

SAINT AUGUSTINE OF HIPPO

AGAINST THE EPISTLE OF MANI CALLED FUN-
DAMENTAL

Contra Epistolam Manichaei

S A B B A T I S M U S

Saint Augustine of Hippo (354–430)
Contra Epistolam Manichaei · Against the Epistle of Mani Called Fundamental

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S. AURELII AUGUSTINI HIPPONENSIS EPISCOPI
CONTRA EPISTOLAM MANICHAEI QUAM VOCANT
FUNDAMENTI LIBER UNUS. (C)

Refellit priores partes Epistolae Manichaei, ostendens ipsum pro manifesta quam pollicebatur, et pro certa cognitione, nonnisi incerta et absurda deliramenta suis sectatoribus proponere.

CAPUT PRIMUM.

1. Haeretici sanandi magis quam perdendi. Unum verum Deum omnipotentem, ex quo omnia, per quem omnia, in quo omnia, et rogavi et rogo, ut in refellenda et revincenda haeresi vestra, Manichaei, cui et vos fortasse imprudentius quam malitiosius adhaesistis, det mihi mentem pacatam atque tranquillam, et magis de vestra correctione, quam de subversione cogitantem. Quanquam enim Dominus per suos servos regna subvertat erroris; ipsos tamen homines, in quantum homines sunt, emendandos esse potius, quam perdendos jubet. Et quidquid divinitus ante illud ultimum iudicium vindicatur, sive per improbos sive per justos, sive per nescientes sive per scientes, sive occulte sive palam; non ad interitum hominum, sed ad medicinam valere credendum est: quam qui respuerint, extremo supplicio praeparantur. Quapropter cum in hac universitate rerum, alia sint quae valent ad corporalem vindictam, sicut ignis, et venenum, et morbus, et caetera huiusmodi; alia quibus apud seipsum non molestiis corporis suo, sed cupiditatum suarum laqueis animus puniatur, sicuti est damnum, exilium, orbitas, contumelia, et his similia; quaedam vero non sint cruciamenta, sed quasi fomenta et lenimenta languentium, ut sunt consolationes, cohortationes, disputationes; et quaecumque sunt talia: horum omnium quaedam etiam per malos nescientes operatur summa Dei justitia, quaedam autem per scientes bonos. Nostrum igitur fuit eligere et optare meliora, ut ad vestram correctionem aditum haberemus, non in contentione et aemulatione et persecutionibus; sed mansuete consolando, benevole cohortando, leniter disputando: sicut scriptum est, Servum autem Domini non oportet litigare; sed mitem esse ad omnes, docibilem, patientem, in modestia corripientem diversa sentientes (II Tim. II, 24, 25). Nostrum ergo fuit velle has partes expetere: Dei est volentibus et petentibus donare quod bonum est.

CAPUT II.

OF ST. AURELIUS AUGUSTINE, BISHOP OF HIPPO,
AGAINST THE EPISTLE OF MANICHAÆUS, WHICH
THEY CALL "OF THE FOUNDATION", ONE BOOK. (C)

He refutes the first parts of the Epistle of Manichæus, showing that he, instead of the manifest and certain knowledge which he promised, proposes nothing but uncertain and absurd ravings to his followers.

CHAPTER I.

1. Heretics are to be healed rather than destroyed. The one true God Almighty, from whom are all things, through whom are all things, in whom are all things, I have prayed and do pray, that in refuting and overcoming your heresy, O Manichæans, to which you have perhaps adhered more imprudently than maliciously, He may give me a peaceful and tranquil mind, and one thinking more of your correction than of your subversion. For although the Lord through His servants subverts the kingdoms of error; nevertheless, He commands that the men themselves, in as much as they are men, are to be amended rather than destroyed. And whatever is divinely avenged before that last judgment, whether through the wicked or through the just, whether through those ignorant or through those knowing, whether secretly or openly; it is to be believed to avail not for the destruction of men, but for their medicine: which those who reject are prepared for the extreme punishment. Wherefore since in this university of things, there are some which avail for corporal vengeance, such as fire, and poison, and disease, and other things of this kind; others by which the mind is punished within itself, not by troubles of its body, but by the snares of its own desires, such as loss, exile, bereavement, contumely, and similar things; and some indeed are not torments, but as it were nourishments and lenitives for the languishing, such as consolations, exhortations, disputations; and whatever things are such: the supreme justice of God works some of all these even through the wicked who are ignorant, and some through the knowing good. It was ours, therefore, to choose and to desire the better parts, so that we might have an approach to your correction, not in contention and emulation and persecutions; but by mildly consoling, benevolently exhorting, and gently disputing: as it is written, But the servant of the Lord must not wrangle; but be mild towards all, teachable, patient, in modesty correcting those who feel differently (2 Tim. 2:24, 25). It was ours, therefore, to wish to seek these parts: it belongs to God to give what is good to those who will and ask.

CHAPTER II.

2. Causae cur mitius agendum cum Manichaeis. Illi in vos saeviant, qui nesciunt cum quo labore verum inveniatur, et quam difficile caveantur errores. Illi in vos saeviant, qui nesciunt quam rarum et arduum sit carnalia phantasmata piaie mentis serenitate superare. Illi in vos saeviant, qui nesciunt cum quanta difficultate sanctur oculus interioris hominis, ut possit intueri solem suum: non istum quem vos colitis coelesti corpore, oculis carneis et hominum et pecorum fulgentem atque radiantem, sed illum de quo scriptum est per prophetam, Ortus est mihi iustitiae sol (Malach. IV, 2); et de quo dictum est in Evangelio, Erat lumen verum, quod illuminat omnem hominem venientem in hunc mundum (Joan. I, 9). Illi in vos saeviant, qui nesciunt quibus suspiriis et gemitibus fiat, ut ex quantulacumque parte possit intelligi Deus. Postremo, illi in vos saeviant, qui nunquam tali errore decepti sunt, quali vos deceptos vident.

CAPUT III.

3. Augustinus quondam manichaeus. Ego autem qui diu multumque jactatus tandem respicere potui quid sit illa sinceritas, quae sine inanis fabulae narratione percipitur; qui vanas imaginationes animi mei variis opinionibus erroribusque collectas vix miser merui Domino opitulante convincere; qui me ad detergendam caliginem mentis, tam tarde clementissimo medico vocanti blandientique subjeci; qui diu flevi, ut incommutabilis et immaculabilis substantia concinentibus divinis Libris sese mihi persuadere intrinsecus dignaretur; qui denique omnia illa figmenta, quae vos diuturna consuetudine implicatos et constrictos tenent, et quaesivi curiose, et attente audiui, et temere credidi, et instanter quibus potui persuasi, et adversus alios pertinaciter animoseque defendi; saevire in vos omnino non possum, quos sicut meipsum illo tempore, ita nunc debeo sustinere, et tanta patientia vobiscum agere, quanta mecum egerunt proximi mei, cum in vestro dogmate rabiosus et caecus errarem.

4. Ut autem facilius mitescat, et non inimico animo vobisque pernicioso mihi adversemini, illud quovis iudice impetrare me a vobis oportet, ut ex utraque parte omnis arrogantia deponatur. Nemo nostrum dicat jam se invenisse veritatem: sic eam quaeramus, quasi ab utrisque nesciatur. Ita enim diligenter et concorditer quaeri poterit, si nulla temeraria praesumptione inventa et cognita esse credatur. Aut si hoc a vobis impetrare non possum, saltem illud concedite, ut vos tanquam incognitos nunc primum audiam, nunc primum discutiam.

2. Causes why one should act more mildly with the Manichaeans. Let those rage against you who do not know with what labor truth is found, and how difficultly errors are avoided. Let those rage against you who do not know how rare and arduous it is to overcome carnal phantasms by the serenity of a pious mind. Let those rage against you who do not know with what difficulty the eye of the inner man is healed, so that it can gaze upon its own sun: not that which you worship in a heavenly body, shining and radiant to the fleshly eyes of both men and beasts, but that of which it is written by the prophet, The sun of justice has risen for me (Mal. 4:2); and of which it is said in the Gospel, He was the true light, which enlightens every man coming into this world (John 1:9). Let those rage against you who do not know with what sighs and groans it is brought about, that in however small a part God can be understood. Finally, let those rage against you who have never been deceived by such an error as they see you deceived by.

CHAPTER III.

3. Augustine once a Manichaean. But I, who was tossed about for a long time and much, was finally able to behold what that sincerity is, which is perceived without the narration of an empty fable; I who, miserable as I was, scarcely deserved, with the Lord's help, to overcome the vain imaginations of my mind collected from various opinions and errors; I who subjected myself so late to the most merciful physician calling and enticing me to wipe away the darkness of my mind; I who wept for a long time, so that the unchangeable and unspottable substance might deign to persuade me inwardly, the divine Books harmonizing; I who, finally, all those fictions, which hold you implicated and constricted by long habit, both curiously sought out, and attentively heard, and rashly believed, and instantly persuaded those I could, and pertinaciously and courageously defended against others; I cannot rage against you at all, whom I ought now to bear with as I did myself at that time, and to act with you with as much patience as my neighbors acted with me, when I erred, rabid and blind, in your dogma.

4. But so that you may more easily become mild, and not oppose me with an inimical mind and one pernicious to yourselves, I ought to obtain this from you, any judge being chosen, that on both sides all arrogance be laid aside. Let none of us say that he has already found the truth: let us seek it thus, as if it were unknown by both. For thus it can be sought diligently and concordially, if it is believed to have been found and known by no rash presumption. Or if I cannot obtain this from you, at least grant this, that I may now for the first time hear you as unknown, now for the first time discuss you.

Justum puto esse quod postulo: hac sane lege servata, ut vobiscum non orem, non conventicula celebrem, non Manichaei nomen accipiam, si non mihi de omnibus rebus ad salutem animae pertinentibus sine ulla caligine rationem perspicuam dederitis.

CAPUT IV.

5. Argumenta fidei catholicae. In catholica enim Ecclesia, ut omittam sincerissimam sapientiam, ad cujus cognitionem pauci spirituales in hac vita perveniunt, ut eam ex minima quidem parte, quia homines sunt, sed tamen sine dubitatione cognoscant: caeteram quippe turbam non intelligendi vivacitas, sed credendi simplicitas tutissimam facit: ut ergo hanc omittam sapientiam, quam in Ecclesia esse catholica non creditis; multa sunt alia quae in ejus gremio me justissime teneant. Tenet consensus populorum atque gentium: tenet auctoritas miraculis inchoata, spe nutrita, charitate aucta, vetustate firmata: tenet ab ipsa sede Petri apostoli, cui pascendas oves suas post resurrectionem Dominus commendavit, usque ad praesentem episcopatum successio sacerdotum: tenet postremo ipsum Catholicae nomen, quod non sine causa inter tam multas haereses sic ista Ecclesia sola obtinuit, ut cum omnes haeretici se catholicos dici velint, quaerenti tamen peregrino alicui, ubi ad Catholicam conveniatur, nullus haereticorum vel basilicam suam vel domum audeat ostendere. Ista ergo tot et tanta nominis christiani charissima vincula recte hominem tenent credentem in catholica Ecclesia, etiamsi propter nostrae intelligentiae tarditatem vel vitae meritum veritas nondum se apertissime ostendat. Apud vos autem, ubi nihil horum est quod me invitet ac teneat, sola personat veritatis pollicitatio: quae quidem si tam manifesta monstratur, ut in dubium venire non possit, praeponenda est omnibus illis rebus, quibus in Catholica teneor; si autem tantummodo promittitur, et non exhibetur, nemo me movebit ab ea fide quae animum meum tot et tantis nexibus christianae religioni astringit.

CAPUT V.

6. Contra titulum Epistolae Manichaei. Videamus igitur quid me doceat Manichaeus, et potissimum illum consideremus librum, quem Fundamenti Epistolam dicitis, ubi totum pene quod creditis continetur. Ipsa enim nobis illo tempore miseris quando lecta est, illuminati dicebamus a vobis. Certe sic incipit: Manichaeus apostolus Jesu Christi providentia Dei Patris. Haec sunt salubria verba, de perenni ac vivo fonte. Jam cum bona patientia, si placet, attendite quid quaeram. Non credo istum esse apostolum Christi. Quaeso ne succenseatis, et maledicere incipiat.

I think that what I ask is just: this law being indeed observed, that I do not pray with you, nor celebrate meetings, nor take the name of Manichæan, if you do not give me a clear reason without any darkness concerning all things pertaining to the salvation of the soul.

CHAPTER IV.

5. Arguments of the Catholic faith. For in the Catholic Church, to omit that most sincere wisdom, to the knowledge of which a few spiritual men arrive in this life, so as to know it from at least a very small part, because they are men, but yet without doubt; for indeed the simplicity of believing, and not the vivacity of understanding, makes the rest of the crowd most safe: to omit, therefore, this wisdom, which you do not believe to be in the Catholic Church; there are many other things which most justly hold me in her bosom. The consent of peoples and nations holds me: authority holds me, begun by miracles, nourished by hope, increased by charity, confirmed by antiquity: the succession of priests holds me, from the very see of the apostle Peter, to whom the Lord after His resurrection commended His sheep to be fed, down to the present episcopate: finally, the very name of Catholic holds me, which not without cause, among so many heresies, this Church alone has so obtained, that while all heretics want to be called Catholics, yet to a stranger asking where the Catholic Church meets, no heretic would dare to show his own basilica or house. These so many and so great dearest bonds of the Christian name rightly hold a man believing in the Catholic Church, even if on account of the slowness of our intelligence or the merit of our life truth does not yet show itself most openly. But among you, where there is none of these things which invites and holds me, only the promise of truth sounds: which indeed, if it is shown so manifest that it cannot come into doubt, is to be preferred to all those things by which I am held in the Catholic; but if it is only promised, and not exhibited, no one shall move me from that faith which binds my mind to the Christian religion by so many and such great ties.

CHAPTER V.

6. Against the title of the Epistle of Manichæus. Let us see, therefore, what Manichæus teaches me, and let us especially consider that book which you call the Foundation Epistle, where almost the whole of what you believe is contained. For to us miserable ones at that time when it was read, we were said to be illuminated by you. Certainly it begins thus: Manichæus, an apostle of Jesus Christ, by the providence of God the Father. These are wholesome words, from the perennial and living fountain. Now with good patience, if it please you, attend to what I ask. I do not believe that this man is an apostle of Christ. I pray you not to be angry, and begin to speak evil.

Nostis enim me statuuisse, nihil a vobis prolatum temere credere. Quaero ergo quis sit iste Manichaeus? Respondebitis: Apostolus Christi. Non credo: quid jam dicas aut facias, non habebis; promittebas enim scientiam veritatis, et nunc quod nescio cogis ut credam. Evangelium mihi fortasse lecturus es, et inde Manichaei personam tentabis asserere. Si ergo invenires aliquem, qui Evangelio nondum credit, quid faceres dicenti tibi, Non credo? Ego vero Evangelio non crederem, nisi me catholicae Ecclesiae commoveret auctoritas. Quibus ergo obtemperavi dicentibus, Crede Evangelio; cur eis non obtemperem dicentibus mihi, Noli credere Manichaeis? Elige quid velis. Si dixeris, Crede Catholicis; ipsi me monent ut nullam fidem accomodem vobis: quapropter non possum illis credens, nisi tibi non credere. Si dixeris, Noli Catholicis credere; non recte facies per Evangelium me cogere ad Manichaei fidem, quia ipsi Evangelio Catholicis praedicantibus credidi. Si autem dixeris, Recte credidisti Catholicis laudantibus Evangelium; sed non recte illis credidisti vituperantibus Manichaeum: usque adeo me stultum putas, ut nulla reddita ratione quod vis credam, quod non vis non credam? Multo enim justius atque cautius facio, si Catholicis quoniam semel credidi, ad te non transeo, nisi me non credere jusseris, sed manifestissime ac apertissime scire aliquid feceris. Quocirca si mihi rationem redditurus es, dimitte Evangelium. Si ad Evangelium te tenes, ego me ad eos teneam, quibus praecipientibus Evangelio credidi; et his jubentibus tibi omnino non credam. Quod si forte in Evangelio aliquid apertissimum de Manichaei apostolatu invenire potueris, infirmabis mihi Catholicorum auctoritatem, qui jubent ut tibi non credam: qua infirmata, jam nec Evangelio credere potero, quia per eos illi credideram; ita nihil apud me valebit, quidquid inde protuleris. Quapropter si nihil manifestum de Manichaei apostolatu in Evangelio reperitur, Catholicis potius credam quam tibi. Si autem aliquid inde manifestum pro Manichaeo legeris, nec illis, nec tibi: illis, quia de te mihi mentiti sunt; tibi autem, quia eam scripturam mihi profers, cui per illos credideram, qui mihi mentiti sunt. Sed absit ut ego Evangelio non credam. Illi enim credens, non invenio quomodo possim etiam tibi credere. Apostolorum enim nomina, quae ibi leguntur (Matth. X, 2-4; Marc. III, 13-19, et Luc. VI, 13-16), non inter se continent nomen Manichaei.

For you know that I have determined to believe nothing rashly brought forward by you. I ask, therefore, who is this Manichaeus? You will respond: An apostle of Christ. I do not believe it: what you may now say or do, you will not have; for you promised the knowledge of the truth, and now you compel me to believe what I do not know. You are perhaps going to read the Gospel to me, and from there you will try to assert the person of Manichaeus. If, therefore, you were to find someone who does not yet believe the Gospel, what would you do to him saying to you, I do not believe? I indeed would not believe the Gospel, unless the authority of the Catholic Church moved me. To those, therefore, whom I obeyed saying, Believe the Gospel; why should I not obey them saying to me, Do not believe the Manichaeans? Choose what you wish. If you say, Believe the Catholics; they themselves warn me to accommodate no faith to you: wherefore I cannot believe them, unless I do not believe you. If you say, Do not believe the Catholics; you will not act rightly in compelling me to the faith of Manichaeus through the Gospel, because I believed the Gospel itself when the Catholics preached it. But if you say, You rightly believed the Catholics praising the Gospel, but you did not rightly believe them vituperating Manichaeus; do you think me so foolish that, no reason being rendered, I should believe what you wish, and not believe what you do not wish? For I act much more justly and cautiously if, since I have once believed the Catholics, I do not pass over to you, unless you should command me not to believe, but should make me know something most manifestly and openly. Wherefore if you are going to render a reason to me, leave the Gospel. If you hold yourself to the Gospel, I shall hold myself to those by whose precept I believed the Gospel; and by their command I shall not believe you at all. But if by chance you could find anything most open in the Gospel concerning the apostolate of Manichaeus, you will infirm for me the authority of the Catholics, who command that I should not believe you: which being infirmed, I shall not now be able to believe the Gospel either, because I had believed it through them; thus nothing will avail with me, whatever you produce from there. Wherefore if nothing manifest concerning the apostolate of Manichaeus is found in the Gospel, I shall believe the Catholics rather than you. But if you read anything manifest from there for Manichaeus, I shall believe neither them, nor you: not them, because they lied to me concerning you; but not you, because you produce to me that scripture which I had believed through those who lied to me. But far be it that I should not believe the Gospel. For believing it, I do not find how I can also believe you. For the names of the Apostles, which are read there (Matt. 10:2-4; Mark 3:13-19; and Luke 6:13-16), do not contain among themselves the name of Manichaeus.

In locum autem traditoris Christi quis successerit, in Apostolorum Actibus legimus (Act. I, 26): cui libro necesse est me credere, si credo Evangelio, quoniam utramque Scripturam similiter mihi catholica commendat auctoritas. In eodem etiam libro de vocatione atque apostolatu Pauli vulgatissimam tenemus historiam (Id. IX). Lege mihi jam, si potes, in Evangelio, ubi Manichaeus apostolus dictus est; vel in aliquo alio libro, cui me jam credidisse confiteor. An illud lecturus es, ubi Spiritum sanctum paracletum Dominus promisit Apostolis? De quo loco vide quot et quanta sint, quae me revocent et deterreant ne Manichaeo credam.

CAPUT VI.

7. Cur apostolum Christi se scripserit. Quaero enim, cur epistolae hujus principium sit, Manichaeus apostolus Jesu Christi; et non sit, Paracletus apostolus Jesu Christi. Si autem missus a Christo Paracletus Manichaeum misit, cur lego, Manichaeus apostolus Jesu Christi; et non potius, Manichaeus apostolus Paracleti? Si dicis ipsum esse Christum, qui est etiam Spiritus sanctus, contradicis ipsi Scripturae, ubi Dominus ait, Et alium Paracletum mittam vobis (Joan. XIV, 16). Si autem Christi nomen ideo recte positum putas, non quia ipse est Christus, qui et Paracletus, sed quia ejusdem sunt ambo substantiae; id est, non quia unus est, sed quia unum sunt: poterat et Paulus dicere, Paulus apostolus Dei Patris; quia dixit Dominus, Ego et Pater unum sumus (Id. X, 30). Nusquam hoc dicit: sed nec quisquam Apostolorum Patris se apostolum scribit. Quid sibi ergo vult ista novitas? Nonne vobis videtur nescio quam redolere fallaciam? Certe si nihil interesse arbitratus est, cur non varie in aliis epistolis apostolum Christi se nominat; in aliis, Paracleti? Sed Christi semper audiui, quotiescumque audiui: Paracleti autem nec semel. Quid hoc esse causae arbitramur, nisi quia illa superbia, mater omnium haereticorum, impulit hominem, ut non missum se a Paracleto vellet videri; sed ita susceptum, ut ipse Paracletus diceretur? Sicut Jesus Christus homo, non a Dei Filio, id est Virtute et Sapientia Dei, per quam facta sunt omnia, missus est; sed ita susceptus secundum catholicam fidem, ut ipse esset Dei Filius, id est, in illo ipso Dei Sapientia sanandis peccatoribus appareret: sic se ille voluit a Spiritu sancto, quem Christus promisit, videri esse susceptum, ut jam cum audimus Manichaeum Spiritum sanctum, intelligamus apostolum Jesu Christi, id est, missum a Jesu Christo, qui eum se missurum esse promisit. Singularis audacia ista, et ineffabile sacrilegium!

But who succeeded in the place of the traitor of Christ, we read in the Acts of the Apostles (Acts 1:26): which book it is necessary for me to believe, if I believe the Gospel, since the Catholic authority similarly commends both Scriptures to me. In the same book also we hold the most vulgar history of the vocation and apostolate of Paul (Ibid. 9). Read to me now, if you can, in the Gospel, where Manichaeus is called an apostle; or in some other book, which I confess I have already believed. Or are you going to read that place where the Lord promised the Holy Spirit the Paraclete to the Apostles? Concerning which place see how many and how great are the things which recall and deter me from believing Manichaeus.

CHAPTER VI.

7. Why he wrote himself an apostle of Christ. For I ask, why the beginning of this epistle is, Manichaeus, an apostle of Jesus Christ; and is not, The Paraclete, an apostle of Jesus Christ. But if the Paraclete sent by Christ sent Manichaeus, why do I read, Manichaeus, an apostle of Jesus Christ; and not rather, Manichaeus, an apostle of the Paraclete? If you say that he is Christ Himself, who is also the Holy Spirit, you contradict the Scripture itself, where the Lord says, And I will send you another Paraclete (John 14:16). But if you think the name of Christ was rightly placed for this reason, not because he is Christ himself, who is also the Paraclete, but because both are of the same substance; that is, not because he is one person, but because they are one thing: Paul also could have said, Paul, an apostle of God the Father; because the Lord said, I and the Father are one (Ibid. 10:30). Nowhere does he say this: but neither does any of the Apostles write himself an apostle of the Father. What, therefore, does this novelty mean for itself? Does it not seem to you to savor of I know not what fallacy? Certainly, if he thought it made no difference, why does he not variously in other epistles name himself an apostle of Christ; in others, of the Paraclete? But I have always heard of Christ, as often as I have heard: but of the Paraclete not even once. What do we judge to be the cause of this, except because that pride, the mother of all heretics, impelled the man, so that he would not wish to be seen as sent by the Paraclete; but so taken up, that he himself should be called the Paraclete? Just as Jesus Christ the man was not sent by the Son of God, that is, the Power and Wisdom of God, through whom all things were made; but so taken up according to the catholic faith, that He Himself was the Son of God, that is, that in Him the very Wisdom of God should appear for healing sinners: so he wished himself to be seen as taken up by the Holy Spirit, whom Christ promised, so that now when we hear Manichaeus the Holy Spirit, we may understand an apostle of Jesus Christ, that is, sent by Jesus Christ, who promised that He would send him. Singular audacity that, and ineffable sacrilege!

CAPUT VII.

8. Manichaeus Spiritus sanctus quomodo creditus a suis. Sed tamen quaero, cum Pater et Filius et Spiritus sanctus, vobis etiam confitentibus, non dispari natura copulentur, cur hominem susceptum a Spiritu sanctum Manichaeum, non putatis turpe, natum ex utroque sexu praedicare; hominem autem susceptum ab unigenita Sapientia Dei, natum de virgine credere formidatis? Si caro humana, si concubitus viri, si uterus mulieris non potuit inquinare Spiritum sanctum; quomodo potuit uterus virginis inquinare Dei Sapientiam? Manichaeus ergo iste qui de sancto Spiritu et evangelica lectione gloriatur, necesse est vobis concedat, aut missum se esse a Spiritu sancto, aut susceptum. Si missus est, Paracleti se apostolum dicat; si susceptus, concedat ei hominem matrem quem suscepit unigenitus Filius, si ei quem suscepit Spiritus sanctus concedit et patrem. Credat virginitate Mariae Verbum Dei non esse pollutum, si concubitu parentum suorum Spiritum sanctum non potuisse pollui ut credamus hortatur. Quod si dixeritis, non in utero vel ante uterum, sed jam natum Manichaeum a Spiritu sancto esse susceptum, sufficit ut fateamini habuisse carnem de viro et femina procreatam. Cum enim vos non timeatis viscera et sanguinem Manichaei de humano concubitu venientem, et intestina fimo plena, quae illa caro gestabat, et his omnibus non credatis contaminatum esse Spiritum sanctum, a quo illum hominem susceptum esse creditis: cur ego uterum virginalem et intacta genitalia reformidem, et non potius credam Sapientiam Dei in ipsis maternis visceribus homine suscepto immaculatam sinceramque mansisse? Quapropter quoniam sive missum, sive susceptum a Paracleta se Manichaeus vester affirmet, nihil horum poterit obtinere: ego jam cautior neque missum eum credo, neque susceptum.

CAPUT VIII.

9. Festum natalis Manichaei. Nam quod addidit dicens, providentia Dei Patris; quid aliud ambivit Jesu Christo nominato, cujus se dicit apostolum, et Deo Patre, cujus providentia missum se dicit a Filio, nisi ut Spiritum sanctum ipsum tertium esse crederemus? Sic enim scribit: Manichaeus apostolus Jesu Christi providentia Dei Patris. Spiritus sanctum nominatus non est, qui maxime debuit ab eo nominari, qui nobis apostolatam suam Paracleti promissione commendat, ut evangelica auctoritate imperitos premat.

CHAPTER VII.

8. How Manichaeus is believed to be the Holy Spirit by his followers. But yet I ask, since the Father and the Son and the Holy Spirit, even you confessing it, are coupled in a not disparate nature, why do you not think it base to preach that Manichaeus, a man taken up by the Holy Spirit, was born of both sexes; but you dread to believe that a man taken up by the only-begotten Wisdom of God was born of a virgin? If human flesh, if the concourse of a man, if the womb of a woman could not defile the Holy Spirit, how could the womb of a virgin defile the Wisdom of God? This Manichaeus, therefore, who glories in the Holy Spirit and the evangelical reading, must necessarily concede to you either that he was sent by the Holy Spirit, or taken up. If he was sent, let him call himself an apostle of the Paraclete; if taken up, let him grant a human mother to Him whom the only-begotten Son took up, if he grants also a father to him whom the Holy Spirit took up. Let him believe that the Word of God was not polluted by the virginity of Mary, if he exhorts us to believe that the Holy Spirit could not be polluted by the concourse of his parents. But if you say that not in the womb or before the womb, but already born, Manichaeus was taken up by the Holy Spirit, it suffices that you confess he had flesh procreated from a man and a woman. For since you do not fear the viscera and blood of Manichaeus coming from human concourse, and the intestines full of dung, which that flesh carried, and do not believe that by all these the Holy Spirit was contaminated, by whom you believe that man was taken up: why should I dread the virginal womb and intact genitals, and not rather believe that the Wisdom of God remained immaculate and sincere in those very maternal viscera, the man being taken up? Wherefore since your Manichaeus affirms himself either sent or taken up by the Paraclete, and can obtain neither of these: I, now more cautious, believe him neither sent nor taken up.

CHAPTER VIII.

9. The festival of the birth of Manichaeus. For as to what he added saying, by the providence of God the Father; what else did he aim at, Jesus Christ being named, whose apostle he says he is, and God the Father, by whose providence he says he was sent by the Son, except that we should believe the Holy Spirit himself to be the third? For thus he writes: Manichaeus, an apostle of Jesus Christ by the providence of God the Father. The Holy Spirit was not named, who especially ought to have been named by him, who commends his apostolate to us by the promise of the Paraclete, so that he may press the unskilled by evangelical authority.

Quod cum a vobis quaeritur, respondetis utique Manichaeo apostolo nominato, Spiritum sanctum paracletum nominari, quia in ipso venire dignatus est. Quaero ergo, sicut superius dicebam, quare exhorreatis cum dicit catholica Ecclesia, eum in quo venit divina Sapientia, natum esse de virgine: cum vos eum in quo Spiritum sanctum venisse praedicatis, natum de femina viro mixta nihil horreatis. Quid ergo aliud suspicer nescio, nisi quia iste Manichaeus, qui per Christi nomen ad imperitorum animos aditum quaerit, pro Christo ipso se coli voluit. Hoc unde conjiciam, breviter dicam. Cum saepe a vobis quaererem illo tempore quo vos audiebam, quae causa esset quod Pascha Domini plerumque nulla, interdum a paucis tepidissima celebritate frequentaretur, nullis vigiliis, nullo prolixiore jejunio indicto Auditoribus, nullo denique festiviore apparatu; cum vestrum bema, id est, diem quo Manichaeus occisus est, quinque gradibus instructo tribunali et pretiosis linteis adornato, ac in promptu posito et objecto adorantibus, magnis honoribus prosequamini: hoc ergo cum quaererem, respondebatur ejus diem passionis celebrandum esse qui vere passus esset; Christum autem qui natus non esset, neque veram, sed simulatam carnem humanis oculis ostendisset, non pertulisse, sed finxisse passionem. Quis non ingemiscat, homines qui se christianos dici volunt, timere ne polluat veritas de virginis utero, et de mendacio non timere? Sed ut ad rem redeam, quis non suspicetur, cum diligenter attenderit, ideo negari a Manichaeo Christum natum esse de femina, et humanum corpus habuisse, ne passio ejus, quod totius jam orbis festissimum tempus est, ab eis qui sibi credidissent celebraretur, et non tanta devotione diem mortis suae desiderata solemnitas honoraret? Hoc enim nobis erat in illa bematis celebritate gratissimum, quod per Pascha frequentabatur: quoniam vehementius desiderabamus illum diem festum, subtracto alio qui solebat esse dulcissimus.

CAPUT IX.

10. Spiritus sanctus quando missus. Fortasse dicas mihi: Quando ergo venit a Domino promissus Paracletus? Hic ego si non haberem aliud quod crederem, facilius eum adhuc venturum exspectarem, quam per Manichaeum venisse concederem. Nunc vero cum in Actibus Apostolorum manifestissime sancti Spiritus praedicetur adventus, quae me necessitas cogit haereticis tam periculose et tam facile credere?

When this is asked of you, you respond indeed that Manichaeus the apostle being named, the Holy Spirit the Paraclete is named, because he deigned to come in him. I ask, therefore, as I was saying above, why you should shudder when the Catholic Church says that He in whom the divine Wisdom came was born of a virgin: while you shudder at nothing in that he in whom you preach the Holy Spirit to have come was born of a woman mixed with a man. What else I should suspect, therefore, I know not, except because this Manichaeus, who seeks an approach to the minds of the unskilled through the name of Christ, wished himself to be worshipped for Christ himself. From where I may conjecture this, I shall briefly say. When I often asked of you at that time in which I heard you, what the cause was that the Pascha of the Lord was for the most part frequented with no celebrity, sometimes by a few with a very tepid one, no vigils, no longer fast being proclaimed to the Auditors, finally no more festive apparatus; while you follow with great honors your bema, that is, the day on which Manichaeus was killed, with a tribunal instructed with five steps and adorned with precious linens, and placed in prompt view and object to the worshippers: when I asked this, therefore, it was responded that the day of his passion was to be celebrated who had truly suffered; but that Christ, who had not been born, nor had shown true, but simulated flesh to human eyes, had not endured, but had feigned passion. Who would not groan, that men who wish themselves to be called Christians fear lest the truth be polluted from the womb of a virgin, and do not fear from a lie? But to return to the matter, who would not suspect, when he has diligently attended, that for this reason it is denied by Manichaeus that Christ was born of a woman, and had a human body, lest His passion, which is now the most festive time of the whole world, should be celebrated by those who had believed in him, and the desired solemnity should not honor the day of his own death with such devotion? For this was most pleasing to us in that celebrity of the bema, that it was frequented during Pascha: because we more vehemently desired that festive day, another which used to be most sweet being subtracted.

CHAPTER IX.

10. When the Holy Spirit was sent. Perhaps you may say to me: When, therefore, did the Paraclete promised by the Lord come? Here, if I had nothing else that I might believe, I would more easily expect Him yet to come, than I would concede that He has come through Manichaeus. But now, since in the Acts of the Apostles the advent of the Holy Spirit is most manifestly preached, what necessity compels me to believe heretics so dangerously and so easily?

In libro enim memorato sic scriptum est: Primum quidem sermonem fecimus de omnibus, o Theophile, quae coepit Jesus facere et docere in die qua Apostolos elegit per Spiritum sanctum, et praecepit praedicare Evangelium. Quibus praebeuit se vivum post passionem in multis argumentis dierum, visus est eis per dies quadraginta, et docens de regno Dei, et quomodo conversatus sit cum illis, et praeceperit eis ne discederent ab Jerosolymis, sed sustinerent pollicitationem Patris, quam audistis, inquit, ex ore meo. Quoniam Joannes quidem baptizavit aqua, vos autem Spiritu sancto incipietis baptizari: quem et accepturi estis non post multos dies istos usque ad Pentecosten. Illi quidem cum venissent, interrogabant eum, dicentes: Domine, si hoc in tempore repraesentaberis, et quando regnum Israel . Ille autem dixit: Nemo potest cognoscere tempus, quod Pater posuit in sua potestate; sed accipietis virtutem Spiritus sancti supervenientem in vos, et eritis mihi testes apud Jerusalem, et in tota Judaea et Samaria, et usque in totam terram (Act. I, 8). Ecce habes ubi commemoravit discipulos pollicitationis paternae, quam ex ore ejus audierant de Spiritu sancto venturo. Nunc videamus quando sit missus. Paulo post enim sequitur, et dicit: In illo tempore quo suppletus est dies Pentecostes, fuerunt omnes eadem animatione simul in unum: et factus est subito de coelo sonus, quasi ferretur flatus vehemens, et implevit totum illum locum in quo erant sedentes; et visae sunt illis linguae divisae quasi ignis, qui et insedit super unumquemque illorum. Et impleti sunt omnes Spiritu sancto, et coeperunt loqui linguis, quomodo Spiritus dabat eis pronuntiare. Jerosolymis autem fuerunt habitantes Judaei homines ex omni natione quae est sub coelo. Et cum facta esset vox, collecta est turba, et confusa est; quoniam audiebat unusquisque suo sermone et suis linguis loquentes eos. Stupebant autem et mirabantur, ad invicem dicentes: Nonne omnes qui loquuntur, natione sunt Galilaei? Et quomodo agnoscimus in illis sermonem in quo nati sumus? Parthi, Medi, Elamitae, et qui inhabitant Mesopotamiam, Armeniam et Cappadociam, Pontum, Asiam, Phrygiam et Pamphyliam, Aegyptum et regiones Africae , quae est ad Cyrenen; et qui advenerant Romani, et Judaei, et incolae , et Cretes, et Arabes, audiebant loquentes illos suis linguis magnalia Dei. Stupebant autem, et haesitabant ob id quod factum est, dicentes: Quidnam hoc vult esse? Alii autem irridebant, dicentes: Hi musto omnes onerati sunt (Act. II, 1-13). Ecce ubi venit Spiritus sanctus: quid vultis amplius?

For in the mentioned book it is thus written: The first discourse indeed we made concerning all things, O Theophilus, which Jesus began to do and to teach on the day in which He chose the Apostles through the Holy Spirit, and commanded to preach the Gospel. To whom He showed Himself alive after His passion in many arguments of days, was seen by them for forty days, and teaching concerning the kingdom of God, and how He conversed with them, and commanded them not to depart from Jerusalem, but to wait for the promise of the Father, which you have heard, He said, from my mouth. Since John indeed baptized with water, but you shall begin to be baptized with the Holy Spirit: whom you are also going to receive not many days after these until Pentecost. They indeed when they had come, asked Him, saying: Lord, if at this time Thou wilt represent, and when the kingdom of Israel. But He said: No one can know the time, which the Father has placed in His own power; but you shall receive the power of the Holy Spirit coming upon you, and you shall be witnesses to me in Jerusalem, and in all Judea and Samaria, and even unto all the earth (Acts 1:8). Behold, you have where he commemorated the disciples of the paternal promise, which they had heard from His mouth concerning the Holy Spirit to come. Now let us see when He was sent. For a little after it follows, and says: In that time in which the day of Pentecost was fulfilled, all were together in one by the same animation: and suddenly there was made a sound from heaven, as if a vehement wind were borne, and it filled that whole place in which they were sitting; and there appeared to them divided tongues as if of fire, which also sat upon each one of them. And all were filled with the Holy Spirit, and began to speak with tongues, as the Spirit gave them to pronounce. But there were dwelling in Jerusalem Jews, men from every nation that is under heaven. And when the voice was made, the crowd was collected, and was confused; because each one heard them speaking in his own language and in his own tongues. But they were stupefied and wondered, saying to each other: Are not all these who speak Galileans by nation? And how do we recognize in them the language in which we were born? Parthians, Medes, Elamites, and those who inhabit Mesopotamia, Armenia and Cappadocia, Pontus, Asia, Phrygia and Pamphylia, Egypt and the regions of Africa, which is towards Cyrene; and the Romans who had arrived, and Jews, and inhabitants, and Cretans, and Arabs, heard them speaking in their own tongues the magnalia of God. But they were stupefied, and hesitated on account of that which was done, saying: What does this wish to be? But others mocked, saying: These are all loaded with must (Acts 2:1-13). Behold where the Holy Spirit came: what do you wish more?

Si Scripturis credendum est, cur non his potius credam, quae robustissima auctoritate firmatae sunt; quae cum ipso Evangelio, ubi promissum Spiritum sanctum pariter credimus, innotescere populis et commendari posteris praedicarique meruerunt? Hos ergo Actus Apostolorum Evangelio pari auctoritate conjunctos cum lego, invenio non solum esse promissum illis veris Apostolis sanctum Spiritum, sed etiam tam manifeste missum, ut nullus de hac re locus relinqueretur erroribus.

CAPUT X.

11. Spiritus sanctus bis datus. Clarificatio enim Domini nostri apud homines, resurrectio est a mortuis, et in coelum ascensio. Scriptum est autem in Evangelio κατὰ Ἰωάννην: Spiritus autem nondum erat datus, quia Jesus nondum erat clarificatus (Joan. VII, 39). Si ergo propterea nondum erat datus, quia Jesus nondum erat clarificatus, clarificato Jesu necessario statim datus est. Et propter ipsam geminam clarificationem, secundum hominem et secundum Deum, bis etiam datus est Spiritus sanctus: semel, postquam resurrexit a mortuis, cum insufflavit in faciem discipulorum, dicens, Accipite Spiritum Sanctum (Id. XX, 22). Et iterum, postquam ascendit in coelum, decem diebus transactis: qui numerus perfectionem significat; cum septenario numero, quo condita universa consistunt, additur Trinitas conditoris. De quibus rebus inter spirituales viros pie cauteque multa tractantur. Sed ego a proposito non recedam: suscepi enim prius vobiscum sic agere, ut non ego vos doceam, quod superbum fortasse arbitramini; sed tanquam ipse a vobis discere studeam, quod novem annis non potui. Quapropter habeo quibus Litteris credam de adventu Spiritus sancti, quibus me credere si prohibetis, ne temere credam quod nescio; sic enim soletis monere; multo minus vestris litteris credam. Quare, aut omnes libros auferte de medio, et disputando pandite veritatem, de qua dubitare non possim: aut tales proferte libros, quibus non mihi cum arrogantia imponatur quod credam, sed exhibeatur sine fraude quod discam. Fortasse, inquis, et haec epistola talis est. Nolo ergo in ejus limine ulterius immorari: interiora videamus.

CAPUT XI.

If the Scriptures are to be believed, why should I not believe these rather, which are confirmed by the most robust authority; which deserved to become known to peoples and to be commended to posterity and preached together with the Gospel itself, where we likewise believe the Holy Spirit was promised? When, therefore, I read these Acts of the Apostles joined with equal authority to the Gospel, I find that the Holy Spirit was not only promised to those true Apostles, but also so manifestly sent, that no place was left for errors concerning this matter.

CHAPTER X.

11. The Holy Spirit given twice. For the clarification of our Lord among men is the resurrection from the dead and the ascension into heaven. It is written, moreover, in the Gospel according to John: "But the Spirit was not yet given, because Jesus was not yet clarified" (John 7:39). If, therefore, it was for this reason not yet given, because Jesus was not yet clarified, once Jesus was clarified, it was necessarily given immediately. And on account of that very double clarification, according to man and according to God, the Holy Spirit was also given twice: once after He rose from the dead, when He breathed into the faces of the disciples, saying, "Receive the Holy Spirit" (John 20:22). And again, after He ascended into heaven, ten days having passed—which number signifies perfection, when to the septenary number, by which all created things consist, the Trinity of the Creator is added. Concerning these things, many things are piously and cautiously treated among spiritual men. But I will not withdraw from my purpose: for I undertook first to act with you in such a way that I do not teach you, which you perhaps think proud; but as if I myself were eager to learn from you what I could not in nine years. Wherefore I have the Letters which I may believe concerning the advent of the Holy Spirit; if you prohibit me from believing these, lest I rashly believe what I do not know—for so you are accustomed to warn—much less will I believe your letters. Wherefore, either take away all books from the midst, and by disputing spread the truth of which I cannot doubt: or bring forward such books in which what I should believe is not imposed upon me with arrogance, but what I should learn is exhibited without fraud. Perhaps, you say, even this epistle is such. I do not wish, therefore, to dwell longer on its threshold: let us see the interior.

CHAPTER XI.

12. Veritatem pollicetur Manichaeus, non exhibet. ---Haec sunt, inquit, salubria verba, ex perenni ac vivo fonte; quae qui audierit, et eisdem primum crediderit, deinde quae insinuant custodierit, nunquam erit morti obnoxius, verum aeterna et gloriosa vita fruatur. Nam profecto beatus est iudicandus, qui hac divina instructus cognitione fuerit, per quam liberatus in sempiterna vita permanebit. Et haec, ut videtis, pollicitatio est, nondum exhibitio veritatis: et vos quoque animadvertere facillime potestis, isto velamine quoslibet errores fucari posse, ut imperitorum animis per ornatam janua latenter irrepant. Si enim diceret: Haec sunt pestifera verba, ex venenoso fonte; quae qui audierit, et eisdem primum crediderit, deinde quae insinuant custodierit, nunquam erit vitae restituendus, verum poenali et aerumnosa morte afficietur (nam profecto miser est iudicandus, qui hac inferna implicatus imperitia fuerit, per quam demersus in sempiternis cruciatibus permanebit); si ergo hoc diceret, verum diceret: sed libro huic non solum nullum conciliaret lectorem; sed omnes in quorum manus incidisset, in maxima odia concitaret. Quamobrem ad consequentia transeamus, nec nos ista decipiant quae possunt esse bonis et malis, doctis et indoctis verba communia. Quid ergo sequitur?

13. Pax, inquit, Dei invisibilis, et veritatis notitia sit cum fratribus sanctis et charissimis, qui mandatis coelestibus credunt pariter atque deserviunt. Ita sit, ut dicit. Nam et ista benigna et acceptissima optatio est. Tantum meminerimus haec et a bonis doctoribus et a deceptoribus dici posse. Itaque si nulla nisi talia diceret, omnibus legendum et amplectendum esse concederem. Nec illa quae adhuc sequuntur, improbaverim: adjungit enim, Sed et dextera luminis tueatur et eripiat vos ab omni incursatione maligna, et a laqueis mundi. Et omnino quidquid in hujus epistolae principio scriptum est, donec veniatur ad causam, nolo reprehendere, ne in rebus minoribus multum operae consumatur. Jam ergo evidentissimam pollicitationem hominis videamus.

CAPUT XII.

12. Manichaeus promises truth, does not exhibit it. "These are," he says, "salutary words, from a perennial and living fountain; which whoever hears, and first believes the same, then keeps what they insinuate, will never be subject to death, but will enjoy eternal and glorious life. For surely he is to be judged blessed, who shall have been instructed by this divine cognition, through which, having been liberated, he will remain in everlasting life." And this, as you see, is a promise, not yet an exhibition of truth: and you also can very easily notice that any errors can be colored over with that veil, so that they may creep latently into the minds of the unskillful through an adorned door. For if he said: "These are pestiferous words, from a poisonous fountain; which whoever hears, and first believes the same, then keeps what they insinuate, will never be restored to life, but will be affected by a penal and calamitous death (for surely he is to be judged wretched, who shall have been entangled by this infernal ignorance, through which, having been submerged, he will remain in everlasting torments)"; if, therefore, he said this, he would speak the truth: but he would not only win no reader for this book, but would stir up all into whose hands it had fallen into the greatest hatred. Wherefore let us pass to the following things, nor let those words deceive us which can be common to the good and the bad, the learned and the unlearned. What follows then?

13. "Peace," he says, "of the invisible God, and the knowledge of truth be with the holy and dearest brothers, who believe and likewise serve the heavenly mandates." So let it be, as he says. For this also is a benign and most acceptable wish. Only let us remember that these things can be said both by good teachers and by deceivers. Therefore, if he said nothing except such things, I would concede that it should be read and embraced by all. Nor would I disapprove of those things which still follow: for he adds, "But also may the right hand of light protect and snatch you from every malignant incursion, and from the snares of the world." And altogether whatever is written in the beginning of this epistle, until one comes to the cause, I do not wish to reprehend, lest much labor be consumed in minor things. Now, therefore, let us see the most evident promise of the man.

CHAPTER XII.

14. Deliramenta Manichaei. Praelium ante mundi constitutionem commissum. --- De eo igitur, inquit, frater dilectissime Pattici, de quo mihi significasti, dicens, Nosse te cupere cujusmodi sic nativitas Adae et Evae, utrum verbo sint iidem prolati, an primogeniti ex corpore: respondebitur tibi ut congruit. Namque de his a plerisque in variis scripturis relationibusque dissimili modo insertum atque commemoratum est. Quapropter veritas istius rei ut sese habet ab universis fere gentibus ignoratur, et ab omnibus qui etiam de hoc diu multumque disputarunt. Si enim illis super Adae et Evae generatione provenisset manifesto cognoscere, nunquam corruptioni et morti subjacerent. Manifestam ergo cognitionem hujus rei nobis pollicetur, ne corruptioni ac morti subjiciamur. Et si adhuc parum est, vide quid sequatur: Necessario ergo, inquit, plura sunt ante commemoranda, ut ad istud mysterium sine ulla possit ambiguitate perveniri. Hoc est quod dicebam, sic mihi demonstrari debere veritatem, ut ad eandem sine ulla ambiguitate perveniam. Quod si ipse non polliceretur, me tamen hoc exigere et flagitare oportebat, ut tanta mercede cognitionis evidentissimae atque certissimae ex catholico christiano quibuslibet contradicentibus manichaeum me fieri non puderet. Jam igitur audiamus quid afferat.

15. Unde si tibi videtur, inquit, ausculta prius quae fuerint ante constitutionem mundi, et quo pacto praelium sit agitatum, ut possis luminis sejungere naturam ac tenebrarum. Jam incredibilia et falsa omnino proposuit. Quis enim credat ante constitutionem mundi ullum praelium fuisse commissum? Et tamen si est credibile, modo nos non credere, sed cognoscere venimus. Nam qui dicit Persas et Scythas ante multos annos secum bellasse, rem dicit credibilem; eam tamen quam vel auditam vel lectam possumus credere, non expertam comprehensamque cognoscere. Cum ergo istum repudiarem, si tale aliquid diceret; non enim ea promisit, quae cogeret credere, sed quae possem sine ulla ambiguitate cognoscere: quomodo eum non repudiabo, quando non modo incerta dicit, sed etiam incredibilia? Sed quid? si aliquibus rationibus ea perspicua et cognita faciet? Audiamus ergo, si possumus, cum tota patientia et lenitate quod sequitur.

CAPUT XIII.

14. Deliriums of Manichaeus. Battle committed before the constitution of the world. "Concerning that, therefore," he says, "most beloved brother Patticius, concerning which you signified to me, saying that you desire to know of what sort was the birth of Adam and Eve, whether they were brought forth by the word, or were firstborn from a body: you shall be answered as is fitting. For concerning these things it has been inserted and commemorated in various scriptures and relations by many in a dissimilar manner. Wherefore the truth of this matter as it holds itself is ignored by almost all nations, and by all who have also disputed long and much concerning this. For if it had happened to them to know manifestly concerning the generation of Adam and Eve, they would never be subject to corruption and death." He promises us, therefore, a manifest cognition of this matter, lest we be subject to corruption and death. And if this is still too little, see what follows: "Necessarily, therefore," he says, "more things are to be commemorated before, so that one may arrive at that mystery without any ambiguity." This is what I was saying, that the truth ought to be demonstrated to me in such a way that I arrive at it without any ambiguity. Even if he himself did not promise it, it nevertheless behooved me to exact and demand this, so that for such a reward of the most evident and certain cognition, I would not be ashamed to become a Manichaean from a Catholic Christian, against any who might contradict. Now, therefore, let us hear what he brings forward.

15. "Wherefore if it seems good to you," he says, "listen first to what things were before the constitution of the world, and in what manner the battle was waged, so that you may be able to separate the nature of light and of darkness." Now he has proposed things altogether incredible and false. For who would believe that any battle was committed before the constitution of the world? And yet if it is credible, we have come now not to believe, but to know. For he who says that the Persians and Scythians fought with each other many years ago, says a credible thing; yet one which we can believe either having heard or read it, not know by experience and comprehension. When, therefore, I would repudiate him if he said something of that sort—for he did not promise things which he would compel me to believe, but which I could know without any ambiguity—how shall I not repudiate him when he says things not only uncertain, but even incredible? But what if he makes those things clear and known by some reasons? Let us hear, therefore, if we can, with all patience and lenity, what follows.

CHAPTER XIII.

16. Duae substantiae contrariae. Regnum luminis. Incerta pro certis tradi a Manichaeo. ---Haec quippe, inquit, in exordio fuerunt, duae substantiae a sese divisae. Et luminis quidem imperium tenebat Deus Pater, in sua sancta stirpe perpetuus, in virtute magnificus, natura ipsa verus, aeternitate propria semper exsultans, continens apud se sapientiam et sensus vitales: per quos etiam duodecim membra luminis sui comprehendit, regni videlicet proprii divitias affluentes. In unoquoque autem membrorum ejus sunt recondita millia innumerabilium et immensorum thesaurorum. Ipse vero Pater in sua laude praecipuus, magnitudine incomprehensibilis, copulata habet sibi beata et gloriosa saecula, neque numero, neque prolixitate aestimanda, cum quibus idem sanctus atque illustris Pater et genitor degit, nullo in regnis ejus insignibus aut indigente aut infirmo constituto. Ita autem fundata sunt ejusdem splendidissima regna supra lucidam et beatam terram, ut a nullo unquam aut moveri aut concuti possint.

17. Haec mihi unde probaturus est, aut haec ipse unde cognovit? Noli me terrere Paracleti nomine. Primo, quia non credere incognita, sed certa cognoscere accessi, a vobis ipsis factus timidior. Vos enim nostis, temere credentibus quam vehementer insultare soleatis: praesertim cum ipse, qui jam coepit incerta narrare, plenam ac firmam scientiam paulo ante promiserit.

CAPUT XIV.

Pollicebatur rerum certarum cognitionem, et imperat incertarum fidem. Deinde, quoniam si mihi fides imperanda est, magis me teneret illa Scriptura, ubi lego, venisse Spiritum sanctum, et Apostolos inspirasse (Act. II, 1-4), quibus eum Dominus se missurum esse promiserat (Joan. XIV, 16, 26). Quapropter, aut ea quae dicit, proba mihi vera esse, ut ostendas quae non possum credere; aut eum qui dicit, proba mihi Spiritum sanctum esse, ut credam quae non potes ostendere. Ego namque catholicam fidem profiteor, et per illam me ad certam scientiam perventurum esse praesumo: tu vero, qui fidem meam labefactare conaris, certam scientiam trade, si potes; ut id quod credidi, temere me credidisse convincas. Duo sunt quae mihi profers: unum cum dicis Spiritum sanctum esse qui loquitur; et alterum, cum dicis manifesta esse quae loquitur. Utrumque abs te sine ulla dubitatione cognoscere debui: sed non sum avarus; unum horum doce.

16. Two contrary substances. The kingdom of light. Uncertain things delivered for certain by Manichaeus. "These things, indeed," he says, "were in the beginning, two substances divided from each other. And God the Father held the empire of light, perpetual in his holy stock, magnificent in virtue, true in nature itself, always exulting in his own eternity, containing within himself wisdom and vital senses: through which he also comprehends the twelve members of his light, namely, the affluent riches of his own kingdom. Moreover, in each of his members are hidden thousands of innumerable and immense treasures. But the Father himself, chief in his own praise, incomprehensible in magnitude, has coupled to himself blessed and glorious ages, to be estimated neither by number nor by length, with which the same holy and illustrious Father and generator dwells, no one in his noble kingdoms being constituted either indigent or infirm. Moreover, his most splendid kingdoms are so founded upon a lucid and blessed land, that they can never be either moved or shaken by anyone."

17. From where is he going to prove these things to me, or from where did he himself know these things? Do not terrify me with the name of the Paraclete. First, because I came not to believe unknown things, but to know certain things, having been made more timid by yourselves. For you know how vehemently you are accustomed to insult those who believe rashly: especially since he himself, who has now begun to relate uncertain things, promised full and firm knowledge a little before.

CHAPTER XIV.

He promised knowledge of certain things, and commands faith in uncertain things. Then, since if faith is to be commanded of me, that Scripture would hold me more, where I read that the Holy Spirit has come and inspired the Apostles (Acts 2:1-4), to whom the Lord had promised that he would send him (John 14:16, 26). Wherefore, either prove to me that those things which he says are true, so that you may show what I cannot believe; or prove to me that he who speaks is the Holy Spirit, so that I may believe what you cannot show. For I profess the Catholic faith, and through it I presume that I shall arrive at certain knowledge: you, however, who endeavor to weaken my faith, deliver certain knowledge, if you can; so that you may convince me that I believed rashly that which I believed. There are two things which you offer me: one when you say that it is the Holy Spirit who speaks; and the other, when you say that the things which he speaks are manifest. Both I ought to have known from you without any doubt: but I am not greedy; teach one of these.

Ostende hunc esse Spiritum sanctum, et credam vera esse quae dicit, etiamsi nesciam: aut ostende vera esse quae dicit, et credam Spiritum sanctum esse, etiamsi nesciam. Numquid aequius aut benevolentius tecum agi potest? Sed tu nec hoc nec illud vales ostendere. Nihil aliud elegisti, nisi laudare quod credis, et irridere quod credo. Cum igitur etiam ego vicissim laudavero quod credo, et quod credis irrisero; quid putas nobis esse iudicandum, quidve faciendum, nisi ut eos relinquamus, qui nos invitant certa cognoscere, et postea imperant ut incerta credamus; et eos sequamur, qui nos invitant prius credere, quod nondum valemus intueri, ut ipsa fide valentiores facti, quod credimus intelligere mereamur, non jam hominibus, sed ipso Deo intrinsecus mentem nostram illuminante atque firmante?

18. Et quoniam quaesivi unde mihi probet, nunc quaero unde ipse cognoverit. Si dicit sibi esse revelatum a Spiritu sancto, suamque mentem divinitus illustratam, ut ea quae dicit, certa et manifesta cognosceret; ipse significat quid intersit inter cognoscere et credere. Ipse enim cognoscit, cui apertissime ista monstrantur: eis autem quibus haec narrat, non cognitionem insinuat, sed credulitatem suadet. Cui quisquis temere consenserit, Manichaeus efficitur; non certa cognoscendo, sed incerta credendo; quales nos imperitos adolescentulos aliquando decepit. Debuit ergo non nobis polliceri scientiam, neque manifestam cognitionem, neque ad id quod quaeritur, sine ulla ambiguitate perventionem; sed dicere potius sibi ista esse monstrata, illos autem quibus narrantur credere sibi debere quae nesciunt. Sed si hoc diceret, quis non ei responderet, Si ergo incognita crediturus sum, cur non ea potius credam, quae jam consensione doctorum indoctorumque celebrantur, et per omnes populos gravissima auctoritate firmata sunt? Hoc ille metuens ne sibi diceretur, offundit nebulas imperitis; primum pollicens rerum certarum cognitionem, et postea incertarum imperans fidem. Cui tamen si hoc dicatur, ut saltem vel sibi haec doceat esse monstrata, similiter deficit, et hoc quoque ut credamus jubet. Quis ferat tantam fallaciam tantamque superbiam?

CAPUT XV.

Show that this is the Holy Spirit, and I will believe that the things he says are true, even if I do not know them: or show that the things he says are true, and I will believe that he is the Holy Spirit, even if I do not know it. Can anything more equitable or more benevolent be done with you? But you are able to show neither this nor that. You have chosen nothing else but to praise what you believe and to deride what I believe. When, therefore, I also in turn shall have praised what I believe and derided what you believe, what do you think must be judged by us, or what done, except that we leave those who invite us to know certain things and afterwards command us to believe uncertain things; and follow those who invite us first to believe what we are not yet able to behold, so that having been made stronger by faith itself, we may merit to understand what we believe, no longer by men, but by God himself inwardly illuminating and confirming our mind?

18. And since I have asked from where he proves it to me, now I ask from where he himself knew it. If he says it was revealed to him by the Holy Spirit, and his mind divinely illustrated, so that he might know those things which he says as certain and manifest; he himself signifies what the difference is between knowing and believing. For he himself knows, to whom those things are most openly shown: but to those to whom he relates these things, he does not insinuate knowledge, but persuades to credulity. Whoever shall have rashly consented to him, becomes a Manichæan; not by knowing certain things, but by believing uncertain things; such as once deceived us, unskillful youths. He ought not, therefore, to have promised us science, nor manifest cognition, nor arrival without any ambiguity at that which is sought; but rather to say that those things were shown to him, and that those to whom they are related ought to believe him in what they do not know. But if he said this, who would not answer him: If, then, I am to believe unknown things, why should I not rather believe those which are already celebrated by the consent of the learned and unlearned, and are confirmed by the weightiest authority through all peoples? He, fearing lest this should be said to him, pours mists over the unskillful; first promising knowledge of certain things, and afterwards commanding faith in uncertain things. To whom, nevertheless, if this be said, that at least he should teach that these things were shown to himself, he similarly fails, and commands that we believe this also. Who would bear such great fallacy and such great pride?

CHAPTER XV.

19. Non solum incerta, sed etiam falsa esse quae tradit. Deliramentum de terra et gente tenebrarum juxta latus terrae sanctae ac substantiae Dei. Confutatur primo, quia naturae Dei partes et latera tribuit tanquam sua mole per locorum spatia distendatur. Quid, si non solum incerta, sed etiam falsa esse quae dicit, Deo et Domino nostro mihi opitulante monstravero? Quid infelicius ista superstitione inveniri potest, quae non modo non exhibet scientiam quam promittit atque veritatem, sed ea dicit quae vehementer sunt scientiae veritatisque contraria? Quod in sequentibus manifestius apparebit. Ita enim dicit: Juxta unam vero partem ac latus illustris illius ac sanctae terrae erat tenebrarum terra profunda et immensa magnitudine, in qua habitabant ignea corpora, genera scilicet pestifera. Hic infinitae tenebrae, ex eadem manantes natura inaestimabiles, cum propriis fetibus: ultra quas erant aquae coenosae ac turbidae cum suis inhabitatoribus; quarum interius venti horribiles ac vehementes cum suo principe et genitoribus. Rursum regio ignea et corruptibilis cum suis ducibus et nationibus. Pari more introrsum gens caliginis ac fumi plena, in qua morabatur immanis princeps omnium et dux, habens circa se innumerabiles principes, quorum omnium ipse erat mens atque origo: haeque fuerunt naturae quinque terrae pestiferae.

20. Si aerium vel etiam aetherium corpus diceret esse naturam Dei, profecto irrideretur ab omnibus, qui sapientiae veritatisque naturam per nulla locorum spatia distentam atque diffusam, sine ulla mole magnam et magnificam, nec in parte minorem, et in parte majorem, sed per omnia aequalem summo Patri, nec aliud habentem hic et aliud alibi, sed ubique integram, ubique praesentem qualicumque acie jam serenioris mentis intueri valent.

CAPUT XVI.

Animam ipsam, etsi mutabilis sit, per spatia locorum non distendi. Nam tota sentit in singulis partibus corporis. Sed quid dicam de veritate atque sapientia, quae omnes animae potentias superat; cum ipsius animae natura quae mutabilis invenitur, nullo modo locorum spatia quadam mole sua occupet? Quidquid enim qualibet crassitudine est, non potest nisi minui per partes, habendo aliud hic et aliud alibi. Minor est enim digitus quam tota manus; et minor est digitus unus quam duo; et alibi est iste digitus, alibi ille, alibi caetera manus.

19. That the things which he delivers are not only uncertain, but also false. The delirium concerning the land and nation of darkness beside the side of the holy land and substance of God. He is refuted first, because he attributes parts and sides to the nature of God as if it were distended by its own mass through the spaces of places. What if I shall show, God and our Lord helping me, that the things he says are not only uncertain, but also false? What can be found more unhappy than that superstition, which not only does not exhibit the science and truth which it promises, but says those things which are vehemently contrary to science and truth? Which will appear more manifestly in what follows. For he says thus: "But beside one part and side of that illustrious and holy land was the land of darkness, deep and of immense magnitude, in which dwelt fiery bodies, namely pestiferous kinds. Here were infinite darknesses, inestimable, flowing from the same nature, with their own offspring: beyond which were muddy and turbid waters with their inhabitants; inside of which were horrible and vehement winds with their prince and progenitors. Again, a fiery and corruptible region with its leaders and nations. In like manner, inwardly, a nation full of gloom and smoke, in which dwelt the immense prince and leader of all, having around him innumerable princes, of all of whom he himself was the mind and origin: and these were the five natures of the pestiferous land."

20. If he said that the nature of God were an aerial or even ethereal body, he would surely be derided by all who are able to behold with any edge of a now more serene mind the nature of wisdom and truth, distended and diffused through no spaces of places, great and magnificent without any mass, neither smaller in part nor greater in part, but equal in all things to the highest Father, nor having one thing here and another elsewhere, but everywhere entire, everywhere present.

CHAPTER XVI.

The soul itself, although it be mutable, is not distended through the spaces of places. For it feels as a whole in each part of the body. But what shall I say of truth and wisdom, which surpasses all the powers of the soul; since the nature of the soul itself, which is found to be mutable, in no way occupies the spaces of places by any mass of its own? For whatever is of any thickness, cannot but be diminished through parts, having one thing here and another elsewhere. For a finger is smaller than the whole hand; and one finger is smaller than two; and this finger is in one place, that in another, the rest of the hand elsewhere.

Quod non solum in molibus corporum articulatis videmus: sed etiam terrae pars ista non est ibi ubi illa, quia suum locum quaeque obtinet: et pars humoris minor minore, et major majore loco est; et alia pars est circa fundum, alia circa oras poculi. Similiter aeris partes suos quaeque implent locos; nec fieri potest ut aer quo impletur haec domus, simul secum in eadem domo habere possit etiam illum aerem quem vicini habent: lucisque ipsius alia pars infunditur per hanc fenestram, alia per illam; et major per majorem, per minorem autem minor. Nec omnino potest esse aliquod corpus, sive coeleste sive terrestre, sive aerium sive humidum, quod non minus sit in parte quam in toto: neque ullo modo possit in loco hujus partis simul habere aliam partem; sed aliud hic et aliud alibi habens per quaelibet spatia locorum distanti et dividua, vel potius, ut ita dicam, sectili mole distenditur. Animae vero natura, etiamsi non illa ejus potentia consideretur qua intelligit veritatem, sed illa inferior qua continet corpus et sentit in corpore; nullo modo invenitur locorum spatiis aliqua mole distendi. Nam singulis sui corporis particulis tota praesto est, cum tota sentit in singulis: nec minor pars ejus in digito est, et major in brachio, sicut ipse digitus brachio minor est; sed ubique tanta est, quia ubique tota est. Cum enim tangitur digitus, non per totum corpus sentit, et tamen tota sentit. Totam enim tactus ille non latet; quod non fieret, nisi tota praesto esset. Nec sic tota praesto est, cum tangitur digitus et sentit in digito, ut caeterum deserat corpus, et sese ad unum illum locum in quo sentit agglomeret. Sed cum tota sentit in digito manus, si alius locus tangatur in pede, nec ibi desinit tota sentire: atque ita in singulis distantibus locis tota simul adest, non unum deserens ut in altero tota sit, neque ita utrumque tenens ut aliam partem hic habeat, et alibi aliam; sed sufficiens exhibere se singulis locis simul totam, quoniam tota sentit in singulis, satis ostendit se locorum spatiis non teneri.

CAPUT XVII.

Memoria capit maximorum locorum imagines. Quid, si ejus memoriam cogitemus, non rerum intelligibilium, sed harum corporearum quam et bestiae habere sentiuntur (nam et per loca nota sine errore jumenta pergunt, et cubilia sua bestiae repetunt, et canes dominorum suorum corpora recognoscunt, et dormientes plerumque immurmurant, et in latratum aliquando erumpunt, quod nullo modo possent nisi in eorum memoria visarum rerum vel per corpus utcumque sensarum versarentur imagines); quis digne cogitet, ubi capiantur istae imagines, ubi gestentur, vel ubi formentur?

Which we see not only in the articulated masses of bodies: but also this part of the earth is not there where that is, because each obtains its own place: and a part of liquid is smaller in a smaller place, and greater in a greater; and one part is around the bottom, another around the rim of the cup. Similarly, each of the parts of the air fill their own places; nor can it happen that the air with which this house is filled can have together with itself in the same house also that air which the neighbors have: and another part of light itself is poured in through this window, another through that; and a greater through a greater, but a smaller through a smaller. Nor can there be at all any body, whether celestial or terrestrial, whether aerial or liquid, which is not smaller in part than in the whole: nor can it in any way have another part at the same time in the place of this part; but having one thing here and another elsewhere through any spaces of places, it is distended by a distant and divided, or rather, as I might say, a sectile mass. But the nature of the soul, even if that power of it by which it understands truth be not considered, but that lower one by which it contains the body and feels in the body; it is in no way found to be distended by the spaces of places by any mass. For it is present as a whole to each particle of its body, since it feels as a whole in each: nor is a smaller part of it in the finger and a larger in the arm, as the finger itself is smaller than the arm; but everywhere it is so great, because everywhere it is whole. For when a finger is touched, it does not feel through the whole body, and yet the whole feels. For that touch is not hidden from the whole; which would not happen unless the whole were present. Nor is it so present as a whole when the finger is touched and feels in the finger, as to desert the rest of the body and crowd itself to that one place in which it feels. But when it feels as a whole in the finger of the hand, if another place be touched in the foot, it does not there cease to feel as a whole: and thus it is present as a whole at the same time in each distant place, not deserting one so that it may be whole in the other, nor so holding both as to have one part here and another elsewhere; but being sufficient to exhibit itself whole at the same time to each place, since it feels as a whole in each, it sufficiently shows that it is not held by the spaces of places.

CHAPTER XVII.

Memory receives the images of the largest places. What if we consider its memory, not of intelligible things, but of these corporeal things which even beasts are perceived to have (for even through known places beasts of burden proceed without error, and beasts repeat their lairs, and dogs recognize the bodies of their masters, and while sleeping they often murmur, and sometimes break out into barking, which they could in no way do unless images of things seen or in some way perceived through the body were revolving in their memory); who might worthily think where those images are received, where they are carried, or where they are formed?

Si enim non possent esse majores quam nostri corporis quantitas tenet, diceret aliquis, intra ipsa sui corporis spatia quibus et illa concluditur, has imagines animam figurare atque servare. Nunc vero cum perexiguam terrae partem occupet corpus, immensarum regionum et coeli ac terrae imagines animus volvit, quibus catervatim discedentibus ac succedentibus non fit angustus: atque hinc se ostendit non diffusum esse per locos, quia maximorum locorum imaginibus non quasi capitur, sed potius eas capit; non sinu aliquo, sed vi potentiaque ineffabili, qua licet eis et addere quodlibet et detrahere, et in angustum eas contrahere, et per immensa expandere, et ordinare ut velit, et perturbare, et multiplicare, et ad paucitatem singularitatemve redigere.

CAPUT XVIII.

Intelligendi potentia de rerum veritate deque ipsa cogitatione judicat. Quid jam de illa loquar potentia, qua intelligitur veritas, qua istis ipsis quae de corporis sensu hauritae figurantur, imaginibus sese pro veritate opponentibus magna vivacitate resistitur? Qua videtur aliam, verbi gratia, veram esse Carthaginem, aliam quam cogitans fingit, et pro suo arbitrio tota facilitate commutat: ex eadem venire facilitate innumerabiles mundos, in quibus Epicuri cogitatio innumerabiliter peregrinata est: et, ne multa consector, ex eadem venire facilitate istam terram lucis per spatia infinita diffusam, et quinque antra gentis tenebrarum cum habitatoribus suis, in quibus Manichaei phantasmata veritatis sibi nomen ausa sunt usurpare. Quid est ergo haec potentia quae ista discernit? Profecto quantacumque sit, et his omnibus major est, et sine ulla tali rerum imaginatione cogitatur. Huic inveni spatia, si potes; hanc diffunde per locos, hanc infinitae molis tumore distende. Profecto si bene cogitas, non potes. Quidquid enim tibi tale occurrerit, judicas ipsa cogitatione secari posse per partes, facisque ibi aliam partem minorem, aliam majorem, quantum placet; illud autem ipsum quo ista judicas, cernis esse supra ista, non loci altitudine, sed potentiae dignitate.

CAPUT XIX.

21. Si anima per locos non extenditur, multo minus Deus.

For if they could not be larger than the quantity which our body holds, someone would say that the soul figures and preserves these images within the very spaces of its body by which it is also concluded. But now, when the body occupies a very small part of the earth, the mind revolves the images of immense regions and of heaven and earth, by which, as they depart and succeed in crowds, it does not become narrowed: and from this it shows itself not to be diffused through places, because it is not, as it were, captured by the images of the largest places, but rather captures them; not by some hollow, but by an ineffable force and power, by which it is allowed to add to them whatever it wishes and to take away, and to contract them into a narrow space, and to expand them through immense spaces, and to order them as it wishes, and to disturb, and to multiply, and to reduce them to a few or to a single one.

CHAPTER XVIII.

The power of understanding judges concerning the truth of things and concerning thought itself. What shall I now say of that power by which truth is understood, by which resistance is made with great vivacity to those very images which, drawn from the sense of the body, are figured and oppose themselves for the truth? By which it is seen that one is, for example, the real Carthage, another that which one thinking feigns, and changes with all facility according to his own judgment: that from the same facility come innumerable worlds, in which the thought of Epicurus wandered innumerable: and, not to pursue many things, that from the same facility comes that land of light diffused through infinite spaces, and the five caves of the nation of darkness with their inhabitants, in which the phantasms of the Manichaeans have dared to usurp for themselves the name of truth. What, therefore, is this power which discerns these things? Surely, however great it may be, it is both greater than all these, and is thought without any such imagination of things. Find spaces for this, if you can; diffuse this through places, distend this by the swelling of an infinite mass. Surely if you think well, you cannot. For whatever of such a sort shall occur to you, you judge by thought itself that it can be cut into parts, and you make there one part smaller, another larger, as much as you please; but that very thing by which you judge these things, you see to be above these, not by the height of place, but by the dignity of power.

CHAPTER XIX.

21. If the soul is not extended through places, much less is God.

Quare, si animam toties mutabilem, sive variarum voluntatum turba, sive affectibus pro rerum copia vel inopia sese flectentibus, sive ipsis innumerabilibus ludis phantasmatum, sive oblivione et memoria, sive doctrina et imperitia; si ergo animam, ut dixi, his atque huiusmodi motionibus toties mutabilem, sentis non diffundi extendique per locos, sed omnia talia spatia potentiae vivacitate superare: quid de ipso Deo cogitandum aut existimandum est, qui supra omnes rationales mentes inconcussus atque incommutabilis manens, tribuit quod cuiquetribuendum est? Quem facilius eloqui audet anima, quam videre: et quem tanto minus eloquitur, quanto sincerius videre potuerit. Qui tamen si, ut Manichaeorum phantasmata perstrepunt, locorum ex una parte determinado, ex aliis immenso spatio tenderetur: quantaelibet in eo particulae, et innumerabilia frustra alia maiora, alia minora pro cogitantis arbitrio metirentur; ut bipedalis in eo, verbi gratia, pars octo partibus minor esset quam decempedalis. Id enim necesse est contingat omnibus naturis, quae per talia spatia diffusae ubique totae esse non possunt: quod in ipsa anima non invenitur, et ab eis qui considerare haec non valent, deformiter de illa et turpiter creditur.

CAPUT XX.

22. Deliramentum de duplici terra refellitur. Verumtamen cum carnalibus animis fortasse non sic agendum est, sed descendendum est potius ad eorum cogitationes, qui naturam incorpoream et spiritualem cogitando potius sequi, vel non audent, vel nondum valent; ita ut nec ipsam cogitationem suam eadem cogitatione considerent, et inveniant eam nullo locorum spatio de ipsis locorum spatiis iudicantem. Descendamus ergo ad eorum sensus, et quaeramus ab eis, juxta quam partem et juxta quod latus, sicut Manichaeus dicit, illustris illius ac sanctae terrae erat tenebrarum terra. Dicit enim, juxta unam partem ac latus; nec dicit quam partem, vel quod latus, dextrum an sinistrum. Sed quodlibet eligant, illud certe manifestum est, non dici unum latus, nisi ubi est et alterum latus. Ubi autem vel tria vel plura sunt latera, aut figurae ambitus intelligitur undique terminatus, aut si ex aliqua parte in immensum patet, ex iis tamen quae latera dicuntur, necesse est finiatur. Dicant ergo, ex alio latere, vel ex aliis lateribus, quid adjugebatur terrae lucis, si ex uno latere erat gens tenebrarum?

Wherefore, if you perceive that the soul—so often mutable, whether by the crowd of various wills, or by affections bending themselves according to the abundance or scarcity of things, or by those very innumerable plays of phantasms, or by oblivion and memory, or by doctrine and unskillfulness; if, therefore, as I have said, you perceive that the soul, so often mutable by these and suchlike motions, is not diffused and extended through places, but surpasses all such spaces by the vivacity of power: what is to be thought or estimated concerning God himself, who, remaining unshaken and immutable above all rational minds, attributes what is to be attributed to each? Whom the soul dares more easily to speak of than to see: and whom it speaks of so much the less, as it shall have been able to see him more sincerely. Who nevertheless, if, as the phantasms of the Manichaeans noisily proclaim, he were stretched out through spaces of places, determined on one part and immense on others: however many particles in him, and innumerable fragments, some larger, some smaller, would be measured according to the judgment of the thinker; so that a part of two feet in him, for example, would be eight parts smaller than one of ten feet. For this must necessarily happen to all natures which, diffused through such spaces, cannot be whole everywhere: which is not found in the soul itself, and is believed concerning it deformatly and basely by those who are not able to consider these things.

CHAPTER XX.

22. Refutation of the delirium concerning the double land. Nevertheless, perhaps one must not deal thus with carnal souls, but rather descend to the thoughts of those who either do not dare or are not yet able to follow an incorporeal and spiritual nature in their thinking; so that they do not even consider their own thought with the same thought, and find that it judges concerning the spaces of places from no space of place. Let us descend, therefore, to their senses, and ask from them: beside what part and beside what side, as Manichaeus says, was the land of darkness beside that illustrious and holy land? For he says: “beside one part and side”; nor does he say which part, or which side, right or left. But whatever they choose, this certainly is manifest: that one side is not spoken of, except where there is also another side. But where there are either three or more sides, either the circuit of the figure is understood to be terminated on all sides, or if on some part it lies open to the immense, it must nevertheless be finished from those things which are called sides. Let them say, therefore, from the other side, or from the other sides, what was joined to the land of light, if on one side was the nation of darkness?

Non dicunt: sed cum premuntur ut dicant, infinita dicunt esse alia latera terrae illius quam lucis vocant, id est, per infinita spatia distendi, et nullo fine cohiberi. Nec intelligunt jam non esse latera, quod quibusvis tardis ingeniis apertissimum est. Tunc enim essent latera, si finibus suis terminarentur. Quid ad me, inquit, si non sint latera? Sed cum diceres, juxta unam partem ac latus, aliam quoque partem sive partes, et aliud latus sive latera cogebas intelligi. Nam si unum tantum latus erat, tantum juxta latus dici debuit, non juxta unum latus. Sicut in corpore nostro recte dicimus esse aliquid juxta unum oculum, quia est alter oculus; aut juxta unam mamillam, quia est altera. Si autem dicamus juxta unum nasum, aut juxta unum umbilicum, cum alius non sit, a doctis et ab indoctis ridebimur. Sed non te verbis premo: fortasse enim unum quasi unicum appellare voluisti.

CAPUT XXI.

Eandem terram lucis, si terrae tenebrarum jungitur, esse corpoream. Figura terrae tenebrarum junctae cum terra lucis. Quid ergo erat juxta illud latus terrae, quam illustrem ac sanctam vocas? Terra, inquis, tenebrarum. Quid, de ista terra saltem concedis quod corporea erat? Necesse est te hoc dicere; quandoquidem omnia corpora inde asseris originem ducere. Quid ergo, quaeso, quamvis tardi, quamvis carnales homines, ne hoc quidem aliquando animadvertitis, quod lateribus sibi jungi utraque ista terra non possit, nisi esset utraque corporea? Cur ergo nobis dicebatur nescio qua caecitate perversis, tenebrarum tantum terram fuisse vel esse corpoream; illam vero quae terra luminis diceretur incorpoream et spiritualem credi oportere? Expergiscamur aliquando homines boni, et saltem admoniti quod facillimum est attendamus, duas terras sibi lateribus non posse conjungi, nisi utraque sit corpus.

23. Aut si ad ista etiam crassi et tardi sumus, quaero utrum et ipsa terra tenebrarum unum latus habuerit, et caetera infinita, sicut terra lucis. Non ita credunt; timent enim ne Deo videatur aequalis. Dicunt ergo illam per profundum immensam et per longum: sursum versus autem supra illam spatia infinite inanitatis affirmant. Et ne ipsa vel simplum, terra autem luminis duplum tenere videatur, angustant eam a duobus etiam lateribus.

They do not say: but when they are pressed to say, they say that there are infinite other sides of that land which they call of light—that is, that it is distended through infinite spaces and is restrained by no end. Nor do they understand that they are no longer sides, which is most open to any slow wits. For then they would be sides, if they were terminated by their own ends. What is it to me, he says, if they are not sides? But when you said, “beside one part and side,” you compelled another part or parts, and another side or sides to be understood. For if there were only one side, it ought to have been said only “beside the side,” not “beside one side.” Just as in our body we rightly say that something is beside one eye, because there is another eye; or beside one nipple, because there is another. But if we say beside one nose, or beside one navel, since there is no other, we shall be derided by both the learned and the unlearned. But I do not press you with words: for perhaps you wished to call “one” as if it were “unique.”

CHAPTER XXI.

The same land of light, if it is joined to the land of darkness, is corporeal. The figure of the land of darkness joined with the land of light. What, therefore, was beside that side of the land which you call illustrious and holy? “The land,” you say, “of darkness.” What, do you at least concede concerning that land that it was corporeal? It is necessary that you say this; since indeed you assert that all bodies derive their origin from there. What, therefore, I ask, however slow, however carnal men [you may be], do you not even sometimes notice this, that both of those lands could not be joined to each other by sides, unless each were corporeal? Why, therefore, was it said to us, perverted by I know not what blindness, that only the land of darkness was or is corporeal; but that that which was called the land of light ought to be believed to be incorporeal and spiritual? Let us wake up at some time, good men, and at least, having been admonished, let us attend to what is very easy: that two lands cannot be joined to each other by sides, unless each be a body.

23. Or if we are even thick and slow to these things, I ask whether the land of darkness also had one side and the others infinite, like the land of light. They do not believe so; for they fear lest it should seem equal to God. They say, therefore, that it is immense through the deep and through the long; but upwards above it they affirm spaces of infinite vacuity. And lest it should seem to hold even a single [part], but the land of light double, they narrow it from two sides also.

Tanquam si unus panis (sic enim quod dicitur facilius videri potest) in quadras quatuor decussatim formetur, in quibus tres sint candidae, una nigra: modo de tribus candidis tolle distinctionem, et fac illas et sursum versus et deorsum versus, et undique retro infinitas: sic ab eis esse creditur terra lucis. Illam vero nigram quadram fac deorsum versus et retro infinitam, supra se autem immensam inanitatem habere: sic opinantur terram tenebrarum. Sed haec nimis attentis et studiose inquirentibus quasi secreta demonstrant.

CAPUT XXII.

Figura terrae lucis foedior. Verumtamen si ita est, apparet terram tenebrarum a terra lucis duobus lateribus tangi. Et utique si duobus tangitur, duobus etiam tangit. Certe juxta unam latius erat terra tenebrarum.

24. Deinde quam foeda figura terrae lucis apparet, tanquam fissa ungula nigro quodam cuneo subter arctato, illac tantum finita qua finditur, hians etiam et patens desuper interposito inani quidquid a superficie terrae tenebrarum sursum versus immensum est. Quam deinde melior ipsius terrae tenebrarum figura ostenditur: siquidem illa findit, haec finditur; illa inseritur, haec interpatet; illa in se nulli inanitati dat locum, haec ab inferiore tantum parte laxa non est, qua hostili cuneo subimpletur. Indocti ergo homines et avari cum majorem honorem tribuunt multitudini partium quam unitati, ut sex partes darent terrae lucis, tres deorsum versus, tres sursum versus, maluerunt penetrari terram lucis quam penetrare. Tali figura etsi commixtam negant, penetratam tamen negare non possunt.

CAPUT XXIII.

25. Levius peccant Manichaeis Anthropomorphitae. Confer nunc, non spirituales catholicae fidei viros, in quibus quantum in hac vita animus potest, cernit substantiam naturamque divinam nullis locorum spatiis tendi, nullis lineamentorum dimensionibus figurari; sed confer carnales et parvulos nostros, qui solent auditis in allegoria membris quibusdam corporis nostri, velut cum dicuntur oculi Dei et aures Dei, solent Deum sibi libertate phantasmatis corporis humani specie figurare:

As if one loaf (for thus what is said can be more easily seen) were formed crosswise into four quadrants, in which three were white, one black: now take away the distinction from the three white ones, and make them infinite both upwards and downwards, and everywhere backwards: thus the land of light is believed by them to be. But make that black quadrant infinite downwards and backwards, and have above itself an immense vacuity: thus they think of the land of darkness. But they demonstrate these things as secrets to those who are too attentive and studiously inquiring.

CHAPTER XXII.

The more foul figure of the land of light. Nevertheless, if it is so, it appears that the land of darkness is touched by the land of light on two sides. And certainly if it is touched by two, it also touches on two. Certainly “beside one side” was the land of darkness.

Then how foul a figure of the land of light appears, as if with a split hoof, narrowed from below by a certain black wedge, finite only in that part where it is split, also gaping and lying open from above, whatever is immense upwards from the surface of the land of darkness having been interposed with vacuity. How much better then is the figure of the land of darkness itself shown: since indeed it splits, while this is split; it is inserted, while this lies open between; it gives no place to vacuity in itself, while this is not lax only on the lower part, where it is filled from below by a hostile wedge. Unlearned and greedy men, therefore, since they attribute greater honor to the multitude of parts than to unity, so that they gave six parts to the land of light, three downwards and three upwards, preferred that the land of light be penetrated than that it should penetrate. For even if they deny that it is mixed with such a figure, they nevertheless cannot deny that it is penetrated.

CHAPTER XXIII.

25. Anthropomorphists sin less than Manichaeans. Compare now, not the spiritual men of the Catholic Church, in whom, as far as the mind can in this life, they perceive the divine substance and nature to be stretched by no spaces of places, nor figured by any dimensions of outlines; but compare our carnal and little ones, who are accustomed, having heard certain members of our body mentioned in allegory—as when the eyes of God and the ears of God are spoken of—to figure God to themselves by the liberty of phantasm in the species of a human body:

hos confer jam illis Manichaeis, qui solent istas nugas intentis et curiosis hominibus quasi magna secreta describere: et considera qui tolerabilius et honestius de Deo sentiant; utrum ii qui eum forma humana, summa dignitate in suo genere praedita, cogitant, an ii qui eum infinita mole diffusum, non tamen undique, sed tribus quadris infinitum atque condensum, ex una vero fissum, patentem, hiantem, laxum superius inanitate, cuneatum inferius terra tenebrarum; vel, si ita melius est dicere, apertum superius natura propria, intratum inferius aliena. Ecce ego tecum derideo carnales homines, qui nondum possunt spiritualia cogitare, humana forma Deum existimantes: deride et tu mecum, si potes eos qui tam deformem turpemque fissuram vel scissuram Dei, tam inaniter supra hiulcam, tam inhoneste infra obturatam, multum miserabili cogitatione imaginantur. Cum hoc etiam intersit, quod isti carnales qui humana Deum forma cogitant, si Ecclesiae catholicae gremio contenti, cum lacte nutriendi sunt, non se in temerarias opiniones praecipitent, sed ibi studium pium quaerendi nutriant, ibi petant ut accipiant, ibi pulsant ut eis aperiat; incipiunt spiritualiter allegorias parabolisque Scripturarum intelligere, et paulatim sapere divinas potentias, congruenter alibi aurium, alibi oculorum, alibi manuum vel pedum, vel etiam alarum atque pennarum, scuti quoque et gladii et galeae, caeterarumque talium innumerabilium rerum nomine enuntiari. Qua intelligentia quanto magis proficiunt, tanto magis catholici esse firmantur. Manichaei vero quando figurae illius imaginationem reliquerint, Manichaei esse non poterunt. Hoc enim quasi proprium atque praecipuum auctoris sui laudibus tribuunt, quod dicunt illa quae ab antiquis figurate in libris divina mysteria posita sunt, huic qui ultimus venturus erat, solvenda et demonstranda esse servata: et propterea post istum jam neminem doctorem divinitus esse venturum, quia nihil iste per allegorias et figuras dixerit, cum et antiquorum quae talia fuerant aperiret, et sua enodate manifesteque monstraret. Non habent ergo isti ad quas interpretationes revertantur, cum illis de auctore suo legitur, Juxta unam vero partem ac latus illustris ac sanctae terrae erat tenebrarum terra. Quocumque se verterint, necesse est ut phantasmatum suorum miseria coarctati, in scissuras aut abruptas praecisiones et juncturas, aut fissuras turpissimas incidant; quas non dicam de incommutabili natura Dei, sed de omni natura incorporea, quamvis mutabili, sicuti est anima, miserimum est credere.

compare these now with those Manichaeans, who are accustomed to describe these trifles to intent and curious men as if they were great secrets: and consider who may think more tolerably and honestly of God; whether those who think of Him in human form, endowed with the highest dignity in its kind, or those who think of Him as diffused in an infinite mass, yet not on every side, but infinite and condensed in three squares, yet from one side split, open, gaping, lax above with vacuity, wedged below by the land of darkness; or, if it is better to say so, open above by His own nature, entered below by another's. Behold, I deride with you carnal men, who cannot yet think of spiritual things, existing God in human form: deride you also with me, if you can, those who imagine so deformed and foul a fissure or scission of God, so emptily yawning above, so dishonestly plugged below, with a very miserable thought. Since there is also this difference, that those carnal ones who think of God in human form, if content in the bosom of the Catholic Church, while they are to be nourished with milk, do not precipitate themselves into rash opinions, but there nourish a pious zeal for seeking, there ask that they may receive, there knock that it may be opened to them; they begin to understand spiritually the allegories and parables of the Scriptures, and gradually to know the divine powers, congruously enunciated elsewhere by the name of ears, elsewhere of eyes, elsewhere of hands or feet, or even of wings and feathers, also of shield and sword and helmet, and other such innumerable things. In which understanding, the more they profit, the more they are confirmed in being Catholics. But the Manichaeans, when they have left the imagination of that figure, will not be able to be Manichaeans. For they attribute this as if proper and chief to the praises of their author, that they say those things which were placed as divine mysteries figuratively by the ancients in books, were reserved for him who was to come last, to be solved and demonstrated: and therefore after him no teacher will come from God, because he said nothing through allegories and figures, since he both opened those of the ancients which were such, and showed his own clearly and manifest. They have therefore no interpretations to which they may return, when it is read to them concerning their author, "But beside one part and side of that illustrious and holy land was the land of darkness." Whichever way they turn, it is necessary that, constrained by the misery of their phantasms, they fall into scissions or abrupt cuttings and joinings, or most foul fissures; which I will not say of the incommutable nature of God, but of every incorporeal nature, however mutable, such as is the soul, it is most miserable to believe.

Et tamen si non possem me intendere ad superiora, neque cogitationes meas a falsis imaginationibus quas per sensus corporeos memoria fixas gero, in libertatem ac sinceritatem naturae spiritualis evolvere; quanto melius humani corporis forma Deum cogitarem, quam illum nigrum cuneum scissurae inferiori ejus affigerem, superioremque vastissimam laxitatem, non inveniens unde oppilarem, sic immensa inanitate patentem et hiantem relinquerem? Quid ista opinione foedius? quid tenebrosius hoc errore dici aut fingi potest?

CAPUT XXIV.

26. De numero naturarum in phantasmate Manichaei. Deinde volo mihi dicatur, quando lego, Deum Patrem, et supra lucidam beatamque terram fundata regna ejus, utrum unius et ejusdem substantiae atque naturae sint, et Pater, et regna ejus, et terra. Quod si ita est, jam non quasi aliam naturam, quae quasi corpus sit Dei, cuneus ille gentis tenebrarum diffindit et penetrat; quod quidem ipsum esset ineffabili deformitate turpissimum: sed ipsam omnino naturam Dei cuneus ille terrae tenebrarum diffindit et penetrat. Rogo, cogitate ista: homines estis; rogo, cogitate ista et fugite, taliumque phantasmatum sacrilegia, dilaniatis, si fieri potest, pectoribus, de fide vestra eradicare atque propellite. An dicturi estis, non unius ejusdemque naturae illa tria esse, sed alterius Patrem, alterius regna, alterius terram, ut suas naturas atque substantias habeant singula diversas, et excellentiae gradibus ordinatas? Quod si verum est, non duas, sed quatuor naturas Manichaeus praedicare debuerat. Si autem unam naturam habet Pater et regna, terra vero sola diversam, tres naturae fuerant praedicandae. Aut si propterea duas dicere maluit, quia terra tenebrarum non pertinet ad Deum, quaero quomodo ad Deum lucis terra pertineat. Si enim et naturam habet diversam, et non eam genuit, neque fecit; non ad eum pertinet, et in alieno regna ejus locata sunt. Aut si propterea pertinet quia vicina est, pertineat et terra tenebrarum, quae terram lucis non modo vicinitate contingit, sed etiam penetratione dissulcat. Si autem genuit eam, non eam credi oportet diversam habere naturam. Quod enim genuit Deus, hoc oportet credi esse quod Deus est, sicut de unigenito Filio in Catholica creditur.

And yet if I could not intend myself to higher things, nor evolve my thoughts from false imaginations which I carry fixed in memory through corporeal senses, into the liberty and sincerity of spiritual nature; how much better I would think of God in the form of a human body, than to affix that black wedge to His lower scission, and leave the upper vastest laxity, not finding whence I might plug it, so open and gaping with immense vacuity? What is more foul than that opinion? what more dark than this error can be said or feigned?

CHAPTER XXIV.

26. On the number of natures in the Manichæan phantasm. Then I wish it to be told to me, when I read of God the Father, and His kingdoms founded upon the lucid and blessed land, whether they are of one and the same substance and nature: the Father, and His kingdoms, and the land. For if it is so, then it is no longer as if another nature, which might be as the body of God, that that wedge of the nation of darkness cleaves and penetrates; which itself indeed would be most foul with ineffable deformity: but that wedge of the land of darkness cleaves and penetrates the very nature of God altogether. I ask you, think on these things: you are men; I ask you, think on these things and flee, and eradicate and propel from your faith the sacrileges of such phantasms, with breasts torn if possible. Or are you going to say, that those three are not of one and the same nature, but the Father of one, the kingdoms of another, the land of another, so that each has its own diverse natures and substances, and ordained in grades of excellence? But if this is true, Manichæus ought to have preached not two, but four natures. If, however, the Father and the kingdoms have one nature, but the land alone a diverse one, three natures ought to have been preached. Or if he preferred to say two for this reason, because the land of darkness does not pertain to God, I ask how the land of light pertains to God. For if it both has a diverse nature, and He neither begot it, nor made it; it does not pertain to Him, and His kingdoms are located in a foreign place. Or if it pertains for this reason because it is neighbor, let the land of darkness also pertain, which not only touches the land of light by neighborhood, but also furrows it by penetration. But if He begot it, it ought not to be believed to have a diverse nature. For what God begot, this ought to be believed to be what God is, as is believed in the Catholic Church concerning the only-begotten Son.

Itaque ad illam fugiendam et detestandam turpitudinem vos necessitas revocat, ut non terram quasi aliam atque diversam, sed ipsam Dei naturam niger ille cuneus diffindat. Quod si non genuit, sed fecit eam Deus, quaero unde fecerit. Si de se ipso, quid aliud est quam genuisse? Si de aliena aliqua natura, quaero utrum bona an mala. Si bona, erat ergo aliqua natura bona, quae non pertinebat ad Deum: quod nullo modo dicere audebitis. Si autem mala, non ergo illa gens tenebrarum sola natura mala erat. An forte jam inde assumpserat partem aliquam Deus, quam in terram lucis converteret, et super illam sua regna stabiliret? De tota ergo id fecisset, ut jam olim mala natura nulla esset. Quod si non de aliena substantia fecit terram lucis, restat ut eam de nihilo fecerit.

CAPUT XXV.

27. Ex nihilo creari per Omnipotentem bona alia aliis inferiora. In figura conjunctionis duarum terrarum, qualiscumque fingatur, semper inesse deformitatem aut absurditatem. Quare, si vobis jam persuadetur posse aliquid boni omnipotentem Deum de nihilo facere, venite in Catholicam; et discite, omnes naturas quas fecit Deus et condidit, excellentiae gradibus ordinatas, a summis usque ad infimas, omnes bonas, sed alias aliis esse potiores: easque factas esse de nihilo, cum Deus artifex per sapientiam suam potentialiter, ut ita dicam, operaretur, ut posset esse quod non erat: et in quantum esset, bonum esset; in quantum autem deficeret, se non de Deo genitum, sed ab ipso de nihilo factum ostenderet. Quid enim vos teneat, si consideretis, non invenitis: cum terram luminis quam describitis, neque hoc esse quod Deus est possitis dicere, ne ipsa Dei natura foeditate quadrae illius inarctetur; neque de illo genitam, ne nihilominus hoc quod Deus est cogatur intelligi, et ad eandem deformitatem redeat; nec alienam ab illo, ne in alieno regna eum posuisse, et non duas, sed tres naturas dicere urgeamini; neque ab eodem de aliena factam substantia, ne aut bonum aliud fuerit praeter Deum, aut malum praeter gentem tenebrarum. Remanet igitur vobis, ut de nihilo terram luminis Deum fecisse fateamini: et non vultis credere quod si magnum aliquod bonum, quod tamen illo ipso esset inferius, Deus ex nihilo facere potuit: potuit etiam, quia bonus est, et nulli bono invidet, facere alterum bonum, quod illo priore esset inferius; potuit et tertium, cui secundum praeponeretur, et deinde usque ad infimum bonum naturarum factarum ordinem ducere, donec universitas earum, non numero indefinito incerta diffunderet, sed certo terminata consisteret.

Therefore necessity recalls you to flee and detest that foulness, so that not the land as if another and diverse, but that black wedge cleaves the very nature of God. But if God did not beget, but made it, I ask whence He made it. If from Himself, what else is it than to have begotten? If from some foreign nature, I ask whether good or bad. If good, there was therefore some good nature, which did not pertain to God: which you will in no way dare to say. If, however, bad, then that nation of darkness alone was not a bad nature. Or perhaps God had already then assumed some part from it, which He might convert into the land of light, and stabilize His kingdoms upon it? He would have done it, therefore, from the whole, so that already for a long time there would be no bad nature. But if He did not make the land of light from a foreign substance, it remains that He made it from nothing.

CHAPTER XXV.

27. Other good things, inferior to others, are created from nothing by the Omnipotent. In the figure of the conjunction of the two lands, whatever may be feigned, deformity or absurdity is always present. Wherefore, if it is now persuaded to you that the Omnipotent God can make something good from nothing, come into the Catholic Church; and learn that all natures which God made and established are ordered in grades of excellence, from the highest even to the lowest, all good, but some more powerful than others: and that they were made from nothing, when God the Artificer worked through His wisdom potentially, so to speak, that there might be what was not: and in as much as it was, it was good; in as much, however, as it was deficient, it showed itself not begotten of God, but made by Him from nothing. For if you consider what may hold you, you do not find it: since you cannot say that the land of light which you describe is this which God is, lest the very nature of God be narrowed by the foulness of that square; nor begotten of Him, lest nonetheless it be compelled to be understood as this which God is, and return to the same deformity; nor foreign from Him, lest you be urged to say that He placed His kingdoms in a foreign place, and that there are not two, but three natures; nor made by Him from a foreign substance, lest either there were some other good besides God, or some evil besides the nation of darkness. It remains for you, therefore, to confess that God made the land of light from nothing; and you do not wish to believe that if God could make from nothing some great good, which nevertheless was inferior to Himself: He could also, because He is good and envies no good, make another good, which was inferior to that first one; He could also make a third, to which the second would be preferred, and then lead the order of made natures even to the lowest good, until the universe of them should not flow away uncertain in an indefinite number, but consist terminated by a certain limit.

Aut si nec de nihilo istam luminis terram Deum fecisse vultis fateri, non erit exitus quo tantas turpitudines et tam sacrilegas opiniones evadatis.

28. Aut videte certe, quoniam liberum est carnali cogitationi phantasmata qualia libuerit opinari, ne forte possitis aliam formam quamcumque huic conjunctioni duarum terrarum invenire, ne tam detestabilis et aversanda rerum facies animo occurrat: terram scilicet Dei, sive sit ejusdem naturae cujus est Deus, sive diversae, in qua tamen Dei regna fundata sint, ita ingenti mole per immensum jacere, ut per infinitum porrectis et apertis membris jaceat, quibus foedissime atque turpissime ab inferiori parte recipiat etiam ipsum immensae magnitudinis inarctatum illum cuneum terrae tenebrarum. Sed quidquid aliud inveneritis figurae, quo duae istae terrae sibi jungantur, delere profecto Manichaei litteras non potestis: non dico alias quibus expressius ista descripsit; fortassis enim quia paucioribus notae sunt, minus periculi habere videantur: sed istas ipsas de quibus nunc agitur, Epistolae Fundamenti, quae fere omnibus qui apud vos illuminati vocantur solet esse notissima. Hic quippe ita scribitur: Juxta unam vero partem ac latus illius illustris ac sanctae terrae, erat tenebrarum terra profunda et immensa magnitudine.

CAPUT XXVI.

Coarctantur Manichaei, sive tortuoso latere conjunctionem illam fieri dicant, sive curvo, sive recto. In hoc tertio genere juncturae esset concordia et pulchritudo utrique terrae conveniens. Quid expectamus amplius? Tenemus enim quod juxta latus erat. Quomodo libet jam fingite figuras, et qualia libet lineamenta describite; moles certe illa immensae terrae tenebrarum, aut recto latere adjungebatur terrae lucis, aut curvo, aut tortuoso. Sed si tortuoso; et illa sancta terra tortuosum habet latus: nam si ipsa rectum habet latus, et tortuoso hujus latere tangitur, interpatent cavernae quaedam profundae per infinitum inanes, nec jam supra terram tantum tenebrarum inanitas erat, sicut audire solebamus. Quod si ita est, quanto melius erat ut se aliquanto longius terra luminis removeret, atque illa inanitas tanta interesset, ne omnino posset a tenebrarum terra ex ulla parte contingi?

Or if you do not wish to confess that God made this land of light from nothing, there will be no exit by which you may escape such great foulnesses and such sacrilegious opinions.

Or certainly see, since it is free for carnal thought to imagine what phantasms it pleases, whether perhaps you can find any other form for this conjunction of the two lands, lest so detestable and to be averted a face of things occur to the mind: namely, that the land of God—whether it be of the same nature as God is, or of a diverse one, in which nevertheless the kingdoms of God are founded—lies by such a huge mass through the immense, so that it lies with members stretched and open through the infinite, by which it may most foully and most basely receive even that wedge of the land of darkness, narrowed from the lower part, of immense magnitude. But whatever other figure you find, by which these two lands are joined to themselves, you certainly cannot delete the letters of Manichaeus: I do not say others in which he described these things more expressly; for perhaps because they are known to fewer, they might seem to have less danger: but these very ones concerning which we now treat, from the Foundation Epistle, which is accustomed to be most known to almost all who are called "illuminated" among you. For here it is written thus: "But beside one part and side of that illustrious and holy land was the land of darkness, deep and of immense magnitude."

CHAPTER XXVI.

Manichaeans are constrained, whether they say that conjunction is made by a tortuous side, or a curved, or a straight one. In this third kind of joining there would be concord and beauty convenient to both lands. What do we expect further? For we hold that it was "beside the side." Now feign figures as you please, and describe whatever outlines you wish; certainly that mass of the immense land of darkness was joined to the land of light either by a straight side, or a curved, or a tortuous one. But if by a tortuous one, then that holy land also has a tortuous side: for if it has a straight side, and is touched by the tortuous side of this one, certain deep caverns lie open as empty through the infinite, nor was vacuity now only above the land of darkness, as we were accustomed to hear. If it is so, how much better it was that the land of light should remove itself somewhat further, and that so great a vacuity should be between, so that it could in no way be touched by the land of darkness from any part?

imo etiam tantum spatium pateret inanis profunditatis, ut si qua gentis illius oriretur improbitas, etiamsi temere transilire in illam vellent principes tenebrarum (quoniam nec volare possunt corpora, nisi aere corporeo supportentur), per illud inane praecipitati, et quia infinitum deorsum versus esset, ad nullum aliquando fundum pervenientes, etiamsi semper possent vivere, nunquam tamen dum deorsum semper feruntur, possent nocere? Si autem curvo latere adjungebatur, terra quoque lucis curvo eam sinu deformiter recipiebat. Aut si introrsus ista quasi specie theatri curva erat, curvam terrae luminis partem tali sinu receptam non minus deformi copulatione amplectebatur. Aut si ista curvum habebat latus, et illa rectum, non ex toto eam latere attingebat. Et utique melius erat, sicut supra dixi, ut nulla ex parte contingeret, tantumque inane interesset, ut et justo intervallo utramque terram sejungeret, et temerarios improbos per infinitum praecipites nihil nocere permetteret. Quod si recto latere latus rectum attingebat, non video quidem aliqua vel receptacula vel hiatus: sed plane video tantam pacem tantamque secum terrae utriusque concordiam, ut major conjunctio esse non possit. Quid enim speciosius, quid convenientius, quam rectum recto ita copulari, ut nulla ex parte sinus aliquis vel flexus disrumpat aut dirimat naturalem ac stabilem per infinitum spatium loci et ab infinita aeternitate juncturam? Quae recta latera utriusque terrae, etiamsi interposito inani separarentur, non solum per se ipsa pulchra essent, quia tam recta essent: sed interjecto quoque intervallo ita sibi congruerent, ut hinc atque illinc pariles rectitudines etiam sine ulla conjunctione, ipsa tamen similitudine in unam pulchritudinem convenirent. Cum autem accedit ista conjunction, quid concordius ac pacatius hac utraque terra; quid vero etiam ipsa copulatione duorum rectorum laterum pulchrius dici aut cogitari possit, non invenio.

CAPUT XXVII.

29. Pulchritudo recti lateris posset terrae tenebrarum detrahi sine ulla detractioe substantiae. Sic malum animae accedit nulla addita detractave substantia. Latus terrae tenebrarum in quantum rectum esset, boni aliquid haberet a Deo conditore. Quid faciam cum errore perversis et consuetudine implicatis miserrimis animis? Non enim sciunt isti homines quid loquantur, cum haec loquuntur: non enim attendunt.

yea also, so great a space of empty depth should lie open, that if any wickedness of that nation should arise, even if the princes of darkness wished rashly to leap across into it (since bodies cannot fly unless supported by corporeal air), having been precipitated through that vacuity, and because it would be infinite downwards, reaching no bottom at any time, even if they could always live, nevertheless while they are always carried downwards, they could never harm? If, however, it was joined by a curved side, the land of light also received it deformedly in a curved bosom. Or if it was curved inwards as with the species of a theater, it embraced the curved part of the land of light received in such a bosom with a no less deformed coupling. Or if this one had a curved side, and that a straight one, it did not touch it altogether on the side. And certainly it was better, as I said above, that it should touch in no part, and so much vacuity should be between, as to both separate both lands by a just interval, and permit the rash and wicked, headlong through the infinite, to harm nothing. But if a straight side touched a straight side, I do not indeed see any either receptacles or gapings: but I clearly see such peace and such concord of both lands with themselves, that a greater conjunction cannot be. For what is more beautiful, what more convenient, than for a straight to be so coupled to a straight, that in no part does any bosom or flexure break or divide the natural and stable joining through an infinite space of place and from an infinite eternity? Which straight sides of both lands, even if they were separated by an interposed vacuity, would not only be beautiful through themselves, because they were so straight: but with an interval also interjected they would so congruously agree to themselves, that on this side and on that, equal rectitudes even without any conjunction, by that very similitude would meet in one beauty. When, however, that conjunction is added, what more concordant and more peaceful than these both lands; what indeed even more beautiful than that coupling of two straight sides can be said or thought, I do not find.

CHAPTER XXVII.

29. The beauty of a straight side could be taken away from the land of darkness without any detracting of substance. Thus evil happens to the soul with no substance added or detracted. The side of the land of darkness, in as much as it was straight, would have something of good from God the founder. What shall I do with those perverse in error and most miserable minds involved in custom? For these men do not know what they say, when they say these things: for they do not attend.

Rogo, nemo vos urget, nemo in certamen premit, nemo praeteritis insultat erroribus, nisi qui divinam misericordiam expertus non est, ut careret erroribus: tantum id agamus, ut aliquando finiantur. Intuemini paululum sine animositate et amaritudine. Omnes homines sumus; non nos, sed errores et falsitates oderimus. Quaeso, intuemini paululum. Deus misericordiarum, adjuva intuentes, et verum quaerentibus interius lumen accende. Quid enim intelligimus, si non intelligimus rectum melius esse quam pravum? Quaero ergo a vobis, si placide modesteque accipitis, rectum latus terrae tenebrarum, quod recto lateri terrae lucis adjungitur, si quispiam depravaret, nullamne illi pulchritudinem adimeret? Necesse est fateamini si latrare nolitis, non solum ei, si depravetur, pulchritudinem auferri, sed eam etiam pulchritudinem quam cum recto latere terrae luminis potuit habere communem. Hanc ergo auferens, et de recto pravum faciens, ut discordaret quod concordabat, et abhorreret quod congruebat, numquid aliquam inde auferret substantiam? Sic ergo discite, non substantiam malum esse, sed sicut in corpore commutatione formae in deterius, amitti speciem, vel potius minui, et foedum dici quod pulchrum antea dicebatur, et displicere corpus quod antea placuerat: sic in animo rectae voluntatis decus, quo pie justeque vivitur, commutata in deterius voluntate depravari; quo peccato effici animam miseram, quae honestate rectae voluntatis beatitatem obtinebat, nulla addita detractave substantia.

30. Deinde etiam illud cogitate, quia etsi concedamus aliis causis latus terrae tenebrarum malum esse, quod obscurum, quod tenebrosum, vel si quid aliud dici potest, non tamen in eo quod rectum est malum est. Sicut ergo concedo in ejus colore esse aliquid mali, sic necesse est et vos concedatis esse in ejus rectitudine aliquid boni. Nefas est itaque hoc quantumcumque boni est, alienare ab artifice Deo, a quo esse omne bonum quod in quacumque natura est, nisi credimus, perniciosissime erramus. Quomodo ergo ille et summum malum esse dicit hanc terram, in cujus lateris rectitudine invenio, quantum ad corpus attinet, non parvae pulchritudinis bonum; et ab omnipotente atque optimo Deo eam vult esse penitus alienam, cum id ipsum bonum quod in illa invenimus, cui alii tribuendum sit, nisi auctori bonorum omnium, non inveniamus? Sed malum erat, inquit, etiam illud latus. Puta malum esse: deterius esset certe si non rectum, sed distortum esset. Quomodo igitur est summum malum, quo potest aliquid cogitari deterius? Deinde necesse est aliquid boni sit, quo carendo fit res quaecumque deterior. Carendo autem rectitudine fieret latus illud deterius. Inest ergo illi boni aliquid rectitudo. Et nunquam mihi dices unde inest, nisi ad eum te contuleris, a quo sive magna sive parva, omnia tamen bona esse fateamur. Sed jam a lateris hujus consideratione transeamus ad alia.

I ask, no one urges you, no one presses you into a contest, no one insults past errors, except he who has not experienced divine mercy, so that he might lack errors: let us only act so that they may finally be finished. Look for a little while without animosity and bitterness. We are all men; let us not hate us, but errors and falsities. I pray you, look for a little while. God of mercies, help those looking, and kindle the interior light for those seeking the truth. For what do we understand, if we do not understand that straight is better than crooked? I ask therefore of you, if you receive it placidly and modestly: the straight side of the land of darkness, which is joined to the straight side of the land of light, if anyone should deprave it, would he not take away some beauty from it? It is necessary that you confess, if you do not wish to bark, that not only is beauty taken away from it if it is depraved, but even that beauty which it could have in common with the straight side of the land of light. Taking away this, therefore, and making crooked from straight, so that what was concordant should discord, and what was congruous should be abhorrent, would he subtract any substance from there? So therefore learn, that evil is not a substance, but as in a body by the commutation of form into worse, species is lost, or rather diminished, and that is called foul which was called beautiful before, and the body which had pleased before displeases: so in the mind the decorum of a right will, by which one lives piously and justly, is depraved by the will commuted into worse; by which sin the soul is made miserable, which by the honesty of a right will obtained beatitude, with no substance added or detracted.

Then also think on that, because even if we should concede for other causes that the side of the land of darkness is evil—because it is obscure, because it is dark, or if anything else can be said—nevertheless in that which is straight it is not evil. As therefore I concede that in its color there is something of evil, so it is necessary that you also concede that in its rectitude there is something of good. It is therefore a nefas to alienate this, however much of good it is, from God the Artificer, from whom is every good which is in whatever nature; unless we believe this, we err most perniciously. How therefore does he both say that this land is the highest evil, in the rectitude of whose side I find, as far as pertains to the body, a good of no small beauty; and wants it to be altogether foreign from the omnipotent and best God, when that very good which we find in it, to what other it may be attributed except to the author of all goods, we do not find? But it was evil, he says, even that side. Suppose it to be evil: it would certainly be worse if it were not straight, but distorted. How therefore is it the highest evil, than which something can be thought worse? Then it is necessary that it be something of good, by lacking which any thing whatever becomes worse. By lacking rectitude, however, that side would become worse. There is in it therefore something of good, namely rectitude. And you will never tell me whence it is in it, unless you betake yourself to Him from whom we may confess all things, whether great or small, to be good. But let us now pass from the consideration of this side to other things.

CAPUT XXVIII.

31. In terra tenebrarum naturas quinque ponit Manichaeus. Habitabant, inquit, in illa terra ignea corpora, genera scilicet pestifera. Cum dicit, habitabant; animata utique atque viventia vult intelligi. Sed ne de verbo calumniari velle videamur, attendamus istos omnes habitatores terrae illius, quemadmodum in quinque genera viva distribuat. Hic infinitae, inquit, tenebrae, ex eadem manantes natura inaestimabiles, cum propriis fetibus: ultra quas erant aquae coenosae ac turbidae cum suis inhabitatoribus; quarum interius venti horribiles et vehementes cum suo principe et genitoribus. Rursum regio ignea et corruptibilis cum suis ducibus et nationibus. Pari more introrsum gens caliginis ac fumi plena, in qua morabatur immanis princeps et omnium dux, habens circa se innumerabiles principes, quorum omnium ipse erat mens et origo: haeque fuerunt naturae quinque terrae pestiferae. Animadvertimus quinque naturas quasi partes unius naturae, quam vocat terram pestiferam. Hae sunt autem: tenebrae, aquae, venti, ignis, fumus, quas quinque naturas sic ordinat, ut exteriores caeteris sint tenebrae, a quibus numerare incipit. Intra tenebras, aquas constituit; intra aquas, ventos; intra ventos, ignem; intra ignem, fumum. Et habebant istae quinque naturae sua quaeque genera inhabitatorum suorum, quae nihilominus quinque sunt. Quaero namque utrum genus unum habitantium fuerit in omnibus quinque naturis, an diversa genera, sicut naturae ipsae diversae sunt. Diversa fuisse respondent, et de aliis libris ita docent, quod tenebrae habuerunt serpentes; aquae, natantes, sicut sunt pisces; venti, volantes, sicut sunt aves; ignis, quadrupedes, sicut sunt equi, leones, et caetera huiusmodi; fumus, bipedes, sicut sunt homines.

CAPUT XXIX.

32. Refellitur hoc deliramentum. Quis igitur ista ordinavit? quis distribuit atque distinxit? quis numerum, qualitates, formas, vitam dedit? Haec enim omnia per se ipsa bona sunt, nec invenitur unde cuique naturae nisi ab omnium bonorum Deo auctore tribuantur. Non enim sicut chaos describere, vel quoquo modo insinuare etiam poetae solent, informem quamdam materiem sine specie, sine qualitate, sine mensura, sine numero et pondere, sine ordine ac distinctione, confusum nescio quid, atque omnino expers omni qualitate; unde illud quidam doctores graeci apoion vocant:

CHAPTER XXVIII.

31. Manichaeus places five natures in the land of darkness. "There inhabited in that land," he says, "fiery bodies, namely pestiferous kinds." When he says "inhabited," he certainly wants animated and living things to be understood. But lest we seem to wish to cavil about a word, let us attend to all those inhabitants of that land, how he distributes them into five living kinds. "Here are infinite darknesses," he says, "inestimable, emanating from the same nature, with their own offspring: beyond which were muddy and turbid waters with their own inhabitants; inside of which were horrible and vehement winds with their own prince and progenitors." Again, a fiery and corruptible region with its own leaders and nations. In like manner, further inward, a nation full of gloom and smoke, in which dwelt the immense prince and leader of all, having around him innumerable princes, of all of whom he himself was the mind and origin: and these were the five natures of the pestiferous land. We notice five natures as if parts of one nature, which he calls the pestiferous land. These are, moreover: darkness, waters, winds, fire, smoke; which five natures he so orders, that darkness is exterior to the others, from which he begins to count. Within darkness, he constitutes waters; within waters, winds; within winds, fire; within fire, smoke. And these five natures had each their own kinds of their inhabitants, which are nevertheless five. For I ask whether there was one kind of inhabitants in all five natures, or diverse kinds, as the natures themselves are diverse. They respond that they were diverse, and from other books they so teach: that darkness had serpents; waters, swimmers, such as are fishes; winds, flyers, such as are birds; fire, quadrupeds, such as are horses, lions, and others of this sort; smoke, bipeds, such as are men.

CHAPTER XXIX.

32. This raving is refuted. Who therefore ordered these things? Who distributed and distinguished them? Who gave number, qualities, forms, life? For all these things are good in themselves, nor is it found whence they should be attributed to each nature except from God, the author of all goods. For not as poets are accustomed to describe or in some way insinuate chaos—a certain unformed matter without species, without quality, without measure, without number and weight, without order and distinction, some confused thing, and altogether devoid of all quality; whence certain Greek doctors call it *apoiou* (without quality):

non ergo sic isti hanc quam vocant terram tenebrarum insinuare conantur: sed omnino aliter longeque diverse atque contrarie latus lateri adjungunt atque colliniant: naturas quinque numerant, distinguunt, ordinant, qualitibus propriis enuntiant; nec eas desertas ac infecundas esse permittunt, sed suis inhabitatoribus complent: eisque ipsis formas congruas et suis habitationibus accommodatas attribuunt, et, quod antecellit omnibus, vitam. Haec tanta bona enumerare, et ab auctore omnium bonorum Deo aliena esse dicere, hoc est nec in rebus agnoscere tantum ordinis bonum, nec in se tantum erroris malum.

CAPUT XXX.

33. Quam multa bona in iis naturis, quas ponit Manichaeus in terra tenebrarum. Sed ista, inquit, genera quinque illas naturas inhabitantia, saeva erant atque pestifera. Quasi ego in eis saevitiam pestemque laudaverim. Ecce ego tecum vitupero quae in illis mala esse criminari: lauda tu mecum quae in illis bona ipse commemoras: ita videbis bona malis permixta te velle constituere pro summo et extremo malo. Vitupero ibi tecum pestem: lauda ibi mecum salutem. Non enim genera illa vel gigni, vel nutriri, vel inhabitare terram illam sine salute aliqua potuissent. Vitupero ibi tecum tenebras: lauda ibi mecum fecunditatem. Tenebras enim dicis inaestimabiles; et addis tamen, cum propriis fetibus. Quanquam tenebrae non sunt corporeae; totumque hoc nomen lucis absentia est: sicut nuditas, carere vestitu; et inanitas, vacare corporis plenitudine: ac propterea tenebrae nihil gignere potuerunt, quamvis terra potuerit tenebrosa, id est, carens luce, aliquid gignere. Sed interim hoc omittamus: fetus tamen ubi exoriuntur, et temperamentum est aptum saluti, et quaedam concordia numerosa ordinat atque in unitatem coaedificat membra nascentium, sibimet invicem moderationis pace congruentia. Quae omnia quis non intelligat majori laude, quam tenebras vituperatione dignanda? Vitupero ibi tecum coenum turbidum aquarum: lauda ibi mecum et ipsam speciem qualitatemque aquarum, et inhabitatorum natantium membra congruentia, vitam corpus continentem et regentem, et omne temperamentum sui generis valetudini accommodatum. Quantumvis enim aquas coenas turbidasque reprehendas, eo tamen quod tales aquas dicis, ut animantia sua possent et gignere et continere, speciem illius qualiscumque corporis et partium similitudinem, qua in unam formantur pacanturque qualitatem, auferre non potes; quia si abstuleris, nullum erit corpus: quae omnia, si es homo, sentis esse laudanda.

not therefore thus do these men try to insinuate this which they call the land of darkness: but altogether otherwise and far differently and contrariwise they join side to side and align them: they count five natures, distinguish, order, announce them with their own qualities; nor do they permit them to be deserted and infecund, but fill them with their own inhabitants: and to these themselves they attribute congruous forms and accommodated to their habitations, and, what excels all, life. To enumerate such great goods, and to say that they are foreign from God the author of all goods, this is neither to recognize such a good of order in things, nor such an evil of error in oneself.

CHAPTER XXX.

33. How many goods are in those natures which Manichaeus places in the land of darkness. "But those," he says, "five kinds inhabiting those natures, were savage and pestiferous." As if I had praised savageness and pestilence in them. Behold, I vituperate with you what you criminate as being evil in them: praise you with me what you yourself commemorate as good in them: so you will see that you wish to constitute goods mixed with evils for the highest and extreme evil. I vituperate pestilence there with you: praise health there with me. For those kinds could not have been able either to be born, or to be nourished, or to inhabit that land without some health. I vituperate darkness there with you: praise fecundity there with me. For you say darkness is "inestimable"; and yet you add, "with their own offspring." Although darknesses are not corporeal; and this whole name is the absence of light: as nudity is to lack clothing; and vacuity, to be empty of the fullness of a body: and therefore darkness could have generated nothing, although a dark land, that is, lacking light, could have generated something. But let us omit this meanwhile: yet where offspring arise, there is both a temperament apt for health, and a certain numerous concord orders and builds together into unity the members of the nascent ones, congruous to one another by the peace of moderation. Who would not understand all these things to be worthy of greater praise than darkness is of vituperation? I vituperate with you the turbid mud of the waters: praise with me both the species and quality of the waters themselves, and the congruous members of the swimming inhabitants, the life containing and ruling the body, and every temperament of its own kind accommodated to health. For however much you may reprehend muddy and turbid waters, yet by the fact that you say such waters that they could both generate and contain their own animals, you cannot take away the species of that body, of whatever sort, and the similitude of parts by which they are formed and pacified into one quality; because if you take it away, there will be no body: all which things, if you are a man, you feel are to be praised.

Et quantumvis illorum inhabitatorum saevitiam, et inter impetus dilacerationes et vastationes exaggeres, non eis tamen adimis numerosos formarum terminos, quibus sibi singula eorum corpora membrorum parilitate pacata sunt, et temperamentum salutis, et moderamen animae partes sui corporis in unitatem amicitiae concordiaeque redigentis: quae si humano sensu intueris, vides plus esse laudanda quam illa vituperanda quae displicent. Vitupero ibi tecum horrorem ventorum: lauda ibi mecum eorundem ventorum spirabilem nutricemque naturam, et speciem corporis convenientia partium continuati atque diffusi: quibus rebus omnibus illos inhabitatores suos poterant et gignere, et alere, et salubriter continere; eorumque inhabitatorum, cum caetera quae in omnibus animantibus superiori ratione laudata sunt, tum proprie impigros et faciles unde velint et quo velint transitus, et alarum in volatu concordem nisum et non imparem motum. Vitupero ibi tecum corruptionem ignis: lauda ibi mecum genitabilem ignem, et vigentem opportunamque ejus temperationem nascentibus, et ut coalescerent, et ut suis numeris lineamentisque perficerentur, et ut vivere atque habitare ibi possent: quae omnia non solum in ignis habitatione, sed in ipsis quoque habitantibus miranda et laudanda esse cognoscis. Vitupero ibi tecum obscuritatem fumi, et immanitatem principis qui in eo, sicut dicis, morabatur: lauda ibi mecum quod vel in ipso fumo nullam partem invenis dissimilem caeteris; ex quo in genere suo partium inter se suarum congruentiam modumque custodit, ut quadam unitate sit quod est: quae nemo sobrie considerat, et non mirabiliter laudat. Quid, quod etiam fumo addis vim potentiamque generandi, quando eidem quoque inhabitatores principes tribuis: ut quod hic nunquam vidimus, ibi fumus fecundus sit, et salubrem suis habitatoribus praebeat mansionem?

CAPUT XXXI.

34. De eodem argumento. Quod etiam in ipso fumi principe immanitatem solam advertisti quam vituperares, nonne debuisti attendere caetera quae te in ejus naturae laudem cogerent? Habebat enim animam et corpus; illam vivificantem, hoc vita inspiratum: cum illa regeret, hoc obtemperaret; illa praeiret, hoc subsequeretur; illa contineret, hoc non deflueret; illa moveret in numeros, hoc numerosa membrorum compagine constabiliretur. Nonne te ad laudem movet in hoc uno principe, vel pax ordinata, vel ordo pacatus? Quod autem de uno dictum est, hoc de caeteris intelligi licet.

And however much you may exaggerate the savageness of those inhabitants, and the lacerations and vastations among their impetuses, yet you do not take from them the numerous limits of forms, by which their individual bodies are pacified by a parity of members, and the temperament of health, and the governance of the soul reducing the parts of its body into a unity of friendship and concord: which if you look at with human sense, you see are more to be praised than those things which displease are to be vituperated. I vituperate with you the horror of the winds: praise with me the breathable and nourishing nature of those same winds, and the species of the body by the convenience of parts continued and diffused: by all which things they were able both to generate, and to nourish, and healthfully to contain those inhabitants of theirs; and of those inhabitants, while the other things which in all animals were praised by the superior reason, then properly the unwearied and easy passages from whence they will and whither they will, and the concordant effort of wings in flight and no unequal motion. I vituperate with you the corruption of fire: praise with me the generative fire, and its vigorous and opportune temperation for nascent things, both that they might coalesce, and that they might be perfected by their numbers and lineaments, and that they might be able to live and inhabit there: all which things you recognize to be admirable and laudable not only in the habitation of fire, but also in the inhabitants themselves. I vituperate with you the obscurity of smoke, and the immensity of the prince who dwelt in it, as you say: praise with me that even in smoke itself you find no part dissimilar to the others; from which in its own kind it guards the congruence and mode of its parts among themselves, so that by a certain unity it is what it is: which things no one soberly considers and does not wonderfully praise. What, that you even add to smoke the force and power of generating, when you attribute to the same also prince inhabitants: so that what we never saw here, there smoke may be fecund, and may provide a healthful mansion for its inhabitants?

CHAPTER XXXI.

34. On the same argument. Because also in the very prince of smoke you noticed only immensity (savageness) which you might vituperate, ought you not to have attended to the other things which would compel you to the praise of his nature? For he had a soul and a body; the former vivifying, the latter inspired by life: since the former ruled, the latter obeyed; the former preceded, the latter followed; the former contained, the latter did not flow away; the former moved into numbers, the latter was established by a numerous compage of members. Does not either an ordered peace or a pacified order move you to praise in this one prince? But what has been said of one, may be understood of the rest.

Sed enim erat in alios ferus et immanis? Non hoc laudo, sed tanta illa quae non vis attendere. Quae si vel admonitus intuetur atque considerat, quisquis Manichaeo temere credidit, sine dubitatione cognoscit, cum de istis naturis loquitur, de bonis quibusdam se loqui, sed non summis et infabricatis, sicut est Deus una Trinitas, neque de his fabricatis quae sublimiter ordinata sunt, sicuti sunt Angeli sancti et beatissimae potestates: sed de infimis et pro sui generis modulo in imo rerum ordinatis bonis; quae dum comparantur superioribus, vituperandae ab imperitis existimantur; et dum consideratur quantum his desit boni, quod illis adest, ejusdem boni absentia mali nomen tenet. Et ego quidem propterea sic de istis naturis disputo, quoniam ea nominantur quae in hoc mundo nota sunt nobis. Novimus enim tenebras, aquas, ventos, ignem, fumum; novimus etiam animalia serpentina, natantia, volantia, quadrupedia, bipedia: in quibus omnibus, exceptis tenebris, quae, ut dixi, nihil sunt aliud quam lucis absentia, quae oculis non videndo discernuntur, sicut silentium auribus non audiendo; non quia tenebrae sunt aliquid, sed quia lux non est; sicut non quia silentium est aliquid, sed quia sonus non est: exceptis ergo tenebris in hac enumeratione, caeterae naturae sunt, et omnibus notae; quarum speciem, quia in quantumcumque est, laudabilis et bona est, nemo prudens abalienat ab auctore omnium bonorum Deo.

CAPUT XXXII.

35. Manichaeus ex iis quae hic vidit, ordinavit sua phantasmata. Nam ille Manichaeus, sicut voluit naturas quas hic didicit ordinare in phantasmatibus suis, velut in gente tenebrarum, omnino falsus esse convincitur. Primo, quia tenebrae nihil possunt gignere, ut dictum est. Sed non tales, inquit, erant illae tenebrae, quales hic nosti. Unde ergo me de illis doces? An forte tam verbosus doctrinae pollicitator cogis ut credam? Sed fac me credere. Illud tamen scio, quod si non habebant aliquam speciem, sicut istae non habent, nihil generare potuerunt: si autem habebant, meliores erant. Tu autem cum dicis non fuisse tales, quasi peiores aliquas credi cupis. Posses dicere etiam silentium, quod sic est auribus ut tenebrae oculis, aliqua ibi surda vel muta animalia genuisse: ut cum tibi diceretur non esse aliquam naturam silentium, responderes, Sed non tale silentium, quale hic nosti; ut omnino quod velles diceres eis quos semel, ut tibi crederent, decepisses. Quanquam id quod eum induxit, ut in tenebris serpentina nata esse confingeret, in ipsis quidem primordiis nascentium potuit bene animadverti.

But was he indeed fierce and immense against others? I do not praise this, but those so great things which you do not wish to attend to. Which if anyone who has rashly believed Manichaeus, being admonished, looks at and considers, he recognizes without doubt that when he speaks of those natures, he speaks of certain goods, but not the highest and unmade, such as is God the one Trinity, nor of those made things which are sublimely ordered, such as are the holy Angels and the most blessed powers: but of the lowest goods and ordered at the bottom of things according to the module of their own kind; which while they are compared to superior things, are thought to be vituperated by the unskillful; and while it is considered how much of good is lacking to these, which is present to those, the absence of that same good holds the name of evil. And I indeed therefore so dispute about these natures, since those are named which are known to us in this world. For we know darkness, waters, winds, fire, smoke; we also know animals: serpents, swimmers, flyers, quadrupeds, bipeds: in all which, except darkness, which, as I said, is nothing else than the absence of light, which are discerned by the eyes by not seeing, just as silence by the ears by not hearing; not because darkness is something, but because light is not; just as not because silence is something, but because sound is not: except therefore darkness in this enumeration, the other things are natures, and known to all; whose species, because in however much it is, it is laudable and good, no prudent man alienates from God the author of all goods.

CHAPTER XXXII.

35. Manichaeus ordered his phantasms from those things which he saw here. For that Manichaeus, just as he wished to order the natures which he learned here in his phantasms, as in the nation of darkness, is convinced of being altogether false. First, because darkness can generate nothing, as has been said. But those darknesses, he says, were not such as those you know here. Whence therefore do you teach me about them? Or perhaps do you, so verbose a promiser of doctrine, compel me to believe? But make me believe. I know that, however, that if they did not have some species, as these do not have, they were able to generate nothing: but if they had, they were better. But you, when you say they were not such, wish certain worse ones to be believed. You could also say that silence, which is to the ears as darkness to the eyes, had generated some deaf or mute animals there: so that when it was said to you that silence is not any nature, you would respond: "But not such a silence as you know here"; so that you might say altogether what you wished to those whom you had once deceived that they might believe you. Although that which induced him to feign that serpents were born in darkness could well have been noticed in the very primordia of nascent things.

Sed sunt serpentes qui tam acute vident, et sic praesentia lucis exsultant, ut gravissimum testimonium contra eum dicere videantur. Deinde in aquis natantia facile fuit hic discere, et ad illa transferre phantasmata; sic et in ventis volantia, quoniam hujus crassioris aeris impulsus in quo aves volitant, ventus dicitur: in igne vero quadrupedia unde illi fingere in mentem venerit nescio. Et tamen non frustra hoc diit, sed parum attendit, et erravit nimis. Hanc enim rationem solent reddere, quod quadrupedes edaces sint, et in concubitus multum ferveant. Sed multi homines edacitate sua superant quemlibet quadrupedem, qui certe bipedes sunt, quos non ignis, sed fumi esse filios dicit. Anseribus vero non facile quidquam edacius invenitur: quos sive in fumo ponat, quia bipedes sunt; sive in aquis, quia natare amant; sive in ventis, quia pennati sunt, et interdum volant: ad ignem certe secundum ejus distinctionem non pertinent. Quod autem attinet ad fervorem concubitus, credo eum animadvertisse hinnientes equos, et saepe morsis frenis raptos in feminas: quod animadversum dum vult cito scribere, non attendit passerem parietinum, in cujus comparatione quivis admissarius frigidissimus invenitur. Bipedes vero in fumo cum ab eis quaeritur quare ordinaverit, respondent elatum et superbum esse bipedum genus: hinc enim homines originem trahere dicunt: et quoniam fumus globosus et quasi tumidus in auras erigitur, superbis esse similem non absurde attenderunt. Quae animadversio sufficere debuit ad aliquam similitudinem dandam de superbis hominibus, sive allegoriam vel formandam vel intelligendam: non tamen ut ideo bipedes animantes in fumo et de fumo nati esse credantur. Nam et in pulvere nasci debuerunt, quia saepe non minore ambitu et elatione surgit in coelum; et in nebulis, quia plerumque de terra ita exhalantur, ut longe intuentibus incertum etiam faciant, fumusne an nebulae sint. Postremo, cur in aquis et ventis de habitandi patientia ad habitatores ductum est argumentum, quia videmus et natantia in aquis, et volantia in ventis vivere: ignis vero et fumus non deterruit hominem mentientem, ut puderet eum tales ibi habitatores constituere, quibus nihil constitueretur absurdius? Nam quadrupedem ignis incendit atque corrumpit, et bipedes fumus offocat atque necat. Vel hic certe cogitur fateri, se meliores dicere in gente tenebrarum istas fuisse naturas, ubi vult omnia pejora credi. Siquidem ibi gignebat ignis quadrupedem et nutriebat, et continebat innoxie vel etiam commodissime. Similiter et fumus bipedes suos clementissimo sinu editos, non solum sine molestia, sed vitaliter atque indulgenter usque in illum principatum educaverat et continebat. Ita ostenduntur ista mendacia, animadversione rerum quae videntur in mundo, sed minus diligenti minusque solerti carnali sensu concepta, et phantasmatis parturita, et temeritate edita atque conscripta haereticorum numerum auxisse.

But there are serpents which see so acutely, and so exult in the presence of light, that they seem to speak a most grave testimony against him. Then in the waters it was easy to learn here about swimmers, and to transfer them to those phantasms; so also flyers in the winds, since the impulse of this thicker air in which birds fly is called wind: but in fire indeed I do not know whence it came into his mind to feign quadrupeds. And yet he did not say this in vain, but he attended little, and erred too much. For they are accustomed to give this reason, that quadrupeds are edacious, and are much fervent in concubitus. But many men by their edacity surpass any quadruped, who are certainly bipeds, whom he says are sons not of fire, but of smoke. In geese indeed nothing is easily found more edacious: whom whether he should place in smoke, because they are bipeds; or in waters, because they love to swim; or in winds, because they are feathered and sometimes fly: they certainly do not pertain to fire according to his distinction. But as pertains to the fervor of concubitus, I believe he noticed neighing horses, and often carried away into females with bitten bits: which having been noticed while he wishes to write quickly, he does not attend to the house-sparrow, in comparison with which any stallion is found most cold. Bipeds in smoke indeed, when it is asked of them why he ordered it so, they respond that the genus of bipeds is elated and proud: for hence they say men draw their origin: and since smoke is globose and as it were tumid and raised into the air, they not absurdly noticed that it is similar to the proud. Which animadversion ought to have sufficed for giving some similitude of proud men, or for forming or understanding an allegory: yet not so that therefore biped animals should be believed to be born in smoke and from smoke. For they ought to have been born also in dust, because often with no less ambit and elation it rises into heaven; and in clouds, because mostly they are so exhaled from the earth, that they even make it uncertain to those looking from afar, whether they be smoke or clouds. Finally, why was the argument drawn from the patience of inhabiting to the inhabitants in waters and winds, because we see both swimmers live in waters, and flyers in winds: fire indeed and smoke did not deter the lying man, so that he should be ashamed to constitute such inhabitants there, to whom nothing more absurd could be constituted? For fire burns and corrupts the quadruped, and smoke suffocates and kills bipeds. Or here certainly he is compelled to confess that he says those natures were better in the nation of darkness, where he wants all things to be believed worse. Since there fire generated the quadruped and nourished it, and contained it harmlessly or even most commodiously. Similarly also smoke had educated and contained its own bipeds brought forth from its most clement bosom, not only without molestation, but vitally and indulgently even into that principality. Thus these lies are shown, by the animadversion of things which are seen in the world, but conceived by a less diligent and less expert carnal sense, and brought forth by phantasms, and edited and written by temerity, to have increased the number of heretics.

CAPUT XXXIII.

36. Natura omnis, ut natura est, bona est. Sed illo genere magis urgendi sunt, ut intelligant, si possunt, quam vere in Catholica dicatur, omnium naturarum esse auctorem Deum: quo de genere superius agebam, cum dicerem, Vitupero tecum pestem, caecitatem, coenositatem turbidam, horribilem vehementiam, corruptibilitatem, immanitatem principum, et his similia: lauda tu mecum speciem, distinctionem, ordinationem, pacem, unitatem formarum, membrorum congruentias et numerosas parilitates, vitalia spiramenta et nutrimenta, temperamentum salutis, regimen et moderamen animae, famulusque corporum, similitudinem concordiamque partium in singulis naturis vel quae habitabant, vel quae habitabantur, et caetera hujusmodi. Sic enim intelligunt, si tamen sine pertinacia velint attendere, jam et bona et mala se miscere, cum loquuntur de illa terra, ubi solum et summum malum fuisse crediderunt: itaque si tollantur illa quae mala enumerata sunt, bona illa quae laudata sunt sine ulla vituperatione remanere; si autem bona ipsa tollantur, nullam remanere naturam. Ex quo jam videt qui potest videre, omnem naturam, in quantum natura est, bonum esse: quia ex una eademque re, in qua et ego quod laudarem, et ille quod vitueret invenit, si tollantur ea quae bona sunt, natura nulla erit; si autem tollantur ea quae displicent, incorrupta natura remanebit. Tolle de aquis ut non sint coenosae et turbidae, remanent aquae purae atque tranquillae: tolle de aquis partium concordiam, non erunt aquae. Si ergo malo illo adempto manet natura purgatior, bono autem detracto non manet ulla natura: hoc ibi facit naturam quod bonum habet; quod autem malum, non natura, sed contra naturam est. Tolle de ventis horrorem et nimium impetum qui tibi displicet, potes cogitare ventos lenes atque moderatos: tolle de ventis partium similitudinem, qua eorum corpus in unitatem continuatur et sibi pacatur ut corpus sit, nulla suberit natura quam cogites. Longum est persequi caetera: sed manifestum est eis qui nullo studio partium judicant, cum istae naturae commemorantur, adjungi eis quaedam quibus displiceant; quae cum detrahimus, naturae meliores manent. Unde intelligitur eas, in quantum naturae sunt, bonas esse: quia cum eis vicissim omne quod bonum habent detraxeris, naturae nullae erunt.

CHAPTER XXXIII.

36. Every nature, as it is a nature, is good. But they are to be urged more in that kind, that they may understand, if they can, how truly it is said in the Catholic [Church], that God is the author of all natures: about which kind I was acting above, when I was saying: I vituperate with you pestilence, blindness, turbid muddiness, horrible vehemence, corruptibility, immensity (savageness) of princes, and things similar to these: praise you with me species, distinction, order, peace, unity of forms, congruences of members and numerous parities, vital breathings and nourishments, temperament of health, regimen and governance of the soul, and services of bodies, similitude and concord of parts in individual natures either which inhabited, or which were inhabited, and other things of this sort. For thus they understand, if however they wish to attend without pertinacity, that already they mix both goods and evils, when they speak of that land, where they believed there was only and the highest evil: and so if those things which were enumerated as evil be taken away, those goods which were praised remain without any vituperation; but if the goods themselves be taken away, no nature remains. From which he already sees who can see, that every nature, in as much as it is a nature, is a good: because from one and the same thing, in which both I found what I might praise, and he found what he might vituperate, if those things which are good be taken away, there will be no nature; but if those things which displease be taken away, an incorrupt nature will remain. Take away from waters that they be not muddy and turbid, there remain pure and tranquil waters: take away from waters the concord of parts, they will not be waters. If therefore that evil being taken away the nature remains more purged, but the good being subtracted no nature remains: this makes the nature there what it has of good; but what it has of evil, is not a nature, but against nature. Take away from the winds the horror and too much impetus which displeases you, you can think of gentle and moderated winds: take away from the winds the similitude of parts, by which their body is continued into unity and pacified to itself so that it be a body, no nature will underlie which you may think of. It is long to pursue the rest: but it is manifest to those who judge with no study of parts (partiality), when those natures are commemorated, that certain things are joined to them by which they displease; which when we detract, better natures remain. Whence it is understood that they, in as much as they are natures, are good: because when in turn you subtract from them all that they have of good, there will be no natures.

Animadvertite etiam, qui recte vultis judicare, illum quoque principem immanem; cui si auferatur immanitas, attendite quanta laudabilia remanebunt: compago corporis, membrorum hinc atque inde congruentia, formae unitas, et pax contextarum inter se partium, animae regentis et vegetantis, famulantisque et vegetati corporis ordo et dispositio. Quae omnia bona si auferantur, et si qua forte minus enumeravi, nulla prorsus natura subsistet.

CAPUT XXXIV.

37. Natura nunquam sine aliquo bono. Sola mala considerant Manichaei. Sed fortasse dicatis, illa mala de talibus naturis non posse auferri, et ideo naturalia debere accipi. Non nunc quaeritur quid possit vel non possit auferri: sed certe non parvum lumen est ad intelligendum, omnes naturas, in quantum naturae sunt, bonas esse, quod sine illis malis cogitari bona illa possunt, sine bonis autem illis nulla natura cogitari potest. Nam sine turbatione coeni possum aquas cogitare: sine pace autem continuatarum partium, nulla species corporis animo occurrit, aut ullo modo sentiri potest; ac per hoc nec illae aquae coenosae sine isto bono esse potuerunt, quo bono fiebat ut aliqua natura corporea posset esse. Nam quod dicitis, quod illa mala de naturis talibus non possunt auferri; respondetur, quod et illa bona de naturis talibus non possunt auferri. Cur ergo istas res propter mala quae auferri non posse arbitramini, mala naturalia vocare vultis; propter ea bona vero quae auferri non posse convincimini, bona naturalia vocare non vultis?

38. Restat ut quaeratis (nam ipsa solet esse vox ultima) unde sint illa mala, quae mihi quoque displicere dicebam. Respondebo fortasse, si vos prius dixeritis unde sint illa bona, quae vos quoque laudare cogimini, si absurdissimi cordis esse non vultis. Sed quid ego istud quaeram, cum utrique fateamur, omnia quaecumque et quantacumque bona sunt, ab uno Deo esse, qui summe bonus est? Resistite ergo vos ipsi Manichaeo, qui tot et tanta bona quae commemoravimus justaque laudavimus, pacem concordiamque partium in unaquaque natura, salutem valentiamque animantium, et caetera quae repetere jam piget, ita in terra commentitia tenebrarum esse arbitratus est, ut ab illo Deo quem bonorum omnium fatetur auctorem, alienare conaretur.

Notice also, you who wish to judge rightly, that immense prince; from whom if immensity be taken away, attend how many laudable things will remain: compage of the body, congruence of members from this side and that, unity of form, and peace of parts contexted among themselves, order and disposition of the soul ruling and vegetating, and of the serving and vegetated body. Which all goods if they be taken away, and if by chance I have enumerated less, no nature at all will subsist.

CHAPTER XXXIV.

37. Nature never without some good. The Manichaeans consider only evils. But perhaps you might say that those evils cannot be taken away from such natures, and therefore ought to be accepted as natural. It is not now asked what can or cannot be taken away: but certainly it is no small light for understanding, that all natures, in as much as they are natures, are good, because those goods can be thought of without those evils, but without those goods no nature can be thought of. For without the perturbation of mud I can think of waters: but without the peace of continued parts, no species of a body occurs to the mind, or can be sensed in any way; and through this not even those muddy waters could exist without that good, by which good it was brought about that some corporeal nature could exist. For as to what you say, that those evils cannot be taken away from such natures; it is answered, that also those goods cannot be taken away from such natures. Why therefore do you wish to call these things natural evils on account of the evils which you think cannot be taken away; but on account of those goods which you are convinced cannot be taken away, you do not wish to call them natural goods?

38. It remains that you ask (for that is usually the last word) whence are those evils, which I also said were displeasing to me. I will answer perhaps, if you first say whence are those goods, which you also are compelled to praise, if you do not wish to be of a most absurd heart. But why should I ask that, when both of us confess, that all things whatsoever and how great soever they are that are good, are from the one God, who is supremely good? Resist therefore you yourselves the Manichaeans, who thought that so many and so great goods which we have commemorated and justly praised, the peace and concord of parts in each and every nature, the health and strength of living things, and the rest which it already irks to repeat, were in the fictitious land of darkness in such a way, that he endeavored to alienate them from that God whom he confesses as the author of all goods.

Non enim ea bona vidit, dum hoc solum attendit quod displiceret: tanquam si quispiam leonis fremitu exterritus, et eum intuens trahentem ac dilanantem pecorum aut hominum corpora quaecumque apprehendisset, puerili quadam infirmitate animi tanto timore percelleretur, ut solam feritatem leonis intuens atque saevitiam, caetera ejus negligens omnino atque praeteriens, naturam illius animantis, non tantum malum, sed magnum malum esse clamaret, tanto scilicet exaggeratius, quanto timidius. At si edomita feritate duci leonem mansuetum videret, praesertim si nunquam antea fuisset de illa bestia territus, tunc vacaret securo atque intrepido leonis pulchritudinem considerare atque laudare. De quo ego nihil dicam, nisi quod ad rem maxime pertinet, fieri posse ut aliqua natura offendant ex aliquo, et in totam nascatur odium: cum manifestum sit multo meliorem esse speciem verae ac vivae bestiae, etiam cum terret in silvis, quam imitatae atque simulatae cum in pariete picta laudatur. Hoc ergo errore ille nos non decipiat, nec caecos faciat ad considerandas naturarum species, cum quaedam in eis ita reprehendit, ut omni ex parte cogat displicere, quod omni ex parte reprehendere non potest: atque hoc modo animum ad aequum iudicium componentes, quaeramus jam unde sint cum illis bonis mala, quae me quoque improbare dicebam. Quod facilius videbimus, si in unum nomen potuerimus cuncta conferre.

CAPUT XXXV.

39. Malum nihil aliud quam corruptio: ipsa autem corruptio non natura est, sed contra naturam. Ubi cumque corruptio, ibi bonum fuit. Quis enim dubitet totum illud quod dicitur malum, nihil esse aliud quam corruptionem? Possunt quidem aliis atque aliis vocabulis alia atque alia mala nominari: sed quod omnium rerum malum sit, in quibus mali aliquid animadverti potest, corruptio est. Sed corruptio peritae animae, imperitia vocatur; corruptio prudentis, imprudentia; corruptio justae, injustitia; corruptio fortis, ignavia; corruptio quietae atque tranquillae, cupiditas, vel metus, vel tristitia, vel jactantia. Deinde in corpore animato corruptio sanitatis, dolor et morbus; corruptio virium, lassitudo; corruptio quietis, labor. Deinde in ipso solo corpore corruptio pulchritudinis, foeditas; corruptio rectitudinis, pravitas; corruptio ordinis, perversitas; corruptio integritatis, discissio, aut fractura, aut diminutio.

For he did not see those goods, while he attended to this alone which might displease: just as if someone, terrified by the roar of a lion, and beholding him dragging and mangle the bodies of cattle or men whatsoever he had apprehended, should be struck with so great fear by some childish infirmity of mind, that beholding the ferocity and cruelty of the lion alone, and altogether neglecting and passing over his other things, should cry out that the nature of that living thing is not only an evil, but a great evil, so much the more exaggeratedly, as the more timidly. But if, its ferocity being tamed, he should see a gentle lion led, especially if he had never before been terrified by that beast, then it would be free for him, secure and intrepid, to consider and praise the beauty of the lion. Concerning which I will say nothing, except what most pertains to the matter, that it can happen that some nature offends from something, and hatred is born against the whole: when it is manifest that the species of a true and living beast, even when it terrifies in the woods, is much better than an imitated and simulated one when it is praised as painted on a wall. Let him therefore not deceive us by this error, nor make us blind to considering the species of natures, when he so reprehends certain things in them, that he compels them to displease from every part, because he cannot reprehend them from every part: and in this way composing the mind to an equal judgment, let us now ask whence are the evils with those goods, which I also said I disapproved of. Which we will see more easily, if we can bring all things together into one name.

CHAPTER XXXV.

39. Evil is nothing else than corruption: but corruption itself is not a nature, but against nature. Wherever there is corruption, there was a good. For who would doubt that all that which is called evil, is nothing else than corruption? Different evils can indeed be named with different and various words: but that which is the evil of all things, in which anything of evil can be noticed, is corruption. But the corruption of a skilled soul is called ignorance; the corruption of a prudent one, imprudence; the corruption of a just one, injustice; the corruption of a brave one, cowardice; the corruption of a quiet and tranquil one, desire, or fear, or sadness, or boastfulness. Then in an animated body the corruption of health is pain and disease; the corruption of strength, weariness; the corruption of rest, labor. Then in the body alone the corruption of beauty is foulness; the corruption of rectitude, depravity; the corruption of order, perversity; the corruption of integrity, splitting, or fracture, or diminution.

Longum est et difficile et harum rerum quas commemoravi, et aliarum innumerabilium omnes corruptiones nominatim enuntiare; cum etiam multae quae dicuntur in corpore, possint et in anima dici, et innumerabilia sint in quibus propria vocabula corruptio teneat. Verumtamen videre jam facile est nihil nocere corruptionem, nisi quod labefacit naturalem statum; et ideo eam non esse naturam, sed contra naturam. Quod si non invenitur in rebus malum nisi corruptio, et corruptio non est natura; nulla utique natura malum est.

40. Sed si hoc forte intelligere non valetis, illud attendite, quod omne quod corrumpitur, bono aliquo minuitur: quia si non corrumpetur, incorruptum esset; si vero etiam non posset omnino corrumpi, incorruptibile esset. Necesse est autem ut sive incorruptio sive incorruptibilitas bonum sit, si malum est corruptio. Sed nunc de natura incorruptibili nulla quaestio est: de his agitur quae possunt corrumpi, quae dum non corrumpuntur, incorrupta dici possunt, incorruptibilia non possunt. Illud enim solum incorruptibile proprie dicitur, quod non tantum non corrumpitur, sed etiam nulla ex parte corrumpi potest. Incorrupta ergo quaecumque sunt et tamen corrumpi possunt, cum corrumpi coeperint, eo ipso bono minuuntur quo incorrupta erant; et magno quidem bono, quia magnum malum est corruptio: et quamdiu in eis augeri corruptio potest, tamdiu habent bonum quo minuantur. Quapropter naturae illae quas in tenebrarum terra fuisse confingit, aut poterant corrumpi, aut non poterant. Si non poterant, incorruptibiles erant, quo bono superius nihil est. Si poterant, aut corrumpebantur, aut non corrumpebantur: si non corrumpebantur, incorruptae erant, quod videmus sine magna laude dici non posse: si autem corrumpebantur, minuebantur illo tam magno bono; si minuebantur bono, habebant bonum quo minuerentur; quod si habebant bonum, non erant naturae illae summum malum, et omnis Manichaei fabula falsa est.

CAPUT XXXVI.

41. Unde malum, sive corruptio boni. Sed quoniam quaesivimus quid esset malum, neque hoc naturam, sed contra naturam esse cognovimus; consequenter quaerendum est unde sit: quod ille si fecisset, minus fortasse in has tanti erroris angustias laberetur. Praepropere quippe ac praepostere quaesivit unde esset, quod primo non quaesierat quid esset: et ideo nullo modo potuerunt quaerenti occurrere nisi vana phantasmata, quibus difficile animus carnalibus sensibus multum pastus exiit.

It is long and difficult to enunciate by name all the corruptions of these things which I have commemorated, and of other innumerable things; since also many which are said in the body, can also be said in the soul, and there are innumerable things in which corruption holds its own names. Nevertheless it is now easy to see that corruption does no harm except in that it undermines the natural state; and therefore that it is not a nature, but against nature. But if evil is not found in things except corruption, and corruption is not a nature; certainly no nature is an evil.

40. But if by chance you are not able to understand this, attend to that, that everything which is corrupted, is diminished by some good: because if it were not corrupted, it would be incorrupt; if indeed it also could not be corrupted at all, it would be incorruptible. It is necessary however that either incorruption or incorruptibility be a good, if corruption is an evil. But now there is no question about an incorruptible nature: the matter concerns those which can be corrupted, which while they are not corrupted, can be called incorrupt, but cannot be called incorruptible. For that alone is properly called incorruptible, which not only is not corrupted, but also cannot be corrupted in any part. Therefore whatever things are incorrupt and yet can be corrupted, when they have begun to be corrupted, are diminished by that very good by which they were incorrupt; and by a great good indeed, because corruption is a great evil: and as long as corruption can be increased in them, so long do they have a good by which they may be diminished. Wherefore those natures which he feigns to have been in the land of darkness, either could be corrupted, or they could not. If they could not, they were incorruptible, than which good nothing is higher. If they could, they either were being corrupted, or they were not being corrupted: if they were not being corrupted, they were incorrupt, which we see cannot be said without great praise: but if they were being corrupted, they were being diminished by that so great good; if they were being diminished by a good, they had a good by which they might be diminished; but if they had a good, those natures were not the highest evil, and the whole fable of the Manichæan is false.

CHAPTER XXXVI.

41. Whence is evil, or the corruption of good. But since we have asked what evil was, and have known this to be not a nature, but against nature; consequently it is to be asked whence it is: which if he had done, he would perhaps have fallen less into these straits of so great error. For too hastily and preposterously he asked whence it was, because he had not first asked what it was: and therefore in no way could anything occur to the seeker except vain phantasms, from which a mind much fed on carnal senses is with difficulty divested.

Dicet ergo aliquis, non jam certare, sed non errare desiderans: Unde est ista corruptio, quod quasi generale malum rerum bonarum, sed tamen corruptibilium esse comperimus? Qui talis quaerit, cito invenit magno ardore verum petens, et constanti perseverantia pie pulsans. Per homines enim commemoratio aliqua signis verborum fieri potest: docet autem unus verus Magister ipsa incorruptibilis Veritas, solus Magister interior: qui etiam exterior factus est, ut nos ab exterioribus ad interiora revocaret; et formam servi accipiens, ut ejus sublimitas surgentibus innotesceret, jacentibus humilis apparere dignatus est. In ejus nomine supplices simus, et per eum misericordiam Patris implorantes ista quaeramus. Primo enim brevissime responderi potest quaerentibus unde corruptio est, cum dicitur, Ex eo quod hae naturae quae corrumpi possunt, non de Deo genitae, sed ab eo de nihilo factae sunt: quas quoniam bonas ratio superior demonstravit, nemo potest recte dicere, Non fecisset Deus bona. Si autem dixerit, Summe bona fecisset, oportet intelligat summum bonum ipsum esse, qui fecit haec bona.

CAPUT XXXVII.

42. Solus Deus summe bonus. Quid mali, inquis, fieret, si et ista fierent summe bona? Et tamen si quis ex nobis quaereret, accepto et credito Deo Patre summo bono, si esset aliud summe bonum, unde esse nobis pie videretur, nullo modo recte responderemus, nisi de Deo Patre qui summe bonus est. Quod ergo de illo est, meminimus natum de illo esse, non ab eo factum de nihilo, et ideo et hoc summe, id est, incorruptibiliter bonum esse: videmusque injuste flagitari ut tam summe bona sint quae fecit de nihilo, quam summe bonus est quem de se genuit: quem nisi unum genuisset, non id quod ipse est genuisset, quia ipse unus est. Quapropter unico quidem Filio, per quem facta sunt a Patre omnia bona de nihilo, imperite atque impie fratres quaeruntur, nisi ex eo quod in homine apparere dignatus est. Nam ideo et unigenitus in Scripturis et primogenitus dicitur: unigenitus a Patre, primogenitus ex mortuis. Et vidimus, inquit, gloriam ejus tanquam unigeniti a Patre, pleni gratia et veritate (Joan. I, 14, 18): et Paulus dicit. Ut sit ipse primogenitus in multis fratribus (Rom. VIII, 29).

Someone therefore will say, not now desiring to strive, but not to err: Whence is this corruption, which we have found to be as it were a general evil of good things, but yet of corruptible things? He who seeks such things, quickly finds them if he seeks the truth with great ardor, and knocks piously with constant perseverance. For some commemoration can be made through men by signs of words: but one true Master teaches, the incorruptible Truth itself, the only interior Master: who also was made exterior, so that He might recall us from exterior things to interior ones; and taking the form of a servant, so that His sublimity might become known to those rising, He deigned to appear humble to those lying prostrate. In His name let us be suppliant, and through Him imploring the mercy of the Father let us seek these things. For first it can be answered most briefly to those seeking whence corruption is, when it is said: From this, that these natures which can be corrupted, were not begotten of God, but were made by Him from nothing: which since superior reason has demonstrated to be good, no one can rightly say: God should not have made good things. But if he should say: He should have made them supremely good; he must understand that He Himself is the supreme good, who made these good things.

CHAPTER XXXVII.

42. God alone is supremely good. What evil, you say, would happen, if these things also were made supremely good? And yet if anyone of us should ask, having accepted and believed in God the Father as the supreme good, if there were another supreme good, whence it would seem piously to be to us, in no way would we rightly answer, except from God the Father who is supremely good. That therefore which is from Him, let us remember to be born of Him, not made by Him from nothing, and therefore this also to be supremely, that is, incorruptibly good: and we see that it is unjustly demanded that those things which He made from nothing should be as supremely good, as He is supremely good whom He begat of Himself: whom unless He had begotten one, He would not have begotten that which He Himself is, because He Himself is one. Wherefore for the only Son indeed, through whom all good things were made by the Father from nothing, brothers are sought unskillfully and impiously, except from that in which He deigned to appear in man. For therefore He is called both only-begotten in the Scriptures and first-born: only-begotten from the Father, first-born from the dead. And we saw, he says, His glory as of the only-begotten from the Father, full of grace and truth (John I, 14, 18): and Paul says, That He Himself might be the first-born among many brothers (Rom. VIII, 29).

43. Quod si dixerimus, Non jam essent ista bona quae de nihilo facta sunt, sed tantummodo Dei natura esset; invidemus tantis bonis; et vox impia est, injuriam putare non hoc esse quod Deus est, et ideo nolle esse aliquod bonum, quoniam ei praeponitur Deus. Quaeso, patere, natura animae rationalis, aliquanto minus te esse quam Deus est, et tanto minus, ut post ipsum te melius aliquid non sit. Patere, inquam, et mitesce illi; ne te adhuc repellat in infima, ubi per angustias poenales etiam atque etiam bonum quod es vilescat tibi. Superba es in Deum, si indignaris quod te antecedit; et nimis contumeliose de illo sentis, si non ineffabiliter gratularis tam magnum bonum esse te, ut solus sit ille praestantior. Quo constituto atque firmato, illud ne dixeris: Me solam naturam Deus facere debuit; nollem ut post me aliquid boni fieret. Non enim quod bonum est post Deum, jam debuit esse novissimum. Et hinc maxime apparet quantam tibi tribuerit dignitatem, quod Deus qui solus tibi naturaliter dominatur, fecit alia bona quibus tu quoque dominaberis. Nec mireris quod nunc tibi non omni modo serviunt, et te aliquando etiam cruciant: quia Dominus tuus majorem potestatem habet in ea quae tibi serviunt, quam tu in ipsa, tanquam in servos servorum suorum. Quid ergo mirum si tibi peccanti, id est non obtemperanti Domino tuo, poenalia quibus dominaberis effecta sunt? Quid enim tam justum, et quid justius Deo? Hoc namque humana natura in Adam meruit, de quo nunc non est disputandi locus: sed tamen dominator justus et justis praemiis et justis suppliciis approbatur, beatitate recte viventium poenaeque peccantium. Nec tamen sine misericordia derelicta es, quae certis rerum temporumque mensuris vocaris ut redeas. Ita recto moderamine altissimi Conditoris usque ad bona terrena perventum est, quae corrumpuntur et reformantur, ut haberes supplicio mixta solatia; ut et laudares Deum delectata ordine bonorum, et refugeres in eum exercitata experimentis malorum. Ita in quantum tibi terrena serviunt, docent te esse dominam suam; in quantum autem molesta sunt, docent ut servias Domino tuo.

CAPUT XXXVIII.

43. But if we should say, These goods which were made from nothing would not already exist, but only the nature of God would exist; we will envy such great goods; and the voice is impious, to think it an injury not to be this which God is, and therefore not to wish there to be any good, because God is placed before it. I beseech you, suffer it, nature of the rational soul, that you are somewhat less than God is, and so much less, that after Him there is nothing better than you. Suffer it, I say, and become mild toward Him; lest He still repel you into the lowest things, where through penal straits even and again the good that you are may become vile to you. You are proud against God, if you are indignant that He precedes you; and you think too contumeliously of Him, if you do not ineffably congratulate yourself that you are so great a good, that He alone is more excellent. Which being constituted and firmed, do not say that: God ought to have made me the only nature; I would not wish that after me anything of good should be made. For that which is good after God, ought not already to have been the last. And from this it especially appears how great dignity He has bestowed upon you, that God who alone naturally rules over you, made other goods which you also might rule over. Nor wonder that now they do not serve you in every way, and sometimes even torment you: because your Lord has greater power over those things which serve you, than you have over them, as over the servants of His servants. What wonder therefore if to you sinning, that is not obeying your Lord, those things over which you ruled were made penal? For what is so just, and what more just than God? For this human nature merited in Adam, concerning which now is not the place for disputing: but yet the just ruler is approved both by just rewards and by just punishments, by the beatitude of those living rightly and the punishment of those sinning. Nor yet are you left without mercy, you who by certain measures of things and times are called to return. Thus by the right governance of the highest Founder we have come even to earthly goods, which are corrupted and reformed, so that you might have solaces mixed with punishment; so that you might both praise God delighted by the order of goods, and fly back to Him exercised by experiences of evils. Thus in as much as earthly things serve you, they teach you that you are their mistress; in as much however as they are troublesome, they teach that you should serve your Lord.

CHAPTER XXXVIII.

44. Natura a Deo, corruptio ex nihilo. Quapropter quamvis sit malum corruptio, et quamvis non sit a Conditore naturarum, sed ex eo sit, quod de nihilo factae sunt: tamen etiam ipsa illo regente et gubernante omnia quae fecit, sic ordinata est, ut non noceat, nisi naturis infimis ad supplicium damnatorum, et exercitationem admonitionemque redeuntium, ut inhaereant Deo incorruptibili, maneantque incorrupti, quod unum est bonum nostrum; sicut per prophetam dicitur, Mihi autem inhaerere Deo bonum est (Psal. LXXII, 28). Neque illud dixeris: Non faceret Deus naturas corruptibiles. In quantum enim naturae sunt, Deus fecit: in quantum autem corruptibiles, non Deus fecit; non enim est ab illo corruptio, qui solus est incorruptibilis. Si haec capis, gratias age Deo: si non capis, quiesce, et noli temere nondum intellecta damnare; supplexque illi qui lumen est mentis, attende ut intelligas. Cum enim dicitur, natura corruptibilis; non unum, sed duo nomina dicuntur. Item cum dicitur, Deus fecit de nihilo; non unum, sed duo nomina audimus. Redde ergo istis singulis illa singula, ut cum audis naturam, ad Deum pertineat; cum audis corruptibilem, ad nihilum: ita tamen ut ipsae corruptiones, quamvis non sint ex Dei arte, in ejus tamen potestate sint disponendae, pro rerum ordine et meritis animarum. Ideo recte dicimus ab illo esse praemium atque supplicium. Ita enim non fecit corruptionem, ut possit corruptioni eum dare qui corrumpi meruerit, id est, qui se ipse coeperit peccando corrumpere, ut cruciantem sentiat corruptionem invitus, qui blandientem commisit volens.

CAPUT XXXIX.

45. Mala quomodo sint a Deo. Non enim in Vetere Testamento tantum scriptum est, Ego facio bona, et condo mala (Isai. XLV, 7): sed evidentius in Novo, ubi Dominus dicit, Nolite timere eos qui corpus occidunt, et amplius non habent quid faciant; sed eum timete, qui cum corpus occiderit, habet potestatem animam mittere in gehennam (Matth. X, 28, et Luc. XII, 4). Voluntariae autem corruptioni addi iudicio divino poenalem corruptionem, manifestissime apostolus Paulus attestatur, cum dicit: Templum enim Dei sanctum est, quod estis vos: quisquis templum Dei corruperit, corrumpet illum Deus (I Cor. III, 17). Quod si in vetere Lege dictum esset, quibus invectionibus isti impetum facerent accusantes quasi corruptorem Deum! Quod verbum metuentes multi latini interpretes, noluerunt dicere, corrumpet; sed dixerunt, disperdet illum Deus: et non deviantes a re ipsa, offensionem vocabuli devitarunt.

44. Nature from God, corruption from nothing. Wherefore although corruption is an evil, and although it is not from the Founder of natures, but is from this, that they were made from nothing: nevertheless it also, He ruling and governing all things which He made, is so ordered, that it does not harm, except lowest natures for the punishment of the damned, and for the exercise and admonition of those returning, so that they may adhere to the incorruptible God, and remain incorrupt, which is our only good; as it is said through the prophet, But for me to adhere to God is good (Psal. LXXII, 28). Nor should you say that: God should not make corruptible natures. For in as much as they are natures, God made them: in as much however as they are corruptible, God did not make them; for corruption is not from Him, who alone is incorruptible. If you take these things, give thanks to God: if you do not take them, rest, and do not rashly condemn things not yet understood; and suppliant to Him who is the light of the mind, attend that you may understand. For when it is said, corruptible nature; not one, but two names are said. Likewise when it is said, God made from nothing; we hear not one, but two names. Render therefore to each of these those individual things, so that when you hear nature, it pertains to God; when you hear corruptible, to nothing: yet in such a way that the corruptions themselves, although they are not from the art of God, are yet in His power to be disposed, according to the order of things and the merits of souls. Therefore we rightly say that reward and punishment are from Him. For He so did not make corruption, as to be able to give him to corruption who has merited to be corrupted, that is, who has begun himself to corrupt himself by sinning, so that he may feel tormenting corruption unwillingly, who committed flattering corruption willingly.

CHAPTER XXXIV.

45. How evils are from God. For not only in the Old Testament is it written, I make good things, and I create evils (Isa. XLV, 7): but more evidently in the New, where the Lord says, Fear not them who kill the body, and have no more that they can do; but fear Him, who after He has killed the body, has power to cast the soul into gehenna (Matth. X, 28, and Luke XII, 4). But that penal corruption is added to voluntary corruption by divine judgment, the apostle Paul most manifestly attests, when he says: For the temple of God is holy, which you are: whosoever shall corrupt the temple of God, God shall corrupt him (I Cor. III, 17). If this had been said in the old Law, with what invectives would they have made an onset, accusing God as as it were a corruptor! Fearing which word many Latin interpreters were unwilling to say, shall corrupt; but said, God shall destroy him: and not deviating from the matter itself, they avoided the offense of the word.

Quaquam isti non minus inveherentur in perditorem Deum, si hoc in Lege vetere aut Prophetis invenirent. Sed graecis exemplaribus convincuntur, in quibus apertissime scriptum est, Quisquis templum Dei corruperit, corrumpet illum Deus. Quod si quis ab eis quaerat, quomodo dictum sit: ne corruptor putetur Deus, exponunt statim, corrumpet dictum esse, corruptioni tradet; vel si quo alio modo possunt. Quo animo si essent in veterem Legem, et multa ibi miranda intelligerent, et nondum intellecta non cum odio lacerarent, sed cum honore differrent.

CAPUT XL.

46. Corruptio tendit ad non esse. Si quis autem non credit ex nihilo esse corruptionem, proponat sibi haec duo, esse et non esse, quasi ex diversis partibus; intelligendi gratia, ut cum tardis tardius ambulemus: deinde velut in medio constituat aliquid, ut puta corpus animantis, et quaerat hoc secum, dum formatur illud corpus et nascitur, dum augetur ejus species, nutritur, convalescit, roboratur, decoratur, firmatur, in quantum manet, et in quantum stabilitur, in quam partem tendat, utrum ad esse, an non esse. non dubitabit esse quidem aliquid in ipsis etiam primordiis; sed quanto magis forma et specie et valentia constabillitur atque firmatur, tanto magis fieri ut sit, et in eam partem tendat qua positum est esse. Nunc ergo incipiat corrumpi; debilitetur omnis ille status, languescant vires, marcescat robur, forma foedetur, dissiliat compago membrorum, contabescat et defluat concordia partium: quaerat etiam nunc per istam corruptionem quo tendat, utrum ad esse, an non esse: non puto usque adeo caecum et tardum, ut dubitet quid sibi ipse respondeat, et non sentiat quanto magis quodque corrumpitur, tanto magis ad interitum tendere. Omne autem quod ad interitum tendit, ad non esse tendit. Cum ergo Deum incommutabiliter et incorruptibiliter esse credendum sit, id autem quod dicitur nihil, penitus non esse manifestum sit: et cum ista tibi proposueris esse et non esse, atque cognoveris quanto magis augetur species, tanto quidque tendere ut sit; quanto magis augetur corruptio, tanto magis tendere ut non sit: quid dubitas dicere in unaquaque natura corruptibili quid in ea sit ex Deo, quid sit ex nihilo; cum species secundum naturam sit, corruptio contra naturam?

Although these would no less inveigh against God as a destroyer, if they found this in the old Law or the Prophets. But they are convinced by the Greek exemplars, in which it is most clearly written, Whosoever shall corrupt the temple of God, God shall corrupt him. But if anyone should ask of them, how it was said: lest God be thought a corruptor, they immediately explain that shall corrupt was said for shall deliver to corruption; or in whatever other way they can. If they were of such a mind toward the old Law, they would both understand many wonderful things there, and things not yet understood they would not tear with hatred, but put off with honor.

CHAPTER XL.

46. Corruption tends to non-being. But if anyone does not believe that corruption is from nothing, let him propose to himself these two, to be and not to be, as if from diverse parts; for the sake of understanding, that we may walk more slowly with the slow: then as if in the middle let him constitute something, as for instance the body of a living thing, and let him ask this with himself, while that body is being formed and is born, while its species is increased, it is nourished, it recovers, it is strengthened, it is decorated, it is firmed, in as much as it remains, and in as much as it is stabilized, in which part it tends, whether to being, or to non-being. he will not doubt that it is indeed something even in its very beginnings; but by how much more it is constabilized and firmed in form and species and strength, by so much more it comes to pass that it is, and tends into that part where being is placed. Now therefore let it begin to be corrupted; let all that state be weakened, let the strengths languish, let the robustness wither, let the form be fouled, let the compage of members leap asunder, let the concord of parts waste away and flow off: let him ask even now through that corruption whither it tends, whether to being, or to non-being: I do not think him so blind and slow, that he doubts what he should answer himself, and does not feel that by how much more anything is corrupted, by so much more it tends to destruction. But everything which tends to destruction, tends to non-being. Since therefore God is to be believed to be unchangeably and incorruptibly, but that which is called nothing is manifest to be inwardly non-being: and when you have proposed to yourself these things, to be and not to be, and have known that by how much more the species is increased, by so much more anything tends that it may be; by how much more corruption is increased, by so much more it tends that it may not be: why do you doubt to say in each corruptible nature what in it is from God, what is from nothing; since species is according to nature, corruption against nature?

Quia species aucta cogit esse, et Deum fatemur summe esse: corruptio vero aucta cogit non esse, et constat quod non est, nihil esse. Quid, inquam, dubitas dicere, in natura corruptibili, quam et naturam dicis, et corruptibilem dicis, quid sit ex Deo, quid ex nihilo? Et quid quaeris Deo naturam contrariam, quem si confiteris summe esse, vides ei non esse contrarium?

CAPUT XLI.

47. Corruptio permissu Dei a nobis est. Cur ergo, inquis, quod naturae Deus dedit, tollit corruptio? Non tollit, nisi ubi permittit Deus: ibi autem permittit, ubi ordinatissimum et justissimum iudicat, pro rerum gradibus et pro meritis animarum. Nam et species vocis emissae praeterit, et silentio perimitur; et tamen sermo noster ex praetereuntium verborum decessione ac successione peragitur, et moderatis silentiorum intervallis decenter suaviterque distinguitur: ita sese habet etiam temporalium naturarum infima pulchritudo, ut rerum transitu peragatur, et distinguatur morte nascentium. Cujus pulchritudinis ordinem et modos si posset capere sensus noster atque memoria, ita nobis placeret, ut defectus quibus distinguitur, nec corruptiones vocare auderemus. Quod autem in ejus pulchritudinis parte laboramus, cum nos fluentia deserunt temporalia quae diligimus, et peccatorum poenas luimus, et sempiterna diligere commonemur.

CAPUT XLII.

48. Hortatur ad summum bonum. Non ergo in hac pulchritudine quaeramus quod non accepit; quae ideo infima est, quia quod quaerimus, non accepit: et in eo quod accepit, laudemus Deum, quia tantum speciei bonum etiam huic quamvis infimae dedit. Nec ei tamen ut amatores ejus inhaereamus: sed ut Dei laudatores eam transgrediamur, ut supra eam collocati de illa iudicemus, non ei connexi in illa iudicemur. Festinamusque ad illud bonum, quod nec locis grassatur, nec tempore volvitur, et unde speciem formamque accipiunt omnes locales temporalesque naturae. Ad quod videndum mundemus cor per fidem Domini nostri Jesu Christi, qui ait: Beati mundicordes, quoniam ipsi Deum videbunt (Matth. V, 8). Non enim eos oculos ad illud bonum cernendum praeparari oportet, quibus cernitur lux ista diffusa per locos, et non ubique integra, sed aliam partem hic habens, et alibi aliam.

Because increased species compels to being, and we confess that God supremely is: but increased corruption compels to non-being, and it is certain that what is not, is nothing. Why, I say, do you doubt to say, in a corruptible nature, which you both call a nature, and call corruptible, what is from God, what from nothing? And why do you seek a nature contrary to God, whom if you confess supremely to be, you see that there is nothing contrary to Him?

CHAPTER XLI.

47. Corruption is from us by the permission of God. Why then, you say, does corruption take away what God has given to nature? It does not take it away, except where God permits: but He permits it there, where He judges it most ordered and most just, according to the grades of things and the merits of souls. For also the species of a voice emitted passes away, and is perished by silence; and yet our speech is performed from the decess and succession of passing words, and is decently and sweetly distinguished by moderated intervals of silences: so also the lowest beauty of temporal natures has itself, that it is performed by the passing of things, and is distinguished by the death of those being born. Of which beauty if our sense and memory could capture the order and modes, it would so please us, that the defects by which it is distinguished, we would not even dare to call corruptions. But that we labor in a part of its beauty, is when flowing temporal things which we love desert us, and we pay the penalties of sins, and are commonished to love sempiternal things.

CHAPTER XLII.

48. He exhorts to the supreme good. Let us not therefore seek in this beauty what it has not received; which is therefore lowest, because it has not received what we seek: and in that which it has received, let us praise God, because He has given so great a good of species even to this although lowest thing. Nor yet let us adhere to it as its lovers: but as praisers of God let us transgress it, so that placed above it we may judge concerning it, not connected to it be judged in it. And let us hasten to that good, which neither stalks through places, nor is rolled by time, and whence all local and temporal natures receive species and form. For seeing which let us cleanse the heart through the faith of our Lord Jesus Christ, who says: Blessed are the clean of heart, for they shall see God (Matth. V, 8). For it is not necessary that those eyes be prepared for discerning that good, by which this light diffused through places is discerned, and not everywhere whole, but having another part here, and another elsewhere.

Verum illum aspectum aciemque purgemus, qua cernitur, quantum in hac vita licet, quid sit justum, quid pium, quae sit sapientiae pulchritudo: quae quisquis cernit, praeponit longe omnium localium spatiorum plenitudini; et sentit, ut ista cernat, non per locorum spatia diffundi aciem mentis suae, sed incorporea potentia stabiliri.

CAPUT XLIII.

49. Conclusio. Cui aspectui quoniam multum inimica sunt phantasmata, quae de carnali sensu tracta imaginarie cogitatio nostra versat et continet, detestemur istam haeresim, quae suorum phantasmatum fidem secuta, et divinam substantiam per locorum spatia, quamvis infinita, velut informem molem disjecit atque diffudit, et eam ex una parte truncavit, ut inveniret locum malo; quod videre non potuit non esse naturam, sed contra naturam. et ipsum malum tanta specie et formis et pace partium in singulis naturis vigente decoravit, quia sine his bonis nullam poterat cogitare naturam, ut ea mala quae ibi reprehendit, innumerabilium bonorum copia sepeliantur. Sed hujus voluminis iste sit terminus: in caeteris caetera ejus deliramenta Deo permittente atque adjuvante arguentur.

But let us purge that aspect and sharp sight, by which is discerned, as much as is allowed in this life, what is just, what is pious, what is the beauty of wisdom: which whosoever discerns, prefers far to the plenitude of all local spaces; and feels, that he may discern these things, that the sharp sight of his mind is not diffused through the spaces of places, but is stabilized by incorporeal power.

CHAPTER XLIII.

49. Conclusion. To which aspect since phantasms are much inimical, which our thought, drawn from carnal sense, imaginarily turns and contains, let us detest that heresy, which following the faith of its own phantasms, both cast and diffused the divine substance through the spaces of places, although infinite, as if an unformed mass, and truncated it from one part, that it might find a place for evil; which it could not see to be not a nature, but against nature. and it decorated evil itself with so great species and forms and peace of parts flourishing in individual natures, because without these goods it could think of no nature, so that those evils which it reprehends there, are buried by the abundance of innumerable goods. But let this be the end of this volume: in the rest his other ravings will be argued, God permitting and helping.