset. Tanto
of-these to-be-done could if into nothing reduced he-had-been by-so-much

ergo mirabilius deus illum restituit, quam instituit, quanto
therefore more-wonderfully God him he-restored than he-founded by-how-much
hoc de peccatore contra meritum, illud non de peccatore, nec
this from a-sinner against merit that not from a-sinner nor
contra meritum fecit. Quantum etiam est deum et hominem
against merit he-did how-great also is-it God and man
sic in unum convenire, ut servata integritate utriusque
so into one to-come-together that preserved the-wholeness of-both
naturae idem sit homo qui deus. Quis ergo praesumat vel
natures the-same be man who God who therefore would-presume even
cogitare, quod humanus intellectus valeat penetrare, quam
to-think that human understanding is-able to-penetrate how
sapienter, quam mirabiliter tam inscrutabile opus factum sit?
wisely how wonderfully so inscrutable a-work done has-been
BOS. Assentior quia nullus homo potest in hac vita tantum
I-assent that no man can in this life so-great
secretum penitus aperire, nec peto ut facias, quod nullus
a-secret thoroughly to-open nor I-ask that you-do what no
homo facere potest, sed tantum quantum potes. Plus enim
man to-do can but only as-much-as you-can more for
persuadebis altiores in hac re rationes latere, si aliquam
you-will-persuade deeper in this matter reasons to-lie-hidden if some
te videre monstraveris, quam si te nullam in ea
yourself to-see you-will-have-shown than if yourself no in it
rationem intelligere nihil dicendo probaveris.
reason to-understand by-nothing saying you-will-have-proved
ANS. Video me ab inportunitate tua non posse liberari,
I-see myself from insistence your not to-be-able to-be-freed
sed si aliquatenus potero quod postulas ostendere, gratias
but if to-some-extent I-shall-be-able what you-demand to-show thanks
agamus deo. Si vero non potero, sufficiant ea quae
let-us-give to-God if but not I-shall-be-able let-suffice those-things which

supra probata sunt. Cum enim constat deum hominem
above proved have-been since for it-is-agreed God man
fieri oportere, dubium non est sapientiam et potentiam
to-become to-behoove doubtful not it-is wisdom and power
illi non deesse, ut hoc sine peccato fiat.
to-him not to-be-lacking that this without sin be-done

BOS. Sic libenter accipio.
so gladly I-accept

ANS. Oportuit utique ut illa redemptio quam Christus fecit,
it-behooved surely that that redemption which Christ made
prodesset non solum illis qui eo tempore fuerunt, sed
should-profit not only those who at-that time were but
etiam aliis. Sit enim rex aliquis, cui totus
also others let-there-be for a-king some against-whom the-whole
populus suae cuiusdam civitatis sic peccavit, excepto uno solo,
people of-his certain city so sinned except one alone
qui tamen est de illorum genere, ut nullus eorum facere
who yet is of their race that none of-them to-do
possit unde mortis dampnationem evadat: ille autem qui
can whereby of-death the-damnation he-might-escape be but who
solus est innocens, tantam apud regem habeat gratiam, ut
alone is innocent such with the-king may-have favor that
possit, et tantam dilectionem erga reos, ut velit omnes
he-can and such love toward the-guilty that he-will all
qui suo credent consilio, reconciliare quodam servitio valde
who in-his will-trust counsel to-reconcile by-a-certain service very
ipsi regi placituro, quod facturus est die secundum
to-the-very king about-to-please which about-to-do he-is on-a-day according-to
voluntatem regis statuto. Et quoniam non omnes possunt
the-will of-the-king appointed and since not all can
qui reconciliandi sunt ad diem illam convenire, concedit rex
who to-be-reconciled are on day that to-assemble grants the-king

propter magnitudinem illius servitii, ut quicunque vel ante,
on-account-of the-greatness of-that service that whoever either before
vel post diem illam confessi fuerint, se velle per illud
or after day that confessed will-have themselves to-wish through that
opus quod ea die fiet, veniam impetrare et ad pactum
work which on-that day will-be-done pardon to-obtain and to the-pact
ibi constitutum accedere, ab omni culpa sint absoluti
there established to-accede from all fault be absolved
praeterita: et si contigerit ut post hanc veniam iterum peccent,
past and if it-will-happen that after this pardon again they-sin
si digne satisfacere et corrigi deinceps voluerint,
if worthily to-make-satisfaction and to-be-corrected thenceforth they-will-have-willed
per eiusdem pacti efficaciam iterum veniam recipiant, sic
through of-the-same pact the-efficacy again pardon they-receive so
tamen ut nullus palatium eius ingrediatur, donec factum sit
yet that none the-palace his enter until done be
hoc unde culpae relaxantur. Secundum hanc similitudinem,
this whence faults are-relaxed according-to this likeness
quoniam non potuerunt omnes homines qui salvandi erant
since not could all men who to-be-saved were
praesentes esse, quando redemptionem illam Christus fecit,
present to-be when redemption that Christ made
tanta fuit vis in eius morte, ut etiam in absentes vel
so-great was the-force in his death that even to the-absent either
loco, vel tempore eius protendatur effectus. Quod autem non
in-place or in-time its may-be-extended the-effect that moreover not
solis praesentibus prodesse debeat, hinc facile cognoscitur,
only to-the-present to-profit it-ought hence easily is-known
quia non tot praesentes eius esse morti potuerunt, quot
because not so-many present his to-be at-death could as-many-as
ad supernae civitatis constructionem necessarii sunt, etiamsi
for of-the-heavenly city the-construction necessary are even-if

omnes qui eiusdem mortis tempore ubicunque erant, ad
all who of-the-same death at-the-time wherever they-were to
illam redemptionem admitterentur. Plures enim sunt daemones
that redemption were-admitted more for are the-demons
quam, de quibus restaurandus est numerus eorum, ea die
than of whom to-be-restored is the-number of-them on-that day
viverent homines. Nec credendum est, ex quo factus est
lived men nor to-be-believed is from when made was
homo ullum tempus fuisse, quo mundus iste cum creaturis
man any time to-have-been in-which world this with the-creatures
quae factae sunt ad usus hominum, sic vacuus fuisset, ut
which made were for the-uses of-men so empty had-been that
nullus esset in illo ex humano genere ad hoc pertinens,
none was in it from the-human race to this pertaining
propter quod factus est homo. Videtur enim inconveniens
on-account-of which made was man it-seems for unfitting
quod deus vel uno momento permiserit humanum genus
that God even for-one moment permitted the-human race
et ea quae fecit propter usum eorum, de quibus
and those-things which he-made for the-use of-those from whom
superna civitas perficienda est, quasi frustra extitisse. Nam
heavenly the-city to-be-perfected is as-if in-vain to-have-existed for
aliquatenus in vanum esse viderentur, quamdiu non ad hoc
to-some-extent in vain to-be they-would-seem as-long-as not for this
propter quod maxime facta essent, viderentur subsistere.
on-account-of which most made they-had-been they-seemed to-subsist

BOS. Congruenti ratione et cui nihil repugnare videtur
by-fitting reason and to-which nothing to-be-repugnant seems
monstras, nullum unquam fuisse tempus ex quo factus
you-show none ever to-have-been time from when made
est homo, absque aliquo, qui ad eam pertineret, sine
was man without some-one who to it should-pertain without

qua vane factus esset omnis homo, reconciliationem:
which vainly made would-have-been every man the-reconciliation
quod non solum conveniens, sed etiam necessarium esse
which not only fitting but also necessary to-be
possumus concludere. Si enim convenientius et rationabilius
we-can to-conclude if for more-fitting and more-reasonable
est hoc, quam aliquando nullum fuisse, de quo intentio
is this than at-some-time none to-have-been in whom the-intention
dei qua hominem fecit perficeretur, nec est aliquid
of-God by-which man he-made should-be-perfected nor is-there anything
quod huic obviet rationi, necesse est semper aliquem ad
which to-this may-oppose reason necessary it-is always some-one to
praedictam reconciliationem pertinentem fuisse. Unde Adam
the-aforesaid reconciliation pertaining to-have-been whence Adam
et Evam ad illam pertinuisse redemptionem dubitandum
and Eve to that to-have-pertained redemption to-be-doubted
non est, quamvis hoc auctoritas divina aperte non pronunciet.
not is although this authority divine openly not pronounces
ANS. Incredibile quoque videtur, quando deus illos fecit et
incredible also it-seems when God them made and
proposuit inmutabiliter facere de illis omnes homines, quos
purposed unchangeably to-make from them all men whom
ad caelestem civitatem assumpturus erat, quod illos duos
to the-heavenly city about-to-assume he-was that them two
ab hoc excluserit proposito.
from this he-excluded purpose
BOS. Immo illos maxime ad hoc fecisse credi debet,
nay-rather them most for this to-have-made to-be-believed ought
ut essent de illis propter quos facti sunt.
that they-might-be of those on-account-of whom made they-were

ANS. Bene consideras. Nulla tamen anima ante mortem Christi
well you-consider no yet soul before the-death of-Christ
paradisum caelestem ingredi potuit, sicut supra dixi de
paradise heavenly to-enter could as above I-said of
regis palatio.
the-king's palace

BOS. Sic tenemus.
so we-hold

ANS. Virgo autem illa, de qua ille homo assumptus est de
the-virgin moreover that from whom that man assumed was of
quo loquimur, fuit de illis qui ante nativitatem eius per
whom we-speak was of those who before birth his through
eum mundati sunt a peccatis, et in eius ipsa mundicia
him cleansed were from sins and in her very cleanness
de illa assumptus est.
from her assumed he-was

BOS. Placeret mihi multum quod dicis nisi, cum ipse
it-would-please me much what you-say except since he-himself
debeat a se ipso habere mundiciam a peccato, videretur
ought from him himself to-have cleanness from sin he-would-seem
eam habere a matre, et non per se mundus esse.
it to-have from his-mother and not through himself clean to-be
sed per illam.
but through her

ANS. Non ita est. Sed quoniam matris mundicia per quam
not so it-is but since the-mother's cleanness through which
mundus est, non fuit nisi ab illo, ipse quoque per
clean he-is not was except from him he-himself also through
se ipsum et a se mundus fuit.
him himself and of himself clean was

BOS. Bene est de hoc. Verum adhuc aliud mihi videtur
well it-is about this but still another-thing to-me seems
quaerendum. Diximus enim supra quia non necessitate
to-be-asked we-said for above that not by-necessity
moriturus erat, et nunc videmus quia mater eius per eius
about-to-die he-was and now we-see that mother his through his
mortem futuram munda fuit, quod nisi illa fuisset, ipse
death to-come clean was which unless she had-been he-himself
de illa esse non potuisset. Quomodo ergo non necessitate
from her to-be not could-have how therefore not by-necessity
mortuus est, qui non nisi quia moriturus erat potuit esse?
died he-has who not except because about-to-die he-was could to-be
Nam si moriturus non esset, virgo de qua assumptus est,
for if about-to-die not he-were the-virgin from whom assumed he-was
munda non fuisset, quoniam hoc nequaquam valuit esse
clean not would-have-been since this by-no-means it-could to-be
nisi veram eius mortem credendo, nec ille de illa potuit aliter
except true his death by-believing nor he from her could otherwise
assumi. Quare si non mortuus est ex necessitate postquam
to-be-assumed wherefore if not died he-has of necessity after
assumptus est de virgine, potuit non esse de virgine
assumed he-was from the-virgin he-could not to-be from the-virgin
assumptus postquam est assumptus: quod non est possibile.
assumed after he-was assumed which not is possible
ANS. Si bene quae supra dicta sunt considerasses, hanc
if well what above said have-been you-had-considered this
quaestionem in illis, ut puto, solutam intellexisses.
question in them as I-think solved you-would-have-understood
BOS. Non video quomodo.
not I-see how

ANS. Nonne, quando quaesivimus utrum ille mentiri potuerit,
surely when we-asked whether he to-lie could
monstravimus in mentiendo duas esse potestates, unam
we-showed in lying two to-be powers one
videlicet volendi mentiri, alteram mentiendi; et quoniam,
namely of-willing to-lie the-other of-lying and since
cum mentiendi potestatem haberet, hoc a seipso habuit
though of-lying the-power he-had this from himself he-had
ut non posset velle mentiri, idcirco de sua iusticia
that not he-could to-will to-lie for-that-reason for his justice
qua veritatem servavit, eum laudandum esse?
by-which truth he-kept him to-be-praised to-be

BOS. Ita est.
so it-is

ANS. Similiter est in servando vitam potestas volendi servare
similarly it-is in keeping life the-power of-willing to-keep
et potestas servandi. Cum ergo quaeritur, utrum idem deus
and the-power of-keeping when therefore it-is-asked whether the-same God
homo potuerit servare vitam suam ut nunquam moreretur,
man could to-keep life his so-that never he-should-die
dubitandum non est quia semper habuit potestatem servandi,
to-be-doubted not is that always he-had the-power of-keeping
quamvis nequiverit velle servare, ut nunquam moreretur; et
although he-could-not to-will to-keep so-that never he-should-die and
quoniam hoc a seipso habuit ut scilicet velle non posset,
since this from himself he-had that namely to-will not he-could
non necessitate, sed libera potestate animam suam posuit.
not by-necessity but by-free power soul his he-laid-down

BOS. Non omnino similes fuerunt in illo istae potestates,
not wholly alike were in him these powers
mentiendi scilicet et servandi vitam. Ibi enim sequitur quia si
of-lying namely and of-keeping life there for it-follows that if

vellet, posset mentiri, hic vero videtur quia si non mori vellet,
he-willed he-could to-lie here but it-seems that if not to-die he-willed
non magis hoc posset, quam posset non esse quod erat. Nam
not more this he-could than he-could not to-be what he-was for
ad hoc erat homo ut moreretur, et propter huius futurae
for this he-was man that he-should-die and on-account-of of-this future
mortis fidem de virgine potuit assumi, sicut supra dixisti.
death the-faith from the-virgin he-could to-be-assumed as above you-said

ANS. Quemadmodum putas illum non potuisse non mori,
as you-think him not to-have-been-able not to-die
aut necessitate mortuum esse, quia non potuit non esse
or by-necessity dead to-be because not he-could not to-be
quod erat, ita potes asserere illum non potuisse velle
what he-was so you-can to-assert him not to-have-been-able to-will
non mori, aut necessitate mori voluisse, quoniam quod
not to-die or by-necessity to-die to-have-willed since what
erat non esse non potuit; non enim magis ipse factus
he-was not to-be not he-could not for more he-himself made
est homo ad hoc ut moreretur, quam ut vellet mori.
was man for this that he-should-die than that he-should-will to-die
Quapropter sicut non debes dicere, quia non potuit velle
wherefore as not you-ought to-say that not he-could to-will
non mori, aut necessitate voluit mori, sic non est dicendum,
not to-die or by-necessity he-willed to-die so not is to-be-said
quia non potuit non mori, aut necessitate mortuus est.
that not he-could not to-die or by-necessity died he-has

BOS. Immo quoniam eidem subiacent rationi, scilicet et
nay-rather since to-the-same they-are-subject reason namely both
mori et velle mori, utrumque videtur in illo necessitate
to-die and to-will to-die both seems in him by-necessity
fuisse.
to-have-been

ANS. Quis se sponte voluit hominem facere, ut eadem
who himself freely willed man to-make that by-the-same
inmutabili voluntate moreretur, et per huius fidem certitudinis
unchangeable will he-should-die and through of-this the-faith certainty
virgo munda fieret, de qua homo ille assumeretur?
the-virgin clean should-become from whom man that should-be-assumed
BOS. Deus filius dei.
God the-son of-God
ANS. Nonne supra monstratum est, quia dei voluntas nulla
surely above shown it-was that of-God the-will by-no
cogitur necessitate, sed ipsa se spontanea sua servat
is-forced necessity but itself itself by-spontaneous its-own keeps
inmutabilitate, quando aliquid dicitur necessitate facere?
unchangeableness when something is-said by-necessity to-do
BOS. Vere monstratum est. Sed videmus econtra, quia
truly shown it-was but we-see on-the-other-hand that
quod deus inmutabiliter vult, non potest non esse, sed
what God unchangeably wills not can not to-be but
necesse est esse. Quapropter si deus voluit ut homo ille
necessary it-is to-be wherefore if God willed that man that
moreretur, non potuit non mori.
should-die not he-could not to-die
ANS. Ex eo, quia filius dei assumpsit hominem ea
from this that the-son of-God assumed man with-that
voluntate ut moreretur, probas eundem hominem non
will that he-should-die you-prove the-same man not
potuisse non mori.
to-have-been-able not to-die
BOS. Ita intelligo.
so I-understand

ANS. An non similiter apparuit ex his quae dicta sunt,
or not similarly has-it-appeared from those-things which said have-been
filium dei et assumptum hominem unam esse personam,
the-son of-God and the-assumed man one to-be person
ut idem sit deus et homo, filius dei et filius virginis?
that the-same be God and man son of-God and son of-the-virgin
BOS. Sic est.
so it-is
ANS. Idem ergo homo sua voluntate non potuit non
the-same therefore man by-his-own will not could not
mori et mortuus est.
to-die and died he-has
BOS. Negare nequeo.
to-deny I-cannot
ANS. Quoniam ergo voluntas dei nulla necessitate facit
since therefore the-will of-God by-no necessity does
aliquid, sed sua potestate, et voluntas illius fuit voluntas
anything but by-its-own power and the-will his was the-will
dei, nulla necessitate mortuus est, sed sola sua potestate.
of-God by-no necessity died he-has but by-sole his-own power
BOS. Argumentationibus tuis obviare nequeo, nam nec
argumentations your to-oppose I-cannot for neither
propositiones quas praemittis, nec consequentias quas infers,
the-propositions which you-set-forth nor the-consequences which you-infer
ullatenus infirmare valeo. Sed tamen hoc mihi semper
in-any-way to-weaken I-am-able but yet this to-me always
occurrit quod dixi, quia si vellet non mori, non magis hoc
occurs which I-said that if he-willed not to-die not more this
posset, quam non esse quod erat; vere namque moriturus
he-could than not to-be what he-was truly for about-to-die
erat, quoniam si vere non fuisset moriturus, non fuisset vera
he-was since if truly not he-had-been about-to-die not had-been true

fides futurae mortis eius, per quam et illa virgo de qua
the-faith of-the-future death his through which both that virgin from whom
natus est, et multi alii mundati sunt a peccato. Nam si
born he-was and many others cleansed were from sin for if
vera non fuisset, nihil prodesse potuisset. Quapropter si potuit
true not it-had-been nothing to-profit it-could-have wherefore if he-could
non mori, potuit facere non esse verum quod verum erat.
not to-die he-could to-make not to-be true what true was

ANS. Quare verum erat ante quam moreretur, quia moriturus
why true was-it before that he-died that about-to-die
erat?
he-was

BOS. Quoniam hoc ipse sponte voluit et inmutabili
since this he-himself freely willed and by-unchangeable
voluntate.
will

ANS. Si ergo, sicut dicis, idcirco non potuit non mori,
if therefore as you-say for-this-reason not he-could not to-die
quia vere moriturus erat, et ideo vere erat moriturus,
because truly about-to-die he-was and therefore truly he-was about-to-die
quia hoc ipse sponte et inmutabiliter voluit, sequitur
because this he-himself freely and unchangeably willed it-follows
illum non ob aliud non potuisse non mori, nisi
him not for another-reason not to-have-been-able not to-die except
quia inmutabili voluntate voluit mori.
because by-unchangeable will he-willed to-die

BOS. Ita est; sed quaecunque fuerit causa, verum est tamen
so it-is but whatever was the-cause true it-is yet
quia non potuit non mori et necesse fuit illum mori.
that not he-could not to-die and necessary it-was him to-die

ANS. Nimis haeres in nihilo et, ut dici solet, quaeris
too you-stick in nothing and as to-be-said it-is-wont you-seek
nodum in scirpo.
a-knot in a-bulrush

BOS. An es oblitus, quid excusationibus tuis obiecerim
or have-you forgotten what to-excuses your I-objected
in huius disputationis nostrae principio, quia videlicet quod
in of-this disputation our the-beginning that namely what
postulabam non faceres doctis, sed mihi et hoc ipsum
I-demanded not you-would-do for-the-learned but for-me and this very-thing
mecum petentibus? Sustine igitur, ut pro tarditate et
with-me asking suffer therefore that for the-slowness and
hebetudine nostri quaeram ingenii, quatinus mihi et illis
dullness of-our I-ask wit so-that to-me and to-them
etiam in puerilibus quaestionibus, sicut incepisti, satisfacias.
even in childish questions as you-began you-make-satisfaction

Quod in deo non sit necessitas vel inpossibilitas, et quid sit necessitas cogens et necessitas non cogens

XVII · THAT GOD DOES NOTHING BY NECESSITY

God acts by no necessity, only by his unchangeable will. Anselm then distinguishes preceding necessity, which causes a thing, from following necessity, which a thing's being imposes; Christ's death was necessary only in the second sense, because he willed it. Anselm leaves another account of the sinless birth for later, and Boso summarizes what has been proved and asks how the payment is made to God.

ANS. Iam diximus, quia deus inproprie dicitur aliquid non
already we-have-said that God improperly is-said something not
posse, aut necessitate facere. Omnis quippe necessitas et
to-be-able or by-necessity to-do every indeed necessity and

inpossibilitas eius subiacet voluntati. Illius autem voluntas
impossibility his is-subject to-the-will his moreover will
nulli subditur necessitati, aut inpossibilitati. Nihil enim est
to-no is-subjected necessity or impossibility nothing for is
necessarium, aut inpossibile, nisi quia ipse ita vult: ipsum
necessary or impossible except because he-himself so wills him
vero aut velle, aut nolle aliquid propter necessitatem,
but either to-will or not-to-will anything on-account-of necessity
aut inpossibilitatem, alienum est a veritate. Quare, quoniam
or impossibility foreign is from the-truth wherefore since
omnia quae vult et non nisi quae vult, facit, sicut
all-things which he-wills and not except what he-wills he-does as
nulla necessitas, sive inpossibilitas praecedit eius velle, aut
no necessity or impossibility precedes his willing or
nolle, ita nec eius facere, aut non facere, quamvis multa
not-willing so nor his doing or not doing although many-things
velit inmutabiliter et faciat. Et sicut cum deus facit
he-may-will unchangeably and may-do and as when God does
aliquid, postquam factum est, iam non potest non
something after done it-has-been now not can not
esse factum, sed semper verum est factum esse,
to-have-been done but always true it-is done to-have-been
nec tamen recte dicitur inpossibile deo esse, ut faciat
nor yet rightly is-said impossible for-God to-be that he-make
quod praeteritum est non esse praeteritum, nihil enim ibi
what past is not to-be past nothing for there
operatur necessitas non faciendi, aut inpossibilitas faciendi,
works necessity not of-doing or impossibility of-doing
sed dei sola voluntas, qui veritatem semper, quoniam
but of-God alone the-will who the-truth always since
ipse veritas est, inmutabilem, sicuti est, vult esse: ita si
he-himself truth is unchangeable as it-is wills to-be so if

proponit se aliquid inmutabiliter facturum, quamvis quod
he-purposes himself something unchangeably about-to-do although what
proponit ante quam fiat non possit non esse futurum,
he-purposes before that it-be-done not can not to-be about-to-be
non tamen ulla est in eo faciendi necessitas, aut non
not yet any is in him of-doing necessity or not
faciendi inpossibilitas, quoniam sola in eo operatur voluntas.
of-doing impossibility since alone in him works will
Quotiens namque dicitur deus non posse, nulla negatur in
as-often-as for is-said God not to-be-able no is-denied in
eo potestas, sed insuperabilis signatur potentia et fortitudo.
him power but insuperable is-signified might and strength
Non enim aliud intelligitur, nisi quia nulla res potest
not for another-thing is-understood except that no thing can
efficere, ut agat ille quod negatur posse. Nam usitata
to-bring-about that do he what is-denied to-be-able for usual
est huiusmodi multum locutio, ut dicatur res aliqua
is of-this-kind much expression that it-be-said a-thing some
posse, non quia in illa, sed quoniam in alia re est
to-be-able not because in it but since in another thing is
potestas; et non posse, non quoniam in illa, sed quia in
the-power and not to-be-able not since in it but because in
alia re est inpotentia. Dicimus namque: iste homo potest
another thing is the-impotence we-say for this man can
vinci, pro: aliquis potest eum vincere; et: ille non
to-be-conquered for someone can him to-conquer and that-man not
potest vinci, pro: nullus eum vincere potest. Non enim
can to-be-conquered for no-one him to-conquer can not for
est potestas posse vinci, sed inpotentia, nec vinci
is power to-be-able to-be-conquered but impotence nor to-be-conquered
non posse inpotentia est, sed potestas. Nec dicimus deum
not to-be-able impotence is but power nor we-say God

necessitate facere aliquid eo, quod in illo sit ulla necessitas,
by-necessity to-do anything for-this that in him be any necessity
sed quoniam est in alio, sicut dixi de inpotentia, quando
but since it-is in another as I-said of impotence when
dicitur non posse. Omnis quippe necessitas est aut coactio,
it-is-said not to-be-able every indeed necessity is either compulsion
aut prohibitio: quae duae necessitates convertuntur invicem
or prohibition which two necessities are-converted mutually
contrarie, sicut necesse et inpossibile. Quidquid namque
contrariwise as necessary and impossible whatever for
cogitur esse, prohibetur non esse, et quod cogitur non
is-compelled to-be is-prevented not to-be and what is-compelled not
esse, prohibetur esse: quemadmodum quod necesse est esse,
to-be is-prevented to-be as what necessary is to-be
inpossibile est non esse, et quod necesse est non esse,
impossible is not to-be and what necessary is not to-be
inpossibile est esse, et conversim. Cum autem dicimus
impossible is to-be and conversely when moreover we-say
aliquid necesse esse, aut non esse in deo, non intelligitur,
something necessary to-be or not to-be in God not is-understood
quod sit in illo necessitas aut cogens, aut prohibens,
that there-is in him necessity either compelling or preventing
sed significatur, quod in omnibus aliis rebus est necessitas
but is-signified that in all other things is necessity
prohibens eas facere et cogens non facere: contra hoc quod
preventing them to-do and compelling not to-do against this which
de deo dicitur. Nam cum dicimus, quia necesse est deum
of God is-said for when we-say that necessary it-is God
semper verum dicere et necesse est eum nunquam mentiri,
always truth to-speak and necessary it-is him never to-lie
non dicitur aliud, nisi quia tanta est in illo constantia
not is-said another-thing except that so-great is in him constancy

servandi veritatem, ut necesse sit nullam rem facere posse,
of-keeping truth that necessary it-be no thing to-make to-be-able
ut verum non dicat aut ut non mentiatur. Quapropter cum
that truth not he-speak or that not he-lie wherefore when
dicimus, quia homo ille, qui secundum unitatem personae,
we-say that man that who according-to the-unity of-person
sicut supra dictum est, idem ipse est qui filius dei
as above said has-been the-same himself is who the-son of-God
deus, non potuit non mori, aut velle non mori, postquam
God not could not to-die or to-will not to-die after
de virgine natus est, non significatur in illo ulla inpotentia
from the-virgin born he-was not is-signified in him any impotence
servandi, aut volendi servare vitam suam inmortalem, sed
of-keeping or of-willing to-keep life his immortal but
inmutabilitas voluntatis eius, qua se sponte fecit ad
the-unchangeableness of-will his by-which himself freely he-made for
hoc hominem ut in eadem voluntate perseverans moreretur,
this man that in the-same will persevering he-should-die
et quia nulla res potuit illam voluntatem mutare. Plus enim
and that no thing could that will to-change more for
esset inpotentia quam potentia, si posset velle mentiri,
it-would-be impotence than power if he-could to-will to-lie
aut fallere, aut mutare voluntatem, quam prius inmutabilem
or to-deceive or to-change the-will which before unchangeable
esse voluit. Et si, quemadmodum supra dixi, cum aliquis
to-be he-willed and if as above I-said when someone
se sponte proponit facturum bonum aliquod et eadem
himself freely purposes about-to-do good some and by-the-same
voluntate postea perficit quod proposuit, quamvis cogi
will afterward accomplishes what he-purposed although to-be-forced
possit si nolit promissum solvere, non tamen est
he-can if he-be-unwilling the-promise to-pay not yet is

dicendus necessitate facere quod facit, sed ea qua
to-be-said by-necessity to-do what he-does but by-that by-which
proposuit libera voluntate; non enim necessitate, aut inpotentia
he-purposed free will not for by-necessity or impotence
fieri, vel non fieri dici debet aliquid, ubi neque
to-be-done or not to-be-done to-be-said ought anything where neither
necessitas, neque inpotentia quicquam operantur, sed voluntas:
necessity nor impotence anything works but will
si, inquam, ita est in homine, multo magis necessitas, aut
if I-say so it-is in man much more necessity or
inpotentia nequaquam nominandae sunt in deo, qui nihil
impotence by-no-means to-be-named are in God who nothing
nisi quod vult facit et cuius voluntatem nulla vis cogere,
except what he-wills does and whose will no force to-compel
aut prohibere valet. Ad hoc enim valuit in Christo diversitas
or to-prevent is-able for this for availed in Christ the-diversity
naturarum et unitas personae, ut quod opus erat fieri
of-natures and the-unity of-person that what needful was to-be-done
ad hominum restaurationem si humana non posset natura,
for of-men the-restoration if the-human not could nature
faceret divina, et si divinae minime conveniret, exhiberet
should-do the-divine and if to-the-divine by-no-means it-befitted should-show
humana, et non alius atque alius, sed idem ipse esset,
the-human and not one and another but the-same himself should-be
qui utrumque perfecte existens per humanam solveret
who in-both perfectly existing through the-human should-pay
quod illa debebat, et per divinam posset quod expediebat.
what it owed and through the-divine could what was-expedient
Denique virgo quae per fidem munda facta est, ut de
finally the-virgin who through faith clean made was that from
illa posset assumi, nequaquam credidit illum moriturum
her he-could to-be-assumed by-no-means believed him about-to-die

nisi quia vellet, quemadmodum per prophetam, qui de
unless because he-willed as through the-prophet who of
illo dixit: „oblatus est, quia ipse voluit“, didicerat.
him said offered he-was because he-himself willed she-had-learned
Quapropter quoniam vera fuit fides eius, necesse erat ita
wherefore since true was faith her necessary it-was so
futurum esse, sicut credidit. Quodsi te iterum perturbat, quia
about-to-be to-be as she-believed but-if you again troubles that
dico, necesse erat, memento, quia veritas fidei virginis
I-say necessary it-was remember that the-truth of-the-faith of-the-virgin
non fuit causa ut ille sponte moreretur, sed quia hoc
not was the-cause that he freely should-die but because this
futurum erat, vera fuit fides. Quamobrem si dicitur, necesse
about-to-be was true was the-faith wherefore if it-is-said necessary
erat ut voluntate sola moreretur, quia vera fuit fides,
it-was that by-will alone he-should-die because true was the-faith
sive prophetia quae de hoc praecesserant, non est aliud
or prophecy which about this had-gone-before not is other
quam si dicas, necesse fuisse ita futurum esse, quoniam
than if you-say necessary to-have-been so about-to-be to-be since
sic futurum erat; huiusmodi autem necessitas non cogit
so about-to-be it-was such moreover necessity not compels
rem esse, sed esse rei facit necessitatem esse. Est
a-thing to-be but the-being of-the-thing makes the-necessity to-be there-is
namque necessitas praecedens, quae causa est ut sit res,
for necessity preceding which the-cause is that may-be a-thing
et est necessitas sequens, quam res facit. Praecedens
and there-is necessity following which the-thing makes preceding
et efficiens necessitas est, cum dicitur caelum volvi, quia
and efficient necessity it-is when it-is-said the-heaven to-revolve because
necesse est ut volvatur. Sequens vero et quae nihil efficit
necessary it-is that it-revolve following but and which nothing effects

sed fit, est cum dico te ex necessitate loqui, quia
but is-made it-is when I-say you of necessity to-speak because
loqueris. Cum enim hoc dico, significo nihil facere posse,
you-speak when for this I-say I-signify nothing to-make to-be-able
ut dum loqueris non loquaris, non quod aliquid te cogat ad
that while you-speak not you-speak not that anything you compels to
loquendum. Nam violentia naturalis conditionis cogit caelum
speaking for the-force of-natural condition compels the-heaven
volvi, te vero nulla necessitas facit loqui. Sed ubicunque
to-revolve you but no necessity makes to-speak but wherever
est praecedens necessitas, est et sequens, non autem
there-is preceding necessity there-is also following not but
ubi sequens, ibi statim et praecedens. Possumus namque
where following there at-once also preceding we-can for
dicere, necesse est caelum volvi, quia volvitur, sed non
to-say necessary it-is the-heaven to-revolve because it-revolves but not
similiter est verum, idcirco te loqui, quia necesse est ut
similarly it-is true for-that-reason you to-speak because necessary it-is that
loquaris. Ista sequens necessitas currit per omnia tempora
you-speak this following necessity runs through all times
hoc modo: quicquid fuit, necesse est fuisse; quicquid
in-this way whatever was necessary is to-have-been whatever
est, necesse est esse et necesse est futurum fuisse;
is necessary is to-be and necessary it-is about-to-be to-have-been
quicquid futurum est, necesse est futurum esse. Haec est
whatever about-to-be is necessary is about-to-be to-be this is
illa necessitas, quae ubi tractat Aristoteles de propositionibus
that necessity which where treats Aristotle of propositions
singularibus et futuris, videtur utrumlibet destruere et
singular and future seems either-way to-destroy and
omnia esse ex necessitate astruere. Hac sequenti et nihil
all-things to-be of necessity to-establish by-this following and nothing

efficienti necessitate, quoniam vera fuit fides, vel prophetia
effecting necessity since true was the-faith or prophecy
de Christo, qui ex voluntate, non ex necessitate moriturus
about Christ who of will not of necessity about-to-die
erat, necesse fuit ut sic esset; hac homo factus est,
was necessary it-was that so it-should-be by-this man made he-was
hac fecit et passus est quicquid fecit et passus est, hac
by-this he-did and suffered he-has whatever he-did and suffered he-has by-this
voluit quaecunque voluit. Ideo enim necessitate fuerunt
he-willed whatever-things he-willed for-this-reason for by-necessity they-were
quia futura erant, et futura erant quia fuerunt, et
because about-to-be they-were and about-to-be they-were because they-were and
fuerunt quia fuerunt; et si vis omnium quae fecit et
they-were because they-were and if you-wish of-all which he-did and
quae passus est, veram scire necessitatem, scito omnia
which suffered he-has the-true to-know necessity know all-things
ex necessitate fuisse, quia ipse voluit. Voluntatem vero
of necessity to-have-been because he-himself willed the-will but
eius nulla praecessit necessitas. Quare si fuerunt nisi quia
his no preceded necessity wherefore if they-were only because
ipse voluit, si non voluisset non fuissent. Sic itaque
he-himself willed if not he-had-willed not they-would-have-been so and-so
nemo tulit animam eius ab illo, sed ipse posuit eam
no-one took soul his from him but he-himself laid-down it
et iterum sumpsit eam, quia potestatem habuit ponendi
and again took it because power he-had of-laying-down
animam suam et iterum sumendi eam, sicut ipse dicit.
soul his and again of-taking it as he-himself says

BOS. Satisfecisti mihi, illum non posse probari ulla
you-have-satisfied me him not to-be-able to-be-proved by-any
necessitate mortem subisse, nec me paenitet, ut hoc
necessity death to-have-undergone nor me it-repents that this
faceres inportunum tibi exstitisse.
you-should-do troublesome to-you to-have-been
ANS. Ostendimus, ut puto, certam rationem, quomodo deus
we-have-shown as I-think a-certain reason how God
assumpserit hominem sine peccato de massa peccatrice,
assumed man without sin from the-mass sinful
sed nequaquam negandum existimo aliam esse praeter istam
but by-no-means to-be-denied I-judge another to-be besides this
quam diximus, excepto hoc quia deus facere potest, quod
which we-have-stated excepting this that God to-do can what
hominis ratio conprehendere non potest. Verum quoniam
of-man the-reason to-comprehend not can but since
et ista videtur mihi sufficere posse, et si aliam nunc
also this seems to-me to-suffice to-be-able and if another now
inquirere vellem necesse esset investigare, quid sit originale
to-inquire I-wished necessary it-would-be to-investigate what is original
peccatum et quomodo a primis parentibus in universum
sin and how from the-first parents into the-whole
genus humanum praeter illum, de quo agimus, hominem
race human except that of whom we-treat man
diffundatur, et incidere in quasdam alias quaestiones quae
is-spread and to-fall into certain other questions which
suum postulant tractatum, ea quam diximus, ratione
their-own demand treatment with-that which we-have-stated reason
contenti quae de incepto restant opere prosequamur.
content what of the-begun remain work let-us-pursue

BOS. Ut vis, sed eo pacto, ut tu aliquando auxiliante
as you-will but on-that agreement that you at-some-time helping
deo illam aliam rationem, quam nunc inquirere vitas, quasi
God that other reason which now to-inquire you-avoid as-if
debitum exsolvas.
a-debt you-pay
ANS. Quoniam voluntatem hanc scio me gerere, quod petis
since will this I-know myself to-bear what you-ask
non denego, sed quia de futuris incertus sum, promittere non
not I-refuse but because of the-future uncertain I-am to-promise not
audeo, sed dei dispositioni committo. Sed dic nunc, quid
I-dare but of-God to-the-disposition I-commit-(it) but say now what
tibi de quaestione quam in principio proposuisti, propter
to-you of the-question which in the-beginning you-proposed on-account-of
quam aliae multae se ingesserunt, persolvendum videatur.
which others many themselves have-thrust-in to-be-paid-out seems
BOS. Summa quaestionis fuit, cur deus homo factus sit, ut per
the-sum of-the-question was why God man made was that through
mortem suam salvaret hominem, cum hoc alio modo
death his he-might-save man since this in-another way
facere potuisse videretur. Ad quod tu multis et necessariis
to-do to-have-been-able seemed to which you with-many and necessary
rationibus respondens ostendisti restaurationem humanae
reasons answering you-showed the-restoration of-human
naturae non debuisse remanere nec potuisse
nature not to-have-been-bound to-remain-(undone) nor to-have-been-able
fieri, nisi solveret homo quod deo pro peccato debebat:
to-be-done unless paid man what to-God for sin he-owed
quod debitum tantum erat, ut illud solvere cum non deberet
which debt so-great was that it to-pay since not ought
nisi homo, non posset nisi deus, ita ut idem esset homo
except man not could except God so that the-same were man

qui deus. Unde necesse erat ut deus hominem assumeret in
who God whence necessary it-was that God man should-assume into
unitatem personae, quatinus qui in natura solvere debebat
the-unity of-person so-that he-who in nature to-pay ought
et non poterat, in persona esset qui posset. Denique quia
and not could in person should-be who could finally that
de virgine et a persona filii dei esset assumendus homo
from a-virgin and by the-person of-the-son of-God was to-be-assumed man
ille, qui deus esset, et quomodo sine peccato de massa
that who God should-be and how without sin from the-mass
peccatrice assumi potuerit, monstrasti. Vitam autem huius
sinful to-be-assumed he-could you-have-shown the-life moreover of-this
hominis tam sublimem, tam preciosam apertissime probasti,
man so sublime so precious most-plainly you-have-proved
ut sufficere possit ad solvendum quod pro peccatis totius
that to-suffice it-can for paying what for the-sins of-the-whole
mundi debetur, et plus in infinitum. Restat ergo nunc
world is-owed and more to infinity it-remains therefore now
ostendere, quomodo illa solvatur deo pro peccatis hominum.
to-show how it be-paid to-God for the-sins of-men

Quomodo vita Christi solvatur deo pro peccatis hominum, et quomodo debuit Christus et non debuit pati

XVIII · HOW HIS LIFE IS PAID TO GOD FOR MEN'S SINS

Christ gave God what he did not owe, his life, freely offered for God's honor, and so gave an example of rendering to God what one will one day lose anyway. He owed it in the sense that he willed it and his will was right. He offered himself to the whole Trinity, which is said as the Son offering himself to the Father.

ANS. Si propter iusticiam se permisit occidi, nonne ad
if on-account-of justice himself he-permitted to-be-killed surely for
honorem dei vitam suam dedit?
the-honor of-God life his he-gave

BOS. Si possum intelligere quod non dubito, quamvis non
if I-can to-understand what not I-doubt although not
videam quomodo rationabiliter hoc fecerit, cum et iusticiam
I-see how reasonably this he-did since both justice
indeclinabiliter et vitam suam aeternaliter servare potuerit,
unswervingly and life his eternally to-keep he-could
fatebor illum tale quid sponte dedisse deo ad honorem
I-shall-confess him such something freely to-have-given to-God for the-honor
illius, cui quicquid quod deus non est comparari non
his to-which whatever which God not is to-be-compared not
potest, et quod pro omnibus omnium hominum debitis
can and which for all of-all men debts
recompensari potest.
to-be-recompensed can

ANS. Annon intelligis, quia cum iniurias et contumelias et
do-you-not understand that when injuries and insults and
mortem crucis cum latronibus sibi, sicut supra diximus,
the-death of-the-cross with thieves to-himself as above we-said

propter iusticiam quam obedienter servabat, illatas benigna
on-account-of justice which obediently he-was-keeping inflicted with-kind
patientia sustinuit, exemplum dedit hominibus, quatinus
patience he-endured an-example he-gave to-men so-that
propter nulla incommoda quae sentire possunt, a iusticia
on-account-of no hardships which to-feel they-can from the-justice
quam deo debent, declinent, quod minime dedisset,
which to-God they-owe they-turn-aside which by-no-means he-would-have-given
si secundum potentiam suam mortem pro tali causa illatam
if according-to power his the-death for such cause inflicted
declinasset?
he-had-avoided

BOS. Videtur quod nulla hoc exemplum ipse necessitate
it-seems that by-no this example he-himself necessity
dederit, quoniam multi ante adventum eius et Iohannes
gave since many before coming his and John
baptista post adventum ante mortem eius, fortiter mortem
the-baptist after the-coming before death his bravely death
pro veritate sustinentes illud sufficienter dedisse noscuntur.
for truth enduring it sufficiently to-have-given are-known

ANS. Nullus unquam homo moriendo praeter illum deo
no ever man by-dying except him to-God
dedit quod aliquando necessitate perditurus non erat, aut
gave what at-some-time by-necessity about-to-lose not he-was or
solvit quod non debebat. Ille vero sponte patri obtulit
paid what not he-owed he but freely to-the-father offered
quod nulla necessitate unquam amissurus erat, et solvit
what by-no necessity ever about-to-lose he-was and paid
pro peccatoribus quod pro se non debebat. Quapropter
for sinners what for himself not he-owed wherefore
ille multo magis dedit exemplum, ut unusquisque quod
he much more gave an-example that each-one what

aliquando incunctanter amissurus est, pro se ipso reddere
at-some-time without-hesitation about-to-lose he-is for him himself to-render
deo, cum ratio postulat, non dubitet, qui cum nullatenus
to-God when reason demands not he-may-hesitate who though in-no-way
aut pro se indigeret, aut cogeretur pro aliis, quibus nihil
either for himself he-needed or was-forced for others to-whom nothing
nisi poenam debebat, tam preciosam vitam, immo seipsum,
except penalty he-owed so precious life nay-rather himself
tantam scilicet personam tanta voluntate dedit.
so-great namely a-person with-so-great will gave

BOS. Multum propinquas desiderio meo, sed sustine ut quaeram
much you-draw-near to-desire my but bear that I-ask
quiddam, quod quamvis fatuum forsitan putes quaerere, non
something which although foolish perhaps you-think to-ask not
tamen in promptu mihi est quid respondeam, si a me quaeratur.
yet at hand to-me it-is what I-should-answer if of me it-be-asked
Dicis quia quando mortuus est, dedit quod non debebat. Sed
you-say that when died he-has he-gave what not he-owed but
nemo negabit illum melius fecisse, quando hoc exemplum
no-one will-deny him better to-have-done when this example
taliter dedit, et magis hoc placere deo, quam si non hoc
thus he-gave and more this to-please God than if not this
fecisset, aut dicet eum non debuisse facere, quod melius esse
he-had-done or will-say him not to-have-owed to-do what better to-be
et quod magis placere deo intellexit. Quomodo ergo asseremus
and what more to-please God he-understood how therefore shall-we-assert
eum non debuisse deo quod fecit, id est quod melius
him not to-have-owed to-God what he-did that is what better
esse et magis placere deo intellexit, praesertim cum creatura
to-be and more to-please God he-understood especially since a-creature
debeat deo totum, quod est et quod scit et quod potest?
owes to-God all which it-is and what it-knows and what it-can

ANS. Quamvis creatura nihil habeat a se, quando tamen illi
although a-creature nothing have of itself when yet to-it
deus concedit aliquid licite facere et non facere, dat illi ita
God grants something lawfully to-do and not to-do he-gives to-it so
suum esse utrumque, ut licet alterum sit melius, neutrum
its-own to-be both that although the-one be better neither
tamen exigatur determinate, sed sive faciat quod melius est,
yet is-required determinately but whether it-do what better is
sive alterum, debere facere dicatur quod facit, et si facit
or the-other to-owe to-do it-is-said what it-does and if it-does
quod melius est, praemium habeat, quia sponte dat quod
what better is a-reward it-has because freely it-gives what
suum est. Nam cum virginitas melior sit coniugio, neutrum
its-own is for though virginity better be than-marriage neither
tamen ab homine determinate exigitur, sed et qui coniugio
yet from man determinately is-required but both he-who marriage
uti, et qui virginitatem servare mavult, quod facit debere
to-use and he-who virginity to-keep prefers what he-does to-owe
facere dicitur. Nemo enim virginitatem, sive coniugium dicit
to-do is-said no-one for virginity or marriage says
eligi non debere, sed dicimus, quia quod mavult homo,
to-be-chosen not to-be-bound but we-say that what prefers man
ante quam aliquid horum statuat, hoc facere debet, et si
before that anything of-these he-settle this to-do he-ought and if
virginitatem servat, pro spontaneo munere quod offert deo
virginity he-keeps for a-spontaneous gift which he-offers to-God
praemium expectat. Cum ergo creaturam dicis deo debere
a-reward he-awaits when therefore a-creature you-say to-God to-owe
quod melius scit et potest, si intelligis ex debito
what better it-knows and can if you-understand from debt
et non subaudis, si deus iubet, non est semper
and not you-understand-beneath if God commands not it-is always

verum; siquidem, ut dixi, non debet homo virginitatem
true since as I-said not owes man virginity
ex debito, sed si mavult, debet uti coniugio. Quodsi te
from debt but if he-prefers he-ought to-use marriage but-if you
movet verbum quod est debere nec potes illud intelligere
moves the-word which is to-owe nor can-you it to-understand
sine aliquo debito, scito quia sicut contingit posse et non
without some debt know that as it-happens to-be-able and not
posse et necessitatem aliquando dici, non quia sunt
to-be-able and necessity at-times to-be-said not because they-are
in rebus ubi dicuntur, sed quoniam sunt in alio, ita et
in the-things where they-are-said but since they-are in another so also
debere. Quippe cum dicimus debere pauperes a divitibus
to-owe indeed when we-say to-owe the-poor from the-rich
eleemosynam accipere, non est aliud quam divites debere
alms to-receive not is other than the-rich to-owe
pauperibus eleemosynam inpendere; hoc namque debitum non
to-the-poor alms to-bestow this for debt not
est exigendum a paupere, sed a divite. Deus quoque
is to-be-required from the-poor-man but from the-rich-man God also
dicitur omnibus debere praeesse, non quia ille in hoc aliquo
is-said over-all to-owe to-preside not because he in this in-any
modo sit debitor, sed quoniam omnia debent illi subesse,
way be a-debtor but since all-things ought to-him to-be-subject
et debere facere quod vult, quoniam quod vult debet esse.
and to-owe to-do what he-wills since what he-wills ought to-be
Ita quando vult aliqua creatura facere quod suum est facere
so when wills some creature to-do what its-own is to-do
et non facere, dicitur debere facere, quia quod ipsa vult
and not to-do it-is-said to-owe to-do because what it wills
debet esse. Dominus itaque Iesus, cum mortem, sicut diximus,
ought to-be the-Lord and-so Jesus since death as we-said

sustinere voluit, quoniam suum erat et pati et non pati,
to-endure he-willed since his-own it-was both to-suffer and not to-suffer
debuit facere quod fecit, quia quod voluit fieri debuit,
he-owed to-do what he-did because what he-willed to-be-done ought
et non debuit facere, quia non ex debito. Nempe quoniam
and not he-owed to-do because not from debt surely since
ipse idem est deus et homo, secundum humanam quidem
he-himself the-same is God and man according-to the-human indeed
naturam ex quo fuit homo sic accepit a divina natura,
nature from when he-was man so he-received from the-divine nature
quae alia est ab humana, esse suum quicquid habebat, ut
which other is than the-human to-be his-own whatever he-had that
nihil deberet dare nisi quod volebat: secundum personam
nothing he-ought to-give except what he-willed according-to the-person
vero sic a seipso habebat quod habebat et sic perfecte
but so from himself he-had what he-had and so perfectly
sibi sufficiens erat, ut nec alii quicquam retribuere
to-himself sufficient he-was that neither to-another anything to-repay
deberet, nec ut sibi retribueretur dare indigeret.
he-owed nor that to-himself it-be-repaid to-give he-needed

BOS. Aperte nunc video, quia nulla ratione seipsum morti
plainly now I-see that by-no reason himself to-death
ex debito, sicut ratio mea videbatur monstrare, dedit ad
from debt as reason my seemed to-show he-gave for
honorem dei, et tamen facere debuit quod fecit.
the-honor of-God and yet to-do he-owed what he-did

ANS. Honor utique ille totius est trinitatis; quare quoniam
honor surely that of-the-whole is trinity wherefore since
idem ipse est deus filius dei, ad honorem suum
the-same he-himself is God the-son of-God for the-honor his-own
seipsum sibi sicut patri et spiritui sancto obtulit, id
himself to-himself as to-the-father and to-the-spirit holy offered that

est humanitatem suam divinitati suae, quae una eademque
is humanity his to-divinity his which one and-the-same
trium personarum est. Ut tamen in eadem ipsa veritate
of-the-three persons is that yet in the-same very truth
manentes apertius loquamur quod volumus, dicamus sicut
remaining more-openly we-may-speak what we-wish let-us-say as
usus habet, quia filius sponte se ipsum patri obtulit:
usage has that the-son freely him himself to-the-father offered
hoc namque modo apertissime dicitur, quia et in una
in-this for way most-plainly it-is-said that both in one
persona totus deus cui secundum hominem se obtulit,
person the-whole God to-whom according-to the-man himself he-offered
intelligitur, et per nomen patris et filii inmensa quaedam
is-understood and through the-name of-father and son an-immense certain
in cordibus audientium, cum patrem filius hoc modo
in the-hearts of-the-hearers when the-father the-son in-this way
postulare pro nobis dicitur, pietas sentitur.
to-entreat for us is-said piety is-felt

BOS. Hoc libentissime accipio.
this most-gladly I-accept

Quanta ratione sequatur de morte eius humana salvatio

XIX · HOW MAN'S SALVATION FOLLOWS FROM HIS DEATH

The Son needs nothing, so the Father must pay what is due to whomever the Son wills: his kin, the men he became man to save. Boso rejoices; Anselm adds that God needed none of this, but truth required it.

ANS. Intueamur nunc prout possumus, quanta inde ratione
let-us-regard now as-far-as we-can with-how-great thence reason
sequatur humana salvatio.
follows human salvation

BOS. Ad hoc tendit cor meum. Nam quamvis hoc mihi
to this tends heart my for although this to-me
videar intelligere, ipsam tamen rationis contextionem a te
I-seem to-understand the-very yet of-reason weaving from you
volo fieri.
I-wish to-be-made

ANS. Quantum autem sit quod filius sponte dedit, non est
how-great moreover is-it what the-son freely gave not is
opus exponere.
need to-expound

BOS. Sufficienter patet.
sufficiently it-is-plain

ANS. Eum autem qui tantum donum sponte dat deo, sine
him moreover who so-great a-gift freely gives to-God without
retributione debere esse non iudicabis.
repayment to-be-bound to-be not you-will-judge

BOS. Immo necesse esse video, ut pater filio retribuat;
nay-rather necessary to-be I-see that the-father to-the-son repay
alioquin aut iniustus videretur esse si nollet, aut
otherwise either unjust he-would-seem to-be if he-were-unwilling or
inpotens si non posset: quae a deo aliena sunt.
powerless if not he-could which from God foreign are
ANS. Qui retribuit alicui, aut dat quod ille non habet,
he-who repays someone either gives what he not has
aut dimittit quod ab illo potest exigi. Prius autem
or remits what from him can to-be-required before moreover
quam tantam rem filius faceret, omnia quae patris erant,
than so-great a-thing the-son did all-things which the-father's were
sua erant; nec unquam debuit, quod illi dimitti possit.
his were nor ever he-owed what to-him to-be-remitted can
Quid ergo retribuetur nullius rei egenti, et cui non
what therefore will-be-repaid of-no thing to-one-needing and to-whom not
est quod dari, aut dimitti possit?
is-there what to-be-given or to-be-remitted can
BOS. Ex una parte video retribuendi necessitatem et ex altera
on one side I-see of-repaying the-necessity and on the-other
inpossibilitatem, quia et necesse est deum reddere quod
the-impossibility because both necessary it-is God to-render what
debet, et non est quod reddat.
he-owes and not there-is what he-may-render
ANS. Si tanta et tam debita merces nec illi, nec alii
if so-great and so due a-reward neither to-him nor to-another
redditur, in vanum filius tantam rem fecisse videbitur.
is-rendered in vain the-son so-great a-thing to-have-done will-seem
BOS. Hoc nefas est existimare.
this impious it-is to-think

ANS. Necesse est ergo ut alicui alii reddatur, quia illi
necessary it-is therefore that to-some other it-be-rendered because to-him
non potest.
not it-can
BOS. Inevitabiliter sequitur.
inevitably it-follows
ANS. Si voluerit filius quod sibi debetur alii dare,
if will-have-willed the-son what to-him is-owed to-another to-give
poteritne pater iure illum prohibere, aut illi cui dabit
will-be-able the-father by-right him to-prevent or him to-whom he-will-give
negare?
to-refuse
BOS. Immo et iustum et necessarium intelligo, ut cui
nay-rather both just and necessary I-understand that to-whomever
voluerit dare filius, a patre reddatur, quia et filio
will-have-willed to-give the-son by the-father it-be-rendered because both to-the-son
quod suum est dare licet, et pater quod debet non
what his is to-give is-permitted and the-father what he-owes not
nisi alii reddere potest.
except to-another to-render can
ANS. Quibus convenientius fructum et retributionem suae
to-whom more-fittingly the-fruit and repayment of-his
mortis adtribuet quam illis, propter quos salvandos,
death will-he-attribute than to-those on-account-of whom to-be-saved
sicut ratio veritatis nos docuit, hominem se fecit, et
as the-reason of-truth us has-taught man himself he-made and
quibus, ut diximus, moriendo exemplum moriendi propter
to-whom as we-said by-dying an-example of-dying on-account-of
iusticiam dedit? Frustra quippe imitatores eius erunt, si
justice he-gave in-vain indeed imitators his they-will-be if
meriti eius participes non erunt. Aut quos iustius faciet
of-merit his partakers not they-will-be or whom more-justly will-he-make

haeredes debiti quo ipse non eget, et exundantiae suae
heirs of-the-debt which he-himself not needs and of-the-overflow of-his
plenitudinis, quam parentes et fratres suos, quos aspicit
fullness than kin and brothers his whom he-beholds
tot et tantis debitis obligatos egestate tabescere in
so-many and so-great debts bound with-want to-waste-away in
profundo miseriarum, ut eis dimittatur quod pro peccatis
the-depth of-miseries that to-them be-remitted what for sins
debent, et detur quo propter peccata carent?
they-owe and be-given what on-account-of sins they-lack

BOS. Nihil rationabilius, nihil dulcius, nihil desiderabilius
nothing more-reasonable nothing sweeter nothing more-desirable
mundus audire potest. Ego quidem tantam fiduciam ex
the-world to-hear can I indeed such confidence from
hoc concipio, ut iam dicere non possim, quanto gaudio
this conceive that now to-say not I-can with-how-great joy
exultet cor meum. Videtur enim mihi, quod nullum
exults heart my it-seems for to-me that no
hominem reiciat deus ad se sub hoc nomine accedentem.
man rejects God to himself under this name approaching

ANS. Ita est, si accedit sicut oportet. Quemadmodum autem
so it-is if be-approaches as it-behooves how moreover
sit ad tantae gratiae participationem accedendum et quomodo
is to of-so-great grace the-participation to-be-approached and how
sub illa vivendum, nos ubique sacra scriptura docet, quae
under it to-be-lived us everywhere sacred scripture teaches which
super solidam veritatem, quam deo adiuvante aliquatenus
on the-solid truth which God helping to-some-extent
perspeximus, velut super firmum fundamentum fundata est.
we-have-looked-into as on a-firm foundation founded is

BOS. Vere quicquid super fundamentum hoc aedificatur, super
truly whatever on foundation this is-built on
firmam petram fundatur.
firm rock is-founded

ANS. Puto me jam aliquantulum tuae satisfecisse quaestioni,
I-think myself now a-little your to-have-satisfied question
quamvis hoc melior me facere plenius possit, et maiores
although this a-better than-I to-do more-fully can and greater
atque plures quam meum, aut mortale ingenium conprehendere
and more than my or mortal wit to-comprehend
valeat, huius rei sint rationes. Palam etiam est, quia
is-able of-this matter are reasons plain also it-is that
deus ut hoc faceret quod diximus, nullatenus indigebat,
God that this he-might-do which we-have-said in-no-way needed
sed ita veritas inmutabilis exigebat; licet enim hoc quod
but so truth unchangeable required although for this which
homo ille fecit, deus dicatur fecisse propter unitatem
man that did God be-said to-have-done on-account-of the-unity
personae, deus tamen non egebat ut de caelo descenderet
of-person God yet not needed that from heaven he-should-descend
ad vincendum diabolum, neque ut per iusticiam ageret
for conquering the-devil nor that through justice he-should-act
contra illum ad liberandum hominem, sed ab homine deus
against him for freeing man but from man God
exigebat, ut diabolum vinceret et qui per peccatum
required that the-devil he-should-conquer and who through sin
deum offenderat, per iusticiam satisfaceret: siquidem
God had-offended through justice should-make-satisfaction since
diabolo nec deus aliquid debebat nisi poenam, nec homo
to-the-devil neither God anything owed except punishment nor man

nisi vicem, ut ab illo victus illum revinceret; sed
except the-return that by him conquered him he-should-reconquer but
quicquid ab illo exigebatur, hoc deo debebat, non diabolo.
whatever from him was-required this to-God he-owed not to-the-devil

Quam magna et quam iusta sit misericordia dei

XX · HOW GREAT AND HOW JUST GOD'S MERCY IS

The mercy that seemed lost is found so great and so just that none greater can be thought: the Father says to the condemned sinner, take my only Son and give him for yourself, and the Son says, take me and redeem yourself. Nothing is more just than that the one who receives so great a price remit every debt.

ANS. Misericordiam vero dei quae tibi perire videbatur, cum
the-mercy but of-God which to-you to-perish seemed when
iusticiam dei et peccatum hominis considerabamus, tam
the-justice of-God and the-sin of-man we-were-considering so
magnam tamque concordem iusticiae invenimus, ut nec
great and-so concordant with-justice we-find that neither
maior, nec iustior cogitari possit. Nempe quid misericordius
greater nor more-just to-be-thought can surely what more-merciful
intelligi valet, quam cum peccatori tormentis aeternis
to-be-understood is-able than when to-the-sinner to-torments eternal
dampnato et unde se redimat non habenti, deus pater
condemned and whereby himself he-may-redeem not having God the-father
dicit: accipe unigenitum meum et da pro te; et ipse
says take only-begotten my and give for yourself and he-himself
filius: tolle me et redime te? Quasi enim hoc dicunt,
the-son take me and redeem yourself as-if for this they-say
quando nos ad christianam fidem vocant et trahunt. Quid
when us to the-Christian faith they-call and draw what

etiam iustius, quam ut ille cui datur precium maius omni
also more-just than that he to-whom is-given a-price greater than-every
debito, si debito datur affectu, dimittat omne debitum?
debt if with-due it-is-given affection remit every debt

Quod inpossibile sit diabolum reconciliari

XXI · THAT THE DEVIL CANNOT BE RECONCILED

The fallen angels cannot be saved, for that would need an angel who is God and can die. Nor can one angel be saved by another, since angels are not one race descended from one. They fell with no one else's harm and must rise with no one else's help, which is impossible for them.

ANS. Diaboli vero reconciliationem de qua quaesivisti,
of-the-devil but the-reconciliation about which you-asked
inpossibilem intelliges, si diligenter humanam consideres.
impossible you-will-understand if diligently that-of-man you-consider
Sicut enim homo non potuit reconciliari nisi per hominem
as for man not could to-be-reconciled except through a-man
deum, qui mori posset, per cuius iusticiam deo restitueretur
God who to-die could through whose justice to-God should-be-restored
quod per peccatum hominis perdiderat, ita angeli dampnati
what through the-sin of-man he-had-lost so the-angels damned
non possunt salvari nisi per angelum deum, qui mori
not can to-be-saved except through an-angel God who to-die
possit et qui per suam iusticiam deo reparet, quod aliorum
can and who through his justice to-God may-restore what of-others
peccata abstulerunt. Et sicut homo per alium hominem qui
the-sins took-away and as man through another man who
non esset eiusdem generis, quamvis eiusdem esset naturae,
not were of-the-same race although of-the-same he-were nature

non debuit relevari, ita nullus angelus per alium angelum
not ought to-be-raised-up so no angel through another angel
salvari debet, quamvis omnes sint unius naturae, quoniam
to-be-saved ought although all are of-one nature since
non sunt eiusdem generis sicut homines. Non enim sic sunt
not they-are of-the-same race as men not for so are
omnes angeli de uno angelo, quemadmodum omnes homines
all angels from one angel as all men
de uno homine. Hoc quoque removet eorum restaurationem,
from one man this also removes their restoration
quia sicut ceciderunt nullo alio nocente ut caderent, ita nullo
because as they-fell with-no other harming that they-should-fall so with-no
alio adiuvante resurgere debent: quod est illis inpossibile.
other helping to-rise-again they-ought which is for-them impossible
Aliter enim in dignitatem quam habituri erant, non possunt
otherwise for into the-dignity which about-to-have they-were not they-can
restitui, quoniam sine alieno auxilio per potestatem suam
to-be-restored since without another's help through the-power their-own
quam acceperant, stetissent in veritate, si non peccassent.
which they-had-received they-would-have-stood in the-truth if not they-had-sinned
Quapropter si quis opinatur salvatoris nostri redemptionem
wherefore if anyone supposes of-savior our the-redemption
usque ad illos aliquando debere extendi, rationabiliter
even to them at-some-time to-be-bound to-be-extended reasonably
convincitur, quia irrationabiliter decipitur. Quod non dico,
he-is-shown that unreasonably he-is-deceived which not I-say
quasi precium mortis eius omnibus hominum et angelorum
as-if the-price of-the-death his over-all of-men and of-angels
peccatis sua magnitudine non praevaleat, sed quoniam
sins by-its greatness not prevails but since
perditorum angelorum relevationi inmutabilis ratio repugnat.
of-the-lost angels' to-the-raising-up unchangeable reason is-opposed

Quod in his quae dicta sunt, veteris et novi testamenti veritas probata sit

XXII · THAT THE WHOLE OLD AND NEW TESTAMENT IS PROVED

Boso sees that by solving this one question, everything in the Old and New Testament is proved, for reason alone can satisfy Jews and pagans that God must become man, and all that the God-man taught is true. Anselm will accept correction if he has erred, and attributes whatever he found rightly to God.

BOS. Rationabilia et quibus nihil contradici possit, quae
reasonable and to-which nothing to-be-contradicted can what
dicis omnia mihi videntur, et per unius quaestionis
you-say all to-me seem and through of-one question
quam proposuimus solutionem, quicquid in novo veterique
which we-proposed the-solution whatever in the-new and-old
testamento continetur probatum intelligo. Cum enim sic
testament is-contained proved I-understand when for so
probes deum fieri hominem ex necessitate, ut etiam si
you-prove God to-become man of necessity that even if
removeantur pauca quae de nostris libris posuisti, ut
be-removed the-few-things which from our books you-have-set-down as
quod de tribus dei personis et de Adam tetigisti, non
what about the-three of-God persons and about Adam you-touched not
solum Iudaeis, sed etiam paganis sola ratione satisfacias, et
only to-the-Jews but also to-the-pagans alone by-reason you-satisfy and
ipse idem deus homo novum condat testamentum et vetus
he-himself the-same God man the-new establishes testament and the-old
approbet: sicut ipsum veracem esse necesse est confiteri, ita
approves as him truthful to-be necessary it-is to-confess so
nihil quod in illis continetur, verum esse potest aliquis diffiteri.
nothing which in them is-contained true to-be can anyone to-deny

ANS. Si quid diximus quod corrigendum sit, non renuo
if anything we-have-said which to-be-corrected is not I-refuse
correctionem, si rationabiliter fit. Si autem veritatis
correction if reasonably it-be-done if moreover of-truth
testimonio roboratur, quod nos rationabiliter invenisse
by-the-testimony is-strengthened what we reasonably to-have-found
existimamus, deo, non nobis attribuere debemus, qui est
we-judge to-God not to-us to-attribute we-ought who is
benedictus in saecula. Amen.
blessed for ages amen
