

compare my understanding with that; but I long to understand in some degree thy truth, which my heart believes and loves. For I do not seek to understand that I may believe, but I believe in order to understand. For this also I believe,—that unless I believed, I should not understand.

CHAPTER II.

Truly there is a God, although the fool hath said in his heart,
There is no God.

AND so, Lord, do thou, who dost give understanding to faith, give me, so far as thou knowest it to be profitable, to understand that thou art as we believe; and that thou art that which we believe. And, indeed, we believe that thou art a being than which nothing greater can be conceived. Or is there no such nature, since the fool hath said in his heart, there is no God? (Psalms xiv. 1). But, at any rate, this very fool, when he hears of this being of which I speak—a being than which nothing greater can be conceived—understands what he hears, and what he understands is in his understanding; although he does not understand it to exist.

For, it is one thing for an object to be in the understanding, and another to understand that the object exists. When a painter first conceives of what he will afterwards perform, he has it in his understanding, but he does not yet understand it to be, because he has not yet performed it. But after he has made the painting, he both has it in his understanding, and he understands that it exists, because he has made it.

Hence, even the fool is convinced that something exists in the understanding, at least, than which nothing greater can be conceived. For, when he hears of this, he understands it. And whatever is understood, exists in the understanding. And assuredly that, than which nothing greater can be conceived, cannot exist in the understanding alone. For, suppose it exists in the understanding alone: then it can be conceived to exist in reality; which is greater.

Therefore, if that, than which nothing greater can be conceived, exists in the understanding alone, the very being, than which nothing greater can be conceived, is one, than which a greater can be conceived. But obviously this is impossible. Hence, there is no doubt that there exists a being, than which nothing greater can be conceived, and it exists both in the understanding and in reality.

CHAPTER III.

God cannot be conceived not to exist.—God is that, than which nothing greater can be conceived.—That which can be conceived not to exist is not God.

AND it assuredly exists so truly, that it cannot be conceived not to exist. For, it is possible to conceive of a being which cannot be conceived not to exist; and this is greater than one which can be conceived not to exist. Hence, if that, than which nothing greater can be conceived, can be conceived not to exist, it is not that, than which nothing greater can be conceived. But this is an irreconcilable contradiction. There is, then, so truly a being than which nothing greater can be conceived to exist, that it cannot even

be conceived not to exist; and this being thou art, O Lord, our God.

So truly, therefore, dost thou exist, O Lord, my God, that thou canst not be conceived not to exist; and rightly. For, if a mind could conceive of a being better than thee, the creature would rise above the Creator; and this is most absurd. And, indeed, whatever else there is, except thee alone, can be conceived not to exist. To thee alone, therefore, it belongs to exist more truly than all other beings, and hence in a higher degree than all others. For, whatever else exists does not exist so truly, and hence in a less degree it belongs to it to exist. Why, then, has the fool said in his heart, there is no God (Psalms xiv. 1), since it is so evident, to a rational mind, that thou dost exist in the highest degree of all? Why, except that he is dull and a fool?

CHAPTER IV.

How the fool has said in his heart what cannot be conceived.—A thing may be conceived in two ways: (1) when the word signifying it is conceived; (2) when the thing itself is understood. As far as the word goes, God can be conceived not to exist; in reality he cannot.

BUT how has the fool said in his heart what he could not conceive; or how is it that he could not conceive what he said in his heart? since it is the same to say in the heart, and to conceive.

But, if really, nay, since really, he both conceived, because he said in his heart; and did not say in his heart, because he could not conceive; there is more than one way in which a thing is said in the heart or conceived. For, in one sense, an object is conceived,

when the word signifying it is conceived; and in another, when the very entity, which the object is, is understood.

In the former sense, then, God can be conceived not to exist; but in the latter, not at all. For no one who understands what fire and water are can conceive fire to be water, in accordance with the nature of the facts themselves, although this is possible according to the words. So, then, no one who understands what God is can conceive that God does not exist; although he says these words in his heart, either without any or with some foreign, signification. For, God is that than which a greater cannot be conceived. And he who thoroughly understands this, assuredly understands that this being so truly exists, that not even in concept can it be non-existent. Therefore, he who understands that God so exists, cannot conceive that he does not exist.

I thank thee, gracious Lord, I thank thee; because what I formerly believed by thy bounty, I now so understand by thine illumination, that if I were unwilling to believe that thou dost exist, I should not be able not to understand this to be true.

CHAPTER V.

God is whatever it is better to be than not to be; and he, as the only self-existent being, creates all things from nothing.

WHAT art thou, then, Lord God, than whom nothing greater can be conceived? But what art thou, except that which, as the highest of all beings, alone exists through itself, and creates all other things from nothing? For, whatever is not this is less than a thing which can be conceived of. But this cannot be con-

ceived of thee. What good, therefore, does the supreme Good lack, through which every good is? Therefore, thou art just, truthful, blessed, and whatever it is better to be than not to be. For it is better to be just than not just; better to be blessed than not blessed.

CHAPTER VI.

How God is sensible (*sensibilis*) although he is not a body.—God is sensible, omnipotent, compassionate, passionless; for it is better to be these than not be. He who in any way knows, is not improperly said in some sort to feel.

BUT, although it is better for thee to be sensible, omnipotent, compassionate, passionless, than not to be these things; how art thou sensible, if thou art not a body; or omnipotent, if thou hast not all powers; or at once compassionate and passionless? For, if only corporeal things are sensible, since the senses encompass a body and are in a body, how art thou sensible, although thou art not a body, but a supreme Spirit, who is superior to body? But, if feeling is only cognition, or for the sake of cognition,—for he who feels obtains knowledge in accordance with the proper functions of his senses; as through sight, of colors; through taste, of flavors,—whatever in any way cognises is not inappropriately said, in some sort, to feel.

Therefore, O Lord, although thou art not a body, yet thou art truly sensible in the highest degree in respect of this, that thou dost cognise all things in the highest degree; and not as an animal cognises, through a corporeal sense.