374 Truth (*Veritas*)

Truth is double: uncreated and created. Uncreated truth is God himself who is called truth.

The first created truth is a gift of God, but this first truth in the end of times is incarnate, according to that of the Psal. [84:12]: “Truth is sprung out of the earth,” that is, Christ from Mary.

Concerning the second truth Christ says in the book *De vera religione,* c. 62,[[1]](#endnote-1) that truth is the form of all things that are. For neither faith as hope nor charity can do anything without charity. However only true faith, true hope and not feigned, are of use before God, John 8[:32]: “And you shall know the truth,” and not liberty “shall make you free.” And [1] John 3[:18]: “My little children, let us not love in word, nor in tongue, but in deed, and in truth.”

Wherefore Darius the king of the Persians proposed in his council which of these three would be the more powerful: wine, a king, or a woman. After things were proposed for each of these, then with the reasons having been said, Zorobabel the chamberlain of the king said responding that truth would be stronger than all these, it conquers and prevails over all, just as it is treated in [1] Esdras 3[:7-4:41].[[2]](#endnote-2) And the Master touches on this in the *Historiale*.[[3]](#endnote-3) And among the philosophers many true matters were said. Who however in some part they strayed from the truth, according to the Philosopher, in the first book of the *Physicorum*.[[4]](#endnote-4) But what true things they said are to be taken from them as unlawful possessors, just as Augustine says in *De doctrina Christiana*.[[5]](#endnote-5) Therefore, created truth is to be maintained and preserved in the heart, in the mouth, and in work. In the heart as a guiding light, Psal. [42:3]: “Send forth your light and your truth: they have conducted me.” For just as parchment without letters, the eye without an impression, it makes no faith, so neither the intellect without truth, John 8[:32]: “You shall know the truth, and the truth shall make you free” from error, namely, and ignorance, Zach. 8[:19]: “Only love truth and peace,” namely, the peace of the heart, time, and eternity, the truth of life, doctrine, and justice, but alas because it is said in Ose. 4[:1-2]: “for there is no truth, and there is no mercy.” There is no truth. Savage because there is no mercy. Foolish because “there is no knowledge of God in the land.” But what follows that, “lying, and killing, and theft have overflowed.” Therefore, it was said in Psal. [14:1, 3]: “Who shall dwell in your tabernacle?” and it follows, “He that speaks truth in his heart.”

Second, truth ought to be in the mouth for speaking, Zach. 8[:16]: “Speak truth everyone to his neighbor.” For everyone that can err needs a rule, but man easily slips in his tongue. Therefore, he needs reason regulating, especially in a triple act pertaining to the tongue.

First, in preaching. For the master of error will be he who has not learned as a disciple of the greatest truth where it is treated concerning the commandments, concerning the sacraments, concerning the articles of the faith. So, it is not so dangerous to err about gerunds whether they are nouns or verbs.

Second, in judging, Isai. 42[:3]: “He shall bring forth judgment unto truth.” Exod. 18[:21]: “Provide” for yourself, “able men, in whom there is truth,” etc. But alas because Isai. 59[:14] it is said, “Truth hath fallen down in the street.” And sometimes the interposition of the earth causes an eclipse of the moon, so earthly gifts impede the truth of judgment, Prov. 28[:21]: “For a morsel of bread he forsakes the truth.”

Third, in praying to God and confessing one’s own sin. For when the voices are known of their sufferings, what are in the mind, where the voice is carried to one and the heart to another, it does not seem to be the truth nor the will of the hearing, Psal. [144:18]: “The Lord is nigh unto all them that call upon him in truth.” John 4[:23]: “The hour comes, and now is, when the true adorers shall adore the Father in spirit and in truth.” In the spirit by which you may note thence, and in truth against the hypocrites who seem very like monkeys to say the Our Father. But they do nothing, like the sick man who does not reveal to the physician the truth of his sickness, he does not seem to cure him with his healing, Prov. 16[:6]: “By mercy,” of the indulgence of God, “and truth,” of this penitent, “iniquity is redeemed.” But alas because in the Psal. [11:2] it is said, “Truths are decayed from among the children of men.”

First, there ought to be truth in work for pursuing. It does not suffice for the servant to know the will of his Lord unless he does what is commanded, Psal. [118:86]: “All your statutes are truth,” etc. Where the forms of the commandment ought to be considered, because not only under the penalty of the body and possessions are they commanded, but under penalty of the soul, Psal. [118:4]: “You have commanded your commandments to be kept most diligently.”

Second, there is the intention of the one commanding, because on account of our love and your profit. For services forced are not gratuitous, Eph. 4[:15]: “But doing the truth,” neither forced nor feigned, “we may grow,” from good into better, etc.

Third, there is the act of rewarding the one obeying. For consideration of the end moves the craftsman, Eccli. 27[:10]: “Birds,” that is, the souls of the just winged with virtues, “resort unto their like,” that is, to the hosts of the angels, “so truth,” that is, wages, “will return to them.” Isai. 26[:2]: “Open the gates, and let the just nation, that keeps the truth, enter in.” Therefore, it ought to be known that truth is triple, namely, of life, doctrine, and justice.

Of which the first should always be kept in every canon, [Causa] 35, quest. 2, [c. 10, Gr. p.] *Nature*.[[6]](#endnote-6)Second and third sometimes it is to be dissimulated.

First, truth is necessary to every man and always. Second, it is necessary to every teacher and prelate temporarily. Third, it is necessary to every judge, especially in public.

Concerning the first, King Ezechias said, 4 Kings 20[:3]: “O Lord, remember how I have walked before you in truth,” etc. Therefore, he heard him and prolonged his life on account of what he said. Xenocrates the philosopher,[[7]](#endnote-7) says that after God truth ought to be cultivated which alone makes men neighbors to God. Nor is it a wonder because Christ who is God and man says he is the truth, John 14[:6]. Therefore Psal. [118:30] wishing himself to be conformed says, “I have chosen the way of truth.” And Tobias “Even in his captivity,” and exile, “forsook not the way of truth,” Tob. 1[:2].

Concerning the truth of teaching it is said in Prov. 8[:6-7]: “My lips shall be opened to preach right things. My mouth shall meditate truth.” And Matt. 22[:16]: “Master, we know that you are a true speaker, and teach the way of God.” In the way of God Christ taught in the truth of life and in the truth of doctrine both in word and in example in truth of justice. For he taught what ought to rendered to Caesar and to God, the things that are God's, [Matt. 22:21].

But it ought to be noted that when Christ said [John 18:37-38]: “For this was I born, that I should give testimony [to the truth]. Pilate asked, “What is truth?” He did not want to hear it, but immediately he went out to the Jews. Thus, many ask, what is truth, but they do not want to hear it, and if they heard it, they would be offended. Therefore, Tully says,[[8]](#endnote-8) truth begets hate, complaisance gets us friends, plain speaking, hate. If from it hate is born which poisons friendship, but much more troublesome is complaisance, which sparing sins closes the ear to truth. Wherefore asks Augustine, book 1, *Confessiones*, c. 24,[[9]](#endnote-9) why does truth beget hatred, when the good life is loved by all, which is nothing else than enjoyment of the truth. And he responds, except that truth is loved, so that whatever else they love, still they long for what they love to be the truth. And because they do not want to be deceived, they do not want to be convinced that they are in the wrong. Therefore, they hate the truth on account of that thing which they love in place of the truth. They love it shining out, they hate it when it shows them to be wrong. The example for this, delicate men when they wish to sleep, they wish to hear nothing offensive, but only sweet sound. So, when a person wants to sleep in sins, he does not want to hear the terrible sound of correction or rebuke or the truth, but only the sweet sound of adulation. Therefore, according to the Psal. [11:2]: “Truths are decayed from among the children of men.” For the truth of teaching is decayed by the deviation of intention in those working the good, because if you pursue prebends, you shall learn to speak, if you continue to praise. Here are the good deeds of the kind of those goods, but it is decayed, there is in them the truth of an evil intention.

Again, the truth of life is decayed in the workers, evil of a hidden fault, but scandalizing openly, and this by the pravity of action, by which the brothers are made prostitutes.

Again, the truth of justice is decayed not only by judgments to be upheld, but in benefits to be conferred. Therefore, the cry of Isai. [59:14]: “Judgment is turned away backward, and justice hath stood far off: because truth hath fallen down in the street, and equity could not come in.” The Jews are fought against by God, against Christ on account of truth, and Christ himself says to them, John 8[:40]: “You seek to kill me, a man who has spoken the truth to you.” Seneca say, book 7, *De Beneficiis*,[[10]](#endnote-10) and in some *Epistula* to Lucilius, when the great men abound in all things, one thing is lacking to them, one who will speak truth to them. Jerome, *Contra seminandum*,[[11]](#endnote-11) says that Diogenes was a philosopher on every occasion professing the truth as he would sit in the porches noting the vices of those crossing the city, Eccli. 4[:33, 24]: “Even unto death fight for justice … For thy soul be not ashamed to say the truth.” Therefore, that condition is very hard where in the relationship of a client to his patron either the truth is to be lost or friendship. Wherefore also on account of the truth of his teaching Jeremias was placed in the stocks, Jer. 20[:2]. So, it is with truth,[[12]](#endnote-12) just as with blessed water. Because all hasten into the Church, but when they are besprinkled all close their eyes or throw up their hands and particularly the rich and the women lest their clothes be disfigured. So when it is said all hasten to the truth, as it is evident in book 11, *De Trinitate*,[[13]](#endnote-13) how they run to the money standing on high, who promised to each to say what he had in his heart, but when the truth was said either they closed their eyes lest they see that or put up their hands lest they do it or that they would contradict it. It is narrated[[14]](#endnote-14) that among the Romans there was a statue of Apollo revealing to the inquirers things hidden, particularly concerning thefts. However it happened that a certain household member stole much from the treasure of his lord, and he came to the statue with these words, You see, Apollo, nor do you dare to reveal my deed to my lord when he will come to you. Because if you do, I will shatter you into dust, as a sign of which I will give you a slap and he broke his head with a cudgel shod with iron. Shortly afterwards the lord came inquiring about the theft, to whom the statue responded, The times are changed, and men are the worse, to such an extent that whoever wishes to say the truth, he has his head broken.

Concerning the third, that is, concerning the truth of justice, Jethro taught well, Exod. 18[:21]: “provide” for yourself, “able men, and that hate avarice, and appoint of them rulers” Wherefore Prov. 28[:21]: “He that has respect to a person in judgment, does not well: such a man even for a morsel of bread forsakes the truth.” Moses was made judge of the people, when he spoke to the people, he covered his face with a veil, when in truth he spoke to God he put off the veil, Exod. 34[:33]. This was a sign that a judge ought not incite the excellency of persons, but the difference of cases. Wherefore Augustine says in the book *De decem chordis*,[[15]](#endnote-15) in sin among the more innocent, it makes a man to seem, not divine truth, but human perversity.

1. (Pseudo-)Augustine, *De vera Religione* 36.66 (PL 34:152): Ut ergo [Col.0152] veritas forma verorum est, ita similitudo forma similium est. [↑](#endnote-ref-1)
2. The Septugint version of 1 Esdras also referred to as 3 Esdras:

3:7 And he shall sit next to Darius because of his wisdom, and shall be called Darius his cousin.

8 And then every one wrote his sentence, sealed it, and laid it under king Darius his pillow;

9 And said that, when the king is risen, some will give him the writings; and of whose side the king and the three princes of Persia shall judge that his sentence is the wisest, to him shall the victory be given, as was appointed.

10 The first wrote, Wine is the strongest.

11 The second wrote, The king is strongest.

12 The third wrote, Women are strongest: but above all things Truth beareth away the victory.

13 Now when the king was risen up, they took their writings, and delivered them unto him, and so he read them:

14 And sending forth he called all the princes of Persia and Media, and the governors, and the captains, and the lieutenants, and the chief officers;

15 And sat him down in the royal seat of judgment; and the writings were read before them.

16 And he said, Call the young men, and they shall declare their own sentences. So they were called, and came in.

17 And he said unto them, Declare unto us your mind concerning the writings. Then began the first, who had spoken of the strength of wine;

18 And he said thus, O ye men, how exceeding strong is wine! it causeth all men to err that drink it:

19 It maketh the mind of the king and of the fatherless child to be all one; of the bondman and of the freeman, of the poor man and of the rich:

20 It turneth also every thought into jollity and mirth, so that a man remembereth neither sorrow nor debt:

21 And it maketh every heart rich, so that a man remembereth neither king nor governor; and it maketh to speak all things by talents:

22 And when they are in their cups, they forget their love both to friends and brethren, and a little after draw out swords:

23 But when they are from the wine, they remember not what they have done.

24 O ye men, is not wine the strongest, that enforceth to do thus? And when he had so spoken, he held his peace.

4:1 Then the second, that had spoken of the strength of the king, began to say,

2 O ye men, do not men excel in strength that bear rule over sea and land and all things in them?

3 But yet the king is more mighty: for he is lord of all these things, and hath dominion over them; and whatsoever he commandeth them they do.

4 If he bid them make war the one against the other, they do it: if he send them out against the enemies, they go, and break down mountains walls and towers.

5 They slay and are slain, and transgress not the king's commandment: if they get the victory, they bring all to the king, as well the spoil, as all things else.

6 Likewise for those that are no soldiers, and have not to do with wars, but use husbundry, when they have reaped again that which they had sown, they bring it to the king, and compel one another to pay tribute unto the king.

7 And yet he is but one man: if he command to kill, they kill; if he command to spare, they spare;

8 If he command to smite, they smite; if he command to make desolate, they make desolate; if he command to build, they build;

9 If he command to cut down, they cut down; if he command to plant, they plant.

10 So all his people and his armies obey him: furthermore he lieth down, he eateth and drinketh, and taketh his rest:

11 And these keep watch round about him, neither may any one depart, and do his own business, neither disobey they him in any thing.

12 O ye men, how should not the king be mightiest, when in such sort he is obeyed? And he held his tongue.

13 Then the third, who had spoken of women, and of the truth, (this was Zorobabel) began to speak.

14 O ye men, it is not the great king, nor the multitude of men, neither is it wine, that excelleth; who is it then that ruleth them, or hath the lordship over them? are they not women?

15 Women have borne the king and all the people that bear rule by sea and land.

16 Even of them came they: and they nourished them up that planted the vineyards, from whence the wine cometh.

17 These also make garments for men; these bring glory unto men; and without women cannot men be.

18 Yea, and if men have gathered together gold and silver, or any other goodly thing, do they not love a woman which is comely in favour and beauty?

19 And letting all those things go, do they not gape, and even with open mouth fix their eyes fast on her; and have not all men more desire unto her than unto silver or gold, or any goodly thing whatsoever?

20 A man leaveth his own father that brought him up, and his own country, and cleaveth unto his wife.

21 He sticketh not to spend his life with his wife. and remembereth neither father, nor mother, nor country.

22 By this also ye must know that women have dominion over you: do ye not labour and toil, and give and bring all to the woman?

23 Yea, a man taketh his sword, and goeth his way to rob and to steal, to sail upon the sea and upon rivers;

24 And looketh upon a lion, and goeth in the darkness; and when he hath stolen, spoiled, and robbed, he bringeth it to his love.

25 Wherefore a man loveth his wife better than father or mother.

26 Yea, many there be that have run out of their wits for women, and become servants for their sakes.

27 Many also have perished, have erred, and sinned, for women.

28 And now do ye not believe me? is not the king great in his power? do not all regions fear to touch him?

29 Yet did I see him and Apame the king's concubine, the daughter of the admirable Bartacus, sitting at the right hand of the king,

30 And taking the crown from the king's head, and setting it upon her own head; she also struck the king with her left hand.

31 And yet for all this the king gaped and gazed upon her with open mouth: if she laughed upon him, he laughed also: but if she took any displeasure at him, the king was fain to flatter, that she might be reconciled to him again.

32 O ye men, how can it be but women should be strong, seeing they do thus?

33 Then the king and the princes looked one upon another: so he began to speak of the truth.

34 O ye men, are not women strong? great is the earth, high is the heaven, swift is the sun in his course, for he compasseth the heavens round about, and fetcheth his course again to his own place in one day.

35 Is he not great that maketh these things? therefore great is the truth, and stronger than all things.

36 All the earth crieth upon the truth, and the heaven blesseth it: all works shake and tremble at it, and with it is no unrighteous thing.

37 Wine is wicked, the king is wicked, women are wicked, all the children of men are wicked, and such are all their wicked works; and there is no truth in them; in their unrighteousness also they shall perish.

38 As for the truth, it endureth, and is alwaYs strong; it liveth and conquereth for evermore.

39 With her there is no accepting of persons or rewards; but she doeth the things that are just, and refraineth from all unjust and wicked things; and all men do well like of her works.

40 Neither in her judgment is any unrighteousness; and she is the strength, kingdom, power, and majesty, of all ages. Blessed be the God of truth.

41 And with that he held his peace. And all the people then shouted, and said, Great is Truth, and mighty above all things. [↑](#endnote-ref-2)
3. Peter Comestor, *Historia scholastica* Judith 3 (PL 198:1481): Eadem nocte expergefactus noctem ducebat insomnem, et proposuit quaestionem tribus custodibus [Col.1481C] corporis sui, quod de tribus fortius videretur, rege scilicet, vino et muliere, promittens ei munera et honorem qui sapientius responderet. In crastinum coram satrapis et magistratibus accesserunt illi tres. Et ait primus regem esse fortiorem cunctis. Cum enim homo praesit caeteris animantibus, rex praeest homini, et ad nutum ejus omnia fiunt. Secundus autem praetulit vini fortitudinem, quia cum homo non praesit caeteris, nisi animi fortitudine, vinum superat ipsam animi fortitudinem. Zorobabel vero mulierem fortiorem utroque asseruit (III Esdr IV). Nam et regibus, et eis qui vites plantant, mulieres, et vitam conferunt et alimoniam, et ad robur usque perducunt, et pro mulieribus [Col.1481D] homines animas ponere non timent. Retulit quoque se vidisse concubinam cujusdam regis, alapas regi imponentem; cumque illa risisset, regem arridentem, et ea molesta, regem molestatum. Super haec omnia vero veritatem dixit esse fortiorem, quae immutabilis est et sempiterna. Veritas enim Dei omnia creaverat, et ab ejus providentia orbis regebatur, et nil ei resistere poterat. Cumque omnes indicassent fortiorem omnibus esse veritatem, dixit rex ad Zorobabel, ut peteret ab eo quod vellet. [↑](#endnote-ref-3)
4. Aristotle, *Physics* 1.8 191a25-27 (Barnes 1:326): The first of those who studied science were misled in their search for truth and the nature of things by their inexperience, which as it were thrust them into another path. [↑](#endnote-ref-4)
5. Augustine, *De doctrina Christiana* 2.40.60 (PL 34:63): Philosophi autem qui vocantur, si qua forte vera et fidei nostrae accommodata dixerunt, maxime Platonici, non solum formidanda non sunt, sed ab eis etiam tanquam injustis possessoribus in usum nostrum vindicanda.

Moreover, if those who are called philosophers, and especially the Platonists, have said aught that is true and in harmony with our faith, we are not only not to shrink from it, but to claim it for our own use from those who have unlawful possession of it. [↑](#endnote-ref-5)
6. Cf. Decretalium Gregorii, *De regulis iuris* X.5.41.3 *Qui scandalizaverit* (col. 1962-1963): Vtilius scandalum nasci permittitur, quam veritas relinquatur. Veritas] quae triplex est, scilicet bonae vitae: haec nunquam omittend est propter scandalum, et ad quemlibet pertinet. Alia justitiae: haec ad iudicem pertinet. Alia disciplinae: haec pertinet ad Praelatum…. Additio. Not. quod ista triplex veritas habetur in his versibus. Est verum vitae, doctrinae, iustitiaeque; Primum semper habe; duo propter scandalae linque. [↑](#endnote-ref-6)
7. Xenocrates, cf. Jerome, *Apologia adversus libros Rufini* 3.39 (PL 23:485): Pythagorae … Post Deum veritatem colendam, quae sola homines Deo proximos faciat. [↑](#endnote-ref-7)
8. Cicero, *De amicitia* 24.89 (LCL 154:196-197): Sed nescio quo modo verum est, quod in Andria familiaris meus dicit:

“obsequium amicos, veritas odium parit.” Molesta veritas, siquidem ex ea nascitur odium, quod est venenum amicitiae, sed obsequium multo molestius, quod peccatis indulgens praecipitem amicum ferri sinit; maxima autem culpa in eo, qui et veritatem aspernatur et in fraudem obsequio impellitur.

But somehow it is true, as put by my intimate friend in his Andria: “Complaisance gets us friends, plain speaking, hate.”

A troublesome thing is truth, if it is indeed the source of hate, which poisons friendship; but much more troublesome is complaisance, which, by showing indulgence to the sins of a friend, allows him to be carried headlong away; but the greatest fault is in him who both scornfully rejects truth and is driven by complaisance to ruin.

Cf. John of Bromyarde, *Summa Praedicantium* Veritas 1.5 (Venetiis: Apud Dominicum Nicolinum, 1586), f. 419va: Haec vero veritas in opere ostensa frequenter odium parit, et persecutionem. Circa cuius articuli declarationem. Primo ostenditur in quibus veritas odium parti quantum ad illos, qui propber veritatem ad inimicitias conuertuntur. Secundo quibus rebus veritas in illis assimilatur. Tertio quomodo alii contra quos huiusmodi exercent inimicitias per veritatem illos fugere debent. [↑](#endnote-ref-8)
9. Augustine, *Confessiones* 10.23.34 (PL 32:794): Cur autem veritas parit odium, et inimicus eis factus est homo tuus verum praedicans, cum ametur beata vita, quae non est nisi gaudium de veritate: nisi quia sic amatur veritas, ut quicumque aliud amant, hoc quod amant velint esse veritatem; et quia falli nolunt, nolunt convinci quod falsi sint? Itaque propter eam rem oderunt veritatem, quam pro veritate amant. Amant eam lucentem, oderunt eam redarguentem.

Why does truth spawn hatred? Why does a person who belongs to you, and who foretells what is true, become an enemy of others—even though those other people love the blessed life, which is none other than enjoyment of the truth? It must be because they love truth, but in a way that any of them who love something else still long for the thing that they love to be the truth: and because they do not want to make a mistake, they are unwilling to be convinced that they are in the wrong. So they hate the truth, on account of the thing that they love in place of truth. They love truth when it shines out, but they hate it when it shows them up as being in the wrong. [↑](#endnote-ref-9)
10. Seneca, *De beneficiis* 6.30.3 (LCL 310:424-425): monstrabo tibi, cuius rei inopia laborent magna fastigia, quid omnia possidentibus desit: scilicet ille, qui verum dicat

I will show you what the highest in the land stand in need of, what the man who possesses everything lacks—someone, assuredly, who will tell him the truth,

Cf. John de Bromyarde, *Summa praedicantium* Veritas 1.5 (Antwerp: Hieronymi verdussi, 1614) (p. 422a): Quo facto veritas ostenditur dicti Senecae. Si, inquit, in clientelam foelicis hominis potentisque perueneris, aut veritas, aut amicicitia perdenda est. Sed quod multi tales diuitibus desunt, patet per eundem. Cum, inquit, diuites omnia habeat, vnum eis deest scilicet, qui dicat veritatem. [↑](#endnote-ref-10)
11. Jerome, cf. John of Salisbury, *Polycraticus* 5.17 (PL 199:583): Refert satyrus, qui virorum illustrium scribit historias, quod iste Diogenes palliolo duplici usus sit propter frigus, peram pro cellario habuerit, secumque portaverit, et quod clavam gerebat ob corpusculi fragilitatem, qua jam senex membra sustentare solitus erat, et emorathios vulgo sit appellatus, in praesentem horam poscens a quolibet et accipiens cibum. Habitavit autem in portarum vestibulis, et in porticibus [Col.0583B] civitatum, usquequaque profitens verum, et transeuntium abigens aut notans vitia, quae mores foedabant. [↑](#endnote-ref-11)
12. Cf. John de Bromyearde, *Summa Praedicantium* Veritas 1.6 (p. 422a): Quantum ad illos vero veritas assimilatur aquae benedicteae, quia sicut omnes propinquius accedunt, dum illa datur: quia ipsam libenter accipiunt, et clamant ipsam petentes: sed si copiose aspergantur, illi idem murmurant dicentes: satis est. Ita est de illis: qui veritatem commendant, et veridicos, et ore in aagendis veritatem petunt, quae tamen si eis fiat, vel dicatur, murmurant, et ipsam nolunt. Morem in hac habentes Judeorum, qui veritatem increatam in terris apparentem multum desiderauerunt: habitam tamen audire noluerunt: sed faciem suam auerterunt. Sic isti de quibusw verificatur illud, 2 Tim. 4 A veritate quidem auditum auertent, etc. [↑](#endnote-ref-12)
13. Augustine, *De trinitate*, 11.8.15 (PL 42:996): Sed a sentiendis [Col.0996] corporibus motu corporis separat corporis sensus, ne aliquid sentiamus, aut ut sentire desinamus: veluti cum oculos, ab eo quod videre nolumus, avertimus, vel claudimus: sic aures a sonis, sic nares ab odoribus. Ita etiam vel os claudendo, vel aliquid ex ore respuendo a saporibus aversamur. In tactu quoque vel subtrahimus corpus ne tangamus quod nolumus, vel si jam tangebamus, abjicimus aut repellimus. Ita motu corporis agit voluntas, ne sensus corporis rebus sensibilibus copuletur.

Cf. But it separates the bodily senses from the bodies that are to be perceived, by movement of the body, either to hinder our perceiving the thing, or that we may cease to perceive it: as when we avert our eyes from that which we are unwilling to see, or shut them; so, again, the ears from sounds, or the nostrils from smells. So also we turn away from tastes, either by shutting the mouth, or by casting the thing out of the mouth. In touch, also, we either remove the bodily thing, that we may not touch what we do not wish, or if we were already touching it, we fling or push it away. Thus the will acts by movement of the body, so that the bodily sense shall not be joined to the sensible things. [↑](#endnote-ref-13)
14. Cf. John de Bromyarde, *Summa praedicantium,* Veritas 1.8 (Antwerp: Hieronymi verdussi, 1614) (p. 422b): Primo assimilantur illi idolo, de quo est famosum exemplum Valerii, quod cum caret responsa de amissis, vel furatis in quadam ciuitate, quidam latro ad ipsum veniens, dixit, quod eius caput frangeret, si ipsum revelaret. Cum ergo postmodum laesus latronem indicare nollet, respondit causam istam dicens: Tempora mutantur, homines deteriorantur, et qui vult dicere veritatem, frangitur sibi caput. [↑](#endnote-ref-14)
15. Augustine, *De decem chordis* 4. (PL 39:78): In peccato pari innocentiorem facit videri virum, non divina veritas, sed humana perversitas. [↑](#endnote-ref-15)