

“Leading the Way to the Beatific Fatherland:” Platonic Ascents, *Capax Dei*, and the Sceptical Self in Augustine’s *Confessions*

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ABSTRACT

In Augustine’s *Confessions*, the movement of the human to God is demonstrated to be the movement of God to Himself, finding His rest in the human. The Creator and created find their pleasure through this assimilation. The following paper is such an assimilation of two final exam questions and a class paper. Together this assignment seeks 1) to examine how the human expands in its knowledge and desire of eternal truth through rational ascents of the mind to God, 2) how this allows the human to be more capable of housing “more of” God within it, 3) in light of the expansion and *capax dei* of the human, to explore the role of the sceptical self, whereby there appears to be two outcomes for this self: one which arrives in sin and is freed by God through Christ’s humility, the other seemingly not placed under the law of sin, and also perhaps therefore not benefiting from the potential expansion and *capax dei* that would be possible through this freedom in Christ.

ASCENTS OF THE HUMAN TO GOD

The basic structure of ascents is the rational movement from exterior to interior, and from interior towards the superior. Through these, there appears to be an accumulative expansion by which Augustine grows in each ascent to God, such that moving from the first through to the fourth ascent, there is a considerable increase of his ability to know and love God. The consequent failure to maintain this connection is ambivalent, since Augustine refers to the need of a mediator in the beginning ascents, but at the end seems to argue that greater degrees of union with God are possible simply through the rigour of these ascents and the

removal of obstructions within and without the human which separate the human from God.

In the first ascent of BK VII, Augustine attains the knowledge of God as creative unchangeable substance, which serves to alleviate his post-Manichean condition of two-headed fluctuation (*incipitem fluctuationem*) in BK VI. Languishing in this vacillating state between *not yet attaining the truth, but already rescued from falsity*,¹ the first ascent serves as a first step (in eo grado)² that facilitates the conversion of the mind to God, for Augustine discovers through this ascent that there exists attainable truth of God as a stable place for himself.

This first step away from Scepticism towards God is accomplished through comparison of the creature with its creator by means of examining the human the soul. This comparison is accomplished through the books of the Platonists (*Platonicorum illis libris*), by which Augustine is returned to himself (*redire ad memet ipsum*) and there is able to turn the eye of his soul (*oculo animae meae*) to perceive the unchangeable light (*incommutabilem*) which is above the mind (*supra mentem meam*). This light is entirely other (*aliud*) from Augustine and all material things, since it is the source of creation, and therefore above it: *But it was superior, because it itself had made me, and I was inferior, because I was made by it*.³ He knows the light in so far as a creature knowing the source of its creation. God then leads Augustine to perceive Being in light of his own not-yet-being: *When I first knew you, you assisted me, in order that I see Being (esse) – that which I saw – and to see that I who saw am not-yet-being (nondum esse)*.⁴ This comparative relation further reveals that the light is ontologically other from Augustine, such that the creative light is only known by Love, as expressed by Augustine in its Trinitarian structure as: *eternal truth, true love, and loving-eternity*.⁵ This co-relation between truth, love, and eternity, is God, made known to Augustine through his soul's eye by perceiving the light as *aliud*, who is both leading Augustine (*duce te*) to perceive and know Him as *aliud*, but also

1. Augustine, *Confessiones*, 6.1.1. *veritatem me nondum adeptum sed falsitatem iam ereptum*.

2. *Conf.* 6.11.18.

3. *Conf.* 7.10.16. *sed superior, quia ipsa fecit me, et ego inferior, quia factus ab ea*

4. *Ibid.* *cum te primum cognovi, tu assumisti me, ut viderem esse, quod viderem, et nondum me esse, qui viderem*.

5. *Ibid.* *o aeterna veritas et vera caritas et cara aeternitas*.

not *aliud*; for after repelling Augustine, God reveals Himself to be food for those fully grown (*cibus sum grandium*), and that Augustine must be changed into God to feed on God: *Expand and you will eat me.... You will not change me into you, as your fleshly food, but you will change into me.*⁶

Augustine discovers that he has the capacity to feed on God, but his failure to fully maintain this connection is a lack of capacity. The first ascent reveals that the human is capable of God, but it fails to reveal how to abide eternally without being repelled on account of its immaturity. Rather, this first ascent is the full assurance that truth exists in God, and that it is attainable through introspection and maturity, whereby Augustine's vacillations cease and find stability in this eternal truth, for God's response, *I am that which is [being]* (*ego sum qui sum*) affirms for Augustine that true being is that which is unchangeable,⁷ displacing all doubt from within his heart: *And I heard, as one who hears in the heart, and there was absolutely no place from whence I could doubt, and I could more easily doubt that I lived than that truth did not exist, that [truth] which is observed through the things which have been understood, those things which have been made.*⁸ Thus, in this initial ascent, Augustine discovers that God is superior to the mind, and that he can participate in God by 'feeding upon' God.

In the second ascent of BK VII, Augustine perceives more clearly the mind itself and its structure by examining the relation between his own judgements of beauty, and by examining the bodies which he judges. First, he recognizes that he already possesses a love for God that is beyond images (*phantasma*),⁹ yet he is not able to stand in the enjoyment of God because of the heaviness of his carnal habits (*et pondus hoc consuetudo carnalis*). Augustine loves God essentially, but the weight of his love prevents him from being stable in the superior Being (*diripiebar abs te pondere meo*). Although love is Augustine's weight, placing him below that which is above and unchangeable, he discovers that he retains a memory of God (*mecum erat memoria tui*).

6. *Ibid.* *crece et manducabis me . . . nec tu me in te mutabis sicut cibum carnis tuae, sed tu mutaberis in me.*

7. *Conf.* 7.11.17. *id enim vere est quod incommutabiliter manet.*

8. *Conf.* 7.11.16. *et audivi, sicut auditor in corde, et non erat prorsus unde dubitarem, faciliusque dubitarem vivere me, quam non esse veritatem, quae per ea, quae facta sunt, intellecta conspicitur.*

9. *Conf.* 7.17.23. *iam te amabam non pro te phantasma.*

In this ascent, unlike the first, Augustine now examines bodies other than his own, specifically in relation to his judgments of their beauty (*unde adprobarem pulchritudinem corporum*), judgements which determine that *this ought to be, that not to be* (*hoc ita esse debet, illud non ita*). Similar to the first ascent, Augustine returns to himself and sees the unchangeable and eternal truth above his changeable mind.¹⁰ Beholding God with his soul's eye, there are five steps (*graditum*) by which he re-ascends to God. First, through the perception of external bodies, Augustine moves inwardly *from bodies to the soul which senses through the body*.¹¹ Second, he moves to the interior power of his soul which reports the exterior senses of bodies. This is the mode of sense judgment that is common to all creatures, for even the beasts are able exercise these faculties.¹² Third, from common sense judgment he moves beyond animals to his potential for ratiocination (*ratiocinantem*), the deliberative process by which he examines what is taken up by the bodily senses.¹³ Fourth, this reasoning power is erected to its own intelligence (*intellegentia*), which leads Augustine's mind above habits that burden his love for God.¹⁴ Fifth, the intellect being free from habit, it is able to discover that which is filled with light, with is Being itself (*pervenit ad id, quod est*).¹⁵

There appears here to be a progression from the first ascent, for Augustine, having seen unchangeable substance in the initial ascent and now having raised his intelligence above the habits that bind his love, after the second ascent he knows that eternal truth is preferable to changeable things (*incommutabile*

10. *Ibid.* *inveneram incommutabilem et veram veritatis aeternitatem supra mentem meam conmutabilem.*

11. *Ibid.* From bodies to the senses through the body. *a corporibus ad sententem per corpus animam.*

12. *Ibid.* "From there to that interior power which reports the exterior senses of bodies. The beasts are able this far." *atque inde ad eius interiorem vim, cui sensus corporis exteriora nuntiaret. et quousque possunt bestiae.*

13. *Ibid.* "From there again to potential ratiocination, to which it is judged to carry back that which is taken up by the senses of the body." *atque inde rursus ad ratiocinantem potentiam, ad quam refertur iudicandum, quod sumitur a sensibus corporis.*

14. *Ibid.* "This ratiocination itself also being open in me as changeable, it erected itself to its own intelligence, and it led my thinking away from habit, dragging itself from the contradictory turmoil of phantasms." *quae se quoque in me comperiens mutabilem, erexit se ad intellegentiam suam, et abduxit cogitationem a consuetudine, subtrahens se contradicentibus turbis phantasmatum.*

15. *Ibid.* *et pervenit ad id, quod est, in ictu trepidantis aspectus.*

praefendum esse mutabili).¹⁶ This result is further evident, in that both a memory and desire are the lasting impressions of this ascent, which further compel him to seek the eternal food of God by becoming more capable of God (*comedere nondum possem*).¹⁷

The weakness of Augustine to maintain this connection with God is attributed to not embracing a mediator between him and God.¹⁸ At this point of the ascent, Augustine has not embraced Christ as a mediator, for he admits that his lack of humility prevents him from taking up the humility of Christ that would enable him to be raised by God (*non enim tenebam deum meum Iesum humilis humilem*).¹⁹ For the humility of Christ allows those who are confident in themselves, who are thus unable to place their weight of love in God, to become weary, whereby *seeing before their feet the divine weakness, [made so] by means of participation in our tunic of skin, and being weary they fall prostrate in it [the divine weakness], yet that [divine weakness] rising it lifts them*.²⁰ Augustine is not yet capable to maintain his connection with God, although he has progressed in self-knowledge concerning the structure of his own being, and in his desire for God.

While the first and second ascents are primarily achieved through knowing and discerning the rational movements within the human soul, the third ascent re-introduces the desire for God which grants Augustine the proper weight to lift them up into God's truth. Unlike the previous ascents, it begins with Monica and Augustine together seeking the eternal life. Similar to the other ascents, God fills them with the truth proportionate to what they can receive, for, by seeking truth, which they discern is also God (*quod tu es*), they are sprinkled with His truth according to their capacity (*pro captu nostro aspersi*).²¹ By this, they are able to ascend to God with an ardent love that bring them to God

16. Ibid.

17. Ibid.

18. *Conf.* 7.18.24. *donec amplecterer mediatorem dei et hominum.*

19. Ibid. Because the Word was made flesh, in order that our infancy be able to receive milk by means of your wisdom, through which you created all things. And I was not holding my God, Jesus of humility, with humility. *quoniam verbum caro factum est, ut infantiae nostrae lactesceret sapientia tua, per quam creasti omnia. non enim tenebam deum meum Iesum humilis humilem.*

20. Ibid. *videntes ante pedes suos infirmam divinitatem ex participatione tunicae pelliciae nostrae, et lassi prosternerentur in eam, illa autem surgens levaret eos.*

21. *Conf.* 9.10.23.

Himself (erigentes nos ardentiore affectu in id ipsum).²² Their weight no longer pulls them down from God above, but instead it propels towards Him. Similar to the second ascent, there are steps (graditium) that closely correspond to the previous patterns of ascent.

First, they ascend beyond creation and into their minds by means of interior thinking, conversation, and admiration of God's works.²³ They arrive into their minds (in mentes) and transcend it (transcendimus eas),²⁴ similar to the first ascent in which Augustine saw the light superior to his mind. However, this region above the mind is now perceived by Augustine as more than just superior light, but now as a place of continual abundance (regionem ubertatis indeficientis), filled with truth for food (veritate pabulo). It is now the place that contains the nutrition required for Augustine to grow more into God. There would seem to be a progression here in Augustine, where before he was ascending by means of thought and introspection, which allowed him to know God as light and Being, but now that he has ascended with Monica with the weight of their love for God, Augustine is shown to be more capable of knowing and feeding on more of God's substance. For, unlike the other ascents, in this third ascent is revealed the insubstantial food for which it is necessary to grow more divine.

As well, this is a truer union with God that is eternally present. Here in BK IX, prior to Book XI, is articulated the relation between time and God, that God's wisdom *itself is not made, but is, for it was, and it always will be.*²⁵ Furthermore, *'having been' and 'about to be' is not in Truth, but alone 'to be', because it is eternal, for 'having been' and 'about to be' is not eternal.*²⁶ This distinction between the past and the future, in light of the place that Augustine has reached, demonstrates that where God dwells, there is no temporal or spatial boundary marked by measured space and time (ubi verbum et incipitur et finitur),²⁷ but rather it is wholly expansive in its full

22. *Conf.* 9.10.24.

23. *Conf.* 9.10.24. We were ascending by interior thinking, conversation, and admiration of your works: ascendebamus, interius cogitando et loquendo et mirando opera tua.

24. *Ibid.* And we came into our minds and transcended them: et venimus in mentes nostras et transcendimus eas.

25. *Ibid.* ipsa non fit, sed sic est, ut fuit, et sic erit semper.

26. *Ibid.* quin potius fuisse et futurum esse non est in ea, sed esse solum, quoniam aeterna est: nam fuisse et futurum esse non est aeternum.

27. *Ibid.*

beingness. Such is eternal life when Augustine and Monica seek and touch God. It is a place above the mind where human affections are satisfied continually in God's presence, but yet it is not fully attainable for Augustine: *we touched it [truth] moderately with such a beat of heart*²⁸. Similar to the previous ascents, the connection is not sustainable, but Augustine has progressed since the first ascent, in his argument that if we desire to attain eternal life, we no longer can perceive God through created bodies:

But you yourself, whom we love in these things, we would hear you without these things, as now we extended and with impetuous thought we touched eternal wisdom that remains above all things[.]... as such is the sempiternal life, of such a kind was that movement of intelligence, of which we have sighed.²⁹

In relation to the second ascent, Augustine attributes the failure of the ascents to the necessity of divine mediation through the created world. Once there is no longer any mediation, there will be lasting union. This would seem to mean that Augustine's need for Christ is ambivalent in light of the third ascent, for though Christ is the eternal wisdom of God, it would also seem that there are great degrees in which a human can progress to touch (attingo) God, without knowing or loving through Christ specifically. By these ascents alone, Augustine demonstrates that the human is fully capable of touching God without Christ, and there seems to be nothing in particular about Christ that would lead them any more away or towards God.

The fourth ascent in many ways repeats the process of the previous three, but surpasses the initial two powers of the mind and enters into its third power, the memory. Similarly, the ascent begins by examining the exterior, but this time in relation to God as an object for Augustine's love. By examining the created bodies outside Augustine, he learns that these testify to humanity's inescapable responsibility to love God (*ecce undique mihi dicunt ut te amem*). Through inquiring Nature, Augustine further learns that these created things were made by the Creator (*et dixi omnibus, quae circumstant fores carnis meae . . . ipse fecit nos*). While the created order proclaims this self-evident truth to Augustine, he

28. Ibid. *attingimus eam modice tot ictu cordis*.

29. Ibid. *sed ipsum, quem in his amamus, ipsum sine his audiamus, sicut nunc extendimus nos et rapida cogitatione attingimus aeternam sapientiam super omnia manentem. . . ut talis sit sempiterna vita, quale fuit hoc momentum intellegentiae, cui suspiravimus*.

struggles to know what he loves when he loves God (quid autem amo, cum te amo?) By analogy, Augustine moves from the five bodily senses to discover five spiritual senses, which ‘sense’ God as light, voice, good, and embracing the inner man.³⁰ There would seem to be a progression here from the first ascent, that Augustine is better able to know the object of his love through the discovery and exercise of spiritual senses: *This is what I love, when I love God* (hoc est quod amo, cum deum meum amo).³¹ The language of sensual “satiety” is also evident in the third ascent, in which Augustine and Monica partake in the eternal life that is continually satisfied without separation from God (quod non divellit satietas).³²

Augustine proceeds to inquire himself (direxi me ad me), by which he learns there is an exterior body and an interior soul (unum exterius et alterum interius),³³ and that the soul is what is capable of understanding God through His creation. Like the second ascent, Augustine ascends through the structures of the mind, proceeding from senses to ratiocination to discern the universal truth of God in nature: *indeed, truly it speaks to everyone, but they who understand bring together their [the created bodies outside the human] received voice from outside with the truth within*.³⁴ By comparison, the inner life is superior to the body (tu melior es), and God who is the life of this life, is also superior to the soul (deus autem tuus etiam tibi vitae vita est).³⁵

Thus, Augustine ascends through his own soul (per ipsam animam meam ascendam ad illum), and unlike the previous ascents, he ascends above the two interior powers which enliven the body and report bodily senses to the mind, entering into the third power of his mind, the memory (vis est haec animi mei). Augustine discovers within it the images of sensible objects;³⁶ things which he experienced or believed from other people;³⁷ he

30. *Conf.* 10.6.8. lucem, vocem, odorem, cibum, amplexum interioris hominis mei.

31. *Ibid.*

32. *Ibid.*

33. *Conf.* 10.6.9. ego interior cognovi haec, ego, ego animus per sensum corporis mei.

34. *Conf.* 10.6.10. immo vero omnibus loquitur, sed illi intellegunt, qui eius vocem acceptam foris intus cum veritate conferunt.

35. *Ibid.*

36. *Conf.* 10.8.13. The things themselves do not enter, but the images of the senses of things. nec ipsa tamen intrant, sed rerum sensarum imagines.

37. *Conf.* 10.8.14. quas expertus sum, creditarum alias.

himself (mihi et ipse occurro); and time, since he thinks all these things as if they were present (haec omnia rursus quasi praesentia meditor). He also discovers innate things which do not enter through the senses,³⁸ but need to be uncovered and reorganized in the mind. These innate things include the laws and principles of mathematics, as well as the affections of the mind.

This fourth ascent continues a step further by ascending past memory³⁹ to examine forgetfulness. Returning the comparison with external bodies, the memories of animals are of material things that can be forgotten and only remembered through the agreement between the object sensed and its image within the memory. For the human, using memory to recall itself, one knows that it has forgotten something, and therefore that image it must still reside within the memory.⁴⁰ Thus, that which Augustine has forgotten, and yet strives to attain, even without fully remembering it, is the happy life. This is the quest which can only be fulfilled because the happy life is in the memory,⁴¹ and the happy life is God (manes in memoria mea). However, while God is in the mind He is not the mind.⁴²

Similar to the previous ascents, Augustine is still not yet capable of maintaining a constant connection with God, and here he ascribes it to his own dispersion in this human life on earth (oneri mihi sum), that his will is divided by the travails of life, despite his attempts to unite and place his love within God. It is significant that there is no mention of Christ here, nor any particular need of a mediator, save that the more these hindrances are overcome, the more degrees one can achieve union with God: *you will increase greatly your gifts in me*.⁴³ Through self-knowledge alone the self appears to have grown in its apprehension of itself as a being capable of knowing, loving, and thus growing upon God, having its own being increase through the “increase” of gifts within it.

38. *Conf.* 10.9.16. nec eorum imagines, sed res ipsas gero. . . ut non retenta imagine rem foris reliquerim.

39. *Conf.* 10.17.26. transibo et hanc vim meam, quae memoria vocatur, transibo eam, ut pertendam ad te.

40. *Conf.* 10.19.28. an non totum exciderat, sed ex parte, quae tenebatur, pars alia quaerebatur.

41. *Conf.* 10.19.28. vitam vero beatam habemus in notitia, ideoque amamus, et tamen adhuc adipisci eam volumus, ut beati simus.

42. *Conf.* 10.25.36. ita nec ipse animus es, quia dominus deus animi tu es.

43. *Conf.* 10.30.42. augebis, domine, magis magisque in me munera tua, ut anima mea sequatur me ad te concupiscentiae visco expedita, ut non sit rebellis sibi.

The progression of these ascents in Books VII, IX, and X culminates in the knowledge that self-knowledge is simultaneously knowledge of God, and that this very process is what makes Augustine capable of knowing and loving more of God. For in the first and second ascents, Augustine sees the light that is other (*aliud*) from his mind, and it sees Being (*quod est*) as that which he is too weak to participate in until he is changed more into it: *Expand and you will eat me;*⁴⁴ *You will not change me in you, as your fleshly food, but you will change in me.*⁴⁵ Having seen Being, Augustine is able to investigate the structure of its own mind to discover his powers of ratiocination and intellection. The progress in the third ascent demonstrates that through the movement of the intellect (*momentum intellegentiae*), Augustine perceives eternal life with God,⁴⁶ and it knows it as a region of abundance (*regionem ubertatis indeficientis*). Knowing God as a place of stable and eternal truth, Augustine perceives that God's truth is the means by which he can grow and feed on God (*veritate pabulo*). His understanding of the self expands further in the fourth ascent, in which Augustine surpasses the soul (*per ipsam animam meam ascendam*) and discovers the power of memory, and that there are innate things within it (*res ipsas*)⁴⁷ that he did not receive through the senses. It discovers that it can know what it has forgotten, for forgetfulness is also in the memory, and that through the recollection of memory of itself (*in ipsa memoria*)⁴⁸ there is discovered a memory of God that seeks union with its whole. This memory is the happy life, innate in every human.

CAPAX DEI: THE QUEST FOR GOD

In light of the progression of these ascents, it is evident that the

44. *Conf.* 7.10.16. *crece et manducabis me.*

45. *Ibid.* *nec tu me in te mutabis sicut cibum carnis tuae, sed tu mutaberis in me.*

46. *Conf.* 9.10.24. *sed ipsum, quem in his amamus, ipsum sine his audiamus, sicut nunc extendimus nos et rapida cogitatione attingimus aeternam sapientiam super omnia manentem. . . ut talis sit sempiterna vita, quale fuit hoc momentum intellegentiae, cui suspiravimus.*

47. *Conf.* 10.9.16. *I do not carry their images, but the things themselves. nec eorum imagines, sed res ipsas gero.*

48. *Conf.* 10.15.23. *From where do recognize except in the memory itself? It itself does not appear to itself through an image, but rather through itself. et ubi agnosco nisi in ipsa memoria? num et ipsa per imaginem suam sibi adest ac non per se ipsam?*

self needs to increase and mature on God's truth in order to feed and become more like God. This notion of *capax dei* is demonstrated especially in the third ascent, where Augustine and Monica are filled with God's truth according to their capacity (*pro captu*).⁴⁹ As well, it is clear in Book I that Augustine's soul is not yet 'big' enough for God to dwell in him: *the house of my soul is narrow, by which you enter it: let it be stretched by you. It is a fallen thing. Rebuild it.*⁵⁰

While the ascents serves as a method by which Augustine may expand his capacity for the divine, the steps in this expansion of the self begins first in Book IV, where Augustine doubles himself (*dimidium animae suae*) and loses that half through the death of his friend, his other self (*ille alter eram*).⁵¹ This doubling and death of half of his own self turns Augustine inward to begin questioning his own soul, discovering that he himself has become a great question:

My eyes were expecting him on all sides, and it was not being granted: and I was hating all things, because I could not hold him, neither were they [omnia] at this time able to say to me, "behold he comes," as when he lived, when he was away. I, myself, had become a great question unto myself, and I was interrogating my soul, why it was sorrowful and why it was very disordered, and it had understood nothing to respond to me.⁵²

Augustine's initial response to this severance between him and himself is to look to outward things (*omnia*), similar to the process

49. *Conf.* 10.10.23. *pro captu nostro aspersi.*

50. *Conf.* 1.4.6. *Angusta est domus animae meae, quo venias ad eam: dilatetur abs te. ruinoso est: refice eam.*

51. *Conf.* 4.6.11. For I was astonished that other mortals were alive, because he, as though the one whom I had loved would not die, had died; and, he being dead, I was more astonished that I was alive, because he was another [self]. Someone spoke well concerning his own friend: he was a half of my soul. *mirabar enim ceteros mortales vivere, quia ille, quem quasi non moriturum dilexeram, mortuus erat; et me magis, quia ille alter eram, vivere illo mortuo mirabar. bene quidam dixit de amico suo: dimidium animae suae.*

52. *Conf.* 4.4.9. My eyes were expecting him on all sides, and it was not being granted: and I was hating all things, because I could not hold him, neither were they [omnia] at this time able to say to me, "behold he comes," as when he lived, when he was away. I, myself, had become a great question unto myself, and I was interrogating my soul, why it was sorrowful and why it was very disordered, and it had understood nothing to respond to me. *expetebant eum undique oculi mei, et non dabatur: et oderam omnia, quod non haberent eum, nec mihi iam dicere poterant: ecce venit, sicut cum viveret, quando absens erat. factus eram ipse mihi magna quaestio, et interrogabam animam meam, quare tristis esset et quare conturbaret me valde, et nihil noverat respondere mihi.*

of the ascents, but Augustine is not yet able to compare the voice of outward things with the truth within him because he is not yet self-conscious of his own self as a responsive thing (*nec mihi iam dicere poterant*).⁵³ Such that, in relation to memory in the fourth ascent, when he turns to question his soul the response is nothing, since, in light of BK X, nothing is yet uncovered within his memory to respond to him (*nihil noverat respondere mihi*). This state of profound disorder within Augustine is the initial stage of expansion, for by this restlessness for his other half, he discovers that he ultimately seeks rest, which can only be fulfilled in a missing part, knowing that there is a part missing from the whole.

This restlessness ultimately leads Augustine in his quest for God, by which Augustine discovers innate memory of God in his memory, which allows him to seek and recognize his union with God (*pars alia quaerebatur*).⁵⁴ The culmination of the quest in Book XIII is the assimilation of the human with God, the full Trinitarian intermingling in which the pleasure of the human is also that of God being pleased by the human, who is pleased by the things which are pleasing to God, and that God is eternally working and resting in the human to bring about this pleasure:

However, those who see these things through Your spirit, You are seeing [those things] in them. Therefore, when they see, because these are good things, You are seeing [those things], because they are good things. And whatever is pleasing for the sake of You, You are pleasing in them [the things], and that which are pleasing to us through your spirit, they are pleasing to you in us.⁵⁵

53. *Ibid.*

54. *Conf.* 10.19.28. *an non totum exciderat, sed ex parte, quae tenebatur, pars alia quaerebatur.*

55. *Conf.* 13.31.46. *However, those who see these things through your spirit, you are seeing [those things] in them. Therefore, when they see, because they are good things, you are seeing [those things], because they are good things, and whatever is pleasing on account of you, you are pleasing in them [the things], and that which are pleasing to us through your spirit, they are pleasing to you in us. Qui autem per spiritum tuum vident ea, tu vides in eis. ergo cum vident, quia bona sunt, tu vides, quia bona sunt, et quaecumque propter te placent, tu in eis places, et quae per spiritum tuum placent nobis, tibi placent in nobis.*

Also *Conf.* 13.37.52. *Furthermore, then also thus you will rest in us, just as you work hard in us now, and thus your unique repose will be through us, just as your particular works are through us. However, you, O Lord, you are always working and resting; neither do you see in time, nor move in time, nor rest in time; but yet you make visible (factive) the things in time, time itself, and the rest outside time. Etiam tunc enim sic requiesces in nobis, quemadmodum nunc operaris in nobis, et ita erit illa requies tua per nos, quemadmodum sunt ista opera tua per nos. tu*

While God is eternally active in the whole of creation, in and through it and being pleased by it, the forgetfulness of humans makes quest necessary in order to discover that they do remember God, and the extent of this discovery is infinite through this assimilation with God, in which they realize that they have only arrived where they have always been. Thus, the quest for God, led by knowledge of restlessness, is the expansion of the human to be *capax dei*.

Being led by restlessness, in Books V, VI, and VIII we see the sceptical self emerge once Augustine is able to compare the operations of the natural world with contrary and false beliefs that he has received based on authority. Recognizing the incongruences between what Augustine observes and what he has believed from the Manichees, he suspends his judgement in search of more certain knowledge. Augustine's own observations of natural phenomena reveal that the Manichean doctrines make false claims about the natural world: *I examined with what was said.*⁵⁶ Augustine concludes that this false reasoning about nature is impiety which sets the self against itself: *Truly I was the whole, and my impiety had divided me against me.*⁵⁷ By forsaking the Manichees, Augustine moves from false notions of the natural world and into the sceptical state of equipoise which seeks to find rest in the equal balance of truth and falsehood: *doubting about all things, and fluctuating between all*

autem, domine, semper operaris et semper requiescis; nec vides ad tempus, nec moveris ad tempus, nec quiescis ad tempus; et tamen facis et visiones temporales et ipsa tempora et quietem ex tempore.

56. *Conf.* 5.3.6. I was retaining many true things having been said by them [Chaldeans] and from the very creatures, and a reckoning was occurring to me through numbers, and the order of time, and visible attestations of constellations, and I was gathering together [these] with what was said by the Manichees, which things he wrote copiously concerning many things, and reason was not running to me [it was not occurring to me], neither of solstices and of equinoxes, nor of luminary eclipses, nor whatever of such things I was learning in the books of the age of wisdom. However, there I was commanded to believe, and he was not running [thinking] towards those reasons in number and the things having been explored by my eyes, and he was by far in a different direction. *Multa tamen ab eis ex ipsa creatura vera dicta retinebam, et occurrebat mihi ratio per numeros et ordinem temporum et visibiles attestaciones siderum, et conferebam cum dictis Manichaei, quae de his rebus multa scripsit copiosissime delitans, et non mihi occurrebat ratio nec solistitiorum et aequinoctiorum nec defectuum luminarium nec quidquid tale in libris saecularis sapientiae didiceram. ibi autem credere iubebar, et ad illas rationes numeris et oculis meis exploratas non occurrebat, et longe diversum erat.*

57. *Conf.* 5.10.18. *verum autem totum ego eram, et adversus me impietas mea me diviserat.*

things.⁵⁸ This two-headed fluctuation (*ancipitem fluctuationem*) turns Augustine from the falsities of Manichean doctrine and leads him to inquire the truth of every teaching: *and thus I was being confounded and was being converted, and I was rejoicing.*⁵⁹

While still resisting to assent to any teaching (*tenebam cor meum ab omni adsensione*), Augustine's suspended judgment leads him out of the rut of unreasonable dogma to seek the happy life, even though he fears its source: *loving the happy life, I feared its seat.*⁶⁰ The progress of this sceptical self in its movement away from the ignorant assumptions enforced by authority (*credere iubebar*) is an awareness of being restless for the truth and happy life, while at the same time resisting it for fear of being mistaken and falling into its prior state. Restlessness has made Augustine aware of his own need for rest, and now he seeks to find that rest in truth.

It is within this sceptical state that Augustine touches God through the first two ascents in Book VII. Augustine understands that he can be stable in God and truth, because He is eternal being, for he ascends beyond certainty to know the spiritual substance which is above the mind: *All doubt concerning unchangeable substance, because all substance is from it, was removed from me, neither was I desiring to be more certain of you, but to be more stable in you.*⁶¹ Although having perceived spiritual substance and the structure of his own mind, being united in what he knows, Augustine is still in a state of fluctuation because of his struggle to account for the many wills that are freely given over to passion: *since an overturned will is made into passion, and while the will is a slave to passion, it is made into habit, and while it does not resist habit, it is made a necessity.*⁶² This state of Augustine is a struggle to unite his wills, which ultimately is a conflict between regressing to the Manichean notion of multiple wills, and attempting to move his single will through sheer strength of intellect. Augustine cannot do either, and must be moved by God, seemingly outside himself in BK VIII (*tolle lege*). This will be covered in detail in the subsequent section.⁶³

58. *Conf.* 5.14.25. *dubitans de omnibus atque inter omnia fluctuans.*

59. *Conf.* 6.4.5. *itaque confundebam et convertebar, et gaudebam.*

60. *Conf.* 6.11.20. *amans beatam vitam timebam illam in sede sua.*

61. *Conf.* 8.1.1. *dubitatio tamen omnis de incorruptibili substantia, quod ab illa esset omnis substantia, ablata mihi erat, nec certior de te, sed stabilior in te esse cupiebam.*

62. *Conf.* 8.5.10. *quippe voluntate perversa facta est libido, et dum servitur libidini, facta est consuetudo, et dum consuetudini non resistitur, facta est necessitas.*

63. *Conf.* 8.12.29.

Crucial to the expansion of the self is the discovery of the nature of time and its placement within the memory of the human. Time is a stretching out of the mind (*tempus quam distentionem*).⁶⁴ This is a necessary step for Augustine's growth, for since the soul was initially a great problem to itself,⁶⁵ now it discovers within itself a vast cavern of memory through which it finds itself to be a "profound and infinite multiplicity."⁶⁶ By discovering this "infinite multiplicity," Augustine knows that he ought to be able to participate and be stable in the infinite simultaneity of God in the Divine Present (*anni tui omnes simul stant*). This is achieved through the divine perspective of creation, whence the Word speaks creation into being, and is at once speaking simultaneously and eternally.⁶⁷ Again, through examining outside bodies, the temporal reality, Augustine discovers that time can only be measured in relation to the mind: *There are three times, present time concerning things having gone by, present time concerning present things, present time about things going to be.*⁶⁸ What measures time are three aspects in the mind that *anticipate through [the mind] that which attends, that it might cross into that which it remembers.*⁶⁹ Thus, time is both in the mind and is the stretching out of the mind⁷⁰ in its ability to expect, attend, and remember the present. By gathering the mind in these aspects (*colligo*), Augustine can begin to gather himself to extend towards the creative Word and meet God in His simultaneity.⁷¹ This is a movement from dispersion, the condition of being distracted in mind by temporal affairs which divide Augustine into

64. *Conf.* 11.26.33 *inde mihi visum est nihil esse aliud tempus quam distentionem.*

65. *Conf.* 10.33.50. *mihi quaestio factus sum; Cf. BK IV mihi magna quaestio.*

66. *Conf.* 10.17.26 *Great is this power of memory, I knew not that which should be dreaded, my God, a vast and infinite multiplicity. And this is my soul, and this is me myself. magna vis est memoriae, nescio quid horrendum, deus meus, profunda et infinita multiplicitas. et hoc animus est, et hoc ego ipse sum.*

67. *Conf.* 11.7.9 *neque enim finitur quod dicebatur et dicitur aliud, ut possint dici omnia, sed simul ac sempiternae omnia*

68. *Conf.* 11.20.26. *tempora sunt tria, praesens de praeteritis, praesens de praesentibus, praesens de futuris.*

69. *Conf.* 11.28.37. *nam et expectat per id quod attendit transeat in id quod meminerit.*

70. *Conf.* 11.26.33. *inde mihi visum est nihil esse aliud tempus quam distentionem; sed cuius rei, nescio, et mirum, si non ipsius animi.*

71. *Conf.* 11.29.39. *sed in ea quae ante sunt non distentus, sed extensus, non secundum distentionem, sed secundum intentionem.*

successive moments (in tempora dissilui),⁷² towards concentration and extension of the self to perceive the Word, and is thus able to participate in Gods simultaneity and eternity. Here Augustine has deepened and expanded through examination of his mind in order to be capable of dwelling with God like God (in te confluam).⁷³

Yet, this deepening of the self is not particular to it, but is part of the whole of creation being returned to God. Augustine first discovers from the eternal perspective of Creation and the simultaneous activity of the Word in the first chapter of Genesis, that God creates from nothing (ex nihilo)⁷⁴ and that there must be two created things that are outside of time, but are yet not coeternal with God: the heaven of heavens and the abyss. The heaven of heavens is: *that which is thus shaped in order to be fully delighted, without any falling away of contemplation, without any interval of change, any such change is not change, by your eternity and unchangeableness.*⁷⁵ It is where intelligence (intellectus) is simultaneously knowing (nosse),⁷⁶ that same power which is discovered by Augustine within himself in the second ascent. Because there is no break away from the intellectual activity, in which case there is no succession of intervals of thinking, the heaven of heavens is not within time. It depends on the unchangeableness of God, in whom it maintains contemplation, and nevertheless is mutable (inest ei tamen ipsa mutabilitas).⁷⁷ The abyss is: *that which was formless, with the result that it could not change from one form into the other form, either by motion or by standing, by which it would be put into time.*⁷⁸ Since the abyss is formless, there is neither temporal successions nor any differentiation, for prior to its being given form it is incapable of movement or being at rest. Even once given form through the heaven of heavens, the abyss maintains its mutability as a formless thing, because like

72. *Conf.* 11.29.39. at ego in tempora dissilui quorum ordinem nescio.

73. *Ibid.*

74. *Conf.* 12.27.25. *Ex nihilo* is a Hellenistic doctrine of creation first articulated in II Maccabees 7.28: "Consider everything you see there, and realize that God made it all from nothing, just as he made the human race." Class-notes.

75. *Conf.* 12.12.15 unum quod ita formatum est ut sine ullo defectu contemplationis, sine ullo intervallo mutationis, quamvis mutabile tamen non mutatum, tua aeternitate atque incommutabilitate perfruatur.

76. *Conf.* 12.13.16 ubi est intellectus nosse simul.

77. *Conf.* 12.15.21

78. *Conf.* 12.12.15 alterum quod ita informe erat ut ex qua forma in quam formam vel motionis vel stationis mutaretur, quo tempore subderetur, non haberet.

the heaven of heavens it was made from nothing and therefore has the potential to change. The following step in Creation is the combination of these formed and formless things, by which the abyss receives form: *thus far formless, but certainly formable, from which is made the heavens and the earth, this is the invisible and visible, by means of which two (form and formless).*⁷⁹ Thus the outcome of creation reveals three things: that God is eternal through His unchanging will (*ex nulla specie motuve mutaris*),⁸⁰ and that the created world, being an assimilation of the formless abyss, a nearly no-thing (*paene nullam rem*), with the forms that are eternal in their constant affection for God (*te sibi semper praesente, ad quem toto affectu se tenet*), is able to move either towards that which Is (God and eternity) or towards nearly-non-being (*motusque voluntatis a te, qui es, ad id quod minus est*). From this eternal perspective, the created order is constantly moving towards or away from God, being converted into his likeness or descending into the abyss. This movement of perfection and corruption is only possible since creation is not God, but from nothing:

[It is] not from you, your similitude, the form of all things, but from nothing, unformed dissimilitude, which is shaped through your similitude, hastening back into you, the One, according to the capacity of that-which-is-being-set in order, in which things you have given to as great an extent in its own genus.⁸¹

This hastening return to God of the human is the recovery of its former likeness in God (similitude), by which being formless the human receives eternal form through participation in the source of Form. This is at once cosmic and subjective, for the return of Augustine to God through being made more in God's likeness, is also the same process of creation returning and receiving form from the One. Augustine's knowledge of the self has expanded in his desire for intellection of God through being formed by participation with the heaven of heavens in its constant affection for God. Augustine knows he can partake in the eternal life of God through the process of being formed by imitating the rational

79. *Conf.* 12.17.25. *communem omnium rerum invisibilium visibiliumque materiem adhuc informem, sed certe formabilem, unde fieret caelum et terra, id est invisibilis atque visibilis iam utraque formata creatura, his nominibus enuntiatam, quibus appellaretur terra invisibilis et incomposita.*

80. *Conf.* 12.11.11.

81. *Conf.* 12.28.38. *non de te similitudinem tuam formam omnium sed de nihilo dissimilitudinem informem, quae formaretur per similitudinem tuam recurrens in te unum pro captu ordinato, quantum cuique rerum in suo genere datum est.*

concentration of the forms: *You are gathering all, that which I am from dispersion and this deformity and likeness, in order to establish me in eternity.*⁸² The subjective movement of Augustine from dissimilarity to simultaneity with God now encompasses the objective movement of the formless and the forms towards His eternity. By returning to the One, Augustine participates in the return of created formless and formed realities through adoration of the Creator.

If the self was an infinite multiplicity before this knowledge of cosmic return, it would seem that it now has the ability to touch the very top of heaven and at once to plunge to the very bottom of possible non-being, for the self is now capable to move between the heaven of heavens and the abyss through the common movement of all things to God. Augustine's soul is now a house into which he is able to call God into himself in order to be fully assimilated and capable of God's activity: *I call you into my soul, which you are making ready to take hold of you from the desire which you have inflamed within it.*⁸³ This entering of God into Augustine is evident in BK XIII, and results in the intermingling of the mental triadic structure of the human with the activities of the Trinity, in which human being (*esse*), knowing (*nosse*), and willing (*velle*), are ready to accept that which *immutably exists, immutably knows, and immutably wills* (*est incommutabiliter et scit incommutabiliter et vult incommutabiliter*)⁸⁴ to work and be pleased in and through the human:

However, those who see these things through Your spirit, You are seeing [those things] in them. Therefore, when they see, because these are good things, You are seeing [those things], because they are good things. And whatever is pleasing for the sake of You, You are pleasing in them [the things], and that which are pleasing to us through your spirit, they are pleasing to you in us.⁸⁵

82. *Conf.* 12.16.23. *conligas totum quod sum a dispersione et deformitate hac et conformes atque confirmes in aeternum.*

83. *Conf.* 13.1.1. *invoco te in animam meam, quam praeparas ad capiendum te ex desiderio quod inspirasti ei.*

84. *Conf.* 13.11.12.

85. *Conf.* 13.31.46. *However, those who see these things through your spirit, you are seeing [those things] in them. Therefore, when they see, because they are good things, you are seeing [those things], because they are good things, and whatever is pleasing on account of you, you are pleasing in them [the things], and that which are pleasing to us through your spirit, they are pleasing to you in us. Qui autem per spiritum tuum vident ea, tu vides in eis. ergo cum vident, quia bona sunt, tu vides, quia bona sunt, et quaecumque propter te placent, tu in eis places, et quae*

Not only are the mental activities of the human raised to simultaneity to be one with the activities of God working and finding pleasure, it is also where God find His rest:

Furthermore, then also thus you will rest in us, just as you work hard in us now, and thus your unique repose will be through us, just as your particular works are through us. However, you, O Lord, you are always working and resting; neither do you see in time, nor move in time, nor rest in time; but yet you make visible (factive) the things in time, time itself, and the rest outside time.⁸⁶

Considering the prior advances of the self, God's rest, here in Augustine, is at once Augustine's rest, but also the rest of creation. Most significantly, in the human's rest, God is resting, returning to Himself within the human, in which the human and the cosmos fully partake. By examining Augustine's subjective quest for God in light of the objective movement of God to Himself, there is evidence that Augustine expands both in his soul and in his knowledge of himself which is achieved through his ascents to God. This expansion makes the soul *capax dei*, capable of being filled with God, for this capacity is the means by which God, the self, and the cosmos are returned to Him. Through the Books of the Platonists, Augustine can ascend and expand through self-knowledge, since, as revealed in BK XIII, there is already an assimilation of the human and the divine, whereby God is seeing and being pleased through the human by the goodness of things that are pleasing to Him. It is a complete intermingling of the human triad of being, knowing, willing, with the activities of the Trinity.

III. TWO OUTCOMES OF THE SCEPTICAL SELF

In light of the objective return of God, by examining the sceptical self in Books 5 – 8, there seems to be a prior step, seemingly

per spiritum tuum placent nobis, tibi placent in nobis.

86. *Conf.* 13.37.52. Furthermore, then also thus you will rest in us, just as you work hard in us now, and thus your unique repose will be through us, just as your particular works are through us. However, you, O Lord, you are always working and resting; neither do you see in time, nor move in time, nor rest in time; but yet you make visible (factive) the things in time, time itself, and the rest outside time. *Etiā tunc enim sic requiesces in nobis, quemadmodum nunc operaris in nobis, et ita erit illa requies tua per nos, quemadmodum sunt ista opera tua per nos. tu autem, domine, semper operaris et semper requiescis; nec vides ad tempus, nec moveris ad tempus, nec quiescis ad tempus; et tamen facis et visiones temporales et ipsa tempora et quietem ex tempore.*

performed from outside Augustine, which builds a *foundation of faith* that is required to unify the will. Book X demonstrates that this may not be necessary to enlighten mind with immaterial truth, since this is learned through the Platonic books, and that through ascents Augustine discovers innate principles situated in the mind. But for Augustine's will to be free from habit, he must be moved, seemingly from the outside (*tolle lege*) in order to be free to act on what he knows to be true. The foundation of faith which Augustine receives from the authority of the scriptures is within the context of suspended judgement, and it appears to be necessary as recourse through his own investigations of the self after the initial two ascents. This would suggest that, while Augustine has progressed in his scepticism to perceive immaterial substance, he requires this foundation of faith which stabilizes him in order to inquire the origin of evil without relapsing into dissimilarity.

Is this foundation of faith incompatible with the expansion of the self? It would require that Augustine must be both active in seeking (natural observation and introspection), but also passive in believing that which he does not know, and ultimately being pushed by God to unify his will with a power he is not capable of generating. In which case, it would seem that the return (*reditus*) of God through the human requires both the rational ascent of humans to a certain degree, at which point God enables them with His power in order to unify the will and be brought out of their suspended state of sin. To be made capable of God would mean that while humans may be brought out of sin by God, they can then choose to continue to expand more on the food of God through the rational ascents. For, while traveling to God, one sees the way and the afterlife in which they will dwell, while the other can only see the way. While both are on the road, the one who pursues expansion grow more into God as they exist in the created world, and the more they convert to God the larger they grow, and therefore more full of Being.

The progression of the sceptical self in Books V-VIII begins with the death of the friend in Book IV. Having doubled his soul through friendship, the death of Augustine's other self (*quia ille alter eram*) leaves open a wound that goads him to gaze upon it and see himself as a horror (*ideo mihi horrore erat vita*)⁸⁷ and a great question (*factus eram ipse mihi magna quaestio*)⁸⁸ such that

87. *Conf.* 4.6.11.

88. *Conf.* 4.4.9. My eyes were expecting him on all sides, and it was not being

he cannot escape himself (quo enim cor meum fugeret a corde meo).⁸⁹ In seeking relief from this wound in external objects, Augustine finds no rest.⁹⁰ Though he is faced with his soul through restlessness, he cannot begin introspection of the mind because it is still limited to conceive only the material world (ibat animus per formas corporeas).⁹¹ Being unable to understand his need for conversion in order to examine his soul, and therefore God, Augustine is grounded in false notions of immaterial substance that cannot lead him to know the light above his mind. (tunc erat nesciente alio lumine illam).⁹²

Here the sceptical self in BK V is a necessary step in Augustine's conversion, for while he is unable to know himself and God as immaterial, he is still able to compare the mythologies of the Manichees with his own judgements of natural phenomenon. By physical senses and material reasoning alone, Augustine discerns the incongruence of the Manichean accounts of the material world, demonstrating that the teachings of the Manichees are doubtful in their assertions.⁹³ This doubt is significant in leading Augustine

granted: and I was hating all things, because I could not hold him, neither were they [omnia] at this time able to say to me, "behold he comes," as when he lived, when he was away. I, myself, had become a great question unto myself, and I was interrogating my soul, why it was sorrowful and why it was very disordered, and it had understood nothing to respond to me. expetebant eum undique oculi mei, et non dabatur: et oderam omnia, quod non haberent eum, nec mihi iam dicere poterant: ecce venit, sicut cum viveret, quando absens erat. factus eram ipse mihi magna quaestio, et interrogabam animam meam, quare tristis esset et quare conturbaret me valde, et nihil noverat respondere mihi.

89. *Conf.* 4.7.12.

90. *Conf.* 4.6.11 Yet in such things there is no being, because they are not stable. in illis autem non est ubi, quia non stant.

91. *Conf.* 4.15.24.

92. *Conf.* 4.15.25.

93. *Conf.* 5.3.6. I was retaining many true things having been said by them [Chaldeans] and from the very creatures, and a reckoning was occurring to me through numbers, and the order of time, and visible attestations of constellations, and I was gathering together [these] with what was said by the Manichees, which things he wrote copiously concerning many things, and reason was not running to me [it was not occurring to me], neither of solstices and of equinoxes, nor of luminary eclipses, nor whatever of such things I was learning in the books of the age of wisdom. However, there I was commanded to believe, and he was not running [thinking] towards those reasons in number and the things having been explored by my eyes, and he was by far in a different direction. Multa tamen ab eis ex ipsa creatura vera dicta retinebam, et occurebat mihi ratio per numeros et ordinem temporum et visibiles attestaciones siderum, et conferebam cum dictis Manichaei, quae de his rebus multa scripsit copiosissime delitans, et non mihi occurrebat ratio

away from the confines of the corporeal world towards the sceptical position of the Academics: *They had believed that all things were to be doubted and they had decided that neither could any truth be grasped by the human.*⁹⁴ He is no longer certain of the Manichean teachings which postulate a strict material conception of God, but he is also not certain about any claims to truth.

It would seem that the next step, between entering suspended judgement and the unification of the mind and will, is the foundation of piety. Through Ambrose, Augustine realizes that his prior Manichean assumptions of church doctrine are also doubtful, since the scriptures can be expounded with spiritual interpretation (spiritualiter).⁹⁵ This interpretation is able to explain the hidden and more true meanings that are conveyed through the material events of the scriptures. As well, it is significant that Augustine is not immediately moved by the content of the sermons, but by the kindness (benignum)⁹⁶ and rhetoric of Ambrose (facundiam),⁹⁷ and that along with his words Augustine receives also the things within the words into his mind: *They entered into my mind at the same time with the words, which I was enjoying, the things I was neglecting, neither could I separate them.*⁹⁸ This, along with the consistent sense of shame for assenting to false notions, is indicative of the sceptical state that Augustine has adopted, that resisting to affirm any doctrine, yet relying on material observation as a basis to move away from the Manichees, Augustine is inclined towards external and positive affections of Ambrose. While striving to remain in a state of equipoise, Augustine no longer doubts the teachings of the Church, but also is not ready to accept them as certain: *because the parts of defense were equalized.*⁹⁹ This sets up the self to fluctuate in favor of an "equal defence for both," but more significantly it prepares the self to realize the hope of truth that the Manichees had

nec solistitiorum et aequinoctiorum nec defectuum luminarium nec quidquid tale in libris saecularis sapientiae didiceram. ibi autem credere iubebar, et ad illas rationes numeris et oculis meis exploratas non occurrebat, et longe diversum erat.

94. *Conf.* 5.10.19. quod de omnibus dubitandum esse censuerant nec aliquid veri ab homine comprehendi posse decreverant.

95. *Conf.* 5.14.24.

96. *Conf.* 5.13.23

97. *Ibid.*

98. *Conf.* 5.14.24. veniebant in animum meum simul cum verbis quae diligebam res etiam quas neglegebam, neque enim ea dirimere poteram.

99. *Ibid.* quia defensionis partes aequabantur.

denounced was in the church: *chiefly I despaired in your Church.*¹⁰⁰

This progression towards “the hope of truth” in BK VI is grounded in belief of the unknown, by which the self is calmed in its two-headed fluctuations (*ancipitem fluctuationem*).¹⁰¹ The sceptical self is still suspending judgment, but it recognizes the necessity of belief: *I was able to be healed by believing, for the sharp point of my mind, being more purged, would be set in a straight line by means of other modes remaining in your truth.*¹⁰² Part of this acceptance of belief requires believing in what other people say: *unless they were believed, we would do absolutely nothing in this life.*¹⁰³ In this moment, the heart is collected by God (*componens cor meum*).¹⁰⁴ The crucial question is, is it that the self cannot remember that which it has not seen? Book X demonstrates that, through the rational ascent of the mind beyond its powers of ratiocination, memory contains innate things (*res ipsas*) that come from God, and that *thinking* is the process of gathering and collecting that which is hidden by the sensible images (*cogitanda*).¹⁰⁵ As well, BK XII demonstrates that the unknowable is in the human from the perspective of creation (*informe*).¹⁰⁶ It would seem then, that assenting to the belief, in particular believing that God exists and that he cares for humans (*credidi et esse te et curam nostri gerere*),¹⁰⁷ is something that is discoverable within the human from the vantage of its return, but yet it also seems necessary that the sceptical self is active in embracing it without having yet known the immaterial truths of God: *I did not know either what to perceive about your substance or about the way you led [me] or returned [me] to you.*¹⁰⁸

At the same time, this active response to accept that which the

100. *Conf.* 5.10.19 *praesertim desperantem in ecclesia tua.*

101. *Conf.* 6.1.1.

102. *Conf.* 6.4.6 *et sanari credendo poteram, ut purgatio acies mentis meae dirigeretur aliquo modo in veritatem tuam semper manentem et ex nullo deficientem. sed sicut evenire adsolet, ut malum medicum expertus etiam bono timeat se committere, ita erat valetudo animae meae, quae utique nisi credendo sanari non poterat et, ne falsa crederet, curari recusabat, resistens manibus tuis, qui medicamenta fidei confecisti et sparsisti super morbos orbis terrarum et tantam illis auctoritatem tribuisti.*

103. *Conf.* 6.5.7. *quae nisi crederentur, omnino in hac vita nihil ageremus.*

104. *Ibid.*

105. *Conf.* 10.11.18.

106. *Conf.* 12.12.15.

107. *Conf.* 6.5.8.

108. *Conf.* 6.5.8. *ignorabam vel quid sentiendum esset de substantia tua vel quae via duceret aut reduceret ad te.*

self cannot know yet as true, is synonymous with the image of the babe receiving its nourishment from God through the human in BK I:

The consolations of your mercies took hold of me, as I have heard from my parents of flesh, from him and in her you formed me in time. *For I do not remember.* Therefore the consolations of human milk took hold of me, neither by means of my mother, nor by my nurses, did they fill their breasts for me, but you gave to me through them nourishment of infants according to your instruction and riches being continuously distributed to the bottom of things.¹⁰⁹

This physical image of God working through the human to achieve the nourishment of the self further demonstrates the assimilation of the human and God in BK XIII, by which the human is nourishing and is nourished by God working in and through them. Thus, the activity and passivity of the sceptical self in accepting belief is ambivalent, for while it is clear that God is active in and through the human, the sceptical self lacks self-knowledge to perceive this.

What follows from this acceptance of things unknown, is a calming of the heart that allows Augustine to resist Manichean dogma and assent to Ambrose's spiritual interpretation of scripture. The significant difference between the authority of the Manichees and Ambrosian interpretation, is that the Manichees demand unreasonable belief which opposes the evidence of natural phenomena gathered by inductive reasoning. Thus, they accuse the Church of impiety on account of teachings which the Manichees themselves can only interpret materially. Unlike this irrational command to obey *many most fabulous and absurd things* (*multa fabulosissima et absurdissima*),¹¹⁰ the authority of the spiritual interpretation of scripture enables the self to *come to faith* and to *seek to know you* [God].¹¹¹ By accepting this authority, scripture, interpreted as enigmas by Ambrose, becomes the means by which the sceptical self begins its hope of truth. While the sceptical self has not accepted any particular doctrines, here it is able to accept the *existence of God* and that *He cares for humans*.¹¹² The sceptical self

109. *Conf.* 1.6.7. suscepunt me consolationes miserationum tuarum, sicut audivi a parentibus carnis meae, ex quo et in qua me formasti in tempore: non enim ego memini. exceperunt ergo me consolationes lactis humani, nec mater mea vel nutrices meae sibi ubera implebant, sed tu mihi per eas dabas alimentum infantiae secundum institutionem tuam et divitias usque ad fundum rerum dispositas.

110. *Conf.* 6.5.7.

111. *Conf.* 6.5.8 per ipsam tibi credi et per ipsam te quaeri voluisses.

112. *Ibid.* credidi et esse te et curam nostri gerere.

is too weak to use reason alone (*ad inveniendam liquida ratione veritatem*)¹¹³ in its search for God, and must first become stable in accepting the profound spiritual meanings of scripture.¹¹⁴ Similar to the image of the babe and its need for nourishment, the sceptical self here is shown to be both active in resisting dogma, and passive in receiving the spiritual doctrines of the Church.

Having now arrived in a suspended acceptance of the scriptures, belief serves as the healing medicine which unites the self after being divided against itself through the impiety of the Manichees. The Manichean notion of sin as a material substance within the body limits the self-examination of the self to one material thing against another: *I was a whole and my impiety divided me against me.*¹¹⁵ Their impiety also extends to their worship of the creatures and not the immutable Creator,¹¹⁶ thus limiting the sceptical self to only perceive mind as a physical thing: *I did not see that the same straining, by which I formed those very image, was not such a thing.*¹¹⁷ The sceptical self is entirely unable to perceive its own mind as something superior to external things, and at the same time inferior to unchangeable truth that is above the mind.¹¹⁸ Having no conception of spiritual substance places the self within a state of impiety that cannot help but worship the created world, and in turn fail to find the source of its impiety: *my error was my god.*¹¹⁹ It is this impiety that bars the sceptical self from self-knowledge, creation, and God, on account of material dogma.

For the sceptical self, when attempting to investigate these things, there is no recourse to anything inside the self, except the faith established in it through its assent to the enabling power of scripture, in which it is taught that: God exists as immutable substance and that He cares for humans, He is judge, and that salvation of life after death is through Christ and the scriptures.

113. Ibid.

114. *Conf.* 6.5.8 *essemus infirmi ad inveniendam liquida ratione veritatem. et ob hoc nobis opus esset auctoritate sanctorum litterarum,*

115. *Conf.* 5.10.18 *totum ego eram et adversus me impietas mea me diviserat.*

116. *Conf.* 5.3.5. They change your truth into a lie, and they both worship and serve the creature rather than the creator. *convertunt veritatem tuam in mendacium, et colunt et serviunt creaturae potius quam creatori.*

117. *Conf.* 7.1.2. *nec videbam hanc eandem intentionem qua illas ipsas imagines formabam non esse tale aliquid.*

118. *Conf.* 7.7.11 *superior enim eram istis, te vero inferior, et tu gaudium verum mihi subdito tibi.*

119. *Conf.* 4.7.12. *error meus erat deus meus.*

That this foundation is necessary is evident in Augustine's investigation of the origin of evil prior to his ascents in BK VII: *you did not suffer me any fluctuations in thinking to be carried away from the faith I was believing.*¹²⁰ This is also evident in Augustine's attempt to unify his wills prior to the divine command of "Take up, Read!" the scriptures (*tolle lege*): *Yet I did not slide back into the original condition, but I stood . . . It did not shake me backward nor averted me, but it [the shaking] suspended me.*¹²¹ In both cases, Augustine's strong foundation of faith helps to steady his wavering sceptical self in his attempt to examine its mind and its will.

However, is this faith in any way an impediment, or at all necessary, to the expansion of the self through the ascents? Or is it contributing to the expansion? The ascents in BK VII, through the Platonic books, would seem to indicate that, once having returned into himself and ascended the mind to see Being itself (*quod est*), knowledge of immaterial truth is the key to interpreting scripture, whereby: *When after having been tamed in your books [the scriptures] and by your healing fingers my wound was touched, I would discern and distinguish what is different between presumption and confession. . . [between] those who see the goal, but do not see the means and those who lead the way to the beatific fatherland, not only as that which is perceived but also that which is inhabited.*¹²² The knowledge of truth is prior to knowledge of God in the scriptures. This order is crucial for Augustine, for without having first acquired knowledge of immaterial truth through the Platonists, he may have been persuaded by their teachings to leave his received foundation of piety (*a solidamento pietatis*) should he only have studied the scriptures. Yet, Augustine has demonstrated how piety, as defined by adherence to Ambrosian Christianity, is acquired before the ascents, and it both unites and girds the self in the initial

120. *Conf.* 7.7.11 *sed me non sinebas ullis fluctibus cogitationis auferri ab ea fide qua credebam et esse te et esse incommutabilem substantiam tuam et esse de hominibus curam et iudicium tuum et in Christo, filio tuo, domino nostro, atque scripturis sanctis quas ecclesiae tuae catholicae commendaret auctoritas, viam te posuisse salutis humanae ad eam vitam quae post hanc mortem futura est.*

121. *Conf.* 8.11.25 *nec relabebat tamen in pristina sed de proximo stabam . . . sed non recutiebat retro nec avertebat, sed suspendebat.*

122. *Conf.* 7.20.26. *cum postea in libris tuis mansuefactus essem et curantibus digitis tuis contrectarentur vulnera mea, discernerem atque distinguerem quid interesset inter praesumptionem et confessionem. . . videntes quo eundem sit nec videntes qua. . . viam ducentem ad beatificam patriam non tantum cernendam sed et habitandam.*

examinations which will eventually lead Augustine to himself.

In light of this difficulty, and in light of Augustine's own demonstrated expansion through the Platonic ascents, it would seem that the sceptical self has two outcomes. It can proceed, as Augustine has, and ascend to feed and grow on God. Or, it can remain suspended upon its received foundation of faith, being grounded on the basis of the authority of scripture, for there is a third way in which, *from a long distance one is not able see, yet it travels the way by which it may come, and see, and hold.*¹²³ This self does not even know the destination, yet it can see the road as a thing to travel on, being led by the hope of arrival. It knows the way, but only in so far as it is the means to eventually see whatever is at the end. This is the case, for it has not ascended to know spiritual substance or its own mind, nor will it be able to go into the memory and remember that God is inside it, and thus it is purely limited to reasonable belief in the immutable substance of God and the hope of salvation. It is solely guided by the Church's interpretation of scripture, and like Augustine, through the words of the Church the mind receives true things, but it is not capable of perceiving God's truth above the mind.

This self would also seem to be entirely precarious in its fluctuations, for while being grounded in the beliefs set out by the Church, it has no ability to distinguish the presumption of the Manichees and the confession of true doctrine. There would have to be habits established to set the will of this sceptical self in practice and obedience to religious authority. However, as long as it is suspended within these confines it will achieve the same destination in God.

Is there then a difference between this sceptical self that requires habit, and between the expanded self that grows more in self-knowledge and its fuller participation in God? In consideration of the ambivalence of the self being active or passive, BK VIII demonstrates that the difference between these two sceptical selves is a matter of the freedom of the will, which must be accomplished by God within the human, being perceived as from without. We see that, despite the knowledge acquired in the ascents, the Augustine lacks the power to unite and free his will. Turning back to the ascents in BK VII, Augustine is cured of certainty and knows spiritual substance which is the source of all substance.

123. *Conf.* 7.21.27 *qui de longinquo videre non potest, viam tamen ambulet qua veniat et videat et teneat.*

His mind is elevated to the middle ground (*media regio*) that perceives external things to be inferior to it, and that it is inferior to the light above it.¹²⁴ His vanity as a superior being, similar to the impiety of the Manichees, is overcome in order to find God beyond the created world: *I had climbed beyond it, and by the witness of all creation I had found you our Creator and your Word.*¹²⁵ Yet, he is unable to generate the will to overpower his ambitions (in *saeculo*) and sexual weight (*ex femina*) that restrict him in time.¹²⁶ The image of the Cave describes Augustine's condition of willing. He is chained and scattered by the temporal affairs that restrict him from embracing God:

*Of which thing I was sighing, having been bound not by another's irons but by my iron will. The enemy held my willing and from this had made a chain for me and it had shackled me, since an overturned will is made into passion, and while the will is a slave to passion, it is made into habit, and while it does not resist habit, it is made a necessity.*¹²⁷

While Augustine is certain in his mind about the substance of God, he is here lacking the power to move his will out of ruts of habit which he has freely formed for himself. Moreover, Augustine's will is torn by a heavy distress, that while he prefers the truth, and knows it is preferable, his love forces him to languish in the realm of time and familiarity.¹²⁸

In consideration of time as a distention of the mind in BK 12, Augustine's lack of unified will forces him to endure the long duration of existence through the dispersion of his wills, being unable to collect himself to concentrate on God and the Divine Present.¹²⁹ This dispersion of the will between temporal objects, prevents a unified will by which Augustine would have the power to act.¹³⁰ Such a position of the self is the condition of sin, for

124. *Conf.* 7.7.11.

125. *Conf.* 8.1.2 et contestante universa creatura inveneram te creatorem nostrum et verbum tuum.

126. *Ibid.*

127. *Conf.* 8.5.10. cui rei ego suspirabam, ligatus non ferro alieno sed mea ferrea voluntate. velle meum tenebat inimicus et inde mihi catenam fecerat et constrinxerat me. quippe voluntate perversa facta est libido, et dum servitur libidini, facta est consuetudo, et dum consuetudini non resistur, facta est necessitas.

128. *Conf.* 8.10.24. ideo discerpitur gravi molestia, dum illud veritate praeposit, hoc familiaritate non ponit.

129. *Conf.* 11.39.29. sed in ea quae ante sunt non distentus, sed extensus, non secundum distentionem, sed secundum intentionem.

130. *Conf.* 8.8.20 ibi enim facultas ea, quae voluntas, et ipsum velle iam facere erat.

Augustine knows the truth but refuses to embrace it because of opposing habits that weigh him down in the external world: *The law of sin is the violence of habit, by which the unwilling mind is dragged and is held, it being deserved, by which it slipped into habit willingly.*¹³¹ There can neither be participation in God, nor relief from the long and painful existence of temporal life.

The solution is a purification of Augustine's heart (*mundandum erat cor*),¹³² and it would seem that the human is incapable of this step because of the law of sin. The image of Lady Contenance demonstrates that, unlike the mind, the will cannot move itself, and that purification and freedom is something that must be given by God: "*Do you think them capable of achieving this by their own resources and not by their Lord God? Their God gave me to them. Why are you relying on yourself, only to find yourself unreliable?*"¹³³ That God actively moves Augustine to face himself is evident when he listens to the story of Pontificianus, by which Augustine realizes his own state of sin:

You were twisting me to me myself, taking me away from my back, where I had put myself while I did not wish to attend myself, and you were placing me before my face, in order to see that which was ugly, having been distorted and sordid, spotted and ulcerous. And I saw and was horrified, and I could not flee from myself.¹³⁴

Similar to the death of the friend in BK IV, Augustine has no recourse except to himself, except now he knows exactly the sinful condition he lingers in, the result of dispersed wills, such that he cannot freely choose to act on what he knows to be true. Again, through *the pouring out of secrets*¹³⁵ within Augustine, he is brought to confront his self as bound in temporal punishment because of his iniquities.

The solution to this condition, of being torn between knowing what is true and eternal, but unable to act on this truth, is contrition.

131. *Conf.* 8.5.12. *lex enim peccati est violentia consuetudinis, qua trahitur et tenetur etiam invitus animus eo merito quo in eam volens inlabitur*

132. *Conf.* 8.1.1.

133. *Conf.* 8.11.27.

134. *Conf.* 8.7.16 *tu autem, domine, inter verba eius retorquebas me ad me ipsum, auferens me a dorso meo, ubi me posueram dum nollem me attendere, et constituebas me ante faciem meam, ut viderem quam turpis essem, quam distortus et sordidus, maculosus et ulcerosus. et videbam et horrebam, et quo a me fugerem non erat.*

135. *Conf.* 8.12.28. *ubi vero a fundo arcano alta consideratio traxit et congestit totam miseriam meam in conspectu cordis mei*

But to achieve contrition, it would seem that this paralyzed state of sin is where Augustine must wait, and wait for God to will power through him. The command *tolle lege*, seemingly outside of Augustine within the temporal world, is heard and interpreted by Augustine: *Interpreting nothing else it divinely commanded me that I uncover the book and I read what first chapter I had found.*¹³⁶ This would appear to be an external event, however in consideration of the assimilation of the human and God in BK XIII, it may be that it is God who hears and interprets the words in Augustine, for those who see these things through Your spirit, You are seeing [those things] in them.¹³⁷ In which case, the divine command *tolle lege* is given by God and interpreted by God through Augustine, precisely because it is the Spirit being pleased in Augustine's contrite state. If this so, it would seem that Augustine had reached as far as was capable for his mind and will before arriving at the inevitable state of sin and punishment, and that the following step is at once an act of God and the human, in which God is active through the human's activity (having successfully reached contrition) and passivity (not being able to escape sin), that allows Augustine to freely turn to God and move out of sin (*convertisti enim me ad te*).¹³⁸ This would also imply an increased capacity of Augustine for God that is granted by God, and that Augustine's sceptical self, in combination with his foundation of piety (*stans in ea regula fidei*)¹³⁹ and the expansion of himself through Platonic rational ascents are necessary for *capax dei*. Faith grounds the vacillations of Augustine, serving as the grounds of belief that would sustain him until arriving at the Platonic books.

Quite importantly, it would also seem that this stage of contrite paralysis for Augustine is also the stage in which the human takes on the humility of Christ and is raised by Him to God:

Your Word, eternal truth, being higher than the more superior parts of your creation, he raises those having been subdued to him himself, he built in the inferior parts for himself a humble home of our clay, through which he depresses those subdued away from themselves and he draws [the subdued] to himself, restoring their swelling and nourishing their love, they no longer put confidence in themselves,

136. *Conf.* 8.12.29. nihil aliud interpretans divinitus mihi iuberi nisi ut aperirem codicem et legerem quod primum caput invenissem.

137. *Conf.* 13.31.46.

138. *Conf.* 8.12.30 *convertisti enim me ad te.*

139. *Conf.* 8.12.30 *stans in ea regula fidei.*

but rather become weak.¹⁴⁰

Christ's divine humility is an act by which the self has no other recourse but to be passive in order to receive the active power of God to lift it to Himself. This is clearly evident from the first ascent: *seeing before their feet the divine weakness, [made so] by means of participation in our tunic of skin, and being weary they fall prostrate in it [the divine weakness], yet that [divine weakness] rising it lifts them.*¹⁴¹ Augustine is freed from sin through imitation of the "divine weakness," and it is clear that Christ's humility is essential for both outcomes of the sceptical self: for Augustine and the self that lives by faith, as evident in the repeated image of the babe: *the word was made flesh in order that we infants could suck his wisdom, through which all things are created.*¹⁴²

Again, God is moving in and through humans in their return to Him, enabling them the will, or rather the proper weight of love, in which they are no longer bound in the temporal world and are raised up to Him. This last step of the sceptical self is shown to be achieved by a foundation of faith as well as knowledge of immaterial substance, without which it would neither be able to acquire self-knowledge of itself or its sinful state. Upon this final stage, the next movement must be God raising the contrite in heart to Him. The necessity for Christ's humility would then seem to help clarify the expansion of the self, that, while it is an expansion in which the self discovers within itself an infinite multiplicity capable of eternal form, becoming *capax dei* requires knowledge that moves the self into sin. In sin, it knows and desires God, being made capable of passively receiving God, who is then active in drawing the self up towards Him.

This freedom from sin is perhaps the difference between the sceptical self which is able to be capable of God, and between the one who cannot and must rely on religious form: the one who *from a long distance is not able see, yet he travels the way by which he may*

140. *Conf.* 7.18.24. *verbum enim tuum, aeterna veritas, superioribus creaturae tuae partibus supereminens subditos erigit ad se ipsam, in inferioribus autem aedificavit sibi humilem domum de limo nostro, per quam subdendos deprimeret a seipsis et ad se traiceret, sanans tumorem et nutriens amorem, ne fiducia sui progredierentur longius, sed potius infirmarentur*

141. *Ibid.* *videntes ante pedes suos infirmam divinitatem ex participatione tunicae pelliciae nostrae, et lassi prosternerentur in eam, illa autem surgens levaret eos.*

142. *Conf.* 7.18.24 *quoniam verbum caro factum est ut infantiae nostrae lactesceret sapientia tua, per quam creasti omnia.*

*come and see and hold.*¹⁴³ For, the law of sin requires the knowledge of the eternal, while not being free to act on attaining it. If the self does not proceed from faith towards seeking God in this way, the self would not seem to be in the state of sin. However, this kind of sceptical self is entirely grounded in successive time, and ruled by habits of faith in order to familiarize their will with accepted beliefs as derived from the scriptural interpretation of the Church. From the perspective of Creation, this is a reasonable faith by which one is still able to *come and see and hold* God, but it will do so through the familiarity of will. This is evident in BK 12, in which the image of the infant is repeated to demonstrate that this sceptical self is not able to know creation through the intellect, and it must be nourishment by God through the scriptures since they are bound to their familiarity with natural world:

They think that the words, having begun and having been ended, making a sound in time and passing over, after which having passed over, the words step out at once that which is a command to exist, and if anything, they suppose other things by means of this method from familiarity of the flesh. To which ones, at this point, are small animals, while, by means of that most lowly kind of language, as if by means of their mother's breast, their weakness is carried, healthfully faith is built, by which they have certainty and they hold God who has made all natures, that which their senses can observe in admiration in respect to their variety.¹⁴⁴

In contrast to the sceptical self demonstrated in Augustine, he is able to move past faith as a means to God, to seek true knowledge of God, and thus receive an increase of his total being, for *I am all these gifts that you have given me* (haec omnia ego)¹⁴⁵ and *you will increase your gifts within me* (augebis . . . in me munera tua).¹⁴⁶ Thus, there would appear to be two outcomes for the sceptical self in their capacity for God, here and now.

As to whether the humility of Christ is necessary for the

143. *Conf.* 7.21.27. qui de longinquo videre non potest, viam tamen ambulet qua veniat et videat et teneat.

144. *Conf.* 12.27.37. cogitant verba coepta et finita, sonantia temporibus atque transeuntia, post quorum transitum statim existere quod iussum est ut existeret, et si quid forte aliud hoc modo ex familiaritate carnis opinantur. in quibus adhuc parvulis animalibus, dum isto humillimo genere verborum tamquam materno sinu eorum gestatur infirmitas, salubriter aedificatur fides, qua certum habeant et teneant deum fecisse omnes naturas quas eorum sensus mirabili varietate circumspicit.

145. *Conf.* 1.20.31. ista omnia dei mei dona sunt. non mihi ego dedi haec, et bona sunt, et haec omnia ego.

146. *Conf.* 10.30.42. augebis, domine, magis magisque in me munera tua.

sceptical self to expand, it would seem not so according to the character of Monica. She is a very close description of this kind of sceptical self, for she adheres to the authority of Ambrose on account of a favorable disposition towards him (*sicut Ambrosium diligebat*).¹⁴⁷ She obeys the customs in devotion to the saints (*memorias sanctorum*) and is stable in habitually attending the Church (*frequentabat ecclesiam*).¹⁴⁸ Yet in comparison with the sceptical self in Augustine, she does not know eternal truth. However, despite being left suspended over a foundation of beliefs, her ascent with Augustine in BK IX is indicative that, even without knowing eternal truth, by the process of introspection alone Monica can be led by Augustine to arrive and touch eternal life. This would suggest that the ascents, and thus the expansion of the self, and being capable of God, do not necessarily require Christ as mediator to achieve these ascents and grow on God. The humility of Christ is the power in which the human is able to move out of sin and freely live as Christ in this mortal life, but this is not shown to be essential in acquiring self-knowledge that achieves these rational ascents to know and love God.

147. *Conf.* 6.2.2. non facile fortasse de hac amputanda consuetudine matrem meam fuisse cessuram si ab alio prohiberetur quem non sicut Ambrosium diligeba.

148. *Ibid.* fervens spiritu frequentabat ecclesiam.