MEDIEVAL LATIN SERIES · VOLUME 48

The Ethics and the Dialogue

Peter Abelard

Ethica seu Scito te ipsum

Dialogus inter Philosophum, Judæum et Christianum

The Ethics and the Dialogue

Peter Abelard's Know Yourself,
with the Dialogue of a Philosopher, a Jew, and a Christian

---

with a word-for-word interlinear English translation

preserving the original word order



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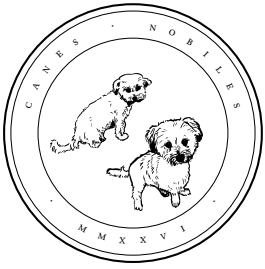

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PETER ABELARD

Ethica seu Scito te ipsum

Know Yourself

Prologus

PROLOGUE

Morals are the vices and virtues of the mind that incline us to bad or good works. There are vices and goods of the body too, as weakness and strength, sluggishness and speed, lameness and blindness, so Abelard specifies vices of the mind; these are contrary to the virtues, as injustice to justice, cowardice to constancy, and intemperance to temperance.

Mores dicimus animi vitia vel virtutes quæ nos ad mala
morals we-call of-the-mind the-vices or virtues which us to bad
vel bona opera pronos efficiunt. Sunt autem vitia seu bona
or good works inclined make there-are moreover vices or goods
non tantum animi, sed etiam corporis; ut debilitas corporis
not only of-the-mind but also of-the-body as weakness of-the-body
vel fortitudo quam vires appellamus; pigredo vel velocitas,
or fortitude which strength we-call sluggishness or swiftness
claudicatio vel rectitudo, cæcitas vel visio. Unde ad differentiam
lameness or straightness blindness or sight whence for distinction
talium cum dicimus: vitia, præmisimus: animi. Hæc
of-such-things when we-say vices we-have-put-before of-the-mind these
autem vitia, scilicet animi, contraria sunt virtutibus, ut
moreover vices namely of-the-mind contrary are to-the-virtues as
injustitia justitiæ, ignavia constantiæ, intemperatia temperantiæ.
injustice to-justice cowardice to-constancy intemperance to-temperance

Cap. I. De vitio animi quod ad mores pertinet

I · THE VICE OF THE MIND THAT BELONGS TO MORALS

Some vices and goods of the mind have nothing to do with morals and make life neither blameworthy nor praiseworthy, as dullness or quickness of wit, forgetfulness or memory, ignorance or knowledge, since they befall the reprobate and the good alike. Hence the definition adds that moral vices incline us to bad works, that is, incline the will to do or leave undone what is not fitting.

Sunt autem animi quoque nonnulla vitia seu bona, quæ
there-are moreover of-the-mind also some vices or goods which
a moribus sejuncta sunt; nec vitam humanam vituperio vel
from morals separated are nor life human of-blame or
laude dignam efficiunt, ut hebetudo animi vel velocitas ingenii;
of-praise worthy make as dullness of-mind or swiftness of-wit
obliviosum vel memorem esse, ignorantia vel scientia. Quæ
forgetful or mindful to-be ignorance or knowledge which
quidem omnia cum æque reprobis ut bonis eveniant, nihil
indeed all-things since equally to-the-reprobate as to-the-good befall nothing
ad morum compositionem pertinent nec turpem vel honestam
to of-morals the-composition pertain nor base or honorable
efficiunt vitam. Unde bene, cum superius præmisissemus:
make life whence well when above we-had-put-before
animi vitia, ad exclusionem talium subjunximus: quæ
of-the-mind vices for the-exclusion of-such-things we-added which
ad mala opera pronos efficiunt, id est voluntatem inclinant
to bad works inclined make that is the-will they-incline
ad aliquid, quod minime convenit fieri vel dimitti.
to something which least it-befits to-be-done or to-be-left-undone

Cap. II. Quid distet inter peccatum et vitium inclinans ad malum?

II · HOW SIN DIFFERS FROM THE VICE THAT INCLINES TO EVIL

A vice of the mind is not sin, nor sin a bad action. Irascibility is a vice even when one is not angry, as a lame man is lame when he does not walk, and many are prone to lust or anger by nature without sinning, since the struggle gives them matter for a crown; the better man rules his own mind, and none is crowned unless he strives lawfully. Vices assail us more than men do; men can enslave the body, but only consent to vice defiles the soul.

Non est autem hujusmodi animi vitium idem quod
not is moreover of-this-kind of-the-mind vice the-same as
peccatum, nec peccatum idem quod actio mala. Verbi
sin nor sin the-same as action bad of-a-word
gratia iracundum esse, hoc est pronum vel facilem ad
for-the-sake irascible to-be that is prone or easy to
iræ perturbationem, vitium est et mentem inclinat ad
of-anger the-disturbance vice is and the-mind inclines to
aliquid impetuose et irrationabiliter gerendum, quod minime
something impetuously and irrationally to-be-done which least
convenit. Hoc autem vitium in anima est, ut videlicet
befits this moreover vice in the-soul is that namely
sit ad irascendum, etiam cum non movetur ad iram:
it-may-be for being-angry even when not it-is-moved to anger
sicut claudicatio, unde claudus dicitur homo, in ipso est
as lameness whence lame is-called a-man in himself is
quando etiam non ambulat claudicando, quia vitium adest
when even not he-walks limping because the-vice is-present
etiam cum actio deest. Sic et multos ad luxuriam sicut
even when the-action is-absent so also many to lust as
ad iram natura ipsa vel complexio corporis pronos efficit;
to anger nature itself or the-complexion of-the-body inclined makes

nec tamen in ipso hoc peccant quia tales sunt, sed pugnæ
nor yet in the-very this they-sin because such they-are but of-battle
materiam ex hoc habent, ut per temperantiæ virtutem
the-matter from this they-have that through of-temperance the-virtue
de se ipsis triumphantes coronam percipiant juxta
over them themselves triumphing the-crown they-may-receive according-to
illud Salomonis: Melior est patiens viro forti, et
that of-Solomon better is the-patient-man than-a-man strong and
qui dominatur animo suo expugnatore urbium (Prov. xvi,
he-who rules mind his than-the-stormer of-cities Prov. sixteen
32). Non enim religio ab homine vinci, sed a vitio
32 not for religion by a-man to-be-conquered but by vice
turpe existimat. Illud quippe bonorum quoque hominum
base thinks that indeed of-good also men
est; in hoc a nobis declinamus. Hanc nobis victoriam
is in this from ourselves we-turn-aside this to-us victory
commendans Apostolus, ait: Non coronabitur quis, nisi
commending the-Apostle says not shall-be-crowned anyone unless
legitime certaverit (II Tim. ii, 5). Certaverit, inquam,
lawfully he-shall-have-striven two Tim. two 5 he-shall-have-striven I-say
non tam hominibus quam vitiis resistendo, ne nos videlicet
not so-much men as vices by-resisting lest us namely
in consensum pertrahant pravum: quæ, etsi homines cessent
into consent they-draw depraved which even-if men cease
impugnare, nos non cessant, ut tanto periculosior
to-assail us not cease so-that by-so-much more-dangerous
eorum pugna sit quanto frequentior, et tanto victoria
their battle may-be by-how-much more-frequent and by-so-much victory
clarior quanto difficilior. Homines vero quantumcunque
more-glorious by-how-much more-difficult men but however-much
prævaleant, nihil vitæ nostræ turpitudinis ingerunt, nisi cum
they-prevail nothing to-life our of-baseness bring unless when

more vitiorum et, quasi nobis in vitia conversis, turpi
after-the-manner of-vices and as-if with-us into vices turned to-base
nos consensu subjiciunt. Illis corpori dominantibus, dum
us consent they-subject with-them over-the-body ruling while
liber animus fuerit, nihil de vera libertate periclitatur, nihil
free the-mind shall-be nothing of true liberty is-endangered nothing
obscenæ servitutis incurrimus. Non enim homini servire,
of-obscene servitude we-incur not for to-man to-serve
sed vitio turpe est; nec corporalis servitus, sed vitiorum
but to-vice base is nor bodily servitude but of-vices
subjectio animam deturpat; quidquid enim bonis pariter et
subjection the-soul defiles whatever for to-the-good equally and
malis commune est nihil ad virtutem vel vitium refert.
to-the-wicked common is nothing to virtue or vice pertains

Cap. III. Quid sit animi vitium et quid proprie dicatur peccatum?

III · WHAT A VICE OF THE MIND IS, AND WHAT IS PROPERLY CALLED SIN

Consent to what is not fitting is sin properly, contempt of God, a non-being rather than a substance; it is not the bad will, for a servant who kills a pursuing master to escape death sinned by consenting without bad will. A curbed desire is no sin but the matter of victory, the deed adds nothing to guilt, and God weighs the intention, as when the Father, the Son, and Judas all handed over Christ.

Vitium itaque est quo ad peccandum proni efficimur, hoc
vice and-so is by-which to sinning prone we-are-made that
est inclinamur ad consentiendum ei quod non convenit, ut
is we-are-inclined to consenting to-that which not befits that
illud scilicet faciamus aut dimittamus. Hunc vero consensum
that namely we-may-do or may-leave-undone this but consent

proprie peccatum nominamus; hoc est culpam animæ, qua
properly sin we-name that is the-fault of-the-soul by-which
damnationem meretur vel apud Deum rea statuitur. Quid est
damnation it-merits or before God guilty is-set what is
enim iste consensus, nisi Dei contemptus et offensa ipsius?
for this consent except of-God contempt and offense of-him
Non enim Deus ex damno, sed ex contemptu offendi
not for God from harm but from contempt to-be-offended
potest. Ipse quippe est summa illa potestas quæ damno aliquo
can he indeed is highest that power which by-harm any
non minuitur, sed contemptum sui ulciscitur. Peccatum
not is-diminished but the-contempt of-himself avenges sin
itaque nostrum contemptus Creatoris est et peccare est
and-so our contempt of-the-Creator is and to-sin is
Creatorem contemnere, hoc est id nequaquam facere propter
the-Creator to-despise that is that by-no-means to-do for
ipsum, quod credimus propter ipsum a nobis esse faciendum;
him which we-believe for him by us to-be to-be-done
vel non dimittere propter ipsum quod credimus esse
or not to-leave-undone for him which we-believe to-be
dimittendum. Cum itaque peccatum diffinimus abnegative,
to-be-left-undone since and-so sin we-define negatively
dicentes scilicet: non facere, vel non dimittere quod convenit,
saying namely not to-do or not to-leave-undone what befits
patenter ostendimus nullam esse substantiam peccati, quod
plainly we-show no to-be substance of-sin which
in Non esse potius quam esse subsistat, velut si tenebras
in not to-be rather than to-be subsists as if darkness
diffinientes dicamus: absentiam lucis, ubi lux habuit esse.
defining we-should-say the-absence of-light where light had to-be

Sed fortassis inquies, quia et voluntas mali operis peccatum
but perhaps you-shall-say that also the-will of-a-bad work sin
est quæ nos apud Deum reos constituit, sicut voluntas
is which us before God guilty sets as the-will
boni operis justos facit; ut quemadmodum virtus in bona
of-a-good work just makes so-that as virtue in good
voluntate, ita peccatum in mala voluntate consistat, nec in non
will so sin in bad will consists nor in not
esse tantum, verum etiam in esse, sicut et illa. Quemadmodum
to-be only but also in to-be as also that as
enim volendo facere quod Deo credimus placere ipsi
for by-wishing to-do what to-God we-believe to-please him
placemus, ita volendo facere quod Deo credimus displicere,
we-please so by-wishing to-do what to-God we-believe to-displease
ipsi displicemus et ipsum offendere sive contemnere videmur.
him we-displease and him to-offend or to-despise we-seem
Sed dico quia, si diligentius attendamus, longe aliter de
but I-say that if more-diligently we-attend far otherwise about
hoc sentiendum est quam videatur. Cum enim nonnunquam
this to-be-thought it-is than it-may-seem since for sometimes
peccemus absque omni mala voluntate, et cum ipsa
we-sin without all bad will and since the-very
mala voluntas refrenata, non exstincta, palmam resistentibus
bad will curbed not extinguished the-palm to-those-resisting
pariat et materiam pugnæ et gloriæ coronam conferat,
may-bring-forth and the-matter of-battle and of-glory the-crown may-confer
non tam ipsa peccatum quam infirmitas quædam jam
not so-much itself sin as a-weakness certain now
necessaria dici debet. Ecce enim aliquis est innocens, in
necessary to-be-called ought behold for someone is innocent against
quem crudelis dominus suus per furorem adeo commotus est,
whom cruel lord his through rage so moved is

ut eum evaginato ense ad interimendum persequatur. Quem
that him with-unsheathed sword for killing he-pursues whom
ille diu fugiens, et quantumcunque potest sui occisionem
he long fleeing and however-much he-can of-himself the-killing
devitans, coactus tandem et nolens occidit eum, ne occidatur
avoiding forced at-last and unwilling kills him lest he-be-killed
ab eo. Dicito mihi, quicunque es, quam malam voluntatem
by him tell me whoever you-are what bad will
habuerit in hoc facto? Volens siquidem mortem effugere,
he-had in this deed willing indeed death to-escape
volebat propriam vitam conservare. Sed nunquid hæc voluntas
he-was-willing his-own life to-preserve but surely-not this will
mala erat? Non, inquies, hæc arbitror; sed illa quam habuerit
bad was not you-shall-say this I-think but that which he-had
de occisione domini persequentis. Respondeo: Bene et argute
about the-killing of-the-lord pursuing I-answer well and shrewdly
dicis, si voluntatem posses assignare in eo quod asseris.
you-say if a-will you-could to-assign in that which you-assert
Sed, jam ut dictum est, nolens et coactus hoc fecit, quod
but now as said it-is unwilling and forced this he-did because
quantum potuit vitam incolumem distulit, sciens quoque ex
as-much-as he-could life unharmed he-put-off knowing also from
hac interfectione vitæ sibi periculum imminere. Quomodo
this slaying to-life to-himself danger to-impend how
ergo illud voluntarie fecit quod eum ipso etiam vitæ
therefore that willingly did-he-do which him by-the-very also of-life
suæ periculo commisit?
his danger he-committed
Quod si respondeas ex voluntate id quoque esse factum,
but if you-answer from will that also to-be done
cum ex voluntate scilicet mortem evadendi, non dominum
since from will namely death of-escaping not lord

suum occidendi, constet in hoc eum esse inductum:
his of-killing it-is-agreed into this him to-be led
nequaquam id refellimus; sed, ut jam dictum est, nequaquam
by-no-means that we-refute but as now said it-is by-no-means
voluntas ista tanquam mala est improbanda, per quam ille,
will that as bad is to-be-reproved through which he
ut dicis, mortem evadere, non dominum voluit occidere; et
as you-say death to-escape not the-lord wished to-kill and
tamen deliquit consentiendo, quamvis coactus timore mortis
yet he-did-wrong by-consenting although forced by-fear of-death
injustæ, interfectioni quam eum potius ferre quam inferre
to-unjust slaying which him rather to-bear than to-inflict
oportuit; gladium quippe accipit per se, non traditum
it-behooved the-sword indeed he-takes through himself not handed
sibi habuit a potestate; unde Veritas: Omnis, inquit,
to-him he-had from the-power whence the-Truth every-one he-says
qui acceperit gladium, gladio peribit (Matth. xxvi,
who shall-have-taken the-sword by-the-sword shall-perish Matth. twenty-six
52); hoc est damnationem atque animæ suæ occisionem
52 that is damnation and of-soul his the-killing
ex hac temeritate incurrit. Voluit itaque, ut dictum est,
from this rashness he-incurs he-wished and-so as said it-is
ille mortem evadere, non dominum occidere; sed quia in
he death to-escape not the-lord to-kill but because to
occisionem consensit, in quam non debuit, hic ejus injustus
the-killing he-consented to which not he-ought this his unjust
consensus qui occisionem præcessit peccatum fuit.
consent which the-killing preceded sin was
Quod si quis forte dicat: Quia voluit interficere dominum
but if anyone perhaps should-say because he-wished to-kill lord
suum propter hoc ut mortem evaderet, non ideo
his for this that death he-might-escape not therefore

simpliciter inferre potest quia voluit eum occidere; veluti si
simply to-infer can-one that he-wished him to-kill as if
dicam alicui: Quia volo ut habeas cappam meam propter
I-should-say to-someone because I-wish that you-have cloak my for
hoc ut des mihi quinque solidos, vel: libenter eam pro
this that you-give me five shillings or gladly it for
pretio isto fieri tuam volo, non ideo concedo quod eam
price that to-become yours I-wish not therefore I-grant that it
tuam esse velim. Sed et si quis in carcere constrictus
yours to-be I-wish but also if anyone in prison bound
velit filium suum ibi pro se ponere, ut redemptionem
should-wish son his there for himself to-place that ransom
suam perquirat, nunquid ideo simpliciter concedimus quod
his he-may-seek surely-not therefore simply do-we-grant that
filium suum in carcerem mittere velit, quod cum magnis
son his into prison to-send he-wishes which with great
lacrymis et cum multis gemitibus sustinere cogitur? Non
tears and with many groans to-endure he-is-forced not
utique talis, uti ita dicam, voluntas, quæ in magno dolore
surely such as so I-may-say will which in great grief
animi consistit, dicenda est voluntas, sed potius passio. Et
of-mind consists to-be-called is will but rather suffering and
tale est; quia hoc vult propter illud, tanquam si diceretur
such is because this he-wishes for that as if it-were-said
quia quod non vult tolerat, propter illud quod desiderat.
because what not he-wishes he-bears for that which he-desires
Sic et infirmus uri, vel secari dicitur, ut sanetur,
thus also the-sick-man to-be-burned or to-be-cut is-said that he-may-be-healed
et martyres pati, ut ad Christum perveniant; Christus ipse,
and the-martyrs to-suffer that to Christ they-may-come Christ himself
ut nos ejus passione salvemur. Non tamen ideo simpliciter
that we his by-the-passion may-be-saved not yet therefore simply

concedere cogimur ut hoc velint; nusquam enim passio esse
to-grant we-are-forced that this they-wish nowhere for suffering to-be
potest, nisi ubi contra voluntatem aliquid fit; nec quisquam
can except where against will something is-done nor anyone
in eo patitur, ubi suam implet voluntatem et quod fieri
in that suffers where his-own he-fulfills will and what to-be-done
eum oblectat. Et certe Apostolus, qui ait: Cupio dissolvi,
him delights and surely the-Apostle who says I-desire to-be-dissolved
et esse cum Christo (Phil. i, 23), id est ad hoc mori ut
and to-be with Christ Phil. one 23 that is for this to-die that
ad eum perveniam, ipse alibi commemorat: Nolumus
to him I-may-come he-himself elsewhere recalls we-do-not-wish
exspoliari, sed supervestiri, ut absorbeatur mortale a vita (II
to-be-stripped but to-be-clothed-over that may-be-absorbed the-mortal by life two
Cor. v, 4). Quam etiam sententiam a Domino dictam beatus
Cor. five 4 which also saying by the-Lord said blessed
Augustinus meminit, ubi Petro dixit: Extendes manus
Augustine recalls where to-Peter he-said you-shall-stretch-out hands
tuas, et alius te cinget, et ducet quo tu non vis (Joan.
your and another you shall-gird and shall-lead where you not wish Joan.
xxi, 18). Qui etiam juxta infirmitatem humanæ naturæ
twenty-one 18 who also according-to the-weakness of-human nature
assumptam Patri ait: Si possibile est, transeat a me calix
assumed to-the-Father says if possible it-is let-pass from me cup
iste, verum tamen non sicut ego volo, sed sicut tu (Matth.
this but yet not as I wish but as you Matth.
xxvi, 39). Magnam quippe mortis passionem anima ejus
twenty-six 39 great indeed of-death the-suffering soul his
naturaliter formidabat, nec voluntarium ei esse poterat quod
naturally dreaded nor voluntary to-him to-be could what
pœnale sciebat. De quo cum alibi Scriptum sit: Oblatus
penal he-knew of which when elsewhere written it-is offered

est, quia ipse voluit (Isa. liii, 7), aut secundum
he-was because he-himself wished Isa. fifty-three 7 either according-to
Divinitatis naturam accipiendum est, in cujus voluntate fuit
of-the-Divinity the-nature to-be-taken it-is in whose will it-was
illum assumptum hominem pati, aut voluit dictum est pro
that assumed man to-suffer or wished said is for
disposuit, juxta illud Psalmistæ: Quæcunque voluit fecit
disposed according-to that of-the-Psalmist whatever-things he-wished he-did
(Psal. cxiii, 3). Constat itaque peccatum nonnunquam
Psal. one-hundred-thirteen 3 it-is-agreed and-so sin sometimes
committi sine mala penitus voluntate, ut ex hoc
to-be-committed without bad wholly will so-that from this
liquidum sit quod peccatum est voluntatem non dici.
plain it-may-be that sin is will not to-be-called
Equidem, inquies, ita est ubi coacti peccamus; sed non
indeed you-shall-say so it-is where forced we-sin but not
ita, ubi volentes: veluti si tale quid committere velimus,
so where willing as if such something to-commit we-should-wish
quod nequaquam debere a nobis committi scimus. Ibi
which by-no-means to-be-proper by us to-be-committed we-know there
quippe mala illa voluntas et peccatum idem esse videtur:
indeed bad that will and sin the-same to-be seems
verbi gratia, videt aliquis mulierem et in concupiscentiam
of-a-word for-the-sake sees someone a-woman and into desire
incidit et delectatione carnis mens ejus tangitur, ut
falls and by-the-pleasure of-the-flesh the-mind his is-touched so-that
ad turpitudinem coitus accendatur. Hæc ergo voluntas
to the-baseness of-intercourse it-is-kindled this therefore will
et turpe desiderium quid aliud, inquis, est quam peccatum?
and base desire what else you-say is than sin

Respondeo: Quid si ista voluntas temperantiæ virtute
I-answer what if that will of-temperance by-the-virtue
refrenetur nec tamen exstinguatur, ad pugnam permaneat
be-curbed nor yet be-extinguished for battle it-remain
et ad certamen persistat nec deficiat victa? (ubi enim
and for the-contest persist nor fail conquered where for
pugna, si pugnandi desit materia? aut unde præmium
the-battle if of-fighting there-be-lacking matter or whence the-reward
grande, si non sit quod toleremus grave?) Cum certamen
great if not there-be what we-may-bear heavy when the-contest
defuerit, non jam superest pugnare, sed præmium
shall-have-been-lacking not now it-remains to-fight but the-reward
percipere; hic autem pugnando certamus, ut alibi certaminis
to-receive here moreover by-fighting we-contend that elsewhere of-the-contest
triumphatores corona percipiamus. Ut vero pugna sit,
triumphers the-crown we-may-receive that but battle there-be
hostem esse convenit qui resistat, non qui prorsus deficiat.
an-enemy to-be befits who may-resist not who wholly fails
Hæc vero est nostra voluntas mala, de qua triumphamus,
this but is our will bad over which we-triumph
cum eam divinæ subjugamus, nec eam prorsus exstinguimus,
when it to-the-divine we-subjugate nor it wholly do-we-extinguish
ut semper habeamus contra quam dimicemus.
that always we-may-have against which we-may-fight
Quid enim magnum pro Deo facimus, si nihil nostræ voluntati
what for great for God do-we-do if nothing to-our will
adversum toleramus, sed magis quod volumus implemus? Quis
contrary we-bear but rather what we-wish we-fulfill who
etenim nobis grates habeat, si in eo quod pro ipso nos facere
indeed to-us thanks would-have if in that which for him we to-do
dicimus, voluntatem nostram impleamus? aut quid, inquies,
say the-will our we-fulfill or what you-shall-say

apud Deum meremur ex eo quod volentes aut inviti
before God do-we-merit from this that willing or unwilling
agimus? Nihil certe respondeo: cum ipse animum potius quam
we-act nothing surely I-answer since he the-mind rather than
actionem in remuneratione penset, nec quidquam ad meritum
the-action in recompense weighs nor anything to merit
actio addat sive de bona, sive de mala voluntate prodeat,
the-action adds whether from good or from bad will it-proceed
sicut postmodum ostendemus. Cum vero voluntatem ejus
as afterward we-shall-show when but will his
nostræ præponimus, ut illius potius quam nostram sequamur,
to-ours we-prefer that his rather than ours we-may-follow
magnum apud eum meritum obtinemus; juxta illam
great before him merit we-obtain according-to that
Veritatis perfectionem: Non veni facere voluntatem meam, sed
of-the-Truth perfection not I-came to-do will my but
ejus qui misit me (Joan. vi, 38). Ad quod et nos exhortans
his who sent me Joan. six 38 to which also us exhorting
ait: Si quis venit ad me, et non odit patrem, et matrem...,
he-says if anyone comes to me and not hates father and mother
adhuc autem et animam suam, non est me dignus (Luc.
yet moreover also soul his not is of-me worthy Luc.
xiv, 26); hoc est, nisi suggestionibus eorum vel propriæ
fourteen 26 that is unless to-the-suggestions of-them or to-his-own
renuntiet voluntati, et præceptionibus meis se omnino
he-renounce will and to-precepts my himself wholly
subjiciat. Sicut ergo patrem odire, non perimere jubemur:
he-subject as therefore the-father to-hate not to-destroy we-are-ordered
ita et voluntatem nostram, ut non eam sequamur, non ut
so also will our that not it we-follow not that
funditus eam destruamus. Qui enim ait: Post concupiscentias
utterly it we-destroy he-who for says after desires

tuas non eas (Eccli. xviii, 30); et: a voluntate tua avertere
your not go Eccli. eighteen 30 and from will your turn-away
(ibid.), præcepit nos concupiscentias nostras non implere,
ibid. commanded us desires our not to-fulfill
non penitus eis carere. Illud quippe vitiosum est, hoc
not wholly them to-lack that indeed vicious is this
autem infirmitati nostræ impossibile. Non itaque concupiscere
moreover to-weakness our impossible not and-so to-desire
mulierem, sed concupiscentiæ consentire peccatum est; nec
a-woman but to-the-desire to-consent sin is nor
voluntas concubitus, sed voluntatis consensus damnabilis est.
the-will of-intercourse but of-the-will consent damnable is
Quod de luxuria diximus, hoc et de gula videamus.
what about lust we-have-said this also about gluttony let-us-see
Transit aliquis juxta hortum alterius et conspectis
passes someone beside the-garden of-another and seen
delectabilibus fructibus in concupiscentiam eorum incidit
delightful fruits into desire of-them falls
nec tamen concupiscentiæ suæ consentit, ut inde aliquid
nor yet to-the-desire his consents that thence anything
furto vel rapina auferat, quanquam delectatione cibi
by-theft or by-robbery he-may-carry-off although by-the-pleasure of-food
in magnum desiderium mens ejus sit accensa. Ubi autem
into great desire the-mind his be kindled where moreover
desiderium, ibi procul dubio voluntas consistit. Desiderat
desire there far-from doubt will consists he-desires
itaque fructus illius esum in quo delectationem esse non
and-so of-that fruit the-eating in which pleasure to-be not
dubitat: ipsa quippe suæ infirmitatis natura compellitur
he-doubts by-the-very indeed of-his weakness nature he-is-compelled
id desiderare quod, inscio domino vel non permittente,
that to-desire which unknowing the-owner or not permitting

non licet accipere. Desiderium ille reprimit, non exstinguit;
not is-lawful to-take the-desire he represses not extinguishes
sed quia non trahitur ad consensum, non incurrit peccatum.
but because not he-is-drawn to consent not he-incurs sin
Quorsum autem ista? Ut denique pateat in talibus ipsam
to-what-end moreover these-things that at-last it-may-be-plain in such-cases the-very
quoque voluntatem vel desiderium faciendi quod non licet
also will or desire of-doing what not is-lawful
nequaquam dici peccatum, sed ipsum potius, ut diximus,
by-no-means to-be-called sin but itself rather as we-have-said
consensum. Tunc vero consentimus ei quod non licet, cum
the-consent then but we-consent to-that which not is-lawful when
nos ab ejus perpetratione nequaquam retrahimus: parati
ourselves from its perpetration by-no-means we-draw-back ready
penitus, si daretur facultas, illud perficere. In hoc itaque
wholly if it-were-given the-opportunity that to-accomplish in this and-so
proposito quisquis reperitur, reatus ad peccati augmentum
purpose whoever is-found the-guilt to of-sin increase
quidquam addit, sed jam apud Deum æque reus est, qui ad
anything adds but now before God equally guilty is who for
hoc peragendum, quantum valet, nititur, et quantum in se
this to-be-accomplished as-much-as he-is-able strives and as-much-as in himself
est illud peragit, ac si, ut beatus Augustinus meminit, in
it-is that accomplishes as if as blessed Augustine recalls in
opere quoque ipso esset deprehensus. Cum autem voluntas
the-work also itself he-had-been caught when moreover will
peccatum non sit, et nonnunquam inviti, ut diximus, peccata
sin not is and sometimes unwilling as we-have-said sins
committamus, nonnulli tamen omne peccatum voluntarium esse
we-commit some yet every sin voluntary to-be
dicunt: in quo et quamdam differentiam peccati a voluntate
say in which also a-certain difference of-sin from will

inveniunt, cum aliud voluntas, aliud voluntarium dicatur, hoc
they-find since one-thing will another voluntary is-called that
est aliud voluntas, aliud quod per voluntatem committitur.
is one-thing will another what through will is-committed
At vero si peccatum dicimus quod proprie dici peccatum
but indeed if sin we-call what properly to-be-called sin
præfati sumus, hoc est contemptum Dei sive consensum
said-before we-have that is contempt of-God or consent
in eo quod credimus propter Deum dimittendum, quomodo
in that which we-believe for God to-be-left-undone how
dicimus peccatum esse voluntarium, hoc est nos velle Deum
do-we-say sin to-be voluntary that is us to-wish God
contemnere, quod est peccare vel deteriores fieri, aut
to-despise which is to-sin or worse to-become or
dignos damnatione effici? Quamvis enim velimus facere
worthy of-damnation to-be-made although for we-may-wish to-do
id quod debere puniri scimus vel unde puniri digni
that which to-be-proper to-be-punished we-know or whence to-be-punished worthy
simus, non tamen puniri volumus: in hoc ipso manifeste
we-may-be not yet to-be-punished we-wish in this itself manifestly
iniqui, quod hoc volumus facere quod est iniquum, non
wicked that this we-wish to-do which is wicked not
tamen pœnæ quæ justa est subire volumus æquitatem.
yet of-the-punishment which just is to-undergo we-wish the-equity
Displicet pœna quæ justa est; placet actio quæ est
displeases the-punishment which just is pleases the-action which is
injusta. Sæpe etiam contingit ut cum velimus concumbere cum
unjust often also it-happens that when we-wish to-lie with
ea quam scimus conjugatam, specie illius illecti, nequaquam
her whom we-know married by-the-beauty of-her enticed by-no-means
tamen adulterari cum ea vellemus, quam esse conjugatam
yet to-commit-adultery with her we-would-wish whom to-be married

nollemus. Multi e contrario sunt qui uxores potentum
we-would-not-wish many from the-contrary are who the-wives of-the-powerful
ad gloriam suam eo magis appetunt, quia talium uxores
for glory their by-this more crave because of-such-men wives
sunt, quam si essent innuptæ; magis adulterari quam
they-are than if they-were unmarried rather to-commit-adultery than
fornicari cupiunt, hoc est magis quam minus excedere.
to-fornicate they-desire that is more than less to-exceed
Sunt quos omnino piget in consensum concupiscentiæ vel
there-are whom wholly it-irks into consent of-desire or
malam voluntatem trahi, et hoc ex infirmitate carnis
bad will to-be-drawn and this from weakness of-the-flesh
velle coguntur quod nequaquam vellent velle. Quomodo
to-wish they-are-forced what by-no-means they-would-wish to-wish how
ergo hic consensus quem habere non volumus voluntarius
therefore here consent which to-have not we-wish voluntary
dicetur, ut secundum quosdam, velut dictum est, omne
shall-it-be-called so-that according-to some as said it-is every
peccatum dicamus voluntarium, profecto non video, nisi
sin we-may-call voluntary indeed not I-see unless
voluntarium intelligamus ad exclusionem necessarii, cum
voluntary we-understand for the-exclusion of-the-necessary since
videlicet nullum peccatum inevitabile sit. Vel voluntarium
namely no sin unavoidable is or voluntary
dicamus quod ex aliqua procedat voluntate. Nam, etsi ille
we-may-call what from some proceeds will for even-if he
qui coactus dominum suum occidit, non habuit voluntatem
who forced lord his killed not had will
in occisione, id tamen ex aliqua commisit voluntate, cum
in the-killing that yet from some he-committed will since
videlicet mortem evadere vel differre vellet.
namely death to-escape or to-defer he-wished

Sunt qui non mediocriter moveantur, cum audiant nos
there-are who not moderately are-moved when they-hear us
dicere operationem peccati nihil addere ad reatum vel ad
to-say the-deed of-sin nothing to-add to guilt or to
damnationem apud Deum. Objiciunt quippe quod in actione
damnation before God they-object for that in the-action
peccati quædam delectatio sequatur, quæ peccatum augeat,
of-sin a-certain pleasure follows which the-sin may-increase
ut in coitu vel esu illo quem diximus. Quod quidem
as in intercourse or eating that which we-have-said which indeed
non absurde dicerent, si carnalem hujusmodi delectationem
not absurdly they-would-say if carnal of-this-kind pleasure
peccatum esse convincerent, nec tale quid committi
sin to-be they-could-prove nor such something to-be-committed
posse nisi peccando. Quod profecto si recipiant, utique
to-be-able except by-sinning which surely if they-accept certainly
nemini licet hanc carnis delectationem habere; unde nec
to-no-one is-it-lawful this of-the-flesh pleasure to-have whence neither
conjuges immunes sunt a peccato cum hac sibi
spouses immune are from sin when with-this to-themselves
carnali delectatione concessa permiscentur; nec ille quoque qui
carnal pleasure granted they-are-joined nor he also who
esu delectabili sui fructus vescetur. Essent etiam in
by-the-eating delightful of-his fruit shall-feed they-would-be also in
culpa quilibet infirmi qui, ad recreationem, ut de infirmitate
fault any sick-persons who for recovery that from sickness
convalescant, suavioribus cibis foventur, quos nequaquam
they-may-grow-strong with-sweeter foods are-nourished which by-no-means
sine delectatione sumunt vel, si sumerent, non prodessent.
without pleasure they-take or if they-should-take not they-would-profit
Denique et Dominus, ciborum quoque Creator sicut et
finally also the-Lord of-foods also Creator as also

corporum, extra culpam non esset, si tales eis sapores
of-bodies outside fault not would-be if such to-them flavors
immitteret, qui necessario ad peccatum sui delectatione
he-should-put-in which necessarily to sin by-their pleasure
nescientes cogerent. Quomodo enim ad esum nostrum talia
the-unknowing would-compel how for for eating our such-things
conderet, vel esum eorum concederet, si hæc nos edere
would-he-make or the-eating of-them would-he-grant if these us to-eat
sine peccato impossibile esset? Quomodo etiam in eo quod
without sin impossible were how also in that which
est concessum dici potest committi peccatum? Nam et
is granted to-be-said can to-be-committed sin for also
illa quæ quandoque illicita fuerunt atque prohibita, si
those-things which at-one-time unlawful were and forbidden if
postmodum conceduntur et sic licita fiant, jam omnino
afterward they-are-granted and so lawful become now wholly
absque peccato committuntur; ut esus carnium suillarum et
without sin are-committed as the-eating of-meats of-swine and
pleraque alia Judæis quondam interdicta, nunc vero nobis
very-many other-things to-the-Jews once forbidden now but to-us
concessa. Cum itaque videmus Judæos quoque, ad Christum
granted when and-so we-see the-Jews also to Christ
conversos, hujusmodi cibis, quos lex interdixerat, libere vesci,
converted of-this-kind foods which the-law had-forbidden freely to-eat
quomodo eos inculpabiles defendimus, nisi quia jam eis hoc
how them blameless do-we-defend unless because now to-them this
a Deo esse concessum asserimus? Si ergo in esu tali olim
by God to-be granted we-assert if therefore in eating such once
eis prohibito sed nunc concesso ipsa concessio peccatum
to-them forbidden but now granted the-very grant the-sin
excusat et contemptum Dei removet, quis quempiam in eo
excuses and the-contempt of-God removes who anyone in that

peccare dicat, quod ei licitum divina concessio fecit?
to-sin would-say which to-him lawful the-divine grant has-made
Si ergo concubitus cum uxore vel esus etiam delectabilis
if therefore intercourse with a-wife or the-eating even of-delightful
cibi a primo die nostræ creationis, quo in paradiso
food from the-first day of-our creation on-which in paradise
sine peccato videbatur, nobis concessus est, quis nos in hoc
without sin it-seemed to-us granted is who us in this
peccati arguat, si concessionis metam non excedamus?
of-sin would-accuse if of-the-grant the-boundary not we-exceed
Sed rursum inquiunt quia conjugalis quidem coitus et
but again they-say that conjugal indeed intercourse and
delectabilis cibi esus ita concessus est, ut delectatio ipsa non
of-delightful food the-eating so granted is that the-pleasure itself not
concedatur, sed ut ista omnino sine delectatione agantur.
be-granted but that these-things wholly without pleasure be-done
Sed profecto, si ita est, sic fieri sunt concessa, quomodo
but surely if so it-is thus to-be-done they-are granted as
ea nullatenus fieri possunt; nec rationabilis fuit permissio,
they in-no-way to-be-done can nor reasonable was the-permission
quæ ita fieri concessit, quomodo eam certum est non
which so to-be-done granted as it certain it-is not
posse fieri. Qua insuper ratione lex ad matrimonium
to-be-able to-be-done by-what moreover reason the-law to marriage
olim cogebat, ut unusquisque semen relinqueret in Israel;
once compelled that each-one seed should-leave in Israel
vel Apostolus conjuges debitum invicem solvere compellit, si
or the-Apostle spouses the-debt mutually to-pay compels if
hæc nullatenus absque peccato fieri possunt? Quomodo
these-things in-no-way without sin to-be-done can how
in hoc debitum dicit, ubi jam necessario est peccatum?
in this a-debt does-he-say where now necessarily is sin

Aut quomodo quis ad hoc agendum est cogendus, in
or how anyone to this to-be-done is to-be-compelled in
quo agendo Deum sit offensurus? Ex his, ut arbitror,
which by-doing God he-is about-to-offend from these-things as I-think
liquidum est nullam naturalem carnis delectationem peccato
plain it-is no natural of-the-flesh pleasure to-sin
ascribendam esse nec culpæ tribuendum in eo eos delectari,
to-be-ascribed to-be nor to-fault to-be-attributed in that them to-take-pleasure
quo cum perventum sit, delectationem necesse est
to-which when arrived it-has-been pleasure necessary it-is
sentiri: veluti si quis religiosum aliquem vinculis constrictum
to-be-felt as if anyone religious someone with-chains bound
inter feminas jacere compellat, et ille mollitie lecti
among women to-lie should-compel and he by-the-softness of-the-bed
et circumstantium feminarum contactu in delectationem,
and of-the-surrounding women by-the-touch into pleasure
non in consensum trahatur, quis hanc delectationem, quam
not into consent be-drawn who this pleasure which
natura facit necessariam, culpam appellare præsumat?
nature makes necessary a-fault to-call would-presume
Quod si objicias, ut quibusdam videtur, delectationem carnis
but if you-object as to-some it-seems the-pleasure of-the-flesh
in concubitu quoque legitimo peccatum imputari; cum David
in intercourse also lawful sin to-be-imputed since David
dicat: Ecce enim in iniquitatibus conceptus sum (Psal. l, 7);
says behold for in iniquities conceived I-was Psal. fifty 7
et Apostolus cum dixisset: Iterum revertimini in id ipsum,
and the-Apostle when he-had-said again return into the same
etc. (I Cor. vii, 5), tandem adjungat: hoc autem secundum
etc. one Cor. seven 5 at-last adds this moreover according-to
indulgentiam dico, non secundum imperium (ibid., 6): magis
indulgence I-say not according-to command ibid. 6 rather

nos auctoritate quam ratione videntur constringere, ut
us by-authority than by-reason they-seem to-constrain so-that
ipsam scilicet carnis delectationem peccatum fateamur; non
the-very namely of-the-flesh pleasure sin we-should-confess not
enim in fornicatione, sed in matrimonio David conceptum
for in fornication but in marriage David conceived
fuisse constat; nec indulgentia, hoc est venia, ut asserunt,
to-have-been it-is-agreed nor indulgence this is pardon as they-assert
intercedit, ubi culpa penitus absistit. Quantum vero mihi
intervenes where fault wholly is-absent as-far but to-me
videtur quod ait David in iniquitatibus vel peccatis fuisse
it-seems what says David in iniquities or sins to-have-been
se conceptum nec addidit quorum, generalem originalis
himself conceived nor added of-whom the-general of-original
peccati maledictionem induxit, qua videlicet unusquisque
sin curse he-brought-in by-which namely each-one
ex culpa propriorum parentum damnationi subjicitur, juxta
from the-fault of-his-own parents to-damnation is-subjected according-to
illud quod alibi scriptum est: Nemo mundus a sorde,
that which elsewhere written is no-one clean from filth
nec infans unius diei si sit vita ejus super terram. Ut
not-even an-infant of-one day if be life his upon earth as
enim beatus meminit Hieronymus et manifesta ratio habet,
for blessed recalls Jerome and manifest reason holds
quandiu anima infantili ætate constituta est, peccato caret.
as-long-as the-soul in-infant age set is from-sin it-is-free
Si ergo a peccato munda est, quomodo sordibus peccati
if therefore from sin clean it-is how with-the-filth of-sin
immunda est, nisi quia hoc de culpa, illud intelligendum
unclean is-it unless because this about fault that to-be-understood
est de pœna? Culpam quippe non habet ex contemptu
is about punishment fault for not it-has from contempt

Dei, qui quidem quid agere debeat nondum ratione percipit;
of-God which indeed what to-do it-ought not-yet by-reason perceives
a sorde tamen peccati priorum parentum immunis non
from the-filth yet of-the-sin of-the-first parents free not
est, a qua jam pœnam contrahit, etsi non culpam, et
it-is from which now the-punishment it-contracts even-if not the-fault and
sustinet in pœna quod illi commiserunt in culpa. Sic cum
it-bears in punishment what they committed in fault thus when
ait David, in iniquitatibus, vel peccatis se esse conceptum,
says David in iniquities or sins himself to-be conceived
generali sententiæ damnationis ex culpa propriorum
to-the-general sentence of-damnation from the-fault of-his-own
parentum se conspexit esse subjectum; nec tam ad
parents himself he-saw to-be subject nor so-much to
proximos parentes quam ad priores hæc delicta retorsit.
the-nearest parents as to the-first these offenses did-he-turn-back
Quod vero Apostolus indulgentiam dixit, non ita, ut volunt,
what but the-Apostle indulgence called not so as they-wish
est accipiendum, ut indulgentiam permissionis, veniam dixerit
is to-be-taken that indulgence of-permission pardon he-called
peccati. Tale quippe est quod ait: secundum indulgentiam, non
of-sin such indeed is what he-says according-to indulgence not
secundum imperium; ac si diceret: secundum permissionem,
according-to command as if he-said according-to permission
non secundum coactionem. Si enim volunt conjuges et
not according-to compulsion if for they-wish spouses and
pari consensu decreverint, abstinere possunt penitus ab
by-equal consent shall-have-decided to-abstain they-can wholly from
usu carnis nec per imperium ad eum sunt cogendi.
the-use of-the-flesh nor by command to it are-they to-be-compelled
Quod si non decreverint, indulgentiam habent, hoc est:
but if not they-shall-have-decided indulgence they-have that is

permissionem ut a vita perfectiore in usum declinent
permission that from life more-perfect into the-use they-may-turn-aside
laxioris vitæ. Non ergo Apostolus hoc loco indulgentiam
of-a-laxer life not therefore the-Apostle in-this place indulgence
intellexit veniam peccati, sed permissionem laxioris vitæ pro
understood the-pardon of-sin but the-permission of-a-laxer life for
evitatione fornicationis, ut inferior vita peccati magnitudinem
the-avoidance of-fornication that the-lower life of-sin the-greatness
præveniret et minor esset in meritis, ne major fieret
might-forestall and less might-be in merits lest greater it-might-become
in peccatis. Hæc autem ad hoc induximus, ne quis
in sins these-things moreover for this we-have-brought-in lest anyone
volens forte omnem carnis delectationem esse peccatum,
wishing perhaps all of-the-flesh pleasure to-be sin
diceret ex actione ipsum peccatum augeri, cum quis
should-say from the-action the-very sin to-be-increased when anyone
videlicet consensum ipsum animi in exercitium duceret
namely the-consent itself of-the-mind into the-exercise should-lead
operationis, ut non solummodo consensu turpitudinis,
of-the-deed so-that not only by-the-consent of-baseness
verum etiam maculis contaminaretur actionis, tanquam
but also by-the-stains be-might-be-contaminated of-the-action as
si animam contaminare posset, quod exterius in corpore
if the-soul to-contaminate could what outwardly in the-body
fieret. Nihil ergo ad augmentum peccati pertinet
might-be-done nothing therefore to the-increase of-sin pertains
qualiscunque operum exsecutio et nihil animam, nisi quod
whatever of-works execution and nothing the-soul except what
ipsius est, coinquinat, hoc est consensus, quem solummodo
of-itself is defiles that is the-consent which alone
peccatum esse diximus in voluntate eam præcedentem, vel
sin to-be we-have-said in will it preceding or

actionem operis subsequentem. Etsi enim velimus vel
the-action of-the-work following even-if for we-may-wish or
faciamus quod non convenit, non ideo tamen peccamus,
we-do what not befits not therefore yet we-sin
cum hæc frequenter sine peccato contingant. Sicut
since these-things often without sin happen as
e converso consensus sine istis, sicut jam ex parte
from the-converse consent without these as now in part
monstravimus: de voluntate quidem sine consensu in
we-have-shown about will indeed without consent in
eo, qui incidit in concupiscentiam visæ mulieris, sive
him who fell into desire of-a-seen woman or
alieni fructus, nec tamen ad consensum pertractus est;
of-another's fruit nor yet to consent drawn was
de consensu vero malo sine mala concupiscentia, in illo,
about consent but bad without bad desire in him
qui invitus dominum suum interfecit.
who unwilling lord his killed
De his autem quæ fieri non debent, quam sæpe absque
about these moreover which to-be-done not ought how often without
peccato fiant, cum per vim scilicet, aut ignorantiam
sin they-are-done when by force namely or ignorance
committantur, neminem latere arbitror: veluti si quæ
they-are-committed no-one to-be-hidden I-think as if she-who
vim passa cum viro alterius concubuerit; vel aliquis
force having-suffered with the-husband of-another has-lain or someone
quoquo modo deceptus cum ea dormierit, quam uxorem
in-whatever way deceived with her has-slept whom a-wife
putavit; vel eum per errorem occiderit, quem a se tanquam
he-thought or him by error has-killed whom by himself as
a judice occidendum credidit. Non est itaque peccatum
by a-judge to-be-killed he-believed not is and-so sin

uxorem alterius concupiscere vel cum ea concumbere, sed
the-wife of-another to-desire or with her to-lie but
magis huic concupiscentiæ vel actioni consentire, quem
rather to-this desire or action to-consent which
profecto consensum concupiscentiæ lex concupiscentiam
surely consent of-desire the-law desire
vocat, cum ait: Non concupisces (Deut. v, 21): non enim
calls when it-says not you-shall-desire Deut. five 21 not for
concupisces, quod vitare non possumus vel in quo, ut
you-shall-desire what to-avoid not we-can or in which as
dictum est, non peccamus, prohiberi debuit, sed assentire
said it-is not we-sin to-be-forbidden it-ought but to-assent
illi. Sic et illud intelligendum est quod ait Dominus: Qui
to-that thus also that to-be-understood is which says the-Lord who
viderit mulierem ad concupiscendam eam (Matth. v, 28);
shall-see a-woman for desiring her Matth. five 28
hoc est, qui viderit sic, ut in concupiscentiæ consensum
that is who shall-see so that into of-desire consent
incidat, jam mœchatus est in corde suo (Matth. v,
he-fall already committed-adultery he-has in heart his Matth. five
28), etsi non mœchatus sit in opere; hoc est,
28 even-if not committed-adultery he-may-have in deed that is
jam peccati reatum habet, etsi adhuc effectu caret.
already of-sin the-guilt he-has even-if still the-effect he-lacks
Etsi diligenter consideremus, ubicunque opera sub præcepto
even-if diligently we-consider wherever works under precept
vel prohibitione concludi videntur, magis hæc ad voluntatem
or prohibition to-be-enclosed seem rather these to will
vel consensum operum quam ad ipsa opera referenda sunt:
or consent of-works than to the-very works to-be-referred are
alioquin, nihil quod ad meritum pertineat, sub præcepto
otherwise nothing which to merit may-pertain under precept

poneretur; et tanto minus præceptione sunt digna,
would-be-placed and by-so-much less of-precept are worthy
quanto minus in nostra potestate sunt constituta. Multa
by-how-much less in our power they-are set many
quippe sunt, a quibus operari prohibemur, voluntatem
indeed there-are from which to-act we-are-forbidden will
vero semper et consensum in nostro habemus arbitrio. Ecce
but always and consent in our we-have choice behold
Dominus ait: Non occides. Non falsum testimonium dices
the-Lord says not you-shall-kill not false testimony you-shall-say
(Deut. v, 17, 20). Quæ si de operatione tantum, ut verba
Deut. five 17 20 which if about the-deed only as the-words
sonant, accipiamus, nequaquam reatus interdicitur nec culpa
sound we-take by-no-means guilt is-forbidden nor fault
sic prohibetur, sed actio culpæ. Non enim hominem
so is-prohibited but the-action of-the-fault not for a-man
occidere peccatum est, nec concumbere cum aliena uxore,
to-kill sin is nor to-lie with another's wife
quæ nonnunquam absque peccato committi possunt; neque
which sometimes without sin to-be-committed can nor
enim ille, qui falsum testimonium vult dicere vel etiam in
for he who false testimony wishes to-say or even in
dicendo consentit, dummodo illud non dicat quacunque de
saying consents provided-that it not be-say whatever for
causa reticens, reus legis efficitur, si prohibitio hujusmodi
cause keeping-silent guilty of-the-law is-made if the-prohibition of-this-kind
de opere, sicut verba sonant, accipiatur. Non enim dictum
about the-work as the-words sound be-taken not for said
est ut non velimus falsum testimonium dicere vel ne in
it-is that not we-should-wish false testimony to-say or lest in
dicendo consentiamus, sed solummodo ne dicamus. Aut cum
saying we-should-consent but only lest we-should-say or when

lex prohibet ne sorores nostras ducamus vel eis
the-law forbids lest sisters our we-should-marry or with-them
permisceamur, nemo qui hoc præceptum servare possit, cum
be-joined no-one who this precept to-keep could since
nemo sorores suas recognoscere queat: nemo, inquam, si de
no-one sisters his to-recognize can no-one I-say if about
actu potius quam de consensu prohibitio fiat. Cum itaque
the-act rather than about consent the-prohibition be-made when and-so
accidit ut quis per ignorantiam ducat sororem suam,
it-happens that anyone through ignorance marries sister his
nunquid transgressor præcepti est quia facit quod facere lex
surely-not a-transgressor of-the-precept is-he because he-does what to-do the-law
prohibuit? Non est, inquies, transgressor, quia transgressioni
forbade not he-is you-shall-say a-transgressor because to-transgression
non consensit in eo quod ignoranter egit. Sicut ergo
not he-consented in that which ignorantly he-did as therefore
transgressor non est dicendus, qui facit quod prohibetur,
a-transgressor not is to-be-called he-who does what is-forbidden
sed qui consentit in hoc quod constat esse prohibitum: ita
but he-who consents in this which it-is-agreed to-be forbidden so
nec prohibitio de opere, sed de consensu est accipienda,
neither the-prohibition about the-work but about consent is to-be-taken
ut videlicet cum dicitur: Ne facias hoc vel illud, tale sit:
that namely when it-is-said do-not do this or that such it-be
Ne consentias in hoc, vel illo faciendo; ac si dicatur: Ne
do-not consent in this or that doing as if it-were-said do-not
scienter hoc præsumas. Quod et beatus diligenter considerans
knowingly this presume which also blessed diligently considering
Augustinus omne peccatum vel prohibitionem ad charitatem,
Augustine every sin or prohibition to charity
seu cupiditatem potius, quam ad opera reducens ait: Nihil
or cupidity rather than to works reducing says nothing

præcipit lex, nisi charitatem et nihil prohibet, nisi
commands the-law except charity and nothing forbids except
cupiditatem. Unde et Apostolus: Omnis lex, inquit, in uno
cupidity whence also the-Apostle every law he-says in one
sermone completur: Diliges proximum tuum sicut te ipsum
word is-fulfilled you-shall-love neighbor your as you yourself
(Rom. xiii, 8, 10). Et rursum: Plenitudo legis est dilectio
Rom. thirteen 8 10 and again the-fullness of-the-law is love
(ibid.). Nihil quippe ad meritum refert utrum eleemosynam
ibid. nothing indeed to merit matters whether alms
indigenti tribuas et te paratum tribuere charitas faciat;
to-the-needy you-give and you ready to-give charity makes
et præsto sit voluntas, cum desit facultas; nec in
and at-hand be the-will when there-be-lacking the-means nor in
te remaneat facere quod potes, quocunque præpediaris casu.
you it-remain to-do what you-can by-whatever you-be-hindered chance
Constat quippe opera quæ fieri convenit aut minime æque
it-is-agreed indeed works which to-be-done befits or least equally
a bonis sicut a malis hominibus geri, quos intentio
by good as by bad men to-be-performed whom the-intention
sola separat. In eodem quippe facto, ut prædictus doctor
alone separates in the-same indeed deed as the-aforesaid doctor
meminit, in quo videmus Deum Patrem, et Dominum Jesum
recalls in which we-see God the-Father and the-Lord Jesus
Christum, videmus et Judam proditorem. Facta quippe est
Christ we-see also Judas the-betrayer made indeed is
a Deo Patre traditio Filii, facta est et a Filio; facta
by God the-Father the-handing-over of-the-Son made it-is also by the-Son made
est et a proditore illo: cum et Pater Filium tradidit, et
it-is and by betrayer that since both the-Father the-Son handed-over and
Filius se ipsum (Rom. viii, 32; Gal. ii, 21), ut Apostolus
the-Son him himself Rom. eight 32 Gal. two 21 as the-Apostle

meminit; et Judas Magistrum. Fecit ergo proditor quod
recalls and Judas the-Master did therefore the-betrayer what
et Deus; sed nunquid ille bene fecit? Nam etsi bonum,
also God but surely-not he well did for even-if good
non utique bene vel quod ei prodesse debuerit. Non
not surely well or what to-him to-profit ought not
enim quæ fiunt, sed quo animo fiant pensat
for what-things are-done but with-what mind they-are-done weighs
Deus; nec in opere, sed in intentione meritum operantis,
God nor in the-work but in the-intention the-merit of-the-worker
vel laus consistit. Sæpe quippe idem a diversis agitur:
or praise consists often indeed the-same by different-men is-done
per justitiam unius et per nequitiam alterius; ut si
through the-justice of-one and through the-wickedness of-another as if
unum reum duo suspendant, ille quidem zelo justitiæ,
one guilty-man two should-hang that-one indeed by-zeal of-justice
hic antiquæ odio inimicitiæ; et cum sit suspensionis
this-one of-old by-hatred enmity and since it-is of-the-hanging
eadem actio, et utique quod bonum est fieri et quod
the-same action and certainly what good is to-be-done and what
justitia exigit agant, per diversitatem tamen intentionis
justice demands do through the-diversity yet of-intention
idem a diversis fit, ab uno male, ab altero bene.
the-same by different-men is-done by one badly by the-other well
Quis denique ipsum diabolum nihil facere ignoret, nisi
who finally the-very devil nothing to-do does-not-know except
quod a Deo facere permittitur, cum vel iniquum punit
what by God to-do he-is-permitted when either the-wicked he-punishes
pro meritis; vel, ad purgationem vel exemplum patientiæ,
for merits or for purgation or an-example of-patience
justum aliquem permittitur affligere? Sed quia id quod
just someone he-is-permitted to-afflict but because that which

agere eum Deus permittit, nequitia sua stimulante agit, sic
to-do him God permits wickedness his spurring-on he-does so
potestas ejus bona dicitur vel etiam justa, ut voluntas
power his good is-called or even just so-that will
ejus semper sit injusta. Hanc enim a Deo accipit, illam
his always be unjust this for from God he-receives that
a se habet. Quis etiam electorum, in his quæ ad opera
from himself he-has who also of-the-elect in those which to works
pertinent, hypocritis potest adæquari? Quis tanta sustinet
pertain to-hypocrites can to-be-equaled who so-great-things bears
vel agit amore Dei, quanta illi cupiditate humanæ laudis?
or does for-love of-God as-great-as they by-desire of-human praise
Quis denique nesciat nonnunquam ea quæ Deus
who finally does-not-know sometimes those-things which God
prohibet fieri, recte geri vel esse facienda: sicut e
forbids to-be-done rightly to-be-done or to-be to-be-done as from
contrario nonnulla quandoque præcipit, quæ tamen fieri
the-contrary some-things sometimes he-commands which yet to-be-done
minime convenit? Ecce enim nonnulla novimus ejus miracula,
least befits behold for some we-know his miracles
quibus cum infirmitates curaverit, revelari prohibuit, ad
by-which when sicknesses he-had-cured to-be-revealed he-forbade for
exemplum scilicet humilitatis, ne quis forte de gratia sibi
example namely of-humility lest anyone perhaps for grace to-himself
collata simili gloriam appeteret. Nec tamen minus illi qui
conferred like glory should-seek nor yet less they who
beneficia illa susceperant, publicare illa cessabant, ad honorem
benefits those had-received to-publish them ceased for honor
scilicet ejus, qui et illa fecerat et revelari prohibuerat,
namely of-him who both them had-done and to-be-revealed had-forbidden
de qualibus scriptum est: Quanto eis præcipiebat
of such-ones written it-is by-how-much to-them he-commanded

ne dicerent, tanto plus prædicabant, etc. Nunquid
that-not they-should-tell by-so-much more they-proclaimed etc. surely-not
tales reos transgressionis judicabis, qui contra præceptum
such-men guilty of-transgression shall-you-judge who against the-command
quod acceperant egerunt atque hoc etiam scienter? Quis
which they-had-received acted and this even knowingly who
eos excuset a transgressione, nisi quia nihil egerunt
them may-excuse from transgression except because nothing they-did
per contemptum præcipientis, quod ad honorem ipsius
through contempt of-the-commander what for honor of-him
facere decreverunt? Dic, obsecro, si præcepit Christus quod
to-do they-decided tell I-beg if commanded Christ what
præcipiendum non fuit, aut si illi dimiserunt quod tenendum
to-be-commanded not was or if they left-undone what to-be-held
fuit? Fuit bonum præcipi, quod non fuit bonum fieri.
was it-was good to-be-commanded what not was good to-be-done
Utique et in Abraham accusabis Dominum, cui primum
certainly also in Abraham you-shall-accuse the-Lord to-whom first
præcepit de immolando filio, quod postmodum ipse
he-commanded about sacrificing his-son what afterward he-himself
inhibuit. Nunquid non bene præcepit Deus id fieri quod
forbade is-it-that not well commanded God that to-be-done which
non erat bonum fieri? Si enim bonum, quomodo postea
not was good to-be-done if for good how afterward
prohibitum? Si autem idem et bonum fuit præcipi
forbidden if moreover the-same both good was to-be-commanded
et bonum prohiberi (nec enim quidquam absque rationabili
and good to-be-forbidden nor for anything without reasonable
causa Deus permittit, nedum facere consentit) vides quia sola
cause God permits much-less to-do consents you-see that alone
intentio præcepti, non actio facti Deum excusat, cum
the-intention of-the-precept not the-action of-the-deed God excuses when

id bene præcepit, quod non est bonum fieri. Non enim
that well he-commanded which not is good to-be-done not for
Deus ad hoc intendebat vel agi præcipiebat ut Abraham
God to this intended or to-be-done commanded that Abraham
filium immolaret; sed ut ex hoc maxime obedientia ejus,
son should-sacrifice but that from this most-of-all obedience his
et constantia fidei, vel amoris in eum probaretur et in
and constancy of-faith or of-love toward him might-be-proved and in
exemplo nobis relinqueretur. Hoc quippe patenter et Dominus
example to-us might-be-left this indeed plainly also the-Lord
ipse postmodum profitetur, cum ait: Nunc cognovi quod
himself afterward professes when he-says now I-have-known that
timeas Dominum (Gen. xxii, 12); ac si aperte diceret: Ad
you-fear the-Lord Gen. twenty-two 12 as if openly he-said for
hoc istud tibi præcepi, ad quod te paratum exhibuisti, ut
this that to-you I-commanded to which you ready you-showed that
ab aliis facerem cognosci, quod ante sæcula de te ipse
by others I-might-make to-be-known what before the-ages about you I-myself
cognoveram. Recta igitur hæc intentio Dei fuit in facto,
had-known right therefore this intention of-God was in the-deed
quod rectum non fuit; et sic recta prohibitio ejus in illis quæ
which right not was and so right the-prohibition his in those which
diximus quæ ad hoc prohibuit, non ut prohibitio teneretur,
we-have-said which for this he-forbade not that the-prohibition might-be-held
sed ut vitandæ inanis gloriæ nobis infirmis exempla darentur.
but that of-avoiding empty glory to-us weak examples might-be-given
Præcepit itaque Deus quod fieri bonum non fuit; sicut
he-commanded and-so God what to-be-done good not was as
e contrario prohibuit quod fieri bonum fuit. Et sicut ibi
from the-contrary he-forbade what to-be-done good was and as there
excusat eum intentio, ita et hic eos qui præceptum opere non
excuses him the-intention so also here them who the-command in-deed not

impleverunt. Sciebant quippe non ob hoc eum præcepisse,
fulfilled they-knew for not for this him to-have-commanded
ut teneretur, sed ut prædictum exemplum præponeretur.
that it-should-be-held but that the-aforesaid example might-be-set-forth
Salva itaque voluntate jubentis, non eum contempserunt,
saving and-so the-will of-the-commander not him they-despised
cujus voluntati se non esse contrarios intellexerunt.
to-whose will themselves not to-be contrary they-understood
Si ergo opera magis quam intentionem pensemus, videbimus
if therefore works rather than intention we-weigh we-shall-see
nonnunquam contra præceptum Dei non solum velle fieri,
sometimes against the-command of-God not only to-wish to-be-done
verum etiam fieri aliquid et hoc scienter, sine ullo
but also to-be-done something and this knowingly without any
reatu peccati; nec malam voluntatem vel actionem ideo esse
guilt of-sin nor bad will or action therefore to-be
dicendam, quia præceptum Dei non servat in opere, cum
to-be-called because the-command of-God not it-keeps in deed when
a voluntate præcipientis non discrepat ejus intentio, cui
from the-will of-the-commander not differs his intention to-whom
præceptio fit. Sic enim intentio jubentis excusat ipsum,
the-command is-made thus for the-intention of-the-commander excuses him
qui præcipit fieri quod tamen minime convenit fieri; ita
who commands to-be-done what yet least befits to-be-done so
et eum cui fit præceptio excusat charitatis intentio.
also him to-whom is-made the-command excuses of-charity the-intention
Ut ergo brevi conclusione supra dicta colligam,
that therefore in-a-brief conclusion above the-things-said I-may-gather
quatuor sunt quæ præmisimus, ut ab invicem ipsa
four there-are which we-put-before that from one-another them
diligenter distingueremus: vitium scilicet animi, quod ad
diligently we-might-distinguish the-vice namely of-the-mind which to

peccandum pronos efficit; ac postmodum ipsum peccatum,
sinning prone makes and afterward itself sin
quod in consensu mali, vel contemptu Dei statuimus; deinde
which in consent of-evil or contempt of-God we-set then
mali voluntatem malique operationem. Sicut autem non
of-evil the-will and-of-evil the-deed as moreover not
idem est velle, quod voluntatem implere, ita non idem est
the-same is to-wish as the-will to-fulfill so not the-same is
peccare, quod peccatum perficere. Illud quippe de consensu
to-sin as sin to-accomplish that indeed about the-consent
animi quo peccamus, hoc de effectu operationis est
of-the-mind by-which we-sin this about the-effect of-the-deed is
accipiendum, cum videlicet illud in quo prius consensimus,
to-be-taken when namely that in which before we-consented
opere implemus. Cum ergo peccatum vel tentationem tribus
in-deed we-fulfill when therefore sin or temptation in-three
modis dicimus peragi, suggestione scilicet, delectatione,
ways we-say to-be-accomplished by-suggestion namely by-pleasure
consensu, ita est intelligendum: quod ad operationem peccati
by-consent so it-is to-be-understood that to the-deed of-sin
per hæc tria frequenter deducimur, sicut in primis contigit
through these three often we-are-led as in the-first happened
parentibus. Persuasio quippe diaboli præcessit, cum ex
parents persuasion indeed of-the-devil went-before when from
gustu vetitæ arboris immortalitatem promisit; delectatio
the-taste of-the-forbidden tree immortality he-promised pleasure
successit, cum mulier videns lignum pulchrum et ipsum
followed when the-woman seeing the-tree beautiful and it
intelligens suave ad vescendum, in concupiscentiam ejus
understanding sweet for eating into desire of-it
exarsit, cibi voluptate quam credebat correpta. Quæ cum
she-burned of-food by-the-delight which she-believed seized who when

reprimere concupiscentiam deberet, ut præceptum servaret,
to-repress the-desire she-ought that the-command she-might-keep
consentiendo in peccatum tracta est. Quod etiam peccatum
by-consenting into sin drawn was which also sin
cum per pœnitentiam deberet corrigere, ut veniam
when through penitence she-ought to-correct that pardon
mereretur, ipsum denique consummavit in opere; et ita
she-might-merit it finally she-completed in deed and so
tribus gradibus ad perpetrandum peccatum incessit. Sic
by-three steps to perpetrating sin she-advanced thus
et nos frequenter non ad peccandum, sed ad peccati
also we often not to sinning but to of-sin
perpetrationem, iisdem passionibus pervenimus, suggestione
the-perpetration by-the-same passions we-come by-suggestion
scilicet, hoc est, exhortatione alicujus non exterius incitantis
namely that is by-the-exhortation of-someone not outwardly inciting
ad aliquid agendum, quod non convenit. Quod quidem agere
to something to-be-done which not befits which indeed to-do
si delectabile noverimus, ante ipsum etiam factum ipsius
if delightful we-know before the-very even deed of-the-very
facti delectatione mens nostra corripitur et in ipsa
of-the-deed by-the-pleasure the-mind our is-seized and in the-very
cogitatione per delectationem tentamur. Cui videlicet
thought through pleasure we-are-tempted to-which namely
delectationi dum assentimus per consensum, peccamus.
pleasure while we-assent through consent we-sin
His tandem tribus ad operationem peccati pervenimus.
by-these at-last three to the-deed of-sin we-come
Sunt, qui suggestionem carnis etiamsi persona suggerens
there-are who the-suggestion of-the-flesh even-if a-person suggesting
desit, comprehendi nomine suggestionis velint, veluti
be-lacking to-be-included under-the-name of-suggestion would-wish as

si quis, visa muliere, in concupiscentiam ejus incidat. Sed
if anyone seen a-woman into desire of-her fall but
hæc profecto suggestio nihil aliud quam delectatio videtur
this surely suggestion nothing else than pleasure seems
esse dicenda; quam quidem delectationem quasi necessariam
to-be to-be-called which indeed pleasure as-if necessary
factam et cæteras hujusmodi, quas non peccatum esse supra
made and the-others of-this-kind which not sin to-be above
meminimus, humanam tentationem Apostolus vocat cum ait:
we-recalled human temptation the-Apostle calls when he-says
Tentatio vos non apprehendat nisi humana. Fidelis autem
temptation you not may-seize except human faithful moreover
Deus, qui non patietur vos tentari supra id quod potestis;
God who not shall-suffer you to-be-tempted beyond that which you-can
sed faciet cum tentatione etiam proventum ut possitis
but shall-make with the-temptation also issue that you-may-be-able
sustinere (I Cor. x, 13). Tentatio autem generaliter dicitur
to-bear one Cor. ten 13 temptation moreover generally is-called
quæcunque inclinatio animi ad aliquid agendum quod non
whatever inclination of-the-mind to something to-be-done which not
convenit, sive illa voluntas sit sive consensus. Humana vero
befits whether that will be or consent human but
tentatio dicitur, sine qua jam humana infirmitas vix aut
temptation is-called without which now human weakness scarcely or
nunquam subsistere potest, ut concupiscentia carnalis, vel
never to-subsist can as desire carnal or
delectabilis cibi desiderium, a quibus se liberari postulabat
of-delightful food the-desire from which himself to-be-freed he-asked
qui dicebat: De necessitatibus meis erue me, Doniine (Psal.
who said from necessities my deliver me O-Lord Psal.
xxiv, 17); hoc est, de his tentationibus concupiscentiarum,
twenty-four 17 that is from these temptations of-desires

quæ quasi naturales ac necessariæ jam factæ sunt, ne ad
which as-if natural and necessary now made are lest to
consensum pertrahant, vel vita ista, plena tentationibus, finita
consent they-draw or life this full of-temptations ended
prorsus eis caream. Quod ergo ait Apostolus: Tentatio vos
wholly them I-may-lack what therefore says the-Apostle temptation you
non apprehendat nisi humana, consimilis sententia est ac
not may-seize except human a-like sentence is as
si diceret: Si inclinatur animus ex delectatione quæ est,
if he-said if is-inclined the-mind from pleasure which is
ut diximus, humana tentatio, non usque ad consensum
as we-have-said human temptation not all-the-way to consent
pertrahat, in quo peccatum consistit. Quod quasi aliquis
may-it-draw in which sin consists which as-if someone
quæreret, qua nostra virtute concupiscentiis istis possemus
were-asking by-what our virtue desires these we-could
resistere? Fidelis, inquit, Deus qui non patietur vos tentari.
to-resist faithful he-says God who not shall-suffer you to-be-tempted
Tanquam si diceret: De ipso potius est confidendum, quam
as if he-said in him rather it-is to-be-trusted than
de nobis præsumendum, qui, nobis auxilium promittens, in
in ourselves to-be-presumed who to-us aid promising in
omnibus verax est promissis, quod est eum fidelem esse, ut
all truthful is promises which is him faithful to-be that
ei scilicet de omnibus adhibenda sit fides. Tunc vero nos
in-him namely about all-things to-be-given be faith then but us
non patitur tentari supra id quod possumus, cum per
not he-suffers to-be-tempted beyond that which we-can when through
misericordiam suam ita hanc tentationem humanam temperat,
mercy his so this temptation human he-tempers
ut non plus ad peccatum premat quam perferre possimus,
that not more to sin it-press than to-bear we-can

ei videlicet resistendo. Tunc autem insuper hanc ipsam
it namely by-resisting then moreover besides this very
tentationem nobis convertit ad commodum, dum per eam sic
temptation for-us he-turns to advantage while through it so
nos exercet, ut deinceps cum occurrerit, minus gravare
us he-exercises that afterward when it-shall-have-occurred less to-weigh-down
possit; et jam minus impetum hostis timeamus, de
it-may-be-able and now less the-onset of-the-enemy we-may-fear over
quo jam triumphavimus, et perferre novimus. Omnis quippe
whom already we-have-triumphed and to-bear we-know every indeed
pugna, quam nondum experti sumus, gravius sustinemus,
battle which not-yet experienced we-have more-heavily we-bear
et amplius formidamus. Cum vero in consuetudinem
and more we-dread when but into habit
victoribus venerit, pariter virtus ejus et metus evanescit.
for-the-victors it-has-come equally strength its and fear vanishes

Cap. IV. De suggestionibus dæmonum

IV · ON THE SUGGESTIONS OF DEMONS

Demons, who are named for their knowledge, also suggest sin, by deeds more than words: knowing the natural powers of things, they can stir lust and other passions by herbs, seeds, trees, or stones placed in our food or bedding, send sickness and seem to cure it, as the magicians of Egypt worked against Moses by nature's power, composers rather than creators, like one who makes bees from a slaughtered bull as Virgil teaches.

Sunt autem suggestiones non solum hominum, sed et
there-are moreover suggestions not only of-men but also
dæmonum; quia et isti nonnunquam ad peccatum nos incitant
of-demons because also these sometimes to sin us incite

non tam verbis quam factis. Periti quippe naturæ rerum
not so-much by-words as by-deeds skilled indeed in-the-nature of-things
tam ingenii subtilitate quam longa experientia (unde et
as-much by-subtlety of-wit as by-long experience whence also
dæmones, hoc est scientes sunt appellati,) noverunt vires
demons that is knowing-ones they-are called they-know the-powers
rerum naturales, unde ad libidinem vel ad cæteros impetus
of-things natural whence to lust or to the-other impulses
humana infirmitas facile possit commoveri. Sic et in languorem,
human weakness easily can to-be-moved thus also into sickness
Deo permittente, nonnunquam aliquos mittunt ac postmodum
God permitting sometimes some they-send and afterward
supplicantibus sibi remedia conferunt et frequenter cum cessant
to-those-beseeching them remedies they-bring and often when they-cease
lædere, curare creduntur. Denique in Ægypto multa contra
to-harm to-cure they-are-believed finally in Egypt many-things against
Moysen mirabiliter operari per magos sunt permissi,
Moses wondrously to-work through the-magicians they-were permitted
ac quidem, naturali vi rerum quam noverant, non tam
and indeed by-the-natural power of-things which they-knew not so-much
eorum quæ faciebant creatores dicendi quam compositores:
of-those which they-made creators to-be-called as compounders
veluti si quis juxta documentum Virgilii tunsa carne
as if anyone according-to the-teaching of-Virgil from-the-beaten flesh
tauri apes inde fieri laborando efficeret, non tam
of-a-bull bees thence to-be-made by-laboring should-bring-about not so-much
apum creator quam naturæ præparator dicendus esset. Ex hac
of-bees the-creator as of-nature the-preparer to-be-called would-be from this
itaque rerum peritia quam habent in earum naturis dæmones,
and-so of-things skill which they-have in their natures the-demons
nos in libidinem vel cæteras animi passiones commovent,
us into lust or the-other of-the-mind passions move

quacunque arte nobis ignorantibus eas admovendo, sive
by-whatever art us not-knowing them applying whether
in gustu, sive in stratu eas ponendo, vel quolibet modo
in taste or in bedding them placing or in-whatever way
eas interius vel exterius collocando. Multæ quippe sunt
them inwardly or outwardly setting many indeed there-are
in herbis vel seminibus, vel tam arborum, quam lapidum
in herbs or seeds or as-much of-trees as of-stones
naturis vires ad commovendos vel pacandos animos nostros
in-the-natures powers for moving or calming minds our
aptæ, quas qui diligenter nossent, hoc agere facile possent.
fit which they-who diligently should-know this to-do easily could

Cap. V. Cur opera peccati magis quam ipsum puniatur?

V · WHY THE WORKS OF SIN ARE PUNISHED MORE THAN THE SIN ITSELF

If the deed adds nothing to sin, why is heavier satisfaction enjoined for it? Men sometimes justly punish the innocent: a poor mother who smothers her infant while warming it is given penance to make others careful, and a judge must condemn an innocent man convicted by false witnesses. Men judge manifest deeds and public harm; God alone, the prover of heart and kidneys, weighs the intention and sees in secret.

Sunt etiam qui non mediocriter moventur, cum audiunt
there-are also who not moderately are-moved when they-hear
nos dicere, opus peccati non proprie peccatum dici, vel
us to-say the-work of-sin not properly sin to-be-called or
quidquam non addere ad peccati augmentum; cur gravior
anything not to-add to of-sin the-increase why heavier
satisfactio pœnitentibus injungatur de operis effectu, quam
satisfaction on-penitents is-enjoined for of-the-work the-effect than

de culpæ reatu. Quibus quidem hoc primum respondeo,
for of-the-fault the-guilt to-whom indeed this first I-answer
cur non præcipue mirentur pro eo quod nonnunquam magna
why not chiefly they-marvel for this that sometimes great
satisfactionis instituitur pœna, ubi nulla intercesserit culpa;
of-satisfaction is-appointed punishment where no has-intervened fault
et eos quandoque punire debeamus, quos innocentes scimus?
and them sometimes to-punish we-ought whom innocent we-know
Ecce enim pauper aliqua mulier infantulum habet lactentem,
behold for poor some woman a-little-infant has suckling
nec tantum indumentorum habet, ut et parvulo in
nor so-much of-clothes she-has that both for-the-little-one in
cunis et sibi sufficere possit. Miseratione itaque infantuli
the-cradle and for-herself to-suffice it-can by-pity and-so of-the-infant
commota eum sibi apponit, ut propriis insuper foveat
moved it to-herself she-places that with-her-own besides she-may-warm
pannis et tandem infirmitate ejus vi naturæ superata
cloths and at-last by-the-weakness of-it by-the-force of-nature overcome
opprimere cogitur, quem amore summo amplectitur: Habe,
to-smother is-forced whom with-love highest she-embraces have
inquit, Augustinus, charitatem et fac quidquid vis. Quæ
says Augustine charity and do whatever you-wish who
tamen pro satisfactione cum ad episcopum venerit, gravis
yet for satisfaction when to the-bishop she-shall-have-come heavy
ei pœna injungitur non pro culpa quam commiserit, sed
on-her punishment is-enjoined not for fault which she-has-committed but
ut ipsa deinceps vel cæteræ feminæ in talibus providendis
that she-herself henceforth or the-other women in such-things to-be-provided-for
cautiores reddantur. Nonnunquam etiam contingit aliquem
more-careful may-be-made sometimes also it-happens someone
ab inimicis suis apud judicem accusari et tale quid
by enemies his before a-judge to-be-accused and such something

illi imponi, unde illum innocentem esse judex cognoscit.
on-him to-be-laid of-which him innocent to-be the-judge knows
Quia tamen illi instant et audientiam in judicio postulant,
because yet they press and a-hearing in judgment demand
statuto die causam ingrediuntur, testes proferunt licet
on-the-appointed day the-case they-enter witnesses they-bring-forth although
falsos ad eum quem accusant, convincendum; quos tamen
false for him whom they-accuse to-be-convicted whom yet
testes cum nequaquam judex manifestis de causis refellere
witnesses since by-no-means the-judge manifest on grounds to-refute
possit, eos suscipere lege compellitur; et eorum probatione
can them to-receive by-law he-is-compelled and their proof
suscepta punire innocentem debet, qui puniri non debet.
received to-punish the-innocent he-must who to-be-punished not deserves
Itaque punire debet, licet non meruerit, cum tamen lege
and-so to-punish he-must although not he-has-deserved since yet by-law
præcipiente hoc juste judex peragit. Ex his itaque
commanding this justly the-judge accomplishes from these-things and-so
liquet nonnunquam pœnam rationabiliter injungi ei,
it-is-plain sometimes punishment reasonably to-be-enjoined on-him
in quo nulla culpa præcessit. Quid igitur mirum si ubi
in whom no fault has-gone-before what then wonder if where
culpa præcesserit, operatio subsecuta pœnam augeat apud
fault has-gone-before the-deed having-followed the-punishment increases before
homines in hac vita, non apud Deum in futura? Non enim
men in this life not before God in the-future not for
homines de occultis, sed de manifestis judicant, nec tam
men about hidden-things but about manifest-things judge nor so-much
culpæ reatum quam operis pensant effectum. Deus vero
of-the-fault the-guilt as of-the-work weigh the-effect God but
solus, qui non tam quæ fiunt quam quo animo
alone who not so-much what-things are-done as with-what mind

fiant attendit, veraciter in intentione nostra reatum
they-are-done attends truly in intention our the-guilt
pensat et vero judicio culpam examinat: unde et probator
weighs and by-true judgment the-fault examines whence also the-prover
cordis et renum (Jer. xx, 12) dicitur, et in abscondito
of-heart and kidneys Jer. twenty 12 he-is-called and in secret
videre (Matth. vi, 4). Ibi enim maxime videt, ubi nemo
to-see Matth. six 4 there for most-of-all he-sees where no-one
videt; quia in puniendo peccatum non opus attendit, sed
sees because in punishing sin not the-work he-attends-to but
animum; sicut nos e converso non animum, quem non
the-mind as we from the-converse not the-mind which not
videmus, sed opus quod novimus. Unde sæpe per errorem,
we-see but the-work which we-know whence often through error
vel per legis, ut diximus, coactionem, innocentes punimus,
or through of-the-law as we-have-said compulsion the-innocent we-punish
vel noxios absolvimus. Probator et cognitor cordis et renum
or the-guilty we-absolve prover and knower of-heart and kidneys
dicitur Deus; hoc est, quarumlibet intentionum ex affectione
is-called God that is of-whatever intentions from the-affection
animæ, vel infirmitate, seu delectatione carnis provenientium.
of-the-soul or weakness or pleasure of-the-flesh proceeding

Cap. VI. De peccatis spiritualibus vel carnalibus

VI · ON SPIRITUAL AND CARNAL SINS

All sins belong to the soul alone, where knowledge and reason can despise God, yet some are called spiritual, arising from the soul's vices, and some carnal, from the flesh's weakness. Desire too belongs to the soul, but the flesh is said to desire against the spirit because of the pleasure the soul takes in the flesh.

Cum enim omnia peccata sint animæ tantum, non carnis (ibi
since for all sins be of-the-soul only not of-the-flesh there
quippe culpa et contemptus Dei esse potest, ubi ejus notitia
indeed fault and contempt of-God to-be can where his knowledge
et ratio consistere habet) quædam tamen peccata spiritualia,
and reason to-consist has some yet sins spiritual
quædam carnalia dicuntur, hoc est, quædam ex vitiis animæ,
some carnal are-called that is some from vices of-the-soul
quædam ex infirmitate carnis provenientia. Et quamvis
some from weakness of-the-flesh proceeding and although
concupiscentia solius sit animæ, sicut et voluntas (non enim
desire alone be of-the-soul as also will not for
concupiscere vel desiderare aliquid nisi volendo possumus),
to-desire or to-long-for anything except by-wishing we-can
concupiscentia tamen carnis, sicut et concupiscentia spiritus
desire yet of-the-flesh as also desire of-the-spirit
dicitur: Caro enim, ait Apostolus, concupiscit adversus
is-called the-flesh for says the-Apostle desires against
spiritum, et spiritus adversus carnem (Gal. v, 7); hoc est,
the-spirit and the-spirit against the-flesh Gal. five 7 that is
ex delectatione quam habet in carne, quædam appetit, quæ
from the-pleasure which it-has in the-flesh some-things it-craves which
tamen judicio rationis refugit, vel appetenda censet.
yet by-the-judgment of-reason it-shuns or to-be-craved judges

Cap. VII. Cur Deus dicatur inspector cordis et renum?

VII · WHY GOD IS CALLED THE INSPECTOR OF HEART AND KIDNEYS

God inspects the intentions arising from these two desires, while men, who cannot, judge works and punish what harms others, as a sin against you is one done openly and by example. So the violation of a church is punished more than of a woman, and arson more than fornication, for the common good rather than by justice. Before God a layman's consent equals a monk's. Works are indifferent and good only by the intention, which is the one goodness of both, and adding a good work to a good intention earns no more reward: of two who purpose to build houses for the poor, the one robbed of his money merits no less, or riches would make men better.

Juxta igitur hæc duo, concupiscentiam carnis et
according-to therefore these two the-desire of-the-flesh and
concupiscentiam animæ, quæ præmisimus, probator cordis et
the-desire of-the-soul which we-put-before the-prover of-heart and
renum dictus est Deus, hoc est, inspector intentionum vel
kidneys called is God that is the-inspector of-intentions or
consensuum inde provenientium. Nos vero qui hoc discutere
of-consents thence proceeding we but who this to-discuss
ac dijudicare non valemus, ad opera maxima judicium
and to-judge not are-able to works the-greatest judgment
nostrum convertimus, nec tam culpas, quam opera punimus,
our turn nor so-much faults as works we-punish
nec in aliquo tam quod ejus animæ nocet, quam quod
nor in anyone so-much what his soul harms as what
aliis nocere possit vindicare studemus, ut magis publica
others to-harm could to-avenge we-strive that rather public
præveniamus damna, quam singularia corrigamus, juxta
we-may-forestall harms than private-ones we-may-correct according-to
quod et Dominus Petro ait: Si peccaverit in te frater
what also the-Lord to-Peter says if shall-have-sinned against you brother

tuus, corripe illum inter te et ipsum solum (Matth. xviii,
your rebuke him between you and him alone Matth. eighteen
15). Quid est: peccaverit in te, quasi non in alium,
15 what is shall-have-sinned against you as-if not against another
ut magis injurias nobis, quam aliis illatas corrigere vel
that rather injuries to-us than to-others brought to-correct or
vindicare debeamus? Absit. Si peccaverit in te, dixit,
to-avenge we-ought far-be-it if shall-have-sinned against you he-said
cum manifeste agit unde te per exemplum corrumpere
when openly he-acts whence you through example to-corrupt
possit. Quod si enim in se tantum peccat, cum culpa
he-can for if for against himself only he-sins when the-fault
ejus occulta eum solum reum constituit, non ad reatum
his hidden him alone guilty sets not to guilt
alios quantum in se est per exemplum trahit. Etsi enim
others as-much-as in himself it-is through example he-draws even-if for
desunt, qui malam ejus actionem imitentur, vel etiam
there-are-lacking those-who bad his action may-imitate or even
cognoverint, actio tamen ipsa magis quam animi culpa
may-have-known the-action yet itself rather than of-the-mind the-fault
castiganda est apud homines, quia plus offensæ contrahere
to-be-chastised is among men because more offense to-incur
potuit, et perniciosius per exemplum fieri, quam culpa
it-could and more-perniciously through example to-be-done than fault
latens animi. Omne namque quod in communem perniciem,
hidden of-the-mind all for which into common ruin
vel in publicum redundare potest incommodum, castigatione
or into public to-overflow can harm by-chastisement
majori est puniendum, et quod contrahit majorem offensam,
greater is to-be-punished and what incurs greater offense
graviorem inter nos promeretur pœnam, et majus hominum
heavier among us deserves punishment and greater of-men

scandalum, majus inter homines incurrit supplicium, etsi
scandal greater among men incurs penalty even-if
levior præcessit culpa. Ponamus enim aliquem coitu suo
a-lighter has-gone-before fault let-us-suppose for someone by-intercourse his
mulierem aliquam corrupisse in ecclesia: quod cum ad aures
woman some to-have-corrupted in a-church which when to the-ears
populi delatum fuerit, non tantum de violatione
of-the-people reported it-shall-have-been not so-much about the-violation
feminæ, ac veri templi Dei, quantum de infractione
of-the-woman and of-the-true temple of-God as about the-breaking
corporalis templi commoventur; cum tamen gravius sit
of-the-bodily temple they-are-moved when yet more-grave it-be
in mulierem, quam in parietes præsumere, et homini
against a-woman than against walls to-presume and to-a-man
quam loco injuriam inferre. Et incendia domorum majori
than to-a-place injury to-bring and burnings of-houses with-greater
pœna vindicamus, quam in peracta fornicatione, cum
punishment we-avenge than in accomplished fornication when
longe apud Deum hæc illis habentur graviora.
far before God these-things than-those are-held more-grave
Et hæc quidem non tam justitiæ debito, quam
and these-things indeed not so-much of-justice by-the-debt as
dispensationis aguntur temperamento, ut, quemadmodum
of-dispensation are-done by-the-tempering that as
diximus, publica præveniendo damna communi consulamus
we-have-said public by-forestalling harms for-the-common we-may-provide
utilitati. Sæpe igitur minima peccata majoribus pœnis
good often therefore least sins with-greater punishments
vindicamus, non tam æquitate justitiæ attendentes quæ culpa
we-avenge not so-much by-the-equity of-justice attending what fault
præcesserit, quam discretione providentiæ cogitantes quanta
has-gone-before as by-the-discretion of-providence thinking how-great

hinc contingere possit incommoditas, si leviter puniatur.
hence to-happen could inconvenience if lightly it-be-punished
Culpas itaque animi divino reservantes judicio, effecta
the-faults and-so of-the-mind to-the-divine reserving judgment the-effects
earum, de quibus judicare habemus, prosequimur nostro,
of-them about which to-judge we-have we-pursue our
dispensationem in talibus, hoc est, prudentiæ quam diximus
the-dispensation in such-things that is of-prudence which we-have-said
rationem magis quam æquitatis attendentes puritatem. Deus
the-reason rather than of-equity attending-to the-purity God
vero unius cujusque pœnam secundum culpæ quantitatem
but of-one of-each the-punishment according-to of-the-fault the-quantity
disponit, et quicunque ipsum æqualiter contemnunt, æquali
disposes and whoever him equally despise with-equal
postmodum pœna puniuntur cujuscunque conditionis aut
afterward punishment are-punished of-whatever condition or
professionis sint. Si enim monachus et laicus in consensum
profession they-be if for a-monk and a-layman into consent
fornicationis pariter veniant, et mens quoque laici in
of-fornication equally come and the-mind also of-the-layman in
tantum sit accensa, ut neque ipse, si monachus esset, pro
so-much be kindled that not-even he if a-monk he-were for
reverentia Dei ab ista turpitudine desisteret, eamdem quam
reverence of-God from that baseness would-desist the-same which
monachus pœnam meretur. Sic et de illis sentiendum est,
the-monk punishment he-merits thus also about those to-be-thought it-is
quorum alter manifeste peccans multos scandalizat, ac per
of-whom the-one openly sinning many scandalizes and through
exemplum corrumpit; alter vero cum occulte peccet, soli
example corrupts the-other but when secretly he-sins alone
sibi nocet. Si enim qui occulte peccet, in eodem, quo
himself harms if for he-who secretly sins in the-same in-which

ille, proposito et pari contemptu Dei existit, ut quod
that-one purpose and equal contempt of-God exists so-that what
alios non corrumpit, fortuitu magis eveniat, quam ipse propter
others not he-corrupts by-chance rather happens than he for
Deum dimittat, qui nec sibi ipsi propter Deum temperat,
God omits who not-even him himself for God restrains
profecto pari reatu apud Deum constringitur. Solum quippe
surely by-equal guilt before God he-is-bound alone indeed
animum in remuneratione boni vel mali, non effecta operum
the-mind in recompense of-good or evil not the-effects of-works
Deus attendit, ne quid de culpa vel bona voluntate nostra
God attends-to lest anything from fault or good will our
proveniat, pensat, sed ipsum animum in proposito suæ
proceeds he-weighs but the-very mind in the-purpose of-its
intentionis, non in effectu exterioris operis dijudicat. Opera
intention not in the-effect of-the-outward work he-judges the-works
quippe, quæ, ut prædiximus, æque reprobis ut electis
indeed which as we-have-said-before equally to-the-reprobate as to-the-elect
communia sunt, omniaque in se indifferentia, nec nisi pro
common are and-all in themselves indifferent nor except for
intentione agentis bona vel mala dicenda sunt, non videlicet
the-intention of-the-doer good or bad to-be-called are not namely
quia bonum vel malum sit ea fieri, sed quia bene vel male
because good or bad it-is them to-be-done but because well or badly
fiunt, hoc est, ea intentione qua convenit fieri,
they-are-done that is with-that intention with-which it-befits to-be-done
aut minime. Nam, ut beatus meminit Augustinus, ipsum
or least for as blessed recalls Augustine the-very
malum esse, bonum est, cum eo quoque bene utatur Deus, nec
evil to-be good is since it also well uses God nor
aliter ipsum esse permittat, cum tamen ipsum nequaquam
otherwise it to-be would-he-permit when yet it by-no-means

sit bonum. Cum itaque dicimus intentionem hominis bonam,
is good when and-so we-say the-intention of-a-man good
et opus illius bonum, duo quidem distinguimus, intentionem
and the-work his good two indeed we-distinguish the-intention
scilicet ac opus; unam tamen bonitatem intentionis; veluti si
namely and the-work one yet goodness of-the-intention as if
dicamus bonum hominem, et filium boni hominis, duos
we-should-say a-good man and the-son of-a-good man two
quidem homines, non duas bonitates figuramus. Sicut ergo
indeed men not two goodnesses we-figure as therefore
homo bonus ex propria bonitate dicitur, filius autem boni
a-man good from his-own goodness is-called the-son moreover of-a-good
hominis cum dicitur, nihil in se boni habere, ex hoc
man when he-is-called nothing in himself of-good to-have from this
monstratur: ita cujusque intentio bona in se vocatur, opus
is-shown so of-each-one the-intention good in itself is-called the-work
vero bonum non ex se appellatur, quod ex bona procedat
but good not from itself is-called because from good it-proceeds
intentione. Una itaque est bonitas, unde tam intentio quam
intention one and-so is the-goodness whence as-well the-intention as
operatio bona dicitur, sicut una est bonitas, ex qua bonus
the-deed good is-called as one is the-goodness from which good
homo et filius hominis boni, appellatur, vel una bonitas,
a-man and the-son of-a-man good is-called or one goodness
ex qua bonus homo et bona hominis voluntas dicitur.
from which a-good man and good of-the-man will is-called
Qui ergo solent objicere operationem quoque intentionis
who therefore are-accustomed to-object the-deed also of-the-intention
remuneratione dignam esse, vel ad aliquod remunerationis
of-the-recompense worthy to-be or to some of-recompense
augmentum proficere, attendant quod nugatoria eorum sit
increase to-profit let-them-attend that trifling their is

objectio. Duo, inquiunt, bona sunt intentio bona, et
objection two they-say goods there-are the-intention good and
bonæ intentionis effectus; et bonum bono adjunctum plus
of-the-good intention the-effect and good to-good joined more
aliquid valere quam singula debet.
something to-be-worth than each ought
Quibus respondeo, quod si ponamus plus illud totum valere
to-whom I-answer that if we-suppose more that whole to-be-worth
quam singula; nunquid ideo majori remuneratione dignum
than each surely-not therefore of-greater recompense worthy
cogimur concedere? Non utique. Multa quippe sunt tam
are-we-forced to-grant not certainly many indeed there-are as-much
animata quam inanimata, quorum multitudo ad plura utilis
animate as inanimate of-which the-multitude for more-things useful
est, quam unumquodque in ea multitudine comprehensum,
is than each-one in that multitude included
quibus tamen omnibus nulla prorsus remuneratio debetur.
to-which yet all no at-all recompense is-owed
Ecce enim bos bovi vel equo adjunctus, sive lignum
behold for an-ox to-an-ox or to-a-horse joined or wood
ligno, vel ferro, res quidem bonæ sunt, et plus eorum
to-wood or to-iron things indeed good are and more their
multitudo, quam singula valet, cum tamen nihil omnino
multitude than each is-worth when yet nothing at-all
remunerationis amplius habeat.
of-recompense more it-has
Revera, inquies, ita est; quia non sunt talia, quæ mereri
indeed you-shall-say so it-is because not they-are such-things as to-merit
possint, cum ratione careant. Sed nunquid opus nostrum
can since reason they-lack but surely-not work our
rationem habet, ut mereri possit? Nequaquam, inquies; sed
reason has that to-merit it-can by-no-means you-shall-say but

tamen mereri opus dicitur, quia nos mereri facit, hoc est
yet to-merit the-work is-said because us to-merit makes that is
dignos remuneratione, vel saltem majore. Sed hoc profecto
worthy of-recompense or at-least greater but this surely
supra negavimus, et cur negandum sit ea extra quæ
above we-denied and why to-be-denied it-is besides those-things which
diximus, accipe. Sunt duo in eodem proposito ædificandi
we-have-said receive there-are two in the-same purpose of-building
domos pauperum, alter devotionis suæ affectum implet, alter
houses of-the-poor the-one of-devotion his the-affection fulfills the-other
vero pecunia, quam præparaverat, sibi violenter ablata,
but the-money which he-had-prepared from-him violently taken-away
quod proposuit, consummare non permittitur, nulla sui culpa
what he-proposed to-complete not is-permitted no of-his fault
interveniente, sed sola eum violentia præpediente. Nunquid
intervening but only him violence hindering surely-not
ejus meritum id quod exterius est actum minuere potuit
his merit that which outwardly is done to-diminish could
apud Deum, aut malitia alterius eum minus acceptabilem
before God or the-malice of-another him less acceptable
Deo facere potuit, qui, quantumcunque potuit, pro Deo
to-God to-make could who as-much-as he-could for God
fecit? alioquin pecuniæ magnitudo unumquemque meliorem
did otherwise of-money the-greatness each-one better
ac digniorem facere posset, si videlicet ad meritum, vel
and more-worthy to-make could if namely to merit or
augmentum meriti proficere ipsa posset, et quo ditiores
increase of-merit to-profit it could and by-how-much richer
homines essent, meliores fieri possent, cum ipsi ex
men they-were better to-become they-could since they from
copia divitiarum devotioni suæ plus possent in operibus
abundance of-riches to-devotion their more could in works

addere. Quod quidem existimare, ut opes scilicet ad veram
to-add which indeed to-think that riches namely to true
beatitudinem, vel ad animæ dignitatem quidquam valeant
beatitude or to of-the-soul dignity anything can
conferre, vel de meritis pauperum quidquam auferre,
to-confer or from the-merits of-the-poor anything to-take-away
summa est insania. Si autem animam meliorem efficere non
highest is madness if moreover the-soul better to-make not
potest possessio rerum, utique nec eam Deo chariorem
can the-possession of-things certainly neither it to-God dearer
facere potest, nec in beatitudine meriti quidquam obtinere.
to-make can nor in beatitude of-merit anything to-obtain

Cap. VIII. De remuneratione operum exteriorum

VIII · ON THE REWARD OF OUTWARD WORKS

Abelard does not deny that good and bad works receive something in this life, so that present reward or punishment may spur us to the good, draw us back from evil, and give others examples of what to do and what to avoid.

Nec tamen negamus in hac vita bonis istis operibus vel
nor yet do-we-deny in this life to-good these works or
malis aliquid tribui, ut ex præsenti retributione in præmio
bad something to-be-given that from present requital in reward
vel pœna amplius ad bona incitemur, vel a malis
or punishment more to good-things we-may-be-incited or from bad-things
retrahamur; et de aliis alii exempla sumant in faciendis
we-may-be-drawn-back and from others others examples may-take in things-to-be-done
quæ conveniunt, vel cavendis, quæ non conveniunt.
which befit or things-to-be-avoided which not befit

Cap. IX. Quod Deus et homo in Christo uniti non sit melius aliquid quam solus Deus

IX · THAT GOD AND MAN UNITED ARE NOT BETTER THAN GOD ALONE

If good added to good made something better, Christ, God and man united, would be better than his divinity, which no one may say, since God is the highest good, from whom all receive whatever good they have. The number of good things may grow without goodness growing, as knowledge spread among more does not make each one's greater; no goodness can be preferred or equaled to God's.

Denique ut ad præmissa redeamus, ubi videlicet dictum
finally that to the-things-put-before we-may-return where namely said
est, quia bonum bono additum quiddam melius efficit quam
it-is that good to-good added something better makes than
unumquodque eorum per se sit; vide ne illuc usque ducaris,
each-one of-them by itself is see lest thither all-the-way you-be-led
ut Christum, id est Deum et hominem sibi invicem
that Christ that is God and man to-each-other mutually
in persona unitos melius quiddam dicas quam ipsa Christi
in person united better something you-call than the-very of-Christ
divinitas vel humanitas sit, hoc est ipse Deus homini unitus
the-divinity or humanity is that is himself God to-man united
vel ipse homo a Deo assumptus. Constat quippe in Christo
or himself the-man by God assumed it-is-agreed indeed in Christ
tam assumptum hominem, quam Deum assumentem esse
as-much the-assumed man as God assuming to-be
bonum, et utramque substantiam non nisi bonam intelligi
good and each substance not except good to-be-understood
posse: sicut et in singulis hominibus tam corporea quam
can as also in individual men as-much bodily as
incorporea substantia bona est. licet ad dignitatem vel
incorporeal substance good is although to the-dignity or

meritum animæ bonitas corporis nihil referat. At vero quis
merit of-the-soul the-goodness of-the-body nothing matters but indeed who
totum id, quod Christus dicitur, hoc est simul Deum et
the-whole that which Christ is-called that is together God and
hominem, vel quamcunque rerum multitudinem Deo præferre
man or whatever of-things multitude to-God to-prefer
audebit tanquam eo melius aliquid esse possit, qui et
shall-dare as-if than-him better something to-be could who both
summum bonum est, et ab ipso quidquid boni habent,
the-highest good is and from him whatever of-good they-have
accipiunt omnia? Quamvis enim ad aliquid agendum nonnulla
receive all-things although for to something to-be-done some
ita necessaria videantur, ut non id facere Deus sine illis
so necessary may-seem that not that to-do God without them
possit, tanquam quibusdam adminiculis vel primordialibus
could as by-certain aids or primordial
causis, nihil tamen, quantacunque sit rerum magnitudo, Deo
causes nothing yet however-great be of-things the-magnitude than-God
melius dici potest. Etsi enim bonarum rerum numerus
better to-be-called can even-if for of-good things the-number
constat, ut bonitas in pluribus sit, non ideo bonitatem
is-agreed so-that goodness in more be not therefore goodness
majorem esse contingit; veluti si scientia in pluribus abundet,
greater to-be it-happens as if knowledge in more abound
aut scientiarum numerus crescat, non ideo scientiam cujusque
or of-sciences the-number grow not therefore the-knowledge of-each
crescere necesse est, ut major scilicet fiat quam prius. Sic
to-grow necessary it-is that greater namely it-become than before thus
et cum in se Deus bonus sit, et innumerabilia creet, quæ
also when in himself God good is and innumerable-things creates which
nec esse, nec bona esse nisi per illum habent, bonitas
neither to-be nor good to-be except through him have goodness

per eum in pluribus est, ut major sit numerus bonarum
through him in more is so-that greater be the-number of-good
rerum, nulla tamen bonitas ejus bonitati præferri vel
things no yet goodness his to-the-goodness to-be-preferred or
æquari potest. Bonitas quidem in homine, et bonitas in
to-be-equaled can goodness indeed in man and goodness in
Deo est, et cum diversæ sint substantiæ vel naturæ quibus
God is and though different be the-substances or natures in-which
bonitas inest, nullius tamen rei bonitas divinæ præferri
goodness is-in of-no yet thing the-goodness to-the-divine to-be-preferred
vel æquari potest; ac per hoc nihil melius, hoc est,
or to-be-equaled can and through this nothing better that is
majus bonum quam Deus, vel æque bonum dicendum est.
a-greater good than God or equally good to-be-called is

Cap. X. Quod multitudo bonorum non est melius uno bonorum

X · THAT MANY GOODS ARE NOT BETTER THAN ONE

In a good intention and a good work there is no number of goods, since the work is called good only because it proceeds from a good intention, and the word good is not used in one sense of both, as a simple man and a simple statement are not two simple things. So adding the work to the intention adds no good for which reward should grow.

In opere vero et intentione nec bonitatum aut bonarum
in work but and intention neither of-goodnesses or of-good
rerum numerus consistere videtur. Cum enim bona intentio, et
things a-number to-consist seems when for good intention and
bona operatio dicitur, hoc est, ex bona intentione procedens,
good deed is-said that is from good intention proceeding

sola bonitas intentionis designatur; nec in eadem significatione
alone the-goodness of-the-intention is-designated nor in the-same signification
nomen boni retinetur, ut plura bona dicere possimus. Nam
the-name of-good is-kept so-that more goods to-say we-could for
et cum dicimus simplicem hominem esse, et simplicem
also when we-say a-simple man to-be and a-simple
dictionem, non ideo hæc esse concedimus plura simplicia,
saying not therefore these to-be do-we-grant more simple-things
cum hoc nomen simplex aliter hic, et aliter ibi sumatur.
since this name simple otherwise here and otherwise there is-taken
Nemo ergo nos cogat, ut cum bonæ intentioni bona operatio
no-one therefore us may-force that when to-good intention good deed
additur, (concedamus) bonum bono superaddi tanquam
is-added we-grant good to-good to-be-added-over as-if
plura sint bona, pro quibus remuneratio crescere debeat;
more be goods for which the-recompense to-grow ought
cum, ut dictum est, nec plura bona recte dicere possimus
since as said it-is neither more goods rightly to-call can-we
illa, quibus boni vocabulum nequaquam uno modo convenit.
those to-which of-good the-word by-no-means in-one way befits

Cap. XI. Quod intentione bona sit opus bonum

XI · THAT A WORK IS GOOD BY A GOOD INTENTION

An intention is called good because right in itself, a work because it proceeds from a good intention, so the same deed done by the same man at different times is now good, now bad. As Aristotle says of the statement that Socrates sits, which changes from true to false only because Socrates stands up, the work changes nothing in itself.

Bonam quippe intentionem, hoc est, rectam in se dicimus;
good indeed intention that is right in itself we-call
operationem vero, non quod boni aliquid in se suscipiat,
the-deed but not because of-good anything in itself it-receives
sed quod ex bona intentione procedat. Unde et ab eodem
but because from good intention it-proceeds whence also by the-same
homine cum in diversis temporibus idem fiat, pro diversitate
man when in different times the-same is-done for the-diversity
tamen intentionis ejus operatio modo bona modo mala dicitur,
yet of-intention his deed now good now bad is-called
et ita circa bonum et malum variari videtur. Sicut hæc
and so about good and evil to-vary it-seems as this
propositio: Socrates sedet, vel ejus intellectus circa verum et
proposition Socrates sits or its understanding about true and
falsum variatur, modo Socrate sedente, modo stante. Quam
false varies now Socrates sitting now standing which
quidem permutationem varietatis circa verum et falsum ita in
indeed change of-variation about true and false so in
his Aristoteles contingere dicit, non quod ipsa, quæ circa
these Aristotle to-happen says not that the-very-things which about
verum, vel falsum mutantur, aliquid suscipiant sui mutatione,
true or false are-changed anything receive by-their change

sed quod res subjecta, id est Socrates, in se ipso
but that the-thing subject that is Socrates in him himself
moveatur, de sessione scilicet ad stationem, vel e converso.
be-moved from sitting namely to standing or from the-converse

Cap. XII. Unde bona intentio sit dicenda?

XII · WHENCE AN INTENTION IS TO BE CALLED GOOD

Some think an intention good whenever one believes he does well and pleases God, as did the persecutors of the martyrs, of whom Christ said they would think they served God, and whose zeal the Apostle called not according to knowledge. But an intention is good only when it is as it is thought, when its belief that it pleases God is not deceived, as the eye must be simple for the body to be full of light; otherwise unbelievers too would have good works.

Sunt autem qui bonam vel rectam intentionem esse
there-are moreover who good or right intention to-be
arbitrantur, quotiescunque se aliquis bene agere credit,
think whenever himself someone well to-act believes
et Deo placere id, quod facit; sicut et illi qui martyres
and to-God to-please that which he-does as also those who the-martyrs
persequebantur, de quibus Veritas in Evangelio: Venit hora
persecuted about whom the-Truth in the-Gospel comes the-hour
ut omnis qui interficit vos, arbitretur obsequium se
that everyone who kills you may-think service himself
præstare Deo (Joan. xvi, 2). Qualium ignorantiæ Apostolus
to-offer to-God Joan. sixteen 2 of-such-ones ignorance the-Apostle
quidem compatiens ait: Testimonium illis perhibeo, quod
indeed sympathizing says testimony to-them I-bear that
æmulationem Dei habent, sed non secundum scientiam (Rom.
zeal of-God they-have but not according-to knowledge Rom.

x, 2); hoc est, magnum fervorem habent ac desiderium in
ten 2 that is great fervor they-have and desire in
his faciendis, quæ Deo placere credunt; sed quia in hoc
these-things to-be-done which to-God to-please they-believe but because in this
animi sui zelo vel studio decipiuntur, erronea est eorum
of-mind their by-zeal or by-eagerness they-are-deceived erroneous is their
intentio, nec simplex est oculus cordis, ut clare videre
intention nor simple is the-eye of-the-heart that clearly to-see
queat, hoc est, ab errore sibi providere. Diligenter itaque
it-can that is from error for-itself to-provide diligently and-so
Dominus, cum secundum intentionem rectam vel non rectam
the-Lord when according-to intention right or not right
opera distingueret, oculum mentis, hoc est, intentionem,
works he-distinguished the-eye of-the-mind that is intention
simplicem et quasi a sorde puram, ut clare videre possit,
simple and as-if from filth pure that clearly to-see it-can
aut e contrario tenebrosam vocavit cum diceret: Si oculus
or from the-contrary darksome he-called when he-said if eye
tuus simplex fuerit, totum corpus tuum lucidum erit;
your simple shall-have-been whole body your light shall-be
hoc est si intentio recta fuerit, tota massa operum inde
that is if the-intention right shall-have-been the-whole mass of-works thence
provenientium, quæ more corporalium rerum videri
proceeding which after-the-manner of-bodily things to-be-seen
possit, erit luce digna, hoc est bona; sic e contrario. Non
can shall-be of-light worthy that is good so from the-contrary not
est itaque intentio bona dicenda, quia bona videtur, sed insuper
is and-so intention good to-be-called because good it-seems but besides
quia talis est, sicut existimatur; cum videlicet illud, ad quod
because such it-is as it-is-thought when namely that to which
tendit, si Deo placere credit, in hac insuper existimatione sua
it-tends if to-God to-please it-believes in this besides estimation its

nequaquam fallatur. Alioquin ipsi etiam infideles sicut
by-no-means it-be-deceived otherwise themselves even the-unbelievers as
et nos bona opera haberent, cum ipsi etiam non minus quam
also we good works would-have since they also not less than
nos per opera sua se salvari, vel Deo placere credant.
we through works their themselves to-be-saved or to-God to-please believe

Cap. XIII. Quod peccatum non est nisi contra conscientiam

XIII · THAT THERE IS NO SIN EXCEPT AGAINST CONSCIENCE

By the definition of sin as contempt of God or consent to what one believes forbidden, the persecutors of Christ and the martyrs did not sin in what they believed pleased God, nor is ignorance or even unbelief sin, since if our heart does not reprove us we have confidence. Yet Christ prayed for those who crucified him, and Stephen for those who stoned him, that it not be laid to their charge, and pardon presupposes fault.

Si quis tamen quærat utrum illi martyrum vel Christi
if anyone yet should-ask whether those of-the-martyrs or of-Christ
persecutores in eo peccarent, quod placere Deo credebant;
persecutors in that sinned which to-please God they-believed
aut illud sine peccato dimittere possent quod nullatenus
or that without sin to-leave-undone could which in-no-way
esse dimittendum censebant, profecto secundum hoc, quod
to-be to-be-left-undone they-judged surely according-to this which
superius peccatum esse descripsimus contemptum Dei, vel
above sin to-be we-described the-contempt of-God or
consentire in eo, in quod credit consentiendum non esse;
to-consent in that in which one-believes to-be-consented-to not to-be
non possumus dicere eos in hoc peccasse, nec ignorantiam
not we-can to-say them in this to-have-sinned nor the-ignorance

cujusquam, vel ipsam etiam infidelitatem, cum qua nemo
of-anyone or itself even unbelief with which no-one
salvari potest, peccatum esse. Qui enim Christum ignorant,
to-be-saved can sin to-be who for Christ do-not-know
et ob hoc fidem Christianam respuunt, quia eam Deo
and for this the-faith Christian reject because it to-God
contrariam credunt, quem in hoc Dei contemptum habent
contrary they-believe what in this of-God contempt have-they
quod propter Deum faciunt, et ob hoc bene se facere
which for God they-do and for this well themselves to-do
arbitrantur, præsertim cum Apostolus dicat: Si cor nostrum
think especially since the-Apostle says if heart our
non reprehenderit nos, fiduciam habemus apud Deum (I Joan.
not shall-have-reproved us confidence we-have before God one Joan.
iii, 2): tanquam si diceret, ubi contra conscientiam nostram
three 2 as if he-said where against conscience our
non præsumimus, frustra nos apud Deum de culpa reos
not we-presume in-vain ourselves before God for fault guilty
statui formidamus? Aut si talium ignorantia peccato minime
to-be-set we-dread or if of-such-men the-ignorance to-sin least
est ascribenda, quomodo ipse Dominus pro crucifigentibus se
is to-be-ascribed how himself the-Lord for those-crucifying him
orat dicens: Pater, dimitte illis; non enim sciunt quid faciunt
prays saying Father forgive them not for they-know what they-do
(Luc. xxiii, 34); vel Stephanus, hoc instructus exemplo,
Luc. twenty-three 34 or Stephen by-this instructed example
pro lapidantibus supplicans ait: Domine, ne statuas illis hoc
for those-stoning-him beseeching says Lord not set to-them this
peccatum? (Act. vii, 59.) Non enim ignoscendum videtur ubi
sin Act. seven 59 not for to-be-forgiven it-seems where
culpa non præcessit, nec aliud solet dici ignosci,
fault not has-gone-before nor other-thing is-accustomed to-be-called to-be-forgiven

nisi pœnam condonari quam culpa meruit. Stephanus insuper
except punishment to-be-remitted which fault merited Stephen besides
peccatum patenter appellat, quod de ignorantia erat.
sin plainly calls what from ignorance was

Cap. XIV. Quot modis peccatum dicatur?

XIV · IN HOW MANY WAYS SIN IS SPOKEN OF

Sin properly is contempt of God, but the word also means a sin offering, the punishment of sin, original sin, and the works of sin. Stephen called the Jews' ignorant act sin in the sense of the punishment or the unfitting deed, praying that they not be punished bodily; so Christ asked pardon for his crucifiers, as the prophet sent against Samaria, deceived by another prophet, died without fault, and as God changes his sentence but never his counsel. Unbelief and ignorance of what must be believed damn, as Cornelius would not have been saved before Peter came, though they are not sin properly, which consists in negligence; to sin through ignorance means doing what is unfitting without fault.

Sed ut objectis plenius respondeamus, sciendum est nomen
but that to-the-objections more-fully we-may-answer to-be-known it-is the-name
peccati diversis modis accipi; proprie tamen peccatum dicitur
of-sin in-different ways to-be-taken properly yet sin is-called
ipse Dei contemptus, vel consensus in malum, ut supra
the-very of-God contempt or consent to evil as above
meminimus. A quo parvuli sunt immunes, et naturaliter
we-recalled from which little-children are immune and naturally
stulti: qui, cum merita non habeant tanquam ratione
foolish who since merits not they-have as reason
carentes, nihil eis ad peccatum imputatur, et solummodo
lacking nothing to-them for sin is-imputed and only
per sacramenta salvantur. Dicitur etiam peccatum hostia
through the-sacraments they-are-saved is-called also sin the-victim

pro peccato, secundum quod Apostolus Dominum Jesum
for sin according-to which the-Apostle the-Lord Jesus
Christum dicit factum esse peccatum. Pœna etiam
Christ says made to-be sin the-punishment also
peccati dicitur peccatum sive maledictum, juxta quod
of-sin is-called sin or curse according-to which
dicimus peccatum dimitti, hoc est, pœnam condonari, et
we-say sin to-be-forgiven that is the-punishment to-be-remitted and
Dominum Jesum Christum portasse peccata nostra, hoc est,
the-Lord Jesus Christ to-have-borne sins our that is
pœnam peccatorum nostrorum, vel ex eis provenientes
the-punishment of-sins our or from them proceeding
sustinuisse. Sed cum parvulos originale peccatum dicimus
to-have-endured but when little-children original sin we-say
habere, vel nos omnes secundum Apostolum in Adam
to-have or us all according-to the-Apostle in Adam
peccasse, tale est, ac si diceretur a peccato illius originem
to-have-sinned such it-is as if it-were-said from the-sin of-him the-origin
nostræ pœnæ vel damnationis sententiam incurrisse. Opera
of-our punishment or of-damnation the-sentence to-have-incurred the-works
quoque ipsa peccati, vel quidquid non recte scimus,
also themselves of-sin or whatever not rightly we-know
aut volumus, nonnunquam peccata dicimus. Quid est enim
or we-wish sometimes sins we-call what is for
aliquem fecisse peccatum, nisi peccati implesse effectum?
someone to-have-done sin except of-sin to-have-fulfilled the-effect
Nec mirum, cum e converso ipsa peccata vocemus facta
nor wonder since from the-converse the-very sins we-call deeds
juxta illud Athanasii: Et reddituri sunt, inquit, de
according-to that of-Athanasius and about-to-render they-are he-says about
factis propriis rationem, et qui bona egerunt, ibunt in
deeds their-own an-account and they-who good-things did shall-go into

vitam æternam; qui vero mala, in ignem æternum. Quid
life eternal they-who but evil-things into fire eternal what
est enim de factis propriis? an tanquam de his tantum,
is for about deeds their-own whether as about these only
quæ opere impleverunt, faciendum sit judicium, ut plus
which in-deed they-fulfilled to-be-made is the-judgment so-that more
accipiat in remuneratione, qui plus habuerit in opere?
he-may-receive in recompense who more shall-have-had in work
Vel a damnatione sit immunis, qui in eo, quod intendit,
or from damnation be immune who in that which he-intends
effectu caruit, sicut ipse diabolus, qui, quod præsumpsit
of-the-effect was-deprived as himself the-devil who what he-presumed
affectu, non obtinuit effectu? Absit! De factis itaque propriis
in-affection not obtained in-effect far-be-it about deeds and-so their-own
dicit de consensu eorum, quæ implere decreverunt, hoc
he-says about the-consent of-those-things which to-fulfill they-decided that
est, de peccatis, quæ apud Dominum pro opere facti
is about sins which before the-Lord for the-work of-the-deed
deputantur; cum ille scilicet sic puniat illa, sicuti nos opera.
are-reckoned since he namely so punishes those as we works
Cum autem Stephanus peccatum dicit, quod per ignorantiam
when moreover Stephen sin calls what through ignorance
in ipsum committebant Judæi pœnam ipsam, quam
against himself were-committing the-Jews the-punishment itself which
patiebatur ex peccato primorum parentum, sicut et cæteras
he-suffered from the-sin of-the-first parents as also the-others
provenientes, vel injustam eorum actionem, quam habebant in
proceeding or the-unjust their action which they-had in
lapidando, peccatum dixit. Quod quidem rogabat, eis non
stoning sin he-called which indeed he-was-asking to-them not
statui, hoc est, propter hoc eos nec corporaliter puniri.
to-be-set that is for this them not-even bodily to-be-punished

Sæpe etenim Deus aliquos hic corporaliter punit, nulla
often for God some here bodily punishes no
eorum culpa hoc exigente, nec tamen sine causa, veluti
their fault this requiring nor yet without cause as
cum justis etiam afflictiones immittit ad aliquam eorum
when on-the-just even afflictions he-sends for some their
purgationem, vel probationem: vel aliquos cum affligi
purgation or proving or some when to-be-afflicted
permittit, ut postmodum hinc liberentur, et ex collato
he-permits that afterward thence they-may-be-freed and from the-conferred
beneficio glorificetur, sicut in illo cæco actum est, de
benefit he-may-be-glorified as in that blind-man done it-was about
quo ipse ait: Neque hic peccavit, neque parentes ejus,
whom he-himself says neither this-man sinned nor parents his
ut cæcus nasceretur, sed ut manifestentur opera Dei in
that blind he-should-be-born but that may-be-manifested the-works of-God in
illo (Joan. ix, 2). Quis etiam neget quandoque cum malis
him Joan. nine 2 who also would-deny sometimes with bad
parentibus pro culpa eorum innocentes filios periclitari, vel
parents for the-fault of-them innocent sons to-be-endangered or
affligi, sicut in Sodomis factum est, vel in multis populis
to-be-afflicted as in Sodom done was or in many peoples
sæpe contingit, ut quo pœna magis extenditur,
often it-happens so-that by-how-much punishment more is-extended
amplius mali terreantur? Quod diligenter beatus Stephanus
more the-wicked may-be-terrified which diligently blessed Stephen
attendens peccatum, hoc est, pœnam, quam tolerabat a
attending sin that is the-punishment which he-bore from
Judæis, vel id quod non recte agebant, orabat eis non
the-Jews or that which not rightly they-did he-prayed to-them not
statui, hoc est, propter hoc nec corporaliter puniri.
to-be-set that is for this not-even bodily to-be-punished

In hac quoque sententia Dominus fuerat, cum dicebat: Pater,
in this also opinion the-Lord had-been when he-said Father
dimitte illis (Luc. xxiii, 34), id est, ne vindices id
forgive them Luc. twenty-three 34 that is do-not avenge that
quod agunt in me, vel corporali pœna: quod quidem
which they-do against me or by-bodily punishment which indeed
fieri rationabiliter posset, si nulla etiam culpa eorum
to-be-done reasonably could if no even fault of-theirs
præcessisset, ut cæteri scilicet hoc videntes vel ipsi
had-gone-before that the-others namely this seeing or they-themselves
etiam recognoscerent ex pœna se non recte in
even might-recognize from the-punishment themselves not rightly in
hoc egisse. At vero Dominum decebat hoc suæ orationis
this to-have-acted but indeed the-Lord it-befitted by-this of-his prayer
exemplo nos maxime ad patientiæ virtutem et ad summæ
example us most-of-all to of-patience the-virtue and to of-highest
dilectionis exhibitionem exhortari, ut quod ipse docuerat
love the-showing to-exhort that what he-himself had-taught
verbis nos, videlicet pro inimicis quoque orare, proprio
in-words us namely for enemies also to-pray by-his-own
exemplo nobis exhiberet in opere. Quod ergo dixit: dimitte,
example to-us he-might-show in deed what therefore he-said forgive
non ad culpam præcedentem, vel contemptum Dei, quem
not to fault preceding or contempt of-God which
hic haberent, respexit, sed ad rationem inferendæ pœnæ,
here they-might-have he-looked but to the-reason of-to-be-inflicted punishment
quæ non sine causa, ut diximus, subsequi posset, quamvis
which not without cause as we-have-said to-follow could although
culpa non præcessisset; sicut in propheta contigit, qui,
fault not had-gone-before as in the-prophet happened who
contra Samariam missus, comedendo egit, quod Dominus
against Samaria sent by-eating did what the-Lord

prohibuerat; in quo tamen cum nihil per Dei contemptum
had-forbidden in which yet since nothing through of-God contempt
præsumeret, sed per alium prophetam deceptus, non tam
he-presumed but through another prophet deceived not so-much
ex reatu culpæ quam ex operis perpetratione innocentia
from the-guilt of-fault as from of-the-deed the-perpetration the-innocence
ejus mortem incurrit. Deus quippe, ut beatus meminit
his death incurred God indeed as blessed recalls
Gregorius, nonnunquam sententiam mutat, consilium vero
Gregory sometimes his-sentence changes his-counsel but
numquam; hoc est, quod præcipere vel comminari aliqua
never that is what to-command or to-threaten some
de causa decrevit, sæpe id non implere disponit. Consilium
for reason he-decreed often that not to-fulfill he-disposes counsel
vero ejus fixum permanet, hoc est, quod in præscientia
but his fixed remains that is what in foreknowledge
sua disponit, ut faciat, nunquam efficacia caret. Sicut
his he-disposes that he-may-do never of-efficacy lacks as
ergo in Abraham præceptum de immolatione filii, vel
therefore in Abraham the-command about the-sacrifice of-his-son or
comminationem in Ninivitis factam non tenuit, et sic, ut
the-threat in the-Ninevites made not he-held and so as
diximus, sententiam mutavit: ita prædictus propheta, cui
we-have-said his-sentence he-changed so the-aforesaid prophet whom
prohibuerat comedere in via, mutari ejus sententiam
he-had-forbidden to-eat on the-way to-be-changed his sentence
credidit, et se maxime delinquere, si alium prophetam
believed and himself most to-offend if the-other prophet
non audiret, qui se ad hoc a Domino mitti asserebat, ut
not he-heard who himself for this by the-Lord to-be-sent asserted that
ejus lassitudinem reficeret cibo. Absque culpa igitur hoc
his weariness he-might-refresh with-food without fault therefore this

fecit, in quo culpam vitare decrevit, nec ei mors repentina
he-did in which fault to-avoid he-resolved nor to-him death sudden
nocuit, quem ab ærumnis vitæ præsentis liberavit, et multis
harmed whom from the-hardships of-life present it-freed and many
ad providentiam profuit, cum justum sic videant sine culpa
to providence it-profited since the-just-man so they-see without fault
puniri, et illud in eo impleri quod alibi Domino
to-be-punished and that in him to-be-fulfilled which elsewhere to-the-Lord
dicitur: Tu Deus, cum justus sis, juste omnia disponis,
is-said you God since just you-are justly all-things you-dispose
cum eum quoque, qui non debet puniri, condemnes.
since him also who not ought to-be-punished you-condemn
Condemnas, inquit, ad mortem non æternam, sed corporalem.
you-condemn he-says to death not eternal but bodily
Sicut enim sine meritis nonnulli salvantur, ut parvuli, et
as for without merits some are-saved as little-children and
sola gratia vitam assequuntur æternam: ita non absurdum est
alone by-grace life they-attain eternal so not absurd it-is
nonnullos pœnas corporales sustinere, quas non meruerunt,
some punishments bodily to-endure which not they-have-deserved
sicut et de parvulis constat sine baptismi gratia defunctis,
as also about little-children it-is-agreed without of-baptism grace dead
qui tam corporali, quam æterna morte damnantur, et
who as-much by-bodily as by-eternal death are-condemned and
multi etiam innocentes affliguntur. Quid itaque mirum, si
many even innocent are-afflicted what and-so wonder if
crucifigentes Dominum ex illa injusta actione, quamvis eos
those-crucifying the-Lord from that unjust action although them
ignorantia excusat a culpa, pœnam, ut diximus temporalem
ignorance excuses from fault punishment as we-have-said temporal
non irrationabiliter incurrere possent, atque ideo dictum
not unreasonably to-incur could and therefore said

est: dimitte illis, hoc est pœnam quam hinc, ut diximus,
it-is forgive them that is the-punishment which hence as we-have-said
non irrationabiliter incurrere possent, ne inferas?
not unreasonably to-incur they-could lest you-inflict
Sicut autem, quod isti per ignorantiam egerunt, vel ipsa
as moreover what they through ignorance did or itself
etiam ignorantia peccatum proprie, hoc est, contemptus Dei,
even ignorance sin properly that is contempt of-God
non dicitur: ita nec infidelitas, quamvis ipsa necessario æternæ
not is-called so neither unbelief although it necessarily of-eternal
vitæ aditum adultis ratione jam utentibus intercludat. Ad
life the-entrance to-adults reason already using shuts-off for
damnationem quippe sufficit Evangelio non credere, Christum
damnation indeed it-suffices the-Gospel not to-believe Christ
ignorare, sacramenta Ecclesiæ non suscipere, quamvis hoc
not-to-know the-sacraments of-the-Church not to-receive although this
non (tam) per malitiam, quam per ignorantiam fiat.
not so-much through malice as through ignorance be-done
De qualibus et Veritas ait: Qui non credit, jam judicatus
about such-ones also the-Truth says he-who not believes already judged
est (Joan. iii, 18). Et Apostolus: Et qui ignorat, inquit,
is Joan. three 18 and the-Apostle and he-who is-ignorant he-says
ignorabitur (I Cor. xiv, 38). Cum autem dicimus ignoranter
shall-be-ignored one Cor. fourteen 38 when moreover we-say ignorantly
nos peccare, hoc est, tale quid, quod non convenit facere,
us to-sin that is such something which not it-befits to-do
peccare non in contemptu, sed in operatione sumimus. Nam
to-sin not in contempt but in deed we-take for
et philosophi peccare dicunt inconvenienter aliquid seu dicere,
also the-philosophers to-sin say unfittingly something or to-say
quamvis illud nihil ad offensam Dei videatur pertinere.
although that nothing to the-offense of-God may-seem to-pertain

Unde Aristoteles in ad aliquid cum de vitiosa relativorum
whence Aristotle in to something when about faulty of-relatives
assignatione loqueretur, ait: At vero aliquoties non videbitur
assignment he-was-speaking says but indeed sometimes not it-shall-seem
converti, nisi convenienter, ad quod dicitur, assignetur. Si
to-be-converted unless fittingly to what it-is-said it-be-assigned if
enim peccet is, qui assignat, ut ala si assignetur avis,
for err he who assigns as wing if it-be-assigned of-a-bird
non convertitur, ut sit avis alæ. Si ergo isto
not it-is-converted so-that it-be the-bird of-the-wing if therefore in-this
modo peccatum dicamus, omne quod vitiose agimus, vel
way sin we-call all which faultily we-do or
contra salutem nostram habemus, utique et infidelitas,
against salvation our we-have certainly both unbelief
et ignorantia eorum, quæ ad salutem credi necesse
and ignorance of-those-things which for salvation to-be-believed necessary
est, peccata dicemus, quamvis ibi nullus Dei contemptus
it-is sins we-shall-call although there no of-God contempt
videatur. Proprie tamen peccatum illud dici arbitror,
may-seem properly yet sin that to-be-called I-think
quod nusquam sine culpa contingere potest. Ignorare vero
which nowhere without fault to-happen can not-to-know but
Deum, vel non ei credere, vel opera ipsa, quæ non recte
God or not him to-believe or the-works themselves which not rightly
fiunt, multis sine culpa possunt accidere. Si quis enim
are-done to-many without fault can befall if anyone for
Evangelio vel Christo non credit, quia prædicatio ad ipsum
the-Gospel or Christ not believes because the-preaching to him
non pervenerit, juxta illud Apostoli: Quomodo credent
not has-come according-to that of-the-Apostle how shall-they-believe
ei, quem non audierunt? quomodo autem audient sine
him whom not they-have-heard how moreover shall-they-hear without

prædicante? (Rom. x, 14.) Quæ hinc ei culpa potest
a-preacher Rom. ten 14 what thence to-him fault can
assignari, quod non credit? Non credebat Cornelius in
be-assigned that not he-believes not believed Cornelius in
Christum, donec Petrus ad eum missus de hoc ipsum
Christ until Peter to him sent about this him
instruxit, qui quamvis antea lege naturali Deum recognosceret
instructed who although before by-law natural God he-recognized
atque diligeret, ex quo meruit de oratione sua exaudiri, et
and loved from which he-merited for prayer his to-be-heard and
Deo acceptas eleemosynas habere, tamen si eum ante fidem
to-God acceptable alms to-have yet if him before the-faith
Christi de hac luce migrasse contingeret, nequaquam
of-Christ from this light to-have-departed it-had-happened by-no-means
ei vitam promittere auderemus, quantumcunque bona opera
to-him life to-promise would-we-dare however-much good works
ejus viderentur, nec eum fidelibus, sed magis infidelibus
his might-seem nor him with-the-faithful but rather with-the-unbelievers
conumeraremus, quantocunque studio salutis esset occupatus.
would-we-number with-however-much zeal for-salvation he-were occupied
Abyssus quippe multa Dei judicia sunt, qui nonnunquam
an-abyss indeed many of-God the-judgments are who sometimes
reluctantes, vel minus de salute sua sollicitos trahit, et
the-reluctant or less about salvation their anxious draws and
se offerentes, vel ad credendum paratiores profundissimo
themselves those-offering or to believing more-ready by-the-deepest
dispensationis suæ consilio respuit. Sic enim illum se
of-dispensation his counsel rejects thus for that-one himself
offerentem: Magister, sequar te quocunque ieris (Matth.
offering Master I-shall-follow you wherever you-shall-go Matth.
iv, 19), reprobavit. Et alterum excusantem se per
four 19 he-rejected and another excusing himself through

sollicitudinem, quam habuit de patre, nec ad horam in
the-concern which he-had about his-father not-even for an-hour in
hac pietatis excusatione toleravit. Denique et quarumdam
this of-piety excuse he-tolerated finally also of-certain
civitatum obstinationem increpans ait: Væ tibi, Corozain;
cities the-obstinacy rebuking he-says woe to-you Chorazin
væ tibi, Bethsaida, quia si in Tyro et Sidone virtutes
woe to-you Bethsaida because if in Tyre and Sidon the-mighty-works
factæ fuissent, quæ factæ sunt in vobis, jam olim in
done had-been which done have-been in you already long-ago in
cilicio et cinere pœnitentiam egissent (Matth. xi, 21).
sackcloth and ashes penitence they-would-have-done Matth. eleven 21
Ecce illis obtulit non solum prædicationem suam, verum
behold to-them he-offered not only preaching his but
etiam miraculorum exhibitionem, quas tamen prius noverat
also of-miracles the-showing which yet before he-knew
non esse crediturus. Has vero gentilium alias civitates, quas
not to-be about-to-believe these but of-the-gentiles other cities which
ad fidem suscipiendam faciles esse non ignorabat, sua tunc
for faith to-be-received easy to-be not he-was-unaware by-his then
visitatione non censuit dignas, in quibus quidem, cum aliqui
visitation not he-judged worthy in which indeed since some
subtracto sibi prædicationis verbo, tamen ad suscipiendum
withdrawn from-them of-preaching the-word yet for receiving
ipsum parati, perierunt, quis hoc eorum imputet culpæ,
it ready perished who this their would-impute to-fault
quod nulla negligentia videmus accidere? Et tamen hanc
which by-no negligence we-see to-happen and yet this
eorum infidelitatem, in qua defuncti sunt, ad damnationem
their unbelief in which died they-have for damnation
sufficere dicimus, quamvis hujus cæcitatis, in qua Dominus
to-suffice we-say although of-this blindness in which the-Lord

eos dimiserit, causa minus nobis appareat. Quam profecto, si
them left the-cause less to-us appears which surely if
quis peccato eorum sine culpa ascribat, fortassis licebit,
anyone to-sin their without fault ascribe perhaps it-shall-be-lawful
cum absurdum ei videatur, tales sine peccato damnari?
since absurd to-him it-seems such-ones without sin to-be-damned
Nos tamen proprie peccatum, ut sæpe jam meminimus,
we yet properly sin as often already we-have-recalled
illud solum dici arbitramur, quod in culpa negligentiæ
that alone to-be-called we-think which in the-fault of-negligence
consistit, nec in aliquibus esse potest, cujuscunque sint
consists nor in any to-be can of-whatever they-be
ætatis, quin ex hoc damnari mereantur. Non credere vero
age but-that from this to-be-damned they-deserve not to-believe but
Christum, quod infidelitatis est, quomodo parvulis, vel his
Christ which of-unbelief is how to-little-children or to-those
quibus non est annuntiatum, culpæ debeat ascribi, non
to-whom not it-is announced to-fault it-ought to-be-ascribed not
video, vel quidquid per ignorantiam invincibilem fit, cui
I-see or whatever through ignorance invincible is-done which
vel prævidere non valuimus; veluti si quis forte hominem,
or to-foresee not we-were-able as if anyone perhaps a-man
quem non videt in silva sagitta interficiat, dum feris
whom not he-sees in a-forest with-an-arrow should-kill while to-beasts
vel avibus sagittandis intendit. Quem tamen dum peccare
or birds to-be-shot he-attends whom yet while to-sin
per ignorantiam dicimus, sicut nos quandoque fatemur non
through ignorance we-say as we sometimes confess not
solum in consensu, verum etiam in cogitatione peccare, hoc
only in consent but also in thought to-sin in-this
loco non proprie pro culpa ponimus, sed large accipimus,
place not properly for fault we-put but broadly we-take

pro eo scilicet, quod nos facere minime convenit, sive id
for that namely which us to-do least befits whether that
per errorem sive per negligentiam, vel quocunque modo
through error or through negligence or in-whatever way
inconvenienti fiat. Tale est ergo per ignorantiam peccare,
unfitting be-done such is therefore through ignorance to-sin
non culpam in hoc habere, sed quod nobis non convenit,
not fault in this to-have but what for-us not befits
facere, vel peccare in cogitatione, hoc est, voluntate, quod nos
to-do or to-sin in thought that is by-will what us
velle minime convenit, vel in locutione, aut in operatione,
to-wish least befits or in speech or in deed
loqui nos vel agere, quod non oportet, etsi per ignorantiam
to-speak us or to-do what not is-proper even-if through ignorance
nobis invitis illud eveniat. Sic et illos, si persequebantur
us unwilling that happen thus also those if they-persecuted
Christum vel suos, quos persequendos credebant per
Christ or his-own whom to-be-persecuted they-believed through
operationem peccasse dicimus, qui tamen gravius culpam
deed to-have-sinned we-say who yet more-gravely fault
peccassent, si contra conscientiam eis parcerent.
would-have-sinned if against conscience them they-had-spared

Cap. XV. Utrum omne peccatum sit interdictum?

XV · WHETHER EVERY SIN IS FORBIDDEN

If God forbade all sin, his yoke would not be light, since no one avoids every idle word; but properly only contempt of God is forbidden, and this life can pass without it, though hardly. Sins are venial, as consents incurred through forgetfulness, for which daily confession is made, or damnable and grave, committed deliberately; of these some are criminal, which defame and scandalize the Church, as perjury, homicide, and adultery, while excess in food or vanity in dress is not counted a crime.

Quæritur autem utrum omne peccatum Deus nobis interdicat?
it-is-asked moreover whether every sin God to-us forbids
Quod si recipiamus, videtur hoc irrationabiliter agere, cum
which if we-accept he-seems this unreasonably to-do since
nequaquam vita ista sine peccatis saltem venialibus transigi
by-no-means life this without sins at-least venial to-be-passed
possit. Si enim omnia nos cavere peccata præcepit, nos
can if for all us to-avoid sins he-commanded we
autem omnia cavere non possumus, utique nequaquam,
moreover all-things to-avoid not can certainly by-no-means
sicut ipse promisit jugum suave nobis, vel onus leve
as he-himself promised a-yoke sweet on-us or a-burden light
imponit, sed quod longe vires transcendens nostras minime
he-lays but what far strength surpassing our least
portare valemus, sicut et de jugo legis Petrus apostolus
to-carry we-are-able as also about the-yoke of-the-law Peter the-apostle
profitetur. Quis enim a verbo saltem otioso semper sibi
professes who for from a-word at-least idle always for-himself
prævidere potest, ut in eo nunquam excedens perfectionem
to-provide can that in it never exceeding perfection
illam teneat, de qua Jacobus ait: Si quis in verbo non
that he-may-hold about which James says if anyone in word not

offendit, hic perfectus est vir? (Jac. iii, 2), qui etiam cum
offends this-one perfect is a-man Jac. three 2 who also when
præmisisset: in multis offendimus omnes; et alius magnæ
he-had-put-before in many-things we-offend all and another of-great
dicat perfectionis apostolus: Si dixerimus, quia peccatum non
says perfection the-apostle if we-shall-have-said that sin not
habemus, nos ipsos seducimus, et veritas in nobis non est (I
we-have us ourselves we-deceive and the-truth in us not is one
Joan. i, 8), quam difficile, imo impossibile nostræ infirmitati
Joan. one 8 how difficult nay impossible to-our weakness
videatur, immunes omnino a peccato manere, neminem
it-may-seem immune wholly from sin to-remain no-one
latere reor. Ita, inquam, si peccati vocabulum large, ut
to-be-hidden I-think so I-say if of-sin the-word broadly as
diximus, accipientes illa etiam vocemus peccata, quæcunque
we-have-said taking those even we-call sins whatever
non convenienter facimus. Si autem proprie peccatum
not fittingly we-do if moreover properly sin
intelligentes solum Dei contemptum dicamus peccatum,
understanding only of-God the-contempt we-call sin
potest revera sine hoc vita ista transigi, quamvis cum
can in-truth without this life this be-passed although with
maxima difficultate. Nec profecto illud, ut supra meminimus,
greatest difficulty nor surely that as above we-recalled
nobis a Deo prohibitum est, nisi consensus mali, quo
to-us by God forbidden is except the-consent of-evil by-which
Deum contemnimus, etiam cum de opere præceptio fieri
God we-despise even when about work a-precept to-be-made
videtur, sicut superius exposuimus, ubi etiam ostendimus
seems as above we-have-set-out where also we-showed
aliter nequaquam a nobis præcepta posse sua custodiri.
otherwise by-no-means by us the-precepts to-be-able his to-be-kept

Peccatorum autem alia venialia dicuntur, et quasi levia, alia
of-sins moreover some venial are-called and as-if light others
damnabilia sive gravia. Rursus damnabilium quædam criminalia
damnable or grave again of-the-damnable some criminal
dicuntur, quæ in illis personam infamem vel criminosam
are-called which in those the-person infamous or criminal
facere habent, si in audientiam veniant, quædam vero
to-make have if into a-hearing they-come some but
minime. Venialia quidem, vel talia peccata sunt, quando in eo
not-at-all venial indeed or such sins are when in that
consentimus, cui non consentiendum esse scimus, sed tunc
we-consent to-which not to-be-consented to-be we-know but then
tamen non occurrit memoriæ illud quod scimus; multa
yet not occurs to-memory that which we-know many-things
quippe scimus, etiam dormientes, vel quando eorum non
indeed we-know even sleeping or when them not
recordamur. Non enim dormiendo nostras amittimus scientias,
we-remember not for by-sleeping our we-lose knowledges
vel stulti efficimur, aut cum vigilamus, sapientes efficimur.
or foolish are-made or when we-wake wise are-made
Quandoque itaque vel in vaniloquium, vel in superfluum
sometimes and-so either in idle-talk or in superfluous
esum vel potum consentimus, quod tamen nequaquam esse
eating or drinking we-consent which yet by-no-means to-be
faciendum scimus; sed tunc minime recordabamur, quod
to-be-done we-know but then by-no-means we-were-remembering that
non esset faciendum. Tales itaque consensus, quos per
not it-was to-be-done such and-so consents which through
oblivionem incurrimus, venialia aut levia dicuntur peccata, hoc
forgetfulness we-incur venial or light are-called sins that
est, non magnæ satisfactionis pœna corrigenda, ut vel
is not of-great satisfaction by-punishment to-be-corrected as either

extra ecclesiam positi, vel gravi abstinentia pressi ob talia
outside the-church placed or by-heavy abstinence pressed for such-things
plectamur; pro quibus quidem negligentiis pœnitentibus
we-be-punished for which indeed negligences to-the-penitent
dimittendis verba quotidianæ confessionis frequentamus, in qua
to-be-forgiven the-words of-daily confession we-repeat in which
minime commemoratio graviorum culparum facienda est, sed
by-no-means the-mention of-graver faults to-be-made is but
tantum leviorum. Neque enim ibi dicere debemus, peccavi
only of-lighter-ones nor for there to-say we-ought I-have-sinned
in perjurio, in homicidio, in adulterio, et consimilibus, quæ
in perjury in homicide in adultery and like-things which
damnabilia, et graviora dicuntur peccata; hæc quippe non
damnable and graver are-called sins these indeed not
per oblivionem, sicut illa incurrimus, sed tanquam ex
through forgetfulness as those we-incur but as-if from
studio, et deliberatione committimus, abominabiles etiam Deo
zeal and deliberation we-commit abominable even to-God
effecti juxta illud Psalmistæ: Abominabiles facti sunt in
made according-to that of-the-Psalmist abominable made they-are in
studiis suis (Psal. xiii, 2): quasi exsecrabiles, et valde odibiles
pursuits their Psal. thirteen 2 as-if execrable and very hateful
ex his in quibus scienter præsumpserunt. Horum autem alia
from these in which knowingly they-presumed of-these moreover some
criminalia dicuntur, quæ per effectum cognita nævo
criminal are-called which through the-effect known with-the-blemish
magnæ culpæ hominem detrahunt, ut consensus perjurii,
of-great fault the-man disparage as consent of-perjury
homicidii, adulterii, quæ plurimum Ecclesiam scandalizant.
of-homicide of-adultery which most the-Church scandalize
Cum vero supra quam necesse est, cibo indulgemus vel
when but beyond what necessary it-is to-food we-indulge or

non mediocri cultu ex vana gloria nos adornamus, etsi
not with-moderate dress from vain glory ourselves we-adorn even-if
hoc scienter præsumimus, non hæc crimini ascribuntur, et
this knowingly we-presume not these to-crime are-ascribed and
apud multos plus laudis habent, quam vituperationis.
among many more of-praise they-have than of-blame

Cap. XVI. Utrum melius sit a levioribus culvis, quam gravioribus abstinere?

XVI · ABSTAINING FROM LIGHTER FAULTS OR FROM GRAVER

Some say guarding against venial sins is more perfect because harder, but the laborious is not therefore glorious, or the yoke of the law would earn more than the liberty of the Gospel; a flea is harder to avoid than an enemy, yet less harmful. Since love seeks not its own but the friend's honor, we must most avoid what offends God most, as the law punishes adultery with death and gluttony with no penalty. Avoiding the light while committing the grave is worse, though the one who avoids both has reached perfection, as the last plank completes a house. Enough is said of sin, which must be known to be avoided.

Sunt, qui perfectius, et ideo melius dicunt providere a
there-are who more-perfectly and therefore better they-say to-guard from
venialibus peccatis quam a criminalibus, eo quod difficilius
venial sins than from criminal-ones for-this that more-difficult
id videatur, et majoris studii sollicitudine indigeat. Quibus
that seems and of-greater zeal care needs to-whom
primum illud respondeo Tullianum: Quod si laboriosum, non
first that I-answer of-Tully which if laborious not
ideo gloriosum. Alioquin majoris meriti apud Dominum
therefore glorious otherwise of-greater merit before the-Lord
essent, qui grave jugum legis portaverunt, quam qui
would-be they-who the-heavy yoke of-the-law carried than they-who

evangelica libertate deserviunt: quia timor pœnam habet, quam
to-evangelical liberty are-devoted because fear punishment has which
perfecta charitas foras mittit, et quicunque timore aguntur,
perfect charity out casts and whoever by-fear are-driven
plus opere laborant, quam quos charitas spontaneos facit.
more in-work labor than those-whom charity willing makes
Unde laborantes et oneratos ad suave jugum, et onus leve
whence the-laboring and burdened to sweet yoke and burden light
sumendum Dominus exhortatur, ut videlicet de servitute
to-be-taken-up the-Lord exhorts that namely from the-servitude
legis, qua premebantur, ad libertatem transeant Evangelii,
of-the-law by-which they-were-pressed to the-liberty they-may-pass of-the-Gospel
et qui a timore incœperant, charitate consummentur, quæ
and they-who from fear had-begun by-charity may-be-perfected which
sine difficultate omnia suffert, omnia sustinet: nihil quippe
without difficulty all-things bears all-things endures nothing indeed
amanti difficile, maxime cum non carnalis, sed spiritualis amor
to-the-lover difficult most-of-all when not carnal but spiritual the-love
Dei tanto est fortior, quanto verior. Quis etiam nesciat
of-God by-so-much is stronger by-how-much truer who also does-not-know
difficilius nobis provideri a pulice, quam ab hoste; vel ab
more-difficult for-us to-be-guarded from a-flea than from an-enemy or from
offendiculo parvi lapidis, quam magni? Sed nunquid ideo
the-stumbling-block of-a-small stone than of-a-great but surely-not therefore
id cavere quod difficilius est, melius aut salubrius judicamus?
that to-avoid which more-difficult is better or more-salutary do-we-judge
Non utique. Quare? quia quod difficilius est, cavere, minus
not certainly why because what more-difficult is to-avoid less
potest nocere. Sic ergo, etsi ponamus difficilius a venialibus
can harm thus therefore even-if we-suppose more-difficult from venial
peccatis quam a criminalibus providere, plus tamen hoc
sins than from criminal-ones to-guard more yet this

vitari quam quæ periculosiora sunt, convenit, et quæ
to-be-avoided than those-which more-dangerous are befits and which
majorem merentur pœnam, et quibus amplius offendi
greater deserve punishment and by-which more to-be-offended
credimus Deum, et magis ei ea displicere. Quo enim
we-believe God and more to-him them to-displease by-how-much for
amplius ipsi per amorem inhæremus, eo sollicitius
more to-him through love we-cling by-so-much more-carefully
cavere debemus quibus magis offenditur, et quæ ipse
to-avoid we-ought by-which more he-is-offended and which he-himself
magis improbat. Qui enim vere aliquem diligit, non tam
more disapproves he-who for truly someone loves not so-much
damnum suum, quam offensam amici, vel contemptum
the-harm his-own as the-offense of-the-friend or contempt
cavere satagit, juxta illud Apostoli: Charitas non quærit
to-avoid strives according-to that of-the-Apostle charity not seeks
quæ sua sunt (I Cor. xiii, 5); et rursum: Nemo
the-things-which its-own are one Cor. thirteen 5 and again no-one
quod suum est quærat, sed quod alterius (I Cor. x, 24). Si
what his-own is let-him-seek but what of-another one Cor. ten 24 if
ergo, non tam pro nostro damno quam pro Dei offensa,
therefore not so-much for our harm as for of-God the-offense
debemus cavere peccata, profecto plus ea cavenda sunt,
we-ought to-avoid sins surely more those to-be-avoided are

in quibus magis offenditur. Quod si illam quoque poeticam
in which more he-is-offended but if that also poetic
attendamus sententiam, de morum scilicet honestate:
we-attend-to saying about of-morals namely the-honor

Oderunt peccare boni virtutis amore,
hate to-sin the-good of-virtue for-love
Hor., Epist. xvi, 57.
Hor. Epist. sixteen 57

tanto majori odio quælibet sunt habenda, quanto
by-so-much with-greater hatred whatever-things are to-be-held by-how-much
turpiora in se censentur, et ab honestate virtutis
baser in themselves they-are-judged and from the-honor of-virtue
amplius recedunt, et naturaliter quoslibet magis offendunt.
more withdraw and naturally anyone more offend
Denique, ut singula sibi conferendo diligentius peccata
finally that individual to-each-other by-comparing more-diligently sins
dijudicemus, comparemus venialia criminalibus, utpote
we-may-judge let-us-compare venial-ones to-criminal-ones as
superfluam comestionem perjurio et adulterio; et quæramus,
superfluous eating to-perjury and to-adultery and let-us-ask
in transgressione cujus magis peccatur, vel amplius Deus
in the-transgression of-which more is-sinned or more God
contemnatur atque offendatur. Nescio, fortassis respondebis,
is-despised and offended I-know-not perhaps you-shall-answer
cum nonnulli philosophorum omnia peccata paria censuerunt.
since some of-the-philosophers all sins equal judged
At si hanc philosophiam, imo manifestam stultitiam sequi
but if this philosophy nay manifest folly to-follow
velis, æque bonum a criminalibus et venialibus abstinere
you-wish equally good from criminal and venial to-abstain

peccatis, quia æque malum est hæc et illa committere:
sins because equally bad it-is these and those to-commit
cur ergo abstinere a venialibus præferre quis audeat
why therefore to-abstain from venial-ones to-prefer who would-dare
abstinentiæ criminalium? Quod si quis forte requirat unde
to-abstinence of-criminal-ones but if anyone perhaps should-ask whence
conjicere possimus, Deo magis displicere transgressionem
to-conjecture we-can to-God more to-displease the-transgression
adulterii, quam superfluitatem cibi, lex divina, ut arbitror,
of-adultery than superfluity of-food the-law divine as I-think
docere nos potest, quæ ad illud puniendum nullam pœnæ
to-teach us can which for that to-be-punished no of-punishment
satisfactionem instituit; hoc vero non qualibet pœna, sed
satisfaction appointed this but not by-any punishment but
summæ mortis afflictione damnari decrevit. Quo enim
of-the-highest death by-affliction to-be-condemned decreed by-how-much for
charitas proximi, quam Apostolus plenitudinem legis dicit,
charity of-neighbor which the-Apostle the-fullness of-the-law calls
amplius læditur, magis contra eam agitur, et amplius peccatur.
more is-harmed more against it is-acted and more is-sinned
Quod si ad hunc modum singulis venialibus pariter et
but if in this way individual venial-ones equally and
criminalibus peccatis invicem collatis, simul etiam tam
criminal sins to-each-other compared together also as-much
ista omnia, quam illa conferre velimus, ut omnino scilicet
these all-things as those to-compare we-wish so-that wholly namely
satisfacere valeamus, nequaquam refugio. Ponamus ergo ut
to-satisfy we-may-be-able by-no-means I-shrink let-us-suppose therefore that
aliquis magno studio ab omnibus venialibus caveat peccatis
someone with-great zeal from all venial guards sins
et nulla criminalia curet vitare, et cum illa omnia caveat,
and no criminal-ones cares to-avoid and when those all he-guards

hoc præsumat: quis eum in hoc levius peccare judicabit, aut
this he-presumes who him in this more-lightly to-sin shall-judge or
meliorem esse, si hæc præcavens, illa incurrat? Collatione itaque
better to-be if these guarding those he-incurs comparison and-so
facta tam singulorum, ut diximus, quam omnium simul
made as-much of-individual-ones as we-have-said as of-all together
invicem peccatorum, liquere arbitror, non melius vel majoris
to-each-other of-sins to-be-plain I-think not better or of-greater
perfectionis esse venialia peccata cavere, quam criminalia. Si
perfection to-be venial sins to-avoid than criminal-ones if
quis tamen, cum illa primum vitaverit, hæc postmodum,
anyone yet when those first he-shall-have-avoided these afterward
ut oportet, vitare valuerit, in hoc quidem fateor virtutem
as it-is-proper to-avoid shall-have-been-able in this indeed I-confess virtue
ejus ad perfectionem pervenisse; nec tamen ideo posteriora,
his to perfection to-have-come nor yet therefore the-latter
in quibus consummatio virtutis consistit, sunt prioribus
in which the-completion of-virtue consists are to-the-former
præferenda, nec tanta retributione sunt digna. Sæpe namque in
to-be-preferred nor of-so-great requital are worthy often for in
operatione alicujus ædificii minus agunt, qui perficiunt ipsum
the-working of-some building less do they-who complete it
quam qui antea operati sunt, et qui extremo assere in
than they-who before worked have and they-who the-last plank in
consummatione operis posito ipsum perficiunt, ut sic domus
the-completion of-the-work placed it complete so-that thus the-house
perfecta fiat, quæ dum imperfecta fuit domus, opus non erat.
perfect be-made which while imperfect it-was a-house the-work not was
Sufficere hucusque arbitror nos ad cognitionem peccati,
to-suffice thus-far I-think us for knowledge of-sin
quantum memoriæ occurrit, laborasse, ut eo melius
as-much-as to-memory occurs to-have-labored that by-so-much better

caveri possit, quo diligentius cognitum fuerit.
to-be-avoided it-can by-how-much more-diligently known it-shall-have-been
Mali quippe notitia justo deesse non potest, nec cavere
of-evil indeed knowledge to-the-just to-be-lacking not can nor to-avoid
quis vitium nisi cognitum valet.
anyone vice unless known is-able

Cap. XVII. De peccatorum reconciliatione

XVII · ON THE RECONCILIATION OF SINS

Having shown the soul's wound, Abelard turns to its cure, as Jerome bids the physician show the way to health as well as the cause of disease. Three things reconcile the sinner to God: penitence, confession, and satisfaction.

Et quoniam plagam animæ monstravimus, curationis remedium
and since the-wound of-the-soul we-have-shown of-cure the-remedy
studeamus ostendere; unde illud Hieronymi: O medice, si peritus
let-us-strive to-show whence that of-Jerome O physician if skilled
es, sicut posuisti causam morbi, ita indica sanitatis!
you-are as you-have-set-out the-cause of-the-disease so show of-health
Cum igitur peccando Deum offendimus, superest quibus ei
since therefore by-sinning God we-offend it-remains by-what to-him
modis reconciliari possimus. Tria itaque sunt in reconciliatione
ways to-be-reconciled we-can three and-so there-are in the-reconciliation
peccatoris ad Deum, pœnitentia scilicet, confessio, satisfactio.
of-the-sinner to God penitence namely confession satisfaction

Cap. XVIII. Quid proprie dicatur pœnitentia?

XVIII · WHAT IS PROPERLY CALLED PENITENCE

Penitence is the mind's grief for its offense, fruitful when it comes from love of God, fruitless when from fear of harm, like the damned's or Judas', whose grief was for his own shame. The dying who weep for their usury and robbery but will not restore what they took, lest their families want, deceive themselves: their heirs will not pity them, their wives will remarry, and the rich man went to hell for not giving his own. Nor may priests take robbery's fruits as offerings for masses, at a penny a mass, since sacrifice from the poor man's substance is like killing a son before his father.

Pœnitentia autem proprie dicitur: Dolor animi super ea, in
penitence moreover properly is-called the-grief of-the-mind over that in
quo deliquit, cum aliquem scilicet piget in aliquo excessisse
which it-has-offended when someone namely it-irks in something to-have-exceeded
(Sap. v, 2, 3). Hæc autem pœnitentia tum ex amore
Sap. five 2 3 this moreover penitence at-one-time from love
Dei accidit, et fructuosa est; tum damno aliquo,
of-God comes and fruitful is at-another-time from-harm some
quo nollemus gravari, qualis est illa damnatorum
with-which we-would-not-wish to-be-burdened such is that of-the-damned
pœnitentia, de quibus scriptum est: Videntes turbabuntur
penitence about whom written it-is seeing they-shall-be-troubled
terrore horribili, et mirabuntur in subitatione insperatæ
with-terror horrible and shall-wonder at the-suddenness of-unhoped-for
salutis, dicentes intra se, et pœnitentiam agentes, et
salvation saying within themselves and penitence doing and
præ angustia spiritus gementes; hi sunt quos aliquando
for anguish of-spirit groaning these are whom once
habuimus in derisu (Matth. xxvii, 3), etc. Legimus et
we-had in derision Matth. twenty-seven 3 etc. we-read also
pœnitentiam Judæ super hoc quod Dominum tradiderat;
the-penitence of-Judas over this that the-Lord he-had-betrayed

quod non tam pro culpa peccati quam pro vilitate sui,
which not so-much for the-fault of-sin as for the-vileness of-himself
qui se omnium judicio damnatum sentiebat credimus
who himself of-all by-the-judgment damned felt we-believe
accidisse. Cum enim quis alium pecunia, vel quo
to-have-happened when for anyone another by-money or in-whatever
modo corruptum ad perditionem traxerit, nemini vilior, quam
way corrupted to perdition has-drawn to-no-one viler than
ei proditor habetur, et nemo ei minus se credit,
to-him the-betrayer is-held and no-one to-him less himself trusts
quam is qui infidelitatem ejus amplius expertus est. Multos
than he who the-faithlessness his more experienced has many
quippe quotidie de hac vita recessuros de flagitiis perpetratis
indeed daily from this life about-to-depart for crimes perpetrated
pœniteri videmus, et gravi compunctione ingemiscere non
to-repent we-see and with-heavy compunction to-groan not
tam amore Dei, quem offenderunt, vel odio peccati
so-much for-love of-God whom they-have-offended or for-hatred of-the-sin
quod commiserunt, quam timore pœnæ in quam se
which they-have-committed as for-fear of-punishment into which themselves
præcipitari verentur. Qui in eo quoque iniqui permanent, quod
to-be-thrown they-dread who in this also wicked remain that
non tam eis iniquitas displicet culpæ, quam, quæ justa
not so-much to-them the-iniquity displeases of-the-fault as which just
est, gravitas pœnæ; nec tantum odio habent id quod
is the-heaviness of-the-punishment nor so-much in-hatred they-have that which
commiserunt, quia malum fuit, quam justum Dei judicium,
they-committed because evil it-was as the-just of-God judgment
quod in pœna formidant, æquitatem potius quam iniquitatem
which in punishment they-dread the-equity rather than the-iniquity
odientes. Quos diu obcæcatos, atque vocatos ut a malitia
hating whom long blinded and called that from malice

sua converterentur, ita tandem in reprobum sensum divina
their they-might-turn so at-last into a-reprobate sense divine
justitia tradit, et cæcitate percussos a facie sua prorsus
justice hands-over and with-blindness struck from face his wholly
abjicit, ut ne salubris pœnitentiæ notitiam habeant, nec
casts-off so-that not of-salutary penitence the-knowledge they-may-have nor
qualiter satisfaciendum sit advertere queant.
how satisfaction-is-to-be-made it-is to-perceive they-may-be-able
Quam plurimos quippe quotidie cernimus morientes graviter
how very-many indeed daily we-see dying heavily
ingemiscere, multum se accusare super usuris, rapinis,
to-groan much themselves to-accuse over usuries robberies
oppressionibus pauperum, vel in quibuscunque injuriis, quas
oppressions of-the-poor or in whatever injuries which
commiserunt, et pro emendatione istorum sacerdotem
they-have-committed and for the-amendment of-these a-priest
consulere. Quibus si hoc, ut oportet, primum consilium detur,
to-consult to-whom if this as it-behooves first counsel be-given
ut venditis omnibus quæ habent, restituant aliis quæ
that sold all-things which they-have they-should-restore to-others what
abstulerunt, juxta illud Augustini: Si res aliena cum
they-have-taken-away according-to that of-Augustine if a-thing of-another when
reddi possit, non redditur, non agitur pœnitentia, sed
to-be-returned it-can not is-returned not is-done penitence but
fingitur; statim quam inanis eorum sit pœnitentia, responsione
is-feigned at-once how empty their is penitence by-answer
sua profitentur. Unde ergo, inquiunt, domus mea viveret? quid
their they-profess whence then they-say house my would-live what
filiis meis, quid uxori relinquerem? Unde se sustentare
for-sons my what to-my-wife would-I-leave whence themselves to-sustain
possent? Quibus illa primum Dominica occurrit increpatio;
could-they to-whom that first of-the-Lord's occurs rebuke

Stulte, hac nocte animam tuam repetunt a te, quæ
fool this night soul your they-demand from you what
autem parasti cujus erunt? (Luc. xii, 20.) O miser,
moreover you-have-prepared whose shall-they-be Luc. twelve 20 O wretch
quicunque talis es, imo miserorum omnium miserrime, et
whoever such you-are nay of-wretches all most-wretched and
stultorum stultissime, non provides quid tibi conserves,
of-fools most-foolish not you-provide what for-yourself you-may-keep
sed quid aliis thesaurizes? Qua præsumptione Deum
but what for-others you-may-treasure-up with-what presumption God
offendis, ad cujus horrendum judicium raperis, ut tuos
you-offend to whose dreadful judgment you-are-snatched that your-own
habeas propitios, quos ditas de pauperum rapinis? Quis
you-may-have propitious whom you-enrich from of-the-poor robberies who
super te non rideat, si audierit te sperare alios magis
over you not would-laugh if he-shall-have-heard you to-hope others more
tibi propitios fore quam te ipsum? Confidis in eleemosynis
to-you propitious to-be than you yourself you-trust in the-alms
tuorum, quos quia successores habere te credis, iniquitatis
of-your-own whom because successors to-have you you-believe of-iniquity
pariter hæredes constituis, quibus aliena per rapinam
equally heirs you-appoint to-whom others'-goods by robbery
possidenda relinquis. Vitam pauperibus eripis sua illis
to-be-possessed you-leave life from-the-poor you-snatch their-own from-them
auferendo, unde sunt sustentandi, et in eis rursum occidere
by-taking-away whence they-are to-be-sustained and in them again to-kill
Christum machinaris, juxta illud quod ipsemet ait: Quod
Christ you-plot according-to that which he-himself says what
uni ex minimis meis fecistis, mihi fecistis (Matth.
to-one of least my you-have-done to-me you-have-done Matth.
xxv, 40). Quid ergo tu male pius in tuos, et crudelis
twenty-five 40 what therefore you badly pious toward your-own and cruel

in te pariter atque Deum a judice justo exspectas, ad
toward yourself equally and God from the-judge just do-you-expect to
quem velis, nolis, judicandus properas, qui non solum de
whom willing unwilling to-be-judged you-hasten who not only about
rapinis, sed etiam de otioso verbo rationem exigit? Qui
robberies but also about an-idle word an-account exacts who
quam districtus sit in vindicta, priorum hominum statim
how strict he-is in the-vengeance of-the-first men at-once
exhibuit pœna. Semel Adam peccavit, et comparatione
showed by-punishment once Adam sinned and in-comparison
nostrorum, sicut beatus meminit Hieronymus, levissimum ejus
with-ours as blessed recalls Jerome lightest his
peccatum fuit. Non quemquam per violentiam oppressit,
sin was not anyone through violence he-oppressed
nec quidquam alicui abstulit; de fructu, qui reparabilis
nor anything from-anyone he-took-away from fruit which reparable
erat, semel gustavit. In qua quidem tam levi transgressione,
was once he-tasted in which indeed so light transgression
in posteritatem quoque totam per pœnam redundata,
into posterity also whole through punishment overflowing
præmonstrare Dominus decrevit, quid de majoribus facturus
to-show-beforehand the-Lord decided what about greater about-to-do
sit culpis. Dives, quem ad inferos Dominus descendisse
he-is faults the-rich-man whom to the-lower-world the-Lord to-have-descended
dicit, non quod aliena rapuerit, sed quia propria, quibus
says not because others'-goods he-snatched but because his-own-goods which
tanquam licitis vescebatur, indigenti Lazaro non impertivit,
as lawful he-was-enjoying to-needy Lazarus not he-shared
patenter edocet, qua pœna feriendi sunt, qui rapiunt
plainly teaches with-what punishment to-be-struck are they-who snatch
aliena, si sic ille damnatus est atque in inferno sepultus,
others'-goods if so he damned was and in hell buried

qui non tribuerit bona sua. Tecum memoria tui sepulta,
who not gave goods his with-you the-memory of-you buried
et cito siccatis lacrymis eorum, quos in exsequiis habuisti,
and quickly dried the-tears of-those whom at the-funeral you-had
juxta rhetoris Apollonii: lacryma citius nihil arescit, tua
according-to of-the-rhetor Apollonius than-a-tear sooner nothing dries your
conjux in proximo ad novas nuptias se præparavit, ut
wife in next for new nuptials herself has-prepared that
novi mariti voluptatibus deserviret, de his quas ei
of-the-new husband the-pleasures she-may-serve from these which to-her
dimisisti rapinis, et præsente adhuc corpore tuo lectulum
you-left robberies and present still body your the-bed
calefaciet alieno, te misero in flammis gehennæ voluptates
she-shall-warm for-another you wretched in the-flames of-Gehenna pleasures
istas plexuro. Idem et a filiis tuis exspectandum est.
these about-to-pay-for the-same also from sons your to-be-expected is
Quod si quis forte interroget cur non tui recordantes
but if anyone perhaps should-ask why not of-you remembering
eleemosynis suis tibi propitientur, multis se de causis
by-alms their to-you they-are-propitious for-many themselves from causes
excusare posse videntur. Quia enim, si respondeant: Cum
to-excuse to-be-able they-seem because for if they-answer since
ille sibi propitius esse noluerit, quanta stultitia fuit
he to-himself propitious to-be wished-not how-great folly was-it
sibi alios sperare propitios, et animæ suæ salutem
for-himself others to-hope propitious and of-soul his the-salvation
aliis committere, de qua ipse debuit plurimum providere:
to-others to-entrust for which he-himself ought most to-provide
quem sibi propitium magis credidit quam se ipsum? Qui
whom to-himself propitious more he-believed than him himself who
sibi crudelis erat, de cujus misericordia confidebat? Possunt
to-himself cruel was in whose mercy he-trusted they-can

denique et in excusationem avaritiæ suæ prætendere ac
finally also in excuse of-avarice their put-forward and
dicere: scimus insuper ea, quæ ipse nobis dereliquit,
to-say we-know besides those-things which he-himself to-us left
non hujusmodi esse, ut de ipsis nobis sint eleemosynæ
not of-this-kind to-be that from them by-us are alms
faciendæ. Ridebunt omnes, et ridere debent, qui hæc
to-be-made shall-laugh all and to-laugh ought who these-things
audient. Ille vero miser, qui exspoliatos pauperes ad horam
shall-hear he but wretch who the-despoiled poor for an-hour
flere coegit, in perpetuum ibi flebit. Sunt qui suam
to-weep forced in perpetuity there shall-weep there-are who their
negligentiam hominibus non Deo volentes occultare, ad
negligence from-men not from-God wishing to-hide for
excusandas excusationes in peccatis dicunt, tot eos esse
excusing excuses in sins say so-many them to-be
quos exspoliaverunt, ut omnino cognoscere vel reperire
whom they-have-despoiled that wholly to-know or to-find
nequeant; de quo, cum nullam sollicitudinem assumant, illud
they-cannot about which when no care they-take that
Apostolicæ sententiæ judicium incurrunt: Et qui ignorat
of-the-apostolic sentence the-judgment they-incur and he-who is-ignorant
ignorabitur (I Cor. xiv, 38). Non inveniunt illos, quia non
shall-be-ignored one Cor. fourteen 38 not they-find them because not
quærunt; inveniet illos dextera Dei, quem contempserunt.
they-seek shall-find them the-right-hand of-God whom they-despised
De qua etiam scriptum est: Dextera tua inveniet omnes qui
about which also written it-is right-hand your shall-find all who
te oderunt (Psal. xx, 9). Quam idem Propheta, qui hoc
you hate Psal. twenty 9 which the-same Prophet who this
dixit, vehementer expavescens, et locum nullum evadendi
said vehemently dreading and place no of-escaping

considerans alibi ait: Quo ibo a spiritu tuo, et quo
considering elsewhere says where shall-I-go from spirit your and where
a facie tua fugiam? Si ascendero in cœlum, tu illic es, si
from face your shall-I-flee if I-shall-ascend into heaven you there are if
descendero in infernum, ades (Psal. cxxxviii, 5).
I-shall-descend into hell you-are-present Psal. one-hundred-thirty-eight 5
Et quia plerumque non minor est avaritia sacerdotis quam
and since often not less is the-avarice of-the-priest than
populi juxta illud prophetæ: Et erit sicut sacerdotes,
of-the-people according-to that of-the-prophet and it-shall-be as the-priests
sic populus (Ose. iv, 9), multos morientium seducet cupiditas
so the-people Ose. four 9 many of-the-dying shall-seduce the-greed
sacerdotum vanam eis securitatem promittentium, si quæ
of-priests empty to-them security promising if what
habent, sacrificiis obtulerint, et missas emant, quas
they-have to-sacrifices they-shall-have-offered and masses they-buy which
nequaquam gratis haberent. In quo quidem mercimonio
by-no-means freely they-would-have in which indeed merchandise
præfixum apud eos pretium constat esse, pro una scilicet
fixed among them the-price is-agreed to-be for one namely
missa unum denarium; et pro uno annuali quadraginta.
mass one penny and for one annual forty
Non consulunt morientibus ut rapinas restituant, sed ut
not they-counsel the-dying that robberies they-restore but that
in sacrificio ipsas offerant; cum e contrario scriptum sit:
in sacrifice them they-offer when from the-contrary written it-is
Qui offert sacrificium de substantia pauperis, quasi qui
he-who offers sacrifice from the-substance of-the-poor as-if he-who
victimet filium in conspectu patris (Eccli. xxxiv, 24):
should-sacrifice the-son in the-sight of-the-father Eccli. thirty-four 24
plus enim gravat patrem occisio filii coram se facta, quam
more for burdens the-father the-killing of-the-son before him done than

si non videret eam; et quasi filius immolatione occiditur,
if not he-saw it and as-if the-son by-sacrifice is-killed
dum substantia pauperis, in qua vita ejus consistebat, in
while the-substance of-the-poor in which the-life his consisted in
sacrificio ponitur. Et veritas sacrificio misericordiam præferens,
sacrifice is-placed and the-truth to-sacrifice mercy preferring
euntes, inquit, discite quid est, misericordiam volo, et non
going he-says learn what is mercy I-wish and not
sacrificium (Matth. ix, 13). Pejus autem est rapinas retinere,
sacrifice Matth. nine 13 worse moreover it-is robberies to-retain
quam misericordiam non impendere, hoc est, pauperibus
than mercy not to-bestow that is from-the-poor
auferre sua quam non impendere nostra, sicut et supra
to-take-away their-own than not to-bestow our-own as also above
in damnatione divitis meminimus.
in the-damnation of-the-rich-man we-recalled

Cap. XIX. De fructuosa pœnitentia

XIX · ON FRUITFUL PENITENCE

Fruitful penitence grieves at offending God because he is good rather than because he is just, as the Apostle says God's kindness leads to penitence. With true contrition sin no longer remains, and the sinner is reconciled at once, even if death forestalls confession and satisfaction, though the unsatisfied are purified in the future.

Et quia de infructuosa diximus pœnitentia, tanto
and since about unfruitful we-have-spoken penitence by-so-much
diligentius quanto salubrius fructuosam consideremus. Ad
more-diligently by-how-much more-salutarily the-fruitful let-us-consider to
quam Apostolus quemlibet invitans obstinatum, nec horrendum
which the-Apostle anyone inviting obstinate nor the-dreadful

Dei judicium attendentem, ait: An divitias bonitatis ejus et
of-God judgment attending says or the-riches of-goodness his and
patientiæ, et longanimitatis contemnis? Ignoras quoniam
of-patience and of-long-suffering do-you-despise you-do-not-know that
benignitas Dei ad pœnitentiam te adducit? (Rom. ii,
the-kindness of-God to penitence you leads Rom. two
4.) Quibus videlicet verbis quæ sit pœnitentia salubris,
4 by-which namely words what is penitence salutary
et ex amore Dei potius quam ex timore proveniens,
and from the-love of-God rather than from fear proceeding
manifeste declarat, ut videlicet doleamus Deum offendisse
manifestly he-declares that namely we-may-grieve God to-have-offended
vel contempsisse, quia est bonus, magis quam quia justus
or to-have-despised because he-is good rather than because just
est. Quo enim diutius eum contemnimus, quia statim
he-is by-how-much for longer him we-despise because at-once
eum contemptum suum judicare non credimus, sicut e
him the-contempt of-himself to-judge not we-believe as from
contrario principes sæculi faciunt, qui cum offenduntur,
the-contrary the-princes of-the-world do who when they-are-offended
nesciunt parcere, nec suarum injuriarum ultionem differre,
know-not-how to-spare nor of-their injuries the-vengeance to-defer
eo justius graviorem infert sui contemptus pœnam;
by-so-much more-justly heavier he-inflicts of-his contempt punishment
et tanto districtior est in ultionem, quanto patientior
and by-so-much more-strict he-is in vengeance by-how-much more-patient
fuit in exspectatione. Quod subsequenter prædictus Apostolus
he-was in waiting which subsequently the-aforesaid Apostle
ostendit dicens: Secundum duritiam autem tuam et cor
shows saying according-to hardness moreover your and heart
impœnitens, thesaurizas tibi iram in die iræ (ibid., 5);
impenitent you-treasure-up for-yourself wrath in the-day of-wrath ibid. 5

tunc quidem iræ, modo mansuetudinis, quia tunc vindictæ,
then indeed of-wrath now of-gentleness because then of-vengeance
modo patientiæ. Ibi justitia exigente tanto gravius sui
now of-patience there justice demanding by-so-much more-heavily of-himself
contemptum ulciscetur, quanto minus contemni debuit, et
the-contempt he-shall-avenge by-how-much less to-be-despised he-ought and
diutius toleravit. Timemus homines offendere, et quorum
longer he-bore we-fear men to-offend and whose
offensam timore non effugimus, verecundia vitamus. Latebras
offense by-fear not we-escape by-shame we-avoid hiding-places
quærimus, cum fornicamur, ne ab hominibus videamur, nec
we-seek when we-fornicate lest by men we-be-seen nor
unius hominis aspectum tunc sustinere possumus. Scimus
of-one man the-gaze then to-bear can-we we-know
Deum præsentem esse, quem nihil potest latere; videri
God present to-be whom nothing can be-hidden-from to-be-seen
ab ipso et tota curia cœli in hujus actione turpitudinis
by him and the-whole court of-heaven in of-this the-action baseness
non erubescimus, qui ad unius homunculi aspectum
not we-blush who at of-one little-man the-gaze
confunderemur. Ante judicem terrenum præsumere aliquid
would-be-confounded before a-judge earthly to-presume anything
maxime timemus, a quo nos judicandos scimus temporali
most we-fear by whom us to-be-judged we-know with-temporal
tantum pœna, non æterna. Multa nos facere vel tolerare
only punishment not eternal many-things us to-do or to-bear
carnalis affectus cogit, pauca spiritualis. Utinam tanta
carnal affection compels few spiritual would-that as-many-things
propter Deum, cui omnia debemus, quanta propter uxorem
for God to-whom all-things we-owe as-many-as for wife
vel filios, vel quamcunque meretricem facimus vel toleramus!
or sons or any harlot we-do or we-bear

Qua, obsecro, pœna hæc injuria est judicanda ut
with-what I-beg punishment this injury is to-be-judged that
meretricem quoque ipsi præponamus? Conqueritur ipse
a-harlot even to-him-himself we-prefer complains he-himself
per prophetam quod nec ei amor tanquam Patri, nec
through the-prophet that neither to-him love as to-a-Father nor
timor exhibeatur tanquam Domino: Filius, inquit, honorat
fear is-shown as to-a-Lord a-son he-says honors
patrem, et servus dominum suum timet; si ego Pater, ubi
his-father and a-servant lord his fears if I a-Father where
honor meus? Et si ego Dominus, ubi timor meus? (Malach.
honor my and if I a-Lord where fear my Malach.
i, 6.) Conqueritur sibi patrem vel dominum præferri.
one 6 he-complains to-himself a-father or a-lord to-be-preferred
Attende igitur, quantum indignetur, meretricem quoque sibi
attend therefore how-much he-is-indignant a-harlot even to-himself
anteferri, et de summa suæ bonitatis patientia, unde plus
to-be-put-before and from the-highest of-his goodness patience whence more
debuit amari, magis contemni. Quam quidem bonitatem,
he-ought to-be-loved more to-be-despised which indeed goodness
et patientiæ longanimitatem hi qui salubriter pœnitent
and of-patience the-long-suffering those who salutarily repent
attendentes, non tam timore pœnarum quam ipsius amore,
attending not so-much by-fear of-punishments as by-the-love of-him
ad compunctionem moventur, juxta prædictam Apostoli
to compunction are-moved according-to the-aforesaid of-the-Apostle
exhortationem ubi salubrem pœnitentiam diligenter descripsit;
exhortation where salutary penitence diligently he-described
cum e contrario dixit: an divitias bonitatis ejus, hoc est
when from the-contrary he-said or the-riches of-goodness his that is
divitem et copiosam bonitatem, sive abundantem benignitatem
the-rich and copious goodness or abundant kindness

longanimis patientiæ, qua tam diu te tolerat, contemnis, quia
of-long-suffering patience by-which so long you he-bears do-you-despise because
videlicet non cito punit; ignorans, hoc est non attendens,
namely not quickly he-punishes not-knowing that is not attending
quoniam tanta ejus benignitas ad pœnitentiam, quantum in se
that so-great his kindness to penitence as-much-as in itself
est, te adducit, hoc est facit cur eam attendendo ad pœnitentiam
it-is you leads that is makes why it by-attending to penitence
deberes converti, quod tam benignum contempsisti? Et hæc
you-ought to-be-turned which so kind you-have-despised and this
quidem revera fructuosa est pœnitentia peccati, cum hic dolor,
indeed truly fruitful is penitence of-sin when this grief
atque contritio animi ex amore Dei, quem tam benignum
and contrition of-the-mind from the-love of-God whom so kind
attendimus, potius quam ex timore pœnarum procedit.
we-attend-to rather than from fear of-punishments proceeds
Cum hoc autem gemitu et contritione cordis, quam veram
with this moreover groaning and contrition of-heart which true
pœnitentiam dicimus, peccatum non permanet, hoc est
penitence we-call sin not remains that is
contemptus Dei, sive consensus in malum, quia charitas Dei
contempt of-God or consent to evil because the-charity of-God
hunc gemitum inspirans, non patitur culpam. In hoc statim
this groaning inspiring not suffers fault in this at-once
gemitu Deo reconciliamur, et præcedentis peccati veniam
groaning to-God we-are-reconciled and of-the-preceding sin pardon
assequimur, juxta illud prophetæ: Quacunque hora peccator
we-obtain according-to that of-the-prophet at-whatever hour the-sinner
ingemuerit, salvus erit (Ezech. xxxiii, 14); hoc est,
shall-have-groaned saved he-shall-be Ezech. thirty-three 14 that is
salute animæ suæ dignus efficietur. Non ait: quo anno,
of-salvation of-soul his worthy he-shall-be-made not he-says in-what year

vel quo mense, sive qua hebdomada, vel quo die, sed
or in-what month or in-what week or on-what day but
qua hora; ut sine dilatione venia dignum ostendat; nec
in-what hour that without delay of-pardon worthy he-may-show nor
ei pœnam æternam deberi, in qua consistit condemnatio
to-him punishment eternal to-be-owed in which consists the-condemnation
peccati. Etsi enim articulo necessitatis præventus non habeat
of-sin even-if for by-the-moment of-necessity forestalled not he-have
locum veniendi ad confessionem, vel peragendi satisfactionem,
place of-coming to confession or of-performing satisfaction
nequaquam in hoc gemitu de hac vita recedens gehennam
by-no-means in this groaning from this life departing hell
incurrit; quod est condonari a Deo peccatum, hoc est, eum
he-incurs which is to-be-forgiven by God sin that is him
talem fieri, quam jam non sit dignum sicut animam propter
such to-become as now not he-be worthy as the-soul for
illud quod præcessit peccatum, æternaliter a Deo puniri.
that which went-before sin eternally by God to-be-punished
Non enim Deus cum peccatum pœnitentibus condonat,
not for God when sin to-the-penitent he-forgives
omnem pœnam eis ignoscit, sed solummodo æternam.
every punishment to-them pardons but only the-eternal
Multi namque pœnitentes, qui præventi morte, satisfactionem
many for penitents who forestalled by-death the-satisfaction
pœnitentiæ in hac vita non egerunt, pœnis purgatoriis,
of-penitence in this life not did with-punishments purgatorial
non damnatoriis in futura reservantur. Unde suprema judicii
not damnatory in the-future are-reserved whence the-last of-judgment
dies, qua repente multi fidelium puniendi sunt, quanto
day on-which suddenly many of-the-faithful to-be-punished are by-how-great
spatio temporis extendatur, incertum est; quamvis resurrectio
a-space of-time is-extended uncertain it-is although the-resurrection

in momento, in ictu oculi fiat (I Cor. xv, 52); ut
in a-moment in the-twinkling of-an-eye be-made one Cor. fifteen 52 that
videlicet ibi de culpis satisfaciant, quantum Deus decreverit,
namely there for faults they-may-satisfy as-much-as God shall-have-decreed
de quibus satisfacere distulerint, aut permissi non sunt.
for which to-satisfy they-put-off or permitted not they-were

Cap. XX. Utrum quis de uno peccato sine altero pœnitere possit

XX · WHETHER ANYONE CAN REPENT OF ONE SIN WITHOUT ANOTHER

Fruitful penitence, which comes from the love of God alone, cannot grieve for one sin while keeping another, since the same love that moves one to grieve for one contempt moves one to grieve for all, and whoever loves God keeps his word. In the penitent God finds no sin and so no cause of damnation, and that is the forgiveness of sin; if he relapses, he incurs the debt again. God's forgiving means not a new decree, for all is foreseen, but making the sinner worthy of pardon by inspiring penitence.

Sunt qui quærunt, utrum quis de uno peccato pœnitere
there-are who ask whether anyone of one sin to-repent
possit, et non de alio, utpote de homicidio, et non
can and not of another as of homicide and not
de fornicatione, quam adhuc perpetrare non desistit? Sed
of fornication which still to-perpetrate not he-ceases but
si fructuosam illam pœnitentiam intelligamus, quam Dei
if fruitful that penitence we-understand which of-God
amor immittit, et quam Gregorius describens ait: Pœnitentia
the-love sends-in and which Gregory describing says penitence
est commissa deflere, et flenda non committere,
is things-committed to-bewail and things-to-be-bewailed not to-commit

nequaquam pœnitentia dici potest, ad quam nos amor
by-no-means penitence to-be-called can to which us the-love
Dei compellit, quoties unus contemptus retinetur. Si enim
of-God compels as-often-as one contempt is-retained if for
amor Dei, sicut oportet, ad hoc me inducit, atque animum
the-love of-God as it-behooves to this me leads and the-mind
trahit, ut de hoc consensu doleam propter hoc tantum
draws that over this consent I-may-grieve for this only
quia in eo Deum offendi, non video qualiter idem amor
because in it God I-have-offended not I-see how the-same love
de illo contemptu eadem de causa pœnitere non cogat;
over that contempt the-same for reason to-repent not should-compel
hoc est, in eo proposito mentem meam statuat, ut quis
that is in that purpose mind my should-set that whatever
excessus meus memoriæ occurrerit, de ipso similiter
excess my to-memory shall-have-occurred over it likewise
doleam, et ad satisfaciendum paratus sim. Ubicunque igitur
I-may-grieve and for making-satisfaction ready I-may-be wherever therefore
vera est pœnitentia, ex amore scilicet Dei solo proveniens,
true is penitence from the-love namely of-God alone proceeding
nullus Dei contemptus remanet, maxime cum Veritas dicat:
no of-God contempt remains most-of-all since the-Truth says
Si quis diligit me, sermonem meum servabit, et Pater meus
if anyone loves me word my he-shall-keep and Father my
diliget eum, et ad eum veniemus, et mansionem apud
shall-love him and to him we-shall-come and dwelling with
eum faciemus (Joan. xiv, 23). Quicunque ergo in amore
him we-shall-make Joan. fourteen 23 whoever therefore in the-love
Dei persistunt; salvari necesse est: quæ salvatio nequaquam
of-God persist to-be-saved necessary it-is which salvation by-no-means
contingeret uno peccato, id est uno Dei contemptu retento.
would-happen one sin that is one of-God contempt retained

Cum autem in pœnitente jam nullum Deus reperit peccatum,
when moreover in the-penitent now no God finds sin
nullam ibi invenit damnationis causam; et ideo necesse est
no there he-finds of-damnation cause and therefore necessary it-is
ut, peccato cessante, non restet damnatio, hoc est, perennis
that sin ceasing not there-remain damnation that is of-perennial
pœnæ afflictio; et hoc est peccatum, quod præcessit, a
punishment the-affliction and this is sin which went-before by
Deo condonari a pœna æterna, quam inde meruerat
God to-be-forgiven from the-punishment eternal which thence he-had-merited
ei, ut diximus, a Deo provideri. Quamvis enim Deus
for-him as we-have-said by God to-be-provided-for although for God
jam non inveniat in pœnitente, quod perenniter debeat punire,
now not find in the-penitent what perennially he-ought to-punish
pœnam tamen præcedentis peccati dicitur condonare, cum
the-punishment yet of-the-preceding sin he-is-said to-forgive since
per hoc, quod gemitum ei pœnitentiæ inspiraverit, eum
through this that the-groaning in-him of-penitence he-has-inspired him
indulgentia dignum fecit; hoc est, talem, cui nulla tunc
of-indulgence worthy he-made that is such to-whom no then
debeatur pœna æterna, et quem in hoc statu de hac
be-owed punishment eternal and whom in this state from this
vita recedentem salvari necesse est. Quod si forte et in
life departing to-be-saved necessary it-is but if perhaps also into
eumdem recidat contemptum, sicut redit ad peccatum, ita
the-same he-fall-back contempt as he-returns to sin so
etiam relabitur ad pœnæ debitum, ut rursum puniri
also he-slips-back to of-punishment the-debt so-that again to-be-punished
debeat, qui prius pœnitendo non puniri meruerat.
he-ought who before by-repenting not to-be-punished had-merited

Si quis forte dicat: Peccatum a Deo condonari, tale esse
if anyone perhaps should-say sin by God to-be-forgiven such to-be
tanquam si diceretur: Deum, propter illud quod commissum
as if it-were-said God for that which committed
est, nequaquam hominem esse damnaturum; vel hoc: Deum
is by-no-means the-man to-be about-to-condemn or this God
apud se statuisse ut eum propter hoc non damnaret:
with himself to-have-decided that him for this not he-would-condemn
profecto et antequam pœnitens peccasset, concedendum
surely also before the-penitent sinned to-be-granted
videtur Deum condonasse illud peccatum; hoc est apud se
it-seems God to-have-forgiven that sin that is with himself
statuisse, quod propter illud non esset eum damnaturus:
to-have-decided that for that not he-would-be him about-to-condemn
nihil quippe recenter apud se Deus statuit, vel disponit, sed
nothing indeed newly with himself God decides or disposes but
ab æterno quæcunque facturus est, in ejus prædestinatione
from eternity whatever-things about-to-do he-is in his predestination
consistunt et in ejus providentia præfixa sunt, tam de
consist and in his providence fixed-beforehand are as-much about
condonatione cujuscunque peccati, quam de cæteris quæ
the-forgiveness of-whatever sin as about the-other-things which
fiunt. Melius itaque nobis esse videtur ita intelligendum Deum
are-done better and-so to-us to-be it-seems so to-be-understood God
condonare peccatum, quemlibet, ut diximus, per inspiratum
to-forgive the-sin anyone as we-have-said through the-inspired
ei pœnitentiæ gemitum dignum indulgentia efficere; hoc
in-him of-penitence groaning worthy of-indulgence to-make that
est, talem, cui tunc damnatio non debeatur, nec unquam
is such to-whom then damnation not be-owed nor ever
ulterius, si in tali proposito perseveret. Peccatum itaque
further if in such purpose he-persevere sin and-so

Deus condonat, cum ipse, a quo pœna fieri debuit,
God forgives when he by whom the-punishment to-be-done ought
faciat, pœnitentiam inspirando, cur jam non debeat inferri.
makes penitence by-inspiring why now not it-ought to-be-inflicted

Cap. XXI. Injustum non esse, dignum præmio non donari

XXI · THAT WITHHOLDING A DESERVED REWARD IS NOT UNJUST

If the penitent is worthy of eternal life, God seems unjust to the one who later relapses and perishes, not giving him then the reward he deserved. But as many deserve damnation without dying in their wickedness, so rewards promised only to those who persevere need not be given, since God uses even evils well; and one who did not persevere may perhaps be said to have been neither just nor sinner at that hour.

Sed fortassis requiris, si is qui pœnitet, jam dignus sit vita
but perhaps you-ask if he who repents now worthy be of-life
æterna, qui damnatione dignus non est? Quod si concedamus,
eternal who of-damnation worthy not is which if we-grant
objicitur nobis, eum quoque, qui post pœnitentiam lapsus
it-is-objected to-us him also who after penitence having-fallen
periit, dum pœniteret, dignum vita æterna fuisse; et
perished while he-repented worthy of-life eternal to-have-been and
Deum arguendum injuriæ esse videri, qui præmium, quo
God to-be-accused of-injury to-be to-seem who the-reward of-which
ille tunc dignus erat, ei tunc saltem non reddidit, ut sic
he then worthy was to-him then at-least not rendered that so
ejus damnationem præveniret. Sicut enim si tunc moreretur,
his damnation he-might-forestall as for if then he-had-died
ex illo, in quo tunc erat, proposito, dignus vita æterna
from that in which then he-was purpose worthy of-life eternal
salvaretur: ita et si postea lapsus sit, ex eodem
he-would-have-been-saved so also if afterward fallen he-has from the-same

animo quem prius habuit, dignus salvari fuit. Sed dico quia
mind which before he-had worthy to-be-saved he-was but I-say that
sicut multi sæpe damnatione digni sunt, nec tamen in hac sua
as many often of-damnation worthy are nor yet in this their
nequitia moriuntur, ut damnatio quam meruerant eis a
wickedness they-die so-that the-damnation which they-had-merited to-them by
Deo reddatur; nec tamen ideo Deus injustitiæ est arguendus,
God be-rendered nor yet therefore God of-injustice is to-be-accused
quia non reddidit eis pœnam quam meruerant: ita nec in
because not he-rendered to-them the-punishment which they-had-merited so nor in
præmiis reddendis, quæ perseverantibus tantum promittuntur,
rewards to-be-rendered which to-the-persevering only are-promised
Veritate attestante: Qui perseveraverit usque in finem, hic
the-Truth attesting he-who shall-have-persevered all-the-way to the-end this-one
salvus erit (Matth. x, 22). Non ergo concedere cogimur, ut
saved shall-be Matth. ten 22 not therefore to-grant we-are-forced that
quia quandoque pœna vel præmio quis dignus fuerit,
because sometimes of-punishment or of-reward anyone worthy shall-have-been
ideo dignum vel justum sit, Deum illud ei conferre,
therefore fitting or just it-be God that on-him to-confer
cum alio modo melius utendum eo esse providerit,
when in-another way better to-be-used it to-be he-shall-have-foreseen
quia etiam malis bene utitur, et quæque pessima optime
because even evils well he-uses and whatever-things worst best
disponit. Quod si forte quis dicat, eum, qui ad horam
disposes but if perhaps anyone should-say him who for an-hour
Deum amando, vere pœnituit, sed tamen in hac pœnitentia vel
God by-loving truly repented but yet in this penitence or
amore non perseveraverit, non ideo fuisse præmio dignum
love not persevered not therefore to-have-been of-reward worthy

vitæ: profecto cum nec tunc damnatione dignus fuisse
of-life surely since neither then of-damnation worthy to-have-been
conceditur, nec justus, nec peccator tunc exstitisse videbitur.
is-granted neither just nor sinner then to-have-existed shall-be-seem

Cap. XXII. De peccato irremissibili

XXII · ON THE UNFORGIVABLE SIN

If all sin is remitted by penitence, why is blasphemy against the Holy Spirit never forgiven? Some call it despair of pardon, but to sin against the Son of man is to deny the excellence of Christ's humanity, which reason cannot discover, and so is pardonable; blasphemy against the Spirit is to say against conscience that works one knows are of God's grace are done by the devil, as those who said Christ cast out demons by Beelzebub, who are so excluded from grace that they will not even reach penitence.

Cum autem, ut diximus, omne peccatum per pœnitentiam
when moreover as we-have-said every sin through penitence
statim remissionem accipiat, quæritur, cur Veritas quoddam
at-once remission receives it-is-asked why the-Truth a-certain
peccatum irremissibile dixerit, vel nunquam ipsum remissionem,
sin irremissible called or never it remission
hoc est, condonationem, habiturum; quale est illud peccatum
that is forgiveness about-to-have such is that sin
blasphemiæ in Spiritum sanctum, de quo eum dixisse
of-blasphemy against the-Spirit holy about which him to-have-said
Matthæus sic refert: Omne peccatum et blasphemia
Matthew thus reports every sin and blasphemy
remittetur hominibus, Spiritus autem blasphemia non
shall-be-remitted to-men of-the-Spirit moreover blasphemy not
remittetur (Luc. xii, 31); et: Quicunque dixerit verbum
shall-be-remitted Luc. twelve 31 and whoever shall-have-said a-word

contra Filium hominis, remittetur ei; qui autem dixerit
against the-Son of-man it-shall-be-remitted to-him who moreover shall-have-said
contra Spiritum sanctum, non remittetur ei neque in
against the-Spirit holy not it-shall-be-remitted to-him neither in
hoc sæculo, neque in futuro? (ibid., 32; xii, 10.) Quod quare
this age nor in the-future ibid. 32 twelve 10 which why
diceret, Marcus aperuit dicens: Quoniam dicebant: Spiritum
he-said Mark disclosed saying because they-said a-spirit
immundum habet (Marc. iii, 30). Hoc autem peccatum
unclean he-has Marc. three 30 this moreover sin
quidam desperationem veniæ dicunt; cum quis videlicet ob
some despair of-pardon call when anyone namely for
magnitudinem peccatorum diffidit penitus a bonitate Dei, quæ
the-greatness of-sins despairs wholly of the-goodness of-God which
per Spiritum sanctum intelligitur, ut nec pœnitendo, vel
through the-Spirit holy is-understood so-that neither by-repenting or
aliqua satisfactione veniam possit impetrare. Sed si hoc dicimus
by-any satisfaction pardon he-can obtain but if this we-call
peccare vel blasphemare in Spiritum, quid dicemus peccare
to-sin or to-blaspheme against the-Spirit what shall-we-call to-sin
in Filium hominis? Quantum vero mihi videtur, peccare vel
against the-Son of-man as-far but to-me it-seems to-sin or
blasphemare in Filium hominis hoc loco dicitur excellentiæ
to-blaspheme against the-Son of-man in-this place is-said from-the-excellence
humanitatis Christi derogare, tanquam eam negaremus sine
of-the-humanity of-Christ to-detract as-if it we-denied without
peccato conceptam, vel a Deo assumptam propter visibilem
sin conceived or by God assumed because-of the-visible
carnis infirmitatem. Id quippe nulla humana ratione
of-the-flesh weakness that indeed by-no human reason
comperi poterat, sed Deo tantum revelanti credi. Tale
to-be-found-out could but by-God only revealing to-be-believed such

est ergo quod ait: Omne peccatum et blasphemia remittetur
is therefore what he-says every sin and blasphemy shall-be-remitted
hominibus; Spiritus autem blasphemia non remittetur,
to-men of-the-Spirit moreover blasphemy not shall-be-remitted
tanquam si diceret: De nulla alia blasphemia diffinitum
as if he-said about no other blasphemy defined
est apud Deum, quod nullis hominibus dimittatur, nisi de
it-is with God that to-no men it-be-forgiven except about
ista; et quicunque dixerit verbum contra Filium hominis
this and whoever shall-have-said a-word against the-Son of-man
remittetur ei, hoc est, nullus qui assumpti hominis
it-shall-be-remitted to-him that is no-one who of-the-assumed man
dignitati, ut diximus, deroget, propter hoc damnabitur, si
from-the-dignity as we-have-said detracts for this shall-be-damned if
aliæ non interveniant damnationis causæ. Non enim in hoc
other not intervene of-damnation causes not for in this
aliquis contemptu Dei notari potest, si veritatem per
anyone with-contempt of-God to-be-marked can if the-truth through
errorem contradicat, nec contra conscientiam agat, maxime cum
error he-contradict nor against conscience he-act most-of-all since
id tale sit, quod humana ratione investigari non possit, sed
that such is as by-human reason to-be-investigated not can but
magis rationi videatur contrarium. Blasphemare autem in
more to-reason may-seem contrary to-blaspheme moreover against
Spiritum est ita opera manifestæ gratiæ Dei calumniari, ut
the-Spirit is so the-works of-the-manifest grace of-God to-calumniate that
illa, quæ credebant per Spiritum sanctum, hoc est, divina
those which they-believed through the-Spirit holy that is by-divine
bonitate misericorditer fieri, per diabolum tamen assererent
goodness mercifully to-be-done through the-devil yet they-asserted

agi, tanquam si dicerent illum, quem Spiritum Dei
to-be-done as if they-said him whom the-Spirit of-God
credebant, esse spiritum nequam, et sic Deum esse diabolum.
they-believed to-be a-spirit wicked and so God to-be the-devil
Quicunque igitur sic in Christum peccaverunt, dicendo scilicet
whoever therefore thus against Christ sinned by-saying namely
contra conscientiam eum in Beelzebub principe dæmoniorum
against conscience him by Beelzebub prince of-demons
ejicere dæmonia, ita prorsus a regno Dei sunt proscripti,
to-cast-out demons so wholly from the-kingdom of-God are proscribed
et ab ejus gratia penitus exclusi, ut nullus illorum deinceps
and from his grace wholly excluded that no-one of-them henceforth
per pœnitentiam mereretur indulgentiam. Nec quidem
through penitence should-merit indulgence nor indeed
negamus eos salvari posse si pœniterent, sed solummodo
do-we-deny them to-be-saved to-be-able if they-should-repent but only
eos dicimus nec pœnitentiæ actus assecuturos esse.
them we-say not-even of-penitence the-act about-to-attain to-be

Cap. XXIII. Utrum pœnitentes gemitum sui doloris hinc secum deferant?

XXIII · WHETHER PENITENTS TAKE THEIR GRIEF AWAY WITH THEM

Do penitents who die in contrition carry their grief into heaven? Our sins will displease us there as they displease God, without pain; whether we will wish we had obeyed God is another question, settled in Abelard's Theology.

Quærit fortassis aliquis, utrum hi, qui de hac vita pœnitentes
asks perhaps someone whether those who from this life penitent
recedunt in hoc gemitu cordis et contritione doloris, ubi
depart in this groaning of-heart and contrition of-grief where

verum Deo sacrificium offertur juxta illud: Sacrificium Deo
a-true to-God sacrifice is-offered according-to that a-sacrifice to-God
spiritus contribulatus (Psal. l), utrum, inquam, tales de hac
a-spirit afflicted Psal. fifty whether I-say such-ones from this
luce migrantes hunc gemitum et dolorem secum deferant;
light passing this groaning and grief with-them carry-away
ut in vita quoque illa cœlesti hæc se commisisse
so-that in the-life also that heavenly these-things themselves to-have-committed
doleant, quo, ut scriptum est, aufugit dolor et gemitus
they-may-grieve whither as written it-is has-fled grief and groaning
(Isa. xxxv, 10), atque tristitia. Sed profecto sicut Deo vel
Isa. thirty-five 10 and sadness but surely as to-God or
angelis peccata nostra sine aliqua pœna doloris displicent,
to-the-angels sins our without any punishment of-grief displease
eo videlicet quod illa non approbant, quæ mala considerant;
for-this namely that them not they-approve which evil they-consider
ita et tunc nobis illa displicebunt, in quibus deliquimus. Sed
so also then to-us they shall-displease in which we-have-offended but
utrum nos illa fecisse velimus, quæ bene ordinata esse a Deo
whether we them to-have-done may-wish which well ordered to-be by God
scimus, et nobis quoque in bonum cooperata, juxta illud
we-know and for-us also into good cooperated according-to that
Apostoli: Scimus quoniam diligentibus Deum omnia cooperantur
of-the-Apostle we-know that for-those-loving God all-things cooperate
in bonum (Rom. viii, 28), alia est quæstio, quam pro
into good Rom. eight 28 another is the-question which according-to
viribus nostris tertio Theologiæ nostro libro absolvimus.
strength our in-the-third of-Theology our book we-have-resolved

Cap. XXIV. De confessione

XXIV · ON CONFESSION

James bids us confess to one another and pray for one another; some confess to God alone, as the Greeks are said to, but what confession to the all-knowing God achieves Abelard cannot see. The faithful confess so that their confessors' prayers may help them, because humility is a large part of satisfaction, as David's confession at once won from Nathan the word of God's pardon, and so that priests may enjoin satisfaction and the proud submit to another's judgment. The devil removes fear and shame to make us sin, then restores them to keep us from confessing, but a wound must be shown to the physician, whose place the priest holds.

Nunc de confessione peccatorum nobis agere incumbit.
now about the-confession of-sins for-us to-treat it-falls-on
Ad hanc nos apostolus Jacobus adhortans ait: Confitemini
to this us the-apostle James exhorting says confess
alterutrum peccata vestra, et orate pro invicem ut
to-one-another sins your and pray for each-other that
salvemini; multum enim valet deprecatio justi assidua
you-may-be-saved much for avails the-prayer of-the-just assiduous
(Jac. v, 16). Sunt qui soli Deo confitendum arbitrantur,
Jac. five 16 there-are who alone to-God to-be-confessed think
quod nonnulli Græcis imponunt. Sed quid apud Deum
which some on-the-Greeks impose but what before God
confessio valeat, qui omnia novit; aut quam indulgentiam
confession may-avail who all-things knows or what indulgence
lingua nobis impetret, non video, licet Propheta dicat:
the-tongue for-us may-obtain not I-see although the-Prophet says
Delictum meum cognitum tibi feci, et injustitiam meam
offense my known to-you I-made and injustice my
non abscondi? (Psal. xxxi, 5.) Multis de causis fideles
not I-hid Psal. thirty-one 5 for-many from causes the-faithful

invicem peccata confitentur juxta illud Apostoli, quod
to-each-other sins confess according-to that of-the-Apostle which
præmissum est; tum videlicet propter suppositam causam,
put-before is at-one-time namely for the-subjoined cause
ut orationibus eorum magis adjuvemur, quibus confitemur;
that by-the-prayers of-them more we-may-be-helped to-whom we-confess
tum etiam quia in humilitate confessionis magna pars
at-another-time also because in the-humility of-confession a-great part
agitur satisfactionis, et in relaxatione pœnitentiæ majorem
is-done of-satisfaction and in the-relaxation of-penitence greater
assequimur indulgentiam: sicut de David scriptum est; qui
we-attain indulgence as about David written it-is who
cum accusatus a Nathan propheta responderit: peccavi
when accused by Nathan the-prophet had-answered I-have-sinned
(II Reg. xii, 13); statim ab eodem propheta responsum
two Reg. twelve 13 at-once from the-same prophet the-answer
audivit: Dominus quoque transtulit peccatum tuum (ibid.):
heard the-Lord also has-transferred sin your ibid.
quo enim major erat regis sublimitas, acceptior
by-how-much for greater was of-the-king the-loftiness more-acceptable
Deo fuit confidens humilitas. Denique sacerdotes quibus
to-God was trusting humility finally the-priests to-whom
animæ confitentium sunt commissæ, satisfactiones pœnitentiæ
the-souls of-those-confessing are committed satisfactions of-penitence
illis habent injungere; ut qui male arbitrio suo
on-them have to-enjoin so-that those-who badly choice their-own
et superbe usi sunt Deum contemnendo, alienæ potestatis
and proudly used have God by-despising of-another's power
arbitrio corrigantur; et tanto securius id agant,
by-the-choice may-be-corrected and by-so-much more-securely that they-may-do
quanto melius prælatis suis obediendo non tam suam,
by-how-much better to-prelates their by-obeying not so-much their-own

quam illorum voluntatem sequuntur. Qui si fortassis non
as their will they-follow who if perhaps not
recte præceperint, cum ille ad obediendum paratus sit,
rightly they-shall-have-commanded since he for obeying ready is
illis magis quam istis imputandum est. Non ignoramus,
to-them rather than to-these to-be-imputed it-is not we-are-ignorant-of
inquit Apostolus, astutias Satanæ (II Cor. ii, 11). Nec ejus
says the-Apostle the-wiles of-Satan two Cor. two 11 nor his
nequitia hoc loco prætereunda est qua nos ad peccatum
wickedness in-this place to-be-passed-over is by-which us to sin
impellit, et a confessione retrahit. Ad peccatum quippe nos
he-drives and from confession draws-back to sin for us
incitans timore pariter ac verecundia nos exuit, ut nihil
inciting of-fear equally and of-shame us he-strips so-that nothing
jam restet, quod nos a peccato revocet. Multa namque
now remains which us from sin may-call-back many-things for
timore pœnæ committere non audemus; multa pro
for-fear of-punishment to-commit not we-dare many-things for
detrimento nostræ famæ aggredi erubescimus, etsi hoc
the-damage of-our reputation to-undertake we-blush even-if this
impune possemus. His ergo duobus quasi retinaculis
with-impunity we-could from-these therefore two as-if reins
male quilibet expeditus præceps ad quodvis perpetrandum
badly anyone freed headlong to anything to-be-perpetrated
peccatum efficietur. Quo quidem pacto eadem, quæ
sin shall-be-made by-which indeed bargain the-same-things which
prius ei abstulit ut peccatum perficeret, postmodum
before from-him he-took-away that sin he-might-accomplish afterward
reddit ut a confessione revocet. Tunc confiteri timet
he-gives-back that from confession he-may-call-back then to-confess he-fears
vel erubescit, quod, cum oportuerit primum, non timuit nec
or he-blushes what when it-was-proper at-first not he-feared nor

erubuit. Timet ne forte per confessionem cognitus puniatur
blushed he-fears lest perhaps through confession known he-be-punished
ab hominibus, qui puniri non timuit, a Deo: erubescit ab
by men who to-be-punished not feared by God he-blushes by
hominibus sciri, quod non erubuit coram Deo committi.
men to-be-known what not he-blushed before God to-be-committed
Sed qui plagæ quærit medicamentum, quantumcunque
but he-who for-the-wound seeks a-medicine however-much
ipsa sordeat, quantumcunque oleat, medico revelanda est
it be-foul however-much it-stink to-the-physician to-be-revealed is
ut competens adhibeatur curatio. Medici vero locum
that fitting be-applied cure of-the-physician but the-place
sacerdos tenet, a quo, ut diximus, instituenda est satisfactio.
the-priest holds by whom as we-have-said to-be-appointed is the-satisfaction

Cap. XXV. Quod nonnunquam confessio dimitti potest

XXV · THAT CONFESSION CAN SOMETIMES BE OMITTED

Confession may sometimes be omitted by a salutary dispensation, as Peter wept and did not confess, so Ambrose says. Anyone may choose a more discreet priest, since many prelates are ignorant and reveal confessions, though the obedient penitent is not condemned by their error; and some priests sell remissions of penance.

Sciendum tamen nonnunquam salubri dispensatione
to-be-known yet sometimes by-salutary dispensation
confessionem vitari posse, sicut de Petro credimus, cujus
confession to-be-avoided to-be-able as about Peter we-believe whose
lacrymas denegatione sua novimus, satisfactionem vero aliam,
tears for-denial his we-know satisfaction but other
vel confessionem non legimus. Unde et Ambrosius super
or confession not we-read whence also Ambrose on

Lucam de hac ipsa Petri negatione ac fletu ejus: Non
Luke about this very of-Peter denial and weeping his not
invenio, inquit, quid dixerit, invenio quod fleverit, lacrymas
I-find he-says what he-said I-find that he-wept tears
ejus lego, satisfactionem non lego. Levant lacrymæ delictum
his I-read satisfaction not I-read lift-off tears the-offense
quod voce pudor est confiteri, et veniæ fletus consulunt,
which by-voice shame it-is to-confess and for-pardon weeping provide
et verecundiæ; lacrymæ sine horrore culpam loquuntur,
and for-shame tears without horror the-fault speak
sine offensione verecundiæ confitentur; lacrymæ veniam non
without offense of-shame they-confess tears pardon not
postulant, sed merentur. Invenio cur tacuerit Petrus, ne scilicet
ask but merit I-find why kept-silent Peter lest namely
tam cito veniæ petitio plus offenderet. Quæ vero ista sit
so quickly of-pardon the-request more might-offend what but this be
verecundia vel reverentia confessionis ut flendo magis quam
shame or reverence of-confession that by-weeping rather than
confitendo Petrus satisfecerit, videndum est. Si enim propter
by-confessing Peter made-satisfaction to-be-seen it-is if for for
hoc unum confiteri verecundabatur, ne, cognito peccato
this one-thing to-confess he-was-ashamed lest known sin
suo vilior, haberetur, profecto superbus erat, et honoris
his more-vile he-be-held surely proud he-was and of-honor
sui gloriæ magis quam animæ suæ saluti consulens. Sin
his for-the-glory rather than for-soul his salvation providing if
autem verecundia non tam sua, quam Ecclesiæ retinebatur,
moreover by-shame not so-much his as of-the-Church he-was-held-back
non est hoc improbandum. Providebat se fortassis super
not is this to-be-disapproved he-foresaw himself perhaps over
Dominicam plebem a Domino constituendum esse principem,
of-the-Lord's people by the-Lord to-be-set to-be the-prince

et verebatur ne si hoc trina ejus negatio per confessionem
and he-feared lest if this threefold his denial through confession
ejus cito in publicum prodiret, super hoc Ecclesia graviter
his quickly into public should-come-forth over this the-Church heavily
scandalizaretur; et erubescentia vehementi confunderetur,
might-be-scandalized and with-shame vehement be-confounded
quod tam facilem ad negandum, et tam pusillanimem
that so easy for denying and so faint-hearted
Dominus ei præfecisset. Si ergo tam pro honore sibi
the-Lord over-her had-set if therefore as-much for honor for-himself
conservando, quam pro hac animi erubescentia Ecclesiæ
to-be-preserved as for this of-mind blushing of-the-Church
confiteri distulit, provide hoc, non superbe fecit. Timor
to-confess he-put-off providently this not proudly he-did fear
quoque in causa rationabilis fuit de damno Ecclesiæ magis,
also in the-case reasonable was about the-harm of-the-Church more
quam de propriæ detrimento famæ. Sciebat quippe sibi
than about of-his-own the-damage reputation he-knew indeed to-himself
specialiter a Domino Ecclesiam esse commissam cum ei
specially by the-Lord the-Church to-be committed when to-him
diceret: Et tu aliquando conversus confirma fratres tuos (Luc
he-said and you sometime converted strengthen brothers your Luc
xxii, 32). Si ergo eo propria confessione convicto ad aures
twenty-two 32 if therefore he by-his-own confession convicted to the-ears
Ecclesiæ præveniret hic ejus tam abhorrendus lapsus,
of-the-Church should-come-beforehand this his so abhorrent fall
quis non leviter diceret: nolumus hunc regnare super
who not lightly would-say we-do-not-wish this-man to-reign over
nos (Luc. xix, 14); et non facile Dominicum improbaret
us Luc. nineteen 14 and not easily of-the-Lord's would-disapprove
consilium, quod ad confirmandos fratres eum elegit, qui
counsel that for strengthening the-brothers him he-chose who

primus defecit? Hac quoque providentia multi confessionem
first failed by-this also providence many confession
differre, vel omnino dimittere possent sine peccato; si videlicet
to-put-off or wholly to-omit could without sin if namely
plus illam nocere quam prodesse crederent, quia nullam
more it to-harm than to-profit they-believed because no
Dei offensam ex culpa incurrimus, in quo eum nequaquam
of-God offense from fault we-incur in which him by-no-means
contemnimus. Distulit Petrus confiteri peccatum, cum adhuc
we-despise put-off Peter to-confess the-sin while still
tenera in fide, atque infirma esset Ecclesia, donec virtus
tender in faith and weak was the-Church until the-virtue
Petri prædicatione ipsius vel miraculis esset probata. Postea
of-Peter by-preaching his or by-miracles had-been proved afterward
vero cum de hoc jam constaret, ipsemet Petrus sine ullo
but when about this now it-was-agreed he-himself Peter without any
Ecclesiæ scandalo contra desperationem lapsorum confiteri
of-the-Church scandal against the-despair of-the-fallen to-confess
hoc potuit, ut scriptum etiam relinqueretur ab evangelistis.
this could so-that written also it-was-left by the-evangelists
Sunt fortassis, quibus videatur Petrum, qui cæteris
there-are perhaps to-whom it-may-seem Peter who over-the-others
omnibus præerat, nec superiorem habebat, cui anima
all presided nor a-superior had to-whom soul
ejus esset commissa, nequaquam haberet necessarium homini
his was committed by-no-means he-had necessary to-a-man
confiteri peccatum, tanquam ab illo instituenda esset ei
to-confess sin as-if by him to-be-appointed were for-him
satisfactio, ac si præcepto ejus quasi superioris obediret. Sed
satisfaction and as-if to-the-precept his as of-a-superior he-should-obey but
si non pro satisfactione injungenda confiteri alicui debuerit,
if not for satisfaction to-be-enjoined to-confess to-anyone he-ought

propter orationis suffragium non incongrue fieri potuit; de
for of-prayer the-support not unfittingly to-be-done it-could about
quo quidem cum diceretur: Confitemini alterutrum peccata
which indeed when it-was-said confess to-one-another sins
vestra, subjunctum est: et orate pro invicem ut salvemini
your added it-is and pray for each-other that you-may-be-saved
(Jac. v, 16). Nihil etiam impedit ne prælati eligant subjectos
Jac. five 16 nothing also hinders lest prelates choose subjects
ad confessionem faciendam, vel ad satisfactionem suscipiendam,
for confession to-be-made or for satisfaction to-be-undertaken
ut quod agitur, tanto Deo fiat acceptius, quanto
so-that what is-done by-so-much to-God be-made more-acceptable by-how-much
ab illo geritur humilius. Quis etiam vetet quemlibet in
by him it-is-done more-humbly who also would-forbid anyone in
talibus personam religiosiorem, vel magis discretam eligere,
such-things a-person more-religious or more discreet to-choose
cujus arbitrio satisfactionem suam committat, et orationibus
whose to-judgment satisfaction his he-may-commit and by-the-prayers
ejus plurimum adjuvetur? Unde et cum præmissum: et orate
his greatly be-helped whence also when put-before and pray
pro invicem ut salvemini, statim adjunctum est: multum
for each-other that you-may-be-saved at-once added it-is much
enim valet deprecatio justi assidua. Sicut enim multi fiunt
for avails the-prayer of-the-just assiduous as for many are-made
imperiti medici, quibus infirmos committi periculosum est aut
unskilled physicians to-whom the-sick to-be-committed dangerous is or
inutile: ita et in prælatis Ecclesiæ multi reperiuntur, nec
useless so also among prelates of-the-Church many are-found neither
religiosi, nec discreti, atque insuper ad detegendum confitentium
religious nor discreet and besides for disclosing of-those-confessing
peccata leves, ut confiteri eis non solum inutile, verum
the-sins light so-that to-confess to-them not only useless but

etiam perniciosum videatur. Tales quippe nec orare intendunt,
also pernicious it-may-seem such indeed neither to-pray attend
nec in orationibus suis exaudiri merentur; et cum instituta
nor in prayers their to-be-heard merit and since the-statutes
canonum ignorent, nec in statuendis satisfactionibus moderari
of-the-canons they-do-not-know nor in appointing satisfactions to-moderate
sciant, frequenter in talibus vanam securitatem promittunt,
know-how often in such-things vain security promise
et spe cassa ipsos confitentes decipiunt, juxta illud
and with-hope empty the-very those-confessing deceive according-to that
Veritatis: Cæci sunt duces cæcorum; et rursum: Si cæcus
of-the-Truth blind are leaders of-the-blind and again if the-blind
cæco ducatum præstet, ambo in foveam cadunt (Matth.
to-the-blind guidance offer both into the-pit fall Matth.
xv, 14). Qui cum etiam ut diximus, leviter confessiones quas
fifteen 14 who since also as we-have-said lightly the-confessions which
suscipiunt, revelant, pœnitentes ad indignationem commovent,
they-receive reveal the-penitent to indignation they-move
et qui curare peccata debuerant, novas peccatorum plagas
and they-who to-cure sins ought new of-sins wounds
inferunt, et a confessione audientes deterrent.
bring and from confession the-hearers deter
Nonnunquam etiam peccata vel ex ira, vel ex levitate
sometimes also sins either from anger or from levity
revelando graviter Ecclesiam scandalizant, et eos, qui confessi
by-revealing heavily the-Church they-scandalize and those who confessed
sunt, in pericula magna constituunt. Unde qui pro his
have into dangers great they-put whence those-who for these
incommoditatibus prælatos suos vitare decreverunt, et alios
inconveniences prelates their to-avoid have-decided and others
in talibus eligere, quos ad ista commodiores credant,
in such-things to-choose whom for these-things more-suitable they-believe

nequaquam sunt improbandi, sed potius comprobandi quod
by-no-means are to-be-disapproved but rather to-be-approved because
ad solertiorem medicum declinant; in quo tamen faciendo, si
to a-more-skillful physician they-turn in which yet doing if
assensum prælatorum impetrare possunt, ut ab eis ad alios
the-assent of-the-prelates to-obtain they-can that by them to others
dirigantur, tanto id convenientius agunt, quanto humilius
they-be-directed by-so-much that more-fittingly they-do by-how-much more-humbly
per obedientiam hoc faciunt. Sin autem prælati superbi
through obedience this they-do if moreover the-prelates proud
hoc eis interdicunt tanquam se viliores æstimando,
this to-them forbid as-if themselves viler esteeming
si meliores medici requirantur, ægrotus tamen de salute
if better physicians be-sought the-sick-man yet about salvation
sua sollicitus, quod melius credit medicamentum, majori
his anxious what better he-believes medicine with-greater
sollicitudine requirat, et meliori consilio cedat plurimum.
anxiety let-him-seek and to-better counsel let-him-yield most
Nemo enim ducem sibi ab aliquo commissum, si eum
no-one for a-guide to-himself by someone entrusted if him
cæcum deprehenderit, in foveam sequi debet; et melius est
blind he-shall-have-detected into the-pit to-follow ought and better it-is
eligere eum videntem, ut quo tendit, perveniat, quam male
to-choose him seeing that whither he-tends he-may-arrive than badly
sibi traditum male sequi ad præcipitium. Quippe qui ei
to-himself handed-over badly to-follow to the-precipice indeed he-who to-him
talem ducem tradidit tanquam viam ostensurum, aut scienter
such a-guide handed-over as the-way about-to-show either knowingly
hoc fecit per malitiam, aut innocenter per ignorantiam? Si
this did through malice or innocently through ignorance if
per malitiam, cavendum fuit, ne malitia ejus impleretur;
through malice to-be-guarded-against it-was lest the-malice his be-fulfilled

si per ignorantiam, nequaquam contra ejus voluntatem agitur,
if through ignorance by-no-means against his will is-it-acted
si illum non sequimur ad periculum, quem ipse dederat
if him not we-follow into danger whom he-himself had-given
nobis ad ducatum. Utile tamen est, ut eos primum consulamus,
to-us for guidance useful yet it-is that them first we-consult
quibus animas nostras committi scimus, et eorum consilio
to-whom souls our to-be-committed we-know and their counsel
audito salubrius, si quod speramus, medicamentum non
heard more-salutarily if what we-hope medicine not
deserere, maxime cum eos legem ignorare credamus, et
to-forsake most-of-all when them the-law not-to-know we-believe and
non solum quid agant, (non) curent, sed quid doleant
not only what they-may-do not they-care but what they-may-grieve
ignorent; deteriores habendi his, de quibus Veritas
they-know-not worse to-be-held than-those about whom the-Truth
ait: Super cathedram Moysi sederunt Scribæ et Pharisæi:
says upon the-chair of-Moses sat the-Scribes and Pharisees
quæcunque ergo dixerint vobis, servate et facite;
whatever-things therefore they-shall-have-said to-you keep and do
secundum autem opera eorum nolite facere (Matth. xxiii,
according-to moreover works their do-not do Matth. twenty-three
2). Tanquam si diceret: magisterium legis tales obtinent,
2 as if he-said the-mastership of-the-law such-men hold
quorum opera cum sint mala, et ob hoc respuenda, verba
whose works since they-are bad and for this to-be-rejected the-words
tamen Dei, quæ de cathedra Moysi, hoc est de magisterio
yet of-God which from the-chair of-Moses that is from the-mastership
legis, proferunt, suscipienda sunt, ut simul quæ ipsorum
of-the-law they-bring-forth to-be-received are so-that at-once which their
sunt opera rejiciamus, et quæ Dei sunt verba, retineamus.
are works we-may-reject and which of-God are the-words we-may-retain

Non est ergo talium doctrina contemnenda qui bene
not is therefore of-such-men the-doctrine to-be-despised who well
prædicant, licet male vivant, et qui erudiunt verbo, licet
preach although badly they-live and who teach by-word although
non ædificent exemplo; et viam ostendunt quam sequi
not they-edify by-example and the-way show which to-follow
nolunt, non tam de cæcitate ignorantiæ, quam de
they-do-not-wish not so-much about the-blindness of-ignorance as about
culpa negligentiæ judicando. Qui vero nec viam subjectis
the-fault of-negligence by-judging who but not-even the-way to-subjects
ostendere valent, qui ducatui eorum committere se debent,
to-show are-able who to-guidance their to-commit themselves ought
et ab eis requirere documentum, qui docere nesciunt. Nec
and from them to-seek instruction who to-teach know-not nor
tamen desperandum est subjectis a misericordia Dei, cum
yet to-be-despaired-of is for-subjects of the-mercy of-God when
ad satisfactionem omnino parati prælatorum suorum, quamvis
to satisfaction wholly ready of-prelates their although
cæcorum, arbitrio se tradunt, et quod illi per
blind to-the-judgment themselves they-hand-over and what they through
errorem minus instituunt, isti per obedientiam diligenter eos
error less appoint these through obedience diligently them
sequuntur. Non enim error prælatorum subjectos damnat,
follow not for the-error of-prelates the-subjects condemns
nec illorum vitium istos accusat; nec jam in subjectis culpa
nor their vice these accuses nor now in subjects fault
remanet qua moriantur, quos jam antea pœnitentia Deo, ut
remains by-which they-may-die whom already before by-penitence to-God as
diximus, reconciliaverat, prius scilicet quam ad confessionem
we-have-said had-reconciled before namely that to confession
venirent vel satisfactionis institutionem susciperent. Si quid
they-came or of-satisfaction the-appointment they-received if anything

tamen de pœna satisfactionis minus est institutum quam
yet of the-punishment of-satisfaction less is appointed than
oporteat, Deus, qui nullum peccatum impunitum dimittit,
it-behooves God who no sin unpunished leaves
et singula quantum debet punit, pro quantitate peccati
and each as-much-as he-ought punishes according-to the-quantity of-sin
satisfactionis æquitatem servabit; ipsos videlicet pœnitentes
of-satisfaction the-equity shall-keep the-very namely penitents
non æternis suppliciis reservandos, sed in hac vita, vel in
not for-eternal torments to-be-reserved but in this life or in
futura pœnis purgatoriis affligendo. Si nos, inquam, in
the-future with-punishments purgatorial by-afflicting if we I-say in
nostra satisfactione negligentes fuerimus. Unde Apostolus: Si
our satisfaction negligent shall-have-been whence the-Apostle if
nos, inquit, dijudicaremus, non utique dijudicaremur (I Cor.
we he-says were-judging-ourselves not certainly we-would-be-judged one Cor.
xi, 31); quod est dicere: Si nos ipsi nostra puniremus, vel
eleven 31 which is to-say if we ourselves our were-punishing or
corrigeremus peccata, nequaquam ab ipso gravius essent
correcting sins by-no-means by him more-heavily they-would-be
punienda. Magna profecto misericordia Dei, cum nos nostro
to-be-punished great surely the-mercy of-God when us to-our
judicio dimittit, ne ipse puniat graviori. Has autem
judgment he-leaves lest he-himself punish with-heavier these moreover
pœnas vitæ præsentis, quibus de peccatis satisfacimus,
punishments of-life present by-which for sins we-satisfy
jejunando, vel orando, vigilando, vel quibuscunque modis
by-fasting or by-praying by-keeping-vigil or by-whatever ways
carnem macerando, vel quæ nobis subtrahimus, egenis
the-flesh mortifying or what from-ourselves we-withdraw on-the-needy
impendendo, satisfactionem vocamus; quas alio nomine in
by-spending satisfaction we-call which by-another name in

Evangelio fructus pœnitentiæ novimus appellari, ubi videlicet
the-Gospel the-fruits of-penitence we-know to-be-called where namely
ait: Facite fructus dignos pœnitentiæ (Matth. iii, 8); ac
it-says make fruits worthy of-penitence Matth. three 8 as
si aperte diceretur: digna satisfactione quod deliquistis,
if openly it-were-said by-worthy satisfaction what you-have-offended
emendando ita hic reconciliamini Deo, ut deinceps quod
by-amending so here be-reconciled to-God that henceforth what
ipse puniat nequaquam inveniat; et graviores pœnas
he-himself may-punish by-no-means be-may-find and the-heavier punishments
mitioribus prævenite. Ut enim beatus asserit Augustinus:
by-the-milder forestall as for blessed asserts Augustine
Pœnæ vitæ futuræ, etsi purgatoriæ sint, graviores
the-punishments of-the-life future even-if purgatorial they-be heavier
sunt istis omnibus vitæ præsentis. Magna itaque cautela
are than-these all of-the-life present great and-so caution
est eis adhibenda, et magna opera danda, ut secundum
is to-them to-be-applied and great effort to-be-given that according-to
instituta sanctorum Patrum talis hæc satisfactio suscipiatur,
the-institutions of-the-holy Fathers such this satisfaction be-undertaken
ut nihil ibi purgandum restet. Cum ergo indiscreti
that nothing there to-be-purged remain when therefore indiscreet
fuerint sacerdotes, qui hæc instituta canonum ignorant,
shall-have-been the-priests who these institutions of-the-canons do-not-know
ut minus de satisfactione quam oportet, injungant, magnum
so-that less of satisfaction than it-behooves they-enjoin great
hinc incommodum pœnitentes incurrunt, cum male de ipsis
hence harm the-penitents incur when badly in them
confisi gravioribus pœnis postmodum plectentur,
having-trusted with-heavier punishments afterward they-shall-be-punished
unde hic per leviores satisfacere potuerunt.
whence here through lighter-ones to-satisfy they-could

Sunt nonnulli sacerdotum non tam per errorem, quam
there-are some of-the-priests not so-much through error as
cupiditatem subjectos decipientes, ut pro nummorum
through-greed subjects deceiving so-that for of-coins
oblatione satisfactionis injunctæ pœnas condonent vel
the-offering of-the-satisfaction enjoined the-punishments they-remit or
relaxent; non tam attendentes quid velit Dominus, quam
relax not so-much attending what wishes the-Lord as
quid valeat nummus, de quibus ipse Dominus per
what avails the-coin about whom himself the-Lord through
prophetam conquerens ait: Sacerdotes mei non dixerunt: Ubi
the-prophet complaining says the-priests my not said where
est Dominus? (Jer. ii 6.) Tanquam si diceret: Sed ubi est
is the-Lord Jer. two 6 as if he-said but where is
nummus? Nec solum sacerdotes, verum etiam ipsos principes
the-coin nor only the-priests but also the-very princes
sacerdotum, hoc est episcopos ita impudenter in hanc
of-the-priests that is the-bishops so shamelessly into this
cupiditatem exardescere novimus; ut cum in dedicationibus
greed to-blaze-up we-know that when at the-dedications
ecclesiarum, vel in consecrationibus altarium, vel benedictionibus
of-churches or at the-consecrations of-altars or the-blessings
cœmeteriorum, vel in aliquibus solemnitatibus populares
of-cemeteries or at some solemnities popular
habent conventus, unde copiosam oblationem exspectant, in
they-hold assemblies whence copious offering they-expect in
relaxandis pœnitentiis prodigi sunt; modo tertiam, modo
relaxing penances prodigal they-are now the-third now
quartam pœnitentiæ partem omnibus communiter indulgentes
the-fourth of-penance part to-all in-common granting
sub quadam scilicet specie charitatis; sed in veritate summæ
under a-certain namely appearance of-charity but in truth of-highest

cupiditatis. Qui de sua se jactantes potestate, quam, ut
greed who of their themselves boasting power which as
aiunt, in Petro, vel apostolis susceperunt, cum eis a Domino
they-say in Peter or the-apostles they-received when to-them by the-Lord
diceretur: Quorum remiseritis peccata, remittentur
it-was-said whose you-shall-have-remitted sins they-shall-be-remitted
eis; vel, quæcunque solveritis super terram, erunt
to-them or whatever-things you-shall-have-loosed upon earth shall-be
soluta et in cœlis (Joan. xx. 23), tunc maxime quod
loosed also in heaven Joan. twenty 23 then most what
suum est agere gloriantur, cum hanc benignitatem subjectis
their-own is to-do they-boast when this kindness on-subjects
impendunt. Atque utinam id saltem pro ipsis, non pro
they-bestow and would-that that at-least for them not for
nummis facerent, ut qualiscunque benignitas potius quam
coins they-did so-that some-sort-of kindness rather than
cupiditas videretur. Sed profecto si hoc in laude benignitatis
greed it-might-seem but surely if this in praise of-kindness
habendum est, quod tertiam vel quartam pœnitentiæ partem
to-be-held is that the-third or fourth of-penance part
relaxant, multo amplius eorum pietas prædicanda erit, si
they-relax much more their piety to-be-proclaimed shall-be if
dimidiam vel totam ex integro pœnitentiam dimitterent,
half or the-whole from whole penance they-should-remit
sicut licere sibi profitentur, et [a] Domino concessum
as to-be-lawful for-themselves they-profess and [by] the-Lord granted
esse, et quasi in manibus eorum cœlos esse positos
to-be and as-if in hands their the-heavens to-be placed
secundum remissionis vel absolutionis peccatorum supra posita
according-to of-the-remission or absolution of-sins above set-down
testimonia. Magnæ denique impietatis e contrario arguendi
testimonies of-great finally impiety from the-contrary to-be-accused

videntur, cur non omnes subjectos ab omnibus absolvant
they-seem why not all subjects from all they-absolve
peccatis, ut videlicet neminem illorum damnari permittant;
sins so-that namely no-one of-them to-be-damned they-may-permit
si ita, inquam, in eorum potestate constitutum est, quæ
if so I-say in their power set it-is which
voluerint peccata dimittere vel retinere, vel cœlos
they-shall-have-wished sins to-forgive or to-retain or the-heavens
his, quibus decreverint aperire vel claudere; quod utique
to-those to-whom they-shall-have-decided to-open or to-close which certainly
beatissimi prædicandi essent, si hos sibi, cum vellent,
most-blessed to-be-proclaimed would-be if these for-themselves when they-wished
aperire possent. Quod quidem si non possunt; vel nesciunt,
to-open they-could which indeed if not they-can or know-not-how
certe illud poeticum, in quantum arbitror, incurrunt
surely that poetic-thing in as-much-as I-think they-incur

Nec prosunt domino, quæ prosunt omnibus, artes.
nor profit to-their-master which profit all the-arts

Appetat quislibet, non ego, potestatem illam, qua
let-seek whoever-you-please not I power that by-which
potius aliis quam sibi proficere possit, tanquam in
rather to-others than to-himself to-profit he-may-be-able as-if in
potestate sua habeat alienas animas salvare magis quam
power his he-have others' souls to-save more than
propriam; cum e contrario quislibet discretus sentiat.
his-own since from the-contrary any discreet-man may-feel

Cap. XXVI. Utrum generaliter ad omnes pertineat prælatos solvere et ligare?

XXVI · WHETHER ALL PRELATES MAY BIND AND LOOSE

The power of the keys does not belong equally to all bishops, many without religion or discretion. Origen says it belongs to those who are Peter in merit, not in see, and Augustine and Gregory teach that an unjust binding does not hold, as the disciples loosed Lazarus only after Christ had raised him; yet the flock must fear its pastor's sentence.

Cum ergo quæritur, quæ sit illa potestas, vel claves regni
when therefore it-is-asked what be that power or the-keys of-the-kingdom
cœlorum, quas apostolis Dominus tradidit, ac similiter eorum
of-heaven which to-the-apostles the-Lord handed-over and likewise their
vicariis, scilicet episcopis, concessisse legitur, non parva quæstio
to-vicars namely the-bishops to-have-granted is-read not a-small question
videtur. Cum enim multi sint episcopi nec religionem, nec
it-seems since for many be bishops neither religion nor
discretionem habentes, quamvis episcopalem habeant potestatem;
discretion having although episcopal they-have power
quomodo eis æque ut apostolis convenire dicemus: Quorum
how to-them equally as to-the-apostles to-befit shall-we-say whose
remiseritis peccata, remittentur eis, et quorum
you-shall-have-remitted sins they-shall-be-remitted to-them and whose
retinueritis, retenta sunt? Nunquid si indiscrete vel supra
you-shall-have-retained retained they-are surely-not if indiscreetly or beyond
modum velit episcopus pœnam peccati augere vel relaxare,
measure should-wish a-bishop the-punishment of-sin to-increase or to-relax
hoc in ejus est potestate; ut videlicet secundum ejus arbitrium
this in his is power that namely according-to his judgment
pœnas Deus disponat, ut quod minus puniendum est,
the-punishments God may-dispose so-that what less to-be-punished is

ipse magis puniat, e converso, cum æquitatem rei
he-himself more may-punish from the-converse since the-equity of-the-thing
magis quam hominum voluntatem Deus attendere debeat?
rather than of-men the-will God to-attend-to ought
Nunquid si episcopus per iram, vel odium quod habeat in
surely-not if a-bishop through anger or hatred which he-has against
aliquem, tantumdem eum pœnitere decreverit de levioribus
someone as-much him to-repent shall-have-decided for lighter
peccatis, quantum de gravioribus; vel pœnam ejus in
sins as-much-as for graver-ones or the-punishment his into
perpetuum extendere, vel nunquam ei relaxare statuerit,
perpetuity to-extend or never for-him to-relax shall-have-determined
quantumcunque ille pœniteat, nunquid hanc ejus sententiam
however-much he repent surely-not this his sentence
Dominus confirmabit? Quod itaque Dominus apostolis ait:
the-Lord shall-confirm what and-so the-Lord to-the-apostles says
Quorum remiseritis peccata, remittuntur eis, etc., ad
whose you-shall-have-remitted sins are-remitted to-them etc. to
personas eorum, non generaliter ad omnes episcopos referendum
the-persons of-them not generally to all bishops to-be-referred
videtur, sicut et quod eis alibi ait: Vos estis lux
it-seems as also what to-them elsewhere he-says you are the-light
mundi; et vos estis sal terræ (Matth. v, 18), vel pleraque
of-the-world and you are the-salt of-the-earth Matth. five 18 or very-many
alia de personis eorum specialiter accipienda. Non enim
other-things about the-persons of-them specially to-be-taken not for
hanc discretionem vel sanctitatem, quam apostolis Dominus
this discretion or holiness which to-the-apostles the-Lord
dedit, successoribus eorum æqualiter concessit; nec omnibus
gave to-successors their equally he-granted nor to-all
æque dixit: Beati oculi qui vident quæ vos videtis (Luc.
equally did-he-say blessed the-eyes which see what-things you see Luc.

x, 23); et rursum: Vos autem dixi amicos, quia omnia
ten 23 and again you moreover I-have-called friends because all-things
quæcunque audivi a Patre meo, nota feci vobis (Joan.
whatever I-have-heard from Father my known I-have-made to-you Joan.
xv, 15); et iterum: Cum autem venerit ille Spiritus
fifteen 15 and again when moreover shall-have-come that Spirit
veritatis, docebit vos omnem veritatem (Joan. xvi, 13).
of-truth he-shall-teach you all truth Joan. sixteen 13
Quod si forte quis de Juda objiciat, qui etiam cum hæc
but if perhaps anyone about Judas should-object who also when these-things
dicerentur unus ex apostolis erat, sciat Dominum non
were-said one of the-apostles was let-him-know the-Lord not
ignorasse, ad quos, id quod dicebat, deberet intendere;
to-have-been-ignorant to whom that which he-said he-ought to-direct
sicut et cum ait: Pater, ignosce his, quia nesciunt, quid
as also when he-says Father forgive these because they-know-not what
faciunt (Luc. xxiii, 34); non de omnibus persequentibus
they-do Luc. twenty-three 34 not about all persecuting
eum hæc ejus oratio accipienda censetur. Cum enim dicitur,
him this his prayer to-be-taken is-judged when for it-is-said
His, vel Vos, quæ demonstrativa pronomina sunt, pro
these or you which demonstrative pronouns are according-to
intentione loquentis sermo dirigitur, vel ad omnes pariter qui
the-intention of-the-speaker the-speech is-directed either to all equally who
adsunt, vel ad aliquos ex illis, quos decreverit, sicut et
are-present or to some of them whom he-shall-have-decided as also
hæc quæ prædicta sunt, non ad omnes generaliter apostolos,
these-things which said-before are not to all generally the-apostles
sed ad solos electores ferenda sunt. Sic et fortassis sentiendum
but to only electors to-be-borne are thus also perhaps to-be-thought
videtur de illo, quod ait: Quæcunque ligaveris super
it-seems about that which he-says whatever-things you-shall-have-bound upon

terram, erunt ligata et in cœlis (Matth. xvi, 19); in quo
earth shall-be bound also in heaven Matth. sixteen 19 in which
consimilis esse putatur sententia, quod diligenter beatus
a-like to-be is-thought the-sentence which diligently blessed
attendens Hieronymus cum ad hæc verba in Matthæo
attending Jerome when to these words in Matthew
exponenda venisset, ubi Dominus Petro ait: Quodcunque
to-be-expounded he-had-come where the-Lord to-Peter says whatever
ligaveris super terram, istum, inquit, locum episcopi et
you-shall-have-bound upon earth this he-says place bishops and
presbyteri non intelligentes aliquid sibi de Pharisæorum
presbyters not understanding something to-themselves from of-the-Pharisees
assumunt supercilio; ut vel damnent innocentes, vel solvere
they-take haughtiness so-that either they-condemn the-innocent or to-loose
se noxios arbitrentur: cum apud Deum non sententia
themselves the-guilty think since with God not the-sentence
sacerdotum, sed reorum vita quæratur. Legimus in Levitico
of-priests but of-the-guilty the-life is-sought we-read in Leviticus
de leprosis, ubi jubentur ut ostendant se sacerdotibus;
about the-lepers where they-are-ordered that they-show themselves to-the-priests
et si lepram habuerint, tunc a sacerdote immundi
and if leprosy they-shall-have-had then by the-priest unclean
fiant; non quod sacerdotes mundos faciant, vel immundos,
they-be-made not that the-priests clean make or unclean
sed quod habeant notitiam de leprosis et non leprosis, et
but because they-have knowledge of lepers and non lepers and
possint discernere, quis immundus vel mundus sit. Quomodo
can discern who unclean or clean be as
ergo ibi leprosum sacerdos immundum facit: sic et hic
therefore there the-leper the-priest unclean makes so also here
alligat vel solvit episcopus vel presbyter non eos, qui sontes
binds or looses the-bishop or presbyter not those who guilty

sunt vel innoxii, sed pro officio suo cum peccatorum
are or harmless but according-to office his when of-sins
audierit varietates, scit qui ligandus, vel qui solvendus sit.
he-has-heard the-varieties he-knows who to-be-bound or who to-be-loosed is
Ex his, ni fallor, verbis Hieronymi liquidum est illud, quod
from these unless I-err words of-Jerome plain it-is that which
Petro vel cæteris similiter apostolis dictum est de ligandis
to-Peter or to-the-other likewise apostles said is about binding
vel solvendis peccatorum vinculis, magis de personis eorum,
or loosing of-sins the-bonds rather about the-persons of-them
quam generaliter de omnibus episcopis accipiendum esse;
than generally about all bishops to-be-taken to-be
nisi forte juxta hoc quod ipse ait Hieronymus, hanc
unless perhaps according-to this which he-himself says Jerome this
ligationem vel absolutionem intelligamus prædictum judicium
binding or absolution we-understand the-aforesaid judgment
omnibus generaliter concessum; ut videlicet qui ligandi
to-all generally granted so-that namely who to-be-bound
vel absolvendi sint a Deo, ipsi habeant judicare, et inter
or to-be-absolved are by God they have to-judge and between
mundum et immundum discernere. Hinc et illud Origenis
clean and unclean to-discern hence also that of-Origen
super eumdem locum in Matthæo electos episcopos, qui
on the-same place in Matthew elect bishops who
hanc gratiam meruerint, quæ Petro concessa est, a cæteris
this grace have-merited which to-Peter granted is from the-others
ita distinguentis: Quæcunque ligaveris super terram,
so distinguishing whatever-things you-shall-have-bound upon earth
quoniam, inquit, qui episcopatus vindicant locum, utuntur
since he-says those-who of-the-episcopate claim the-place use
hoc textu quemadmodum Petrus, et claves regni cœlorum
this text as Peter also the-keys of-the-kingdom of-heaven

acceptas a Christo docent, qui ab eis ligati fuerint,
received from Christ they-teach those-who by them bound shall-have-been
in cœlo ligatos esse; et qui ab eis soluti fuerint,
in heaven bound to-be and those-who by them loosed shall-have-been
id est remissionem acceperint, esse et in cœlo solutos:
that is remission shall-have-received to-be also in heaven loosed
dicendum est quia bene dicunt, si opera habent illa, propter
to-be-said it-is that well they-say if works they-have those for
quæ dictum est illud Petro: Tu es Petrus; et tales sunt, ut
which said was that to-Peter you are Peter and such they-are that
super eos ædificetur Ecclesia Christi, si portæ inferorum non
upon them be-built the-Church of-Christ if the-gates of-hell not
prævalent eis. Alioquin ridiculum est, ut dicamus eum
prevail against-them otherwise ridiculous it-is that we-should-say him
qui vinculis peccatorum suorum ligatus est, et trahit peccata
who by-the-bonds of-sins his bound is and drags sins
sua sicut funem longum, et tanquam juge lorum vitulæ
his as a-rope long and as-if of-the-yoke the-strap of-a-heifer
iniquitates suas, propter hoc solum quoniam dicitur episcopus,
iniquities his for this only because he-is-called bishop
habere hujusmodi potestatem, ut soluti ab eo super terram,
to-have of-this-kind power that those-loosed by him upon earth
sint soluti in cœlo; aut ligati in terris, sint ligati in cœlo. Sit
be loosed in heaven or bound on earth be bound in heaven let-be
ergo episcopus irreprehensibilis, qui alterum ligat aut solvit,
therefore the-bishop irreproachable who another binds or looses
dignus ligare vel solvere in cœlo, sit unius uxoris vir,
worthy to-bind or to-loose in heaven let-him-be of-one wife the-husband
sobrius, castus, ornatus, hospitalis, docibilis, non vinolentus,
sober chaste adorned hospitable teachable not a-drunkard
non percussor; sed modestus, non litigiosus, non concupitor
not a-striker but modest not quarrelsome not a-coveter

pecuniarum, bene præsidens domui suæ, filios habens subditos
of-money well presiding over-house his sons having subject
cum omni castitate. Si talis fuerit, non injuste ligabit
with all chastity if such he-shall-have-been not unjustly he-shall-bind
super terram, et neque sine judicio solvet: propterea
upon earth and neither without judgment shall-he-loose therefore
quæcunque solverit qui ejusmodi est, soluta erunt et in
whatever-things shall-have-loosed he-who of-this-kind is loosed shall-be also in
cœlo; et quæcunque ligaverit super terram, ligata erunt
heaven and whatever-things he-shall-have-bound upon earth bound shall-be
et in cœlo: si enim fuerit quis, ut ita dicam, Petrus, et
also in heaven if for shall-have-been anyone as so I-may-say a-Peter and
non habuerit, quæ in hoc loco dicuntur quasi ad Petrum,
not shall-have-had what-things in this place are-said as-if to Peter
et putaverit se posse ligare ut sint ligata in cœlo; et
and shall-have-thought himself to-be-able to-bind so-that they-be bound in heaven and
solvere ut sint soluta in cœlo, ipse se fallit non intelligens
to-loose so-that they-be loosed in heaven he himself deceives not understanding
voluntatem Scripturæ, et inflatus incidit in judicium diaboli.
the-will of-Scripture and puffed-up falls into the-judgment of-the-devil
Patenter itaque Origenes ostendit, sicut et manifesta ratio
plainly and-so Origen shows as also manifest reason
habet, quod in his quæ diximus, Petro concessum est,
holds that in these-things which we-have-said to-Peter granted is
nequaquam omnibus episcopis a Domino collatum esse; sed
by-no-means to-all bishops by the-Lord conferred to-be but
his solis, qui Petrum non ex sublimitate cathedræ, sed
to-these alone who Peter not from the-loftiness of-the-chair but
meritorum imitantur dignitate. Non enim suam voluntatem
of-merits imitate in-dignity not for their-own will
sequentes, et a voluntate Dei se avertentes contra
following and from the-will of-God themselves turning-away against

divinæ rectitudinis justitiam quidquam possunt; nec cum
of-the-divine rectitude the-justice anything they-can nor when
inique aliquid agunt, ad iniquitatem Deum inclinare possunt,
wickedly anything they-do to iniquity God to-incline can-they
ut eum quasi similem sui efficiant. Quales quidem
that him as-if like to-themselves they-may-make such indeed
ipse vehementer arguens, et graviter eis comminans ait:
he-himself vehemently rebuking and heavily them threatening says
Existimasti inique quod ero tui similis, arguam te, et
you-thought wickedly that I-shall-be to-you like I-shall-rebuke you and
statuam contra faciem tuam: intelligite hæc qui obliviscimini
I-shall-set against face your understand these-things who forget
Deum, etc. (Psal. xlix, 21). Quis enim magis Deum oblivisci,
God etc. Psal. forty-nine 21 who for more God to-forget
et in reprobum sensum dari dicendus est, quam qui hanc
and into a-reprobate sense to-be-given to-be-called is than he-who this
sibi arrogat potestatem, ut in subjectis pro arbitrio suo
to-himself arrogates power that in subjects at choice his
ligandis atque solvendis divinam sibi subjacere sententiam
to-be-bound and to-be-loosed the-divine to-himself to-be-subject sentence
dicat; ut quod etiam injuste præsumpserit, summam Dei
he-says so-that what even unjustly he-shall-have-presumed the-highest of-God
justitiam pervertere queat: quasi reos, vel innocentes
justice to-pervert he-may-be-able as-if guilty or innocent
facere possit quos voluerit. Quod ne unquam
to-make he-may-be-able whom he-shall-have-wished which lest ever
præsumant, magnus ille doctor Ecclesiæ Augustinus, et inter
they-presume great that doctor of-the-Church Augustine and among
ipsos episcopos præclarus occurrit sexto decimo sermone
the-very bishops eminent meets in-the-sixth tenth sermon
de verbis Domini dicens: Cœpisti habere fratrem tuum
on the-words of-the-Lord saying you-have-begun to-have brother your

tanquam publicanum; ligas eum in terra; sed ut juste alliges
as a-publican you-bind him on earth but that justly you-bind
vide: nam injusta vincula disrumpit justitia. Beatus quoque
see for unjust bonds breaks justice blessed also
Gregorius patenter asserit, et dominicis convincit exemplis,
Gregory plainly asserts and by-the-Lord's proves examples
nihil ecclesiasticam potestatem in ligando vel solvendo posse,
nothing the-ecclesiastical power in binding or loosing to-be-able
si deviet ab æquitate justitiæ, et non divino concordet
if it-deviate from the-equity of-justice and not with-the-divine agree
judicio. Unde illud est quod ait in Evangeliorum homilia
judgment whence that is what he-says in of-the-Gospels the-homily
vicesima quinta: Plerumque contingit, ut locum judicis teneat,
twentieth fifth often it-happens that the-place of-judge he-holds
cujus ad locum vita minime concordat; ac sæpe agitur, ut
whose to the-place life least agrees and often it-is-done that
vel damnet immeritos, vel alios ipse ligatus solvat. Sæpe
either he-condemns the-undeserving or others he-himself bound looses often
in solvendis vel ligandis subditis suæ voluntatis motus, non
in loosing or binding subjects of-his will the-movement not
autem causarum merita sequitur; unde fit ut ipsa
moreover of-causes the-merits he-follows whence it-happens that of-the-very
ligandi et solvendi potestate se privet, qui hanc pro
of-binding and of-loosing power himself he-deprives who this for
suis voluntatibus, et non pro subditorum moribus exercet.
his wishes and not for of-subjects the-morals exercises
Sæpe fit ut erga quemlibet proximum odio vel gratia
often it-happens that toward any neighbor by-hatred or favor
moveatur pastor. Judicare autem digne de subditis nequeunt,
is-moved the-pastor to-judge moreover worthily about subjects cannot
qui in subditorum causis sua vel alia vel gratiam
those-who in of-subjects the-causes their-own either other-things or favor

sequuntur: unde per prophetam: Mortificabant animas quæ
follow whence through the-prophet they-killed souls which
non moriuntur, et vivificabant animas quæ non vivunt. Non
not die and made-alive souls which not live not
morientem quippe mortificat, qui justum damnat; et non
dying indeed he-kills who the-just condemns and not
victurum vivificare nititur, qui reum a supplicio absolvere
about-to-live to-make-alive strives who the-guilty from punishment to-absolve
conatur: causæ ergo pensandæ sunt, ac tunc ligandi atque
tries the-causes therefore to-be-weighed are and then of-binding and
solvendi potestas exercenda est; videndum quæ culpa, aut quæ
of-loosing the-power to-be-exercised is to-be-seen what fault or what
sit pœnitentia secuta post culpam: ut suos Omnipotens
be penitence having-followed after fault that those-whom the-Almighty
per compunctionis gratiam visitat, illos pastoris sententia
through of-compunction the-grace visits those of-the-pastor the-sentence
absolvat. Tunc enim vera est absolutio præsidentis, cum tantum
may-absolve then for true is the-absolution of-the-presider when only
sequitur arbitrium judicis. Quod bene quatriduani mortui
it-follows the-judgment of-the-judge which well of-the-four-days dead
resuscitatio illa significat; quæ videlicet demonstrat, quia prius
the-raising that signifies which namely shows that first
Dominus mortuum vocavit, et vivificat dicens: Lazare, veni
the-Lord the-dead called and makes-alive saying Lazarus come
foras; et postmodum is, qui vivus egressus fuerat a discipulis
out and afterward he who living come-out had by the-disciples
est solutus. Item: Ecce illum discipuli jam solvunt, quem
is loosed likewise behold him the-disciples now loose whom
Magister suscitaverat mortuum; si enim mortuum Lazarum
the-Master had-raised dead if for dead Lazarus
discipuli solverent, fœtorem magis ostenderent quam virtutem.
the-disciples should-loose stench rather they-would-show than power

Ex qua consideratione nobis intuendum est, quod illos
from which consideration by-us to-be-observed it-is that those
debemus per pastoralem auctoritatem solvere, quos auctorem
we-ought through pastoral authority to-loose whom author
nostrum cognoscimus per resuscitationis gratiam vivificare:
our we-know through of-raising the-grace to-make-alive
quæ nimirum vivificatio ante operationem rectitudinis in ipsa
which surely making-alive before the-working of-rectitude in the-very
jam cognovimus confessione peccatorum: unde et ipsi
already we-know confession of-sins whence also to-the-very
mortuo nequaquam dicitur: Revivisce, sed, Veni foras; ac si
dead-man by-no-means is-said live-again but come out as if
aperte cuilibet mortuo in culpa diceretur: Foras jam per
openly to-any dead-man in fault it-were-said out now through
confessionem egredere, qui apud te interius per negligentiam
confession come who within you inwardly through negligence
lates. Veniat itaque foras, id est, culpam confiteatur peccator;
lie-hidden let-come and-so out that is the-fault let-confess the-sinner
venientem vero foras solvant discipuli, ut pastores Ecclesiæ
coming but out let-loose the-disciples so-that the-pastors of-the-Church
ei pœnam relaxent, qui non erubuit confiteri quod fecit.
for-him the-punishment may-relax who not blushed to-confess what he-did
Item: Sed utrum juste alliget pastor, pastoris tamen sententia
likewise but whether justly binds the-pastor of-the-pastor yet the-sentence
gregi timenda est, ne is, qui subest, et cum injuste
by-the-flock to-be-feared is lest he who is-under and when unjustly
forsitan ligatur, ipsam obligationis sententiam ex alia
perhaps he-is-bound the-very of-the-binding sentence from another
culpa mereatur. Item: Qui sub manu pastoris est, timeat
fault he-merit likewise he-who under the-hand of-the-pastor is let-him-fear
ligari vel juste vel injuste; nec pastoris sui judicium
to-be-bound either justly or unjustly nor of-the-pastor his the-judgment

temere reprehendat, ne, etsi injuste ligatus est, ex ipsa
rashly let-him-rebuke lest even-if unjustly bound he-is from the-very
tumidæ reprehensionis superbia culpa, quæ non erat, fiat.
of-swollen rebuke pride a-fault which not was be-made
Ex his Gregorii dictis et divinæ auctoritatis exemplis
from these of-Gregory sayings and of-divine authority examples
liquidum est nihil episcoporum sententiam valere, si
plain it-is nothing of-bishops the-sentence to-avail if
ab æquitate discrepat divina, juxta illud propheticum
from the-equity it-differs divine according-to that prophetic-word
mortificare vel vivificare volentes quos non possunt. Qui
to-kill or to-make-alive wishing those-whom not they-can who
episcoporum quoque sententia ab ipsorum communione
of-bishops also by-the-sentence from their communion
privantur, cum subjectos injuste a communione sua privare
are-deprived when subjects unjustly from communion their to-deprive
præsumpserint. Unde Africanum concilium ccx: Ut
they-shall-have-presumed whence the-African council two-hundred-ten that
non temere quemquam communione privet episcopus; et
not rashly anyone of-communion should-deprive a-bishop and
quandiu excommunicato suus non communicaret episcopus,
as-long-as with-the-excommunicate his-own not should-communicate bishop
eidem episcopo ab aliis non communicetur episcopis; ut
to-the-same bishop by other not be-communicated bishops so-that
magis episcopus caveat, ne dicat in quemquam, quod
more the-bishop may-beware lest he-say against anyone what
aliis documentis convincere non potest.
by-other proofs to-convict not be-can

PETER ABELARD

Dialogus inter Philosophum, Judæum et Christianum

The Dialogue of a Philosopher, a Jew, and a Christian

In a vision of the night three men stand before Abelard: a philosopher content with natural law, a Jew who keeps the Old Testament, and a Christian who keeps both. Long disputing whose faith is truest, they choose him as judge for his learning in reason and Scripture. The Philosopher explains that he found the Jews foolish and the Christians mad, and Abelard, protesting that they have set a fool over the wise, agrees to hear them, glad to learn.

Aspiciebam in visu noctis, et ecce viri tres, diverso
I-was-looking in a-vision of-the-night and behold men three by-different
tramite venientes, coram me astiterunt, quos ego statim,
path coming before me stood whom I at-once
juxta visionis modum, cujus sint professionis, vel cur
according-to of-the-vision the-manner of-what they-be profession or why
ad me venerint interrogo. «Homines sumus, inquiunt,
to me they-have-come I-ask men we-are they-say
diversis fidei sectis innitentes. Unius quippe Dei cultores
on-different of-faith sects relying of-one indeed God worshipers
esse nos omnes pariter profitemur, diversa tamen fide et
to-be we all equally profess with-different yet faith and
vita ipsi famulantes. Unus quippe nostrum gentilis, ex his
life him serving one indeed of-us a-gentile of those
quos philosophos apppellant, naturali lege contentus est.
whom philosophers they-call with-natural law content is
Alii vero duo Scripturas habent, quorum alter Judæus,
the-others but two Scriptures have of-whom the-one a-Jew
alter dicitur Christianus. Diu autem de diversis fidei
the-other is-called a-Christian long moreover about the-different of-faith
nostræ sectis invicem conferentes atque contendentes, tuo
our sects with-each-other conferring and contending to-your
tandem judicio cessimus.»
at-last judgment we-have-yielded

Ego super hæc itaque vehementer admirans, quis in
I over these-things and-so vehemently wondering who into
hæc ipsos induxerit vel congregaverit quæro, et maxime
these-things them has-led or has-gathered I-ask and most
cur in hæc me judicem elegerint? Respondens autem
why in these-things me as-judge they-have-chosen answering moreover
philosophus: «Mea, inquit, opera hoc est inceptum, quoniam id
the-philosopher by-my he-says work this is begun since this
summum est philosophorum, rationibus veritatem investigare
the-highest is of-philosophers by-reasons the-truth to-investigate
et in omnibus non opinionem hominum, sed rationis sequi
and in all-things not the-opinion of-men but of-reason to-follow
ducatum. Nostrorum itaque scholis corde intentus et tam
the-leadership of-ours and-so in-the-schools in-heart intent and as-much
ipsorum rationibus quam auctoritatibus eruditus, ad moralem
their by-reasons as by-authorities instructed to moral
tandem me contuli philosophiam, quæ omnium finis est
at-last myself I-took philosophy which of-all the-end is
disciplinarum, et propter quam cætera omnia prælibanda
of-the-disciplines and for which the-other all-things to-be-foretasted
judicavi. Hic de summo bono, et de summo malo et
I-judged here about the-highest good and about the-highest evil and
de his quæ vel beatum hominem vel miserum faciunt,
about those which either happy a-man or wretched make
quoad potui instructus, statim apud me diversas etiam fidei
as-far-as I-could instructed at-once with myself the-different also of-faith
sectas, quibus nunc mundus divisus est, studiose scrutatus
sects into-which now the-world divided is studiously examined
sum et omnibus inspectis et invicem collatis, illud sequi
I-have and all-things inspected and with-each-other compared that to-follow
decrevi, quod consentaneum magis sit rationi. Contuli me
I-decided which consistent more be with-reason I-took myself

igitur ad Judæorum quoque et Christianorum doctrinam
therefore to of-the-Jews also and of-the-Christians the-teaching
et utrorumque fidem et leges sive rationes discutientes.
and of-both the-faith and laws or reasons discussing
Comperi Judæos stultos, Christianos insanos, ut cum salva
I-found the-Jews foolish the-Christians insane so-that with safe
pace tua, qui Christianus diceris, ista loquar. Contuli
peace your who a-Christian are-called these-things I-may-say I-conferred
diu cum utrisque, et nostræ collationis altercatione nondum
long with both and of-our conference the-dispute not-yet
finem adepta, partium suarum ratione[s], tuo committere
the-end having-reached of-the-parties their the-reasons to-your to-commit
decrevimus arbitrio. Te quippe nec philosophicarum rationum
we-decided judgment you indeed neither of-philosophical reasons
vires nec utriusque legis munimenta latere, novimus.
the-strengths nor of-each law the-defenses to-be-hidden-from we-know
Christiana namque professio sic propria lege nititur, quam
Christian for profession so on-its-own law relies which
Novum nominant Testamentum, ut respuere tamen non
New they-call Testament that to-reject yet not
præsumat antiquum, et utriusque lectioni maximum
it-presumes the-Old and of-both to-the-reading the-greatest
impendat studium. Aliquem nobis judicem oportebat eligere,
it-devotes study some for-us judge it-behooved to-choose
ut altercatio nostra finem acciperet, nec quemquam, nisi
that dispute our an-end might-receive nor anyone except
in aliqua harum trium sectarum reperire potuimus.»
in some of-these three sects to-find we-could
Ac deinde, tanquam adulationis oleum vendens, et caput meum
and then as-if of-flattery the-oil selling and head my
hoc unguento demulcens statim intulit: «Quanto igitur
with-this ointment soothing at-once he-added by-how-much therefore

ingenii te acumine et quarumlibet scientia Scripturarum fama
of-wit you in-sharpness and of-any knowledge of-Scriptures report
est præminere, tanto amplius in hoc judicio favendo sive
is to-excel by-so-much more in this judgment by-favoring or
defendendo constat valere, et cujuscunque nostrum rebellioni
by-defending it-is-agreed to-avail and of-whichever of-us the-rebellion
satisfacere posse. Quod vero ingenii tui sit acumen, quantum
to-satisfy to-be-able what but of-wit your be the-sharpness how-much
philosophicis et divinis sententiis memoriæ tuæ thesaurus
with-philosophical and divine sentences of-memory your the-treasury
abundet, præter consueta scholarum tuarum studia, quibus
abounds besides the-accustomed of-schools your studies which
in utraque doctrina præ omnibus magistris, etiam tuis sive
in each doctrine before all masters even your-own or
ipsis quoque repertarum scientiarum scriptoribus constat te
the-very also of-the-discovered sciences writers it-is-agreed you
floruisse, certum se nobis præbuit experimentum opus
to-have-flourished certain itself to-us has-offered proof work
illud mirabile theologiæ, quod nec invidia ferre potuit, nec
that wondrous of-theology which neither envy to-bear could nor
auferre prævaluit, sed gloriosius persequendo effecit.»
to-take-away prevailed but more-gloriously by-persecuting it-made
Tum ego: «Non ambio, inquam, hujus honoris gratiam, quam
then I not I-seek I-say of-this honor the-favor which
mihi reservastis, ut sapientibus scilicet omissis, stultum pro
for-me you-have-reserved that the-wise namely passed-over a-fool as
judice statueritis. Nam et ego similis vestri, vanis hujus
judge you-should-set for also I like you to-the-vain of-this
mundi contentionibus assuetus, non grave perferam audire,
world contentions accustomed not heavily I-shall-bear to-hear
quibus oblectari consuevi. Tu tamen, philosophe, qui,
by-which to-be-delighted I-am-accustomed you yet philosopher who

nullam professus legem, solis rationibus cedis, non pro
no having-professed law alone to-reasons you-yield not as
magno æstimes, si in hoc congressu prævalere videaris.
great you-should-esteem if in this encounter to-prevail you-seem
Tibi quippe ad pugnam duo sunt gladii, alii vero uno
for-you indeed for battle two are swords the-others but with-one
tantum in te armantur. Tu in illos tam scripto
only against you are-armed you against them as-much by-writing
quam ratione agere potes; illi vero tibi, quia legem non
as by-reason to-act can they but against-you because the-law not
sequeris, de lege nihil objicere possunt, et tanto etiam
you-follow from the-law nothing to-object can and by-so-much even
minus in te rationibus possunt, quanto tu amplius
less against you with-reasons can by-how-much you more
assuetus, philosophicam uberiorem habes armaturam. Quia
accustomed philosophical richer have armament since
tamen hoc ex condicto, et pari statuistis consensu,
yet this by agreement and by-equal you-have-decided consent
et de viribus vestris singulos vestrum confidere video,
and in strengths your each of-you to-trust I-see
nequaquam ausibus vestris nostra erubescentia[m] refer[e]t
by-no-means to-the-daring your our shame shall-bring
repulsa[m], præsertim cum ex his aliquam percipere me
repulse especially since from these something to-perceive I
credam doctrinam. Nulla quippe, ut quidam nostrorum
may-believe teaching none indeed as a-certain-one of-ours
meminit, adeo falsa est doctrina, ut non aliqua intermisceat
recalls so false is teaching that not some-things it-mixes-in
vera, et nullam adeo frivolam disputationem arbitror, ut
true and no so frivolous disputation I-think that
non aliquod habeat documentum. Unde et ille maximus
not some it-has instruction whence also that greatest

sapientum, in ipso statim Proverbiorum suorum exordio,
of-the-wise in the-very at-once of-Proverbs his beginning
lectorem sibi attentum præparans, ait: Audiens sapiens
the-reader to-himself attentive preparing says hearing the-wise-man
sapientior erit, intelligens gubernaculum possidebit (Prov.
wiser shall-be understanding governance he-shall-possess Prov.
i, 5). Et Jacobus apostolus: Sit, inquit, omnis homo velox
one 5 and James the-apostle let-be he-says every man swift
ad audiendum, tardus autem ad loquendum (Jac. i, 19).
to hearing slow moreover to speaking Jac. one 19
Assentiunt, de nostro assensu gratulantes.
they-assent at our assent rejoicing

THE PHILOSOPHER QUESTIONS THE JEW

The Philosopher, holding natural law, which is first in time and nature, questions the others on what their Scriptures add. Men, he says, keep the faith they were raised in and cling to it from love of their own, believing what they confess they cannot understand. The Jew answers that a child follows the faith of those he lives with, though a grown man should judge for himself, and that a servant absent when his master gave a command does well to obey what all his fellow servants testify was commanded, the more when no reason refutes it; the Philosopher allows the likeness.

Philosophus. Meum est, inquit, primum cæteros interrogare,
the-Philosopher mine it-is he-says first the-others to-question
qui et naturali lege, quæ prima est, contentus sum. Ad hoc
who also by-natural law which first is content am for this
vos ipse congregavi, ut de superadditis inquirerem scriptis.
you I-myself have-gathered that about the-superadded I-might-inquire writings
Prima, inquam, non solum tempore, verum etiam natura.
first I-say not only in-time but also in-nature

Omne quippe simplicius naturaliter prius est multipliciori.
every-thing indeed simpler naturally prior is to-the-more-manifold
Lex vero naturalis in scientia morum, quam ethicam
the-law but natural in the-science of-morals which ethics
dicimus, in solis consistit documentis moralibus. Vestrarum
we-call in alone consists teachings moral of-your
autem legum doctrina his quædam exteriorum signorum
moreover laws the-teaching to-these certain of-outward signs
addidit præcepta, quæ nobis omnino videntur superflua, de
has-added precepts which to-us wholly seem superfluous about
quibus etiam suo loco nobis est conferendum.
which also in-its place by-us it-is to-be-conferred
Annuunt utrique philosopho priorem in hujus pugnæ
they-grant both to-the-philosopher the-prior in of-this battle
congressu locum.
the-encounter place
Tum ille: Unde, inquit, primo vos simul interrogo, quod ad
then he whence he-says first you together I-question what to
vos pariter attinere video, qui maxime scripto nitimini, utrum
you equally to-pertain I-see who most on-writing rely whether
videlicet in has fidei sectas ratio vos induxerit aliqua, an solam
namely into these of-faith sects reason you has-led any or alone
hic hominum opinionem ac generis vestri sectemini amorem,
here of-men the-opinion and of-race your you-follow the-love
quorum quidem alterum, si sit, maxime est probandum, sicut
of-which indeed the-one if it-be most is to-be-approved as
alterum penitus improbandum. Quod tamen verum, postremum
the-other wholly to-be-disapproved which yet true the-latter
esse, nullius hominis discreti conscientiam credo negare. Ita
to-be of-no man discerning the-conscience I-believe to-deny so
namque singulis hominibus proprii generis et eorum, cum
for in-individual men of-their-own race and of-those with

quibus educantur, insitus est amor, ut contra eorum
whom they-are-brought-up implanted is love so-that against their
fidem quidquid dicatur, abhorreant; et consuetudinem in
faith whatever be-said they-shrink-from and custom into
naturam vertentes, quidquid didicerunt pium [pueri], obnixe
nature turning whatever they-learned pious [as-boys] stubbornly
teneant adulti, et antequam ea, quæ dicuntur, capere
they-hold as-adults and before those-things which are-said to-grasp
valeant, credere se affirmant, ut enim et poeta meminit:
they-be-able to-believe themselves they-affirm as for also the-poet recalls

Quo semel est imbuta recens, servabit odorem
with-which once it-is imbued new it-shall-keep the-odor
Testa diu.
the-jar long
(Horat. Epist. l. i, ep. 2, vers 69.)
Horat. Epist. book one epistle 2 verse 69

Quales quidem philosophorum quidam arguit, dicens:
such indeed of-the-philosophers a-certain-one rebukes saying
«Neve, si quid in puerilibus disciplinis acceperint, id
nor if anything in boyish disciplines they-have-received that
sacrosanctum judicetur! quoniam quidem res teneris auribus
sacrosanct be-judged since indeed things to-tender ears
accomodatas sæpe philosophiæ senior tractatus eliminat.»
suited often of-philosophy older treatment eliminates
Quid enim? mirabile est, cum per ætatum seriem et
what for wonderful is when through of-ages the-series and
temporum successionem, humana in cunctis rebus creatis
of-times the-succession human in all things created
intelligentia crescat, in fide, cujus errori summum periculum
understanding grows in faith whose to-error the-highest danger

imminet, nullus est profectus? sed æque minores ut majores,
impends no is progress but equally the-lesser as the-greater
æque rustici ut litterati de hac sentire asseruntur, et ille
equally the-rustic as the-lettered about it to-think are-asserted and he
firmissimus in fide dicitur, qui communem populi non
most-firm in faith is-called who the-common of-the-people not
excedit sensum. Quod profecto idem[o] certum est accidere,
exceeds sense which surely therefore certain is to-happen
quod nemini apud suos quid sit credendum licet inquirere,
because to-no-one among his-own what is to-be-believed is-it-lawful to-inquire
nec de his quæ ab omnibus dicuntur impune dubitare.
nor about those which by all are-said with-impunity to-doubt
Pudet namque homines de his se interrogari, de
are-ashamed for men about those themselves to-be-questioned about
quibus respondere non sufficiunt. Nemo quippe libenter
which to-answer not they-suffice no-one indeed willingly
accedit qui de propriis viribus diffidit, et ultroneus currit
approaches who in his-own strength distrusts and voluntary runs
ad pugnam qui victoriæ sperat gloriam. Hi etiam in tantam
to battle who of-victory hopes the-glory these also into so-great
sæpe prorumpunt insaniam, ut, quod se non posse
often break-out madness that what themselves not to-be-able
intelligere confitentur, credere se profiteri non erubescant,
to-understand they-confess to-believe themselves to-profess not they-blush
quasi in prolatione verborum potius quam in comprehensione
as-if in the-utterance of-words rather than in the-comprehension
animi fides consistat, et oris ipsa sit magis quam
of-the-mind faith may-consist and of-the-mouth itself it-be more than
cordis. Qui hinc quo maxime gloriantur, cum tanta
of-the-heart who hence by-which most they-glory when so-great-things
credere vide[a]ntur, quæ nec ore disseri nec mente
to-believe they-seem which neither by-mouth to-be-discussed nor by-mind

concipi valeant. Quod[s] etiam adeo præsumptuosos et
to-be-conceived can whom also so presumptuous and
elatos facit propriæ sectæ singularitas, ut quoscunque a
haughty makes of-their-own sect the-singularity that whoever from
se viderint in fide divisos, a misericordia Dei
themselves they-shall-have-seen in faith divided from the-mercy of-God
alienos, et omnibus aliis condemnatis, solos se prædicent
strangers and all others condemned alone themselves they-proclaim
beatos. Diu itaque hanc ego generis humani cæcitatem atque
blessed long and-so this I of-the-race human blindness and
superbiam considerans, ad divinam me contuli misericordiam,
pride considering to the-divine myself I-took mercy
suppliciter et jugiter eam implorans, ut de tanta errorum
suppliantly and continually it imploring that from so-great of-errors
voragine et tam miserabili Charybdi me dignetur educere
a-whirlpool and so wretched a-Charybdis me it-may-deign to-lead-out
atque ad portam salutis de tantis procellis dirigere. De quo
and to the-gate of-salvation from so-great storms to-direct about which
etiam nunc me videtis sollicitum et responsionum vestrarum
also now me you-see anxious and of-answers your
documentis tanquam discipulum vehementer intentum.
to-the-teachings as a-disciple vehemently intent
Judæus. Duos quidem simul interrogasti, sed duos simul
the-Jew two indeed together you-have-questioned but two together
respondere non conveni[un]t, ne multitudo loquentium
to-answer not they-befit lest the-multitude of-speakers
præpediat intellectum. Respondebo, si placet, ego primus,
hinder understanding I-shall-answer if it-pleases I first
quia primi nos in cultum Dei venimus, vel primam legis
because first we into the-worship of-God came or the-first of-law
suscepimus disciplinam. Frater vero iste qui se Christianum
received discipline brother but this who himself a-Christian

profitetur, ubi me deficere vel minus sufficere conspexerit,
professes where me to-fail or less to-suffice he-shall-have-perceived
imperfectioni meæ, quod defuerit, supplebit, qui quasi
to-the-imperfection my what shall-have-been-lacking shall-supply who as-if
duo cornua in duobus gerens Testamentis, quibus armatus
two horns in two bearing Testaments with-which armed
validius hosti resistere poterit et dimicare.
more-strongly the-enemy to-resist he-shall-be-able and to-fight
Philosophus. Assentio.
the-Philosopher I-assent
Judæus. Hoc autem ante collationis nostræ conflictum
the-Jew this moreover before of-conference our the-conflict
præmonere te volo, ne si forte simplicitatem meam
to-forewarn you I-wish lest if perhaps simplicity my
philosophicarum veritate rationum superare videaris, te
of-philosophical by-the-truth reasons to-overcome you-seem you
nostros ideo vicisse glorieris, nec imbecillitatem unius
ours therefore to-have-conquered should-boast nor the-weakness of-one
homunculi ad populi totius convertas ignominiam, nec
little-man to of-the-people whole should-turn the-disgrace nor
ex hominis vitio fidem redarguas, nec eam calumnieris
from of-the-man vice the-faith should-refute nor it should-slander
erroneam, quod ego eam disserere minus sufficiam.
as-erroneous because I it to-discuss less suffice
Philosophus. Et hoc quoque provide satis videtur esse
the-Philosopher and this also providently enough seems to-be
dictum: sed nulla est necessitate præmissum, cum me videlicet
said but by-no is necessity put-forward since me namely
ad veritatis inquisitionem non ad elationis ostentationem
for of-truth the-investigation not for of-pride the-display
laborare non dubitetis, nec ut sophistam corrixari, sed ut
to-labor not you-doubt nor as a-sophist to-wrangle but as

philosophum rationes scrutari, et (quod est maximum) me
a-philosopher reasons to-search and what is greatest me
salutem animæ ven[er]ari.
salvation of-the-soul to-venerate
Judæus. Dominus ipse, qui hunc zelum tibi visus est
the-Jew the-Lord himself who this zeal to-you seemed is
inspirasse, ut pro salute animæ tuæ tanta eum inquiras
to-have-inspired that for the-salvation of-soul your so-great him you-may-seek
sollicitudine, nobis hanc conferat [hanc] collationem, per
with-anxiety for-us this may-he-bring [this] conference through
quam eum salubriter possis invenire. Nunc me ad
which him salutarily you-may-be-able to-find now me to
interrogata, prout ipse concesserit[s], superest respondere.
the-things-asked as yourself you-shall-have-granted it-remains to-answer
Philos. Sic profecto convenit juxta propositum[i] nostri
the-Philosopher so surely it-befits according-to of-the-intention our
condictum.
the-agreement
Judæus. Omnes quidem homines dum parvuli sunt nec
the-Jew all indeed men while little they-are nor
adhuc discretionis ætate pollent, constat eorum hominum
yet of-discretion in-age are-strong it-is-agreed of-those men
fidem vel consuetudinem sequi, cum quibus conversantur, et
the-faith or custom to-follow with whom they-live and
eorum maxime, quos amplius diligunt. Postquam vero adulti
of-those most whom more they-love after but adults
sunt, ut proprio regi possint arbitrio, non alieno,
they-are so-that by-their-own to-be-ruled they-can choice not another's
sed proprio commit[t]i judicio debent, nec tam opinionem
but to-their-own to-be-committed judgment they-ought nor so-much opinion
sectari quam veritatem scrutari convenit. Hæc autem ideo
to-follow as truth to-search it-befits these-things moreover therefore

prælibavi, quia fortasse primo ad hanc fidem nos carnalis
I-have-said-first because perhaps at-first to this faith us of-carnal
originis affectus induxerit et consuetudo, quam primo
origin the-affection may-have-led and custom which first
novimus. Sed jam nos hic ratio detinet potius quam opinio.
we-knew but now us here reason holds rather than opinion
Philos. Hanc nobis obsecro rationem aperi et sufficit.
the-Philosopher this to-us I-beg reason open and it-suffices
Judæus. Lex ista, quam sequimur, si, ut credimus, a Deo
the-Jew law this which we-follow if as we-believe by God
nobis data sit, arguendi non sumus ei obtemperando, imo
to-us given it-be to-be-accused not we-are it by-obeying nay
de obedientia remunerandi, et qui eam contemnunt
for obedience to-be-rewarded and those-who it despise
vehementer errant; quod si nos eam cogere non possumus a
vehemently err but if we it to-compel not can by
Deo datam fuisse, nec vos hoc refellere valetis. Ut autem
God given to-have-been neither you this to-refute are-able that moreover
ex humanæ consuetudine vitæ sumamus exemplum. Da
from human custom of-life we-may-take an-example give
mihi obsecro, consilium. Servus sum cujusdam domini, et
me I-beg counsel a-servant I-am of-a-certain lord and
eum offendere vehementer timeo, et multos habeo conservos
him to-offend vehemently I-fear and many I-have fellow-servants
eodem timore sollicitos. Dicunt illi mihi dominum nostrum
with-the-same fear anxious they-say they to-me our lord
quiddam præcepisse omnibus servis suis, me absente, quod
something to-have-commanded all servants his me absent which
ego non ignoro, quod et illi operantur, et ad cooperandum
I not am-ignorant-of which also they work and to cooperating
me hortantur? Quid mihi laudas faciendum esse, si de eo
me they-exhort what to-me do-you-praise to-be-done to-be if about that

dubitaverim præcepto, cui ego non interfui? Non credo vel
I-shall-have-doubted command at-which I not was-present not I-believe either
te vel alium mihi consulere, ut, servorum omnium consilio
you or another me to-counsel that of-the-servants all the-counsel
spreto, sensum proprium sequens unum me sequestrem ab
spurned sense my-own following alone myself I-should-sever from
eo, quod illi communiter agunt, et quod omnes præcepisse
that which they in-common do and which all to-have-commanded
dominum testantur, maxime cum tale videatur præceptum,
the-lord testify most since such seems the-command
quod nulla possit ratione refelli. Quid mihi necesse est de
that by-no it-can reason be-refuted what to-me need is about
periculo dubitare, a quo possum securus existere? Si hoc
a-danger to-doubt from which I-can secure to-be if this
Dominus præcepit quod multorum testimonio confirmatur,
the-Lord commanded which of-many by-testimony is-confirmed
et plurimum habet rationis, inexcusabilis omnino sum, qui
and most has of-reason inexcusable wholly am-I who
non obedio. Si autem consilio vel exhortatione et exemplo
not obey if moreover by-the-counsel or exhortation and example
conservorum deceptus, quod præceptum non sit, operor, etsi
of-fellow-servants deceived what commanded not be I-work even-if
operandum non fuerit, illis potius quam mihi est
to-be-worked not it-shall-have-been to-them rather than to-me is
imputandum, quem ad hoc reverentia domini traxit.
it-to-be-imputed whom to this reverence of-the-lord drew
Philos. Certe tu ipse consilium aperuisti quod requisisti,
the-Philosopher surely you yourself the-counsel have-opened which you-sought
nemoque contra hoc discretus senserit, sed apta propositæ
and-no-one against this discerning would-think but fitting of-the-proposed
similitudinis exemplum ad hoc quo[d] tendimus.
likeness an-example for this to-which we-tend

The Jew argues that so many generations have kept the Law as given by God that it is pious to believe it, and that no reason refutes it. God cannot leave without reward a people that has suffered so much for him: scattered among the nations, hated, oppressed, and bound by the Law's hard precepts. The Philosopher replies that each sect thinks itself pleasing to God, and asks him to test his Law by reason and by its own Scripture.

Judæus. Multæ, sicut ipse nosti, generationes, præcesserunt
the-Jew many as you-yourself know generations have-gone-before
ex quo populus noster hoc Testamentum, quod sibi datum
from which people our this Testament which to-itself given
a Deo autumant, obediendo custodierunt, et omnes pariter
by God they-assert by-obeying have-kept and all equally
de observatione ipsius tam verbo quam exemplo posteros
about the-observance of-it as-much by-word as by-example their-posterity
instruxerunt, et fere in hoc universus consentit mundus,
have-instructed and nearly in this the-whole agrees world
quod hæc nobis a Deo lex data sit. De qua, si quos
that this to-us by God the-law given was about which if some
forte non possumus incredulos cogere, nemo tamen est,
perhaps not we-can unbelieving to-compel no-one yet is
qui hoc, quod credimus, ratione possit aliqua refellere. Pium
who this which we-believe by-reason can any refute pious
quippe est sentire et omnino rationi consentaneum et
indeed it-is to-think and wholly to-reason consonant and
tam divinæ bonitati quam humanæ congruum saluti, Deum
as-much to-divine goodness as to-human fitting salvation God
in tantum curam hominum gerere, ut eos quoque legis
in so-much the-care of-men to-bear that them even of-the-law
scripto dignaretur instruere, et timore saltem pœnarum
by-writing he-should-deign to-instruct and by-fear at-least of-punishments

nostram malitiam reprimere. Si enim salubriter ad hoc
our malice to-repress if for salutarily for this
sæcularium principum leges institutæ sunt, quis summum
of-secular princes the-laws established are who the-highest
omnium benignissimumque principem contradicat de hoc
of-all and-most-kind prince would-deny about this
quoque curam suscepisse? Quomodo enim quis sine lege
also care to-have-undertaken how for anyone without law
subjectum populum gubernare poterit, si videlicet quisque
a-subject people to-govern shall-be-able if namely each
suo dimissus arbitrio, quod elegerit, sequatur? Aut
to-his-own left choice what he-has-chosen follows or
quomodo juste, puniendo malos, eorum malitiam compescit,
how justly by-punishing the-wicked their malice does-he-check
nisi prius lex statuta sit, quæ mala fieri vetet? Hac
unless first a-law established be which evils to-be-done forbids by-this
ratione liquidum esse credo, divinam legem in hominibus
reason plain to-be I-believe the-divine law among men
præcessisse, ut hujus quoque boni mundus exordium
to-have-gone-before that of-this also good the-world the-beginning
et auctoritatem a Deo sumeret, cum aliquarum legum
and authority from God might-take when of-some laws
institutione malitiam refrenare vellet? alioquin facile videri
by-the-institution malice to-curb he-wished otherwise easily to-seem
posset, Deum res humanas non curare, et ipsum mundi
it-could God things human not to-care-for and the-very of-the-world
statum fortuitu potius agi, quam providentia regi.
state by-chance rather to-be-driven than by-providence to-be-ruled
Si qua vero lex a Deo data esse creditur mundo, de
if any but law by God given to-be is-believed to-the-world about
qua magis consentiendum, quam de nostra, quæ tantam
which more to-be-agreed than about our which so-great

ex vetustate et communi hominum opinione nacta est
from antiquity and the-common of-men opinion obtained has
auctoritatem? Sit denique dubium mihi sicut et tibi,
authority let-it-be finally doubtful to-me as also to-you
quod hanc Deus legem instituerit, quod tot tamen
that this God law established which by-so-many yet
testimoniis et ratione confirmatur, cogeris tamen secundum
testimonies and reason is-confirmed you-are-forced yet according-to
suppositæ similitudinis inductionem, id mihi consulere, ut
of-the-supposed likeness the-induction that me to-counsel that
ipsi obedi[enti]am, maxime cum ad hoc propria me invitet
to-it obedience most-of-all since to this my-own me invites
conscientia. Fidem tecum de unius Dei veritate communem
conscience faith with-you about of-one God the-truth common
habeo, æque ipsum fortassis, ut tu, diligo, et ex operibus,
I-have equally him perhaps as you I-love and from works
quæ tu non habes, id insuper exhibeo. Quid mihi hæc
which you not have that besides I-show what to-me these
opera, si non prosint, officiunt, etiam si non sint præcepta,
works if not they-profit do-they-harm even if not they-be commanded
quia non sunt prohibita? Quis me etiam arguere possit, si
because not they-are forbidden who me also to-accuse could if
nullo et constrictus præcepto amplius pro Domino laboro?
by-no even bound precept more for the-Lord I-labor
Quis hanc arguerit fidem quæ divinam bonitatem maxime,
who this would-accuse faith which divine goodness most
ut dictum est, commendat et plurimum nostram in eum
as said it-is commends and greatly our toward him
charitatem accendit, qui adeo de nostra sollicitus sit salute,
charity kindles who so about our anxious is salvation
ut nos etiam scripto legis dignetur instruere? Aut
that us even by-the-writing of-the-law he-deigns to-instruct either

igitur aliquid in hac lege argue, aut, cur eam sequamur
therefore something in this law accuse or why it we-follow
inquirere desiste! Crudelissimum Deum astruit esse, quisquis
to-inquire cease most-cruel God he-makes to-be whoever
hujus zeli nostri perseverantiam, tanta sustinentem, a
of-this zeal our the-perseverance so-great-things enduring of
mercede vacuam esse censet. Nulla quippe gens unquam
reward empty to-be judges no indeed nation ever
tanta pro Deo pertulisse noscitur, aut etiam creditur,
so-great-things for God to-have-borne is-known or even is-believed
quanta nos jugiter pro ipso sustinemus; nullaque rubigo
as-great-as we continually for him endure and-no rust
peccati esse potest, quam non consumere fornacem hujus
of-sin to-be can which not to-consume the-furnace of-this
afflictionis concedi debeat. Nonne in omnes dispersi
affliction to-be-granted ought surely among all scattered
nationes soli sine rege vel principe terreno tantis
nations alone without king or prince earthly with-so-great
exactionibus gravamur, ut singulis fere diebus vitæ nostræ
exactions are-we-burdened that on-single nearly days of-life our
miseræ redemptionem exsolvamus intolerabilem? Tanto
wretched the-redemption we-pay-off intolerable with-so-great
quippe nos contemptu et odio digni censemur ab omnibus,
indeed we contempt and hatred worthy are-we-judged by all
ut quisquis nobis aliquam inferat injuriam, id maximam
that whoever on-us any brings injury that the-greatest
credat justitiam et summum deo sacrificium oblatum. Non
he-believes justice and highest to-god sacrifice offered not
enim tantæ captivitatis calamitatem nisi ex summo Dei
for of-so-great captivity the-calamity except from the-highest of-God
odio nobis autumant accidisse, et justæ imputant ultioni,
hatred to-us they-assert to-have-happened and to-just they-impute vengeance

quamcunque in nos exercent sævitiam tam gentiles
whatever against us they-exercise cruelty as-much the-gentiles
quam Christiani. Gentiles quidem antiquarum memores
as the-Christians the-gentiles indeed of-the-ancient mindful
oppressionum, quibus eorum primo terram possedimus, et
oppressions by-which their first land we-possessed and
diuturnis eos postmodum persecutionibus attrivimus atque
with-long them afterward persecutions we-wore-down and
delevimus, quidquid nobis ingerunt, debitæ imputant ultioni.
destroyed whatever on-us they-heap to-due they-impute vengeance
Christiani vero quia, ut aiunt, eorum Deum interfecimus,
the-Christians but because as they-say their God we-killed
majorem in nos persecutionis causam habere videntur. Ecce
greater against us of-persecution cause to-have seem behold
inter quales nostra exsulat peregrinatio et de quorum nobis
among what-kind our is-exiled pilgrimage and to whose for-us
est patrocinio confitendum! Summis inimicis nostris vitam
it-is protection to-be-confessed to-the-highest enemies our life
nostram committimus; et in infidelium fidem nos credere
our we-commit and in of-unbelievers the-faith ourselves to-trust
cogimur. Somnus ipse, qui laxatam maxime fovet ac recreat
we-are-forced sleep itself which the-relaxed most cherishes and refreshes
naturam, tanta nos inquietat sollicitudine, ut dormientes
nature with-so-great us disquiets anxiety that sleeping
etiam non nisi de juguli nostri periculo liceat cogitare.
even not except about of-throat our the-danger it-be-lawful to-think
Nusquam nisi ad cœlum tutus nobis patet ingressus, quibus
nowhere except to heaven safe for-us lies-open the-entrance for-whom
ipse etiam habitationis locus est periculosus. Egressuri ad
itself even of-dwelling the-place is dangerous about-to-go-out to
quælibet proxima loca ipsum, de quo parum confidimus,
any nearby places him about whom little we-trust

conductum non modico pretio conducimus. Principes ipsi,
as-escort at-no small price we-hire the-princes themselves
qui nobis præsunt et quorum graviter emimus patrocinium,
who over-us preside and whose heavily we-buy protection
tanto amplius mortem nostram desiderant, quanto
by-so-much more death our desire by-how-much
licentius ea, quæ possedimus, arripiunt. Quibus etiam
more-freely those-things which we-possessed they-seize by-whom also
constrictis et oppressis, quasi in nos solos conjurasset
bound and oppressed as-if against us alone had-conspired
mundus, hoc ipsum mirabile est, si vivere licet, nec
the-world this itself wonderful is if to-live is-lawful nor
agros aut vineas aut terrenas aliquas possessiones habere
fields or vineyards or earthly any possessions to-have
conceditur, quia non est, qui eas nobis ab infestatione
is-it-granted because not there-is who them for-us from assault
manifesta vel occulta protegere possit. Unde nobis præcipue
manifest or hidden to-protect can whence to-us chiefly
superest lucrum, ut alienigenis fœnerantes hinc miseram
remains gain that to-foreigners lending-at-interest hence wretched
susten[t]emus vitam, quod nos quidem maxime ipsis
we-may-sustain life which us indeed most to-them
efficit invidiosos, qui se in hoc plurimum arbitrantur
makes odious who themselves in this most think
gravatos. De hac autem vitæ nostræ miseria summa, et
burdened about this moreover of-life our misery highest and
quibus incessanter periculum[is] laboramus, ipse magis status
in-which unceasingly dangers we-labor itself more state
noster omnibus loqui sufficit, quam lingua possit. Ipsa
our to-all to-speak suffices than the-tongue could itself
quoque legis præcepta, quanta difficultate sint implicita,
also of-the-law the-precepts with-how-great difficulty they-be entangled

neminem, qui eam attigerit, latet, ut tam hominum
no-one who it has-touched is-unaware so-that as-much by-the-oppression
oppressione quam jugo legis intolerabiliter affligamur.
of-men as by-the-yoke of-the-law intolerably we-are-afflicted
Quis non ipsum circumcisionis nostræ sacramentum, cum
who not the-very of-circumcision our sacrament as-much
ex erubescentia tum ex pœna, suscipere non abhorreat aut
from shame as from pain to-undergo not shrinks-from or
trepidet? Quæ tam tenera humani corporis portio, quam
trembles what so tender of-the-human body portion as
illa, cui hanc plagam in ipsis quoque infantulis lex
that on-which this wound on the-very also little-infants the-law
infligit? Quæ tanta est agrestium lactucarum amaritudo, quas
inflicts what so-great is of-wild lettuces the-bitterness which
in condimento paschalis sacrificii sumimus? Quis non videat
as relish of-the-paschal sacrifice we-take who not sees
etiam omnes fere delicatos cibos et eos maxime qui facile
also all nearly delicate foods and those most which easily
comparari possunt, nobis esse prohibitos? Carnes quælibet ab
to-be-procured can for-us to-be forbidden meats any by
istis prægustatæ nobis immundæ sunt, et quælibet morticina
these foretasted to-us unclean are and any carcasses
vel suffocata nobis sunt interdicta. Nec de bestiis nobis
or strangled-things to-us are forbidden nor of beasts to-us
edere licet, nisi quas nos ipsi mactaverimus, et
to-eat is-it-lawful except those-which we ourselves shall-have-slaughtered and
diligenter adipe et venis purgaverimus, quod nos etiam non
diligently of-fat and veins shall-have-cleansed which us even not
modice gravat et tunc maxime cum integrum pecus emere
moderately burdens and then most when a-whole beast to-buy
non sufficimus. Sicut enim nos carnes a gentibus mactatas,
not we-are-able as for we meats by the-gentiles slaughtered

sic illi a nobis procuratas abhorrent. Vino quoque ab illis
so they by us prepared shrink-from from-wine also by them
procurato omnes pariter abstinemus. Ex quo liquidum esse
prepared all equally we-abstain from which plain to-be
constat quam difficile inter nos nostra propter Deum vivat
it-is-agreed how difficult among us our for God lives
peregrinatio. Quis denique legalium pœnarum austeritatem
pilgrimage who finally of-legal punishments the-severity
non solum sufferre sed etiam reis inferre non abhorreat?
not only to-endure but also on-the-guilty to-inflict not would-shrink
Quis fratri suo dentem pro dente, oculum pro oculo,
who from-brother his a-tooth for a-tooth an-eye for an-eye
animam quoque pro anima tolleret? nedum etiam in semetipso
a-life also for a-life would-take much-less even in himself
hæc tolerare consentiat, ne videlicet legi contrarius
these-things to-endure would-consent lest namely to-the-law contrary
existat? Ex quibus profecto et innumeris aliis observationibus
he-stand from which surely and countless other observances
liquet unumquemque nostrum legi obtemperantem illud
it-is-plain each of-us to-the-law obedient that
Psalmistæ Deo recte profiteri: Propter verba labiorum
of-the-Psalmist to-God rightly to-profess for the-words of-lips
tuorum ego custodivi vias duras (Psal. xvii, 4).
your I have-kept ways hard Psal. seventeen 4
Philos. Revera zelus hic quem in Deum habere videmini
the-Philosopher truly zeal this which toward God to-have you-seem
multa et magna quæcunque intentione sustinet. Sed plurimum
many and great-things with-whatever intention endures but much
refert utrum hæc intentio recta sit an erronea. Nulla quippe
it-matters whether this intention right be or erroneous no indeed
est fidei secta, quæ se Deo famulari non credat, et ea
is of-faith sect which itself to-God to-serve not believes and those-things

propter ipsum non operetur quæ sibi placere arbitratur. Non
for him not does which to-him to-please it-thinks not
tamen ideo sectas omnium approbatis, qui solam vestram
yet therefore the-sects of-all you-approve who alone yours
defendere aut longe cæteris nitimini præferre. Quod tamen
to-defend or far to-the-others strive to-prefer which yet
quantum a ratione sit dissonum volo te perpendere, et
how-far from reason it-be dissonant I-wish you to-weigh and
ipso quoque scripto legis quam sequeris arguere.
by-the-very also writing of-the-law which you-follow to-refute
Judæus. Et hoc ego libenter suscipio.
the-Jew and this I gladly undertake

NATURAL LAW BEFORE THE LAW OF MOSES

The Philosopher argues that before the Law many lived by natural law, love of God and neighbor, and pleased God: Abel, Enoch, Noah, Abraham, Lot, Melchizedek, and Job, a gentile. Circumcision and the Law's observances were added later and do not justify, since the uncircumcised infant dies blameless. Above all the Law promises only earthly prosperity, rain, harvests, and victories, never the life to come, and now even that is lost to the Jews.

Philos. Constat ante ipsam legis traditionem vel
the-Philosopher it-is-agreed before the-very of-the-law handing-down or
sacramentorum legalium observationes plerosque lege naturali
of-the-sacraments legal the-observances very-many with-law natural
contentos, quæ videlicet in dilectione Dei consistit, et
content which namely in the-love of-God consists and
proximi justitiam coluisse, et acceptissimos Deo exstitisse,
of-neighbor justice to-have-cultivated and most-acceptable to-God to-have-been
utpote Abel, Henoch, Noe, et filios ejus, Abraham quoque,
as Abel Enoch Noah and sons his Abraham also

Lot atque Melchisedech, quos lex etiam vestra commemorat,
Lot and Melchizedek whom the-law also your recalls
et plurimum commendat. Quorum quidem Henoch in
and greatly commends of-whom indeed Enoch in
tantum Deo placuisse refertur, ut eum Dominus vivum
so-much to-God to-have-pleased is-reported that him the-Lord living
in paradisum intulisse dicatur, sicut et quidam ex vobis
into paradise to-have-brought is-said as also a-certain-one of you
his astruit verbis: Henoch placuit Deo et translatus
with-these asserts words Enoch pleased God and translated
est in paradisum, ut det gentibus pœnitentiam (Eccl.
was into paradise that he-may-give to-the-nations penitence Eccl.
xliv, 16). Sed et Noe, ut scriptum est, virum justum
forty-four 16 but also Noah as written it-is a-man just
atque perfectum in generationibus suis (Gen. vi, 9), quantum
and perfect in generations his Gen. six 9 how-much
dilexerit Dominus manifestis exhibuit factis, cum videlicet
he-loved the-Lord by-manifest he-showed deeds when namely
universis aliis diluvio submersis ipsum solum et domum
all others by-the-flood drowned him alone and house
ejus pro humani generis semine reservavit. His quoque
his for of-the-human race seed he-reserved to-these also
insignes illos patriarchas vestros adjunge, Abraham videlicet,
distinguished those patriarchs your add Abraham namely
Isaac et Jacob, in quibus et eorum semine omnium
Isaac and Jacob in whom and their seed of-all
gentium benedictio futura promittitur, qui etiam legem
nations a-blessing future is-promised who also the-law
præcesserunt, et vide quam sit excellentior eorum prærogativa
preceded and see how is more-excellent their prerogative
cæterorum, qui post legem exstiterunt. Unde et specialiter
than-of-the-others who after the-law existed whence also specially

Deus eorum esse dicitur, et ipse legislator per eorum
God their to-be he-is-called and he-himself the-lawgiver through their
merita et ad ipsos promissiones factas iratum populo
merits and to them promises made angry with-the-people
Dominum conciliat. Scriptum est enim: Moyses autem orabat
the-Lord reconciles written it-is for Moses moreover besought
Dominum dicens: Quiescat ira tua et esto placabilis super
the-Lord saying let-rest wrath your and be appeased over
nequitiam populi tui. Recordare Abraham, Isaac et Israel
the-wickedness of-people your remember Abraham Isaac and Israel
servorum tuorum, quibus jurasti per temetipsum dicens:
servants your to-whom you-swore by yourself saying
Multiplicabo semen tuum sicut stellas cœli et universam
I-shall-multiply seed your as the-stars of-heaven and all
terram hanc de qua locutus sum dabo semini vestro
land this of which spoken I-have I-shall-give to-seed your
et possidebitis eam semper. Placatusque est Dominus, ne
and you-shall-possess it always and-appeased was the-Lord lest
faceret malum quod locutus fuerat (Exod. xxxii, 11-14).
he-should-do the-evil which spoken he-had Exod. thirty-two 11-14
Ex quo liquide colligitur quam accepta Deo fuerint illa
from which clearly is-gathered how acceptable to-God were those
priorum Patrum obsequia gratuita, ad quæ nondum eos
of-the-earlier Fathers services free to which not-yet them
aliqua lex constringebat, in qua nos adhuc ei libertate
any law bound in which we still to-him in-liberty
deservimus. Quod si in Abraham legem quodammodo
serve but if in Abraham the-law in-a-way
dicas incœpisse, propter circumcisionis scilicet sacramentum,
you-say to-have-begun for of-circumcision namely the-sacrament
nullam profecto reperies eum ex hoc remunerationem
no surely shall-you-find him from this recompense

apud Deum obtinere, ne qua sit vobis ex lege gloriatio,
before God to-obtain lest any be to-you from the-law boasting
nec quidquam justificationis adeptum esse. Scriptum quippe
nor anything of-justification gained to-have written indeed
est ipsum nondum circumcisum per fidem sicut priores
it-is him not-yet circumcised through faith as the-earlier
Patres justificari, cum dicitur: Credidit Abraham Deo et
Fathers to-be-justified when it-is-said believed Abraham God and
reputatum est illi ad justitiam (Gen. xv, 6). Cujus etiam
reputed it-was to-him for justice Gen. fifteen 6 whose also
religio antea promissionem terræ vel multiplicationis futuræ
religion before the-promise of-land or of-multiplication future
tam sibi quam semini suo susceperat. Qui et postea
as-much for-himself as for-seed his had-received who also afterward
circumcisus, cum audit a Domino in se vel in semine
circumcised when he-hears from the-Lord in himself or in seed
suo gentes omnes benedicendas, non hoc ex circumcisione
his nations all to-be-blessed not this from circumcision
sed ex illa meruit obedientia qua voluit filium immolare.
but from that he-merited obedience by-which he-wished his-son to-sacrifice
Denique si universam Testamenti vestri revolvas historiam,
finally if the-whole of-Testament your you-turn-over history
nullam reperies circumcisionis remunerationem promissam,
no shall-you-find of-circumcision recompense promised
sed id tantum a Domino constitutum esse, ut quisquis de
but that only by the-Lord established to-be that whoever of
semine Abrahæ circumcisus non fuerit, in populo suo,
the-seed of-Abraham circumcised not shall-have-been in people his
id est inter filios Abrahæ non connumeretur. Sic quippe
that is among the-sons of-Abraham not be-numbered thus indeed
scriptum est Domino Abraham dicente: Statuam pactum
written it-is the-Lord to-Abraham saying I-shall-establish covenant

meum inter me et te, et semen tuum post te, etc. Hoc
my between me and you and seed your after you etc. this
est pactum quod observabitis. Circumcidetur ex vobis omne
is the-covenant which you-shall-keep shall-be-circumcised of you every
masculinum, infans octo dierum circumcidetur in vobis.
male infant of-eight days shall-be-circumcised among you
Masculus cujus præputii caro circumcisa non fuerit,
the-male whose foreskin flesh circumcised not shall-have-been
peribit anima illa de populo suo, etc. (Gen. xvii, 10-14)
shall-perish soul that from people his etc. Gen. seventeen 10-14
Quod quidem perire, si de damnatione quoque animæ
which indeed to-perish if about the-damnation also of-the-soul
intelligendum esse dixeritis, tanto minus habet rationis
to-be-understood to-be you-shall-have-said by-so-much less has of-reason
institutio circumcisionis, quanto periculosius est eam non
the-institution of-circumcision by-how-much more-dangerous it-is it not
habere, sine qua prius nihil officiebat esse. Quæ etiam
to-have without which before nothing it-harmed to-be which also
sententia regnum cœlorum præstruit infantibus ante diem
sentence the-kingdom of-heaven blocks to-infants before the-day
octavum morientibus, qui nullam tamen adhuc commiserunt
eighth dying who no yet still have-committed
noxam, qua damnari meruerint. Quod etiam diligenter
offense for-which to-be-damned they-should-merit which also diligently
attendas quam remunerationem observantiæ totius legis
attend what recompense for-the-observance of-the-whole law
Dominus promit[t]at ac præfigat. Nihil utique inde ab eo
the-Lord promises and sets-forth nothing certainly thence from him
nisi terrenam prosperitatem potestis exspectare, cum nihil
except earthly prosperity can-you expect since nothing
aliud ibi promissum esse videatis. Qui cum nec ostendat
else there promised to-be you-see who since neither he-shows

utrum hanc saltem obtineatis, qui vestro quoque judicio
whether this at-least you-obtain who by-your also judgment
super omnes mortales affligimini, qua spe in hac legis
above all mortals are-afflicted with-what hope in this of-the-law
obedientia tot et tanta suste[i]neatis non mediocriter
obedience so-many and so-great-things you-endure not moderately
est mirandum, cum illo videlicet commodo præcipue
is to-be-wondered since of-that namely advantage chiefly
frustrati sitis, quod specialiter ex ipso promissionis debito
cheated you-are which specially from the-very of-the-promise debt
vobis est exspectandum. Aut igitur non impletis legem et
by-you is to-be-expected either therefore not you-fulfill the-law and
per hoc maledictum legis incurritis damnandi, aut qui
through this the-curse of-the-law you-incur to-be-damned or he-who
hæc implentibus legem promisit, verax in suis non existit
these-things to-those-fulfilling the-law promised truthful in his not is
promissis. Quodcunque autem horum eligatis, nihil de lege
promises whichever moreover of-these you-choose nothing in the-law
video vobis confidendum esse, parum etiam ad beatitudinem
I-see for-you to-be-trusted to-be little also for beatitude
meretur. Quid rogo exstitit, quod cum ad legis observantiam
it-merits what I-ask existed that when to of-the-law observance
ex ejus remuneratione nos Deus invitaret, quod minimum
from its recompense us God he-would-invite what least
est promisit, et quod est maximum penitus reticuit? Non
is he-promised and what is greatest wholly he-kept-silent not
discrete profecto peroravit, si utrumque ad legis obedientiam
discreetly surely he-pleaded if both for of-the-law obedience
sufficere novit, cum id videlicet, quod suasione plurimum
to-suffice he-knew since that namely which in-persuasion most
valebat, omnino præteriit. Nihil quippe, ut dictum est, de
availed wholly he-passed-over nothing indeed as said it-is about

vera illa et æterna beatitudine ibidem in remuneratione
true that and eternal beatitude there in recompense
commemoratum, sed in tantum terrena prosperitas intimatur,
recalled but in so-much earthly prosperity is-intimated
ut hoc tantum in causa obedientiæ cons[t]ituatur; et iterum
that this only in the-cause of-obedience be-set and again
commendatur, ut per hujus responsionem omni posterorum
is-commended that through of-it the-answer every of-posterity
inquisitioni satisfieri censeatur. Sic quippe scriptum est, ipso
inquiry to-be-satisfied be-judged thus indeed written it-is the-very
legislatore Moyse populum instruente adversus quamlibet
lawgiver Moses the-people instructing against any
legis impugnationem, atque dicente: Audi, Israel, custodi
of-the-law attack and saying hear Israel keep
præcepta Domini Dei tui, ac testimonia et cæremonias,
the-precepts of-the-Lord God your and testimonies and ceremonies
quæ præceperit, et fac quod placitum est et bonum in
which he-has-commanded and do what pleasing is and good in
conspectu Domini, ut bene sit tibi, et ingressus
the-sight of-the-Lord that well it-may-be with-you and having-entered
possideas terram optimam, de qua juravit patribus tuis,
you-may-possess the-land best about which he-swore to-fathers your
ut deleret omnes inimicos tuos coram te sicut locutus
that he-would-destroy all enemies your before you as spoken
est. Cum interrogaverit te filius tuus cras dicens, quid
he-has when shall-have-asked you son your tomorrow saying what
sibi volunt testimonia hæc et cærimoniæ atque judicia,
for-themselves mean the-testimonies these and ceremonies and judgments
quæ præcepit Dominus Deus noster nobis, dices ei:
which has-commanded the-Lord God our to-us you-shall-say to-him
Servi eramus Pharaonis in Ægypto, et eduxit nos Dominus
servants we-were of-Pharaoh in Egypt and led us the-Lord

de Ægypto in manu forti, fecitque signa, prodigia atque
out-of Egypt in hand strong and-he-made signs wonders and
magna et pessima in Ægypto contra Pharaonem et omnem
great and very-grievous in Egypt against Pharaoh and all
domum illius in conspectu nostro, et eduxit nos inde,
house his in sight our and he-led us thence
ut introductis daret terram, super qua juravit patribus
that led-in he-might-give the-land over which he-swore to-fathers
nostris. Præcepitque nobis Dominus, ut faciamus omnia
our and-commanded us the-Lord that we-should-do all
legitima hæc et timeamus Dominum Deum nostrum et
statutes these and should-fear the-Lord God our and
bene sit nobis cunctis diebus vitæ nostræ, sicut est hodie
well it-may-be with-us all days of-life our as it-is today
(Deut. vii, 3). Item: Te elegit Dominus Deus tuus, ut
Deut. seven 3 likewise you has-chosen the-Lord God your that
sis ei populus peculial[r]is de cunctis populis qui
you-may-be to-him a-people peculiar out-of all peoples who
sunt supra terram. Custodi ergo præcepta et cærimonias
are upon the-earth keep therefore the-precepts and ceremonies
atque judicia, quæ ego mando tibi hodie ut facias.
and judgments which I command you today that you-may-do-them
Si custodieris ea et feceris, custodiet et Dominus
if you-shall-keep them and shall-have-done-them shall-keep also the-Lord
Deus tuus tibi pactum et misericordiam, quam juravit
God your for-you the-covenant and mercy which he-swore
patribus tuis, et diliget te ac multiplicabit, benedicetque
to-fathers your and shall-love you and shall-multiply and-shall-bless
fructui ventris tui, et fructui terræ tuæ frumento atque
the-fruit of-womb your and the-fruit of-land your grain and
vindemiæ, oleo et armentis, gregibus ovium tuarum super
vintage oil and herds flocks of-sheep your upon

terram pro qua juravit patribus tuis ut daret eam tibi.
the-land for which he-swore to-fathers your that he-would-give it to-you
Benedictus eris inter omnes populos, scilicet non erit
blessed you-shall-be among all peoples namely not shall-be
apud te sterilis utriusque sexus tam in hominibus quam
with you barren of-either sex as-much among men as
in gregibus tuis. Auferet a te omnem languorem
among flocks your he-shall-take-away from you every languor
et infirmitates Egypti pessimas, quas non inferet tibi,
and the-infirmities of-Egypt worst which not he-shall-bring on-you
sed cunctis hostibus tuis. Devorabis omnes populos, quos
but on-all enemies your you-shall-devour all peoples which
Dominus Deus tuus daturus est tibi (Deut. vii, 6-16).
the-Lord God your about-to-give is to-you Deut. seven 6-16
Et rursum: Dabit pluviam terræ nostræ temporaneam et
and again he-shall-give rain to-land our early and
serotinam, ut colligatis frumenta, vinum et oleum, fenum
late that you-may-gather grains wine and oil hay
ex agris, ad pascenda jumenta, et ut ipsi comedatis et
from fields for feeding beasts and that yourselves you-may-eat and
saturemini (Deut. xi, 14-15). Venientque super te universæ
be-filled Deut. eleven 14-15 and-shall-come upon you all
benedictiones istæ, et apprehendent te, si tantum præcepta
blessings these and shall-overtake you if only precepts
ejus audieris. Benedictus tu in civitate et benedictus in
his you-shall-have-heard blessed you in the-city and blessed in
agro. Benedictus fructus ventris tui et fructus terræ tuæ,
the-field blessed the-fruit of-womb your and the-fruit of-land your
fructusque jumentorum tuorum, greges armentorum tuorum,
and-the-fruit of-beasts your the-flocks of-herds your
et caulæ ovium tuarum. Benedicta horrea tua et benedictæ
and the-folds of-sheep your blessed barns your and blessed

reliquiæ. Benedictus eris ingrediens et egrediens. Benedicet
remnants blessed you-shall-be entering and going-out he-shall-bless
cunctis operibus manuum tuarum et fœnerabis gentibus
all works of-hands your and you-shall-lend to-nations
multis et ipse a nullo fœnus accipies. (Deut. xxviii,
many and yourself from no-one interest you-shall-receive Deut. twenty-eight
2-12). Ecce in remuneratione implendæ legis sicut hominibus
2-12 behold in recompense to-be-fulfilled of-the-law as for-men
ita et fructui jumentorum tuorum, gregi armentorum
so also for-the-fruit of-beasts your for-the-flock of-herds
tuorum, et caulis ovium benedictio promittitur, et nulla
your and folds of-sheep blessing is-promised and no
spiritualis benedictionis animæ fit mentio, nec quidquam,
of-spiritual blessing of-the-soul is mention nor anything
quod ad salutem animæ vel damnationem attinet, obedientibus
which to salvation of-the-soul or damnation pertains to-the-obedient
vel transgredientibus promittitur, sed sola commoda vel
or transgressors is-promised but alone advantages or
incommoda terrena memorantur, his, quæ maxima sunt,
disadvantages earthly are-recalled those which greatest are
omnino prætermissis. Quæro etiam, si nunc quoque post
wholly passed-over I-ask also if now also after
legem nobis datam, sicut et antea, lex naturalis ad salutem
the-law to-us given as also before the-law natural for salvation
aliquibus sufficere possit, absque videlicet exterioribus illis
to-some suffice can without namely outward those
et propriis legis operibus. Quod quia nulla ratione negare
and proper of-the-law works which since by-no reason to-deny
potestis, cum legem hanc constet tantum vobis esse datam,
you-can since the-law this it-is-agreed only to-you to-be given
non aliis populis, nec circumcisiones nisi Abrahæ et semini
not to-other peoples nor circumcisions except on-Abraham and seed

ejus esse injunctas. Ad cujus quidem semen, soli pertinent
his to-be enjoined to whose indeed seed alone belong
illi, qui de Isaac nascuntur, Domino ad ipsum dicente: Quia
those who from Isaac are-born the-Lord to him saying that
in Isaac vocabitur tibi semen (Gen. xxi, 12). Qui etiam
in Isaac shall-be-called for-you seed Gen. twenty-one 12 who also
postea quam circumcisionis pactum instituisset inferius
after that of-circumcision the-covenant he-had-established below
adjecit: Pactum vero meum statuam ad Isaac (Gen. xvii,
added covenant but my I-shall-establish with Isaac Gen. seventeen
21). Job quoque gentilem, quem post Abraham sine lege
21 Job also a-gentile whom after Abraham without law
exstitisse non dubitatis, in tantum Dominus commendavit,
to-have-existed not you-doubt in so-much the-Lord commended
ut diceret: Quod non sit ei similis in terra, homo
that he-said that not be to-him like in the-earth a-man
simplex et rectus ac timens Deum et recedens a malo
simple and upright and fearing God and turning-away from evil
(Job i, 8). Qui per semetipsum suam nobis exponens
Job one 8 who through himself his to-us setting-forth
justitiam, quam imitemur, nihil de illis legis operibus
justice which we-may-imitate nothing of those of-the-law works
commemorat, sed tantum legis naturalis opera, quæ
recalls but only of-the-law natural the-works which
unicuique ipsa ratio naturalis persuadet. Si ambulavi, inquit,
to-each the-very reason natural persuades if I-have-walked he-says
in vanitate, aut festinavit in dolo pes meus, si negavi
in vanity or has-hastened in deceit foot my if I-have-denied
quod volebant pauperibus et oculos viduæ exspectare
what they-wished to-the-poor and the-eyes of-the-widow to-wait
feci, etc. (Job xxxi, 6-16), quæ ipse nobis gentilibus
I-made etc. Job thirty-one 6-16 which he-himself for-us gentiles

tam verbis quam exemplis tanquam legem instituit. Quod
as-much by-words as by-examples as law established but
si hæc vel ante legem vel etiam nunc aliquibus ad
if these-things either before the-law or even now to-some for
salutem sufficiant, quid necesse fuit jugum legis addere,
salvation suffice what need was-it the-yoke of-the-law to-add
et multiplicatis præceptis transgressiones augere? Ubi enim
and by-multiplied precepts transgressions to-increase where for
non est lex, nec ejus prævaricatio accidere potest. Quomodo
not is law neither its transgression to-happen can how
peculiarem populum lege data constituit, et qua ratione
a-peculiar people by-the-law given did-he-establish and by-what reason
Israel primogenitum suum nominat, quem tanta sarcina
Israel first-born his does-he-name whom with-so-great a-burden
sine causa gravat? quis etiam vos a maledicto legis
without cause he-burdens who also you from the-curse of-the-law
excusare possit, qui, vestris exigentibus peccatis, sicut ipsi
to-excuse could who your demanding sins as yourselves
profitemini terram promissionis amisistis, extra quam implere
profess the-land of-promise have-lost outside which to-fulfill
legem nullatenus valetis, quibus nec vestras permittitur
the-law in-no-way are-you-able to-whom neither your is-permitted
justitiarum exercere vindictas, nec licet ipsa celebrare
of-justices to-exercise vengeances nor is-it-lawful the-very to-celebrate
sacrificia vel oblationes ad peccatorum purgationem institutas,
sacrifices or oblations for of-sins the-purgation established
nec ipsa etiam divinarum laudum persolvere cantica. Quod
nor the-very even of-divine praises to-pay the-songs which
quidem et vos ipsi profitemini, dicentes: Quomodo
indeed also you yourselves profess saying how
cantabimus canticum Domini in terra aliena? (Psal. xii, 4.)
shall-we-sing the-song of-the-Lord in land foreign Psal. twelve 4

Ex quo tam opera legis quam verba, sicut et ejus
from which as-much the-works of-the-law as the-words as also its
remunerationem constat amisisse, nec jam vos aut uxores
recompense it-is-agreed to-have-lost nor now you or wives
vestras hostiis vel oblationibus amissis mundari posse vel
your by-victims or oblations lost to-be-cleansed to-be-able or
Domino consecrari, sacerdotio pariter et templo privatos;
to-the-Lord to-be-consecrated of-priesthood equally and temple deprived
ut nec terrenæ dignitatis solatium habeatis, qui nunquam
so-that neither of-earthly dignity the-solace you-have who never
a Domino nisi terrena postulatis, nec nisi in terrenis
from the-Lord except earthly-things ask nor except in earthly-things
promissionem remunerationis, ut dictum est, accepistis.
the-promise of-recompense as said it-is have-received

THE JEW'S REPLY ON CIRCUMCISION AND THE LAW

The Jew replies that even if men could be saved by natural law alone, the Law's added precepts are not superfluous: they guard religion, restrain malice, and set God's people apart. Circumcision is the sign of God's everlasting covenant with Abraham and his seed, and was laid on his servants and Ishmael too; the Law's own commands to love God and neighbor contain the natural law; its earthly promises were suited to a carnal people, yet Moses also promises God's mercy, and the remission of sins it offers looks to a reward beyond the earthly.

Judæus. Multa continue objecisti; quæ non est facile
the-Jew many-things continuously you-have-objected which not it-is easy
recordari, ut singulis ordine respondeam. Prout tamen hæc
to-remember that to-each in-order I-may-answer as yet these-things
mihi occurrerint respondere conabor. Etsi concederemus
to-me shall-have-occurred to-answer I-shall-try even-if we-granted

nunc quoque more priorum sanctorum homines salvari
now also after-the-manner of-the-earlier saints men to-be-saved
posse sola naturali lege, absque videlicet circumcisione,
to-be-able alone by-natural law without namely circumcision
aut cæteris legis scriptæ carnalibus observantiis, non
or the-other of-the-law written carnal observances not
tamen hæc superflue adjuncta esse concedendum est,
yet these-things superfluously added to-be to-be-granted is
sed plurimum utilitatis habere ad amplificandam vel tutius
but much of-usefulness to-have for amplifying or more-safely
muniendam religionem, et ad malitiam amplius reprimendam.
fortifying religion and for malice more repressing
Unde et ex his quæ ipse induxisti nonnullas
whence also from these which you-yourself have-brought-in some
accipe rationes. Quandiu fideles passim infidelibus permisti
receive reasons as-long-as the-faithful everywhere with-unbelievers mixed
vixerunt, nec adhuc Dominus eis terram concesserat
lived nor yet the-Lord to-them a-land had-granted
propriam, nulla legis observantia fuerunt ab eis divisi
their-own by-no of-the-law observance were-they from them divided
cum quibus vivere cogebantur, ne videlicet ipsa vitæ
with whom to-live they-were-forced lest namely the-very of-life
dissimilitudo pareret inimicitias. Postquam vero Dominus
dissimilarity should-beget enmities after but the-Lord
Abraham de terra et cognatione sua eduxit, ut ei et
Abraham from land and kindred his led-out that to-him and
semini ejus terram in hæreditatem daret per quam a
to-seed his a-land for inheritance he-might-give through which from
gentibus segregarentur, corporalibus quoque legis operibus
the-gentiles they-might-be-separated by-bodily also of-the-law works
eos penitus separare decrevit, ut tantominus fideles ab
them wholly to-separate he-decided that by-so-much-less the-faithful by

infidelibus corrumpi possent, quanto amplius ab ipsis
unbelievers to-be-corrupted could by-how-much more from them
tam loco quam corporibus disjungerentur. Unde Abrahæ
as-much in-place as in-bodies they-were-disjoined whence to-Abraham
et semini ejus facta hujus terræ promissione in qua sibi
and seed his made of-this land the-promise in which for-himself
Dominus populum aggregaret et in qua civitatem propriam
the-Lord a-people might-gather and in which a-city his-own
sibi constitueret, legem cepit instituere secundum quam
for-himself he-might-establish the-law he-began to-establish according-to which
ibi essent victuri, a circumcisione inchoans. Sciebat
there they-were about-to-live from circumcision beginning knew
quippe Dominus, duram populi nostri cervicem futuram,
indeed the-Lord hard of-people our the-neck about-to-be
et eum ad ido[lo]latriam quoque pravosque gentilium mores
and it to idolatry also and-depraved of-the-gentiles morals
facile inclinari, sicut reipsa postea probatum est. Unde
easily to-be-inclined as in-fact afterward proved it-was whence
legalibus observantiis quasi maceria quadam interpositis,
by-legal observances as-if a-wall certain interposed
decrevit eorum ritus ita disjungere, ut nulla conversationis
he-decided their rites so to-disjoin that by-no of-conversation
vel familiaritatis conjungerentur societate; imo perpetuas hinc
or familiarity they-might-be-joined fellowship nay perpetual hence
adversus se conciperent inimicitias. Maximam vero
against each-other they-might-conceive enmities the-greatest but
inter homines familiaritatem copula matrimonii et communio
among men familiarity the-bond of-marriage and the-communion
mensæ contrahere solet. Unde ad hæc maxime removenda
of-the-table to-contract is-wont whence for these most to-be-removed
et circumcisionem instituit Dominus et delicatorum ciborum
both circumcision established the-Lord and of-delicate foods

esum interdixit. Adeo namque circumcisionis signum
the-eating forbade so for of-circumcision the-sign
gentibus abominabile videtur, ut si nos eorum feminas
to-the-gentiles abominable seems that if we their women
affectaremus nullatenus nobis in hoc consentirent. Unde,
desired by-no-means to-us in this would-they-consent whence
etsi aliæ essent rationes, has in præsenti credo sufficere.
even-if other there-were reasons these at present I-believe to-suffice
Quod tamen circumcisionis seu legis meritum evacuare
what yet of-circumcision or of-the-law the-merit to-empty
vel extenuare laboras, ex ipsa scilicet auctoritate Scripturæ,
or to-diminish you-labor from the-very namely authority of-Scripture
per ipsam credo refelli posse, si ea videlicet,
through it-itself I-believe to-be-refuted to-be-able if those-things namely
quæ de serie Scripturæ furatus esse reticendo videris,
which from the-series of-Scripture stolen to-have by-keeping-silent you-seem
diligenter attendas, quæ tibi credo nocitura videbas. Cum
diligently you-attend which to-you I-believe about-to-harm you-saw when
enim pactum — quod per circumcisionem — Domino[us]
for the-covenant which through circumcision the-Lord
cum ipse[o] instituerat, dixit Abrahæ: Statuam pactum
with him established he-said to-Abraham I-shall-establish covenant
meum inter me et te et semen tuum post te in
my between me and you and seed your after you in
generationibus suis, fœdere sempiterno, ut sim Deus
generations their by-a-covenant everlasting that I-may-be God
tuus et seminis tui (Gen. xvii, 7). Cum enim fœdere
your and of-seed your Gen. seventeen 7 when for by-a-covenant
sempiterno ait, ut sim Deus tuus et seminis tui,
everlasting he-says that I-may-be God your and of-seed your
patenter edocet nos ex circumcisione Deo perenniter esse
plainly he-teaches us from circumcision to-God perpetually to-be

fæd[er]andos, et per hæc nos eum promereri Deum,
to-be-bound-by-covenant and through these-things us him to-merit as-God
ut nec in hac vita, scilicet nec in futura disjungamur
that neither in this life namely nor in the-future we-may-be-disjoined
ab ipso. Quod etiam ipse repetens, ut magis memoriæ
from him which also he-himself repeating that more to-memory
commendet, adjecit: Eritque pactum meum in carne vestra
he-may-commend added and-shall-be covenant my in flesh your
in fœdus æternum (Exod. vi, 7); ut quemadmodum scilicet
for a-covenant eternal Exod. six 7 that as namely
circumcisio in carne semel facta aboleri jam non potest,
circumcision in the-flesh once made to-be-abolished now not can
sic nequeamus adeo ulterius disjungi, qui nos spiritualiter
so we-may-not-be-able so further to-be-disjoined who us spiritually
[vel specialiter] confortans ait: Eritis mihi in populum
[*or specially*] *strengthening says you-shall-be to-me for a-people*
et ego vobis ero in Deum (Gen. xvii, 13). Unde et
and I to-you shall-be for God Gen. seventeen 13 whence also
Deum specialiter Hebræorum, non tantum Deum Abraham,
God specially of-the-Hebrews not only God of-Abraham
Isaac et Jacob se ipse nominat. Intantum vero ex
of-Isaac and of-Jacob himself he-himself names so-much but from
circumcisione Deus sive filiorum [sive] ejus fieri innuitur,
circumcision God or of-the-sons [*or*] *his to-become is-intimated*
qui ante circumcisionem nec horum, nec hominum Deus sit
who before circumcision neither of-these nor of-men God was
appellatus. Congruum autem fœderis signum inter se et
called fitting moreover of-the-covenant a-sign between himself and
nos circumcisionis instituit, ut qui illo membro scilicet
us of-circumcision he-established that those-who by-that member namely
generantur, quod specialiter post susceptæ circumcisionis
are-begotten which specially after of-received circumcision

obedientiam consecratur, ex ipso quoque suæ generationis
the-obedience is-consecrated from the-very also of-their generation
instrumento se sanctificari Domino admoneantur, ut sic
instrument themselves to-be-sanctified to-the-Lord may-be-reminded that thus
videlicet interius a vitiis circumcidantur in corde, sicut
namely inwardly from vices they-may-be-circumcised in heart as
jam exterius circumcisi sunt in carne; et a præcedente
already outwardly circumcised they-are in flesh and from preceding
sua Chaldeorum [in] fidelium origine, ita moribus se
their of-the-Chaldeans [un-] faithful origin so in-morals themselves
amputent, sicut primam illius membri partem a se
they-may-cut-off as the-first of-that member part from themselves
removerunt, non tam ab eis cum Abraham corpore quam
they-removed not so-much from them with Abraham in-body as
mente egredientes, sicut David commemorat fidelem animam
in-mind going-out as David recalls the-faithful soul
invitans sic: Obliviscere populum tuum et domum patris
inviting thus forget people your and the-house of-father
tui (Psal. xliv, 11), etc. Unde et Dominus populum
your Psal. forty-four 11 etc. whence also the-Lord the-people
vineæ comparans electæ, conqueritur se exspectasse ut
to-a-vineyard comparing chosen complains himself to-have-waited that
faceret uvas, et fecit labruscas (Isai. v, 2). Sicut autem
it-should-make grapes and it-made wild-grapes Isai. five 2 as moreover
totus ejus populus vineæ comparatur, sic singuli fideles
whole his people to-a-vineyard is-compared so individual faithful
vitibus et eorum genitalia propaginibus [vel palmitibus]
to-vines and their genitals to-shoots [or to-branches]
congrue conferuntur. Palmes autem vitis, nisi in se
fittingly are-compared the-branch moreover of-the-vine unless in itself
præcidatur, labruscas potius quam uvas affert, et remanet.
it-be-pruned wild-grapes rather than grapes bears and remains

Ad hanc itaque similitudinem divinæ circa nos culturæ
to this and-so likeness of-the-divine toward us cultivation
diligentiam præputium signat amputatum, ex quo nos Deus
the-diligence the-foreskin signifies cut-off from which us God
excolere incipit. Quod si etiam humanæ culpæ in primis
to-cultivate begins but if also of-human fault in the-first
parentibus exordia revolvas, et Dominicam in mulierem
parents the-beginnings you-turn-over and the-Lord's against the-woman
sententiam pœnæ prolatam, cum ei videlicet dicitur:
sentence of-punishment pronounced when to-her namely it-is-said
In dolore paries filios (Gen. iii, 16), videbis quoque
in pain you-shall-bear sons Gen. three 16 you-shall-see also
virum participem peccati in genitali præcipue membro recte
the-man the-sharer of-sin in the-genital chiefly member rightly
fieri pœnæ consortem? ut in illo videlicet membro
to-be-made of-punishment a-consort that in that namely member
recte patiatur, per quod vitæ præsentis exsilio filios
rightly he-may-suffer through which of-life present to-exile sons
generat morituros, de paradiso se et nos pariter propria
he-begets about-to-die from paradise himself and us equally by-his-own
transgressione in hujus vitæ dejiciens ærumnas. Nam et
transgression into of-this life casting the-hardships for also
mulier in partu laborans recto ex illo quo concipit et
the-woman in childbirth laboring rightly from that with-which she-conceives and
generat membro patitur, et ipsam concupiscentiæ voluptatem,
begets member suffers and the-very of-desire pleasure
quam habet in conceptu, plectitur in partu, et pœnam
which she-has in conception is-punished in childbirth and the-punishment
insuper solvit quam peccando acquisivit. Quæ quoniam prior
besides she-pays which by-sinning she-acquired who since first
peccavit et virum postmodum ad peccatum traxit, non
she-sinned and the-man afterward to sin drew not

incongrue in hac etiam pœna ipsa præcessit. Nec tamen
unfittingly in this also punishment itself she-went-before nor yet
Deus omnino virum ipsum punire distulit, cui statim in
God wholly the-man himself to-punish put-off for-whom at-once in
pœna constitutum est et dictum a Domino: Maledicta
punishment set it-was and said by the-Lord cursed
terra in opere tuo, in laboribus comedes eam cunctis diebus
the-earth in work your in labors you-shall-eat it all days
vitæ tuæ. Spinas et tribulos germinabit tibi, etc. (ibid.,
of-life your thorns and thistles it-shall-bring-forth for-you etc. ibid.
17, 18). At ubi opulentiam promissæ terræ adepti sumus
17 18 but when the-wealth of-the-promised land obtained we-have
non jam spinas et tribulos germinantis, quod de pœna
not now thorns and thistles of-bringing-forth what of punishment
ibi est diminutum, in circumcisione non incongrue est
there is diminished in circumcision not unfittingly is
recompensatum. Quæ tamen post ipsius terræ promissionem,
compensated which yet after of-the-very land the-promise
antequam ipsa obtineretur, a patriarchis statim est inchoata,
before it was-obtained by the-patriarchs at-once was begun
ut firmiorem ad posteros auctoritatem transmitteret. Hæc
that firmer to posterity authority it-might-transmit these-things
de circumcisione in præsentiarum satis arbitror. Qui vero
about circumcision at present enough I-think who but
ex Scriptura convincere niteris, eam his tantum esse
from Scripture to-convict strive it on-these only to-be
injunctam qui ex semine ducuntur Abrahæ, non animadvertis
enjoined who from the-seed are-drawn of-Abraham not you-notice
quod ibidem scriptum est de his etiam qui de hac
that in-the-same-place written it-is about those also who of this
stirpe non sunt. Cum enim Dominus præmisisset: Infans
stock not are when for the-Lord had-put-before the-infant

octo dierum circumcidetur in vobis omne masculinum
of-eight days shall-be-circumcised among you every male
in generationibus vestris, tam vernaculus quam emptitius
in generations your as-much the-home-born as the-bought
circumcidetur (Gen. xvii, 12); statim adjecit: Et quicunque
shall-be-circumcised Gen. seventeen 12 at-once he-added and whoever
non fuerit de stirpe vestra. Quod itaque Isaac solum et
not shall-have-been of stock your what and-so Isaac alone and
semen ejus ad circumcisionem pertinere astruis, vide quantam
seed his to circumcision to-pertain you-assert see how-great
habeat dissonantiam, et ex ipso quoque Abrahæ facto te
it-has dissonance and from the-very also of-Abraham deed yourself
corrige. Ipse quoque ex Dominico præcepto Ismaelem quoque
correct he also from the-Lord's command Ishmael also
secum et omnes viros domus suæ tam vernaculos quam
with-himself and all men of-house his as-much home-born as
emptitios et alienigenas pariter circumcidisse memoratur:
bought and foreigners equally to-have-circumcised is-recorded
Statim, ait Scriptura, in ipso die, sicut præceperat ei
at-once says Scripture on the-very day as had-commanded him
Dominus, antequam adhuc Isaac natus fuisset; ut a vobis
the-Lord before still Isaac born had-been that from you
eam accepisse sciatis, et tanto vobis eam quasi
it to-have-received you-may-know and by-so-much for-yourselves it as-if
magis naturalem vindicetis. Nunc ergo si placet ipsa etiam
more natural you-may-claim now therefore if it-pleases the-very also
Scripturæ verba ponamus, quæ sunt hujusmodi: Tulit autem
of-Scripture the-words let-us-set-down which are of-this-kind took moreover
Abraham Ismaelem filium suum et omnes vernaculos domus
Abraham Ishmael son his and all home-born of-house
suæ, et circumcidit carnem præputii eorum, statim in ipso
his and circumcised the-flesh of-the-foreskin of-them at-once on the-very

die, sicut præceperat ei Dominus (ibid., 23). Et iterum:
day as had-commanded him the-Lord ibid. 23 and again
Eadem die circumcisus est Abraham et Ismael filius ejus,
the-same day circumcised was Abraham and Ishmael son his
et omnes viri domus ejus tam vernaculi quam emptitii; et
and all men of-house his as-much home-born as bought and
alienigenæ pariter circumcisi sunt (ibid., 26, 27). Quod etiam
foreigners equally circumcised were ibid. 26 27 what also
induxisti: Pactum vero meum statuam ad Isaac (ibid., 21);
you-brought-in covenant but my I-shall-establish with Isaac ibid. 21
animadvertatur volens hoc tantum de pacto circumcisionis
let-it-be-noticed wishing this only about the-covenant of-circumcision
non terrenæ promissionibus intelligere; nihil etiam impedit,
not of-earthly promises to-understand nothing also binders
sicut paulo ante præmissum est, quod dicitur: Constituam
as a-little before put-forward it-was what is-said I-shall-establish
pactum meum illi in fœdus sempiternum; et semini ejus
covenant my for-him for a-covenant everlasting and for-seed his
post eum. Etsi enim Ismael quoque ex præcepto Domini
after him even-if for Ishmael also by the-command of-the-Lord
circumcisus sit, non in eo Dominus circumcisionem statuit,
circumcised was not in him the-Lord circumcision established
in cujus posteritate non perseveravit. Quod vero Job gentilem
in whose posterity not it-persevered what but Job a-gentile
in exemplum duxisti, cum eum incircumcisum non possis
for example you-brought since him uncircumcised not you-can
convincere aut post institutionem circumcisionis exstitisse,
to-prove or after the-institution of-circumcision to-have-lived
sicut enim Ismaelem ab Abraham, sic Esau ab Jacob, et
as for Ishmael by Abraham so Esau by Jacob and
reprobos quoque filios sicut electos a patriarchis secundum
the-reprobate also sons as the-elect by the-patriarchs according-to

præceptum Domini constat esse circumcisos, ut hinc etiam
the-command of-the-Lord it-is-agreed to-be circumcised that hence also
ipsorum posteri, si qui Deo adhærerent, circumcisionis
their posterity if any to-God should-cleave of-circumcision
exemplum sumerent, sic et vos ipsi usque hodie
the-example might-take so also you yourselves all-the-way today
servatis, qui Ismaelem patrem vestrum imitantes anno
keep who Ishmael father your imitating in-the-year
duodecimo circumcisionem accipitis. Scimus et populum
twelfth circumcision receive we-know also people
nostrum multos ex gentibus ad legem conversos habuisse
our many from the-gentiles to the-law converted to-have-had
proselytos, non tam videlicet ex parentum imitatione, quam
proselytes not so-much namely from of-parents imitation as
ex cognata virtute, quod de Job quoque potuit accidere,
from kindred virtue which about Job also could happen
quem etiam more nostro accepta Deo sacrificia tam
whom also after-the-manner our acceptable to-God sacrifices as-much
pro filiis quam amicis videmus obtulisse. Quod etiam
for sons as friends we-see to-have-offered what also
objectum est nec observationi totius legis remunerationem
objected was neither to-the-observance of-the-whole law recompense
fuisse promissam, nisi temporalem atque terrenam, nec
to-have-been promised except temporal and earthly nor
Dominum ad persuasionem sive condemnationem legis
the-Lord for persuasion or condemnation of-the-law
provide perorasse, si non legalium præceptorum impletio
providently to-have-pleaded if not of-the-legal precepts the-fulfillment
vitam mereatur æternam, facile est refelli, cum ex ipsa
life should-merit eternal easy it-is to-be-refuted since from the-very
quoque circumcisione, quam lex præcipit, Domino in
also circumcision which the-law commands with-the-Lord in

perpetuum fœderati sumus, ut dixi. Ad quid etiam
perpetuity bound-by-covenant we-are as I-said for what also
nos ex universis gentibus in populum peculiarem sibi
us from all nations as a-people peculiar for-himself
elegit et legem per quam sancti efficeremus dedit,
did-he-choose and the-law through which holy we-might-be-made he-gave
si præsentis tantum vitæ gaudia, quæ magis reprobi
if of-present only life the-joys which more the-reprobate
quam electi possident, ex superaddita legis observantia
than the-elect possess from the-superadded of-the-law observance
deberentur? Si sanctitas vobis vel quibuslibet hominibus
were-owed if holiness for-you or for-any men
beatam et immortalem vitam acquirit, constat præcipue
a-blessed and immortal life acquires it-is-agreed chiefly
et hanc ex lege nobis deberi, si vos ejus observantia
also this from the-law to-us to-be-owed if you its observance
sanctificat. Sanctificat autem profecto sicut et ipse Dominus
sanctifies it-sanctifies moreover surely as also himself the-Lord
nobis per Moysen loquitur dicens: Si ergo audieritis
to-us through Moses speaks saying if therefore you-shall-have-heard
vocem meam, et custodieritis pactum meum, eritis mihi
voice my and shall-have-kept covenant my you-shall-be to-me
in peculium de cunctis populis, mea est enim omnis
for a-peculiar-possession out-of all peoples mine is for all
terra, et vos mihi in regnum sacerdotale et gens sancta
the-earth and you to-me for a-kingdom priestly and a-nation holy
(Exod. xix, 6, 7). Quomodo igitur nos populum peculiarem
Exod. nineteen 6 7 how therefore us as-a-people peculiar
et proprium sibi elegit et per legem sanctificat,
and his-own for-himself did-he-choose and through the-law sanctifies
si vos vel alios beatiores efficit? Et post aliqua cum
if you or others more-blessed he-makes and after some-things when

nos ad obedientiam legis adhortaretur ait: Ego enim
us to obedience of-the-law he-exhorted he-says I for
sum Deus tuus faciens misericordiam in millia, his qui
am God your showing mercy unto thousands to-those who
diligunt me et custodiunt præcepta mea (Exod. xx, 6).
love me and keep precepts my Exod. twenty 6
Quid autem est faciens misericordiam in millia, nisi faciens
what moreover is showing mercy unto thousands except showing
misericordiam perfectam atque consummatam super quam
mercy perfect and consummate beyond which
nulla extendi possit, sicut nulla nova numerorum nomina
none to-be-extended can as no new of-numbers names
millenarium excedunt et alibi: Sancti estote quia ego
the-thousand exceed and elsewhere holy be because I
sanctus sum, Dominus Deus vester (Levit. xix, 2). Item
holy am the-Lord God your Levit. nineteen 2 likewise
infra: Sanctificamini et sancti estote, quia ego sum sanctus
below be-sanctified and holy be because I am holy
Dominus Deus vester. Custodite præcepta mea et facite ea.
the-Lord God your keep precepts my and do them
Ego Dominus qui sanctifico vos (Levit. xx, 7, 8). Et post
I the-Lord who sanctify you Levit. twenty 7 8 and after
aliqua: Eritis sancti mei, quia sum sanctus Dominus, et
some-things you-shall-be holy mine because I-am holy the-Lord and
separavi vos a cæteris populis ut essetis mei (ibid.,
I-have-separated you from the-other peoples that you-might-be mine ibid.
24). Et iterum: Ego Dominus qui sanctifico vos et eduxi
24 and again I the-Lord who sanctify you and led-out
de terra Ægypti, ut essem vobis in Deum (Levit. xi,
from the-land of-Egypt that I-might-be to-you for God Levit. eleven
45); et rursum: Si in præceptis meis ambulaveritis ponam
45 and again if in precepts my you-shall-have-walked I-shall-set

tabernaculum meum in medio vestri, et non abjiciet vos
tabernacle my in the-midst of-you and not shall-cast-off you
anima mea (Levit. xxvi, 11); et alibi: Quis det,
soul my Levit. twenty-six 11 and elsewhere who would-grant
inquit, talem eos habere mentem ut timeant me et
he-says such them to-have mind that they-may-fear me and
custodiant universa mandata mea, in omni tempore ut
keep all commandments my at all time that
bene sit eis, et filiis eorum in sempiternum (Deut.
well it-may-be with-them and with-sons their in everlasting Deut.
v, 29). Evæ aperte Dominus profitetur, ex obedientia legum
five 29 of-Eve openly the-Lord professes from obedience of-the-laws
sempiternam remunerationem, non quæ finem habet. Moyses
everlasting recompense not which an-end has Moses
etiam post illam, quam supra meministi remunerationem
also after that which above you-have-recalled recompense
terrenam, his qui legem custodiunt, adjunxit, misericordiam
earthly to-those who the-law keep added mercy
eis insuper a Deo implendam, patenter aliam nobis quam
to-them besides by God to-be-fulfilled plainly another to-us than
terrenam remunerationem pollicens. Cum enim præmiserit:
earthly recompense promising when for he-has-put-before
Et bene sit vobis cunctis diebus vitæ vestræ sicut
and well it-may-be with-you all days of-life your as
est hodie (Deut. vi, 24), statim adnexuit: Eritque nostri
it-is today Deut. six 24 at-once he-added and-he-shall-be on-us
misericors si custodierimus et fecerimus omnia præcepta
merciful if we-shall-have-kept and shall-have-done all precepts
ejus, sicut mandavit nobis. Et quibusdam interpositis cum
his as he-commanded us and some-things interposed when
dixisset: Te elegit Dominus ut sis ei populus
he-had-said you has-chosen the-Lord that you-may-be to-him a-people

peculiaris de cunctis populis (Deut. vii, 6), adjecit inferius:
peculiar out-of all peoples Deut. seven 6 he-added below
Et scies quia Dominus Deus tuus ipse Deus fortis
and you-shall-know that the-Lord God your himself God strong
et fidelis custodiens, pactum et misericordiam diligentibus
and faithful keeping covenant and mercy to-those-loving
se et his qui custodiunt præcepta ejus in mille
him and to-those who keep precepts his unto a-thousand
generationes (ibid., 9). Quam perfectam autem Dei aut
generations ibid. 9 how perfect moreover of-God or
proximi dilectionem in quibus legem naturalem consistere
of-neighbor love in which the-law natural to-consist
dicis lex ipsa præcipiat non te rem [reor] latere.
you-say the-law itself commands not to-you the-thing [I-think] to-be-hidden
Legem quippe Moyses in novissimo consumans ait: Et nunc,
the-law indeed Moses at the-last completing says and now
Israel, quid Dominus Deus tuus petit a te, nisi ut timeas
Israel what the-Lord God your asks of you except that you-fear
Deum tuum et ambules in viis ejus et diligas eum, et
God your and walk in ways his and love him and
servias Domino Deo tuo in toto corde tuo et in tota
serve the-Lord God your with whole heart your and with whole
anima tua, custodiasque mandata Domini et cærimonias
soul your and-keep the-commandments of-the-Lord and ceremonies
ejus quas ego hodie præcipio, ut bene sit tibi? En
his which I today command that well it-may-be with-you behold
Domini Dei tui cœlum et cœlum cœli terra et omnia
of-the-Lord God your heaven and the-heaven of-heaven the-earth and all-things
quæ in eis sunt et cum patribus tuis conglutinatus est
which in them are and with fathers your joined is
Dominus et amavit eos, elegitque semen eorum post eos,
the-Lord and loved them and-chose seed their after them

id est n[v]os de cunctis populis sicut hodie comprobatur
that is you out-of all peoples as today is-proved
(Deut. x, 12-15). Intantum vero dilectionem Dei, ut
Deut. ten 12-15 so-much but the-love of-God that
perfecta sit diligenter lex exprimit atque amplificat,
perfect it-may-be diligently the-law expresses and amplifies
ut Deum diligendum ex toto corde et ex tota anima
that God to-be-loved with whole heart and with whole soul
et ex tota fortitudine nostra præcipiat. Proximum vero
and with whole strength our it-commands the-neighbor but
tanquam nos diligere jubemur, ut videlicet amor Dei
as ourselves to-love we-are-ordered that namely the-love of-God
supra nos etiam extensus nulla mensura concludatur? Ipsos
beyond us even extended by-no measure be-enclosed the-very
quoque advenas apud nos commorantes quasi nosmetipsos
also strangers among us dwelling as ourselves
amare præcipimur, intantumque dilectionis sinum lex ipsa
to-love we-are-commanded and-so-much of-love the-bosom the-law itself
laxat ut nec ipsis inimicis vel injuriosis desint ipsius
loosens that not-even to-the-very enemies or injurers be-lacking its
beneficia. De quibus nunc aliqua proferamus: Si occurreris
benefits of which now some let-us-bring-forth if you-shall-meet
bovi inimici tui aut asino erranti, reduc ei. Si videris
the-ox of-the-enemy your or ass straying lead-back to-him if you-shall-see
asinum odientis te jacere sub onere, non pertransibis sed
the-ass of-one-hating you lying under its-load not you-shall-pass-by but
sublevabis cum eo. Peregrino molestus non eris, et
you-shall-lift-up with him to-the-stranger troublesome not you-shall-be and
ipsi peregrini fuistis in terra Ægypti (Exod. xxxiii,
yourselves strangers you-were in the-land of-Egypt Exod. thirty-three
4). Non quæras ultionem, nec memor eris injuriæ
4 not you-should-seek vengeance nor mindful you-shall-be of-the-injury

civium tuorum. Si habitaverit advena in terra vestra et
of-citizens your if shall-have-dwelt a-stranger in land your and
moratus fuerit inter vos, ne exprobetis ei, sed sit
stayed shall-have among you do-not reproach him but let-him-be
inter vos quasi indigena et diligetis eum quasi vosmetipsos;
among you as a-native and you-shall-love him as yourselves
fuistis enim et vos advenæ in terra Ægypti. Ego Dominus
you-were for also you strangers in the-land of-Egypt I the-Lord
Deus vester (Levit. xix, 18-33). Et alibi: Non deerunt
God your Levit. nineteen 18-33 and elsewhere not shall-be-lacking
pauperes in terra habitationis vestræ, ideo præcipio tibi
the-poor in the-land of-habitation your therefore I-command you
ut aperias manum fratri tuo et egeno et pauperi qui
that you-open hand to-brother your and to-the-needy and to-the-poor who
tecum versantur in terra (Deut. xv, 11). Ex his perpende,
with-you dwell in the-land Deut. fifteen 11 from these weigh
obsecro, quantum extendat lex tam ad homines quam
I-beg how-far extends the-law as-much to men as
ad Deum dilectionis affectum, ut tuam etiam legem quam
to God of-love the-affection that your also law which
naturalem appellas in nostra concludi cognoscas, ut si
natural you-call in ours to-be-enclosed you-may-know so-that if
alia quoque cessarent præcepta, hæc quæ perfectæ dilectionis
the-other also should-cease precepts these which of-perfect love
sunt nobis etiam sicut et vobis ad salvationem sufficerent.
are for-us also as also for-you for salvation would-suffice
Quibus et priores patres nostros salvari, non denegatis,
by-which also the-earlier fathers our to-be-saved not you-deny
ut tanto magis nobis securitas relinquatur, quanto
so-that by-so-much more for-us security may-be-left by-how-much
superaddita cætera legis præcepta arc[t]iorem nobis vitam
the-superadded other of-the-law precepts a-stricter for-us life

instituerunt. Quæ quidem additio non tam ad sanctorum
established which indeed addition not so-much to of-holy
morum religionem quam ad eam tutius muniendam mihi
morals the-religion as to it more-safely to-be-fortified to-me
pertinere videtur. Ad omnem quippe animi virtutem
to-pertain seems for every indeed of-the-mind virtue
vera Dei et hominum dilectio sufficit. Et si desint
true of-God and of-men love suffices and if be-lacking
opera tamen bona ac perfecta voluntas merito nequaquam
works yet good and perfect will in-merit by-no-means
minuitur. Sed sicut loco nos Dominus ab infidelibus
is-diminished but as in-place us the-Lord from the-unbelievers
separare voluit, ne per ipsos scilicet corrumperemur, ita et
to-separate wished lest through them namely we-be-corrupted so also
operum ritibus, ut dixi, faciendum esse decrevit. Cum ergo
of-works by-the-rites as I-said to-be-done to-be he-decided when therefore
dilectionis perfectio, ad beatitudinem veram promerendam
of-love the-perfection for beatitude true to-be-merited
sufficiat, profecto arc[t]ioris vitæ superaddita præcepta vel
suffices surely of-the-stricter life the-superadded precepts or
in hac vita saltem, aliquid insuper obtinere debuerunt, ut
in this life at-least something besides to-obtain ought so-that
terreni quoque beneficii solatio alacriores et securiores
of-earthly also benefit by-the-solace more-eager and more-secure
in Deum efficeremur, et cum augerentur erga nos ejus
toward God we-might-be-made and when were-increased toward us his
dona, cresceret in eum devotio nostra, et infidelium
gifts might-grow toward him the-devotion our and of-the-unbelievers
populus externus qui hæc videret, commodis nostris ad
the-people outside who these-things should-see by-advantages our to
cultum Dei facilius invitaretur. Quod vero Dominus in
the-worship of-God more-easily might-be-invited what but the-Lord in

remuneratione legis sæpius vel apertius terrena beneficia
recompense of-the-law more-often or more-openly earthly benefits
quam æterna commemorare videtur, maxime propter carnalem
than eternal to-recall seems most-of-all because-of the-carnal
adhuc rebellemque populum, quem de opulentia Ægypti
still and-rebellious people whom from the-wealth of-Egypt
super qua jugiter murmurabat, ad asperrimam solitudinem
over which continually it-murmured to the-harshest wilderness
educebat, factum esse intelliges. Superfluumque id
he-was-leading-out done to-be you-shall-understand and-superfluous that
in promissione commemorare videbatur, de æterna scilicet
in the-promise to-recall it-seemed about eternal namely
beatitudine, quam etiam sine legis traditione priores
beatitude which even without of-the-law the-handing-down the-earlier
ante constabat adeptos esse. Deinde quanta legis sit
before it-was-agreed obtained to-have then how-great of-the-law is
perfectio hoc uno collige fine, de quo in novissimis
the-perfection from-this one gather end about which at the-last
Moyses his scribit verbis: Et nunc, Israel, audi præcepta et
Moses in-these writes words and now Israel hear the-precepts and
judicia, quæ ego doceam te, etc. Non addetis ad verbum
judgments which I may-teach you etc. not you-shall-add to the-word
quod loquor vobis, neque auferetis ex eo (Deut. iv,
which I-speak to-you nor shall-you-take-away from it Deut. four
1, 2). Et rursum: Quod præcipio tibi, hoc tantum facito
1 2 and again what I-command you this only do
Domino, nec addas quidquam nec minuas (Deut. xii, 32).
to-the-Lord nor add anything nor diminish Deut. twelve 32
Perfectum quippe est cui nihil addendum est. Aut si
perfect indeed is that-to-which nothing to-be-added is or if
quid perfectionis deesset, mala hæc esset prohibitio, quæ
anything of-perfection were-lacking bad this would-be prohibition which

quod deest prohibet, et beatitudinis iter nobis obstruit.
what is-lacking forbids and of-beatitude the-road for-us blocks
Quid etiam ad purificationem vel emundationem nostram
why also for the-purification or cleansing our
atque indulgentiam peccatorum nostrorum lex aliqua in
and the-forgiveness of-sins our the-law something in
sacrificiis vel cæteris observationibus fieri jubet, si hoc
sacrifices or other observances to-be-done orders if this
ad veram beatitudinem nihil attineat? Nihil quippe illos
to true beatitude nothing pertains nothing indeed those
excludit a beatitudine, quibus peccata dimittuntur. Alioquin
excludes from beatitude to-whom sins are-forgiven otherwise
nec vobis illa esset speranda. Cur etiam peccata nobis
neither by-you that would-be to-be-hoped-for why also sins for-us
per legem interdicit, nisi ut nobis illud reservet, quod
through the-law does-it-forbid except that for-us that it-may-reserve which
peccata, si desint, conferunt, si adsint, præpediunt.
sins if they-be-lacking confer if they-be-present hinder

The Philosopher answers each point. God was called the God of Shem before any circumcision, and Enoch and Noah were blessed without the Law; the covenant in the flesh took in the household and the strangers too, and its 'everlasting' reaches only to the end of this life. Much was rightly done beyond Moses' precepts, and the Law's purifications touch the body, not the soul, which love of God and neighbor and a contrite heart make clean. He owes the Law no submission beyond Job's example and the moral discipline the prophets left, and he turns to the Christian.

Philos. Miror, te legis peritum tam inconsiderate loqui,
the-Philosopher I-wonder you of-the-law skilled so inconsiderately to-speak
ut adeo circumcisionem extollas, ne mentiri verearis dicendo
that so-far circumcision you-extol lest to-lie you-fear by-saying
scilicet post circumcisionem tantum et non antea Deum
namely after circumcision only and not before God
appellari hominum et eorum tantum qui circumcisi jam
to-be-called of-men and of-those only who circumcised already
fuerint veluti ipse Deus Abraham et Isaac et Jacob
have-been as himself God of-Abraham and of-Isaac and of-Jacob
appellatur. Unde te aperte ipsa legis Scriptura reprehendit,
is-called whence you openly the-very of-the-law Scripture rebukes
Noe antea longe dicente: Benedictus Dominus Deus Sem,
Noah before long saying blessed the-Lord God of-Shem
sit Chanuan servus ejus (Gen. ix, 26). Ecce etenim Noe
let-be Canaan servant his Gen. nine 26 behold for Noah
Deum Sem nominat. Unde et cum dicitur Deus Abraham,
God of-Shem names whence also when it-is-said God of-Abraham
Deus Isaac sive Jacob, non incongrue addi solet et Deus
God of-Isaac or of-Jacob not unfittingly to-be-added is-wont and God
patrum nostrorum. Quod si etiam divina beneficia penses
of-fathers our but if also the-divine benefits you-weigh

ex quibus vos maxime gloriamini tanquam ejus populus
from which you most glory as his people
peculiaris, inde quia Enoch in paradisum felicius translatus
peculiar thence because Enoch into paradise more-happily translated
est, quam vos in terram Chanaan introducti, et hoc ille
was than you into the-land of-Canaan led-in and this he
meruisse refertur cum videlicet dicitur: Ambulavitque Enoch
to-have-merited is-reported when namely it-is-said and-walked Enoch
cum Deo et non apparuit, quia tulit eum Deus (Gen. v,
with God and not appeared because took him God Gen. five
22). Vos autem illud obtinuisse meritis, omnino Moyses
22 you moreover that to-have-obtained by-merits wholly Moses
denegat, dicens: Ne dicas in corde tuo, cum deleverit
denies saying do-not say in heart your when shall-have-destroyed
eos Dominus: Propter justitiam meam introduxit me ut
them the-Lord for justice my he-led-in me that
terram hanc possiderem, cum propter impietates suas istæ
the-land this I-might-possess since for impieties their these
deletæ sint nationes, ut compleret verbum suum quod
destroyed have-been nations that he-might-fulfill word his which
pollicitus est patribus tuis. Scito igitur quod non propter
promised he-has to-fathers your know therefore that not for
justitias tuas Deus dederit tibi hanc terram optimam, cum
justices your God has-given to-you this land best since
durissimæ cervicis sis populus (Deut. ix, 5, 6). Noe vero
of-hardest neck you-are a-people Deut. nine 5 6 Noah but
propter justitiam suam universis hominibus præter domum
for justice his all men except house
suam subversis universorum quæ in terra vel in mari sunt
his overthrown of-all-things which on land or in sea are
constitutus est dominus, et omnia ei in esum præter
set was lord and all-things to-him for eating except

sanguinem concessa, ut juxta Dei beneficia terrena
blood granted so-that according-to of-God the-benefits earthly
quæ vos desiderastis, tanto priorum fidelium vita fuerit
which you have-desired by-so-much of-the-earlier faithful the-life was
felicior, quanto liberior et universis terrenæ habitationis
happier by-how-much freer and over-all of-earthly dwelling
dominans creaturis. Quanto autem Noe et suorum vita
ruling creatures by-how-much moreover of-Noah and of-his-own the-life
liberior exstitit quam vestra, nondum videlicet jugo legis
freer was than yours not-yet namely by-the-yoke of-law
vestræ oppressa, tanto et nostra liberior est illa antiquior
your oppressed by-so-much also our freer is that more-ancient
vita quam nullis exterioribus diræ legis operibus constringi
life which by-no outward of-dire law works to-be-bound
potestis convincere. Quæ quidem ab ipso Noe inchoantes,
you-can prove which indeed from himself Noah beginning
cui de abstinentia sanguinis prior lex instituta est,
for-whom about the-abstinence of-blood the-first law established was
diligenter consideremus. Novi tamen legis quædam præcepta
diligently let-us-consider I-know yet of-the-law certain precepts
usque etiam ad alienigenas extendi, scilicet illos tantum,
all-the-way even to foreigners to-be-extended namely those only
quos vernaculos vel servos haberetis vel qui intra portas
whom as-home-born or servants you-had or who within gates
vestras vel in terra vestra vobiscum habitarent. Quos quidem
your or in land your with-you dwelt whom indeed
in pluribus locis Scriptura diligenter determinat, et quos
in many places Scripture diligently determines and whom
tu ipse superius ex ipso legis præcepto, tanquam
you yourself above from the-very of-the-law precept as
indigenas misericorditer tractandos esse ostendisti. Quos
natives mercifully to-be-treated to-be you-have-shown whom

et vobis in pluribus observantiis lex aggregat et a
also to-you in many observances the-law joins and from
cæteris peregrinis advenis aperte distinguit. Unde cum ait
other foreign strangers openly distinguishes whence when it-says
quodam loco: Septimo anno facies remissionem, quæ
in-a-certain place in-the-seventh year you-shall-make remission which
hoc ordine celebratur, Cui debetur aliquid ab amico vel
in-this order is-celebrated he-to-whom is-owed something by a-friend or
proximo ac fratre suo repetere non poterit, quia annus
neighbor and brother his to-demand-back not shall-be-able because the-year
remissionis est Domini; a peregrino et advena exiges
of-remission it-is of-the-Lord from the-foreigner and the-stranger you-shall-exact
(Deut. xv, 23); aperte docet peregrinum et advenam non
Deut. fifteen 23 openly it-teaches the-foreigner and the-stranger not
tam misericorditer tractandum esse, sicut indigenam. Hinc
so mercifully to-be-treated to-be as the-native hence
quoque peregrinum superintellexerat, ubi ait: Omne quod
also the-foreigner it-had-understood-besides where it-says all that
mundum est comedite; quidquid morticinum est nemo
clean is eat whatever carcass is let-no-one
vescatur ex eo. Peregrino qui intra portas tuas est da ut
eat of it to-the-foreigner who within gates your is give that
comedat, aut vende ei, quia tu populus sanctus Domini
he-may-eat or sell to-him because you a-people holy of-the-Lord
tui Dei es (Deut. xiv, 20-21). Longe namque antea in
your God are Deut. fourteen 20-21 long for before in
alio libro: Advenam etiam qui intra vos habitando non
another book the-stranger even who among you by-dwelling not
transeundo peregrinatur (sicut ea, quæ ibi proxima
by-passing is-a-sojourner as those-things which there next
præmittuntur, insinua[n]t) a morticino comedendo, sicut
are-put-before they-intimate from a-carcass by-eating as

vos inhibuit, dicens: Anima quæ comederit morticinum
you he-forbade saying the-soul which shall-have-eaten a-carcass
vel captum a bestia tam de indigenis quam et de
or one-caught by a-beast as-much of natives as also of
advenis lavabit vestimenta sua et se ipsum aqua et
strangers shall-wash clothes his and himself self with-water and
cer[con]taminatus erit usque ad vesperum, et hoc ordine
contaminated shall-be all-the-way to evening and in-this order
mundus fiet. Quod si non laverit vestimenta
clean he-shall-become but if not he-shall-have-washed clothes
sua et corpus portabit iniquitatem suam (Levit. xvii, 15,
his and body he-shall-bear iniquity his Levit. seventeen 15
16). Quem vero uno loco peregrinum et advenam dicit
16 whom but in-one place foreigner and stranger it-calls
quandoque alibi nominat alienum; veluti cum dicitur: Non
sometimes elsewhere it-names another as when it-is-said not
fœnerabis fratri tuo ad usuram pecuniam, nec fruger nec
you-shall-lend to-brother your at usury money nor grain nor
quamlibet aliam rem, sed alieno (Deut. xxiii, 19). De
any other thing but to-another Deut. twenty-three 19 about
his autem advenis, qui peregrinantur inter vos non vos
these moreover strangers who sojourn among you not you
inter eos, alio loco scriptum est cum dicitur: Homo
among them in-another place written it-is when it-is-said man
quilibet de domo Israel et de advenis qui peregrinantur
any of the-house of-Israel and of strangers who sojourn
inter vos, si comederit sanguinem obfirmabo faciem meam
among you if he-shall-have-eaten blood I-shall-set face my
contra animam illius, et dispergam eum de populo suo
against soul his and I-shall-scatter him from people his
(Levit. xvii, 10, 11). Nullo quippe legis præcepto alium
Levit. seventeen 10 11 by-no indeed of-the-law precept another

advenam comprehenderis nisi qui apud vos habitat, ac per
stranger you-would-include except who among you dwells and through
hoc subjacet vestro dominio et disciplinæ. Unde divina
this is-subject to-your dominion and discipline whence the-divine
nobis providente gratia quæ vobis omnino omnem terræ
for-us providing grace which from-you wholly all of-land
possessionem abstulit, ut nullus videlicet apud vos,
possession has-taken-away so-that no-one namely among you
[vos] apud omnes peregrinemini, nullis vos legitimis vestris
[*you*] *among all are-sojourners by-no you legal-statutes your*
sciatis obnoxios. Quod vero præcepto circumcisionis et
may-know liable what but by-the-precept of-circumcision and
exemplo Abrahæ nos ad circumcisionem urgere niteris, ut
by-the-example of-Abraham us to circumcision to-urge you-strive so-that
eos [quo]que legis sacramento includas quibus tamen
them also of-the-law in-the-sacrament you-may-include to-whom yet
nullatenus legem esse datam concedis aut etiam promissionem
by-no-means the-law to-be given you-grant or even the-promise
terræ fieri quæ in pacto circumcisionis statuitur, vide
of-land to-be-made which in the-covenant of-circumcision is-established see
quam sit invalidum quod objicis. Cum enim præmisisset
how it-is invalid what you-object when for had-put-before
Dominus: Circumcidetur ex vobis omne masculinum in
the-Lord shall-be-circumcised of you every male in
generationibus vestris, tam vernaculus quam emptitius et
generations your as-much home-born as bought and
quicunque non fuerit de stirpe vestra (Gen. xvii,
whoever not shall-have-been of stock your Gen. seventeen
27); profecto [per hoc] quod ait ex vobis non tantum
27 surely [*through this*] *that he-says of you not only*
Abraham et posteros ejus comprehendit, sed insuper eos,
Abraham and posterity his he-includes but besides those

quicunque ad familiam et possessionem eorum pertinent ut
whoever to the-household and possession their belong so-that
eis videlicet imperare possent et ad circumcisionem
over-them namely to-command they-might-be-able and to circumcision
cogere. Unde etiam postquam dixit, et vobis, et postea
to-compel whence also after he-said and you and afterward
subdidit, in generationibus vestris tam vernaculus quam
he-added in generations your as-much home-born as
emptitius, et deinde adjecit, et quicunque non fuerit
bought and then he-added and whoever not shall-have-been
de stirpe vestra, [per hoc quod dixit, in generationibus
of stock your [through this that he-said in generations
vestris et quicunque non erit de stirpe vestra,]: Diligenter
your and whoever not shall-be of stock your] diligently
expressit quod superius comprehenderet, cum dixit, ex vobis,
he-expressed what above he-might-include when he-said of you
non solum videlicet suorum generationes posteriorum, sed
not only namely of-their-own the-generations of-descendants but
etiam familiam quam possident alienigenarum. Qui etiam
also the-household which they-possess of-foreigners who also
sententiam dicendo: Eritque pactum meum in carne vestra,
the-sentence by-saying and-shall-be covenant my in flesh your
sic dixit generaliter, in carne vestra, sicut ante dixerat
thus said generally in flesh your as before he-had-said
in vobis. Alioquin multum incongrue esset promissum,
among you otherwise very unfittingly it-would-be promised
quasi non pactum Dei in carne ipsorum apparere nisi et
as-if not the-covenant of-God in the-flesh of-them to-appear unless also
cæteri circumciderentur. Unde et per hoc quod dicitur,
the-others were-circumcised whence also through this that is-said
in carne vestra, ipsos quoque advenas comprehendi constat.
in flesh your the-very also strangers to-be-included it-is-agreed

Illud quoque quod novissime additam sententiam consumat:
that also which last added the-sentence completes
Masculus cujus præputii caro circumcisa non fuerit,
the-male whose foreskin flesh circumcised not shall-have-been
peribit anima illa de populo suo, quia pactum meum
shall-perish soul that from people his because covenant my
irritum fecit, quomodo ad præmissa, quibus et advenæ
void he-made how to the-things-put-before in-which also strangers
jam sunt comprehensi refertur, nisi et cum advenis pactum
now are included is-it-referred unless also with strangers covenant
suum sit; saltem cum dicitur: Circumcidetur ex vobis,
his be at-least when it-is-said shall-be-circumcised of you
etc. Quod vero æternam quoque animarum beatitudinem
etc. what but eternal also of-souls beatitude
ex legitimis vestris vobis esse promissam astruere laboras,
from legal-statutes your to-you to-be promised to-establish you-labor
vilissimæ conjecturæ esse ex ipsa lege potest ostendi. Per
of-the-vilest conjecture to-be from the-very law can be-shown through
hoc quippe quod dicitur cum fœdere sempiterno vel in
this indeed that is-said with a-covenant everlasting or for
fœdus æternum eos, qui ex præcepto Dei circumcidentur
a-covenant eternal those who by the-command of-God shall-be-circumcised
ei in perpetuum ita fœderatos intelligis, ut nec
to-him in perpetuity so bound-by-covenant you-understand that neither
in futuro ab ejus gratia disjungantur. Unde et Israelem
in the-future from his grace they-be-disjoined whence also Israel
seu Esau vel plerosque reprobos nullatenus ambigendum est
or Esau or very-many reprobate by-no-means to-be-doubted is
esse salvandos. Miror etiam quod non attendis æternum
to-be to-be-saved I-wonder also that not you-attend eternal
sive sempiternum frequenter in lege sic accipi ut vitæ
or everlasting often in the-law so to-be-taken that of-life

præsentis perseverantiam non excedat. Unde etiam ipso
present the-continuance not it-exceed whence also in-the-very
pacto circumcisionis cum præmittitur: Daboque tibi et
covenant of-circumcision when is-put-before and-I-shall-give to-you and
semini tuo terram peregrinationis tuæ et omnem terram
to-seed your the-land of-sojourning your and all land
Chanaan in possessionem æternam (Gen. xvii, 8), non
of-Canaan for a-possession eternal Gen. seventeen 8 not
credo te adeo delirare, ut æternitatis vocabulo vitæ quoque
I-believe you so to-rave that of-eternity by-the-word of-life also
futuræ beatitudinem includas, de qua hic superfluum est
future the-beatitude you-include about which here superfluous it-is
quidquam præcipere. Sæpe etiam sicut nosti in ipsis
anything to-command often also as you-know in the-very
legis operibus quæ in hac tantum vita celebrantur,
of-the-law works which in this only life are-celebrated
lex adjungere solet: Legitimum sempiternum erit nobis
the-law to-add is-wont statute everlasting it-shall-be for-us
in cunctis generationibus et habitationibus vestris. Sic
in all generations and dwellings your thus
enim ut ex pluribus aliquid afferamus exemplum de
for that from many something we-may-bring example about
celebranda festivitate tabernaculorum adjecit. Cum enim
to-be-celebrated the-festival of-tabernacles he-added when for
præmisisset: Sumetisque vobis die primo fructus
he-had-put-before and-you-shall-take for-yourselves on-the-day first fruits
arboris pulcherrimæ spatulasque palmarum, et ramos ligni
of-tree most-beautiful and-branches of-palms and boughs of-wood
diversarum frondium et salices de torrente et lætamini
of-different leaves and willows from the-brook and rejoice
in Domino Deo vestro, celebrabitisque solemnitatem ejus,
in the-Lord God your and-you-shall-celebrate solemnity its

septem diebus per annum (Levit. xxiii, 40, 41); statim
seven days through the-year Levit. twenty-three 40 41 at-once
adjunxit legitimum sempiternum erit in generationibus
he-added statute everlasting it-shall-be in generations
vestris. Qui etiam celebrationem Sabbati septimo die
your who also the-celebration of-the-Sabbath on-the-seventh day
quodam loco instituens ait: Pactum est sempiternum inter
in-a-certain place establishing says a-covenant it-is everlasting between
me et filios Israel, signumque perpetuum (Exod. xxxi, 17).
me and the-sons of-Israel and-a-sign perpetual Exod. thirty-one 17
Sed et cum ait Dominus de Hebræo servo, qui non vult
but also when says the-Lord about the-Hebrew servant who not wishes
egredi liber, quod erit servus in sæculum (Exod. xxi,
to-go-out free that he-shall-be a-servant in the-age Exod. twenty-one
6), tempus tantum vitæ ejus comprehendit. Non enim Hebræi
6 the-time only of-life his he-includes not for Hebrew
servi secundum legem transmittuntur ad posteros, sicut illi
servants according-to the-law are-passed to posterity as those
qui de nationibus assumpti sunt. Unde: Servus et ancilla
who from nations taken are whence servant and handmaid
sint vobis de nationibus qui in circuitu vestro sunt,
let-them-be for-you from the-nations which in circuit your are
et de advenis qui peregrinantur apud vos, vel qui ex his
and from strangers who sojourn among you or who of these
nati fuerint, in terra vestra, hos habebitis famulos et
born shall-have-been in land your these you-shall-have as-servants and
hæreditario jure transmittetis ad posteros ac possidebitis in
by-hereditary right you-shall-pass to posterity and shall-possess for
æternum; fratres autem vestros filios Israel ne opprimatis
ever brothers moreover your the-sons of-Israel do-not oppress
per potentiam (Levit. xxv, 44-46). Sufficiebat quippe
through power Levit. twenty-five 44-46 it-sufficed indeed

Domino in remuneratione carnalis populi, qui non nisi
for-the-Lord in the-recompense of-a-carnal people which not except
terrena sciebat, eam ad tempus vitæ tantum præsentis
earthly-things knew it to the-time of-life only present
accommodare. Quod vero perfectionem legis commendans
to-fit what but the-perfection of-the-law commending
asseruisti, ea tantum quæ Moyses præcepit, esse facienda,
you-asserted those-things only which Moses commanded to-be to-be-done
miror quod oblitus sis te quidem superius astruxisse
I-wonder that forgotten you-have you indeed above to-have-asserted
laudabiliter multa præceptis ex gratia superaddi. Quod
praiseworthily many-things to-precepts from grace to-be-added which
omnibus esse verissimum patet. Unde et vos nonnullas primas
to-all to-be most-true is-plain whence also you some first
traditiones post legem accepistis, quas utilissimas judicatis,
traditions after the-law received which most-useful you-judge
veluti cum exemplo Danielis cibos regios et vinum
as when by-the-example of-Daniel the-foods royal and wine
respuentis, ne in eis scilicet contaminaretur, vos quoque
rejecting lest in them namely he-be-contaminated you also
a nostro abstinetis vino. Sed et Rechabitæ præcepto
from our you-abstain wine but also the-Rechabites by-the-command
Jonadab patris sui vino in perpetuum abstinentes tam
of-Jonadab father their from-wine in perpetuity abstaining as-much
præcepta Moysis, quam omnes patrum vestrorum traditiones
the-precepts of-Moses as all of-fathers your the-traditions
supergressi sunt. Ad quos etiam Jeremias a Domino missus,
surpassed have to whom also Jeremiah by the-Lord sent
ut vinum biberent, non est ab eis exauditus. Unde in
that wine they-should-drink not was by them heeded whence in
tantum voce Domini eorum obedientia commendatur, ut
so-much by-the-voice of-the-Lord their obedience is-commended that

eis promitteret dicens: Pro eo, quod obedistis præcepto
to-them he-promised saying for that that you-have-obeyed the-command
Jonadab patris vestri et custodistis omnia mandata ejus,
of-Jonadab father your and have-kept all commandments his
non deficiet vir de stirpe Jonadab, filii Rechab, stans in
not shall-be-lacking a-man of the-stock of-Jonadab son of-Rechab standing in
conspectu meo cunctis diebus (Jer. xxxv, 18, 19). Nunquid et
sight my all days Jer. thirty-five 18 19 surely-not also
rex Ezechias confringendo serpentem æneum (IV Reg. xviii,
king Hezekiah by-breaking the-serpent bronze four Reg. eighteen
4), legis transgressor exstitit, videlicet laudabiliter destructo
4 of-the-law a-transgressor was namely praiseworthily destroyed
sine præcepto, quod utiliter factum fuerat ex præcepto.
without precept what usefully done had-been by precept
David etiam cum psalmos ad honorem Dei composuit, vel
David also when psalms to the-honor of-God he-composed or
arcam Domini solemniter in Jerusalem adduxit, vel Salomon
the-ark of-the-Lord solemnly into Jerusalem he-brought or Solomon
templum Domini construxit, atque dedicavit id, profecto
the-temple of-the-Lord built and dedicated that surely
egerunt quod nequaquam Moyses præceperat. Omnes quoque
they-did which by-no-means Moses had-commanded all also
prophetiæ absque præcepto Moysis conscriptæ sunt et legis
the-prophecies without the-precept of-Moses written were and of-the-law
sibi traditæ, et innumera post Moysen a sanctis Patribus
them handed-down and countless-things after Moses by holy Fathers
vel ex præcepto Domini vel pro manifesta utilitate sunt
either from the-command of-the-Lord or for manifest usefulness were
acta, quæ nunquam in præceptis Moysis continentur. Non
done which never in the-precepts of-Moses are-contained not
enim in his quæ manifestam habent utilitatem præcepta
for in those which manifest have usefulness precepts

Domini sunt exspectanda, nec peccatum est facere quod
of-the-Lord are to-be-awaited nor sin is to-do what
non est præceptum, sed facere contra præceptum. Alioquin
not is commanded but to-do against a-precept otherwise
nec diem unam præsentis vitæ possetis transigere nec
neither day one of-present life could-you pass nor
domesticam curam uno die peragere, cum multa nos
domestic care in-one day accomplish since many-things us
agere opus sit vel emendo vel negotiando vel de hoc loco
to-do needful it-is either by-buying or by-trading or from this place
ad illum transeundo, vel denique comedendo sive dormiendo,
to that by-passing or finally by-eating or by-sleeping
quæ non habentur in præcepto. Preterea quis non videat, si
which not are-held in precept besides who not would-see if
plus vel minus, quam Moyses præcepit, non sit faciendum,
more or less than Moses commanded not is to-be-done
omnes, qui legem custodiunt, æqualis esse meriti, nec inter
all who the-law keep of-equal to-be merit nor among
eos alterum altero meliorem existere, quorum merita non
them one than-another better to-be whose merits not
possunt inæqualia esse. Patet igitur ex præmissis, quod
can unequal be it-is-plain therefore from the-things-put-before that
nullo modo perfectionem legis per hoc potes commendare
in-no way the-perfection of-the-law through this you-can commend
quod intelligis contra legem agi, si quid, quod in ea
that you-understand against the-law to-be-acted if anything which in it
præceptum non sit, superaddatur. Nec te satis Dominum
commanded not be is-added-over nor you enough the-Lord
excusare agnoscas, quod cum legis obedientiam suaderet
to-excuse may-you-acknowledge that when of-the-law obedience he-urged
id, ut dixi maxime[um] in ejus remuneratione prætermisit, si
that as I-said greatest in its recompense he-passed-over if

ad illud etiam promerendum eam sufficere judicaverit. Quod
for that also to-be-merited it to-suffice he-judged what
vero spiritale bonum peccatorum purificatione per sacrificia
but spiritual good of-sins by-the-purification through sacrifices
vel quælibet legis opera exteriora consequi confiditis, miror
or any of-the-law works outward to-attain you-trust I-wonder
si, ut ipse professus es et manifesta veritas habet, vestra
if as you-yourself professed have and manifest truth holds your
Dei et proximi dilectio ad justificationem sanctitatis sufficiat.
of-God and of-neighbor love for justification of-holiness suffices
Neque enim sine istis quidquam illa prodere[i]t quantum ad
nor for without these anything those would-profit as-far-as to
animæ salutem pertineat, nec dubium est cum ista quemlibet
of-the-soul salvation it-pertains nor doubtful it-is when these anyone
justum effecerint jam non in eo reatu peccati esse ut
just have-made now not in that guilt of-sin to-be that
spiritali egeat purificatione. Unde et de peccatore pœnitente
spiritual he-need purification whence also about the-sinner repenting
scriptum habetis: Sacrificium Deo spiritus contribulatus,
written you-have a-sacrifice to-God a-spirit afflicted
etc. (Psal. l, 19), et rursum: Dixi: Confitebor adversum
etc. Psal. fifty 19 and again I-said I-shall-confess against
me, injustitiam meam Domino, et tu remisisti impietatem
myself injustice my to-the-Lord and you remitted the-impiety
peccati mei (Psal. xxxi, 5). Ecce quomodo sacrificium
of-sin my Psal. thirty-one 5 behold how sacrifice
hoc contriti cordis commendat, qui illud exterius omnino
this of-the-contrite heart he-commends who that outward wholly
alibi reprobat ex persona Domini dicens: Non accipiam
elsewhere rejects from person of-the-Lord saying not I-shall-accept
de domo tua vitulos, neque de gregibus tuis hircos. Si
from house your calves nor from flocks your goats if

esuriero non dicam tibi: Meus est enim orbis terræ
I-shall-hunger not I-shall-say to-you mine is for the-world of-earth
et plenitudo ejus. Nunquid manducabo carnes taurorum ac
and fullness its surely-not shall-I-eat the-flesh of-bulls and
sanguinem hircorum potabo. Immola Deo sacrificium laudis,
the-blood of-goats shall-I-drink sacrifice to-God a-sacrifice of-praise
et redde Altissimo vota tua et invoca me in die tibi,
and render to-the-Most-High vows your and call-upon me in the-day for-you
etc., tribulationis, eruam te et honorificabis me (Psal.
etc. of-tribulation I-shall-deliver you and you-shall-honor me Psal.
xlix, 9-15). Cordis sacrificium, non animalium esurit
forty-nine 9-15 of-the-heart the-sacrifice not of-animals hungers-for
Dominus, et illo reficitur, et cum istud invenit, illud non
the-Lord and by-that is-refreshed and when this he-finds that not
quærit, et cum istud non invenit, illud omnino superfluit,
he-seeks and when this not he-finds that wholly is-superfluous
quantum, inquam, ad animæ justificationem, non ad legalium
as-far-as I-say to of-the-soul justification not to of-legal
pœnarum circumcisionem, secundum quas tamen peccata
punishments the-cutting-back according-to which yet sins
vobis condonari dicuntur. Lex quippe vestra, quæ tantum
to-you to-be-forgiven are-said the-law indeed your which only
in hac vita vel impletionis vel transgressionis suæ persolvit
in this life either of-fulfillment or of-transgression its pays
merita, et hic solummodo in utroque remunerationem habet,
the-merits and here only in both recompense has
sic ad hanc vitam corporalem accommodat cuncta, ut
so to this life bodily it-fits all-things that
nihil secundum animam, mundum vel immundum censeat,
nothing according-to the-soul clean or unclean it-judges
nec purificationes aliquas ad immunditiam animarum, quas
nor purifications any to the-uncleanness of-souls which

proprie peccata nominamus, ipsa referat. Unde et similiter
properly sins we-name itself refers whence also likewise
cibos mundos vel immundos nominat, sicut et homines,
foods clean or unclean it-names as also men
lectos, sedes, et totam supellectilem domus seu etiam
beds seats and the-whole furniture of-the-house or even
vestes et pleraque alia inanimata immunda seu polluta
clothes and very-many other inanimate-things unclean or polluted
frequenter appellat. Quod si immunditias hominum, quarum
often it-calls but if the-uncleannesses of-men of-which
purificationes institutæ sunt, his, qui inquinantur peccatis
the-purifications established are with-those who are-defiled by-sins
connumeres, nunquid feminam post partum per sacrificium
you-number surely-not a-woman after childbirth by sacrifice
mundatam ex hoc ipso, quod peperit, peccatum incurrisse
cleansed from this itself that she-bore sin to-have-incurred
judicas, cum illam potius maledictam censeatis, quæ non
do-you-judge since her rather accursed you-judge who not
reliquerit semen in Israel? Quid etiam, peto, vir, qui
has-left seed in Israel what also I-ask a-man who
patitur fluxum seminis ex hoc contrahit? Quem tamen adeo
suffers a-flow of-seed from this contracts whom yet so
abominabilem censet lex, ut lectus in quo dormierit
abominable judges the-law that the-bed in which he-shall-have-slept
immundus sit et ubicunque sederit. Vas etiam fictile,
unclean be and wherever he-shall-have-sat a-vessel also of-clay
quod contigerit, confringetur, ligneum vero lavetur. Si
which he-shall-have-touched shall-be-broken of-wood but be-washed if
quis hominum tetigerit lectum ejus vel sederit, ubi
any of-men shall-have-touched bed his or shall-have-sat where
ille sederat, lavabit vestimenta sua, et ipse etiam lotus
he had-sat he-shall-wash clothes his and he-himself also washed

aqua immundus erit usque ad vesperam (Levit. xv).
with-water unclean shall-be all-the-way to evening Levit. fifteen
Mulier quoque cum naturaliter accidentem menstruorum
a-woman also when naturally occurring of-menses
patitur fluxum adeo immunda censetur, ut id quoque in
she-suffers flow so unclean is-judged that that also on
quo dormierit vel sederit iterum polluatur, ut suo
which she-shall-have-slept or she-shall-have-sat again be-polluted so-that by-her
tactu quælibet polluat, sicut et de viro patiente fluxum
touch anything she-may-pollute as also about the-man suffering a-flow
seminis supra dictum est (ibid.). Quid vero hæc, obsecro,
of-seed above said it-is ibid. what but these-things I-beg
ad inquinationem animæ, ut lectus videlicet cujusquam
to the-defilement of-the-soul that the-bed namely of-anyone
contactus etiam polluatur. Quæ sunt istæ, oro, immunditiæ
touched even be-polluted what are these I-pray uncleannesses
vel pollutiones? Certe illæ quæ et ciborum, ut sicut illi
or pollutions surely those which also of-foods that as those
vobis vitandi sunt in esu, sic ista in tactu, et sicut illa
by-you to-be-avoided are in eating so these in touch and as those
immunda, quia non edenda sic ista immunda vel polluta
unclean because not to-be-eaten so these unclean or polluted
quia non tangenda, et qui ea tangunt, etiam si compulsi
because not to-be-touched and they-who them touch even if compelled
vel ignorantes id faciunt, immundi similiter decernuntur,
or ignorant that they-do unclean likewise are-decreed
quia in familiaritate conversationis vitandi usque ad
because in familiarity of-conversation to-be-avoided all-the-way to
præfixum purificationis terminum. Quæ vero manifesta sunt
the-fixed of-purification term what but manifest are
peccata, sicut homicidium vel adulterium et similia morte
sins as homicide or adultery and the-like by-death

potius multantur quam sacrificiis expiantur, nec eis talium
rather are-punished than by-sacrifices are-expiated nor to-them of-such
purificationum indulgetur remedium, quibus salvari, qui
purifications is-granted a-remedy by-which to-be-saved they-who
ea commiserunt, valeant. Ex quo magis has purificationes
them committed may-be-able from which rather these purifications
ad quamdam vitæ præsentis honestatem, quam ad animæ
to a-certain of-life present decency than to of-the-soul
salutem intelligas accommodari. Et cum talium peccata
salvation you-may-understand to-be-fitted and when of-such sins
condonari dicuntur, pœnas illas corporales, quæ pro ipsis
to-be-forgiven are-said punishments those bodily which for them
institutæ sunt, his, qui a conversione communi separantur,
established are for-those who from the-conversation common are-separated
relaxari constat. Nunquid enim et aliud intelligendum
to-be-relaxed it-is-agreed surely-not for also other-thing to-be-understood
est peccatum condonari, quam pœnam ei debitam
is sin to-be-forgiven than the-punishment to-it owed
relaxari, sive illa sit corporalis sive perpetua. Animæ vero
to-be-relaxed whether that be bodily or perpetual of-the-soul but
reatus sicut voluntate ipsius committitur, per ejus cor
the-guilt as by-the-will of-itself is-committed through its heart
contritum ac veram pœnitentiæ compunctionem statim ita
contrite and true of-penitence compunction at-once so
condonatur, ut ulterius pro ipso nullatenus damnetur, sicut
is-forgiven that further for it by-no-means it-be-damned as
dictum est: Dixi: Confitebor adversum me. Postquam enim
said it-is I-said I-shall-confess against myself after for
peccator pœnitens apud se constituit seipsum inde per
the-sinner repenting with himself has-resolved himself thence through
confessionem accusare, jam in hoc ipso quod culpa
confession to-accuse already in this very-thing that of-the-fault

perversæ voluntatis per quam deliquerat caret, reatu[s]
of-perverse will through which he-had-offended he-is-free the-guilt
admissi et pœna ejus perpetua condonatur, etsi
of-the-thing-committed and punishment its perpetual is-forgiven even-if
adhuc temporalis ad correctionem servetur, sicut idem alibi
still temporal for correction be-kept as the-same elsewhere
commemorat vester Propheta dicens: Castigans castigavit me
recalls your Prophet saying chastising has-chastised me
Dominus, et morti non tradidit me (Psal. cxvii,
the-Lord and to-death not handed-over me Psal. one-hundred-seventeen
18). Nec me super animæ meæ salute inquirendo de fide
18 nor me about of-soul my salvation by-inquiring about faith
tua seu fide mea consuluisse satis arbitror. In qua quidem
your or faith my to-have-counseled enough I-think in which indeed
nostræ consultationis collatione id actum esse perpendo, ut
of-our consultation comparison this done to-be I-weigh that
nec auctoritate legis tuæ, etsi eam a Deo datam recipias,
neither by-the-authority of-law your even-if it by God given you-receive
cognoscere possis, ad ejus sarcinam me debere submittere,
to-know can-you for its burden me to-owe to-submit
tanquam illi, quam nobis exemplo sui Job præscribit,
as-if to-that which to-us by-the-example of-himself Job prescribes
legi quidquam necessarium sit addi, aut illi morum
to-the-law anything necessary be to-be-added or to-that of-morals
disciplinæ, quam de virtutibus ad beatitudinem sufficientibus
discipline which about virtues for beatitude sufficient
posteris prophetæ nostri reliquerunt. De quo nunc superest
to-posterity prophets our left about which now it-remains
præsentis judicis sententiam audire, vel quod mihi superest
of-the-present judge the-sentence to-hear or what for-me remains
nostræ inquisitionis operam ad Christianum transferre.
of-our inquiry the-effort to the-Christian to-transfer

The Judge, wishing to learn before he judges, asks to hear every side's reasons first. The Philosopher turns to the Christian: a later law ought to be the more perfect. The Christian reproaches him for having called Christians insane, and answers that this madness has filled the world with the doctrine of the Gospels and the councils. Christ, the lawgiver whom Christians call God's wisdom, should surpass the old fathers and prophets in moral teaching, and the two agree to compare their disciplines.

Judex. Asserunt ambo nostri judicii sententiam excipere.
the-Judge they-assert both of-our judgment the-sentence to-accept
Ego vero cupidus discendi magis quam judicandi, omnium
I but eager of-learning more than of-judging of-all
prius rationes me velle audire respondeo, ut tanto essem
first the-reasons me to-wish to-hear I-answer that by-so-much I-might-be
discretior in judicando quanto sapientior fierem
more-discerning in judging by-how-much wiser I-should-become
audiendo, juxta illud, quod supra memini, secundum
by-hearing according-to that which above I-recalled according-to
summi sapientis proverbium: Audiens sapiens sapientior
of-the-highest wise-man the-proverb hearing the-wise-man wiser
erit, et intelligens gubernacula possidebit (Sap. i, 5). In quo
shall-be and the-understanding governance shall-possess Sap. one 5 in which
omnes pariter assenserunt, eodem accensi desiderio discendi
all equally assented by-the-same kindled desire of-learning
Philos. Age nunc, Christiane, alloquor, ut tu inquisitioni
the-Philosopher come now Christian I-address-you that you to-inquiry
meæ secundum propositi nostri conditionem respondeas. Cujus
my according-to of-purpose our the-condition you-may-answer whose
quidem lex tanto debet esse perfectior et remuneratione
indeed law by-so-much ought to-be more-perfect and in-recompense

potior, ejusque doctrina rationabilior, quanto ipsa est
better and-its teaching more-reasonable by-how-much itself is
posterior. Frustra quippe populo priores leges scriberentur,
later in-vain indeed for-a-people earlier laws would-be-written
[ni]si quid ad doctrinæ perfectionem eis adderetur.
unless something to of-teaching the-perfection to-them were-added
Quod quidam nostrorum in secundo Rhetoricæ diligenter
which a-certain-one of-ours in the-second of-the-Rhetoric diligently
considerans cum de contrariis legibus causam formaret,
considering when about contrary laws a-case he-was-forming
attendendum esse præcepit, utra lex posterior data sit.
to-be-attended to-be he-commanded which law later given was
Nam postrema, inquit, quæque gravissima est.
for the-last he-says each most-weighty is
Christian. Miror te ab his quæ in exordio professus
the-Christian I-wonder you from those which in the-beginning professed
es, ita impudenter dissonare. Cum enim præmisisses,
you-have so shamelessly to-depart when for you-had-put-before
te inquisitionibus tuis reperisse Judæos stultos, Christianos
you in-inquiries your to-have-found the-Jews foolish the-Christians
insanos, postmodum dixeris te non ad concertationem
insane afterward you-said yourself not for contention
contendere, sed ad inquirendam veritatem conferre, qua
to-strive but for to-be-sought truth to-confer by-what
ratione nunc ab his, quos etiam insanos reperisti, tandem
reason now from those whom even insane you-found at-last
veritatis doctrinam exspectes. Nunquid jam post inquisitiones
of-truth the-teaching do-you-expect surely-not now after inquiries
tuas eorum insaniam arbitraris cessare, ut jam ad
your their madness do-you-think to-cease so-that now for
eruditionem tuam possint sufficere. Certe si Christianæ
instruction your they-may-be-able to-suffice surely if of-Christian

fidei sectam arbitraris insaniam, et eos qui hanc sectantur
faith the-sect you-think madness and those who it follow
deputas insanos, vide, tu philosophus, de summis illis
you-reckon insane see you philosopher about highest those
Græcorum philosophis quid æstimandum sit, qui illa rudi et
of-the-Greeks philosophers what to-be-thought is who by-that rude and
inculta virorum simplicium prædicatione, id est apostolorum,
uncultivated of-men simple preaching that is of-the-apostles
omnes ad hanc conversi facti sunt insanissimi. In tantum vero
all to this converted made were most-insane in so-much but
apud Græcos hæc nostra, ut dicis, insania radicata est et
among the-Greeks this our as you-say madness rooted is and
confirmata, ut ibi tam evangelica quam apostolica doctrina
confirmed that there as-much the-evangelical as the-apostolic teaching
conscripta ac postmodum magna concilia celebrata, omnem
written and afterward great councils celebrated all
inde mundum repleverit et universas hæreses represserit.
thence the-world filled and all heresies repressed
Philos. Nonnunquam conviciis et improperiis facilius
the-Philosopher sometimes by-reproaches and taunts more-easily
homines provocantur quam supplicationibus et obsecrationibus
men are-provoked than by-supplications and entreaties
flectuntur et qui sic provocantur, studiosius satagunt
are-bent and those-who thus are-provoked more-zealously busy-themselves
de pugna quam qui orantur, moventur ex gratia.
about battle than those-who are-begged are-moved by favor
Christian. Ignoscendum tibi est, si hac intentione hoc
the-Christian to-be-pardoned to-you it-is if with-this intention this
egisti. Nunc vero ne ex diffidentia pugnam hanc differre
you-did now but lest from distrust battle this to-defer
videar, tam mihi quam tibi orandus est, ut quid tibi
I-may-seem as-much for-me as for-you to-be-prayed he-is that what by-you

quærendum, quid mihi respondendum sit, ipse Dominus
to-be-sought what by-me to-be-answered be himself the-Lord
inspiret, qui vult omnes homines salvos fieri et ad
may-inspire who wishes all men saved to-be and to
cognitionem sui venire. Nunc igitur, si placet, cum ad
the-knowledge of-himself to-come now therefore if it-pleases since as-to
perfectionem nostræ legis, tam evangelicæ scilicet quam
the-perfection of-our law as-much evangelical namely as
apostolicæ doctrinæ sis ex[s]ors, hanc primum inspiciamus
apostolic teaching you-are without-share this first let-us-inspect
et cum cæteris conferamus omnibus doctrinis, ut si hanc in
and with the-other let-us-compare all teachings so-that if this in
illis, quæ justificant, præceptis vel exhortationibus perfectiorem
those which justify precepts or exhortations more-perfect
videris, eam sicut oportet magis eligas. Quod et
you-shall-have-seen it as it-behooves rather you-may-choose which also
supra memorat rhetor vester de contrariis, ut dixisti, legibus
above recalls rhetor your about contrary as you-said laws
agens, consulit dicens: «Si leges duæ vel plures servari non
treating he-counsels saying if laws two or more to-be-kept not
possunt, quia discrepant inter se, ea maxime conservanda
can because they-differ among themselves that most to-be-kept
putetur, quæ ad maximas res pertinere videtur.»
let-it-be-thought which to the-greatest things to-pertain seems
Philos. Nihil hoc consilio probabilius et nihil stultius
the-Philosopher nothing than-this counsel more-probable and nothing more-foolish
quam ab antiquis ad novas recedere leges, nisi doctrina
than from old-ones to new to-withdraw laws unless in-teaching
potiores. Quas videlicet novas leges qui composuerunt,
better which namely new laws those-who composed
tanto eas cautius ac perfectius scribere potuerunt,
by-so-much them more-cautiously and more-perfectly to-write could

quanto jam priorum legum disciplina et ipsa
by-how-much already of-the-earlier laws by-the-discipline and the-very
necessariarum rerum experientia instructi facile, quæ deerant,
of-necessary things experience instructed easily what were-lacking
ex proprio addere potuerunt ingenio, sicut etiam in
from their-own to-add they-could wit as also in
cæteris contingit prophetiæ [vel philosophiæ] disciplinis. Tum
the-other happens of-prophecy [or of-philosophy] disciplines then
autem de perfectione posteriorum scriptorum maxime est
moreover about the-perfection of-later writers most is
confidendum, si moderni scriptores æquare ingeniis antiquos
to-be-trusted if modern writers to-equal in-wits the-ancients
potuerint. Sed quid si forte ipsos etiam longe transcendere
have-been-able but what if perhaps them even far to-surpass
sperandum est? Quod profecto de legislatore, videlicet Christo,
to-be-hoped is which surely about the-lawgiver namely Christ
quem ipsam Dei sapientiam dicitis, nequaquam dubitatis. De
whom the-very of-God wisdom you-call by-no-means you-doubt about
quo etiam Job nostrum antea cecinisse asseritis: Ecce Deus in
whom also Job ours before to-have-sung you-assert behold God in
fortitudine sua, et nullus ei similis in legislatoribus (Job
strength his and no-one to-him like among lawgivers Job
xxxvi, 22). Cujus et Apostolus vester præferens doctrinam,
thirty-six 22 whose also the-Apostle your preferring teaching
et primæ legis imperfectionem manifeste profitens, ait:
and of-the-first law the-imperfection manifestly professing says
Multifarie multisque modis Deus olim loquens patribus in
in-many-ways and-in-many manners God of-old speaking to-the-fathers in
prophetis, novissime diebus istis locutus est nobis in Filio,
the-prophets last in-days these spoken has to-us in the-Son
etc. (Hebr. i, 1.) Et iterum idem infra de veteris et novæ
etc. Hebr. one 1 and again the-same below about of-the-old and new

legis discretione indicans: Reprobatio, inquit, fit præcedentis
law the-distinction showing a-rejection he-says is-made of-the-preceding
mandati propter infirmitatem ejus et inutilitatem. Nihil
commandment because-of the-weakness its and uselessness nothing
enim ad perfectum adduxit lex. Introductio vero melioris
for to perfection brought the-law an-introduction but of-a-better
spei, per quam proximamus ad Deum (Hebr. vii, 18, 19).
hope through which we-draw-near to God Hebr. seven 18 19
Christian. Certe ut video non te ignorantia fidei nostræ, sed
the-Christian surely as I-see not you the-ignorance of-faith our but
magis tuæ infidelitatis obstinatio damnat. Qui et nostræ
rather of-your unbelief the-obstinacy condemns who both of-our
legis perfectionem ex scriptis ipsius didicisti et adhuc,
law the-perfection from the-writings of-it have-learned and still
quod sequaris, inquiris, quasi perfectum ibi et omnibus
what you-may-follow you-ask as-if perfect there and than-all
aliis excellentius non habeas documentum virtutum, quas
others more-excellent not you-may-have the-teaching of-the-virtues which
ad beatitudinem sufficere nullatenus dubitas, de qua quidem
for beatitude to-suffice by-no-means you-doubt about which indeed
perfectione, quæ deerant, id est veteri suo complente,
perfection what were-lacking that is to-the-old his filling-out
cum ipse Dominus Novum traderet Testamentum, statim
when he-himself the-Lord the-New handed-down Testament at-once
exorsus discipulis ait: Nisi abundaverit justitia vestra,
having-begun to-the-disciples says unless shall-have-abounded justice your
etc. (Matth. v, 20.) Et statim per singula novæ legis
etc. Matth. five 20 and at-once through each of-the-new law
abundantiam prosecutus, quæ morali deerant perfectioni
the-abundance having-pursued what to-moral were-lacking perfection
diligenter expressit et veram ethicam consummavit, id est
diligently he-expressed and the-true ethics completed that is

cujus comparatione, quidquid tam ab antiquis patribus quam
whose comparison whatever as-much by the-ancient fathers as
prophetis de disciplina morum ac discretione virtutum
prophets about the-discipline of-morals and the-discernment of-virtues
traditum fuerat, nihil esse facile convincetur, si diligenter
handed-down had-been nothing to-be easily shall-be-proved if diligently
hæc conferamus cum prioribus.
these we-compare with the-earlier
Philos. Harum me, ut nosti, collationum tantummodo
the-Philosopher of-these me as you-know conferences only
hoc adduxit et hac nos intentione congregati sumus.
this has-brought and with-this we intention gathered are

ETHICS, THE END OF THE DISCIPLINES

The Christian calls ethics, which the philosophers name moral science, the end and consummation of all disciplines, and Christians call it divinity, after its goal, God. The Philosopher agrees that it is the mistress of the other arts, and holds that Christian preaching is commended chiefly for converting the Greeks, who seek wisdom and demand reasons. He will not yield to authority without discussing it by reason, and mocks Gregory's saying that faith has no merit where reason gives proof; the Christian answers that things often seem reasonable when they are not.

Christian. Nunc profecto, quantum percipio, ad omnium
the-Christian now surely as-far-as I-perceive to of-all
disciplinarum finem et consummationem proficiscimur. Quam
disciplines the-end and consummation we-proceed which
quidem vos ethicam, id est moralem, nos divinitatem
indeed you ethics that is moral we divinity
nominare consuevimus. Nos illam videlicet ex eo, ad quod
to-name are-accustomed we it namely from that to which

comprehendendum tenditur, id est Deum, nuncupantes, vos
to-be-comprehended one-tends that is God naming you
ex illis, per quæ illuc pervenitur, hoc est moribus bonis,
from those through which thither one-arrives that is morals good
quas virtutes vocatis.
which virtues you-call

Philos. Assentio quod clarum est, et novam nuncupationem
the-Philosopher I-assent to-what clear is and the-new naming
nominis vestri non mediocriter approbo. Quia enim ad quod
of-name your not moderately I-approve because for that-to which
pervenitur his, per quæ venitur, dignius æstimatis et
one-arrives than-those through which one-comes worthier you-esteem and
pervenisse felicius quam venire, hoc vestri nominis insigniorum
to-have-arrived happier than to-come this of-your name more-distinguished
est nuncupatio, ex origine propriæ divinationis lectorem
is the-naming from the-origin of-its-own divinity the-reader
plurimum alliciens. Quæ, si ita ex documento sicut ex vocabulo
greatly attracting which if so in teaching as in word
præemineat, nullam ei disciplinam comparandam censeo.
it-excel no to-it discipline to-be-compared I-judge

Christian. Nunc igitur, si placet, præfinire te volumus, in quo
the-Christian now therefore if it-pleases to-define you we-wish in what
veræ ethicæ summa consistat et quid ex hac spectandum
of-true ethics the-sum consists and what from this to-be-expected
sit nobis disciplina et quo cum perventum fuerit
be for-us discipline and to-which when arrived it-shall-have-been
ejus sit intentio consummata. Hujus, ut arbitror, disciplinæ
its be intention completed of-this as I-think discipline
in hoc tota colligitur summa, ut, quo summum bonum
in this whole is-gathered the-sum that where the-highest good
sit et qua illuc via nobis sit perveniendum, aperiat.
be and by-what thither way by-us it-is to-be-arrived it-may-disclose

Philos. Placet utique vehementer tam paucis verbis tantæ
the-Philosopher it-pleases certainly vehemently in-so few words of-so-great
rei summam exprimi, et totius ethicæ tam diligenter
a-thing the-sum to-be-expressed and of-the-whole ethics so diligently
intentionem comprehendi. Quæ quidem intentionis verba ista
the-intention to-be-grasped which indeed of-intention words these
in se statim rapiunt auditorem, et hujus disciplinæ
into themselves at-once seize the-hearer and of-this discipline
studium commendant, ut in ejus comparatione omnium
the-study commend so-that in its comparison of-all
artium vilescant doctrinæ. Quo enim summum bonum
arts may-grow-cheap the-teachings by-how-much for the-highest good
cæteris omnibus est excellentius, in cujus fruitione vera
than-the-others all is more-excellent in whose enjoyment true
consistit beatitudo, constat procul dubio ejus doctrina cæteras
consists beatitude it-is-agreed far-from doubt its teaching the-others
tam utilitate quam dignitate longe præcedere. Longe
as-much in-usefulness as in-dignity far to-precede far
quippe aliorum studia infra summum bonum remanent nec
indeed of-others the-studies below the-highest good remain nor
beatitudinis contingunt eminentiam, nec ullus in eis fructus
of-beatitude touch the-eminence nor any in them fruit
apparet, nisi quantum huic summæ deserviunt philosophiæ,
appears except as-far-as to-this highest they-serve philosophy
tanquam circa dominam occupare[tæ] pedissequæ. Quid enim
as around a-mistress occupied handmaids what for
ad studium grammaticæ vel dialecticæ vel cæterarum artium
for the-study of-grammar or of-dialectic or of-the-other arts
de vera hominis beatitudine vestiganda? Longe omnes
about true of-man beatitude to-be-tracked far all
inferius ab hac eminentia jacent nec ad tantum se
below from this eminence lie nor to so-great themselves

attollere valent fastigium. Sed quædam genera locutionum
to-raise are-able a-summit but certain kinds of-speech
tradunt vel rerum aliquas exercent naturas, quasi quosdam
they-hand-down or of-things some exercise natures as-if certain
gradus ad hanc celsitudinem parantes, cum de ipsa nobis
steps to this height preparing when about it by-us
disserendum et per aliquas rerum naturas in exemplum vel
is-to-be-discussed and through some of-things natures for example or
similitudinem quasi fuerit afferendum; ut per illas
likeness as-it-were shall-have-been to-be-brought that through them
quasi quodam pedissequarum ducatu pertingamus ad dominam
as-if by-a-certain of-handmaids guidance we-may-reach to the-mistress
in illis quidem progressionis nostræ transitum habentes, in
in them indeed of-progression our the-passage having in
hac requiem et nostræ fatigationis finem adepti.
this rest and of-our weariness the-end having-attained
Christian. Gaudeo te hujus philosophiæ excellentiam tam
the-Christian I-rejoice you of-this philosophy the-excellence so
diligenter attigisse et a cæteris distinxisse, ex quo
diligently to-have-touched and from the-others to-have-distinguished from which
te in ejus studio maxime occupatum intelligo.
you in its study most occupied I-understand
Philos. Recte, inquam, occupatum. Hæc quippe sola est
the-Philosopher rightly I-say occupied this indeed alone is
naturalis disciplina, quæ præceptis moralibus tanto amplius
natural discipline which by-precepts moral by-so-much more
philosophis congruit, quanto magis eos lege uti et
to-philosophers befits by-how-much more them law to-use and
rationibus constat inhærere, sicut ille vir doctor meminit.
to-reasons it-is-agreed to-cling as that man teacher recalls
Nam et Judæi, inquit, signa petunt, et Græci sapientiam
for both the-Jews he-says signs ask and the-Greeks wisdom

quærunt (I Cor. i, 22). Judæi quippe tantum, quod animales
seek one Cor. one 22 the-Jews indeed only because animal
sunt et sensuales, nulla imbuti philosophia, qua rationes
they-are and sensual by-no imbued philosophy by-which reasons
discutere queant, solis exteriorum operum miraculis moventur
to-discuss they-can by-alone of-outward works miracles are-moved
ad fidem, quasi hæc facere solius Dei sit, et nulla in
to faith as-if these-things to-do of-alone God it-be and no in
eis dæmonum illusio fieri possit. Quod quam sit stultum
them of-demons illusion to-be-done could which how it-is foolish
recipere et magi in Ægypto docuerunt et vos Christus
to-accept both the-magicians in Egypt taught and you Christ
præcipue instruxit, qui de pseudophilosophis Antichristi
chiefly instructed who about the-pseudo-philosophers of-Antichrist
præmonens eos in seductione hominum tanta operari miracula
forewarning them in the-seduction of-men so-great to-work miracles
testatur, Ut in errorem, inquit, ducantur, si fieri potest,
testifies that into error he-says they-be-led if to-be-done it-can
etiam electi (Matth. xxiv, 24). Quasi ergo hæc signa
even the-elect Matth. twenty-four 24 as-if therefore these signs
quærere stultitia sit, e contrario peradjunctum prædictus
to-seek foolishness be from the-contrary added the-aforesaid
meminit Apostolus cum adjecit, et Græci sapientiam quærunt,
recalls Apostle when he-added and the-Greeks wisdom seek
hoc est rationes a prædicatoribus exigunt, quæ sunt certa
that is reasons from preachers they-demand which are certain
sapientiæ instrumenta. Unde maxime vestra, id est Christiana,
of-wisdom instruments whence most your that is Christian
prædicatio commendatur, quod eos ad fidem convertere potuit,
preaching is-commended that them to faith to-convert it-could
qui rationibus plurimum nitebantur et abundabant, omnium
who on-reasons most relied and abounded of-all

videlicet liberalium artium studiis imbuti, rationibus armati.
namely liberal arts in-the-studies imbued with-reasons armed
Quorum quidem ipsi non solum inquisitores, verum etiam
of-which indeed they not only seekers but also
inventores exstiterunt et ex eorum fontibus in universum
discoverers were and from their springs into the-whole
mundum rivuli manaverunt. Ex quo præcipue et nunc
world streams have-flowed from which chiefly also now
de vestra confidimus disciplina, ut, quo jam amplius
in your we-trust discipline that by-how-much already more
solidata convaluit, in conflictu plurimum possit.
solidified it-has-grown-strong in conflict the-most it-may-be-able
Christian. Imo post tantorum conversionem philosophorum
the-Christian nay after of-so-great the-conversion philosophers
nec tibi nec posteris de fide nostra ambigere licet,
neither for-you nor for-posterity about faith our to-doubt is-it-lawful
nec jam tali conflictu opus esse videtur, cum in sæcularibus
nor now such conflict needful to-be seems since in secular
disciplinis eorum omnia credatis auctoritati et non eorum
disciplines to-their all-things you-trust authority and not by-their
exemplis ad fidem moneamini, dicentes cum Propheta: Neque
examples to faith you-are-warned saying with the-Prophet nor
meliores sumus quam patres nostri (I Reg. xix, 4).
better are-we than fathers our one Reg. nineteen 4
Philos. Nec eorum auctoritati ita concedimus, ut dicta
the-Philosopher nor to-their authority so do-we-yield that the-sayings
ipsorum ratione non discutiamus, antequam approbemus.
of-them by-reason not we-discuss before we-approve
Alioquin philosophari desisteremus, si videlicet rationum
otherwise to-philosophize we-would-cease if namely of-reasons
inquisitione postposita, locis actoritatis qui inartificiales
the-inquiry put-aside the-topics of-authority which inartificial

indicantur, et a reipsa omnino disjuncti sunt, in
are-shown and from the-thing-itself wholly disjoined are in
opinione potius quam in veritate consistentes, plurimum
opinion rather than in truth consisting most
uteremur; nec ipsos majores nostros ad fidei vestræ
we-should-use nor the-very ancestors our to of-faith your
confessionem tam ratione ductos quam vi victos
the-confession as-much by-reason led as by-force conquered
crederemus, sicut et vestræ consentiunt historiæ. Ante
would-we-believe as also your agree histories before
imperatorum quippe vel principum ad fidem vestram per
of-the-emperors indeed or princes to faith your through
miracula, ut dicitis, conversionem, paucos sapientum vel
miracles as you-say conversion few of-the-wise or
nullos vestra purificatio acquisivit, quamvis tum facile a
none your purification acquired although then easily from
patentissimis ido[lo]latriæ erroribus gentes possent evelli et
the-most-patent of-idolatry errors the-nations could be-plucked and
in quemcunque unius Dei cultum transferri. Unde et provide
into whatever of-one God worship be-transferred whence also providently
Paulus vester invectionis suæ in Athenienses occasionem
Paul your of-invective his against the-Athenians occasion
sumens, sic exorsus ait: Viri Athenienses, per omnia vos
taking thus having-begun says men Athenians in all-things you
superstitiosos esse video, etc. (Act. xvii, 22.) Jam tunc
superstitious to-be I-see etc. Act. seventeen 22 already then
enim legis naturalis et divini cultus scientia evanuerat, et
for of-the-law natural and of-divine worship the-knowledge had-vanished and
errantium multitudo paucitatem sapientum omnino deleverat
of-the-erring the-multitude the-fewness of-the-wise wholly had-destroyed
vel oppresserat, atque ut ex nostra loquamur conscientia et
or oppressed and that from our we-may-speak conscience and

prædicationis Christianæ non modicum approbemus fructum,
of-the-preaching Christian not moderate we-may-approve the-fruit
per hanc maxime ido[lo]latriam in mundo non ambigimus
through this most idolatry in the-world not we-doubt
deletam tunc fuisse.
destroyed then to-have-been
Christian. Adjunge et quod patet et legem naturalem
the-Christian add also what is-plain both the-law natural
suscitatam esse et perfectam morum disciplinam, qua vos, ut
roused to-be and the-perfect of-morals discipline on-which you as
dicitis, sola nitimini et ad salvandum sufficere creditis, nonnisi
you-say alone rely and for saving to-suffice believe only
ab ipso traditam fuisse, a quo tanquam vera sophia, id est
by him handed-down to-have-been by whom as true sophia that is
sapientia Dei, quicunque instructi veri sunt dicendi philosophi.
the-wisdom of-God whoever instructed true are to-be-called philosophers
Philos. Ad quæ utinam, ut dicis, sic convincere possis,
the-Philosopher to which-things would-that as you-say so to-convince you-could
ut ab ipsa, ut dicitis, suprema sapientia, quam Græce logon,
that by the-very as you-say supreme wisdom which in-Greek logos
Latine Verbum Dei vocatis, vos vere logicos et verborum
in-Latin the-Word of-God you-call you truly logical and of-words
rationibus exhibeatis esse armatos! Nec illud Gregorii vestri me
with-reasons you-may-show to-be armed nor that of-Gregory your me
miserum refugium prætendere præsumatis. «Fides,» inquit, «non
wretched refuge to-put-forward may-you-presume faith he-says not
habet meritum, cui ratio humana præbet experimentum.»
has merit for-which reason human furnishes proof
Quia enim apud vos fidem, quam astruunt, disserere non
because for among you the-faith which they-assert to-discuss not
sufficiunt, statim ad suæ imperitiæ solatium hoc Gregorianum
they-suffice at-once for of-their unskill the-solace this Gregorian-saying

assumunt. Quod quidem juxta eorum opinionem quid aliud
they-take-up which indeed according-to their opinion what else
agit, nisi ut quibuslibet fidei prædicationibus æque stultis
does except that to-any of-faith preachings equally foolish
sicut et sanis acquiescamus. Si enim fides ratione minime
as also sound we-may-acquiesce if for faith by-reason least
sit discutienda, ne meritum amittat, nec quid credi
be to-be-discussed lest merit it-lose nor what to-be-believed
oporteat animi judicio sit discutiendum, sed statim his,
it-behooves of-the-mind by-judgment be to-be-discussed but at-once to-those
quæ prædicantur, assentiendum, quoscunque errores prædicatio
which are-preached to-be-assented whatever errors preaching
seminet, suscipere nihil refert, quia nihil licet ratione
may-sow to-accept nothing matters because nothing it-is-lawful by-reason
refellere, ubi rationem non licet adhibere. Dicat idololatria
to-refute where reason not it-is-lawful to-apply let-say idolatry
de lapide vel ligno vel qualibet creatura: Hic est Deus verus,
about a-stone or wood or any creature this is God true
Creator cœli et terræ; vel quamlibet patentem abominationem
Creator of-heaven and of-earth or whatever patent abomination
prædicet, quis eum valebit refellere, si de fide nihil sit
let-preach who him shall-be-able to-refute if about faith nothing be
discutiendum ratione? Statim arguenti se et maxime
to-be-discussed by-reason at-once to-the-one-arguing against-him and most
Christiano et quod præmissum est objicit, «fides non habet
to-the-Christian also what put-forward is he-objects faith not has
meritum,» etc. Statim Christianus ex ipsa sua defensione
merit etc. at-once the-Christian from the-very his defense
confundetur, dicens ejus penitus rationes in talibus audiendas
shall-be-confounded saying his wholly reasons in such-things to-be-heard

non esse, ubi eas ipse penitus induci prohibet, nec eum
not to-be where them he-himself wholly to-be-brought-in forbids nor him
aliquem rationibus de fide recte impugnari minime permittit.
anyone by-reasons about faith rightly to-be-attacked least permits
Christian. Ut ait ille maximus sapientum, sic et plerumque
the-Christian as says that greatest of-the-wise so also often
rationes videntur, hoc est rationabiliter et convenienter
reasons seem that is reasonably and fittingly
aliqua dici, cum minime ita sit.
some-things to-be-said when least so it-is

REASON AND AUTHORITY

The Philosopher asks whether authorities do not err, since sects would not differ if all followed the same ones; each chooses his authorities by his own reason, which is prior to them. Only those who lack the skill of argument rest on another's word. The Christian grants that reason must judge authority, and asks the Philosopher, who claims the first place for the oldest law, to set out his view of the highest good.

Philos. Quid et de ipsis, quæ pro auctoritatibus habentur?
the-Philosopher what also about those which for authorities are-held
nonne in ipsis plurimum erratur? alioquin non essent
surely in them very-much is-erred otherwise not would-there-be
tot fidei sectæ diversæ, si eisdem omnes auctoritatibus
so-many of-faith sects different if the-same all authorities
uterentur. Sed prout quisque propria ratione deliberat, singuli
used but as each by-his-own reason deliberates individually
quas sectantur auctoritates eligunt. Alioquin indifferenter
which they-follow authorities they-choose otherwise indifferently
omnium Scripturarum sententiæ essent suscipiendæ, nisi
of-all Scriptures the-sentences would-be to-be-accepted unless

ratio, quæ naturaliter prior eis est, de ipsis prius
reason which naturally prior to-them is about them first
haberet judicare. Nam et ipsi qui scripserunt non
should-have to-judge for also they-themselves who wrote not
nisi ex ratione, qua eorum abundare videntur sententiæ,
except from reason by-which their to-abound seem sentences
auctoritatem, hoc est credendi statim eis meruerunt
authority that is of-being-believed at-once for-them earned
dignitatem. Adeo autem ipsorum quoque judicio auctoritati
the-dignity so moreover by-their also judgment to-authority
ratio præponitur, ut sicut vester meminit Antonius, cum
reason is-preferred that as your recalls Anthony since
humanæ rationis sensus inventor fuerit litterarum, cui
of-human reason the-sense the-discoverer has-been of-letters for-whom
sensus est incolumis, ei minime necessariæ sint litteræ. Quæ
sense is unimpaired to-him least necessary are letters which
in omni philosophica disputatione in novissimum aut nullum
in every philosophical disputation in last or no
obtinere censetur locum, ut ea, quæ a rei judicio,
to-obtain is-judged place so-that those which from of-the-thing the-judgment
id est ab auctoritate ducuntur argumenta, eos omnino
that is from authority are-drawn arguments them wholly
inducere pudeat, qui de propriis viribus confidentes
to-bring-in it-may-shame those-who in their-own strengths trusting
alienæ opis refugium dedignantur. Unde bene philosophi
of-another's help the-refuge disdain whence well the-philosophers
talium argumentorum locos cum ad eos orator magis quam
of-such arguments the-topics when to them the-orator rather than
philosophus confugere cogitur, omnino extrinsecos, et a
the-philosopher to-flee is-compelled wholly extrinsic and from
re disjunctos et ab omni virtute destitutos judicaverunt,
the-thing disjoined and of all force destitute judged

utpote in opinione potius quam in veritate consistentes, et
as in opinion rather than in truth consisting and
nullo ingenii artificio ad suorum inventionem argumentorum
with-no of-wit art for of-their the-finding arguments
agentes, cum is, qui ea inducit, non suis, sed alienis utatur
working since he who them brings-in not his-own but another's uses
verbis. Unde et Boetius vester tam Themistianam quam
words whence also Boethius your as-much the-Themistian as
Tullianam locorum di[c]tionem in Topicis suis complectens:
the-Tullian of-topics diction in Topics his embracing
«A rei judicio, inquit, quæ sunt argumenta quasi
from of-the-thing the-judgment he-says what are arguments as-if
testimonium præbent, et sunt inartificiales loci, atque
testimony they-offer and are inartificial topics and
omnino disjuncti, nec rem potius quam opinionem videlicet
wholly disjoined nor the-thing rather than opinion namely
sectantes.» Rursus idem de eo dicitur secundum Tullium:
following again the-same about it is-said according-to Tully
«Restat his locus, ait, quem extrinsecus dixit assumi.
there-remains to-these the-topic he-says which extrinsically he-said to-be-taken
Hic judicio nititur et auctoritate et totus probabilis est,
this on-judgment relies and authority and wholly probable is
nihil continens necessarium.» Et post aliqua: «Hic vero
nothing containing necessary and after some-things this but
locus extrinsecus dicitur esse constitutus, quoniam non de
topic extrinsic is-said to-be constituted since not from
his, qui prædicati vel subjecti sunt terminis, sumitur, sed
those which predicated or subject are terms it-is-taken but
ab extrinsecus posito judicio venit.» Hinc etiam inartificialis
from outwardly placed judgment it-comes hence also inartificial
et expers, ait, vocatur, quoniam hinc non sibi
and lacking-art he-says it-is-called since hence not for-himself

ipse conficit argumentum orator, sed præparatis positisque
he-himself makes the-argument the-orator but prepared and-placed
utitur testimoniis. Quod vero dixisti in rationibus quoque
he-uses testimonies what but you-said in reasons also
discernendis sive cognoscendis nonnunquam errari, verum
to-be-discerned or to-be-known sometimes to-be-erred true
utique est atque liquidum. Sed hoc eis accidit hominibus,
certainly it-is and plain but this to-those happens to-men
qui rationalis peritia philosophiæ et argumentorum carent
who of-rational skill of-philosophy and of-arguments lack
discretione; quales se Judæi profitentur esse, qui pro
discernment such themselves the-Jews profess to-be who for
argumentis signa requirunt, et quicunque suum in dictis
arguments signs require and whoever their in the-sayings
alterius præsidium ponunt; tanquam de auctoritate vel
of-another protection place as-if about the-authority or
scripto absentis facilius judicetur, quam de ratione vel
writing of-an-absent-one more-easily it-could-be-judged than about the-reason or
sententia præsentis et sensus illius melius quam istius
opinion of-one-present and the-sense of-that-one better than of-this-one
possit inquiri. Dum vero, quantum valemus, de nostra
could be-inquired while but as-much-as we-are-able about our
solliciti salute Deum inquirimus, ejus utique supplet gratia,
anxious salvation God we-seek his certainly supplies grace
quod nostra non sufficit opera, et volentes adjuvat ut
what our not suffices work and the-willing he-helps that
possint, qui hoc ipsum etiam inspirat ut velint. Et
they-may-be-able who this very-thing also inspires that they-may-wish and
qui sæpe invitos trahit, volentes non rejicit et nitenti
who often the-unwilling draws the-willing not rejects and to-the-striving
porrigit dexteram, cujus arguere non potest negligentiam. De
holds-out the-right-hand whose to-accuse not he-can negligence about

quo vos ipsa quam dicitis veritas securos Christus efficiens,
which you the-very which you-call truth secure Christ making
congrua similitudine præmissa subintulit: Petite et accipietis,
by-a-fitting likeness put-before added ask and you-shall-receive
quærite et invenietis, pulsate et aperietur vobis. Omnis
seek and you-shall-find knock and it-shall-be-opened to-you every
enim, qui petit, accipit et quærit, invenit, et pulsanti
for who asks receives and seeks finds and to-the-knocking
aperitur (Matth. vii, 7, 8). Quæ quidem memini præcedentia
it-is-opened Matth. seven 7 8 which indeed I-remember preceding
verba, Augustinus exponens quodam suo tractatu De
words Augustine expounding in-a-certain his treatise on
misericordia inquit: «Petite orando, quærite disputando, pulsate
mercy he-says ask by-praying seek by-disputing knock
operando.» Unde et artem disputandi secundo De ordine
by-working whence also the-art of-disputing in-the-second on order
libro cæteris præferens disciplinis, et tanquam ipsa sola
book to-the-other preferring disciplines and as-if it alone
sciat vel scientes faciat, eam commendans ait: «Disciplinam
knows or knowing-ones makes it commending says the-discipline
disciplinarum, quam dialecticen vocant. Hæc docet docere, hæc
of-disciplines which dialectic they-call this teaches to-teach this
docet discere. In hac se ipsa ratio demonstrat quid sit, quid
teaches to-learn in this itself the-very reason demonstrates what it-is what
velit, scit sola. Scientesque facere non solum vult, sed
it-wishes it-knows alone and-knowing-ones to-make not only it-wishes but
etiam potest.» Idem in libro secundo De Christiana doctrina
also it-can the-same in book second on Christian doctrine
eam admodum sacræ lectioni necessariam ostendens: «Restant,
it greatly to-sacred reading necessary showing there-remain
inquit, ea quæ non ad corporis sensus, sed ad rationem
he-says those which not to of-the-body the-senses but to reason

pertinent, ubi disciplinam regant disputationis et numeri.»
pertain where the-discipline reign of-disputation and of-number
Sed disputationis disciplina ad omnia genera quæstionum, quæ
but of-disputation the-discipline for all kinds of-questions which
in sacris litteris sunt penetranda, plurimum valet. Tamen ibi
in sacred letters are to-be-penetrated most avails yet there
cavenda est libido rixandi et puerilis quædam ostentatio
to-be-avoided is the-lust of-wrangling and a-boyish certain display
decipiendi adversarium. Sunt enim multa, quæ appellantur
of-deceiving the-adversary there-are for many-things which are-called
sophismata, falsæ conclusiones rationum et plerumque veras
sophisms false conclusions of-reasons and often true-ones
imitantes, ut non solum tardos sed etiam ingeniosos minus
imitating so-that not only the-slow but also the-clever less
attentos decipiant. Quod genus captiosarum conclusionum
attentive they-may-deceive which kind of-captious conclusions
Scriptura, quantum existimo, detestatur illo loco ubi dictum
Scripture as-far-as I-think detests in-that place where said
est: Qui sophistice loquitur, odibilis est (Eccli. xxxvii, 23).
it-is he-who sophistically speaks hateful is Eccli. thirty-seven 23
Christian. Nemo certe nostram, qui discretus est, rationibus
the-Christian no-one surely our who discerning is by-reasons
fidem vestigari ac discuti vetat, nec rationabiliter his
faith to-be-tracked and to-be-discussed forbids nor reasonably to-those-things
quæ dubia fuerint, acquiescitur, nisi cur acquiescendum
which doubtful shall-have-been is-it-acquiesced unless why to-be-acquiesced
ratione præmissa. Quæ videlicet, cum rei dubiæ fidem
by-reason put-forward which namely when of-a-thing doubtful faith
efficit, profecto id quod a vobis argumentum dicitur ipsa
it-produces surely that which by you argument is-called itself
fit. In omni quippe disciplina tam de scripto quam de
becomes in every indeed discipline as-much about writing as about

sententia se ingerit controversia et in quolibet disputationis
opinion itself intrudes controversy and in any of-disputation
conflictu firmior rationis veritas reddita. quam auctoritas
conflict firmer of-reason the-truth rendered than authority
ostensa. Neque enim ad fidem astruendam refert, quid sit in
shown nor for for faith to-be-established does-it-matter what be in
rei veritate, sed quid in opinionem possit venire et de
of-the-thing truth but what into opinion can come and about
ipsius auctoritatis verbis pleræque quæstiones emergunt, ut
of-the-very authority the-words very-many questions emerge so-that
de ipsis prius quam per ipsa judicandum sit. Post rationem
about them before than through them to-be-judged it-be after reason
vero redditam etiam si ratio non sit sed videatur, nulla quæstio
but rendered even if reason not be but seem no question
remanet, quia nulla dubitatio superest. Tecum vero tanto
remains because no doubt is-left with-you but by-so-much
minus ex auctoritate agendum est, quanto amplius ratiori
less from authority to-be-acted it-is by-how-much more on-reason
inniteris et Scripturæ auctoritatem minus agnoscis. Nemo
you-rely and of-Scripture the-authority less you-acknowledge no-one
quippe argui nisi ex concessis potest, nec nisi per
indeed to-be-refuted except from things-granted can nor except through
ea quæ recipit convincendus est, et aliter tecum, aliter
those which he-accepts to-be-convinced is and otherwise with-you otherwise
nobiscum ad invicem confligendum est. Quid Gregorius aut
with-us against each-other to-be-fought is what Gregory or
cæteri doctores nostri, quid etiam ipse Christus vel Moyses
the-other doctors our what also himself Christ or Moses
astruat, nondum ad te pertinere novimus, ut ex ipsorum
may-assert not-yet to you to-pertain we-know so-that from their
dictis ad fidem cogaris. Inter nos, qui hoc recipimus, habent
sayings to faith you-be-forced among us who this accept have

ista locum et maxime rationibus nonnunquam fidem
these-things place and most by-reasons sometimes faith
astruendam esse vel defendendam, de quibus quidem memini
to-be-established to-be or to-be-defended about which indeed I-remember
contra eos qui fidem rationibus vestigandam esse denegant,
against those who faith by-reasons to-be-tracked to-be deny
secundus etiam theologiæ Christianæ liber, tam virtute
the-second also of-theology Christian book as-much by-the-force
rationum qua[m] auctoritate scriptorum, plenius disserit et
of-reasons as by-the-authority of-writers more-fully discusses and
rebelles convincit. Nunc ad propositum, si placet, revertamur.
the-rebels convicts now to the-proposal if it-pleases let-us-return
Philos. Imo quia placet et super omnia placere oportet,
the-Philosopher nay because it-pleases and above all-things to-please it-behooves
quoad possumus adnitamur et verioris ethicæ documentis
as-far-as we-can let-us-strive and of-the-truer ethics by-the-teachings
legem poscitare conemur naturalem. Quod recte et ordine
the-law to-demand let-us-try natural which rightly and in-order
consummari credimus, si juxta comprehensam a te
to-be-completed we-believe if according-to the-comprehended by you
superius ethicæ summam, quod sit summum bonum, et
above of-ethics sum what be the-highest good and
quia illuc via perveniendum sit, discusserimus, ut sit
that thither way to-be-arrived it-be we-shall-have-discussed that be
videlicet in his ethicæ nostræ tractatus bipartitus.
namely in these of-ethics our the-treatise two-part
Christian. Approbo tecum quod probas. Sed quia juxta
the-Christian I-approve with-you what you-approve but because according-to
superioris condictum propositi confundendæ sunt nostræ
of-the-above the-agreement purpose to-be-mingled are our
cum vestris sententiæ, ut potiora valeamus eligere, et
with yours sentences that the-better we-may-be-able to-choose and

tu ex antiquitate legis naturalis, primum tibi locum
you from the-antiquity of-the-law natural the-first for-yourself place
vindicasti, tuum est, qui priore ut dicis lege, hoc est
have-claimed yours it-is who with-the-earlier as you-say law that is
naturali contentus es, et ea tantum uteris tuas vel tuorum
natural content are and it only use your or of-your-own
super hoc in medium proferre sententias et postmodum
about this into the-midst to-bring-forth sentences and afterward
nostrarum, si in aliquo dissentimus, rationes audire.
of-ours if in anything we-disagree the-reasons to-hear

THE PHILOSOPHERS' HIGHEST GOOD

The Philosopher defines the highest good as the end by which one is blessed, merited by morals. Some philosophers called virtue the highest good, others pleasure, which Epicurus meant as the mind's tranquility. The Christian presses the difference between virtue and beatitude and shows that evil is contrary to good, and the two agree that the good of the future life is the highest, and the virtues the way to it.

Philos. Summum bonum sive finem boni, hoc est
the-Philosopher the-highest good or the-end of-good that is
consummationem vel perfectionem ejus, definierunt sicut
the-consummation or perfection of-it they-defined as
plerique nostrorum meminerunt, quo quisque cum
very-many of-ours recall to-which each-one when
pervenerit beatus est, sicut e contrario summum
he-shall-have-arrived blessed is as from the-contrary the-highest
malum, cujus assecutio miserum facit. Quorum utrumque
evil whose attainment wretched makes of-which each
moribus promeremur. Mores autem virtutes vel eis contraria
by-morals we-merit morals moreover virtues or to-them contrary

vitia constat appellari. Quidam tamen nostrum, sicut et
vices it-is-agreed to-be-called some yet of-us as also
in octavo De civitate meminit Augustinus, virtutem ipsam
in the-eighth on the-city recalls Augustine virtue itself
summum bonum dixerunt, alii voluptatem.
the-highest good called others pleasure
Christian. Ut quid, obsecro, voluptatem intellexerunt?
the-Christian for what I-beg pleasure did-they-understand
Philos. Non ut plerique æstimant carnalium illecebrarum
the-Philosopher not as very-many think of-carnal allurements
inhonestam et turpem oblectationem, sed quamdam interiorem
the-dishonorable and base delight but a-certain inner
animæ tranquillitatem, qua inter adversa et prospera
of-the-soul tranquility by-which among adversities and prosperities
manet quieta, et propriis bonis contenta, dum nulla
it-remains quiet and with-its-own goods content while no
eam peccati mordeat conscientia. Absit enim ut philosophi,
it of-sin may-bite conscience far-be-it for that philosophers
terrenæ felicitatis maximi contemptores et præcipui carnis
of-earthly happiness the-greatest despisers and chief of-the-flesh
domitores, in hujus vitæ turpitudinibus summum bonum
tamers in of-this life the-basenesses the-highest good
constituerint, sicut Epicuro et ejus sequacibus, id est
should-have-set as on-Epicurus and his followers that is
Epicureis multi per ignorantiam imponunt, non equidem
the-Epicureans many through ignorance impose not indeed
intelligentes quid illi, ut diximus, voluptatem nominarent.
understanding what they as we-said pleasure called
Alioquin, ut diximus, Seneca, ille maximus morum ædificator
otherwise as we-said Seneca that greatest of-morals builder
et continentissimæ sicut et vos ipsi profitemini vitæ,
and of-most-continent as also you yourselves profess life

nequaquam Epicuri tanquam magistri sui sententias tam
by-no-means of-Epicurus as master his the-sentences so
crebro ad instructionem morum induceret, si ita, ut
often for the-instruction of-morals would-be-bring-in if so as
dicitur, sobrietatis atque honestatis tramitem excessisset.
is-said of-sobriety and of-honor the-path he-had-exceeded
Christian. Esto ut æstimas, sed hoc, quæso, aperi, utrum
the-Christian be-it as you-think but this I-beg disclose whether
hoc modo voluptatem intelligentes ab eis, qui virtutem
in-this way pleasure understanding from those who virtue
nominant, sensu etiam sicut et verbis dissident.
name in-sense also as also in-words they-differ
Philos. Nulla aut parva, quantum ad sententiæ summam,
the-Philosopher none or small as-far-as to of-the-sentence the-sum
est eorum distantia. Hoc ipsum virtutibus pollere est hanc
is their distance this itself in-virtues to-be-strong is this
animæ tranquillitatem habere et e converso.
of-the-soul tranquility to-have and from the-converse
Christian. Una itaque sententia est utrorumque de summo
the-Christian one and-so sentence is of-both about the-highest
bono, vero nuncupatio diversa; ac si[c] duæ illæ quæ videbantur
good but the-naming different and so two those which seemed
de summo bono sententiæ ad unam sint [sint] redactæ.
about the-highest good sentences to one be [be] reduced
Philos. Sic æstimo.
the-Philosopher so I-think
Christian. Et quam, rogo, viam ad hoc summum bonum
the-Christian and what I-ask way to this highest good
id est virtutem perveniendi constituebant?
that is virtue of-arriving did-they-set

Philos. Ipsum profecto moralis lectionis studium vel
the-Philosopher the-very surely of-moral reading study or
domandæ carnis exercitium ut bona in habitum solidata
of-to-be-tamed flesh exercise so-that good into habit solidified
voluntas, virtus dici queat.
will virtue to-be-called may-be-able
Christian. Et quem esse beatum definiunt?
the-Christian and whom to-be blessed do-they-define
Philos. Beatum quasi bene aptum dicunt, hoc est in
the-Philosopher blessed as-if well fitted they-say that is in
omnibus bene et facile se agentem, ut idem sit scilicet
all-things well and easily himself conducting so-that the-same be namely
beatum esse, quod bonis moribus, id est virtutibus pollere.
blessed to-be as in-good morals that is in-virtues to-be-strong
Christian. Nunquid de immortalitate animæ et quadam
the-Christian surely-not about the-immortality of-the-soul and a-certain
futuræ vitæ beatitudine quidquam æstimant, et eam pro
future of-life beatitude anything do-they-think and it for
meritis suis exspectant?
merits their expect
Philos. Ita equidem, sed quid inde?
the-Philosopher so indeed but what thence
Christian. Nunquid illius vitæ beatitudine[m] judicant
the-Christian surely-not of-that life the-beatitude do-they-judge
majorem, ubi videlicet eos susceptos nullus affligit passionis
greater where namely them received no afflicts of-passion
dolor, ut ibi potius quam hic summum hominis bonum
grief so-that there rather than here the-highest of-man good
et veram beatitudinem exspectemus.
and true beatitude we-may-expect

Philos. Quies quidem illius vitæ maxima est ab omni, ut
the-Philosopher the-rest indeed of-that life greatest is from every as
dixisti, passione immunis, sed, cum afflictio cessat, nequaquam
you-said passion immune but when affliction ceases by-no-means
augeri beatitudinem dicunt, nisi virtus excrescat; nec
to-be-increased beatitude they-say unless virtue grows nor
quisquam ab eis beatior fieri dicitur, nisi virtute melior
anyone by them more-blessed to-become is-said unless in-virtue better
efficiatur; [nec] ipsum quippe, ut dixi, definiunt beatum esse,
he-be-made [nor] the-very indeed as I-said they-define blessed to-be
quod est virtutibus pollere. Unde et quislibet, dum pro
what is in-virtues to-be-strong whence also anyone while for
justitia patitur et patiendo amplius mereri dicitur, æque beatus
justice he-suffers and by-suffering more to-merit is-said equally blessed
in tormentis, ut ante dicitur, quia æque bonus. Quamvis enim
in torments as before is-said because equally good although for
virtus ejus nunc magis quam prius appareat, nequaquam
the-virtue his now more than before appears by-no-means
tamen ex tormento crevit, sed ex tormento, quanta erat
yet from torment it-grew but from torment how-great it-was
apparuit. Absit enim ut quæcunque ad corporalem vel
it-appeared far-be-it for that whatever-things to bodily or
quietem vel afflictionem pertinent beatitudinem nostram vel
rest or affliction pertain beatitude our either
augeant vel minuant, si in eodem proposito virtus mentem
increase or diminish if in the-same purpose virtue the-mind
custodiat. Ipse quidem Christus vester nunquid patiendo
guard he indeed Christ your surely-not by-suffering
suam minuit beatitudinem aut resurgendo auxit? Nequaquam
his diminished beatitude or by-rising increased by-no-means

igitur quia illic cessant corporales istæ afflictiones, nos ibi
therefore because there cease bodily these afflictions us there
censeas futuros beatiores, si futuri non sumus meliores.
you-should-judge about-to-be more-blessed if about-to-be not we-are better
Christian. Quid, si sumus?
the-Christian what if we-are
Philos. Utique beatiores quia meliores.
the-Philosopher certainly more-blessed because better
Christian. Illam, ut dixisti, vitam pro meritis tanquam
the-Christian that as you-said life for merits as-if
debitam exspectatis, tanquam hic cum vitiis pugna sit, ibi
owed you-expect as here with vices battle be there
victoriæ corona.
of-victory the-crown
Philos. Ita omnibus patens est.
the-Philosopher so to-all plain it-is
Christian. Quo igitur modo ibi merces recipienda est agonum,
the-Christian in-what then way there the-reward to-be-received is of-the-contests
si felicius ibi non sit vivendum, nec illa vita sit præsenti
if more-happily there not it-be to-be-lived nor that life be than-the-present
melior ac beatior? Quod si illa, quam hæc beatior, profecto
better and more-blessed but if that than this more-blessed surely
et qui ea fruuntur beatiores, quam hic esse videntur.
also those-who it enjoy more-blessed than here to-be seem
Philos. Utique beatiores, ut dixi, si meliores. Aliter
the-Philosopher certainly more-blessed as I-said if better otherwise
nequaquam recipimus. Nec enim qui coronam adeptus est,
by-no-means do-we-accept nor for he-who the-crown obtained has
majore igitur præditus est virtute, quam antea fuerit in
with-greater therefore endowed is virtue than before he-was in
certamine, nec ejus fortitudo major est facta, licet magis
the-contest nor his fortitude greater is made although more

nunquam prius sit probata vel cognita, imo ex ipso
never before it-was proved or known nay from the-very
gravamine conflictus fortassis diminuta; nec triumphantis
burden of-the-conflict perhaps diminished nor of-the-triumphing
quam pugnantis est vita melior, quanquam suavior.
than of-the-fighting is life better although sweeter
Christian. Egestatem, infirmitatem, mortem et cæteras
the-Christian want sickness death and the-other
adversitatum vel passionum molestias tam vestri quam
of-adversities or of-passions troubles as-much your as
nostri doctores et pariter universi malam [malis]
our doctors and equally all evil [*among-evils*]
connumerant, et propter illa quæ virtutibus contraria
number and for those which to-virtues contrary
sunt, tam animæ quam corporis multa sunt vitia, quæ
are as-much of-the-soul as of-the-body many are vices which
nihilominus inter mala sunt reputanda, ut claudicatio corporis
nonetheless among evils are to-be-reckoned as lameness of-the-body
sive cæcitas, hebi[e]tudo mentis vel obliviositas. De contrariis
or blindness dullness of-mind or forgetfulness about contraries
quidem Aristoteles in Categoriis suis disserens: «Contrarium,»
indeed Aristotle in Categories his discussing the-contrary
inquit, «bono quidem ex necessitate est malum; hoc autem
he-says to-good indeed of necessity is evil this moreover
palam est per singulorum objectionem; ut sanitati languor
plain is through of-individual-things the-objection as to-health sickness
et justitiæ injustitia et formitudini [fortitudini] debilitas.
and to-justice injustice and to-strength [*to-strength*] *weakness*
Similiter autem et in aliis. Malo autem aliquando quidem
likewise moreover also in others to-evil moreover sometimes indeed
bonum est contrarium, aliquando malum. Egestati enim,
good is contrary sometimes evil to-want for

cum sit malum, superabundantia contraria est, cum sit ipsa
since it-is evil superabundance contrary is since it-is itself
malum. Sed in paucis hoc tale quislibet inspiciet. In pluribus
evil but in few-cases this such anyone shall-observe in more
vero semper malum bono contrarium est. Et in Topicis suis
but always evil to-good contrary is and in Topics his
Tullius, cum a contrariis locum assignaret: Si bona est,
Tully when from contraries a-topic he-assigned if good is
inquit, sanitas, mala est ægritudo. Ipse etiam Dominus
he-says health evil is sickness he-himself also the-Lord
de pace, quam obedientibus tribuit et de persecutionibus,
about the-peace which to-the-obedient he-grants and about the-persecutions
quam rebellibus immittat per prophetam ait: Ego Dominus
which on-the-rebellious he-sends through the-prophet says I the-Lord
faciens bonum et creans malum (Isa. xlv, 7). Et in
making good and creating evil Isa. forty-five 7 and in
Evangelio Dominus de terrenis bonis et malis ad divitem
the-Gospel the-Lord about earthly goods and evils to the-rich-man
ait: Recepisti bona in vita tua, et Lazarus similiter mala
says you-received good-things in life your and Lazarus likewise evil-things
(Luc. xvi, 25). Ille quoque vester prius et postea noster
Luc. sixteen 25 that-one also yours before and afterward ours
Augustinus mortem malam astruit. «Sicut lex,» inquit, «non
Augustine death evil asserts as the-law he-says not
est malum, quoniam auget peccantium concupiscentiam, ita
is evil since it-increases of-sinners the-desire so
nec mors bonum est, quoniam auget patientium gloriam
neither death good is since it-increases of-the-sufferers the-glory
et efficit martyres.» Lex quidem bona est, quia prohibitio
and makes martyrs the-law indeed good is because the-prohibition
est peccati. Mors autem mala, quia stipendium peccati.
it-is of-sin death moreover evil because the-wages of-sin

Sed quem ad modum injusti male etiam utuntur bonis,
but which in manner the-unjust badly even use goods
ita etiam justi bene utuntur malis. Hinc fit ut et
so also the-just well use evils hence it-happens that both
mali male lege utantur, quamvis lex sit bonum, et
the-wicked badly the-law use although the-law be a-good and
boni bene moriantur, quamvis sit mors malum.
the-good well die although be death an-evil
Philos. Quorsum, obsecro, ista?
the-Philosopher to-what-end I-beg these-things
Christian. Ut eam, inquam, meliorem esse vitam intelligas,
the-Christian that it I-say better to-be life you-may-understand
quam et ab istis malis omnino constat esse immunem, et
which both from these evils wholly it-is-agreed to-be immune and
intantum a peccato prorsus remotam, ut non solum ibi
so-much from sin wholly removed that not only there
non peccetur, sed nec peccari possit. Quæ nisi melior vita
not is-sinned but nor to-be-sinned can which unless better life
præsente sit aut magis placeat, frustra est in retributione
than-the-present be or more please in-vain is in requital
posita. Sin autem magis placet nec melior est, irrationabiliter
placed but-if moreover more it-pleases nor better is unreasonably
huic præfertur et qui eam desiderant indiscrete agunt.
to-this it-is-preferred and they-who it desire indiscreetly act
Philos. Certe ut verum fatear nunc te primum
the-Philosopher surely that truth I-may-confess now you first
philosophum comperior, nec tam manifestæ rationi impudenter
a-philosopher I-find nor so manifest to-reason shamelessly
convenit adversari. Sed ibi potius quam hic juxta
does-it-befit to-oppose but there rather than here according-to
propositam rationem tuam summum est hominis bonum
the-proposed reason your the-highest is of-man good

exspectandum. Et fortassis hoc fuit Epicuri sententia summum
to-be-expected and perhaps this was of-Epicurus the-sentence the-highest
bonum voluptatem dicentis, quoniam videlicet tanta est
good pleasure saying since namely so-great is
animæ tranquillitas ut nec exterius eam corporalis afflictio,
of-the-soul tranquility that neither outwardly it bodily affliction
nec interius mentem aliqua peccati conscientia inquietet, vel
nor inwardly the-mind any of-sin conscience disquiet or
vitium obstet, ut optima ejus voluntas omnino compleatur?
vice obstruct so-that best its will wholly be-fulfilled
Quandiu autem voluntati nostræ aliquid obsistit, vel deest,
as-long-as moreover to-will our something resists or is-lacking
vera beatitudo nequaquam est. Quod utique semper evenit,
true beatitude by-no-means is which certainly always happens
dum hic vivitur, et anima terreni corporis mole gravata
while here it-is-lived and the-soul of-the-earthly body by-the-weight burdened
et quasi carcere quodam conclusa, vera non fruitur libertate.
and as-if in-a-prison certain shut-in true not enjoys liberty
Quis enim aliquando non desideret calorem, dum nimium
who for sometimes not would-desire warmth while too-much
friget, vel e converso, aut serenum, dum pluvia gravatur,
he-is-cold or from the-converse or fair-weather while by-rain he-is-burdened
aut ad esum vel indumentum sæpe amplius quam habeat?
or for eating or clothing often more than he-has
Innumerabilia sunt et alia, quæ si manifestæ veritati
countless are also other-things which if to-manifest truth
non resistamus, nobis nolentibus ingeruntur, vel volentibus
not we-resist on-us unwilling are-thrust or to-us-willing
denegantur. Si autem, ut se ratio habet, illud vitæ futuræ
are-denied if moreover as itself reason holds that of-life future
bonum nobis summum æstimandum est, puto viam, qua
good for-us highest to-be-esteemed is I-think the-way by-which

illuc pervenitur, virtutes esse, quibus hic adornamur. De
thither one-arrives the-virtues to-be with-which here we-are-adorned about
quibus postmodum diligentius nobis conferendum erit.
which afterward more-diligently by-us to-be-conferred it-shall-be

THE CHRISTIAN COMPARES THE TWO DISCIPLINES

The highest good being the future life's beatitude and the virtues the way to it, the Christian compares the two teachings, Christ's alone promising heaven. The Philosopher says philosophers and Christians share one intention, to live justly here to be glorified there; the Christian answers that intentions and merits differ and rewards are unequal, and the Philosopher replies that all the blessed receive the same beatitude, since charity contains all the virtues.

Christian. Ecce ad hoc disputatio nostra perducta est,
the-Christian behold to this disputation our brought-through is
ut summum hominis bonum, sive ipsum, ut dictum est,
that the-highest of-man good or the-very as said it-is
finem boni, futuræ vitæ beatitudinem, et, qua illuc
end of-good of-the-future life the-beatitude and by-which thither
pervenitur, viam virtutes ponamus. Sed prius de hoc
one-arrives the-way the-virtues we-may-set but first about this
summo bono nostram, id est Christianam, cum vestris
highest good our that is Christian with yours
conferre volo disciplinam, ut quæ hujus boni doctrinam vel
to-compare I-wish discipline so-that which of-this good the-teaching or
exhortationem habet uberiorem, tanquam perfectius habeatur
exhortation has richer as more-perfectly may-be-held
et ei amplius obtemperetur; de veteri autem lege, qua
and to-it more may-be-obeyed about the-old moreover law in-which
Judæi gloriantur, te optime arbitraris monstrasse, nullum
the-Jews glory you best think to-have-shown no

ibi præmium hujus beatitudinis promissum fuisse, nec
there reward of-this beatitude promised to-have-been nor
inde aliquam ibi exhortationem adhibitam esse. Dominus
thence any there exhortation applied to-have-been the-Lord
autem Jesus, cum novum traderet testamentum, in ipso
moreover Jesus when the-new he-handed-down testament in the-very
statim exordio tale doctrinæ suæ fundamentum collocavit,
at-once beginning such of-teaching his foundation he-laid
quod et ad contemptum mundi et ad hujus beatitudinis
which both to contempt of-the-world and to of-this beatitude
desiderium pariter incitaret, dicens: Beati pauperes spiritu,
desire equally might-incite saying blessed the-poor in-spirit
quoniam ipsorum est regnum cœlorum (Matth. v, 3); et
for theirs is the-kingdom of-heaven Matth. five 3 and
post aliqua: Beati qui persecutionem patiuntur propter
after some-things blessed they-who persecution suffer for
justitiam, quoniam ipsorum est regnum cœlorum (ibid., 10).
justice for theirs is the-kingdom of-heaven ibid. 10
Et si diligenter attendamus ad hæc, universa ejus præcepta
and if diligently we-attend to this all his precepts
vel exhortationes adhibentur, ut spe illius supernæ et
or exhortations are-applied that by-the-hope of-that supernal and
æternæ vitæ omnia contemnantur prospera, sive tolerentur
eternal life all be-despised prosperities or be-borne
adversa. Quod nequaquam arbitror vestros attigisse doctores
adversities which by-no-means I-think your to-have-touched doctors
aut ad hunc finem boni vestros animos æque invitasse. Quod
or to this end of-good your minds equally to-have-invited but
si tales erant, assigna, universa ethicæ vestræ percurrens
if such there-were assign the-whole of-ethics your running-through
instituta, aut si assignare non possis, tanto doctrinam
the-institutions or if to-assign not you-can by-so-much the-teaching

Christi perfectiorem atque meliorem esse fatearis, quanto
of-Christ more-perfect and better to-be confess by-how-much
nos causa vel spe meliori ad virtutes adhortatur, cum
us by-a-cause or hope better to virtues it-exhorts since
vos potius virtutes vel earum contraria propter seipsa magis
you rather virtues or their contraries for themselves more
quam propter aliud appeti vel vitari debere censeatis.
than for another-thing to-be-sought or to-be-avoided ought judge
Unde et illa honesta vel inhonesta vocari hæc debere
whence also those honorable or dishonorable to-be-called these ought
censetis. Honestum quippe dicitis, quod per seipsum placet
you-judge honorable indeed you-call what through itself pleases
et propter seipsum, non propter aliud est appetendum,
and for itself not for another-thing is to-be-sought
sicut e contrario inhonestum, quod ex propria turpitudine
as from the-contrary dishonorable what from its-own baseness
est fugiendum. Quæ enim propter aliud vel appetenda
is to-be-fled what-things for for another-thing either to-be-sought
sunt, vel vitanda, ea potius utilia, vel inutilia nuncupatis.
are or to-be-avoided those rather useful or useless you-name
Philos. Sic profecto nostris visum majoribus, sicut in
the-Philosopher so surely to-our it-seemed ancestors as in
secundo Rhetoricæ suæ M. Tullius plenius exsequitur.
the-second of-Rhetoric his Marcus Tullius more-fully pursues
Sed profecto cum dicitur: Virtus propter se non propter
but surely when it-is-said virtue for itself not for
aliud expetenda, non omnino merces meritorum
another-thing to-be-sought not wholly the-reward of-merits
excluditur, sed terrenorum intentio commodorum removetur.
is-excluded but of-earthly the-intention advantages is-removed
Alioquin virtutum finem, id est causam finalem non bene
otherwise of-the-virtues the-end that is the-cause final not well

constitueremus beatitudinem, sicut in secundo Topicorum
we-would-set beatitude as in the-second of-Topics
suorum Boetius vester Themistium secutus commemorat.
his Boethius your Themistius having-followed recalls
Ibi quippe cum de loco affine subjiceret exemplum:
there indeed when about the-topic from-the-cognate he-added an-example
«Si beatum, inquit, esse bonum est et justitia bona est. Hic
if blessed he-says to-be good is and justice good is this
enim, ait, finis est justitiæ, ut si quis secundum justitiam
for he-says the-end is of-justice that if anyone according-to justice
vivat ad beatitudinem perducatur.» Ecce hic aperte monstrat
live to beatitude he-may-be-led behold here openly he-shows
beatitudinem in retributione[m] justæ vitæ positam esse, et
beatitude in the-requital of-just life placed to-be and
nobis intentionem juste vivendi esse, ut ad illud perveniamus.
for-us the-intention of-living justly to-be that to that we-may-arrive
Quam, ut arbitror, beatitudinem Epicurus voluptatem, Christus
which as I-think beatitude Epicurus pleasure Christ
vester regnum cœlorum nominat. Quid autem refert
your the-kingdom of-heaven names what moreover does-it-matter
quo nomine vocetur? dummodo res eadem permaneat,
by-what name it-be-called provided-that the-thing the-same remain
nec sit beatitudo diversa nec juste vivendi philosophis quam
nor be beatitude different nor of-living justly for-philosophers than
Christianis intentio præponatur alia; ut enim vos, sicut et
for-Christians the-intention be-set-before another as for you as also
nos, hic vivere juste disponimus, ut illic glorificemur, et
we here to-live justly arrange that there we-may-be-glorified and
contra vitia pugnamus, ut meritis virtutum illic coronemur,
against vices we-fight that by-the-merits of-virtues there we-may-be-crowned
summum illud scilicet bonum pro mercede adepti.
highest that namely good for reward having-obtained

Christian. Imo longe quantum percipio nostra in hoc et
the-Christian nay far as-far-as I-perceive our in this and
vestra intentio, quam merita sunt diversa et de ipso
your intention as-also merits are different and about the-very
quoque summo bono non modice dissentimus.
also highest good not moderately we-disagree
Philos. Id, obsecro, si vales, aperias.
the-Philosopher that I-beg if you-are-able disclose
Christian. Nemo recte summum bonum dicit, quo
the-Christian no-one rightly highest good calls than-which
majus aliquod invenitur. Quod enim inferius vel minus est
greater something is-found what for lower or less is
aliquo, id nullo pacto supremum vel summum dici
than-something that in-no way supreme or highest to-be-called
potest. Omnem vero beatitudinem vel gloriam humanam
can every but beatitude or glory human
longe et ineffabiliter a divina transcendi constat. Nulla
far and ineffably by the-divine to-be-surpassed it-is-agreed none
igitur præter illam recte summa nuncupanda est; præter
therefore except that rightly highest to-be-named is except
ipsum nihil jure summum bonum dicitur.
himself nothing rightly the-highest good is-called
Philos. Non hoc loco absolute summum bonum, sed
the-Philosopher not in-this place absolutely the-highest good but
summum hominis bonum intendimus.
the-highest of-man good we-intend
Christian. Sed nec summum hominis bonum recte dicimus,
the-Christian but neither highest of-man good rightly do-we-call
quo majus aliquod hominis bonum reperitur.
than-which greater some of-man good is-found
Philos. Ita profecto liquet.
the-Philosopher so surely it-is-plain

Christian. Quæro igitur an in illa beatitudine alius
the-Christian I-ask therefore whether in that beatitude one
alio beatior sit, sicut hic alterum alio justiorem vel
than-another more-blessed be as here one than-another more-just or
sanctiorem esse contingit, ut videlicet secundum diversitatem
holier to-be it-happens that namely according-to the-diversity
meritorum sit et remuneratio diversa.
of-merits be also the-requital different
Philos. Quid si ita est?
the-Philosopher what if so it-is
Christian. Imo, quia ita est, oportet concedas alium ibi
the-Christian nay because so it-is it-behooves you-grant another there
hominem alio beatiorem effici, nec per hoc ejus
man than-another more-blessed to-be-made nor through this of-that
hominis beatitudinem, quæ minor est, nequaquam summum
man the-beatitude which less is by-no-means the-highest
hominis bonum esse nuncupandum. Unde nec illum, qui
of-man good to-be to-be-named whence neither him who
minus alio beatus est, jam beatum dici convenit.
less than-another blessed is now blessed to-be-called it-befits
Summum quippe bonum id definisti, quo cum quisque
the-highest indeed good that you-defined to-which when each-one
pervenerit beatus est, aut igitur illum, qui alio ibi
shall-have-arrived blessed he-is either therefore him who than-another there
minor est, summum bonum adeptum esse concesseris,
less is the-highest good obtained to-have you-shall-have-granted
aut eum minime beatum esse concesseris, sed eum
or him least blessed to-be you-shall-have-granted but him
tantummodo, quo nemo ibi sit beatior. Si enim id quod
only than-whom no-one there be more-blessed if for that which

adeptus est, eum beatum efficit, profecto juxta suprapositam
obtained he-has him blessed makes surely according-to the-above-set
definitionem summum bonum illud dici convenit.
definition the-highest good that to-be-called it-befits
Philos. Sustine paululum, obsecro, et attende quid nunc
the-Philosopher hold-on a-little I-beg and attend what now
interrogationi novissimæ subjecerim, quem etiam maledicta
to-the-question last I-have-added whom even curses
corrigere licet, cum ad inquisitionem veri non ad
to-correct it-is-lawful since for the-inquiry of-truth not for
ostemationem ingenii, sicut dictum est, conferamus.
display of-wit as said it-is we-confer
Christian. Approbo et concedo quod dicis. Non enim nobis
the-Christian I-approve and grant what you-say not for for-us
circa inquisitionem veritatis penitus occupatis more
about the-inquiry of-truth wholly occupied after-the-manner
puerili vel importunæ declamationis corrixari convenit.
boyish or of-importunate declamation to-wrangle it-befits
Ne, si qua minus provide conceduntur, hinc eum,
lest if any-things less providently are-granted hence him
qui doceri vel docere intendit, erubescentiæ inferendæ
who to-be-taught or to-teach intends of-shame to-be-inflicted
occasionem sumere, ubi etiam argumentandi gratia, licet
occasion to-take where even of-arguing for-the-sake it-is-lawful
nonnunquam concedere falsa. Omnem itaque licentiam vel
sometimes to-grant false-things all and-so license either
mittendæ penitus vel corrigendæ sententiæ damus.
of-dismissing wholly or of-correcting a-sentence we-give
Philos. Memento, inquam, quid dixerim et conditionis
the-Philosopher remember I-say what I-said and of-the-condition
appositæ recordare, ubi videlicet dictum est: Quid si ita
attached recall where namely said it-was what if so

est? Multis namque philosophorum visum est, omnibus bonis
it-is to-many for of-the-philosophers seemed it-has to-all good
hominibus omnes simul inesse virtutes? nec eum ullatenus
men all together to-be-in virtues nor him in-any-way
bonum censeri, cui virtus aliqua desit, ac per hoc
good to-be-judged to-whom virtue some be-lacking and through this
omnium bonorum hominum nec in meritis vitæ nec in
of-all good men neither in the-merits of-life nor in
beatitudinis remuneratione ullam esse distantiam. Quod si
of-beatitude the-requital any to-be distance but if
forte ita sit, eadem omnibus beatitudo retribuitur, et omnes
perhaps so it-be the-same to-all beatitude is-rendered and all
æqualiter summum bonum adepti pariter fiunt beati.
equally the-highest good having-obtained equally become blessed
Quam patenter sententiam Tullius in secundo De officiis
which plainly sentence Tully in the-second on duties
libro his verbis profitetur: «Justitia cum sine prudentia
book in-these words professes justice since without prudence
satis habeat auctoritatis, prudentia sine justitia nihil valeat
enough it-has of-authority prudence without justice nothing avails
ad fidem faciendam. Quo enim quis[que] versutior et
for faith to-be-made by-how-much for each-one more-crafty and
callidior, hoc invi[dio]sior et suspectior, detracta opinione
more-cunning by-so-much more-odious and more-suspect withdrawn the-opinion
probitatis. Quam ob rem intelligentia(e) justitia[e] conjuncta,
of-probity which for thing with-intelligence to-justice joined
quantum volet, habebit ad faciendam fidem virium.
as-much-as it-shall-wish it-shall-have for making faith of-strength
Justitia sine prudentia multum poterit, sine justitia nihil
justice without prudence much shall-be-able without justice nothing
valebit prudentia. Sed, ne quis sit admiratus, cur, cum inter
shall-avail prudence but lest anyone be surprised why when among

omnes philosophos constet, a meque ipso disputatum sæpe
all philosophers it-is-agreed by and-me myself argued often
sit, qui unam haberet, omnes habere virtutes, nunc ita
be-it that-he-who one should-have all to-have virtues now so
sejungam, quasi possit quisquam, qui non idem prudens
I-should-separate as-if could anyone who not the-same prudent
sit, justus esse: alia est illa, cum veritas ipsa limatur in
be just be other is that when truth itself is-filed in
disputatione, subtilitas alia cum ad opinionem communem
disputation subtlety other when to opinion common
omnis accommodatur oratio. Quam ob rem ut vulgus, ita nos
all is-fitted speech which for thing as the-crowd so we
hoc loco loquimur, ut alios fortes, alios viros bonos, alios
in-this place speak that some brave others men good others
prudentes esse dicamus. Popularibus enim verbis est agendum
prudent to-be we-say with-popular for words it-is to-be-dealt
et usitatis cum loquimur de opinione populari.» Qui etiam
and customary when we-speak about opinion popular who also
in paradoxis non solum in virtutibus bonos, verum etiam in
in the-paradoxes not only in virtues the-good but also in
peccatis ita æquat malos, ut omnia peccata paria esse astruat.
sins so equalizes the-wicked that all sins equal to-be be-asserts
Christian. Nunc primo te importunum et corrixari magis
the-Christian now first you importunate and to-wrangle rather
quam philosophari video. Quippe ne ad confessionem
than to-philosophize I-see indeed lest to the-confession
manifestæ veritatis cogi videaris, ad patentissimæ
of-manifest truth to-be-compelled you-may-seem to of-most-patent
falsitatis insaniam te convertis, ut omnes videlicet bonos
falsity the-madness yourself you-turn so-that all namely the-good

æqualiter bonos, omnes reos æqualiter reos et omnes
equally good all the-guilty equally guilty and all
pariter eadem gloria vel pœna censeas dignos.
equally of-the-same glory or punishment you-judge worthy
Philos. Siquidem in re non in hominum opinione
the-Philosopher since in the-thing not in of-men opinion
consistit, qui operum affectum magis quam morum qualitatem
it-consists who of-works the-affection rather than of-morals the-quality
dijudicant atque remunerant, et secundum ea, quæ geri
judge and reward and according-to those which to-be-done
exterius videatur, alios justiores vel fortiores sive meliores vel
outwardly is-seen some more-just or braver or better or
deteriores aliis judicant. A qua profecto sententia nec
worse than-others judge from which surely sentence neither
vos longe esse arbitror, si vestram diligenter consideretis
you far to-be I-think if your diligently you-consider
disciplinam. Omnes quippe virtutes, ut vir ille maximus astruit
discipline all indeed virtues as man that greatest asserts
philosophus Augustinus, uno nomine charitas comprehendit,
philosopher Augustine in-one name charity includes
quæ sola, ut ipsemet ait, inter filios Dei et filios diaboli
which alone as he-himself says between the-sons of-God and the-sons of-the-devil
discernit. Unde et merito quodam loco meminit: Ubi
discerns whence also deservedly in-a-certain place he-recalls where
est charitas quidem, quod possit deesse? Plenitudo quippe
is charity indeed what can be-lacking the-fullness indeed
legis est dilectio. Quam ipse, qui hoc dicit Apostolus
of-the-law is love which he-himself who this says the-Apostle
(Rom. xiii, 10) plenitudinem prosequens et tam mala
Rom. thirteen 10 the-fullness pursuing and as-much evils
inde removens quam ibi bona comprehendens, ait: Charitas
thence removing as there goods including says charity

patiens est, benigna est, charitas non æmulatur, non agit
patient is kind is charity not envies not acts
perperam, etc. (I Cor. xiii, 4). De qua etiam, cum inter
wrongly etc. one Cor. thirteen 4 about which also when among
cætera dicatur, quod omnia suffert vel omnia sustinet,
other-things it-is-said that all-things it-bears or all-things endures
utique et mortem; ut autem Christus meminit, Majorem
certainly also death as moreover Christ recalls greater
hac dilectionem nemo habet, ut animam suam quis
than-this love no-one has than-that soul his anyone
ponat pro amicis suis (Joan. xv, 13); non ergo alius
lay-down for friends his Joan. fifteen 13 not therefore one
alio magis in charitate abundat, cum hæc omnia charitas
than-another more in charity abounds since these all-things charity
in se contineat et secum afferat. Quod si in charitate nemo
in itself contains and with-itself brings but if in charity no-one
alium transcendit, utique nec in virtutibus aut meritis,
another surpasses certainly neither in virtues or merits
cum omnem, ut dicis, charitas complectatur virtutem.
since every as you-say charity embraces virtue

Properly speaking only charity is a virtue, since it alone merits before God; it is called justice, fortitude, or temperance as it makes a man just, brave, or temperate. Men hold it unequally, as the wise understand unequally, so neither the good nor the bad are equal, nor their rewards. The Philosopher proposes that man's highest good is the state of the future life compared with the goods of this one, reached by the virtues as its ways; the Christian accepts this and asks him to define the virtues and the vices.

Christian. Revera, si proprie virtus intelligatur, quæ videlicet
the-Christian truly if properly virtue be-understood which namely
meritum apud Deum obtinet, sola charitas virtus appellanda
merit before God obtains alone charity virtue to-be-called
est. Quæ quidem pro eo quod justum efficit vel fortem
is which indeed for this that just it-makes or brave
seu temperantem, justitia recte dicitur vel fortitudo sive
or temperate justice rightly is-called or fortitude or
temperantia. Sed sicut omnes, qui habent charitatem, non
temperance but as all who have charity not
æqualiter ea succensi sunt, nec omnes prudentes æqualiter
equally by-it kindled are nor all the-prudent equally
intelligunt, ita nec omnes justi æqualiter justi sunt,
understand so neither all the-just equally just are
aut omnes æqualiter fortes vel temperantes. Et quamvis
or all equally brave or temperate and although
secundum priorem distinctionem omnes virtutes aliquibus
according-to the-earlier distinction all virtues in-some
inesse concedamus, cum videlicet unusquisque illorum sit
to-be-in we-grant when namely each of-them be
justus et fortis, temperans, [et] non omnino tamen in
just and brave temperate [and] not wholly yet in

virtutibus aut meritis eos esse pares annuimus, cum alium
virtues or merits them to-be equal we-allow since one
alio justiorem vel fortiorem seu modestiorem esse
than-another more-just or braver or more-moderate to-be
contingat. Quamvis enim in prædictis speciebus virtutum,
it-happens although for in the-aforesaid species of-virtues
singulos convenire ponamus, magna tamen est in individuis
the-individuals to-agree we-suppose great yet is in individuals
specierum differentia, cum hujus major quam illius, sit
of-the-species the-difference since of-this-one greater than of-that-one be
justitia vel fortitudo seu temperantia; sed cum charitas
justice or fortitude or temperance but though charity
omnia, quæ dixisti, conferat, non tamen singulis, quibus
all-things which you-said confers not yet on-the-individuals in-whom
inest, omnia largitur. Sicut enim a natura omnia corporis
it-is all-things it-bestows as for by nature all of-the-body
commoda tribuuntur, sed non omnia omnibus, sic et in
advantages are-given but not all to-all so also in
bonis animæ seu virtutibus contingit, ut non omnes omnibus
goods of-the-soul or virtues it-happens that not all with-all
æqualiter ditentur. Unde volo ut attendas quam sit illa
equally are-enriched whence I-wish that you-attend how is that
ratio infirma, imo vilissimum sophisma, quod videlicet ex
reason weak nay a-most-vile sophism which namely from
aliorum opinione in paradoxa prædictus inducit philosophus,
of-others opinion into the-paradoxes the-aforesaid brings-in philosopher
ut virtutes sicut et vitia pares in omnibus esse convincat,
that virtues as also vices equal in all to-be he-may-prove
cum videlicet dixerit bono viro meliorem non esse nec
when namely he-said than-a-good man better not to-be nor
temperante temperantiorem, nec forti fortiorem nec
than-the-temperate more-temperate nor than-the-brave braver nor

sapienti sapientiorem. Etsi enim bono viro non sit
than-the-wise wiser even-if for than-a-good man not be
aliquis melior, tamen aliquo bono viro melior est. Quid est
anyone better yet than-some good man better he-is what is
enim aliud dicere de aliquo quod sit melior bono,
for other to-say about someone that he-be better than-a-good-man
nisi quod sit melior, quam bonus vir, quicunque ille sit.
except that he-be better than a-good man whoever he be
Non enim cum Deum homine dicimus meliorem, aliter
not for when God than-man we-say better otherwise
intelligimus, nisi quod omnes transcendat homines. Sic etiam
we-understand except that all he-surpasses men thus also
cum tamen aliquem bonum dicimus virum bono viro
when yet someone good we-call man than-a-good man
meliorem, id est, quam bonus vir sit, vel quam sit aliquis
better that is than a-good man is or than is any
vir bonus, non aliter accipiendum videtur, nisi generaliter
man good not otherwise to-be-taken it-seems except generally
omnibus bonis viris ille præponatur. Quod omnino falsum
to-all good men he be-preferred which wholly false
est, cum ipse etiam sit aliquis bonorum virorum. Si enim
is since he-himself also is some of-good men if for
melior sit, quam bonus, vel quam sit aliquis bonus vir,
better he-be than good or than is any good man
consequens videtur ut neque bonus vir neque aliquis bonus
consequent it-seems that neither a-good man nor any good
vir sit adeo bonus, sed si quis bonus sit, eo minus
man be so good but if anyone good be by-that less
sit bonus. Multum itaque referre videtur, si quis dicatur
he-be good much and-so to-matter it-seems if anyone be-called
melior aliquo bono viro, et melior quam sit aliquis bonus
better than-some good man and better than is any good

vir. Et hic quidem sophismatis laqueus in omni incidere
man and here indeed of-the-sophism the-snare in every to-fall
comparatione potest, ut quemadmodum omnes bonos
comparison can so-that as all the-good
æqualiter bonos probare conantur, ita quoslibet pulchros, cum
equally good to-prove they-try so any beautiful-ones since
videlicet nemo pulcher sit pulchrior, pulchro simpliciter,
namely no beautiful-one be more-beautiful than-the-beautiful simply
scilicet et generaliter licet sit pulchrior alio pulchro.
namely and generally although be-be more-beautiful than-another beautiful-one
Quis denique, qui non intelligat quam insanissimum sit
who finally who not understands how most-insane it-be
dicere omnia peccata paria esse? Sive enim peccatum in
to-say all sins equal to-be whether for sin in
voluntate sive in operatione constituas, clarum est in malis
will or in deed you-set clear it-is among bad
hominibus, alium alio habere nequiorem voluntatem et
men one than-another to-have more-wicked will and
amplius nocere sive deterius agere. Voluntas quippe ad actum
more to-harm or worse to-act the-will indeed to action
perducit, et cum facultas nocendi datur, amplius hic quam
leads and when the-means of-harming is-given more this-one than
ille nocet, vel magis aliquem justum persequitur, quia plus
that-one harms or more someone just persecutes because more
eum odit et affligere cupit. Similiter nec omnes boni
him he-hates and to-afflict desires likewise neither all the-good
æqualiter prosunt, vel prodesse volunt. Ex quo liquidum
equally profit or to-profit wish from which plain
est nec bonos pares invicem nec malos existere, nec
it-is neither the-good equal to-each-other nor the-wicked to-be nor
eorum merita æquari debere, ut remuneratio quoque par
their merits to-be-equaled ought so-that the-requital also equal

esse intelligatur. Præterea si stultorum opinione postposita,
to-be be-understood besides if of-the-foolish the-opinion put-aside
probatorum philosophorum excellentia de virtutibus dogmata
of-approved philosophers excellent about virtues the-doctrines
consideres et disertissimi viri Plotini diligenter quaternariam
you-consider and of-the-most-eloquent man Plotinus diligently the-fourfold
virtutum distinctionem attendas, alias videlicet politicas, alias
of-virtues distinction you-attend some namely political others
purgatorias, alias purgati animi, alias exemplares dicentis,
purgatorial others of-the-purged mind others exemplary saying
ex ipsis statim nominibus et earum descriptionibus confiteri
from the-very at-once names and their descriptions to-confess
cogeris, plurimum in virtutibus homines differre. Quam
you-shall-be-forced much in virtues men to-differ which
etiam differentiam ipse, de quo nobis objecisti, Apostolus
also difference he-himself about whom to-us you-objected the-Apostle
non prætermittens, cum de continentia et indulgentia
not passing-over when about continence and the-indulgence
nuptiarum loqueretur, ait: Volo omnes homines esse sicut
of-marriage he-spoke says I-wish all men to-be as
meipsum. Sed unusquisque proprium habet donum ex
myself but each-one his-own has gift from
Deo, alius quidem sic, alius sic, etc. (I Cor. vii). Qui
God one indeed thus another thus etc. one Cor. seven who
etiam secundum qualitatem virtutum vel meritorum præmia
also according-to the-quality of-virtues or merits the-rewards
futuræ vitæ distinguens, Differt, inquit, stella a stella in
of-the-future life distinguishing differs he-says star from star in
claritate, sic erit et resurrectio mortuorum (I Cor. xv,
brightness so shall-be also the-resurrection of-the-dead one Cor. fifteen
41). Et alibi: Qui parce seminat, parce et metet (II Cor.
41 and elsewhere he-who sparingly sows sparingly also shall-reap two Cor.

ix, 6). Quod vero plenitudinem legis charitatem esse dixit,
nine 6 what but the-fullness of-the-law charity to-be he-said
hoc est per charitatem legem adimpleri non omnes in
that is through charity the-law to-be-fulfilled not all in
charitate pares esse convincit, cum supra mandatum charitas
charity equal to-be proves since beyond the-commandment charity
se extendat. Unde et illa est Veritatis adhortatio: Cum
itself extends whence also that is of-the-Truth the-exhortation when
feceritis omnia quæ præcepta sunt, dicite: Servi inutiles
you-shall-have-done all-things which commanded are say servants useless
sumus; quæ debuimus facere fecimus (Luc. xvii, 10). Hoc
we-are what we-ought to-do we-have-done Luc. seventeen 10 that
est, pro modico reputetis, si hoc solum impleatis quod ex
is for little reckon if this only you-fulfill which from
præcepto debetis, nisi videlicet debito præcepti aliquid ex
precept you-owe unless namely to-the-debt of-precept something from
gratia superaddatis, et hoc est, quod dicit, quod debuimus
grace you-add and this is what he-says what we-ought
facere fecimus. Ac si videlicet diceret: Quia in expletione
to-do we-have-done as if namely he-said because in the-fulfilling
præceptorum debita tantum solvimus et quasi necessaria non
of-precepts debts only we-pay and as-if necessary not
gratuita operamur. Cum vero aliquis ad eminentiam virginitatis
free-things we-work when but someone to the-eminence of-virginity
transit, præceptum utique in ea transcendit, ad quam ex
passes precept certainly in it he-surpasses to which by
præcepto non cogitur. Unde idem meminit Apostolus: De
precept not he-is-forced whence the-same recalls Apostle about
virginibus autem præceptum Domini non habeo, consilium
virgins moreover precept of-the-Lord not I-have counsel
autem do (I Cor. vii, 25). Sed in his etiam qui legem
moreover I-give one Cor. seven 25 but in these also who the-law

adimpleverint nec transcend[er]i[n]t, impar esse charitas
have-fulfilled nor have-surpassed unequal to-be charity
potest, cum in eodem videlicet opere major hujus quam
can since in the-same namely work greater of-this-one than
illius sit charitatis affectus. Quod etiam objectum est ex
of-that-one be of-charity the-affection what also objected was from
illo Augustini dicto: «Ubi est charitas quidem, quod possit
that of-Augustine saying where is charity indeed what can
deesse, etc.,» nemo est, qui sic eum accepisse hoc æstimet,
be-lacking etc. no-one is who so him to-have-meant this thinks
ut omnibus omnes in virtutibus et meritis unire velit,
that with-all all in virtues and merits to-unite he-would-wish
quod tam Dominum quam Apostolum secutus, fere
which as-much the-Lord as the-Apostle having-followed nearly
ubique contradicit. Tale est utique quod ait, quod quidem
everywhere he-contradicts such is certainly what he-says what indeed
possit deesse ad salutem, sed non ad virtutum perfectionem.
can be-lacking for salvation but not for of-virtues perfection
Nemo quippe cum illa perit, sed non omnes in illa æquantur.
no-one indeed with it perishes but not all in it are-equaled
Philos. Ne gravet te multas nos sententias seu opiniones
the-Philosopher lest it-burden you many us sentences or opinions
inducere, ut ex omnibus veritatem rationum possimus
to-bring-in that from all the-truth of-reasons we-may-be-able
elicere. Qui enim quem adhuc ignorant locum vestigant,
to-elicit they-who for which still they-do-not-know a-place track
multas explorare coguntur vias, ut rectiorem valeant
many to-explore are-forced ways that the-straighter they-may-be-able
eligere, sicut nunc summum inquirendo bonum facere
to-choose as now the-highest by-seeking good to-do

compellor, dum videlicet majorum nostrorum sententias vel
I-am-compelled while namely of-ancestors our the-sentences or
propriam, a te invitatus, propono.
my-own by you invited I-propose
Christian. Non gravaret, si tale quid pro sententia
the-Christian not it-would-burden if such something for a-sentence
induceretur, quod si verum non esset, aliquid saltem
were-brought-in which if true not it-were something at-least
probitatis haberet. Non enim quod patenter falsum est,
of-probity it-would-have not for what plainly false is
aliqua refelli ratione opus est.
by-some to-be-refuted reason need is
Philos. Quid si summum hominis bonum dicamus statum
the-Philosopher what if the-highest of-man good we-call state
illum futuræ vitæ comparatione tantum bonorum præsentis
that of-future life in-comparison only with-the-goods of-present
vitæ? Nam et cum vos nobis duos fines a Deo propositos
life for also when you to-us two ends by God proposed
dicatis, summum videlicet bonum in cœlo, vel summum
say the-highest namely good in heaven or the-highest
malum in inferno, non aliter hoc accipitis, nisi quantum
evil in hell not otherwise this you-take except as-far-as
ad vitæ præsentis statum bonum vel malum. Sex quippe
to of-life present the-state good or evil six indeed
hominum status nobis ratio suggerit, tres videlicet in hac vita
of-men states to-us reason suggests three namely in this life
et secundum hoc tres similiter alios in futura. Primus quippe
and according-to this three likewise other in the-future the-first indeed
hominis status est in quo nascitur, dum nondum in eo excitata
of-man state is in which he-is-born while not-yet in him roused
ratione liberum est adeptus arbitrium, ut, secundum quod
reason free he-has obtained choice so-that according-to what

elegerit, bonus homo, vel malus dicendus sit, quamvis
he-shall-have-chosen a-good man or bad to-be-called he-be although
ipse bona res vel bona sit substantia sive creatura. De
he-himself a-good thing or a-good be substance or creature about
hoc quidem priore statu hominis, cum ad discretionis ætatem
this indeed first state of-man when to of-discretion the-age
ipse perductus scienter se ad bonum sive ad malum
he-himself brought knowingly himself to good or to evil
inclinaverit, jam bonus ipse homo vel malus effectus, bonum
shall-have-inclined already good himself the-man or bad made the-good
hominis statum vel malum ingressus est. Primus quidem
of-man state or the-bad entered he-has the-first indeed
hominis status quasi indifferens, nec bonus videlicet, nec
of-man state as-if indifferent neither good namely nor
malus dicendus est. Secundus, si ad virtutes conscenderit
bad to-be-called is the-second if to virtues he-shall-have-ascended
bonus, si ad vitia descenderit malus. Sic etiam futura
good if to vices he-shall-have-descended bad thus also the-future
vita tres habet status: Unum quidem quasi indifferentem,
life three has states one indeed as-if indifferent
nec beatum proprie, sed nec miserum, qui videlicet eorum
neither blessed properly but nor wretched which namely of-those
est, quorum etiam in hac vita indifferens, ut diximus, status
is of-whom also in this life indifferent as we-said state
exstitit omnibus, videlicet destitutus meritis, nondum excitata
existed of-all namely destitute merits not-yet roused
hominis ratione, alium vero pro meritis optimum et alium
of-man reason another but for merits best and another
pessimum. Hos autem duos comparatione duorum aliorum
worst these moreover two in-comparison with-two other
præsentis vitæ, qui eos promerentur, summum bonum et
of-present life which them merit the-highest good and

summum malum dici arbitror, eo quod nihil adversi vel
the-highest evil to-be-called I-think for-this that nothing adverse or
prosperi eis sit admistum, cum alios duos talibus constet
prosperous with-them be mixed since the-other two with-such it-is-agreed
esse permistos, ut nec boni nec mali paritas insit eis.
to-be mixed so-that neither of-good nor of-evil equality be-in them
Christian. Ecce secundum te summum bonum illa supernæ
the-Christian behold according-to you the-highest good that of-supernal
vitæ quies intelligenda est, sicut e contrario summum
life rest to-be-understood is as from the-contrary the-highest
malum illa malorum damnatio futura. Quorum utrumque,
evil that of-the-wicked damnation future of-which each
sicut meministi, ipsi nostris acquirimus meritis, per quæ
as you-remember ourselves by-our we-acquire merits through which
videlicet, quasi quibusdam viis, illuc pervenitur.
namely as-if by-certain ways thither one-arrives
Philos. Ita æstimo et planum est. Nulla quippe his
the-Philosopher so I-think and plain it-is no indeed by-those
qui naturalem amplectantur legem, sententia firmior habetur,
who the-natural embrace law sentence firmer is-held
quam ut virtus ad beatitudinem sufficiat et quod solæ
than that virtue for beatitude suffices and that alone
faciant virtutes beatum, nulla alia quisquam via hoc nomen
make virtues blessed by-no other anyone way this name
adipiscitur. Sic e contrario nullum vere miserum, nisi ex
obtains so from the-contrary no-one truly wretched except from
vitiis fieri constat. Unde sicut illas ad summum bonum,
vices to-become it-is-agreed whence as those to the-highest good
sic ad summum malum has esse vias constat.
so to the-highest evil these to-be ways it-is-agreed

Christian. Quoniam nunc aliquantum ad summum hominis
the-Christian since now somewhat to the-highest of-man
bonum sicut et ad summum ejus malum accessisse videris
good as also to the-highest his evil to-have-approached you-seem
et eorum insuper vias attigisti, libet paululum objectionum
and their besides ways you-have-touched it-pleases a-little of-objections
vestrarum habenas cursui tuo relaxare, quo facitius ad propositi
your the-reins to-course your to-relax that more-easily to of-purpose
tui metam pervenias et de consummatione operis verius
your the-goal you-may-arrive and about the-completion of-the-work more-truly
atque perfectius dijudicari queas. Ostenso itaque quid
and more-perfectly to-be-judged you-may-be-able shown and-so what
tu summum hominis bonum seu summum ipsius malum
you the-highest of-man good or the-highest his evil
dicas, superest ut has quoque eorum, quas dixisti vias,
call it-remains that these also their which you-have-called ways
virtutes scilicet ac vitia diligenter definias atque distinguas,
virtues namely and vices diligently you-define and distinguish
ut vel appetantur vel vitentur, quo melius cognoscuntur.
that either they-be-sought or be-avoided that better they-are-known

VIRTUE AS A HABIT OF THE MIND

Virtue, the Philosopher says, is the best habit of the mind, and vice the worst: a quality acquired by study, hard to move, so that a natural chastity that never fights is no virtue. Socrates distinguished four virtues; some call prudence not a virtue but the mother of the virtues, the discernment of good and evil, which the wicked share with the good, as faith and hope also are common to the reprobate.

Philos. Virtus, inquiunt, est habitus animi optimus,
the-Philosopher virtue they-say is the-habit of-the-mind best
sic e contrario vitium arbitror esse habitum animi
so from the-contrary vice I-judge to-be the-habit of-the-mind
pessimum; habitum vero hunc dicimus, quem Aristoteles in
worst habit but this we-call which Aristotle in
Categoriis distinxit, cum in habitu et dispositione primam
the-Categories distinguished when in habit and disposition the-first
qualitatis speciem comprehendit. Est igitur habitus qualitas
of-quality species he-comprehended is therefore habit a-quality
rei non naturaliter insita, sed studio ac deliberatione
of-a-thing not naturally implanted but by-study and deliberation
conquisita et difficile mobilis. Unde hanc quam naturalem
acquired and with-difficulty movable whence this which natural
in quibusdam castitatem nominant, ex corporis videlicet
in some chastity they-name from of-the-body namely
frigiditate vel aliqua complectione naturæ, quæ nullam
coldness or some complexion of-nature which no
unquam concupiscentiæ pugnam sustinet, de qua triumphet,
ever of-concupiscence fight sustains over which it-may-triumph
nec meritum obtinet, nequaquam virtutibus connumeramus,
nor merit obtains by-no-means among-the-virtues we-number
vel quæcunque animi qualitates facile sunt mobiles. Ubi
or whatever of-the-mind qualities easily are movable where

quippe non est aliqua repugnantiæ pugna, non est superantis
indeed not is some of-resistance fight not is of-overcoming
virtutis corona, juxta illud etiam magni vestri philosophi:
virtue the-crown according-to that also of-the-great your philosopher
Non coronabitur qui non legitime certaverit (II Tim. ii, 5),
not shall-be-crowned who not lawfully shall-have-striven two Tim. two 5
Hinc et illud ipsius philosophiæ ad Boetium in libro quarto
hence also that of-the-same philosophy to Boethius in book fourth
Consolationis suæ: Ex quo etiam virtus vocatur, quod suis
of-Consolation her-own from which also virtue is-called because by-its-own
viribus nitens non superetur adversis, hic etiam virtutem
strengths striving not it-be-overcome by-adversities this-man also virtue
omnem difficile mobilem esse rens, cum in prædicto
all with-difficulty movable to-be asserting when in the-aforesaid
qualitatis tractatu Aristotelem exponeret, scientias et virtutes
of-quality treatise Aristotle he-expounded sciences and virtues
inter habitus collocans; Virtus enim, inquit, nisi difficile
among habits placing virtue for he-says unless with-difficulty
mutabilis, non est. Neque enim qui semel juste judicat,
changeable not is neither for who once justly judges
justus est, neque qui semel adulterium facit, est adulter,
just is nor who once adultery commits is an-adulterer
sed cum ista voluntas cogitatioque permanserit. Optimus
but when this will and-thought shall-have-remained best
vero est ille animi habitus, qui ad veræ beatitudinis
but is that of-the-mind habit which to of-true beatitude
meritum nos informat, quales sunt singulæ virtutis species,
merit us forms such-as are the-single of-virtue species
quas alii plures, alii pauciores statuerunt. Socrates quidem,
which others more others fewer have-established Socrates indeed
per quem primum vel maxime moralis disciplinæ studium
through whom first or most of-moral discipline the-study

convaluit, quatuor virtutis species distinguit: Prudentiam,
grew-strong four of-virtue species distinguishes prudence
justitiam, fortitudinem, temperantiam. Nonnulli vero prudentiæ
justice fortitude temperance some but of-prudence
discretionem matrem potius sive originem virtutum, quam
the-discernment mother rather or origin of-the-virtues than
virtutem, nominant. Prudentia quippe est hæc ipsa morum
virtue name prudence indeed is this same of-morals
scientia, quæ, ut tractatus ethicus tradit, rerum bonarum
the-knowledge which as the-treatise ethical hands-down of-things good
et malarum scientia dicitur, hoc est ipsa bonorum
and bad the-knowledge is-called this is the-very of-goods
discretio sive malorum, quæ videlicet in seipsis proprie bona
discernment or of-evils which namely in themselves properly good
dicenda sunt aut mala. Quædam etenim bona aut mala
to-be-called are or bad some for good or bad
ex seipsis proprie et quasi substantialiter dicuntur, utpote
from themselves properly and as-if substantially are-called as
virtutes ipsæ vel vitia; quædam vero per accidens et per
the-virtues themselves or vices some but by accident and through
aliud. Veluti operum nostrorum actiones, cum in se
another as of-works our the-actions though in themselves
sint indifferentes, ex intentione tamen, ex qua procedunt,
they-be indifferent from the-intention yet from which they-proceed
bonæ dicuntur aut malæ. Unde et sæpe cum idem
good are-called or bad whence also often when the-same-thing
a diversis agitur, vel ab eodem in diversis temporibus,
by different-men is-done or by the-same in different times
pro diversitate tamen intentionum, idem opus bonum
according-to the-diversity yet of-intentions the-same work good
dicitur atque malum. Quæ vero substantialiter et ex propria
is-called and bad which but substantially and from their-own

natura bona dicuntur aut mala, ita impermista perenniter
nature good are-called or bad so unmixed perpetually
manent, ut quod semel bonum est, malum nunquam fieri
remain that what once good is bad never to-become
possit, vel e converso; horum itaque discretio tam
can or from the-converse of-these and-so the-discernment as-much
bonorum scilicet, quam malorum prudentia dicitur. Quæ
of-the-good namely as of-the-bad prudence is-called which
quidem discretio, quia æque perversis ut bonis inesse
indeed discernment because equally in-the-perverse as in-the-good to-be-in
potest hominibus nec meritum habet, nequaquam virtus vel
can men nor merit has by-no-means virtue or
optimus animi habitus recte dicitur. Unde Aristoteles a
best of-the-mind habit rightly is-called whence Aristotle from
virtutibus scientias distinguens cum in prædicto qualitatis
the-virtues the-sciences distinguishing when in the-aforesaid of-quality
tractatu De habitu exempla subjiceret: Tales, inquit, sunt
treatise of habit examples he-subjoined such he-says are
scientiæ vel virtutes. Quem quidem locum Boetius exponens,
sciences or virtues which indeed passage Boethius expounding
ait: Aristoteles enim virtutes non putat scientias, ut Socrates;
says Aristotle for virtues not thinks sciences as Socrates
sic et ille, ut jam supra memini prius noster et
so also that-man as already above I-mentioned formerly ours and
postmodum vester Augustinus, quandoque virtutis nomen
afterward yours Augustine sometimes of-virtue the-name
usque ad fidem etiam et spem extendit, quandoque ad solam
as-far-as to faith also and hope extends sometimes to alone
charitatem contrahit, quæ videlicet propria et specialis est
charity draws-in which namely proper and special is
bonorum, cum cæteræ duo tam reprobis quam electis
of-the-good since the-other two as-much to-the-reprobate as to-the-elect

sint communes. Scriptum quippe est: Fides sine operibus
be common written indeed is faith without works
otiosa est; et spes impiorum peribit (Prov. x, 28). Sicut
idle is and the-hope of-the-impious shall-perish Prov. ten 28 as
autem fides aut spes sine operibus inutiles aut potius
moreover faith or hope without works useless or rather
nocivæ nobis efficiuntur, ita etiam prudentia. Magis quippe
harmful to-us are-made so also prudence more indeed
rei sumus vel dum scienter, quod faciendum est, vitamus,
guilty we-are either while knowingly what to-be-done is we-shun
vel quod non est, agimus, quam si hoc per ignorantiam
or what not is we-do than if this through ignorance
contingeret, quæ videlicet aliquam excusationem prætendere
should-happen which namely some excuse to-put-forward
posset. Unde et illud est quod nostis: Servus sciens et
could whence also that is which you-know the-servant knowing and
non faciens voluntatem domini sui, vapulabit multis (Luc.
not doing the-will of-lord his shall-be-beaten with-many Luc.
xii, 47). Et alibi, Melius esset non nosse viam veritatis,
twelve 47 and elsewhere better it-were not to-know the-way of-truth
quam post agnitam retrorsum abire. Prudentia itaque,
than after it-known backward to-go-away prudence and-so
sicut fides vel spes, quæ malis æque ut bonis hominibus
as faith or hope which to-the-wicked equally as to-good men
conveniunt, non tam virtutes dicendæ sunt quam ducatum
belong not so-much virtues to-be-called are than a-leadership
quemdam vel incitamentum ad virtutes præbere.
certain or incitement to the-virtues to-afford
Christian. Hoc ad præsens de prudentia satis esse arbitror.
the-Christian this for the-present of prudence enough to-be I-judge
Nunc ad reliquas, ut Socrati placet, virtutes superest meare.
now to the-remaining as to-Socrates it-pleases virtues it-remains to-pass

Justice gives each his due while serving the common good, as Socrates' common wives and the father who killed his son for his country show; fortitude and temperance strengthen the just will against fear and desire. Justice has four parts, reverence, beneficence, truthfulness, and vindication, and natural justice differs from positive; fortitude has magnanimity and endurance, and temperance humility, frugality, meekness, chastity, and sobriety.

Philos. Justitia itaque virtus est communi utilitati servata,
the-Philosopher justice and-so a-virtue is the-common utility preserved
suam cuique tribuens dignitatem, hæc est ea virtus, qua
its-own to-each assigning dignity this is that virtue by-which
volumus unumquemque habere id quo dignus est, si hoc
we-wish each-one to-have that of-which worthy he-is if this
commune non inferat damnum. Sæpe etenim contingit, ut
common not bring harm often for it-happens that
dum alicui pro meritis sua reddimus, quod singulariter
while to-someone according-to merits his-own we-render what singly
in uno agitur commune inferat damnum. Ne itaque pars
in one is-done common brings harm lest and-so the-part
toti, singularitas præjudicet communitati, adjunctum est,
to-the-whole singularity prejudice community added is
communi utilitati servata. Ad hunc quippe finem omnia, quæ
the-common utility preserved to this indeed end all-things which
gerimus, recte referri convenit, ut in omnibus scilicet non
we-do rightly to-be-referred it-befits that in all-things namely not
tam proprium quisque bonum quam commune attendat,
so-much his-own each-one good as the-common should-attend
nec tam rei familiari quam publicæ provideat, nec
nor so-much to-the-thing private as to-the-public should-provide nor
tam sibi quam patriæ vivat. Unde et ille primus
so-much for-himself as for-the-fatherland should-live whence also that first

et maximus moralis philosophiæ doctor, Socrates cuncta
and greatest of-moral philosophy teacher Socrates all-things
in commune redigi et ad commune commodum censuit
into common to-be-brought and to the-common advantage judged
applicari, ut uxores communes esse institueret, ita scilicet
to-be-applied so-that wives common to-be he-established so namely
ut nemo proprios recognosceret liberos; hoc est non tam
that no-one his-own should-recognize children that is not so-much
sibi eos quam patriæ crederent generatos, ut
for-themselves them as for-the-fatherland they-should-believe begotten so-that
hæc videlicet communitas uxorum non in usu carnis sed in
this namely community of-wives not in the-use of-the-flesh but in
fructu prolis accipiatur. Quod tam verbo quam opere Aulus
the-fruit of-offspring be-taken which as-much by-word as by-deed Aulus
proprium occidendo filium posterorum memoriæ reliquit
his-own by-killing son of-posterity to-the-memory left
in exemplum, eum se, inquiens, non Catilinæ adversus
for an-example him himself saying not for-Catiline against
patriam, sed patriæ adversus Catilinam genuisse.
the-fatherland but for-the-fatherland against Catiline to-have-begotten
Hic vero justitiæ zelo accensus, nec in filio filium
this-man but of-justice by-zeal kindled nor in the-son son
suum, sed hostem patriæ considerans prædictam justitiæ
his-own but an-enemy of-the-fatherland considering the-aforesaid of-justice
definitionem non tam ore quam manu exhibuit. Quisquis
definition not so-much by-mouth as by-hand displayed whoever
igitur in hac constans est voluntate, quam diximus, ut
therefore in this constant is will which we-have-said so-that
ab ea facile dimoveri non possit virtute, pollet justitia[æ]
from it easily to-be-moved not he-can in-virtue is-strong of-justice
etiamsi fortitudine et temperantia nondum sit consummatus.
even-if in-fortitude and temperance not-yet he-be perfected

Sed quia quibus difficile amittitur recedere tamen
but because those-from-whom with-difficulty it-is-lost to-withdraw yet
nonnunquam grandi aliqua interveniente causa cogitur, sicut
sometimes great some intervening cause is-compelled as
hæc ipsa bona voluntas, quæ justitia dicitur timore, aliquo
this same good will which justice is-called by-fear some
vel cupiditate evanescit, contra timorem fortitudo, contra
or by-desire vanishes against fear fortitude against
cupiditatem temperantia[m] necessaria est. Timor quippe
desire temperance necessary is fear indeed
rei quam nolumus, vel cupiditas ejus quam volumus, si
of-a-thing which we-do-not-want or desire of-that which we-want if
tantæ sint, ut rationi prævaleant, facile ab uno proposito
so-great they-be that over-reason they-prevail easily from one purpose
mentem retrahunt et in contraria ducunt. Unde adversus
the-mind draw-back and into contraries lead whence against
timorem fortitudo clypeum, adversus cupiditatem temperantia
fear fortitude a-shield against desire temperance
sumet frenum, ut quæ scilicet per virtutem justitiæ jam
shall-take a-bridle so-that what namely through the-virtue of-justice already
volumus, per has etiam roborati, implere potentes simus,
we-wish through these also strengthened to-fulfill able we-may-be
quantum in nobis est. Unde utramque harum quamdam
as-far-as in us it-is whence each of-these a-certain
animi firmitatem et constantiam dicimus, quibus potentes
of-the-mind firmness and constancy we-call by-which able
efficimur ad hoc quod per justitiam volumus exsolvendum.
we-are-made for this which through justice we-wish to-be-discharged
Quarum quidem contraria quædam infirmitates animi, et
of-which indeed the-contraries certain infirmities of-the-mind and
impotentiæ vitiis resistendi recte nominantur, ut ignavia
impotences to-vices of-resisting rightly are-named as sloth

sive pusillanimitas, quæ remissum hominem reddunt et
or faintheartedness which slack a-man render and
intemperantia, quæ nos in obscenas voluptates vel turpia
intemperance which us into obscene pleasures or base
desideria resolvunt. Est quidem fortitudo considerata, id
desires loosen is indeed fortitude considered that
est rationabilis laborum perpessio et periculorum susceptio.
is reasonable of-labors endurance and of-dangers undertaking
Hæc est ea virtus, quæ promptos nos efficit ad suscipienda
this is that virtue which ready us makes for undertaking
pericula vel tolerandos labores, prout opportunum est; quod
dangers or bearing labors as fitting is which
maxime pendet de amore justitiæ, quem bonum zelum
most depends on the-love of-justice which good zeal
dicimus in propulsandis videlicet aut vindicandis malis.
we-call in repelling namely or avenging evils
Temperantia est rationis in libidinem atque in alios
temperance is of-reason over lust and over other
non rectos impetus animi firma et moderata dominatio.
not right impulses of-the-mind firm and moderate dominion
Sæpe enim modum excedentes, dum nobis temperantes
often for the-measure exceeding while to-us temperate
esse videmur, temperantiæ terminos transgredimur, ut dum
to-be we-seem of-temperance the-bounds we-transgress as while
sobrietati studemus immoderatis jejuniis nos affligamus, et
to-sobriety we-are-zealous by-immoderate fasts ourselves we-afflict and
dum vitium domare cupimus, ipsam exstinguamus naturam
while vice to-tame we-desire the-very we-extinguish nature
et sic in multis excedendo pro virtutibus finitima ipsis
and so in many-things by-exceeding for virtues bordering on-them
vitia statuimus. Unde merito postquam dictum est firma,
vices we-establish whence deservedly after said it-was firm

subjunctum est moderata. Cui profecto rationi ipsam
added is moderate over-which surely reason the-very
prudentiæ rationem præesse necesse est, quam virtutum, ut
of-prudence reason to-preside necessary it-is which of-the-virtues as
diximus, matrem nominant, hoc est originem ipsarum atque
we-have-said the-mother they-name that is the-origin of-them and
nutricem. Per hanc enim nisi virtutes prænoscamus et
nurse through this for unless the-virtues we-foreknow and
eas diligenter non solum a contrariis et manifestis, verum
them diligently not only from contrary and manifest but
etiam a finitimis vitiis discernere valeamus, nequaquam
also from bordering vices to-discern we-are-able by-no-means
eis, quas ignoramus, habendis vel conservandis operam
to-those which we-do-not-know to-be-had or to-be-kept effort
damus. Unde quicunque his consummatus est virtutibus,
we-give whence whoever in-these perfected is virtues
ei prudentia inesse necesse est, per quam videlicet
in-him prudence to-be-in necessary is through which namely
et justitia quæ merita dispensat, quid cuique debeatur
both justice which merits dispenses what to-each be-owed
sciat. Fortitudo in suscipiendis periculis vel laboribus
may-know fortitude in undertaking dangers or labors
tolerandis discretionem habet, temperantia, ut dictum est, in
bearing discernment has temperance as said it-is in
concupiscentiis reservandis moderationem. Constat igitur in
desires to-be-kept-in-check moderation it-stands therefore in
his tribus quas diximus virtutibus, quibus prudentia deesse
these three which we-have-said virtues to-which prudence to-be-lacking
non potest, hominem consummari et bonis perfici.
not can a-man to-be-perfected and in-goods to-be-completed
Nunc vero ipsarum species seu partes superest distinguere,
now but of-them the-species or parts it-remains to-distinguish

quo diligentius eas agnoscamus et eorum doctrinam per
by-which more-diligently them we-may-recognize and of-them the-doctrine through
singula prosequendo verius judicemus.
the-several-things by-pursuing more-truly we-may-judge
Christian. Imo quia sic placet et placere oportet, id
the-Christian rather because thus it-pleases and to-please it-behooves that
fieri optamus.
to-be-done we-desire
Philos. Ad justitiam itaque, quod suum est, unicuique
the-Philosopher to justice and-so which its-own is to-each
servantem, ut succincte dicam, pertinent reverentia, beneficentia,
preserving as briefly I-may-say belong reverence beneficence
veracitas, vindicatio.
truthfulness vindication
Quid sit reverentia.
what is reverence
Reverentiam eam partem justitiæ dicimus, per quam omnibus
reverence that part of-justice we-call through which to-all
debitam venerationem exhibere spontanei sumus, tam videlicet
due veneration to-display willing we-are as-much namely
Deo, quæ religio dicitur, quam et hominibus potestate vel aliquo
to-God which religion is-called as also to-men in-power or by-some
merito dignis, quæ observantia vocatur. Hic igitur obedientiæ
merit worthy which observance is-called here therefore of-obedience
virtutem constat includi, qua videlicet præceptis superiorum
the-virtue it-is-agreed to-be-included by-which namely the-precepts of-superiors
obtemperando; hinc quoque illis honorem deferimus, quod
by-complying hence also to-them honor we-pay because
rationabilia eorum instituta nequaquam contemnimus.
the-reasonable their institutions by-no-means we-despise

Quid beneficentia.

what beneficence

Beneficentia vero est, per quam necessitudinibus hominum

beneficence but is through which to-the-necessities of-men

opem debitam afferre prompti sumus, vel indigentibus scilicet

aid due to-bring ready we-are either to-the-needy namely

necessaria dando, quæ largitas dicitur, cum in superfluis

necessary-things by-giving which largess is-called since in superfluities

prodigalitas consistat, vel violenter oppressos liberando

prodigality consists or the-violently oppressed by-freeing

quæ clementia vocatur. Misericordiam autem a miseris

which clemency is-called mercy moreover from the-wretched

ita vocatam, majores nostri vitium potius et quamdam

so called ancestors our a-vice rather and a-certain

infirmitatem animi, quam virtutem dixerunt, per quam

infirmity of-the-mind than a-virtue have-called through which

videlicet aliis eo tantum quo affliguntur naturaliter

namely to-others for-that only by-which they-are-afflicted naturally

compatiendo subvenire cupimus. Clementia vero nonnisi

by-suffering-with to-help we-desire clemency but only

rationabili affectu ad subveniendum aliquibus fertur, nec tam

by-a-reasonable affection to helping some is-borne nor so-much

quod affliguntur, quam quod injuste affliguntur attendit, ut

that they-are-afflicted as that unjustly they-are-afflicted heeds so-that

injustitiæ obviando justitiæ obtemperet, Alioquin justitiæ non

injustice by-opposing to-justice it-may-comply otherwise of-justice not

sunt opera, quando aliis subvenimus, nisi in hoc sua cuique

are works when others we-help unless in this their-own to-each

reddamus. Sed et cum virtus habitus sit animi, quem, ut

we-render but also since virtue a-habit be of-the-mind which as

ex superioribus liquet, per applicationem vel studium magis

from the-preceding is-clear through application or study more

quam per naturam haberi constat, nequaquam talis compassio
than through nature to-be-had it-is-agreed by-no-means such compassion
naturalis ad virtutes referenda est, per quam videlicet
natural to the-virtues to-be-referred is through which namely
ipsis etiam reis in afflictione positis humano quodam vel
to-the-very also guilty in affliction placed by-human a-certain or
carnali, non rationabili affectu, subvenire satagimus, in hoc
carnal not reasonable affection to-help we-busy-ourselves in this
potius justitiæ adversantes, ne illis debitæ reddantur pœnæ.
rather to-justice opposing lest to-them due be-rendered punishments
Denique dolori animum submittere, infirmitatis potius quam
finally to-grief the-mind to-submit of-infirmity rather than
virtutis est, et miseriæ quam beatitudinis et perturbatæ,
of-virtue is and of-misery than of-beatitude and of-a-disturbed
non quietæ mentis. Cum enim nihil sine causa Deo cuncta
not quiet mind since for nothing without cause God all-things
optime disponente fiat, quid accidit, unde justum tristari vel
best disposing happen what happens whence the-just-man to-be-sad or
dolere oporteat, et sic optimæ dispositioni Dei, quantum
to-grieve it-should-behoove and so the-best disposition of-God as-far-as
in se est, contraire, quasi eam censeat corrigendam esse.
in himself it-is to-go-against as-if it he-judge to-be-corrected to-be
Quid sit veracitas.
what is truthfulness
Veracitas est, per quam ea, quorum nos debitores
truthfulness is through which those-things of-which we debtors
pollicendo efficimur, observare studemus. Non enim si, quod
by-promising are-made to-observe we-are-zealous not for if what
non oportet, promittimus, rei efficimur, id non implendo,
not it-behooves we-promise guilty we-are-made that not by-fulfilling
cujus nos debitores mala promissio nequaquam fecit. Qui
of-which us debtors an-evil promise by-no-means made who

enim, quod promittendum non fuit, exsequitur, mali
for what to-be-promised not was carries-out of-an-evil
operis geminat affectum, cum perversæ scilicet promissioni
work doubles the-affection since to-a-perverse namely promise
perversum adjungat factum, nec cessando ab opere malam
a-perverse he-adds deed nor by-ceasing from the-work the-evil
promissionem eligit corrigere.
promise chooses to-correct
Quid vindicatio.
what vindication
Vindicatio est ille constans affectus, per quem illatis malis
vindication is that constant affection through which on-inflicted evils
debita inferatur pœna. In singulis autem his quatuor justitiæ
due be-inflicted punishment in the-single moreover these four of-justice
partibus, illud quod in definitione præmisimus, communi scilicet
parts that which in the-definition we-premised the-common namely
utilitati servata, subintelligendum esse constat. Hunc enim
utility preserved to-be-understood to-be it-is-agreed this for
operum nostrorum, ut supra quoque meminimus, finem esse
of-works our as above also we-have-mentioned the-end to-be
convenit, ut non tam propria quam communia quærat quisque
it-befits that not so-much his-own as common should-seek each-one
commoda, nec tam sibi, quam omnibus vivat, juxta
advantages nor so-much for-himself as for-all should-live according-to
illud videlicet, quod in laude Catonis Lucanus decantat:
that namely which in the-praise of-Cato Lucan chants

Uni quippe vacat studiis odiisque carenti,
for-one indeed there-is-leisure partisanships and-hatreds lacking
Humanum lugere genus.....
human to-mourn the-race

..... Hi mores, hæc duri immota Catonis
these the-ways this of-hard immovable Cato
Secta fuit, servare modum finemque tenere,
the-sect was to-keep measure and-the-end to-hold
Naturamque sequi, patriæque impendere vitam,
and-nature to-follow and-for-the-fatherland to-spend life
Nec sibi, sed toti genitum se credere mundo.
nor for-himself but for-the-whole born himself to-believe world

Et post aliqua;
and after some-things

..... Urbi pater est, urbique maritus
to-the-city father he-is and-to-the-city husband
In commune bonus.
in common good

Quippe quod propriis intendit commodis naturæ est infirmæ;
indeed that-which to-his-own attends advantages of-nature is weak
quod alienis, virtutis egregiæ. Et parvi suam æstimare vitam
that-which to-others' of-virtue outstanding and of-little his-own to-value life
debet qui unius sui curam gerens, propriis contentus est
ought who of-one himself the-care bearing with-his-own content is
commodis, nec aliorum sibi meretur gratiam et laudem.
advantages nor of-others for-himself earns the-favor and praise
Imitari quisque pro modulo suo Deum debet, qui, cum
to-imitate each-one according-to measure his-own God ought who though
nullius egeat, sui minime curam, sed omnium agit, nec
of-nothing be-need of-himself least the-care but of-all takes nor
sibi necessaria, sed omnibus ministrat, totius mundanæ
for-himself necessary-things but to-all supplies of-the-whole worldly

fabricæ tanquam unius magnæ reipublicæ procurator. Sunt
fabric as of-one great commonwealth the-steward there-are
qui partes justitiæ ampliori numero non rerum, sed nominum
who the-parts of-justice by-a-larger number not of-things but of-names
distinguentes, plerasque a nobis uno comprehensas vocabulo
distinguishing very-many by us by-one comprehended word
pluribus distinguunt, et quod in toto conclusum est, in
by-more distinguish and what in the-whole enclosed is into
partes discernunt, pietatem scilicet erga parentes, amicitiam,
parts divide piety namely toward parents friendship
id est benevolentiam erga eos qui nos diligunt ipsorum causa
that is goodwill toward those who us love for-their-own sake
magis quam sperandi alicujus commodi, cum pari eorum erga
more than of-hoping some advantage with equal their toward
nos voluntate, gratia in remuneratione beneficiorum. Sed tria
us will gratitude in the-requital of-benefits but three
hæc profecto beneficentiæ supponi constat, per quam
these surely to-beneficence to-be-subordinated it-is-agreed through which
videlicet animus ad quælibet debita beneficentia impendenda
namely the-mind to whatever due beneficence to-be-spent
tam parentibus scilicet quam cæteris promptus est.
as-much to-parents namely as to-the-others ready is

De naturali atque positiva justitia.
of natural and positive justice

Oportet autem in his quæ ad justitiam pertinent, non
it-behooves moreover in these-things which to justice pertain not
solum naturalis, verum etiam positivæ justitiæ tramitem non
only of-natural but also of-positive justice the-path not
excedi. Jus quippe aliud naturale, aliud positivum dicitur.
to-be-exceeded right indeed one natural another positive is-called
Naturale quidem jus est quod opere complendum esse ipsa
natural indeed right is that-which by-deed to-be-fulfilled to-be the-very

quæ omnibus naturaliter inest ratio, persuadet, et idcirco apud
which in-all naturally is-in reason persuades and therefore among
omnes permanet, ut Deum colere, parentes amare, perversos
all remains as God to-worship parents to-love the-perverse
punire, et quorumcunque observantia omnibus est necessaria,
to-punish and of-whatever-things the-observance to-all is necessary
ut nulla unquam sine illis merita sufficiant. Positivæ
so-that no ever without them merits suffice of-positive
autem justitiæ illud est, quod ab hominibus institutum,
moreover justice that is which by men established
ad utilitatem scilicet vel honestatem tutius muniendam vel
for utility namely or honesty more-safely to-be-fortified or
amplificandam, aut sola consuetudine aut scripti nititur
to-be-enlarged either by-sole custom or of-writing rests
auctoritate, utpote pœnæ vindictarum vel in examinandis
on-the-authority as the-penalties of-vengeances or in examining
accusationibus sententiæ judiciorum, cum apud alios ritus
accusations the-sentences of-judgments since among some the-rite
sit duellorum vel igniti ferri; apud alios autem omnis
be of-duels or of-the-heated iron among others moreover of-all
controversiæ finis sit juratum, et testibus omnis discussio
controversy the-end be the-oath and to-witnesses all discussion
circumferatur. Unde fit ut cum quibuscunque vivendum
be-carried-round whence it-comes that with whomsoever to-be-lived
est, nobis eorum quoque instituta, quæ diximus, sicut et
is by-us their also institutions which we-have-said as also
naturalia jura teneamus. Ipsæ quoque leges quas divinas
the-natural rights we-should-hold the-very also laws which divine
dicitis, Vetus scilicet ac Novum Testamentum, quædam
you-call the-Old namely and New Testament certain
naturalia tradunt præcepta, quæ moralia dicitis, ut diligere
natural hand-down precepts which moral you-call as to-love

Deum vel proximum, non adulterari, non furari, non
God or the-neighbor not to-commit-adultery not to-steal not
homicidam fieri, quædam vero quasi positivæ justitiæ sint,
a-murderer to-become some but as-if of-positive justice be
quæ quibusdam ex tempore sunt accommodata, ut circumcisio
which to-some for the-time are accommodated as circumcision
Judæis et baptismus vobis et pleraque alia quorum figuralia
to-the-Jews and baptism to-you and very-many others of-which figurative
vocatis præcepta. Romani quoque pontifices vel synodales
you-call the-precepts the-Roman also pontiffs or synodal
conventus, quotidie nova condunt decreta, vel dispensationes
assemblies daily new frame decrees or dispensations
aliquas indulgent, quibus licita prius jam illicita, vel e
some grant by-which lawful before now unlawful or from
converso fieri autumatis, quasi in eorum potestate Deus
the-converse to-become you-affirm as-if in their power God
posuerit vel permissionibus, ut bona vel mala esse faciant,
has-placed or by-permissions that good or bad to-be they-make
quæ prius non erant et legi nostræ possit eorum auctoritas
what before not were and to-the-law our can their authority
præjudicare. Superest autem nunc ut post considerationem
prejudice it-remains moreover now that after the-consideration
justitiæ ad reliquas duas virtutis species stylum convertamus.
of-justice to the-remaining two of-virtue species the-pen we-turn

De partibus fortitudinis.
of the-parts of-fortitude

Fortitudo itaque nobis partibus videtur comprehendi,
fortitude and-so to-us in-parts seems to-be-comprehended
magnanimitate scilicet et tolerantia.
in-magnanimity namely and endurance

Magnanimitas vero est, qua cum rationabilis substantiæ
magnanimity but is by-which when of-a-reasonable substance
causa quælibet ardua aggredi sumus parati. Tolerantia
for-the-sake whatever arduous-things to-undertake we-are prepared endurance
autem est, qua in hujus propositi incepto constanter
moreover is by-which in of-this purpose the-undertaking constantly
perseveramus.
we-persevere

De partibus temperantiæ.
of the-parts of-temperance

Temperantiæ vero quantum mihi videtur, nec vos improbare
of-temperance but as-far-as to-me it-seems nor you to-disapprove
arbitror, partes hæc sunt, humilitas, frugalitas, mansuetudo,
I-judge the-parts these are humility frugality meekness
castitas, sobrietas.
chastity sobriety

Humilitas est per quam ab appetitu inanis gloriæ ita nos
humility is through which from the-appetite of-empty glory so ourselves
temperamus, ut non supra quam sumus, videri appetamus.
we-temper that not above what we-are to-seem we-may-desire

Frugalitas vero est superfluæ profusionis frenum per quam
frugality but is of-superfluous profusion the-bridle through which
videlicet supra quam necessarium est possidere respuimus.
namely above what necessary is to-possess we-reject

Sic et mansuetudo frenum est iræ et castitas luxuriæ,
so also meekness a-bridle is of-anger and chastity of-lust
et sobrietas gulæ.
and sobriety of-gluttony

Et notandum quod cum justitia sit constans animi voluntas,
and to-be-noted that since justice be a-constant of-the-mind will
quæ unicuique quod suum est servat, fortitudo et temperantia
which to-each what his-own is preserves fortitude and temperance

potentiæ quædam sunt atque animi robur, quo, ut supra
powers certain are and of-the-mind strength by-which as above
meminimus, bona justitiæ voluntas confirmatur. Quorum
we-mentioned the-good of-justice will is-confirmed of-which
etenim contraria impotentiæ sunt, ea profecto constat esse
for the-contraries impotences are those surely it-is-agreed to-be
potentias. Debilitas vero animi, quæ fortitudini contraria
powers weakness but of-the-mind which to-fortitude contrary
est, quædam ejus infirmitas et impotentia est, quam
is a-certain its infirmity and impotence is which
ignaviam seu pusillanimitatem dicere possumus. Intemperantia
sloth or faintheartedness to-call we-can intemperance
quoque, temperantiæ adversa, quædam imbecillitas animi
also to-temperance opposed a-certain feebleness of-the-mind
et impotentia est, irrationabilium motuum ejus impulsibus
and impotence is of-irrational motions its to-the-impulses
resistere non valentis, a quibus quasi quibusdam satellitibus
to-resist not being-able by which as-if by-certain attendants
in miseram vitiorum captivitatem mens infirma trahitur et
into wretched of-vices captivity the-mind weak is-drawn and
quorum dominari debuit ancilla fit. Sicut autem justitia
of-which to-rule it-ought a-handmaid becomes as moreover justice
voluntas illa, quam diximus, bona est, ita injustitia voluntas
will that which we-have-said good is so injustice will
contraria. Et justitia quidem bonum hominem, fortitudo
contrary and justice indeed good a-man fortitude
vero ac temperantia probum efficiunt, quia, quod ex illa
but and temperance upright make because what from that
nolumus, ex his ad efficiendum validi sumus. Putas
we-do-not-wish from these for accomplishing strong we-are you-think
autem me in præsentia[rum] species seu partes virtutis ita
moreover me at present the-species or parts of-virtue so

distinxisse, ut in his gradus omnes concludantur, quibus
to-have-distinguished that in these the-steps all be-enclosed by-which
ad beatitudinem pertingitur et summum pro meritis bonum
to beatitude it-is-reached and the-highest for merits good
apprehenditur. Nunc si visum sit prudentiæ tuæ, quid in his
is-apprehended now if seen it-be to-prudence your what in these
probare vel improbare decreveris, vel si quid fortasse ad
to-approve or to-disapprove you-have-decided or if anything perhaps to
perfectionem addendum esse censueris, parati sumus excipere.
perfection to-be-added to-be you-have-judged prepared we-are to-receive

THE HIGHEST GOOD AND THE HIGHEST EVIL

Returning to the interrupted question, the Philosopher calls God the highest good and the future life's rest or punishment man's highest good or evil. The Christian objects that just punishment is good; the Philosopher answers that a good punishment is not a good thing, as a bronze statue is of lasting matter but does not itself last, and grants that fault is worse than punishment. The Christian calls man's highest evil his hatred of God and his highest good the love the vision of God kindles; the Philosopher asks whether merit, then, grows without end there.

Christian. Sic profecto convenit. Sed priusquam ad hos
the-Christian so surely it-befits but before to these
summi boni, quos posuisti, gradus veniamus, ad
of-the-highest good which you-have-placed steps we-come to
intermissum non dimissum de summo bono vel summo
the-interrupted not abandoned about the-highest good or the-highest
malo conflictum redeamus, et quid simpliciter summum
evil contest let-us-return and what simply the-highest
bonum vel summum malum dicatur, et an aliud summum
good or the-highest evil be-called and whether another the-highest

bonum sit, quam summum hominis bonum, vel summum
good be than the-highest of-man good or the-highest
malum, quam summum hominis malum, determinetur.
evil than the-highest of-man evil be-determined
Regressio ad intermissam inquisitionem de summo bono.
return to the-interrupted inquiry about the-highest good
Philos. Summum utique bonum apud omnes recte
the-Philosopher the-highest certainly good among all rightly
philosophantes non aliud quam Deum dici constat et
philosophizing not other than God to-be-called it-is-agreed and
credi, cujus scilicet incorporabilis et ineffabilis beatitudo
to-be-believed whose namely incorporeal and ineffable beatitude
tam principii quam finis ignara, non augeri potest nec
as-much of-beginning as of-end ignorant not to-be-increased can nor
minui. Summum vero malum summam cujuscunque sit
to-be-diminished the-highest but evil the-highest of-whatever it-be
sive hominis sive alterius creaturæ miseriam vel pœnæ
either of-man or of-another creature misery or of-punishment
cruciatum autumo, hominis autem summum bonum vel
the-torment I-affirm of-man moreover the-highest good or
summum malum, ejus sicut supra jam memini ac
the-highest evil his as above already I-mentioned and
determinavi futuræ vitæ requiem vel pœnam perpetuam
determined of-the-future life the-rest or punishment perpetual
intelligo. Hoc itaque inter summum bonum et summum
I-understand this and-so between the-highest good and the-highest
hominis bonum referre arbitror, quod, sicut ex præmissis
of-man good to-differ I-judge that as from the-premises
liquet, summum bonum Deus ipse est vel ejus beatitudinis
is-clear the-highest good God himself is or of-his beatitude
summa tranquillitas, quam tamen non aliud quam ipsum,
the-highest tranquility which yet not other than himself

æstimamus, qui ex seipso, non aliunde, beatus est;
we-reckon who from himself not from-elsewhere blessed is
summum autem hominis bonum illa est perpetua quies, sive
the-highest moreover of-man good that is perpetual rest or
lætitia, quam quisque pro meritis post hanc vitam recipit,
gladness which each-one according-to merits after this life receives
sive in ipsa visione vel cognitione Dei, ut dicitis, sive
whether in the-very vision or knowledge of-God as you-say or
quoquo modo aliter contingat. Summum vero malum summa
in-whatever way otherwise it-happen the-highest but evil the-highest
est, ut dixi, cujuscunque creaturæ miseria vel pœna pro
is as I-said of-whatever creature misery or punishment for
meritis suscepta. Summum autem hominis malum quoscunque
merits undergone the-highest moreover of-man evil whatever
hominum ibi cruciatus pro meritis susceptos nuncupamus.
of-men there torments for merits undergone we-call

De summo malo.
of the-highest evil

Christian. Quantum percipio, tam summum malum quam
the-Christian as-far-as I-perceive as-much the-highest evil as
summum hominis malum non nisi pœnas futuri
the-highest of-man evil not except the-punishments of-the-future
sæculi, pro meritis redditas, intelligis?
age for merits rendered you-understand

Philos. Ita utique.
the-Philosopher so certainly

Christian. At profecto pœnæ illæ pro meritis collatæ
the-Christian but surely punishments those for merits conferred
utique justæ sunt, quia justum est sic eos punire, qui
certainly just are because just it-is so them to-punish who
meruerunt. Quidquid vero justum est, bonum esse constat.
have-deserved whatever but just is good to-be it-is-agreed

Pœnæ itaque illæ, quas summum malum, vel summum
punishments and-so those which the-highest evil or the-highest
hominis malum nuncupas, sine dubio bonæ sunt. Vide
of-man evil you-call without doubt good are see
ergo an id quod bonum est potius quam malum,
therefore whether that which good is rather than evil
concedere videaris esse summum malum. Qua enim ratione
to-grant you-seem to-be the-highest evil by-what for reason
summum malum vel summum hominis malum dicas
the-highest evil or the-highest of-man evil you-may-call
quod nullatenus malum sit, non video!
what in-no-way evil be not I-see
Philos. Meminisse te oportet, a teipso superius tam
the-Philosopher to-remember you it-behooves by yourself above as-much
nostrorum quam vestrorum testimoniis ostendi[sse] omnem
by-ours as by-yours testimonies to-have-shown all
quoque afflictionem malum potius quam bonum esse. Non
also affliction evil rather than good to-be not
tamen ideo omnem esse malam concedendum arbitror,
yet therefore all to-be bad to-be-granted I-judge
frequenter quippe generum permutatio in adjectivis nominibus
frequently indeed of-genders the-change in adjectival nouns
sensum variat, ut aliud significet pœnam esse bonam, et
the-sense varies so-that one-thing it-signify punishment to-be good and
aliud dicere pœnam esse bonum, id est rem bonam. Sicut
another to-say punishment to-be a-good that is a-thing good as
aliud est dicere hanc æream statuam esse perpetuam,
another-thing it-is to-say this bronze statue to-be perpetual
quod falsum est, aliud eam esse perpetuum, id est rem
which false is another it to-be a-perpetual-thing that is a-thing
aliquam quæ perpetua sit, quod verum est, utpote ipsum
some which perpetual be which true is namely the-very

æs cujus perpes et indeficiens est natura. Sed et cum
bronze whose lasting and unfailing is nature but also though
omnis propositio compositum quoddam sit non tamen omnem
every proposition a-compound certain be not yet every-one
compositam dicimus, sed illam tantum, quæ præpositiones in
composite we-call but that only which prepositions in
partibus habet, hoc est hypotheticam, nec omnem dictionem
its-parts has this is the-hypothetical nor every expression
compositam dicimus, quam esse rem compositam scimus,
composite we-call which to-be a-thing composite we-know
nec omnem, quam simplicem vocamus, esse rem simplicem
nor every-one which simple we-call to-be a-thing simple
concedemus. Sic igitur et cum pœnam aliquam justam
shall-we-grant so therefore also when a-punishment some just
aut bonam esse dicimus, eo scilicet quod justum sit
or good to-be we-say for-this namely that just it-be
aut bonum, eum affligi, qui torquetur, non tamen ideo
or good him to-be-afflicted who is-tormented not yet therefore
eam esse rem justam aut bonam concedere cogimur.
it to-be a-thing just or good to-grant we-are-compelled
Vos quoque cum omnem creaturam bonam esse ponatis,
you also when every creature good to-be you-posit
eo videlicet quod nihil ex creatione Dei non bonum
for-this namely that nothing from the-creation of-God not good
sit, nec etiam hominem creaturam esse negetis et per
be nor also man a-creature to-be you-deny and through
hoc eum, qui malus est, esse rem bonam annuatis, non
this him who bad is to-be a-thing good you-assent not
tamen ideo eum esse hominem bonum recipitis. Nemo
yet therefore him to-be a-man good you-accept no-one
quippe hominum [esse] bonus dicendus est; nisi qui bonis
indeed of-men [to-be] good to-be-called is except who with-good

adornatus est moribus. Bona autem res sive bona creatura
adorned is morals good moreover a-thing or good a-creature
dici potest etiam quæ irrationalis est et inanimata. Sed
to-be-called can even which irrational is and inanimate but
cum omnia Deus creasse bona dicatur, et hic parvulus
since all-things God to-have-created good be-said and this little
homo vel equus ab eo jam creatus sit, quamvis res bona
man or horse by him already created be although a-thing good
creatus sit, non tamen bonus homo vel bonus equus jam
created he-be not yet a-good man or a-good horse already
creatus est, nec ipse Deus hunc parvulum, qui perversus est
created is nor himself God this little-one who perverse is
futurus, aut bonum hominem aut malum hominem creavit,
about-to-be either a-good man or a-bad man created
sed bonam rem vel bonæ naturæ substantiam eum condidit,
but a-good thing or of-good nature a-substance him he-made
nec eum equum, qui nunquam bonus est futurus, unquam
nor that horse which never good is about-to-be ever
bonum equum creavit, licet nonnullos equorum vitiosos
a-good horse created though some of-horses vicious
creare videatur, qui videlicet in ipsa creatione sua vitium
to-create he-seem which namely in the-very creation their vice
aliquod contrahere dicuntur, unde postmodum inutiles aut
some to-contract are-said whence afterward useless or
parum utiles fiant. Ipsos quoque homines naturaliter ex
little useful they-become the-very also men naturally from
elementorum complexione in ipsa sua creatione nonnulla
of-the-elements the-complexion in the-very their creation some
vitia contrahere constat, ut iracundi scilicet, vel luxuriosi
vices to-contract it-is-agreed so-that irascible namely or lustful
vel aliis irretiti vitiis naturaliter fiant. Sed neque illum
or by-other ensnared vices naturally they-become but nor that

fortassis angelum cæteris quasi luciferum prælatum, quem
perhaps angel to-the-others as-if light-bearer preferred whom
postmodum apostatasse dicitis, bonum angelum vel bonum
afterward to-have-apostatized you-say a-good angel or a-good
spiritum condidit, quem nunquam in veritate vel in dilectione
spirit made whom never in truth or in the-love
Dei constitisse dicitis et plerique vestrum charitatem semel
of-God to-have-stood you-say and very-many of-you charity once
habitam, nunquam fateantur admitti. Nullus quippe angelus
had never confess to-be-admitted no indeed angel
sive spiritus aut etiam homo a dilectione Dei et vera
or spirit or even man from the-love of-God and true
charitate alienus, bonus recte dicitur, sicut nec malus, quandiu
charity estranged good rightly is-called as nor bad as-long-as
peccato caret. Si igitur angelus ille neque cum peccato
of-sin he-is-free if therefore angel that neither with sin
neque cum charitate Dei creatus est, quomodo bonus adhuc
nor with the-charity of-God created was how good as-yet
angelus vel malus creatus esse dicendus est. Sic nec singuli
an-angel or bad created to-be to-be-called is so nor single
homines, cum creantur nondum rationis compotes aut
men when they-are-created not-yet of-reason possessed either
boni homines aut mali creatione dicendi sunt, cum videlicet
good men or bad by-creation to-be-called are since namely
ipsa creatione sua, ut boni homines aut mali essent,
by-the-very creation their that good men or bad they-should-be
non acceperint. Quorum etiam aliqui cum ægrotativi vel stulti
not they-received of-whom also some since sickly or foolish
naturaliter fiant, et diversis tam animi quam corporis
naturally they-become and by-diverse as-much of-mind as of-body
vitiis occupati nascantur, et omnes communiter homines
vices occupied are-born and all in-common men

creentur mortales, profecto ex ipsa sua creatione substantia
are-created mortal surely from the-very their creation the-substance
humanæ naturæ bona, multorum particeps fit malorum. Ut
of-human nature good of-many partaker becomes of-evils as
enim Aristoteles meminit et manifesta tenet veritas, bono
for Aristotle mentions and manifest holds truth to-the-good
contrarium esse non potest nisi malum. Patet igitur tam
contrary to-be not can except evil it-is-clear therefore as-much
mortalitatem quam cætera modo præmissa, cum quibus
mortality as the-other just-now premised-things with which
nascimur, mala esse connumeranda, cum eorum scilicet
we-are-born evils to-be to-be-numbered since of-them namely
contraria nemo dubitet esse bona, et quædam vitia seu
the-contraries no-one doubts to-be goods and certain vices or
mala naturaliter ex ipsa creatione quibusdam bonis inesse
evils naturally from the-very creation in-certain good to-be-in
substantiis, ut mortalitas homini, irrationabilitas equo.
substances as mortality in-man irrationality in-the-horse
Quamvis enim mortalitas non dicatur vitium hominis, cum
although for mortality not be-called a-vice of-man since
videlicet secundum eam nemo alio homine deterior sit,
namely according-to it no-one than-another man worse be
qua æqualiter omnes participant, quoddam tamen est vitium
in-which equally all partake a-certain yet it-is vice
naturæ in ipso homine, quoniam in hoc humana natura ab
of-nature in the-very man since in this human nature than
ea quæ immortalis est, deterior vel infirmior existit. Sicut
that which immortal is worse or weaker stands-forth as
igitur hominem quemlibet, quantiscunque vitiis deturpetur,
therefore a-man any by-however-many vices he-be-disfigured
rem bonam esse concedimus, nec tamen ideo bonum
a-thing good to-be we-grant nor yet therefore a-good

hominem esse annuimus, ita econtrario quamlibet pœnam
man to-be we-assent so from-the-contrary any punishment
rem esse malam profitemur, licet nonnullam esse bonam
a-thing to-be bad we-profess though some to-be a-good
pœnam ponamus. Vide itaque non esse consequens ut si
punishment we-may-posit see and-so not to-be consequent that if
bonam et justam pœnam summum hominis malum esse
a-good and just punishment the-highest of-man evil to-be
statuamus, ideo quod bonum est, summum ejus malum esse
we-establish therefore what good is the-highest his evil to-be
credamus. Etsi enim, ut dictum est, pœna illa sit bona,
we-should-believe even-if for as said it-is punishment that be good
non ideo bonum simpliciter, id est bona res est dicenda.
not therefore a-good-thing simply that is a-good thing it-is to-be-called
Christian. Esto modo, ut dicis, te videlicet ex concessis
the-Christian be-it now as you-say you namely from the-things-granted
non posse argui, ut, quod bonum est, concedas summum
not to-be-able to-be-argued that what good is you-grant the-highest
hominis malum esse, quamvis pœnam illam, quæ bona
of-man evil to-be although punishment that which good
est et justa, summum illud malum esse non abnuas. Sed
is and just the-highest that evil to-be not you-deny but
iterum quæro cum tam culpa præcedens, quam pœna
again I-ask since as-much the-fault preceding as the-punishment
inde proveniens malum sit, quod horum deterius ac majus
thence proceeding evil be which of-these worse and greater
hominis malum dicendum sit, utrum videlicet culpa ejus,
of-man evil to-be-called be whether namely the-fault his
quæ hominem malum efficit, an pœna, quæ a Deo
which a-man bad makes or the-punishment which by God
illata justum in eo judicium agit?
inflicted just in him judgment executes

Philos. Certe, ut æstimo, deterius hominis malum est culpa
the-Philosopher certainly as I-reckon worse of-man evil is fault
ejus, quam pœna ipsius. Cum enim inter quælibet mala
his than the-punishment of-him since for among any evils
illud alio majus esse non dubitetur, quod amplius Deo
that than-another greater to-be not be-doubted which more God
displicet et pœna dignum est, quis (non) dubitet culpam
displeases and of-punishment worthy is who not would-doubt the-fault
deterius esse quam pœnam culpæ. Ex culpa quippe
worse to-be than the-punishment of-the-fault from the-fault indeed
homo Deo displicet, unde malus dicitur, non ex pœna,
man God displeases whence bad he-is-called not from the-punishment
quæ pro culpa irrogatur. Illa quippe injustitia est, hæc
which for the-fault is-imposed that indeed injustice is this
justitiæ debitus effectus et ex intentione recte proveniens.
of-justice the-due effect and from intention rightly proceeding
Patet itaque in homine id deterius esse, quod eum reum
it-is-clear and-so in man that worse to-be which him guilty
constituit, quam quod puniendo justum in eo judicium agit.
establishes than what by-punishing just in him judgment executes
Christian. Cum igitur culpa hominis majus sit hominis
the-Christian since therefore the-fault of-man greater be of-man
malum quam pœna ipsius, quomodo pœnam hominis
evil than the-punishment of-him how the-punishment of-man
summum ejus malum nuncupas, qua, ut dictum est,
the-highest his evil do-you-call than-which as said it-is
majus malum est culpa.
greater evil is the-fault

Philos. Placet itaque, si nostram in hoc improbas
the-Philosopher it-pleases and-so if our in this you-disapprove
opinionem, tuam super hoc audire sententiam, quid videlicet
opinion your upon this to-hear judgment what namely
summum hominis malum censeas appellandum?
the-highest of-man evil you-judge to-be-called
Christian. Illud itaque quod eum deteriorem efficere potest,
the-Christian that and-so which him worse to-make can
sicut econtrario summum ejus bonum per quod eum
as from-the-contrary the-highest his good through which him
meliorem effici constat.
better to-be-made it-is-agreed
Philos. Et quæ, obsecro, sunt illa?
the-Philosopher and what I-beseech are those
Christian. Summum ejus odium, summa dilectio in Deum;
the-Christian the-highest his hatred the-highest love toward God
per quæ videlicet duo ei qui simpliciter ac proprie
through which namely two to-him who simply and properly
summum bonum dicitur, displicere amplius vel placere constat.
the-highest good is-called to-displease more or to-please it-is-agreed
Quorum profecto utrumque post hanc vitam sequitur. Qui
of-which surely each after this life follows who
enim perpetuis et maximis cruciantur pœnis, quanto se
for by-perpetual and greatest are-tormented punishments by-how-much themselves
amplius his gravari sentiunt, tanto in eum, cujus
more by-these to-be-burdened they-feel by-so-much against him by-whose
puniuntur judicio, ex ipsa desperatione veniæ odio
they-are-punished judgment from the-very despair of-pardon with-hatred
majori inardescunt. Quem penitus non esse vellent, ut sic
greater they-burn whom utterly not to-be they-would-wish that so
saltem a pœna liberari possent et ita longe deteriores
at-least from punishment to-be-freed they-might and so far worse

ibi sunt odiendo quam hic exstiterunt contemnendo. Sic
there they-are by-hating than here they-were by-despising so
econtrario quicunque illa Dei visione fruuntur, de qua dicit
from-the-contrary whoever that of-God vision enjoy of which says
Psalmista: Satiabor, cum apparuerit gloria tua (Psal.
the-Psalmist I-shall-be-satisfied when shall-have-appeared the-glory thy Psal.
xvii, 5), id est postquam divinitatis tuæ majestatem per
seventeen 5 that is after of-divinity thy the-majesty through
temetipsum mihi manifestaveris, nihil ulterius indigendo
thyself to-me thou-shalt-have-manifested nothing further by-needing
requiram; tanto tunc meliores efficiuntur, quanto amplius
shall-I-seek by-so-much then better they-are-made by-how-much more
eum diligunt, quem in semetipso verius intuentur, ut
him they-love whom in himself more-truly they-behold so-that
videlicet summa illa dilectio, illa summi boni fruitio, quæ
namely highest that love that of-the-highest good enjoyment which
vera est beatitudo, summum hominis bonum recte sit dicenda.
true is beatitude the-highest of-man good rightly be to-be-called
Tanta quippe est illa divinæ majestatis gloria, ut nemo eam
so-great indeed is that of-the-divine majesty the-glory that no-one it
conspicere queat, qui non in ipsa visione ejus statim beatus
to-behold can who not in the-very vision of-it at-once blessed
fiat, unde et dicitur: Tollatur impius ne videat Dei
become whence also it-is-said let-be-taken-away the-impious lest he-see of-God
gloriam (Isa. xxvi, 10 juxt. LXX). Cum igitur fideles
the-glory Isa. twenty-six 10 according-to the-Seventy when therefore the-faithful
ejus, qui eum super omnia dilexerunt, tantam conspexerint
of-him who him above all-things have-loved so-great shall-have-beheld
beatitudinem, quantam nullatenus fide poterunt æstimare,
beatitude as-great-as in-no-way by-faith they-shall-be-able to-reckon
hæc eorum summa exsultatio, perpes erit ipsorum beatitudo.
this their highest exultation lasting shall-be their beatitude

Philos. Placet itaque summum hominis bonum sive malum
the-Philosopher it-pleases and-so the-highest of-man good or evil
illud intelligi quo melior, ut dicis, vel deterior homo
that to-be-understood by-which better as you-say or worse man
efficitur. Sed si hoc in futura vita contingit, ut videlicet
is-made but if this in the-future life happens that namely
meliores ibi vel deteriores, quam hic efficiamur, profecto et ibi
better there or worse than here we-are-made surely also there
aliquid amplius, quam hic promereri videmur. Quo enim
something more than here to-merit we-seem by-how-much for
meliores efficimur vel deteriores quam prius, majori pœna
better we-are-made or worse than before by-greater punishment
vel præmio digni judicamur. Quod si ibi quoque melior sit
or reward worthy we-are-judged but if there also better be
affectus, ut quo amplius Deum cognoscimus, magis
the-affection so-that by-how-much more God we-know more
eum diligamus et cum ipsa retributione pariter nostra dilectio
him we-love and with the-very retribution equally our love
crescat in Deo, ut semper meliores efficiamur, profecto in
grow in God so-that always better we-are-made surely to
infinitum ita nostræ beatitudinis extenditur augmentum, ut
infinity so of-our beatitude is-extended the-increase that
nunquam sit perfectum, quia semper recipit incrementum.
never it-be perfect because always it-receives increment

In this life is the time of merit and in the next of reward, so growing love there earns nothing more, though the vision of God may increase beatitude without end. The blessed see the same God unequally, as men know the same thing unequally. The angels had no vision of God before the fall; man's highest good is God himself, and the resurrection of bodies serves God's glory more than the souls' beatitude.

Christian. Nescis quod in hac vita tantum tempus sit
the-Christian do-you-not-know that in this life only the-time be
promerendi, et in illa retribuendi, hic videlicet seminandi, ibi
of-meriting and in that of-repaying here namely of-sowing there
colligendi. Quamvis igitur ibi meliores efficimus ex præmio
of-gathering although therefore there better we-make from the-reward
meritorum, quam hic ex meritis fueramus, non tamen necesse
of-merits than here from merits we-had-been not yet necessary
est ut ibi rursus aliquid promereamus. Hoc ipsum quoque,
it-is that there again something we-merit this very also
quia ibi meliores quam hic efficimur, meritorum hic habitorum
that there better than here we-are-made of-merits here had
retributio est, quæ meritis reddita nos meliores efficiat non
the-repayment is which to-merits rendered us better makes not
iterum præmium promeretur, quæ in præmium meritorum
again a-reward merits which in reward of-merits
tantum est constituta, non ad aliquid promerendum rursus
only is established not for something to-be-merited again
habita. Nam et apud nos cum aliquis amicitiæ remunerationem
had for also among us when someone of-friendship the-requital
ab amico suscipit et eum amplius propter hoc diligit, non
from a-friend receives and him more on-account-of this loves not
iterum apud eum ex hac majori dilectione, quæ scilicet venit
again with him from this greater love which namely comes

ex præmio reddito, præmium mereri judicatur, ut sic in
from the-reward rendered a-reward to-merit he-is-judged so-that thus into
infinitum meritum extendatur. Quamvis etenim necessitudinis
infinity merit be-extended although for by-the-compulsion
coactione et retributione præmii augetur dilectio, ut non
of-necessity and by-the-repayment of-reward is-increased love so-that not
tam voluntaria quam necessaria videatur, ita quippe omnibus
so-much voluntary as necessary it-seem so indeed in-all
naturaliter insitus est affectus, ut ipsa præmii retributio
naturally implanted is the-affection that the-very of-reward repayment
quoddam dilectionis secum afferat augmentum et quadam
a-certain of-love with-itself bring increase and by-a-certain
nos necessitate, vel amore nostri potius quam virtute vel
us necessity or love of-ourselves rather than by-virtue or
amore remunerantis in ejus dilectionem nos accendat. Si
love of-the-requiter into his love us it-kindles if
igitur inter homines amicus ab amico præmium ferat et ex
therefore among men a-friend from a-friend a-reward carry-off and from
ipso præmio amplius diligere cogatur, nec tamen ex hoc
the-very reward more to-love be-compelled nor yet from this
dilectionis augmento rursus promereri dicitur, quid mirum,
of-love increase again to-merit is-said what wonder
si et in alia vita ex suscepto præmio amplius Deum
if also in the-other life from the-received reward more God
diligentes, nequaquam rursum ipsum præmium convertamus in
loving by-no-means again the-very reward we-turn into
meritum? Aut quid denique concedi prohibeat illam divinæ
merit or what finally to-be-granted forbids that of-the-divine
majestatis gloriam tantam esse, ut semper in ejus visione
majesty glory so-great to-be that always in its vision
profectus noster aliquis possit esse, ut quo diutius
progress our some can be so-that by-how-much longer

eam conspiciemus et seipsam nobis amplius innotuerit,
it we-shall-behold and itself to-us more it-shall-have-made-known
beatiores nos efficiat? Plus quippe istud jugæ beatitudinis
more-blessed us it-make more indeed this of-continual beatitude
incrementum valet, quam major beatitudo, unum tantum
increment avails than a-greater beatitude one only
modum custodiens et in nullo [in]cremento proficiens.
measure keeping and in no increment advancing
Philos. Quomodo, quæso, in illa visione Dei profectus
the-Philosopher how I-pray in that vision of-God progress
quisquam esse possit vel aliqua inter ipsos videntes
any to-be can or some among the-very beholders
differentia, cum videlicet illud omnino summum bonum sit
difference since namely that altogether the-highest good be
simplex nec unquam conspici, nisi totum possit, nec aliquid
simple nor ever to-be-beheld except whole can nor anything
conspici ab uno quod non conspiciatur ab alio?
to-be-beheld by one which not be-beheld by another
Christian. Non utique in re conspecta, sed in modo
the-Christian not certainly in the-thing beheld but in the-mode
conspiciendi est diversitas, ut quo melius intelligitur
of-beholding is the-diversity so-that by-how-much better is-understood
Deus, beatitudo nostra in ejus visione augeatur. Nam et
God beatitude our in his vision be-increased for also
animam vel spiritum quælibet intelligendo non æqualiter omnes
the-soul or spirit any-one by-understanding not equally all
intelligimus, quamvis tamen incorporeæ naturæ partes in
we-understand although yet of-incorporeal nature parts in
suæ essentiæ quantitate non habere dicatur. Et cum corpus
of-its-own essence quantity not to-have it-be-said and when a-body
quodlibet vel aliqua pars ejus ab aliquibus simul aspicitur, melius
any or some part of-it by some together is-looked-at better

ab isto quam ab alio homine ipsum cognoscitur et perfectius
by this than by another man it is-known and more-perfectly
intelligitur, et cum eadem res sit intellecta, non tamen
is-understood and though the-same thing be understood not yet
æqualiter ejus naturam percipiunt Sic Deus huic perfectius ac
equally its nature they-perceive so God to-this more-perfectly and
melius quam illi sui notitiam pro meritis impertit, ac se
better than to-that of-himself the-knowledge for merits imparts and himself
amplius manifestat. Potest quippe contingere ut, cum omnia
more manifests it-can indeed happen that though all-things
sciat iste, quæ ille, melius tamen ac perfectius singula
know this-one which that-one better yet and more-perfectly the-single-things
sciat iste quam ille, et cum tot res ab isto quam ab
know this-one than that-one and though as-many things by this-one as by
illo sciantur, non tamen tot de eisdem rebus scientias
that-one be-known not yet as-many about the-same things knowledges
habet unus, quot alter, aut non tam bene sciat eadem.
has one as-many-as the-other or not so well know the-same-things
Philos. Nunquid illam visionem Dei, in qua beatitudo vera
the-Philosopher surely that vision of-God in which beatitude true
consistit angeli, quos lapsos dicitis, nunquam habuerunt, vel
consists the-angels whom fallen you-say never had or
saltem ille inter eos præcipuus, qui cæterorum comparatione
at-least that among them chief who of-the-others in-comparison
lucifero est comparatus?
to-the-light-bearer is compared
Christian. Nequaquam utique habuisse credendum est, nec
the-Christian by-no-means certainly to-have-had to-be-believed it-is nor
aliquis eorum, qui corruit, nec illi etiam, qui non corruerunt,
any of-them who fell nor those even who not fell
donec post aliorum lapsum hanc visionem, per quam simul
until after of-the-others the-fall this vision through which at-once

et beati fierent et confirmati, ne amplius cadere possent
both blessed they-might-become and confirmed lest further to-fall they-could
in remunerationem suæ humilitatis acceperint. Omnes quippe
in requital of-their humility they-received all indeed
angeli sicut et homines tales creati sunt ut bene agere
angels as also men such created were that well to-act
possent et male. Alioquin, qui non peccaverunt, de hoc
they-could and badly otherwise who not sinned from this
ipso, quod cæteris peccando non consenserunt, meritum
very that with-the-others by-sinning not they-consented merit
non haberent. Quod autem Lucifer[o] cujusdam excellentiæ
not would-have but that to-Lucifer of-a-certain excellence
prærogativa comparatus est, non tam ex beatitudine quam
by-the-prerogative compared he-was not so-much from beatitude as
ex scientiæ perspicacitate factum est, eo videlicet, quod
from of-knowledge the-acuteness done it-was for-this namely that
scientiæ luce præstantior cæteris ad quaslibet rerum
of-knowledge in-light more-outstanding than-the-others for any of-things
naturas intelligendas subtilior conditus esset. Quod quidem
natures to-be-understood more-subtle made he-had-been which indeed
in se considerans, ex ipsa scientiæ suæ magnitudine,
in himself considering from the-very of-knowledge his greatness
qua se cæteris prælatum vidit inflatus intumuit et
by-which himself to-the-others preferred he-saw puffed-up he-swelled and
majora, quam possit sperare præsumpsit, ut videlicet, quia
greater-things than he-could to-hope presumed so-that namely because
se cæteris prælatum novit, se fieri æqualem Deo
himself to-the-others preferred he-knew himself to-become equal to-God
æstimarit et ut ipse videlicet, sicut Deus, regnum obtineret.
he-reckoned and that he namely as God the-kingdom should-hold

Philos. Illud quoque obsecro definias, utrum hoc
the-Philosopher that also I-beseech you-define whether this
hominis summum bonum illam dico videlicet summam Dei
of-man highest good that I-say namely the-highest of-God
dilectionem quam ex visione Dei homo percipit accidens
love which from the-vision of-God man receives an-accident
hominis dicenda sit, et iterum accidens dici conveniat
of-man to-be-called be and again an-accident to-be-called it-befit
summum bonum, tanquam ipsum substantiæ sit præferendum.
the-highest good as-if it to-substance be to-be-preferred
Christian. Cum accidentia eisque subjectas substantias ac
the-Christian since accidents and-to-them subject substances and
propheticæ verba doctrinæ converteris, et ea tantum quæ
of-the-prophetic the-words doctrine you-turn and those only which
vitæ terrenæ non cœlestis sunt, metiris, hæc quippe disciplina
of-life earthly not heavenly are you-measure this indeed discipline
sæcularis et terrena his tantum documentis contenta
worldly and earthly with-these only teachings content
exstitit, quæ ad præsentis vitæ statum accommodata sunt, nec
stood which to of-the-present life the-state accommodated are nor
ad illius futuræ vitæ qualitatem, in qua nec verba ista nec
to of-that future life the-quality in which neither words those nor
ulla hominum doctrina artium suarum regulas applicaverunt,
any of-men doctrine of-arts their rules applied
cum rerum investigaverunt naturas, sed sicut scriptum est: Qui
when of-things they-investigated the-natures but as written it-is who
de terra est de terra loquitur (Joan. iii, 31). Si ergo ad
from the-earth is from the-earth speaks Joan. three 31 if therefore to
illud cœlestis vitæ fastigium conscendere niteris quæ omnem
that of-heavenly life summit to-climb you-strive which all
terrenam longe transcendit disciplinam, ne plurimum innitaris
earthly far transcends discipline do-not most rely

terrenæ prophetiæ regulis, quibus nec adhuc ad plenum
of-earthly prophecy on-the-rules by-which nor as-yet to the-full
comprehendi ac definiri terrena potuerunt, nedum cœlestia.
to-be-comprehended and to-be-defined earthly-things could much-less heavenly
Utrum autem dilectio illa, quæ in cœlesti vita, habenda dicitur
whether moreover love that which in heavenly life to-be-had is-said
accidens sit an qualiscunque qualitas, nihil utilitatis affert
an-accident be or of-whatever-kind a-quality nothing of-utility brings
definire, quæ nisi experimento sui vere cognosci non potest,
to-define which unless by-the-experience of-itself truly to-be-known not can
cum omnem terrenæ scientiæ sensum longe transcendat.
since all of-earthly knowledge sense far it-transcends
Quid autem ad beatitudinem refert, utrum eam accidens an
what moreover to beatitude matters whether it an-accident or
substantiam sive neutrum esse ponamus, cum quidquid dicamus
a-substance or neither to-be we-posit since whatever we-say
vel arbitremur, ipsa ideo non mutetur vel beatitudinem
or we-think it therefore not be-changed or beatitude
nostram minuat. Ac si quæ de accidentibus et substantialibus
our diminish and if what about accidents and substantial
formis philosophi vestri dixerunt, diligenter consideres nec
forms philosophers your have-said diligently you-consider neither
substantialem illam nobis videbis, quæ non inest omnibus,
substantial that to-us shall-you-see which not is-in all
nec accidentalem, quæ, postquam adfuerit, abesse
nor accidental which after it-shall-have-been-present to-be-absent
non potest. Unde accidens etiam vestra opinio describit, quod
not can whence an-accident also your opinion describes what
adesse potest et abesse. Quod etiam impedit, si illam
to-be-present can and to-be-absent which also hinders if that
quoque dilectionem ibi futuram, sicut et præsentem, quam
also love there future as also the-present which

habemus hic, accidens concedamus? Quamvis enim nostra
we-have here an-accident we-grant although for our
substantia quolibet accidenti suo melior censeatur, aut dignior,
substance than-any accident its better be-judged or worthier
summum tamen hominis bonum id non incongrue dicendum
the-highest yet of-man good that not unfittingly to-be-called
videtur, quod ipsum hominem participatione sui optimum
seems which the-very man by-participation of-itself best
reddit atque dignissimum, atque, ut verius ac probabilius
renders and worthiest and that more-truly and more-probably
loquamur, ipsum Deum qui solus proprie et absolute
we-may-speak the-very God who alone properly and absolutely
summum bonum dicitur, summum etiam hominis bonum esse
the-highest good is-called the-highest also of-man good to-be
constituamus. Cujus videlicet illa, quam diximus, visionis suæ
let-us-establish of-whom namely by-that which we-have-said of-vision his
participatione qui fruimur, efficimur vere beati. Ex quo ipso
participation who enjoy we-are-made truly blessed from which himself
quippe, quem in ipso videmus ad nos ejus illa summa dilectio
indeed whom in himself we-see to us his that highest love
manat, ideoque rectius ipse, qui ab alio non est et
flows and-therefore more-rightly he who from another not is and
nos ita beatos efficit, summum hominis dicendus est bonum.
us so blessed makes the-highest of-man to-be-called is good
Philos. Placet utique illa de summo bono sententia quæ
the-Philosopher pleases certainly that about the-highest good judgment which
nec prophetiæ nostræ est ignota. Sed si hæc, ut dicitis, visio
nor to-prophecy our is unknown but if this as you-say vision
Dei, quæ beatos efficit, oculis tantum mentis, non corporis
of-God which blessed makes to-the-eyes only of-the-mind not of-the-body
patet, quid necesse est sanctis animabus, ut dicitis, corpora sua
lies-open what necessary is to-holy souls as you-say bodies their

tandem resumere, quasi per hoc earum gloria vel beatitudo
at-last to-resume as-if through this their glory or beatitude
sit augenda? Cum enim, ut dicitis, mensura quæ hominis
be to-be-increased since for as you-say the-measure which of-man
quæ et angeli, quid ad beatitudinem vestram resumptio
which also of-the-angel what to beatitude your the-resumption
prodest corporum, quæ, cum angelis desint, nequaquam
profits of-bodies which though to-angels they-be-lacking by-no-means
tamen eorum præpediunt vel minuunt beatitudinem?
yet their impede or diminish beatitude
Christian. Omnium, quæ Deus agit, non tam ad beatitudinem
the-Christian of-all which God does not so-much to beatitude
nostram quam ad gloriam suam convertit, ut illa quæ
our as to glory his he-turns as those-things which
nonnullis nociva sunt. Unde Salomon: Propter semetipsum
to-some harmful are whence Solomon for-the-sake-of himself
omnia creavit Deus, impium quoque ad diem malum (Prov.
all-things created God the-impious also for the-day evil Prov.
xvi, 4). Ipsa quoque etiam pœna, qua ejus iniquitatem
sixteen 4 the-very also even punishment by-which his iniquity
Deus punit, justitiam Dei commendat, et sic eum glorificat.
God punishes the-justice of-God commends and so him glorifies
Quamvis itaque poneremus corporum illam resumptionem
although and-so we-should-posit of-bodies that resumption
nihil sanctis animabus beatitudinis conferre, non tamen
nothing to-holy souls of-beatitude to-confer not yet
eam censeamus superfluam, quæ ad divinæ potentiæ laudem
it let-us-judge superfluous which for of-divine power the-praise
plurimum valet. Quo enim illa prius infirmiora et
most avails by-how-much for those formerly weaker and
passioni cognovimus obnoxia, tanto postmodum magis
to-suffering we-knew liable by-so-much afterward more

Deum glorificandum ostendit; et cum sic ea videlicet solidata
God to-be-glorified it-shows and when so them namely made-solid
et indissolubilia videbimus facta, ut nulla ex eis passio
and indissoluble we-shall-see made that no from them suffering
nobis provenire, nulla in eis dissolutio possit contingere, hinc
to-us come no in them dissolution can happen hence
etiam nonnihil beatitudinis animæ videntur contrahere, quia,
also something of-beatitude souls seem to-draw because
quo amplius divinæ potentiæ magnitudinem experientur,
by-how-much more of-divine power the-greatness they-shall-experience
amplius eum diligere; et beatiores esse non sunt denegandæ.
more him to-love and more-blessed to-be not are to-be-denied
Philos. Illud quoque, obsecro, dilucides, utrum illa Dei
the-Philosopher that also I-beseech you-elucidate whether that of-God
visio, in qua beatitudo consistit, aliqua loci differentia vel
vision in which beatitude consists by-some of-place difference either
augeri, vel minui, an ipsa in omnibus locis exhiberi
to-be-increased or to-be-diminished or it in all places to-be-displayed
omnibus queat; vel certus ei aliquis deputatus sit locus, quo
to-all can or certain to-it some assigned be place to-which
scilicet necesse sit pervenire, qui illa fruituri sunt visione?
namely necessary it-be to-come who that about-to-enjoy are vision

God is everywhere by his power, not by local position, and no place or obstacle hinders his vision, as sunlight passes through glass and the risen Lord passed through closed doors. So the blessed enjoy it wherever they are, and the damned are punished wherever they go; Satan stood before God unblessed. The Philosopher asks why Scripture then assigns heaven to God and the saints as a dwelling.

Christian. Qui Deum ubique per potentiæ suæ magnitudinem
the-Christian who God everywhere through of-power his the-greatness
non dubitant esse, ita ei omnia loca præsentia credit,
not doubt to-be so to-him all places present believes
ut in omnibus quæcunque velit agere possit et tam
that in all-things whatever-things he-wishes to-do he-can and as-much
ipsa loca, quam omnia in illis ejus operatione vel gerantur
the-very places as all-things in them by-his operation either are-done
vel disponantur, nequaquam ista quæstione movendi sunt.
or are-disposed by-no-means by-this question to-be-moved are
Ipse quippe est qui, sic nunc quoque sine positione locali
he indeed is who so now also without position local
sicut ante tempora consistens, non tam in loco esse
as before times subsisting not so-much in a-place to-be
dicendus est, qui nullatenus localis est, quam in se cuncta
to-be-called is who in-no-way local is as in himself all
concludere loca, ipsos etiam, ut scriptum est, cœlos palmo
to-enclose places the-very also as written it-is the-heavens in-palm
suo continens (Isa. xl, 12). Qui enim ante omnia sine loco
his containing Isa. forty 12 who for before all-things without place
exstitit, nec sibi ipsius modum, sed nobis loca fabricavit,
stood nor for-himself of-himself the-mode but for-us places fashioned
cujus nec minui nec augeri beatitudo potest, nec
whose neither to-be-diminished nor to-be-increased beatitude can nor

ullam percipere variationem, nullam perfectionem quoque,
any to-receive variation no perfection also
sicut nec positionem habet localem, cujus omnino simplex
as nor position has local whose altogether simple
et incorporea perseverat æternitas. Cum igitur nusquam sit
and incorporeal persists eternity since therefore nowhere he-be
localiter, id est positione locali conclusus, ubique tamen
locally that is by-position local enclosed everywhere yet
in omnibus locis, quam circa omnia loca per operationis
in all places as around all places through of-operation
potentiam esse dicitur. Etenim in omnibus locis nulla nisi
the-power to-be he-is-said for in all places nothing except
eo disponente geruntur, et sic ei loca cuncta præsentia
by-him disposing are-done and so to-him places all present
sibi vel ipse illis, ut quodcunque velit ibi fieri
to-himself or he to-them that whatever he-wishes there to-be-done
necesse sit, et sic ubique, ut dictum est, per potentiæ suæ
necessary be and so everywhere as said it-is through of-power his
magnitudinem esse dicitur. Unde in semet per prophetam
the-greatness to-be he-is-said whence in himself through the-prophet
loquitur: Cœlum et terram ego impleo (Jer. xxiii, 24),
he-speaks heaven and earth I fill Jer. twenty-three 24
et Psalmista, nusquam irati potentiam se effugere
and the-Psalmist nowhere of-the-angered-one the-power himself to-escape
posse considerans, dicebat: Quo ibo a spiritu tuo
to-be-able considering said whither shall-I-go from spirit thy
et quo a facie tua fugiam? Si ascendero in cælum, tu
and whither from face thy shall-I-flee if I-shall-ascend into heaven thou
illic es, si descendero ad infernum, ades, etc. (Psal.
there art if I-shall-descend to hell thou-art-present etc. Psal.
cxxxix, 7, 8). Sicut autem in omnibus locis vel intra
one-hundred-thirty-nine 7 8 as moreover in all places or within

omnia per potentiæ suæ operationem vel dispositionem
all-things through of-power his the-operation or disposition
dicitur esse, quia videlicet cuncta ibi vel disponi per
he-is-said to-be because namely all-things there or to-be-disposed through
eum necesse est, sic etiam ipsa loca concludens circa ea
him necessary it-is so also the-very places enclosing around them
nihilominus asseritur esse, hoc est, sic ea in sua potestate
nonetheless he-is-asserted to-be this is so them in his power
habere, ut nihil in eis sine ipso vel ejus dispositione
to-have that nothing in them without him or his disposition
fieri possit. Cum itaque per potentiam suam, ut dictum
to-be-done can since and-so through power his as said
est, tam intra omnia quam extra Deus sit et omnia,
it-is as-much within all-things as without God be and all-things
quantumcunque solida sint, propria virtute penetret, quis
however solid they-be by-his-own virtue he-penetrate what
eum locus impediat, ne, ubicunque omnibus velit, æque
him place may-hinder lest wherever to-all he-wishes equally
suam impertire notitiam possit? Eo quippe modo, quo
his to-impart knowledge he-can in-that indeed way in-which
locis omnibus inesse vel præesse per potentiam, non
in-places all to-be-in or to-be-over through power not
per localem positionem dicitur, ubique sui notitiam,
through local position he-is-said everywhere of-himself the-knowledge
quibuscunque voluerit, habet impertire, nec summa et
to-whomever he-shall-have-wished he-has to-impart nor the-highest and
spiritalis virtus, cui omnia sunt pervia loca, quæ sunt,
spiritual virtue to-which all are pervious places which are
aliqua soliditate vel qualitate præpediri potest. Quippe cum
by-some solidity or quality to-be-impeded can indeed since
claritas solis solidissimum vitrum sic penetret, ut per
the-brightness of-the-sun the-most-solid glass so penetrates that through

ipsum quoque suam nobis illuminationem infundat, et corpora
it also its to-us illumination it-pours-in and bodies
nostra post resurrectionem tantæ subtilitatis fore
our after the-resurrection of-so-great subtlety to-be-about-to-be
credamus, ut jam eis quodam modo spiritalibus factis,
we-believe that already to-them in-a-certain way spiritual made
nulla possit obstare materia, unde et Dominicum corpus,
no can stand-against matter whence also the-Lord's body
quod adhuc mortali clauso vitro natum fuerat, post
which while-still mortal from-closed glass born had-been after
resurrectionem jam immortale et impassibile clausis januis
the-resurrection now immortal and impassible through-closed doors
ad discipulos intravit. Multo ergo magis summam illam
to the-disciples entered much therefore more highest that
divinæ claritatis visionem nullo præpediri posse obstaculo,
of-divine brightness vision by-no to-be-impeded to-be-able obstacle
vel loci propinquitate ad illuminandum adjuvari credendum
or of-place by-nearness for illuminating to-be-helped to-be-believed
est. Nam et ignem, qui cæteris subtilior est elementis,
it-is for also fire which than-the-other more-subtle is elements
inde non recipere sectionem dicitis, quia nullo interposito
thence not to-receive cutting you-say because by-no interposed
corpore partes ejus dividi queant. Multo autem minus
body the-parts of-it to-be-divided can much moreover less
spiritalis substantia, quæ longe omni corpore subtilior
spiritual substance which far than-every body more-subtle
est, corporeo præpeditur obstaculo. Cum vero divinitas
is by-a-bodily is-impeded obstacle since but divinity
tantæ subtilitatis sit, ut in ejus comparatione quælibet
of-so-great subtlety be that in its comparison any
aliæ naturæ corporeæ censeantur, et ipsa sola respectu
other natures bodily be-judged and it alone in-respect

aliarum incorporea judicetur, quomodo summa ejus claritas,
of-the-others incorporeal be-judged how highest its brightness
quæ cuncta cognoscendo considerat, obstaculum habebit?
which all-things by-knowing considers an-obstacle shall-have
Qua etiam, qui fruuntur, cum [videntur] omnia videant,
by-which also who enjoy since [they-are-seen] all-things see
quidquid eos scire conveniat, quantumcunque remotum non
whatever them to-know befits however remote not
ignorant. Alioquin paradiso fruentes tormenta inferni non
they-are-ignorant-of otherwise paradise enjoying the-torments of-hell not
conspicerent, ut eo amplius Deum diligant, quo
would-behold that by-so-much more God they-may-love by-how-much
per ejus gratiam graviora se evasisse viderint.
through his grace heavier-things themselves to-have-escaped they-shall-have-seen
Quem quidem paradisum in ipsa visione Dei ubique
which indeed paradise in the-very vision of-God everywhere
consistere Dominus Jesus patenter insinuat, dum ipso die
to-consist the-Lord Jesus openly intimates when on-the-same day
quo ejus anima in carne passa descendit ad inferos,
on-which his soul in the-flesh having-suffered descended to the-underworld
ut inde suos liberaret, latroni eum confesso, ait: Amen
that thence his-own he-might-free to-the-thief him having-confessed he-says amen
dico tibi, hodie mecum eris in paradiso (Luc. xxiii,
I-say to-thee today with-me thou-shalt-be in paradise Luc. twenty-three
43). A quo quidem paradiso ne tunc etiam anima Christi
43 from which indeed paradise not-even then even the-soul of-Christ
extranea exstitit, cum, ut dictum est, ad inferos descendit.
estranged stood when as said it-is to the-underworld it-descended
Juxta itaque hanc fidem nostram et rationem manifestam
according-to and-so this faith our and reason manifest
quocunque loco fidelis sit anima, quia ubique præsentem,
in-whatever place faithful be the-soul because everywhere present

ut dictum est, reperit Deum, et quoniam nullo impeditur
as said it-is it-finds God and since by-no it-is-impeded
obstaculo, ubique in sua æque perseverat beatitudine, quam
obstacle everywhere in its equally it-persists beatitude which
videlicet ex visione Dei nobis per eum infusa, non
namely from the-vision of-God to-us through him poured-in not
ex nostris viribus apprehensa, consequimur. Quippe nec
by our strengths grasped we-attain indeed neither
ad corporalis solis apprehendendam claritatem conscendimus,
to of-the-bodily sun grasping the-brightness do-we-climb
sed ipsa se nobis infundit, ut ea fruamur. Ita et nos
but it itself to-us pours-in that it we-may-enjoy so also we
tam Deo quam ipse nobis appropinquat, tanquam desuper
as-much to-God as he to-us draws-near as-if from-above
claritatem suam nobis et amoris sui calorem infundens, ad
brightness his to-us and of-love his the-warmth pouring-in to
quem etiam nusquam localiter consistentem, si quo modo
whom also nowhere locally subsisting if in-any way
propinquare dicimur, non id locis, sed meritis fieri est
to-draw-near we-are-said not that by-places but by-merits to-be-done is
intelligendum, videlicet quantum similiores in bono efficimur
to-be-understood namely as-much-as more-like in good we-are-made
vel ejus amplius voluntati concordamus, sic e contrario
or to-his more will we-accord so from the-contrary
ab eo recedere intelligendi sumus. Quod venerabilis doctor
from him to-withdraw to-be-understood we-are which the-venerable doctor
Augustinus et doctrinarum quoque vestrarum peritissimus
Augustine and of-doctrines also your most-skilled
diligenter aperiens; Deo, inquit, qui ubique est non locis,
diligently opening to-God he-says who everywhere is not by-places
sed moribus aut propinqui aut remoti sumus. Unde cum
but by-morals either near or remote we-are whence since

post resurrectionem tantæ facilitatis corpora sanctorum
after the-resurrection of-so-great ease bodies of-the-saints
futura sint, ut ubicunque velint animæ, ipsa statim
about-to-be be that wherever they-wish souls they at-once
esse credantur, nullus tamen eorum recessus visionem Dei
to-be be-believed none yet of-them withdrawal the-vision of-God
præpediet, quominus animæ sint beatæ, nec ulla loci qualitas
shall-impede so-that-not the-souls be blessed nor any of-place quality
pœnalis esse his poterit, in quibus nihil puniendum erit,
penal to-be to-these shall-be-able in whom nothing to-be-punished shall-be
sicut nec ante peccatum primis hominibus quidquam potuit
as nor before sin to-the-first men anything could
esse nocivum. Unde et cum sancti angeli ad nos missi
be harmful whence also when holy angels to us sent
jussa Dei exsequuntur, nequaquam loci aliqua qualitate
the-commands of-God carry-out by-no-means of-place by-some quality
vel intervallo ejus visione, qua beati sunt, privantur seu
or interval of-his vision by-which blessed they-are they-are-deprived or
inaniuntur. Nec dæmones in aere commorantes unde et
emptied nor the-demons in the-air dwelling whence also
volucres cœli dicuntur, quamvis positione loci superiores
the-birds of-heaven they-are-called although by-the-position of-place higher
nobis esse videantur, non ideo tamen ad Deum, qui propriæ
than-us to-be they-seem not therefore yet to God who by-his-own
dignitate naturæ cunctis superior est naturis, amplius quam
dignity of-nature than-all higher is natures more than
nos appropinquare dicendi sunt. Unde Satan veniens inter
we to-draw-near to-be-said are whence Satan coming among
filios Dei et stans in conspectu Domini et mutuo loquens
the-sons of-God and standing in the-sight of-the-Lord and mutually speaking
sicut in libro Job conscriptum est (Job i), nequaquam hoc
as in the-book of-Job written it-is Job one by-no-means by-this

adventu suo a sua relaxatur miseria, ut beatior fiat.
coming his from his is-released misery that more-blessed he-become
Qui etiam de cœlis cæteris altior corruendo, patenter
who also from the-heavens than-the-others higher by-falling openly
ostendit nihil ad beatitudinem conferre loci dignitatem. Non
showed nothing to beatitude to-confer of-place the-dignity not
enim quia inter filios Dei, hoc est inter sanctos angelos,
for because among the-sons of-God that is among the-holy angels
veniens in conspectu Dei astitit, in ejus conspectum
coming in the-sight of-God he-stood into his sight
Dominus venit, ut ab eo scilicet Dominus conspiciatur,
the-Lord came so-that by him namely the-Lord be-beheld
cum ipse a Domino conspicitur, quasi cæcus in sole inter
when he by the-Lord is-beheld as-if a-blind-man in the-sun among
videntes assistens, non ab eis positione loci, sed beneficio
the-seeing standing not from them by-position of-place but by-the-benefit
lucis dissidens. Quod enim agit in visione corporalis solis
of-light differing what for does in the-vision of-the-bodily sun
qualitas corporum, hoc in visione spiritalis solis qualitas
the-quality of-bodies this in the-vision of-the-spiritual sun the-quality
meritorum, et quemadmodum hic nulla differentia consistit
of-merits and as here no difference consists
virtutum in qualitate corporum aut locorum, sic nec ibi
of-virtues in the-quality of-bodies or of-places so neither there
retributionum; et tanto mirabilior illa divinæ gloriæ visio,
of-retributions and by-so-much more-wonderful that of-divine glory vision
qua beati fiunt, apparet, quanto amplius nulla loci
by-which blessed they-become appears by-how-much more by-no of-place
qualitate vel diversitate ad hoc impediri vel juvari potest,
quality or diversity for this to-be-impeded or to-be-helped it-can
cum in his etiam qui etiam loco disjuncti non sunt, sic agat
since in these even who even in-place disjoined not are so it-acts

ut alios illuminando beatificet, alios in sua cæcitate miseros
that some by-illuminating it-beatify others in their blindness wretched
derelinquat, sicut et in hac vita per impertionem gratiæ suæ
it-abandon as also in this life through the-imparting of-grace his
non desistit agere. Sic quippe Deus ubique per potentiam
not he-ceases to-act so indeed God everywhere through power
esse dicitur, ut nihilominus alicubi per gratiam adesse,
to-be is-said that nonetheless somewhere through grace to-be-present
alicubi dicatur deesse. Quocunque igitur modo vel adesse
somewhere he-be-said to-be-absent in-whatever therefore way either to-be-present
vel abesse, seu advenire vel recedere, divinitatis gratia dicatur,
or to-be-absent or to-arrive or to-withdraw of-divinity the-grace be-said
non id localiter vel corporaliter fit, sed magis spiritaliter
not that locally or bodily is-done but rather spiritually
vel per aliquam suæ operationis efficaciam contingit. Si
or through some of-his operation efficacy it-happens if
enim ubique localiter esset, quo advenire localiter vel unde
for everywhere locally he-were whither to-arrive locally or whence
recedere posset? Nonnunquam ad nos descendere dicitur, vel
to-withdraw could-be sometimes to us to-descend he-is-said either
per aliquod gratiæ suæ beneficium nobis collatum, vel per
through some of-grace his benefit to-us conferred or through
aliquam ex signo visibili manifestationem, sive cum aliquid
some from a-sign visible manifestation or when something
insolitum gerit in terra. Sic sol iste descendere ad nos dicitur
unwonted he-does on earth so sun this to-descend to us is-said
vel mundum ipsum implere non localiter sed efficaciter, id
or the-world itself to-fill not locally but efficaciously that
est non locali sui positione, sed illuminationis operatione.
is not by-local of-itself position but by-the-operation of-illumination

Philos. Miror te rationibus tuis, quibus me arguere
the-Philosopher I-wonder you by-reasons your by-which me to-refute
niteris, eas quoque auctoritates ex Scripturis vestris proferre,
you-strive those also authorities from Scriptures your to-bring-forth
quibus non dubitas minime cogendum esse.
by-which not you-doubt least to-be-compelled to-be
Christian. Propositum est, sicut nosti, non me tibi proprias
the-Christian the-purpose is as you-know not me to-you my-own
inferre sententias, sed communem majorum nostrorum tibi
to-bring-in judgments but the-common of-ancestors our to-you
fidem, seu doctrinam aperire. Quæ igitur testimonia de nostris
faith or doctrine to-open what therefore testimonies from ours
affero non, ut per hoc cogaris, intendo, sed ut aliorum
I-bring not that through this you-be-compelled I-intend but that of-others
magis ista intelligas esse, quam meipsum finxisse.
rather those-things you-understand to-be than myself to-have-feigned
Philos. Certe nec istud improbo, si talis processerit
the-Philosopher certainly nor this I-disapprove if such shall-have-proceeded
intentio. Sed nunc ad reliqua festinemus. Si ergo, ut
intention but now to the-rest let-us-hasten if therefore as
asseris, tanta virtus est divinæ visionis, ut ubicunque sint
you-assert so-great the-virtue is of-the-divine vision that wherever be
animæ participatione sui æque illas beatas efficere queat,
souls by-participation of-itself equally them blessed to-make it-can
cur, obsecro, regnum cœlorum Deo et sanctis animabus
why I-beseech the-kingdom of-the-heavens to-God and to-holy souls
spiritaliter assignantur, ut in cœlo scilicet præcipue dicuntur
spiritually are-assigned so-that in heaven namely chiefly they-are-said
esse, quasi beatius illic habeantur esse? Quod etiam in
to-be as-if more-blessedly there they-be-held to-be which also in
tantum Christus vester proprio exhibuit exemplo, ut in
so-much Christ your by-his-own displayed example that in

conspectu suorum corporaliter cœlum ascenderit, et illic ut
the-sight of-his-own bodily heaven he-ascended and there as
scriptum est, ad dexteram Patris residens inde ad judicium
written it-is at the-right-hand of-the-Father sitting thence to judgment
venturus promittatur in aera obviam occurrentibus (Coloss.
about-to-come he-is-promised in the-air to-meet those-running-to-meet Coloss.
iii, 1; I Thess. iv, 17). Cum igitur divinæ habitationi
three 1 one Thess. four 17 since therefore to-the-divine dwelling
nulla mundi regio, nisi cœlum, deputetur, si ubique, ut
no of-the-world region except heaven be-assigned if everywhere as
dicitis, Deus existens ubique beatitudine sua æque fruatur,
you-say God existing everywhere beatitude his equally enjoy
et ejus visionis claritas quibuscunque velit sese, prout
and his of-vision the-brightness to-whomever he-wishes itself as
vult pariter infundens, æque illos ubique beatos efficiat
he-wishes equally pouring-in equally them everywhere blessed make
nullo adminiculo nulla loci qualitate vel propinquitate ad
by-no support by-no of-place quality or nearness for
hoc indigens, sed ex se penitus sufficiens; cum, inquam,
this needing but from itself wholly sufficient when I-say
Dominus ubique per potentiam existens et quasi in uno
the-Lord everywhere through power existing and as-if in one
loco suæ majestatis mansionem concludens dicat: Cœlum mihi
place of-his majesty the-dwelling enclosing says heaven to-me
sedes est (Isa. lxvi, 1), et omnes tam Novi quam Veteris
a-seat is Isa. sixty-six 1 and all as-much of-the-New as of-the-Old
Testamenti scriptores non aliam mundi partem nisi cœlum
Testament writers not another of-the-world part except heaven
ejus habitationi deputent, non immerito videri potest hujus
to-his dwelling assign not undeservedly to-seem it-can of-this
superioris loci serenitas ipsis vel nobis non nihil conferre
higher place the-serenity to-them or to-us not nothing to-confer

beatitudinis. Unde et per Isaiam ad hujus beatitudinis
of-beatitude whence also through Isaiah to of-this beatitude
plenitudinem lux lunæ sicut lux solis futura, et
the-fullness the-light of-the-moon as the-light of-the-sun about-to-be and
lux solis septempliciter promittitur tunc splendere et
the-light of-the-sun sevenfold is-promised then to-shine and
nova tam cœli quam terræ creatio (Isa. xxx, 26), ut
a-new as-much of-heaven as of-earth creation Isa. thirty 26 so-that
ipsa quoque in nomine rerum natura felicitas augeatur.
the-very also in the-name of-things nature the-felicity be-increased

HEAVEN AS SCRIPTURE MEANS IT

The Christian answers that what Scripture says of God's body, his throne, and his footstool is said mystically: heaven is the good souls in which he dwells, the earth the carnal ones he tramples. The kingdom of heaven names the sublimity of the future life, not a place; Christ's ascension served faith, and his sitting at the Father's right hand means equal power. Isaiah's sevenfold sun means the Church's light in God.

Christian. Si prophetizare magis quam judaizare in littera
the-Christian if to-prophesy rather than to-Judaize in the-letter
nosses et quæ de Deo sub specie corporali dicuntur
you-knew and what about God under appearance bodily are-said
non corporaliter ad litteram, sed mystice per allegoriam
not bodily to the-letter but mystically through allegory
intelligi scires, non ita ut vulgus quæ dicuntur
to-be-understood you-knew not so as the-crowd the-things-which are-said
acciperes. Cujus profecto si communem sequeris opinionem
you-would-take whose surely if the-common you-follow opinion
nec eorum fidem tua transcendat intelligentia, qui nihil
nor their faith your transcend understanding who nothing

nisi corporeum vel admodum rei corporeæ mente
except bodily or after-the-manner of-a-thing bodily in-mind
concipiunt[ur,] (in eum) iterum utique dilaberis errorem,
are-conceived into that again certainly you-shall-slip error
ut Deum nullatenus, nisi rem quamdam corpoream et
that God in-no-way except a-thing certain bodily and
quibusdam partibus consistentem, capite videlicet, manibus
of-certain parts consisting of-head namely hands
ac pedibus seu reliquis membris compositum intelligere
and feet or other members composed to-understand
queas, maxime cum omnes fere humani corporis partes
you-can most since all almost of-the-human body the-parts
ei juxta similitudinem aliquam in Scripturis assignentur.
to-him according-to likeness some in the-Scriptures be-assigned
Quis enim illitteratorum aut simplicium hominum audire
who for of-the-unlettered or of-simple men to-hear
sustineat, si Deum prædices nec oculos nec aures habere nec
would-endure if God you-preach neither eyes nor ears to-have nor
cætera quæ nobis videntur necessaria membra? Statim quippe
the-other which to-us seem necessary members at-once indeed
objiciet eum nequaquam videre posse, qui oculos tales
he-shall-object him by-no-means to-see to-be-able who eyes such
non habeat, similiter non audire, ne[c] operari, cui aures
not have likewise not to-hear nor to-work to-whom ears
desint et manus. Sicut ergo omnia, quæ corporis sunt
be-lacking and hands as therefore all-things which of-the-body are
nonnisi parabolice judicas in Deo intelligenda, sic quæcunque
only parabolically you-judge in God to-be-understood so whatever-things
ad corporalem loci positionem de divinitate dicuntur non
to bodily of-place position about divinity are-said not
dubites accipienda. Cum itaque Isaiam audis dicentem:
you-should-doubt to-be-taken since and-so Isaiah you-hear saying

Hæc dicit Dominus. Cœlum sedes mea et terra scabellum
these-things says the-Lord heaven seat my and earth the-footstool
pedum meorum. Quæ est ista domus quam ædificabitis
of-feet my what is this house which you-shall-build
mihi, et quis est iste locus quietis meæ? Omnia hæc
for-me and what is this place of-rest my all these-things
manus mea fecit, etc. (Isa. xxvi, 1, 2); sicut minime eum
hand my made etc. Isa. twenty-six 1 2 as least him
corporalem intelligis, sic nec corporalem sedem cœlum nec
bodily you-understand so neither a-bodily seat heaven nor
corporale scabellum pedum ejus terram, neque ullam ejus
a-bodily footstool of-feet his the-earth nor any his
localem positionem intelligas, qua sedem æstimetur.
local position you-should-understand by-which a-seat be-reckoned
Absit enim ut ejus majestas aliquid infirmitatis habeat,
far-be-it for that his majesty anything of-infirmity have
ut sede aliqua vel scabello sustentari egeat! Cœli ergo
that by-a-seat some or footstool to-be-sustained it-need of-heaven therefore
nomine et terræ, hoc loco bonæ et malæ distinguuntur
by-the-name and of-earth in-this place good and bad are-distinguished
animæ, tanquam ex meritis suis superiores et inferiores.
souls as-if from merits their higher and lower
Bonæ itaque animæ, tanquam templum ejus seu cœlum
good and-so souls as-if the-temple his or heaven
dicuntur, juxta illud Psalmistæ: Dominus in templo sancto
are-called according-to that of-the-Psalmist the-Lord in temple holy
suo, Dominus in cœlo, sedes ejus (Psal. xi, 4), eo quod
his the-Lord in heaven the-seat his Psal. eleven 4 for-this that
ipsis, qui sunt meritis celsiores, præsideat et quasi in propria
to-those who are in-merits loftier he-presides and as-if in his-own
domo et templo sibi sanctificato per gratiam inhabitet.
house and temple to-himself sanctified through grace he-dwells

Carnales vero animas quæ videlicet terrenis et infimis
carnal but souls which namely for-earthly and lowest
inhiant desideriis, quasi scabellum pedibus conculcat, quia
gape desires as-if a-footstool with-his-feet he-tramples because
eos quos despicit nec ad se misericorditer attollit, tanquam
those whom he-despises nor to himself mercifully raises as-if
inferius derelictos premit et conculcando conterit et quasi
below abandoned he-presses and by-trampling crushes and as-if
in pulverem dissolutum redigit. Cum ergo, inquit Dominus,
into dust dissolved reduces since therefore says the-Lord
qui in manu factis non habito et ita excellentem
I-who in-things by-hand made not dwell and so excellent
in sanctis animabus habitare sedem, et tanto despectui
in holy souls to-dwell a-seat and in-such contempt
carnales et terrenos habeam homines, cur mihi terreni
carnal and earthly I-hold men why for-me of-an-earthly
ædificii quasi necessariam construere domum quæritis, et non
building as-if necessary to-construct a-house do-you-seek and not
potius apud vosmetipsos domum mihi spiritalem ædificatis?
rather among yourselves a-house for-me spiritual do-you-build
alioquin cassa est significatio templi visibilis, si invisibilis
otherwise empty is the-signification of-the-temple visible if the-invisible
desit. Cum itaque cœlum vel regnum cœlorum futuram
be-lacking when and-so heaven or the-kingdom of-the-heavens the-future
beatitudinem audis appellari, sublimitatem futuræ vitæ
beatitude you-hear to-be-called the-sublimity of-the-future life
magis quam corporalem cœli positionem intellige, quam
rather than the-bodily of-heaven position understand which
etiam nonnunquam nomine terræ propter stabilitatem ejus
also sometimes by-the-name of-earth on-account-of the-stability its
sicut et nomine cœli propter ipsius dignitatem constat
as also by-the-name of-heaven on-account-of its dignity it-is-agreed

designari. Unde et Psalmista: Credo videre bona
to-be-designated whence also the-Psalmist I-believe to-see the-good-things
Domini in terra viventium (Psal. xxvii, 13); et per
of-the-Lord in the-land of-the-living Psal. twenty-seven 13 and through
Ezechielem ipse Dominus post resurrectionem electis
Ezekiel the-very Lord after the-resurrection to-the-elect
suis futuram beatitudinem promittens: Ecce ego, inquit,
his the-future beatitude promising behold I he-says
aperiam tumulos vestros et educam vos de sepulturis
shall-open graves your and shall-lead-out you from sepulchers
vestris, populus meus: et inducam vos in terram Israel,
your people my and shall-lead-in you into the-land of-Israel
et requiescere vos faciam super humum vestram (Ezech.
and to-rest you I-shall-make upon ground your Ezech.
xxxvii, 11, 12). Quod autem Dominus noster Christus
thirty-seven 11 12 that moreover the-Lord our Christ
corporales cœlos corporaliter et visibiliter ascendit, non ejus
the-bodily heavens bodily and visibly ascended not to-his
gloriæ, in quo plenitudo divinitatis corporaliter inhabitat, sed
glory in whom the-fullness of-divinity bodily dwells but
fidei nostræ præfuit. Qui ergo prius clausis januis ad
to-faith our presided who therefore earlier through-closed doors to
discipulos intrando resuscitandorum corporum subtilitatem,
the-disciples by-entering of-to-be-raised bodies the-subtlety
qua videlicet cuncta penetrare queant, ex ipsa sua
by-which namely all-things to-penetrate they-may from the-very his
resurrectione monstraverat, postmodum ipse in ascensione sua
resurrection had-shown afterward he in ascension his
tantam ipsorum futuram levitatem exhibuit, ut terrenitatis
so-great their future lightness displayed that of-earthiness
mole, qua prius gravabantur, sicut scriptum est: Corpus
by-the-mass by-which before they-were-burdened as written it-is the-body

quod corrumpitur, aggravat animam (Sap. ix, 15), quoquam
which is-corrupted weighs-down the-soul Sap. nine 15 anywhere
ulterius propediantur ascendere, sed quocunque animæ velint
further be-hindered to-ascend but wherever souls wish
sine ulla difficultate statim eo transferri. Quod tamen
without any difficulty at-once thither to-be-carried that yet
ad dexteram Patris sursum conscendisse memoratur, sic
to the-right-hand of-the-Father upward to-have-ascended he-is-recorded as
nec dextra patris intelligitur corporalis, ita nec
neither the-right-hand of-the-father is-understood bodily so neither
ista sessio, qua ipse Pater sedeat, est localis positio,
this sitting in-which the-very Father sit is local position
sed per hoc pariter cum Patre dominandi potestas
but through this equally with the-Father of-ruling the-power
et æqualis dignitas exprimitur, cum ei collateraliter a
and equal dignity is-expressed when to-him side-by-side at
dexteris consedisse dicitur, quod quidem sedere ad dexteram
the-right to-have-sat-with is-said which indeed to-sit at the-right-hand
cum corporaliter ad litteram stare non possit, id quoque,
since bodily to the-letter to-stand not can that also
quod de corporali ejus ascensione præmittitur, quamvis
which about bodily his ascension is-premised although
in re ita corporaliter sit factum, quemdam tamen ejus
in fact so bodily it-be done a-certain yet his
ascensum in mentibus fidelium meliorem designat. De
ascent in the-minds of-the-faithful better designates of
quo videlicet ascensu ipse ad Mariam jam antea dixerat:
which namely ascent he to Mary already before had-said
Noli me tangere, nondum enim ascendi ad Patrem
do-not me touch not-yet for I-have-ascended to Father
meum (Joan. xx, 17) Tunc enim tanquam in nube ab
my Joan. twenty 17 then for as-if in a-cloud from

oculis hominum sustollitur Christus ad cœlum, ut ad
the-eyes of-men is-raised-up Christ to heaven that at
dexteram Patris resideat, quando prædicatione sanctorum
the-right-hand of-the-Father he-may-sit when by-the-preaching of-the-saints
ab aspectu laboriosæ vitæ subtractus, prædicatur ita in
from the-sight of-laborious life withdrawn he-is-preached so in
gloria sublimatus, ut Patri corregnando pariter universis
glory exalted that with-the-Father co-reigning equally all
imperet et tanquam coæqualis substantia, vel Filius
he-may-command and as-if coequal in-substance or the-Son
æque dominetur omnibus. Quod vero de splendore lunæ
equally he-may-rule over-all what but about the-splendor of-the-moon
vel solis multiplicando subjecisti, tanquam corporaliter
or of-the-sun to-be-multiplied you-subjoined as-if bodily
fieri ad futuram beatitudinem, facile est tam ex
to-be-done for the-future beatitude easy it-is as-much from
auctoritate ipsius prophetæ, qui illud dixit, quam ex
the-authority of-the-very prophet who that said as from
ratione manifesta refelli. Dominus quippe postmodum
reason manifest to-be-refuted the-Lord indeed afterward
per eumdem Isaiam ad Hierosolymam loquens et ei
through the-same Isaiah to Jerusalem speaking and to-her
futuræ vitæ claritatem promittens, ait: Non erit tibi
of-future life brightness promising says not shall-be to-thee
amplius sol ad lucendum per diem, nec splendor lunæ
more the-sun for shining by day nor the-splendor of-the-moon
illuminabit te, sed erit Dominus in lucem sempiternam
shall-illuminate thee but shall-be the-Lord for a-light everlasting
et Deus tuus in gloriam tuam. Non occidet ultra sol
and God thy for glory thy not shall-set further sun
tuus et luna tua non minuetur tibi. Sed Dominus
thy and moon thy not shall-be-diminished for-thee but the-Lord

erit tibi in lucem sempiternam et complebuntur dies
shall-be to-thee for a-light everlasting and shall-be-completed the-days
luctus tui: populus autem tuus omnes justi hæreditabunt
of-mourning thy people moreover thy all just shall-inherit
terram, etc. (Isa. lx, 19-21). Quæ est ista terra, ab his, qui
the-land etc. Isa. sixty 19-21 what is this land by those who
in perpetuum justi sint hæreditanda et præsentia divinæ
for ever just be to-be-inherited and by-the-presence of-divine
claritatis, tanquam sole, qui nunquam occidat, illuminanda,
brightness as-if by-a-sun which never set to-be-illuminated
nisi illa futuræ beatitudinis æternitas? Quæ profecto claritas,
except that of-future beatitude eternity which surely brightness
cum tanta sit, ut nullo ad illuminandum egeat adjumento,
since so-great it-be that of-no for illuminating it-need help
recte sol iste amplius illuminandi officium admittere dicitur,
rightly sun this more of-illuminating the-office to-admit is-said
postquam videlicet non jam animales, sed spiritales effecti
after namely not now animal but spiritual made
illud experiemur, quod præmissum est mensura hominis,
that we-shall-experience which premised is the-measure of-man
quæ et angeli. Quis denique ignoret minora luminaria
which also of-the-angel who finally would-not-know lesser luminaries
majorum apposita luce statim obtenebrari, aut vigorem
of-greater set-beside the-light at-once to-be-darkened or the-vigor
perdere illuminandi? Quod igitur officium illuminandi lux
to-lose of-illuminating what therefore office of-illuminating light
ibi corporea possit habere, ubi divinæ claritatis præsentia sic
there bodily can have where of-divine brightness the-presence so
illuminabit abscondita tenebrarum, ut ipsa etiam manifestet
shall-illuminate the-hidden-things of-darkness that it also manifest
consilia cordium. Videmus nunc, inquit Apostolus, per
the-counsels of-hearts we-see now says the-Apostle through

speculum et in ænigmate, tunc autem facie ad faciem. Nunc
a-mirror and in an-enigma then moreover face to face now
cognosco ex parte, tunc autem cognoscam sicut cognitus sum
I-know in part then moreover I-shall-know as known I-am
(I Cor. xiii, 12). Tum quippe perfecte tunc verissime cuncta
one Cor. thirteen 12 then indeed perfectly then most-truly all-things
cognoscuntur, a nobis, sicut et ab angelis per oculos
are-known by us as also by angels through the-eyes
cordis, ubi omnium sensuum, omnium administrationum
of-the-heart where of-all senses of-all ministrations
cessabunt officia, cum erit Deus omnia in omnibus. Ejus
shall-cease the-offices when shall-be God all in all his
quippe visio sic omnibus nostris per omnia satisfaciet
indeed vision so all our in all-things shall-satisfy
desideriis, ut ipsa per se omnia nobis conferat, quæ veræ
desires that it through itself all-things to-us confer which for-true
beatitudini sunt necessaria. Ipsa illa divinæ majestatis visio
beatitude are necessary itself that of-divine majesty vision
nobis erit lux indeficiens, sanctitas summa, quies perpetua,
to-us shall-be light unfailing holiness highest rest perpetual
pax omnem sensum exsuperans, omne denique bonum,
peace all understanding surpassing all finally good
omnis virtus, omne gaudium. Cum itaque Deus erit omnia
all virtue all joy since and-so God shall-be all
in omnibus, constat tunc, ut idem Apostolus dicit, omnem
in all it-is-agreed then as the-same Apostle says all
evacuari principatum et potestatem, cum jam videlicet sola
to-be-emptied principality and power when now namely alone
illa [sit] per semetipsam principaliter potestas, quæ omnia,
that [be] through itself principally the-power which all
ut dictum est, bona per suæ visionem præsentiæ omnibus
as said it-is good-things through of-its vision the-presence to-all

electis ministrat. Nullus jam nobis principatus angelicus vel
the-elect ministers no now for-us principality angelic or
humanus in administratione aliqua, nulla potestas in aliquo
human in ministration some no power in some
regimine præerit, quia nihil deesse poterit, ubi omnia In
rule shall-preside because nothing to-be-lacking shall-be-able where all-things in
omnibus Deus erit, ubi; cum aderit quod perfectum est,
all God shall-be where when shall-be-present what perfect is
evacuabitur quod ex parte est. Nihil quippe nunc nobis nisi
shall-be-emptied what in part is nothing indeed now to-us except
ex parte aliqua proficit, nihil omnia nobis necessaria conferre
in part some profits nothing all-things to-us necessary to-confer
sufficit. Quidquid nobis nunc ad doctrinam vel ad aliquam
suffices whatever to-us now for doctrine or for some
virtutem vel ad aliquam proficit administrationem, imperfecte
virtue or for some profits ministration imperfectly
agit, quia solus est Deus, qui omnia possit. Cessabunt
does because alone is God who all-things can shall-cease
itaque, quæcunque imperfecte aguntur, cum ille per se
and-so whatever-things imperfectly are-done when he through himself
suffecerit qui omnia potest. Quod itaque ibi oculos carnis
shall-have-sufficed who all-things can that and-so there the-eyes of-the-flesh
cum cæteris corporis membris resumpturi sumus, non utique
with the-other of-the-body members about-to-resume we-are not certainly
fiet propter officia eorum, quibus egeamus, sed ad
shall-be-done on-account-of the-offices of-them which we-need but for
glorificandum Deum, ut præfati sumus. In quibus videlicet
glorifying God as said-before we-have in which namely
ejus potentiam tanto amplius experiemur, quanto illa
his power by-so-much more we-shall-experience by-how-much they
in officiis suis, si opus esset, peragendis, validiora esse
in offices their if need were to-be-performed stronger to-be

sentiemus et longe fortiorem ac meliorem consecuta statum
we-shall-feel and far stronger and better attained state
esse viderimus. Quod si etiam de luce solis ac lunæ
to-have we-shall-have-seen but if also about the-light of-the-sun and moon
multiplicanda corporaliter, non mystice tantum accipiamus, ad
to-be-multiplied bodily not mystically only we-take to
gloriam Conditoris potius quam ad officii sui necessitatem
the-glory of-the-Creator rather than to of-office its the-necessity
referendum est, sicut et universus mundi status in
to-be-referred it-is as also the-whole of-the-world state into
melius est commutandus quod etiam cœlestium luminarium
better is to-be-changed that also of-the-heavenly luminaries
adjumento vel commutatione mundi manifeste Deus nobis
by-the-help or by-the-change of-the-world manifestly God to-us
innotescit, id quod ante minus habebant non ex impotentia
makes-known that which before less they-had not from the-impotence
Conditoris exstitisse, sed pro vitæ suæ mortalis et infirmæ
of-the-Creator to-have-arisen but for of-life their mortal and weak
necessitudine, quæ nequaquam talia vel tanta ferre posset
the-necessity which by-no-means such or so-great-things to-bear could
nec etiam tantis uti beneficiis digna esset. Mystice tamen
nor even such to-use benefits worthy were mystically yet
intelligi facile est lunam tunc ut solem fulgere, id est
to-be-understood easy it-is the-moon then as the-sun to-shine that is
Ecclesiam electorum sicut et ejus solem Deum indeficientem
the-Church of-the-elect as also her sun God unfailing
lucem habere et in ipsum ejus solem tunc quoque ita
light to-have and into the-very her sun then also so
lucem ipsius lunæ transcendere, ut in ipso solo lucis sit
the-light of-the-very moon to-surpass that in it alone of-light be
perfectio, quæ septenario designatur numero.
the-perfection which by-the-sevenfold is-designated number

Philos. Quantum video, si hæc ita se habent, ut
the-Philosopher as-far-as I-see if these-things so themselves have as
dicitis, multa fidei vestræ Deus videtur debere, cujus in omnibus
you-say much to-faith your God seems to-owe whose in all-things
maxime gloriam prædicatis. Restat autem nunc, ut quid
most glory you-preach it-remains moreover now that what
de inferis etiam sit sentiendum, diligenter aperias. Sicut
about the-underworld also be to-be-thought diligently you-open as
enim summum hominis bonum eo amplius appetendum,
for the-highest of-man good by-so-much more to-be-sought
quo magis cognitum; ita e contrario summum malum
by-how-much more known so from the-contrary the-highest evil
eo magis erit vitandum, quo minus erit ignotum.
by-so-much more shall-be to-be-shunned by-how-much less it-shall-be unknown

THE UNDERWORLD AND ITS PUNISHMENTS

Some think the underworld a place beneath the earth, others a spiritual torment; the worms, the fire, and Abraham's bosom are not to be taken literally of disembodied souls. God's justice can punish the damned in any place, as the same thing harms one nature and helps another; the demons carry their torment through the air. The sinful soul suffers from within wherever it is, and the very pain of dying may purge lesser sins.

Christian. Hic quippe apud nos sicut et apud vos diversa olim
the-Christian here indeed among us as also among you diverse once
exstitit opinio. Alii quippe infernum, corporalem quemdam
stood opinion some indeed the-underworld bodily a-certain
locum sub terris existimant, qui ex ipsa locali quoque
place under the-earth judge which from the-very local also
positione, quæ inferior cæteris mundi partibus, dicatur
position which lower than-the-other of-the-world parts be-called

infernus; alii quoque non tam corporale tormentum, quam
the-underworld others also not so-much a-bodily torment as
spiritale arbitrantur infernum, ut quemadmodum nomine
a-spiritual consider the-underworld so-that as by-the-name
cœli, qui superior est pars mundi, summam animarum
of-heaven which higher is part of-the-world the-highest of-souls
beatitudinem distinguimus, ita nomine inferni summam
beatitude we-distinguish so by-the-name of-the-underworld the-highest
miseriam, quæ tanto inferius jacere perhibetur, quanto
misery which by-so-much lower to-lie is-held by-how-much
ab illa summa beatitudine amplius distare cognoscitur,
from that highest beatitude more to-stand-apart it-is-known
et ei amplius contraria videtur. Sicut enim, quod melius
and to-it more contrary seems as for what better
est, per excellentiam suæ dignitatis dicitur altum; ita e
is through the-excellence of-its dignity is-called high so from
contrario, quod pejus est, per abjectionem sui dicitur
the-contrary what worse is through the-abasement of-itself is-called
infimum. Multa quippe de pœnis inferni tam
lowest many-things indeed about the-punishments of-the-underworld as-much
Vetus quam Novum Testamentum narrat, quæ nequaquam ad
the-Old as the-New Testament narrates which by-no-means to
litteram accipi posse videntur. Quid est enim ad litteram,
the-letter to-be-taken to-be-able seem what is for to the-letter
quod de justis et impiis Dominus per Isaiam ait: Et
that-which about the-just and the-impious the-Lord through Isaiah says and
egredientur, et videbunt cadavera eorum qui prævaricati sunt
they-shall-go-forth and shall-see the-corpses of-those who transgressed have
in me. Vermis eorum non morietur et ignis eorum non
against me worm their not shall-die and fire their not
exstinguetur (Isa. lxvi, 24). Quis iste sanctorum corporalis
shall-be-quenched Isa. sixty-six 24 what this of-the-saints bodily

egressus, ut pœnas impiorum videant aut qui vermes
going-forth that the-punishments of-the-impious they-may-see or what worms
sunt corporales in corporibus reproborum, quæ omnibus
are bodily in the-bodies of-the-reprobate which in-all-things
integra sicut et sanctorum corpora sunt resurrectura? Quæ
whole as also of-the-saints the-bodies are about-to-rise what
ibi erit corrosio vermium, ubi omnium pariter immortalitas
there shall-be gnawing of-worms where of-all equally immortality
absque ullo defectu erit corporum? Sed et Dominus de
without any failing shall-be of-bodies but also the-Lord about
divite et Lazaro (Luc. xvi.) defunctis in Evangelio
the-rich-man and Lazarus Luc. sixteen dead in the-Gospel
refert, Quomodo ad litteram stare potest, quippe cum
relates how to the-letter to-stand can indeed since
corporalem sepulturam non inferno anima illa divitis
bodily burial not in-the-underworld soul that of-the-rich-man
habere queat? Aut quis sit ille corporalis Abrahæ sinus,
to-have could or what be that bodily of-Abraham bosom
quo anima Lazari refertur ab angelis deferri? quam ibi
into-which the-soul of-Lazarus is-related by angels to-be-carried what there
linguam anima divitis habeat? vel quem digitum habeat
tongue the-soul of-the-rich-man have or what finger have
anima Lazari? aut quæ est ibi corporalis aqua, cujus stilla
the-soul of-Lazarus or what is there bodily water whose drop
linguæ ardentis infusa incendium ejus exstinguere possit,
on-the-tongue burning poured blaze its to-quench could
aut minuere? Unde cum hæc juxta litteram nequaquam
or to-diminish whence since these-things according-to the-letter by-no-means
in animabus jam exutis carne contingere queant, sicut nec
in souls now stripped of-flesh to-happen can as nor
illud, quod alibi dicitur: Ligatis manibus et pedibus,
that which elsewhere is-said with-bound hands and feet

mittite eum in tenebras exteriores. Ibi erit fletus et stridor
cast him into darkness outer there shall-be weeping and gnashing
dentium (Matth. xxii, 13). Tam ex Veteri quam ex
of-teeth Matth. twenty-two 13 as-much from the-Old as from
Novo Testamento innui videtur ea quæ de inferno
the-New Testament to-be-intimated it-seems that what about the-underworld
dixerunt, mystice magis quam corporaliter accipi debere,
they-said mystically rather than bodily to-be-taken ought
ut videlicet, sicut ille Abrahæ sinus, quo suscepta est
so-that namely as that of-Abraham bosom into-which received was
anima Lazari spiritalis est, non corporalis intelligendus, ita
the-soul of-Lazarus spiritual is not bodily to-be-understood so
et infernus spiritalis ille cruciatus, quo anima divitis
also the-underworld spiritual that torment in-which the-soul of-the-rich-man
sepulta memoratur. Quandiu animæ corporibus carent, quo
buried is-recorded as-long-as souls bodies lack whither
ferri localiter aut moveri vel quasi corporis ambitu
to-be-carried locally or to-be-moved or as-if by-the-circuit of-a-body
coerceri possint, quæ nullatenus locales sunt omnique
to-be-confined can which in-no-way local are and-than-every
corpore propria natura longe subtiliores existunt, aut quæ
body by-their-own nature far more-subtle stand-forth or what
sit vis elementorum corporea tam videlicet ignis, quam
be the-force of-the-elements bodily as-much namely of-fire as
cæterorum, quæ ipsas sine corporibus contingere vel cruciare
of-the-others which them without bodies to-touch or to-torment
possit, non facile disseri aut intelligi potest. Unde et
could not easily to-be-discussed or to-be-understood can whence also
dæmones post lapsum, ut corporaliter etiam pati possint,
the-demons after the-fall that bodily also to-suffer they-could
in quædam devoluti aeria corpora dicuntur, quæ quasi
into certain thrust-down airy bodies are-said which as-if

carcerem acceperunt. Hinc et aeriæ dicti sunt potestates,
a-prison they-received hence also airy called are powers
quod videlicet in illo plurimum possint elemento, cui
because namely in that most they-can element to-which
sunt incorporatæ, sicut et terrenæ potestates vocati sunt
they-are incorporated as also earthly powers called are
homines, qui in terris principantur. Sin autem vermes
men who on earth rule if moreover worms
animarum quamdam earum interiorem corrosionem, qua
of-the-souls a-certain their inward gnawing by-which
de conscientia sua, desperatione veniæ et futuræ pœnæ
from conscience their by-despair of-pardon and of-future punishment
augmento jam cruciantur, ac postmodum ignem, quo
by-increase now they-are-tormented and afterward the-fire by-which
resumptis corporibus cruciabuntur, intellexisse propheta
with-resumed bodies they-shall-be-tormented to-have-understood the-prophet
dicatur, facile est tam spiritale quam corporale tormentum
be-said easy it-is as-much spiritual as bodily torment
definiri infernum, comparatione scilicet aliarum pœnarum,
to-be-defined the-underworld by-comparison namely with-the-other punishments
his tanquam infimis vel extremis ita vocatis, sive sub
these as-if lowest or last so called whether under
terris sive alibi dicantur exerceri. Cum enim terras super
the-earth or elsewhere they-be-said to-be-exercised since for the-earth upon
aquas fundatas esse constat, quomodo sub terris corporeus
the-waters founded to-be it-is-agreed how under the-earth bodily
aliquis ignis esse dicetur, nisi forte sub terris intelligatur
some fire to-be shall-be-said unless perhaps under the-earth be-understood
quæcunque terræ profunditas post hanc, in qua sumus,
whatever of-the-earth depth after this in which we-are
terræ superficiem. Sed rursum cum infinitus reproborum
of-the-earth surface but again since infinite of-the-reprobate

numerus et juxta Veritatis assertionem parvus sit electorum
the-number and according-to of-the-Truth the-assertion small be of-the-elect
futurus, non facile fortassis recipietur tantum alicubi
about-to-be not easily perhaps shall-be-accepted so-great somewhere
terræ sinum haberi, qui tot corpora capere possit. Unde
of-the-earth a-hollow to-be-had which so-many bodies to-hold can whence
si cuidam videatur tantam divini judicii potentiam esse, ut
if to-someone it-seem so-great of-divine judgment the-power to-be that
in omnibus æque locis, quos voluerit, punire possit,
in all equally places those-whom it-shall-have-wished to-punish it-can
nihilque ad pœnam sicut nec ad gloriam referre qualitates
and-nothing to punishment as nor to glory to-matter the-qualities
locorum, non dubito id tanto faciliorem assensum invenire,
of-places not I-doubt it by-so-much easier assent to-find
quanto amplius et divinam potentiam videtur commendare
by-how-much more both the-divine power it-seems to-commend
et rationi magis propinquare. Ut enim communem fere
and to-reason more to-draw-near as for the-common almost
omnium sequamur opinionem, qui in eodem igne positos,
of-all let-us-follow opinion who in the-same fire placed
alios magis, alios minus, pro meritis suis non pro
some more others less according-to merits their not according-to
quantitate incendii cruciari dicunt, non video, qualiter
the-quantity of-burning to-be-tormented say not I-see how
ejusdem ignis tanta moderatio per divinam potentiam
of-the-same fire so-great moderation through divine power
in pœna fieri possit, et non potius diversis locis
in punishment to-be-done can and not rather in-diverse places
positos diversos affligere queat tormentis, vel quoslibet etiam,
placed with-diverse to-afflict can torments or any also
ubicunque sint, quibuscunque velit torquere pœnis et
wherever they-be with-whatever it-wish to-torture punishments and

omnia eis in quaslibet pœnas elementa convertere, sicut
all-things for-them into whatever punishments the-elements to-turn as
scriptum est: Pugnabo pro Deo contra insensatos orbis
written it-is I-shall-fight for God against the-senseless of-the-circle
terrarum (Sap. v, 21). Nam et juxta eorum existimationem
of-the-lands Sap. five 21 for also according-to their judgment
in ipso æthereo cœlo, ubi, quo purior tanto acutior
in the-very ethereal heaven where by-how-much purer by-so-much more-keenly
et vehementior ardet ignis et splendet, absque læsione
and more-vehemently burns fire and shines without injury
ulla beatorum corpora communis fides asserit permanere,
any of-the-blessed the-bodies the-common faith asserts to-remain
et hoc eis post resurrectionem ad gloriam collatum esse,
and this to-them after the-resurrection for glory conferred to-be
quod animæ nullatenus nostræ sustinere infirmitas possit.
which of-the-soul in-no-way our to-sustain the-infirmity could
Sic quippe et sanos oculos lux recreat et infirmos gravat.
so indeed both healthy eyes light refreshes and weak burdens
Quis etiam quotidie tam diversas animalium non experiat
who also daily such diverse of-animals not experiences
naturas, ut quod aliorum vitam construat aliorum exstinguat
natures that what of-some the-life builds of-others extinguishes
et corporum diversa complexione, quod uni profuit alteri
and of-bodies by-diverse complexion what to-one profited to-another
obsistit, tam animatis scilicet quam inanimatis. Homines
opposes as-much to-animate namely as to-inanimate men
sub aqua, pisces sub divo moriuntur. Salamandr[i]a
under water fishes under the-open-sky die the-salamander
sic igne vivere constat, qui maturum cæteris animantibus
so in-fire to-live it-is-agreed which swift to-the-other animals
affert interitum. Venenum vita serpentis, mors hominis, et
brings destruction poison the-life of-the-serpent the-death of-man and

eadem aliis animantibus gustum præbent necessarium
the-same-things to-some animals taste offer necessary
aliis mortiferum. Nihil omnino est quod omnibus possit
to-others deadly nothing at-all is which to-all can
convenire naturis. Qui ex eodem utero, ex eodem patre
befit natures who from the-same womb from the-same father
geniti processerunt, nequaquam iisdem vivunt moribus, nec
begotten have-come-forth by-no-means by-the-same live morals nor
iisdem pariter rebus oblectantur, vel offenduntur, nec in
by-the-same equally things are-delighted or offended nor in
eodem æstu vel gelu consistentes pariter cruciantur. Non hoc
the-same heat or cold standing equally are-tormented not this
[hæc] profecto diversitas passionum ex qualitate punientium,
[*this*] *surely diversity of-sufferings from the-quality of-the-punishers*
sed punitorum provenit. Quid itaque mirum, si resuscitata
but of-the-punished comes what and-so wonder if raised
corpora pro meritis cujusque vel eodem loco, vel
bodies according-to the-merits of-each either in-the-same place or
diversis consistentia, sic divinæ potentiæ justitia moderetur ad
in-diverse standing so of-divine power the-justice be-tempered for
pœnam, ut ubicunque omnia illis æque pœnalia sint? Quod
punishment that wherever all-things to-them equally penal be which
utique ille diligenter attendebat, qui vindictam Dei nusquam
certainly he diligently heeded who the-vengeance of-God nowhere
se effugere posse fatebatur, dicens: Quo ibo a spiritu
himself to-escape to-be-able confessed saying whither shall-I-go from spirit
tuo et quo a facie tua fugiam? Si ascendero in cœlum,
thy and whither from face thy shall-I-flee if I-shall-ascend into heaven
tu illic es; si descendero ad infernum, ades (Psal.
thou there art if I-shall-descend to the-underworld thou-art-present Psal.
cxxxviii, 7, 8). Denique quis malorum hominum
one-hundred-thirty-eight 7 8 finally who of-evil men

animas in inferno plus cruciari censeat quam spiritales
the-souls in the-underworld more to-be-tormented would-judge than the-spiritual
nequitias in aere consistentes sua æque tormenta secum
wickednesses in the-air dwelling their-own equally torments with-them
ubicunque circumferentes? Quas utique tanto majore
wherever carrying-about which certainly by-so-much greater
tormento dignas esse certum est, quanto nequiores esse
torment worthy to-be certain it-is by-how-much more-wicked to-be
minime dubitantur; quis eodem modo neget, animas
least they-are-doubted who in-the-same way would-deny the-souls
impiorum in corporibus resumptas, quocunque loco moveantur,
of-the-impious in bodies resumed in-whatever place they-be-moved
sua secum tormenta gestare, etsi nihil exterius inferatur
their-own with-them torments to-carry even-if nothing from-outside be-inflicted
tormenti. Multas quippe passiones animæ adhuc in corpore
of-torment many indeed sufferings to-the-soul still in the-body
manenti vel intrinsecus inferri, vel extrinsecus ex aliqua
remaining either from-within to-be-inflicted or from-without from some
perturbatione vel corporis inæqualitate videmus, quæ semel
disturbance or of-the-body unevenness we-see which once
habitæ nulla possint auferri loci permutatione. Ut enim
had by-no can to-be-removed of-place change as for
cæteras omittam passiones, quid valet ad remedium pœnæ,
the-other I-may-omit sufferings what avails for the-remedy of-punishment
quo loco nunc constituas morientem, vel maxima
in-what place now you-set the-dying-man or with-the-greatest
passione laborantem, si minime illa passio lenienda sit ex
suffering laboring if least that suffering to-be-soothed be from
loco. Aut cum modo nobis morientibus, ut beatus meminit
place or since now for-us dying as the-blessed recalls
Augustinus, tanta sit in corpore passio mortis, ut propter
Augustine so-great be in the-body the-suffering of-death that on-account-of

hanc ipsum relinquere anima compellatur, quasi in corporibus
this it to-leave the-soul is-compelled as-if in bodies
resumptis et jam immortalibus factis hanc passionem, qua
resumed and now immortal made this suffering by-which
hic moriendo dissolvimur, ubi perpetua fuerit, ad
here by-dying we-are-dissolved where perpetual it-shall-have-been for
damnationem satis esse non censeat, vel si qua forte alia
damnation enough to-be not one-should-judge or if some perhaps other
possit esse major nullo extrinsecus tormento adjuncto? Quid
could be greater with-no from-without torment added what
enim magis justitiæ convenit, quam quod ipsa præcipue
for more justice befits than that themselves chiefly
corpora sua resumant animæ ad tormentum, quibus male usæ
bodies their resume the-souls for torment which badly used
sint ad oblectamentum? Tantam vero in dissolutione mortis
they-have for delight so-great but in the-dissolution of-death
passionem esse certum est, ut pro quovis peccato, irrogata
the-suffering to-be certain it-is that for any-whatever sin inflicted
quamvis sit brevissima, ad purgationem tamen ejus, quod non
although it-be most-brief for the-purgation yet of-that which not
æterna damnatione dignum fuerit, sufficere credatur, unde
of-eternal damnation worthy shall-have-been to-suffice it-is-believed whence
ut beatus asserit Hieronymus illa est prophetæ sententia:
as the-blessed asserts Jerome that is of-the-prophet the-sentence
Non judicabit bis Dominus in idipsum, et non consurget
not shall-judge twice the-Lord in the-same and not shall-rise
duplex tribulatio (Nahum. i, 9, juxta LXX). Legimus et
double tribulation Nahum one 9 according-to the-Seventy we-read also
nonnullas defunctorum animas damnatas noluisse reddi
some of-the-dead souls condemned to-have-refused to-be-returned
vitæ præsenti, ut bene operando salvarentur, si eam
to-life present that well by-working they-might-be-saved if it

rursum morte interveniente finire cogerentur. Scriptum
again with-death intervening to-end they-should-be-compelled written
esse alibi reperimus quasdam sanctorum morientium animas
to-be elsewhere we-find certain of-saints dying souls
timore pœnæ dissolutionis suæ tempore ad paratam
from-fear of-the-punishment of-dissolution their at-the-time to prepared
beatitudinem egredi prorsus refugere, donec eas Dominus
beatitude to-go-forth utterly to-shrink until them the-Lord
jussisset ab angelis suscipi sine dolore. Ex quo liquidum
had-ordered by angels to-be-received without pain from which clear
est quanta sit hujus mortis passio, cujus, ut diximus, metu
it-is how-great be of-this death the-suffering of-which as we-have-said from-fear
alius ad salutem redire non voluit, alius ad beatitudinem
one to salvation to-return not wished another to beatitude
egredi trepidavit. Et hanc tamen omnino passionem auferre,
to-go-forth trembled and this yet altogether suffering to-take-away
quibuscunque voluerit, divinæ constat esse potentiæ,
from-whomever it-shall-have-wished of-divine it-is-agreed to-be power
sicut et prædictus asserit doctor dicens Joannem apostolum
as also the-aforesaid asserts doctor saying John the-apostle
tam a dolore mortis quam a corruptione carnis
as-much from the-pain of-death as from the-corruption of-the-flesh
alienum fuisse. Qui ergo in morte passionem mortis
estranged to-have-been who therefore in death the-suffering of-death
sic omnino auferre potest, ubique, cuicunque velit, id
so altogether to-take-away can everywhere for-whomever he-wish that
ipsum posse videtur. Pronior quippe est natura passibilis,
very to-be-able seems more-prone indeed is nature passible
ut pœnam incurrat, quam careat. Ex quibus omnibus
that punishment it-incur than it-lack from which all
liquere jam arbitror nihil ad pœnam damnatorum loci
to-be-clear now I-judge nothing to the-punishment of-the-damned of-place

qualitatem referre, sicut nec ad gloriam beatorum, sed hoc
the-quality to-matter as nor to the-glory of-the-blessed but this
sit in inferno cruciari vel perpetuo igni tradi,
be in the-underworld to-be-tormented or to-perpetual fire to-be-handed-over
quod illis summis pœnis torqueri, quæ in præcipue igni
that by-those highest punishments to-be-tortured which in chiefly to-fire
comparantur, quod hujus elementi cruciatus acrior videtur.
are-compared because of-this element the-torment sharper seems
Id quoque plurimum divinæ potentiæ gloriam commendare
that also most of-divine power the-glory to-commend
videtur, si in omnibus æque locis et damnationis pœnam
seems if in all equally places both of-damnation the-punishment
et beatitudinis gloriam ipse largiatur, qui ubique per
and of-beatitude the-glory he bestow who everywhere through
potentiam deesse non dubitatur.
power to-be-lacking not is-doubted
Philos. Æque ut video pœnam damnatorum sicut et
the-Philosopher equally as I-see the-punishment of-the-damned as also
gloriam electorum ad divinæ potentiæ laudem convertere
the-glory of-the-elect to of-divine power the-praise to-turn
studes, ut in summis etiam malis ejus bona prædices.
you-strive that in the-highest even evils his goods you-may-preach
Christian. Et sic certe convenit, quia nulla ejus sunt
the-Christian and so certainly it-befits because no his are
opera, nisi magnifica et admiratione plena. Superfluum
works except magnificent and of-admiration full superfluous
autem censeo, quibus in locis hæc contingant definire,
moreover I-judge which in places these-things happen to-define
dummodo hæc adipisci possumus aut vitare.
provided-that these-things to-attain we-can or to-shun

Philos. Et hinc equidem adhuc sermo est, ut tam
the-Philosopher and hence indeed still the-discourse is that as-much
summo bono nostro, quam summo malo, ut tibi visum
the-highest good our as the-highest evil as to-you seen
est, descriptis, juxta propositum nostrum, quibus ad ea
it-is described according-to purpose our by-which to them
pertingere vis, non minus diligenter aperias, ut eo
to-reach you-wish not less diligently you-open that by-so-much
melius has tenere vel illas vitare possimus, quo amplius
better these to-hold or those to-shun we-may by-how-much more
noverimus. Sed et quid summum bonum sit vel summum
we-shall-have-known but also what the-highest good be or the-highest
malum, quod bonum vel malum generaliter sit dicendum, id
evil what good or evil generally be to-be-called that
quoque, si vales definire, desidero. Multas quippe harum
also if you-are-able to-define I-desire many indeed of-these
species cognoscimus. Sed tamen in quo bonæ vel malæ res
species we-know but yet in what good or bad things
dicendæ sint, non satis intelligere vel disserere sufficimus.
to-be-called be not enough to-understand or to-discuss we-are-able
Nostri quippe auctores, qui dicunt alia bona, alia mala, alia
our indeed authors who say some good others bad others
indifferentia, nullatenus hæc definitionibus distinxerunt, sed
indifferent by-no-means these by-definitions distinguished but
quibusdam exemplis ad eorum demonstrationem contenti sunt.
with-certain examples for their demonstration content are

The Christian finds good hard to define, since a good man, smith, or horse is good by different adjuncts. A good thing is one fit for some use that need hinder no advantage or dignity; an indifferent thing neither helps nor hinders, and actions are good or bad only by intention. So the same deed done by two men may be just in one and unjust in the other, and the Father, the Son himself, and Judas all handed Christ over with different wills.

Christian. Quantum æstimo, difficile definire ea censuerunt,
the-Christian as-far-as I-reckon difficult to-define those-things they-judged
quorum nomina vix unquam in una significatione consistere
whose names hardly ever in one signification to-stand
videntur. Quippe cum dicitur bonus homo vel bonus faber,
seem indeed when is-said a-good man or a-good smith
aut bonus equus, et similia, quis nesciat hoc nomen
or a-good horse and like-things who would-not-know this name
bonus ex adjunctis diversum mutuare sensum, hominem
good from the-adjuncts a-diverse to-borrow sense a-man
quippe bonum ex moribus, fabrum ex scientia, equum ex
indeed good from morals a-smith from knowledge a-horse from
viribus et velocitate, vel quæ ad usum ejus pertinent.
strength and speed or the-things-which to the-use of-it pertain
Adeo autem ex adjunctis boni significatio variatur, ut
so moreover from the-adjuncts of-good the-signification is-varied that
etiam cum nominibus vitiorum ipsum jungere non vereamur,
even with the-names of-vices it to-join not we-fear
dicentes scilicet bonum vel optimum furem, eo quod in
saying namely a-good or best thief for-this that in
hac malitia peragenda sit callidus vel astutus. Nec solum
this malice to-be-carried-out he-be clever or astute nor only
ad res ipsas, verum etiam ad ea quæ de rebus dicuntur,
to things themselves but also to those which about things are-said

hoc est ad ipsa propositionum dicta, sic nonnunquam boni
that is to the-very of-propositions sayings so sometimes of-good
vocabulum applicamus, ut etiam dicamus, quia bonum est
the-word we-apply that even we-say that good it-is
malum esse, quamvis minime concedamus bonum malum
evil to-be although least we-grant good evil
esse. Aliud quippe est dicere malum est bonum, quod
to-be another-thing indeed it-is to-say evil is good which
omnino falsum est, aliud dicere malum esse bonum est, quod
altogether false is another to-say evil to-be good is which
minime negandum est. Quid itaque mirum si et nos sicut
least to-be-denied is what and-so wonder if also we as
et illi horum significationem, quæ ita inconstans est, definire
also they of-these the-signification which so inconstant is to-define
non sufficiamus? Quantum tamen mihi nunc occurrit, bonum
not we-be-able as-far-as yet to-me now occurs good
simpliciter, id est bonam rem dici arbitror, quæ cum alicui
simply that is a-good thing to-be-called I-judge which though for-some
usui sit apta, nullius commodum vel dignitatem per eam
use it-be fit of-no-one the-advantage or dignity through it
impediri necesse est. Indifferens vero, id est rem, quæ neque
to-be-impeded necessary it-is indifferent but that is a-thing which neither
bona est, neque mala, illam arbitror, per cujus existentiam
good is nor bad that I-judge through whose existence
nec ulla bona deferri, nec impediri necesse est, sicut est
neither any goods to-be-brought nor to-be-impeded necessary it-is as is
fortuita motio digiti, vel quæcunque actiones hujusmodi. Non
the-chance motion of-a-finger or whatever actions of-this-kind not
enim actiones, vel bonæ vel malæ, nisi secundum intentionis
for actions either good or bad except according-to of-intention
radicem judicantur, sed omnes ex se indifferentes sunt;
the-root are-judged but all from themselves indifferent are

et, si diligenter inspiciamus, nihil ad meritum conferunt,
and if diligently we-examine nothing to merit confer
quæ nequaquam ex se bonæ sunt aut malæ, cum ipsæ
which by-no-means from themselves good are or bad since they
videlicet tam reprobis quam electis æque conveniant.
namely as-much to-the-reprobate as to-the-elect equally belong
Philos. Hic paululum nobis standum arbitror atque
the-Philosopher here a-little by-us to-be-stood I-judge and
immorandum, si forte, quæ dixisti, pro definitionibus stare
to-be-lingered if perhaps what you-have-said for definitions to-stand
possint.
can
Christian. Difficillimum equidem est omnia propriis
the-Christian most-difficult indeed it-is all-things by-proper
definitionibus sic circumscribere, ut ab omnibus aliis ea
definitions so to-circumscribe that from all others they
separari queant, maxime nunc, cum nobis ad definitiones
to-be-separated can most now when to-us for definitions
excogitandas mora temporis non concedatur. Pleraque nominum,
to-be-devised delay of-time not is-granted very-many of-names
quibus rebus conveniant, ex rationis usu didicimus. Quæ vero
to-what things they-belong from of-reason use we-have-learned what but
sit sententia eorum vel intelligentia minime assignare sufficimus.
be the-sense of-them or understanding least to-assign we-are-able
Multa etiam reperimus, quorum nec nominationem, sicut
many-things also we-find of-which neither the-naming as
sententias definitione possumus terminare. Etsi enim rerum
the-senses by-definition we-can to-bound even-if for of-things
naturas non ignoremus, earum tamen vocabula in usu non sunt
the-natures not we-be-ignorant-of their yet words in use not are
et sæpe promptior est mens ad intelligendum, quam lingua
and often readier is the-mind for understanding than the-tongue

sit ad proferendum, vel ad ea, quæ sentimus disserendum.
be for uttering or for those-things which we-feel discussing
Ecce omnes ex usu quotidiani sermonis cognoscimus, quæ res
behold all from use of-daily speech we-know which things
appellantur lapides. Quæ tamen sunt lapidis propriæ differentiæ,
are-called stones what yet are of-stone the-proper differences
aut quæ sit hujus speciei proprietas nullo adhuc credo
or what be of-this species the-property by-no still I-believe
valeamus assignare vocabulo, quo lapidis aliqua distinctio
we-may-be-able to-assign word by-which of-stone some distinction
seu descriptio perfici possit. Nec id tibi mirabile videri
or description to-be-completed can nor that to-you wonderful to-seem
debet si me in his deficere videas, ad quæ nequaquam
ought if me in these-things to-fail you-see to which by-no-means
magnos illos viros doctores, quos jactatis philosophos,
great those men doctors whom you-boast philosophers
suffecisse cognoscimus. Quæ tamen potero, ad objectionem
to-have-sufficed we-know what yet I-shall-be-able to the-objection
tuarum inquisitionum de his quæ præmisi, conabor.
of-your inquiries about these-things which I-premised I-shall-try
Philos. Et ratione satis et probatione, quæ nunc
the-Philosopher both in-reason enough and in-proof the-things-which now
dicis, videntur abundare. Sed revera, quæ dicuntur nisi
you-say seem to-abound but in-truth what are-said unless
intelligantur frustra proferuntur, nec docere alios possunt
they-be-understood in-vain are-uttered nor to-teach others can
nisi disseri queant. Nunc si placet, imo quia et sic
unless to-be-discussed they-can now if it-pleases rather because also so
consensisti, ipsa quæ dixisti, aliquantulum expedire
you-have-consented the-very-things which you-have-said a-little to-unfold
te volo. Quare ergo, inquam, cum rem bonam definires,
you I-wish why therefore I-say when a-thing good you-defined

non visum est sufficere, ut diceres, quæ alicui apta est
not seemed it-has to-suffice that you-should-say which for-some fit is
usui, hoc est alicui commoda utilitati.
use that is for-some advantageous utility
Christian. Commune proverbium atque probabile vix aliquod
the-Christian a-common proverb and probable hardly any
bonum esse, quod non noceat et malum, quod non prosit.
good to-be which not harm and evil which not profit
Verbi gratia: Ecce jamdudum aliquis in bonis operibus se
of-a-word for-the-sake behold long-since someone in good works himself
adeo exercuit, ut inde sæpius laudatus, vel de suis confisus
so exercised that thence quite-often praised or in his-own trusting
virtutibus in superbiam extollatur, vel alius invidia hinc
virtues into pride be-lifted or another by-envy hence
accendatur. Sic itaque malum de bono constat provenire,
be-kindled so and-so evil from good it-is-agreed to-come
et frequenter mali etiam bonam causam esse. Quippe vitia
and frequently of-evil also good the-cause to-be indeed vices
nostra vel peccata, quæ sunt proprie mala dicenda, nonnisi in
our or sins which are properly evils to-be-called only in
anima vel bonis habent consistere creaturis, nec nisi a bono
the-soul or in-good have to-consist creatures nor except from good
surgere possit corruptio; quis e contrario non videat, sæpe
to-arise can corruption who from the-contrary not sees often
homines post magnas peccatorum ruinas fortiores aut meliores
men after great of-sins ruins stronger or better
per humilitatem vel pœnitentiam surgere, quam antea
through humility or penitence to-rise than before
fuerint? Ipsam denique pœnitentiam peccati, quia mentis
they-had-been the-very finally penitence of-sin because of-the-mind
afflictio est, nec cum beatitudine perfecta, quia dolorem
an-affliction it-is nor with beatitude perfect because pain

ingerit, convenire potest, malum esse potius, quam bonum
it-brings to-agree it-can evil to-be rather than good
constat, et tamen hanc ad indulgentiam peccatorum nemo
it-is-agreed and yet this for the-pardon of-sins no-one
necessariam esse dubitat. Quis etiam nesciat summam
necessary to-be doubts who also would-not-know the-highest
Dei bonitatem, quæ nihil sine causa fieri permittit, adeo
of-God goodness which nothing without cause to-be-done permits so
mala quoque bene præordinare, et eis etiam optime uti: ut
evils also well to-preordain and them even best to-use that
etiam sit bonum malum esse, cum tamen malum nullatenus
even it-be good evil to-be though yet evil in-no-way
sit bonum. Sicut enim summa diaboli nequitia ipsis etiam
be good as for the-highest of-the-devil wickedness the-very even
bonis sæpe pessime utitur, ut videlicet ea in causas
good-things often worst uses that namely them into causes
pessimorum effectuum convertat, ac si per ea quæ bona
of-worst effects he-may-turn and as-if through those which good
sunt, quædam pessima operetur, ita e contrario Deus illis
are certain worst-things he-may-work so from the-contrary God those
optime utitur, quæ ille pessime molitur. Quippe et tyrannus
best uses which he worst contrives indeed both the-tyrant
et principes eodem gladio male uti possunt et bene,
and princes with-the-same sword badly to-use can and well
ille quidem ad violentiam, ille ad vindictam, et nulla
the-one indeed for violence the-other for vengeance and no
credo sunt instrumenta, vel quæcunque usibus nostris sunt
I-believe are instruments or whatever for-uses our are
commodata, quibus pro intentionum qualitate tam male
lent which according-to of-intentions the-quality as badly
uti non possumus quam bene, scilicet nihil refert quid
to-use not we-can as well namely nothing matters what

fiat, sed quo animo fiat. Unde et quilibet homo tam
be-done but with-what mind it-be-done whence also any man as-much
bonus quam perversus, tam bonarum quam malarum causæ
good as perverse as-much of-good as of-bad causes
sunt rerum, et per eos tam bona quam mala esse
are of-things and through them as-much good-things as bad to-be
contingit. Non enim bonus homo a malo in eo dissidere
it-happens not for a-good man from a-bad in this to-differ
videtur, quod id quod bonum sit, facit, sed potius quod
seems that that which good be he-does but rather that
bene facit. Etsi enim nunc usus sermonis pro eodem habet
well he-does even-if for now the-use of-speech for the-same holds
bene facere et bonum facere, vis tamen et proprietas
well to-do and good to-do the-force yet and propriety
locutionis non ita fortassis sonat. Sicut enim bonum sæpe
of-the-locution not so perhaps sounds as for good often
dicitur, nec tamen bene, id est bona intentione, ita et
is-said nor yet well that is with-good intention so also
bonum fieri posse videtur, cum tamen bene non fiat.
good to-be-done to-be-able seems when yet well not it-be-done
Sæpe quippe contingit idem adversis fieri, ita ut
often indeed it-happens the-same by-different-men to-be-done so that
pro eorum intentione alius bene, alius male illud faciat.
according-to their intention one well the-other badly that may-do
Veluti, si duo aliquem reum suspendant, alter quidem
as if two some guilty-man hang the-one indeed
eo solummodo quod eum odit, alter vero quia habeat
for-this only that him he-hates the-other but because he-have
hanc exercere justitiam, justa hæc suspensio ab isto juste
this to-exercise justice just this hanging by this-one justly
fit, quia recta intentione, ab illo injuste, quia non
is-done because with-right intention by that-one unjustly because not

amore justitiæ, sed odii zelo vel iræ. Nonnunquam
from-love of-justice but of-hatred from-zeal or of-anger sometimes
etiam mali homines, vel ipse quoque diabolus in eodem
also evil men or himself also the-devil in the-same
facto ita Deo cooperari dicuntur, ut idem tam a Deo
deed so with-God to-co-operate are-said that the-same as-much by God
quam ab illis fieri asseratur. Ecce enim a Satan ea
as by them to-be-done be-asserted behold for by Satan those-things
quæ Job possidebat ablata videmus, et tamen hæc
which Job possessed taken-away we-see and yet these-things
a Deo sibi auferri Job ipse profitetur, dicens:
by God from-himself to-be-taken-away Job himself professes saying
Dominus dedit, Dominus abstulit (Job i, 21). Unde autem
the-Lord gave the-Lord took-away Job one 21 whence moreover
et ad illud veniamus, quod Christianorum mentes charius
also to that let-us-come which of-Christians the-minds more-dearly
amplectuntur, etsi tibi vel tibi similibus ridiculum videatur.
embrace even-if to-you or to-you similar ridiculous it-seem
Traditio Domini Jesu in manus Judæorum, tam ab
the-handing-over of-the-Lord Jesus into the-hands of-the-Jews as-much by
ipso Jesu quam a Deo Patre, vel a Juda traditore fieri
himself Jesus as by God the-Father or by Judas the-traitor to-be-done
memoratur, nam et Pater Filium et Filius seipsum et
is-recorded for both the-Father the-Son and the-Son himself and
Judas eumdem tradidisse dicitur, cum tamen in talibus,
Judas the-same to-have-handed-over is-said when yet in such-things
vel diabolus, vel Judas id ipsum fecerit quod Deus. Et si
either the-devil or Judas that very did which God and if
forte ideo bonum aliquod videantur fecisse, non tamen
perhaps therefore good some they-seem to-have-done not yet
dicendi sunt bene fecisse. Aut si fecerint id, vel fieri
to-be-said are well to-have-done or if they-have-done that or to-be-done

voluerint, quod vult fieri Deus, vel eamdem faciendo
have-wished which wishes to-be-done God or the-same in-doing
aliquid voluntatem habeant, quam Deus habet, nunquid ideo
something will they-have which God has is-it-that therefore
benefacere dicendi sunt, quia scilicet faciunt quod Deus vult
to-do-well to-be-said are because namely they-do what God wishes
fieri, aut ideo bonam habent voluntatem, quia volunt id
to-be-done or therefore good have will because they-wish that
quod Deus? Non utique. Etsi enim faciant, vel facere velint
which God not certainly even-if for they-do or to-do wish
quod Deus vult fieri, non tamen id faciunt, vel facere
what God wishes to-be-done not yet that they-do or to-do
volunt, quia credant Deum id velle fieri, nec eadem
wish because they-believe God that to-wish to-be-done nor the-same
intentio est in eodem facto illorum, quam Dei et quanquam
intention is in the-same deed of-them as of-God and although
id velint quod Deus, eadem illorum et Dei voluntas
that they-wish which God the-same their and of-God will
ideo dici possit, quod idem volunt; mala tamen
therefore to-be-called can because the-same-thing they-wish evil yet
eorum voluntas est, et bona Dei, cum scilicet id diversis
their will is and good of-God since namely that diverse
de causis velint fieri. Sic et cum eadem sit actio
for causes they-wish to-be-done so also when the-same be the-action
diversorum, quia videlicet idem agunt, pro diversitate tamen
of-diverse-men because namely the-same they-do for the-diversity yet
intentionis actio hujus bona est et illius mala, quia
of-intention the-action of-this-one good is and of-that-one bad because
quanquam idem operentur, tamen bene hic, ille male
although the-same they-work yet well this-one that-one badly
id ipsum facit, et (quod dictu mirabile est) nonnunquam
that very does and what to-say wonderful is sometimes

etiam bona est voluntas, cum quis vult ab altero malum
even good is the-will when one wishes by another evil
fieri, quia id videlicet bona intentione vult. Sæpe
to-be-done because that namely with-good intention he-wishes often
namque Dominus per diabolum vel tyrannum aliquem
for the-Lord through the-devil or a-tyrant some
decrevit eos affligere qui innocentes sunt, vel qui illam
has-decreed them to-afflict who innocent are or who that
afflictionem non meruerunt ad purgationem scilicet alicujus
affliction not have-deserved for the-purgation namely of-some
peccati eorum qui affliguntur, vel ad augmentum meriti, sive
sin of-those who are-afflicted or for the-increase of-merit or
ad exemplum aliis dandum, vel quacunque causa rationabili,
for an-example to-others to-be-given or for-whatever cause reasonable
quamvis nobis occulta. Unde et de eo quod, permittente
although to-us hidden whence also about this which permitting
Domino, bene diabolus egerat malo, Job meminit, dicens:
with-the-Lord well the-devil had-done evil Job recalls saying
Sicut Domino placuit, ita factum est (ibid.). Quod quia
as to-the-Lord it-pleased so done it-is ibid. which because
bene a Domino permissum esse non dubitet, referendo ei
well by the-Lord permitted to-be not he-doubts by-rendering to-him
gratias ostendit, cum addit: Sit nomen Domini benedictum.
thanks he-shows when he-adds be the-name of-the-Lord blessed

God sent a lying spirit to deceive Ahab, and permits nothing without reason, so whatever happens has a reasonable cause and is good to happen, though evils are not good: scandals must come, but woe to him through whom they come. Augustine teaches that God orders evil wills well. A good thing is one whose presence hinders no advantage, and the good of an outcome is its fitness to God's best disposition, which is why we pray Thy will be done.

Liber quoque Regum tertius spiritum mendacem ad
the-book also of-Kings third a-spirit lying for
decipiendum Achab impium docet a Domino missum
deceiving Ahab the-impious teaches by the-Lord sent
fuisse. Cum enim diceret Dominus: Quis decipiet Achab?
to-have-been when for said the-Lord who shall-deceive Ahab
Egressus spiritus mendax stetit coram Domino, et ait:
having-gone-forth a-spirit lying stood before the-Lord and said
Ego decipiam illum. Cui locutus est Dominus: In quo?
I shall-deceive him to-whom spoken has the-Lord in what
Et ille ait: Egrediar et ero spiritus mendax in ore
and he said I-shall-go-forth and shall-be a-spirit lying in the-mouth
omnium prophetarum ejus. Et dixit Dominus: Decipies
of-all prophets his and said the-Lord thou-shalt-deceive
et prævalebis; egredere et fac ita (III Reg. xxii, 20-22).
and shalt-prevail go-forth and do so three Reg. twenty-two 20-22
Quod quidem Micheas propheta, cum coram ipso Achab
which indeed Micaiah the-prophet when before the-very Ahab
exposuisset sibi revelatum fuisse, adjecit: Nunc igitur
he-had-set-forth to-himself revealed to-have-been added now therefore
ecce dedit Dominus spiritum mendacem in ore omnium
behold has-given the-Lord a-spirit lying in the-mouth of-all
prophetarum tuorum, qui hic sunt; et locutus est contra
prophets thy who here are and spoken has against

te malum (ibid., 23). Sive autem in sanctos sive
thee evil ibid. 23 whether moreover against the-saints or
in impios Dominus diabolum sævire permittat, constat
against the-impious the-Lord the-devil to-rage permit it-is-agreed
profecto nec ipsum nisi bene permittere, quod bonum
surely neither him except well to-permit what good
est permitti, nec illum nisi male facere, quod tamen
is to-be-permitted nor that-one except badly to-do what yet
bonum est fieri, et cur fiat, rationabilem habet causam,
good is to-be-done and why it-be-done a-reasonable it-has cause
licet nobis incognitam. Ut enim ille magnus philosophus
though to-us unknown as for that great philosopher
vester in Timæo suo meminit cum Deum optime cuncta
your in Timaeus his recalls when God best all-things
facere probaret: Omne, inquit, quod gignitur ex aliqua
to-do he-proved everything he-says which is-begotten from some
causa gignitur necessaria. Nihil enim fit, cujus ortum non
cause is-begotten necessary nothing for is-done whose rise not
legitima causa et ratio præcedat. In quo patenter ostenditur,
a-lawful cause and reason precede in which openly is-shown
quæcunque a quocunque fiant, quia hæc optima divinæ
whatever-things by whomever be-done because these by-the-best of-divine
providentiæ dispensatione contingunt, rationabiliter et bene
providence dispensation happen reasonably and well
sic ea provenire, sicut eveniunt, quia videlicet rationabilem,
so them to-come-about as they-happen because namely a-reasonable
cur fiant, habeant causam, quamvis is qui ea facit
why they-be-done they-have cause although he who them does
non rationabiliter ac bene ipsa faciat, nec eam in his
not reasonably and well them do nor that in these-things
faciendis, quam Deus causam attendat. Cum itaque nihil
to-be-done which God cause he-heed since and-so nothing

nisi Deo permittente fieri constet, nihil quippe eo
except with-God permitting to-be-done be-agreed nothing indeed with-him
invito vel resistente fieri possit, certumque insuper sit
unwilling or resisting to-be-done can and-certain moreover it-be
nequaquam aliquid Deum sine causa permittere, nihilque
by-no-means anything God without cause to-permit and-nothing
omnino nisi rationabiliter facere, ut tam permissio ejus
at-all except reasonably to-do so-that as-much permission his
quam actio rationabilis sit, profecto cum videat cur singula
as action reasonable be surely since he-sees why the-single-things
quæ fiunt, fieri permittat, cur et ipsa facienda sint,
which are-done to-be-done he-permits why also the-very-things to-be-done be
non ignoret, etiamsi mala sint vel mala fiant. Non
not he-is-ignorant even-if bad they-be or badly they-be-done not
enim bonum esset ea permitti, nisi bonum esset ea
for good it-would-be them to-be-permitted unless good it-would-be them
fieri, nec perfecte bonus esset, qui, cum posset, non
to-be-done nor perfectly good would-be-be who when he-could not
disturbaret id quod fieri non bonum esset. Imo patenter
would-disturb that which to-be-done not good would-be rather openly
arguendus in eo quod non sit bonum fieri, consentiendo
to-be-accused in this that not be good to-be-done by-consenting
ut fiat. Patet itaque quidquid contingit fieri, cur
that it-be-done it-is-clear and-so whatever happens to-be-done why
fiat vel non fiat rationabilem habere causam. Ideoque
it-be-done or not be-done a-reasonable to-have cause and-therefore
bonum est illud fieri vel bonum est non fieri, etiam
good it-is that to-be-done or good it-is not to-be-done even
si ab eo a quo bene non fit, fiat, vel ab eo [a]
if by him by whom well not it-is-done it-be-done or by him [by]
quo non fit, male non fiat, hoc est mala intentione
whom not it-is-done badly not it-be-done that is with-bad intention

dimittatur fieri. Unde etiam ipsa mala esse, vel fieri
it-be-omitted to-be-done whence also the-very evils to-be or to-be-done
bonum est, quamvis ipsa mala nequaquam sint bona. Quod
good is although the-very evils by-no-means be good which
et Veritas ipsa patenter profitetur, cum ait: Necesse est
also the-Truth itself openly professes when it-says necessary it-is
enim ut veniant scandala. Væ autem homini illi per quem
for that come scandals woe moreover to-man that through whom
scandalum venit! (Matth. xviii, 7.) Ac si aperte dicat:
the-scandal comes Matth. eighteen 7 as if openly he-should-say
Opportunum est, et humanæ congruum saluti, ut quidam
opportune it-is and for-human fitting salvation that some
etiam offensi vel irati scandalum inde animæ suæ, id est
even offended or angered scandal thence for-soul their that is
damnationem incurrant, ut per quorumdam scilicet malitiam
damnation incur that through of-some namely the-malice
id agatur, per quod omnes salventur, quicunque videlicet
that be-done through which all be-saved whoever namely
sanandi prædestinantur. Sed tamen væ illi, hoc est damnatio
to-be-healed are-predestined but yet woe to-him this is damnation
erit, cujus consilio vel persuasione hoc scandalum movetur.
shall-be by-whose counsel or persuasion this scandal is-moved
Malum itaque est scandalum, sed bonum est scandalum esse.
evil and-so is the-scandal but good it-is a-scandal to-be
Sic et bonum est, quodlibet malum esse, cum tamen nullum
so also good it-is any evil to-be since yet no
malum sit bonum. Quod et ille magnus veritatis discipulus
evil be good which also that great of-truth disciple
attendens Augustinus, et, quam optime ipsa etiam mala
heeding Augustine and how best the-very also evils
Deus ordinet, considerans ita de ejus bonitate et diaboli
God orders considering so about his goodness and of-the-devil

nequitia loquitur: Deus sicut naturarum bonarum optimus
the-wickedness speaks God as of-natures good the-best
creator est, ita malarum voluntatum justissimus ordinator,
creator is so of-bad wills the-most-just orderer
ut cum ille male utatur naturis bonis ipse bene utatur
that when he badly use natures good he well use
etiam voluntatibus malis. Item dicit idem de diabolo:
even wills bad likewise says the-same about the-devil
Deus, cum eum creavit et futuræ malignitatis ejus non
God when him he-created and of-the-future malignity his not
erat ignarus et prævidebat quæ bona de malis ejus esset
was ignorant and foresaw what goods from evils his he-was
facturus. Item post aliqua: Neque enim Deus ullum non
about-to-make likewise after some-things neither for God any not
dico angelorum vel hominum creasset, quem malum
I-say of-angels or of-men would-have-created whom bad
esse præscisset, nisi pariter nosset quibus eos bonorum
to-be he-had-foreknown unless equally he-knew to-what them of-the-good
usibus commendaret. Item alibi: Sunt bona singula
uses he-might-commit likewise elsewhere are good the-single-things
simul vero universa valde bona, quia ex omnibus consistit
together but all very good because from all consists
universitatis amabilis pulchritudo. Item illud, quod malum
of-the-universe lovable the-beauty likewise that which evil
dicitur, bene ordinatum et loco suo positum, eminentius
is-called well ordered and in-place its placed more-eminently
commendat bona ut magis placeant, et laudabiliter sint,
commends goods that more they-may-please and praiseworthily be
dum cooperatur bonis. Nec enim Deus omnipotens cum
while it-co-operates with-goods nor for God almighty since
summe bonus sit, ullo modo sineret mali aliquid esse in
supremely good he-be in-any way would-allow of-evil anything to-be in

operibus suis, nisi usque adeo esset omnipotens et bonus,
works his unless so far he-were almighty and good
ut bene faceret et de malo. Item: Nec dubitandum est
that well he-might-make even from evil likewise nor to-be-doubted is
Deum facere bene etiam sinendo fieri quæcunque fiunt
God to-do well even by-allowing to-be-done whatever are-done
mala. Non enim hoc nisi justo judicio sinit et profecto
evils not for this except by-just judgment he-allows and surely
bonum est, quod justum est. Quamvis ergo ea, quæ
good is what just is although therefore those-things which
mala, in quantum mala sunt, non sunt bona, tamen, ut
evil in as-much-as evils they-are not are good yet that
non solum bona, sed etiam sint et mala, bonum est. Nam
not only goods but also be also evils good is for
nisi esset hoc bonum, ut essent et mala, nullo modo
unless it-were this good that there-should-be also evils in-no way
sinerentur ab omnipotente bono, cui procul dubio
they-would-be-allowed by the-almighty good to-whom far from-doubt
quam facile est, quod vult facere, tam facile est, quod non
as easy it-is what he-wishes to-do so easy it-is what not
vult esse non sinere. Neque enim ob aliud veraciter
he-wishes to-be not to-allow neither for for anything-else truly
vocatur omnipotens, nisi quoniam quidquid vult potest,
he-is-called almighty except because whatever he-wishes he-can
nec voluntate cujuspiam creaturæ voluntatis omnipotentis
nor by-the-will of-any creature of-the-will almighty
impeditur effectus. Ecce audisti aperta ratione monstrari,
is-impeded the-effect behold you-have-heard by-open reason to-be-shown
quia bonum est malum esse, quamvis nequaquam verum
that good it-is evil to-be although by-no-means true
si bonum malum esse. Aliud quippe est dicere, malum
if good evil to-be another-thing indeed it-is to-say evil

est bonum, aliud dicere malum esse bonum. Ibi enim ad
is good another to-say evil to-be good there for to
rem malam, hic ad rem malam esse applicatur bonum,
the-thing bad here to the-thing bad to-be is-applied good
hoc est ibi ad rem hic ad eventum rei. Rem
this is there to the-thing here to the-outcome of-the-thing the-thing
autem, ut dictum est, eam bonam dicitur, quæ cum alicui
moreover as said it-is that good is-called which though for-some
apta sit usui, nullius rei commodum vel dignitatem per
fit it-be use of-no thing the-advantage or dignity through
eam impediri aut etiam minui necesse est; quod
it to-be-impeded or even to-be-diminished necessary it-is which
quidem impediri vel minui, tunc eam rem necesse
indeed to-be-impeded or to-be-diminished then that thing necessary
esset, si per ejus contrarium vel defectum dignitas illa
would-be if through its contrary or defect dignity that
vel commodum necessario non remaneret. Verbi gratia,
or advantage necessarily not should-remain of-a-word for-the-sake
vita immortalis, lætitia, sanitas, scientia, castitas talia sunt,
life immortal gladness health knowledge chastity such are
quæ cum aliquid habeant dignitatis vel commodi, constat
which since something they-have of-dignity or of-advantage it-is-agreed
illud supervenientibus horum contrariis non remanere. Sic
that on-the-supervening of-these contraries not to-remain so
et quaslibet substantias constat bonas res esse dicendas,
also any substances it-is-agreed good things to-be to-be-called
quia cum aliquid conferre valeant utilitatis, nihil per
because since something to-confer they-can of-utility nothing through
eas dignitatis vel commodi necesse est præpediri. Nam et
them of-dignity or of-advantage necessary it-is to-be-impeded for also
perversus homo, qui corruptæ vel etiam corrumpentis vitæ
the-perverse man who of-corrupt or even corrupting life

est, sicut esse posset, ut perversus non esset, ideoque
is as to-be could that perverse not he-were and-therefore
per eum nonnihil deteriorari necesse esset.
through him something to-be-made-worse necessary would-be
Hoc autem ad præsens ad descriptionem rei bonæ satis
this moreover for the-present for the-description of-a-thing good enough
esse arbitror. Cum vero ad eventus rerum, hoc est ad
to-be I-judge when but to the-outcomes of-things that is to
ea, quæ a propositionibus dicuntur et per eas evenire
those which by propositions are-said and through them to-come-about
proponuntur boni vocabulum applicamus, ut videlicet hoc
are-proposed of-good the-word we-apply so-that namely this
esse vel non esse bonum dicamus, tale est ac si diceretur
to-be or not to-be good we-say such is as if it-were-said
ad aliquam Dei optimam dispositionem complendam, illud
for some of-God best disposition to-be-fulfilled that
necessarium esse, etsi nos omnino illa lateat dispositio.
necessary to-be even-if us altogether that be-hidden disposition
Non enim aliquem etiam bene facere bonum est, si hoc
not for someone even well to-do good is if this
eum facere alicui divinæ ordinationi non competit, sed
him to-do to-some divine ordinance not is-fitting but
potius obsistit, qui nec fieri potest, quod rationabilem,
rather opposes which neither to-be-done can what a-reasonable
cur fiat, causam non habet. Tunc autem rationabilem
why it-be-done cause not has then moreover reasonable
non habet causam, cur fiat, si quid a Deo dispositum
not it-has cause why it-be-done if something by God disposed
præpediri necesse esset, si illud contingeret. Sæpe itaque
to-be-impeded necessary would-be if that should-happen often and-so
decepti dicimus, quia bonum est nos hoc vel illud facere,
deceived we-say that good it-is us this or that to-do

quod faciendum esse ab omnibus censetur. Sed cum a
which to-be-done to-be by all is-judged but since from
divina dissentiat ordinatione per errorem mentimur, sed
the-divine it-dissents ordinance through error we-lie but
mendacii rei non sumus ita opinantes, ut dicimus. Qui
of-lying guilty not we-are so thinking as we-say we-who
etiam sæpe per errorem multa in oratione petimus, quæ
also often through error many-things in prayer ask which
nobis a Deo denegantur, qui melius quam nos ipse, quid
to-us by God are-denied who better than we himself what
nobis sit necessarium, agnoscit. Unde præcipuum est sic
for-us be necessary knows whence chief it-is so
dicere: Fiat voluntas tua. Hoc in præsentiarum satis est
to-say be-done will thy this at present enough is
me dixisse, ad ostendendum videlicet qualiter nomen boni
me to-have-said for showing namely how the-name of-good
est intelligendum, quando pro re bona simpliciter sumitur
is to-be-understood when for a-thing good simply it-is-taken
vel quando etiam rerum eventibus vel quæ a
or when also of-things to-the-outcomes or to-the-things-which by
propositionibus applicatur. Quod quia ex inquisitione summi
propositions it-is-applied which because on the-inquiry of-the-highest
boni pendebat, si quid superest, quod de ipso ulterius
good depended if anything remains which about it further
quæri censeas, licet te subinferre vel ad reliqua festinare.....
to-be-asked you-judge you-may you to-add or to the-rest to-hasten