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## **Abstract**

In the present doctoral dissertation I examine freedom and the will in relation to aretological (virtue), eudaemonist theories with the aim of bringing forth a broad conception of the will as a property of the soul prior to its separation from the intellect. One of the focal points that emerge is the concept of *libero arbitrio*, the capacity that mediates between the intellect and the will, but also unifies judgment and desire. The method used here is called metaphysics and follows two distinct paths: it revolves around the object, is dependent upon perspective and makes use of the terms and the symbols of the object itself. It subsequently becomes part of the object and uses the same terms independently of any condition of intuition. The main context for this investigation is the early Medieval period from which I select texts from the practical philosophy of three thinkers from a period between the 4th and 12th centuries: Augustine, Anselm of Canterbury and Peter Abelard. I present the broader theoretical context within which these three thinkers developed their theories and I select specific texts for analytical, critical exposition and commentary. I also identify a key concept in the work of each thinker (love, rectitude, promise) which I then use as a basis for recasting his perspective. I then examine the relation between power and energy (*dunamis* and *energeia*) by throwing light on the dynamic and static terms in order to formulate a different account of ethical reality. Thus, we arrive at a synchronic and diachronic spectrum of the concepts of freedom and the will through a description of ethical reality from the perspective of the will.

Key words: free will, power-energy, mediaeval philosophy, metaphysics, practical philosophy.

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.....	13
:	..... 33
1:	..... 33
	..... 35
-	<i>-libero arbitrio</i> ..... 37
.	..... 39
2:	..... 45
3:	..... 50
	: ..... 50
	: ..... 55
:	.....
.....	63
4:	..... 63
	..... 66
	..... 67
	..... 69
	; ..... 70
5:	, , ..... 73
6:	<i>DE LIBERO ARBITRIO</i>
	..... 80
	..... 80
	..... 82
	..... 84
	..... 86
	..... 87
	..... 93
.....	98
7:	..... 101
8:	..... 109
9:	..... 120

:	.	.....	<b>133</b>
10:		.....	133
		.....	135
,		.....	139
11:		.....	141
12:		.....	160
13:		.....	168
14:		.....	176
<b>IV:</b>	.	.....	<b>185</b>
15:		.....	185
		.....	186
		.....	191
		.....	195
		.....	197
16:		.....	201
17:		.....	216
18:		.....	230
19:		.....	239
<b>V:</b>		.....	<b>249</b>
20:		.....	249
21:		.....	269
		.....	<b>275</b>
		.....	<b>281</b>
		.....	281
		.....	284

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<sup>86</sup> . D. Keech, *The Anti-Pelagian Christology of Augustine of Hippo (396-430)*, Oxford University Press, , 2012. J. Wetzel. «Predestination, Pelagianism, and foreknowledge», E. Stump N. Kretzmann ( ), *The Cambridge Companion to Augustine* Cambridge University Press, 2006, . 49-58.

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*Origins of the Notion in Ancient Thought*, A.A. Long, David Sedley, University  
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88 . J. Brachtendorf, «The Reception of Augustine in Modern Philosophy», M. Vessey ( . ), *A  
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Augustinianism», E. Stump N. Kretzmann ( . ), *The Cambridge Companion to Augustine*,  
. . , . 267-279.

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*De libero arbitrio,*

388

395,

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*De libero arbitrio*

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<sup>89</sup> . J.M. Rist, *Augustine. Ancient Thought Baptized*, Cambridge University Press, , 1994.

J.M. Rist, «Faith and Reason», E. Stump N. Kretzmann ( ), *The Cambridge Companion to Augustine*, . . . . 26-39.

<sup>90</sup> . D.E. Roberts, «Augustine's Earliest Writings», . . . . 161-181.

*De libero arbitrio*

91

419).

*De libero arbitrio**De Magistro*

388.

*Retractationes* ( 428)

92

« » (libera voluntas),

« » . «

91

[http://www.hs-](http://www.hs-augsburg.de/~harsch/Chronologia/Lspost05/Augustinus/aug_intr.html)

augsburg.de/~harsch/Chronologia/Lspost05/Augustinus/aug\_intr.html.

<sup>92</sup> W.S. Babcock ( «Augustine on Sin and Moral Agency», *Journal of Religious Ethics*, . 16, . 1, 1988, . 25-55) B. Kent («Augustine's ethics», E. Stump

N. Kretzmann [ . ], *The Cambridge Companion to Augustine*, Cambridge University Press, 2006, . 205-233) . S.

Harrison, *Augustine's Way into the Will* (Oxford University Press, 2006)

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<sup>93</sup> S. Harrison, *Augustine's Way into the Will*, . . . . vi.



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R.A. Markus,

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<sup>94</sup> R.A. Markus, «Marius Victorinus and Augustine», H.A. Armstrong (ed.), *The Cambridge History of Later Greek and Early Medieval Philosophy*, Cambridge University Press, 1967, p. 380.

<sup>95</sup>

(caritas avaritia/cupiditas:

caritas

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, caritas

avaritita cupiditas,

(p. 8).

<sup>96</sup>

. B. Kent, «Augustine's Ethics», p. 206-212.

«  
» ( . . «  
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(summum bonum)  
(beatitudo)

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» (Augustine, *On the Free Choice of the Will, On Grace and Free Choice, and Other Writings*, . . . P. King, Cambridge University Press, 2010: *On the Free Choice of the Will*, 2.9.27.107-108, . 51).

<sup>98</sup> . . . 6, . 93-98.

<sup>99</sup> « .

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212). Bonnie Kent

100 E. Stump, «Augustine on Free Will», E. Stump N. Kretzmann ( ),  
*The Cambridge Companion to Augustine*, Cambridge University Press, 2006, . 132-141.  
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132). Eleonor Stump, , ;» ( , .

101 , Bonnie Kent, «Augustine's Ethics», . . , . 216  
 R.A. Markus, «Marius Victorinus and Augustine», . . : «

*De beata vita)*

*De civitate Dei* *Retractationes)*

102

103

104

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(caritas)

» (B. Kent, «The Moral Life», A.S. McGrade [ ], *The Cambridge Companion to Medieval Philosophy*, Cambridge University Press, 2006, . 234).

<sup>102</sup> *Retratactiones*,

. J.M. Rist, *Augustine. Ancient Thought Baptized*, Cambridge University Press, , 1994, . 190. D.E. Roberts, «Augustine's Earliest Writings», *The Journal of Religion*, . 33, . 3, 1953, . 161-181.

<sup>103</sup> H Bonnie Kent

« »

. B. Kent, «Augustine's Ethics», . . . . 211.

*De libero arbitrio*,

104

( . . . . 80-84).

*De trinitate*, xiii, 9.12 *De*

105

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*civitate dei*, x, 29.1-2. R.A. Markus, «Marius Victorinus and Augustine», . . . . 390-391, *Doctrina Christiana*.

<sup>105</sup> B. Kent, «Augustine's Ethics», . . . . 215.

<sup>106</sup> «

» (B. Kent, «Augustine's Ethics», . . . . 226).

<sup>107</sup>

*De libero arbitrio*, 15

(2.15.40.157).

<sup>108</sup>

*De civitate Dei*,

« ( ) »,

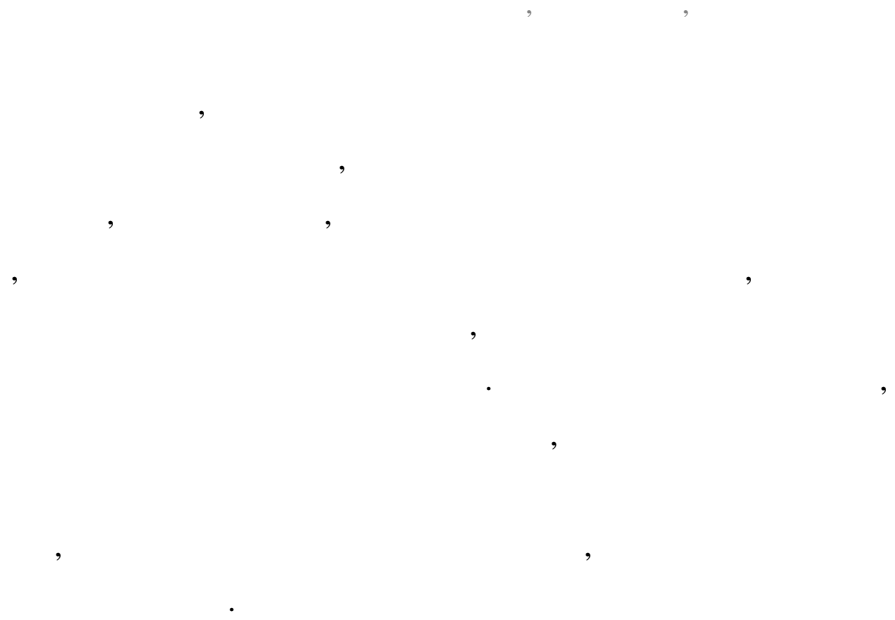
H. Arendt, *Love and Saint*

*Augustine*, . . . . 36 . . . B. Kent, «Augustine's Ethics», . . . . 208-215.

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109

(1.4.9.25, 1.5.12.34),<sup>110</sup>

109

analogia entis analogia fidei

13

analogiae:

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*De Trinitate* (8.6.9),

analogia entis,

. J.E. Anderson, *St. Augustine and Being, A Metaphysical Essay*, Martinus Nijhoff, 1965, . 61-65.

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Hipponensis, *Opera Omnia*,

, <http://www.augustinus.it/latino/index.htm>.



(1.5.13.40),

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(1.5.13.40, 2.9.26.103, 2.12.34.134)

(1.6.15.50)

(1.6.15.51).<sup>111</sup>

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<sup>111</sup> «

» (1.15.32.108),

<sup>112</sup>

(3.5.14.53).

(3.5.13.48),

113

(esse-vitta-cognitio): «

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» (2.3.7.22).<sup>114</sup>

(spiritus, anima) (1.7.16.54).

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<sup>113</sup>

Leibniz

(*Essais de théodicée sur la bonté de Dieu, la liberté de l'homme et l'origine du mal*, 1710).

(1759),

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<sup>114</sup>

«cognitio»

(1.8.18.61-62).

(1.8.18.63),

(2.6.13.52)

(1.9.19.68).

(1.7.16.55).

(2.3.8.27),

(mens, 1.7.16.56)

(spiritus, 1.8.18.61). «

[mens]

(1.9.19.68).

» (1.8.18.61).<sup>115</sup>

(1.7.16.57),

115

/ (mens/spiritus

mens/animus)

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(2.3.9.31),

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(3.23.70.237-239).<sup>116</sup>

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» (1.8.18.61).

<sup>116</sup> R.A. Markus («Marius Victorinus and Augustine», . . . , . 382)

<sup>117</sup>

veritas numeri)

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[2.8.21.83]).

(2.3.9.31)

(2.3.9.35).

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 (1.8.18.61-65),  
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 » (1.8.18.64).<sup>119</sup>  
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 (3.24.72.245).  
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<sup>118</sup> (libido)

<sup>119</sup> ó



(3.8.22.77-3.8.23.84).

(2.6.14.54-57).

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(1.11.21.76),

( : 1.8.18.62),

*De libero arbitrio*

(1.11.21.75-76),

<sup>121</sup>

(1.12.24.81).

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121

(1.12.24.28).

» (1.12.26.87, 1.13.28.97)<sup>122</sup>

(1.12.25.82).

(1.14.30.100).<sup>123</sup>

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» (1.12.25.83)

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122

(2.19.51.194-195).

*Augustine*, . . . . 38).

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» (G.B. Matthews,  
*De Trinitate*, 10.11.7-18.

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«Augustine's ethics», . . . . 221. Bonnie Kent

*De civitate Dei* 14.6.

David Furley

D. Furley ( ), *From Aristotle to Augustine. Routledge History of Philosophy*, . . . ',  
Routledge , 1999, . 412-418.

<sup>123</sup> B. Kent («Augustine's ethics», . . . . 212)



(1.12.25.85, 1.13.28.97).<sup>124</sup>

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» (1.11.21.76) «

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(1.16.34.114).

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(2.8.48.185).

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» (1.15.32.108).

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, ) (2.19.53.199, 3.24.72.246 . .).

127

*De libero arbitrio,*

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(2.19.50.191-192).

(2.19.50.191) ( , ).<sup>128</sup>

( ) summum

bonum, , .<sup>129</sup>

(« »).<sup>130</sup>

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128

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» (3.5.15.56).

129 , «

» (2.19.52.196).

130 « »

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*De civitate Dei*

« (3.3.8.31-33),  
 contradio in terminis.<sup>131</sup> :

G.B. Matthews  
 / , « » *De civitate  
 Dei*, ( 5.10)

132

133

134

<sup>131</sup> «Necesse est ut ita velim, qui necessitate supposita auferre nititur voluntatem. Si enim necesse est ut velit, unde volet cum voluntas non erit?», Augustinus Hipponensis, «De libero arbitio», *Opera*, Bibliotheca Augustana, [http://www.augustinus.it/latino/libero\\_arbitrio/index2.htm](http://www.augustinus.it/latino/libero_arbitrio/index2.htm).

<sup>132</sup> G.B. Matthews, *Augustine*, . . . . 97-99.

<sup>133</sup> Harry Frankfurt PAP ( )

Frankfurt

PAP.

134

(3.19.54.84).

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 (3.4.11.40).

135

(3.13.37.129).<sup>136</sup>

(3.17.42.162),

(3.17.42.167).

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J.M. Rist, *Augustine. Ancient Thought Baptized*, . . . , . 189.

136

(3.24.72.246).

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libero arbitrio,

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(2.19.50.191).

(2.19.52.197),<sup>138</sup>

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(1.13.27.89-90).

<sup>140</sup>

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<sup>141</sup>

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1997, 10, . 20.29, . 111).

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G.B

Matthews,

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Matthews, *Augustine*, . ., . 134-145.

139

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140

prudentia- , fortitud - , temperatia- , iustitia- (2.18.50.190),

141

(1.14.30.101),

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 (2.10.28.113) (2.10.28.114).  
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 (2.10.29.116-119).  
 ( <sup>143</sup>)  
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 (2.12.34.133-  
 134).<sup>144</sup>

<sup>142</sup>

(2.10.28.113). «Item, iuste esse vivendum, deteriora melioribus esse subdenda, et paria paribus comparanda, et propria suis quibusque tribuenda, nonne fateberis esse verissimum, et tam mihi quam tibi atque omnibus id videntibus praesto esse communiter?», Augustinus Hipponensis, «De libero arbitio», *Opera*, Bibliotheca Augustana, [http://www.augustinus.it/latino/libero\\_arbitrio/index2.htm](http://www.augustinus.it/latino/libero_arbitrio/index2.htm).

<sup>143</sup>

, Bonnie Kent  
 . . . B. Kent, «Augustine's ethics», . . . ,  
 . 229.

<sup>144</sup> « [ ] , ,  
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, ( , 2.8.24.95) , , .  
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« » (1.4.10.31).<sup>145</sup>

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» (Augustine, *Contra Academicos*, 3.11.25). ,  
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145 ,  
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*De beata vita*,  
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 . G. Bonner, *Freedom  
and Necessity*. . . , . 52-58.

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(1.11.22.77-78)  
 (3.17.48.165-167) .  
 , « / » (3.13.38.133).  
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 (3.14.41.142).  
 (recta ratio) (2.18.50.190-2.19.50.191).<sup>146</sup>  
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<sup>146</sup> » (ratio) (recta ratio), (2.18.50.190). (3.5.14.54). (vera ratio).  
 . « », « »  
 (3.5.13.49) [«Potest ergo esse aliquid in rerum natura, quod tua ratione non cogitas. Non esse autem quod vera ratione cogitas, non potest»].  
 (divinae rationes).  
 (3.5.14.51-54)

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(3.5.13.49-50).<sup>147</sup>

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<sup>147</sup> divinae rationes .

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 (3.20.56.193),  
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 (3.20.56.194).  
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 (3.20.56.191),  
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 (3.20.56.192).  
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 (3.20.56.192),  
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148 , «  
 / » (1.12.25).  
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(3.22.64.218).<sup>150</sup>

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» (1.4.10.30).

(libido) «  
» (1.4.10.31).

(1.9.19.66-67),

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289, 310).

<sup>150</sup>

Intention», J. Marenbon ( ), *The Oxford Handbook of Medieval Philosophy*, . . . , . 588-590.

» (3.18.51.174).<sup>151</sup>

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152

(1.4.9.25-1.4.10.31),

(3.9.27.96-98),

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(3.11.34.118-119),

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» (1.11.21.76,

3.17.49.168).

(1.13.28.96),

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» (1.14.30.101)

(1.13.28.97).

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(1.11.22.77-78).

(2.1.3.5-7).

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(2.9.26.103).

(3.22.65.224).<sup>153</sup>

(2.9.27.105).

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» (2.16.41.161).

<sup>153</sup>

R.A. Markus («Marius Victorinus and Augustine», . . . , .

381),

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G.B. Matthews (*Augustine*, . . . ),

*De libero arbitrio* (1.14.30),

*De beata vita*.

<sup>154</sup>

2.13),

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(3.14.41.141,

3.15.43.150)

(3.15.44.151-153).

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(3.18.51.172-

173).

(3.18.52.178).

( , libido)

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(3.17.48.165-167).

(3.25.74.255).

155

(praeceptum)

(3.24.72.245-247).

156

«vituperatio» ( )

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[í ], (animus) [í ]  
(mens)» (3.25.76.261).

(3.25.76.262-263)

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## 8:

« - » « - - » (delectabile-utile-honestum) (honestum)<sup>158</sup>

cupiditas avaritia caritas dilectio, amor, eros

( ó avaritia caritas)

<sup>157</sup> : H. Arendt, *Love and Saint Augustine*, J. Vecchiarelli Scott J.Ch. Stark, The University of Chicago Press, 1996. E. Lombardi, *The Syntax of Desire. Language and Love in Augustine, The Modistae, Dante*, University of Toronto Press, 2007. R.A. Markus, «Augustine. Human Action: Will and Virtue», A.H. Armstrong, *The Cambridge History of Later Greek and Early Medieval Philosophy*, . . . 380-394. R.J. O'Connell, *St. Augustine's Early Theory of Man, A.D. 386-391*, The Belknap Press of Harvard University Press, 1968. J.M. Rist, *Augustine. Ancient Thought Baptized*, . . . 148-202. J.M. Rist, *Augustine Deformed. Love, Sin and Freedom in the Western Moral Tradition*, Cambridge University Press, 2014.

<sup>158</sup> honestum Th. Williams « honestum » ( , , )

(utile),

159

« ».

ó (ego)ó

160

; [í ] » (Th.

Williams, «Transmission and Translation», A.S. McGrade [ .], *The Cambridge Companion to Medieval Philosophy*, Cambridge University Press, 2006, . 342-343). John Boler

« , bonum honestum, (commodus, utile). honestum

. [í ] honestum-commodus

» (J. Boler, «The Inclination for Justice», R.

Pasnau Ch. van Dyke [ .], *The Cambridge History of Medieval Philosophy*, . ', Cambridge University Press, , 2010, . 491-492).

159 , R.A. Markus,

utile honestum

. « [honestum]

[utile]ö, », «

: ð (frui),

(utimur)

ö» (R.A. Markus, «Augustine. Human Action: Will and Virtue», . ., . 389-390.

*De diversis questionibus LXXXIII* 30). . *De libero*

*arbitrio*, 1.15.30 *De trinitate*, x.10.13.

160

: « *De trinitate*: ð

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<sup>161</sup> (appetitus), J.M. Rist, *Augustine. Ancient Thought Baptized*, . . , . 173 . . . *De civitate dei*, 5.11.

appetitus . H. Arendt, *Love and Saint Augustine*, . . , . 9-17.

<sup>162</sup> «pondus meus amor meus» ( , , . ' , . . , 9.10, . 243). , VII, 17.23· XIII, 9.10· *De trinitate*, IX, 8.13, *De civitate dei*, XI, 28, *De libero arbitrio*, 3.1.2.6-10 .

R.A. Markus

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Markus

*De libero*

*arbitrio* (3.1.2.6-10),

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<sup>164</sup>

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<sup>163</sup> R.A. Markus, «Augustine. Human Action: Will and Virtue», . . . . 383.

<sup>164</sup>

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ó ó

avaritia: « caritas, cupiditas

(caritatis), (cupidatis) ».<sup>167</sup>

caritas,

cupiditas

<sup>165</sup> « ð ö ð ö,

», R.A. Markus, «Augustine. Human Action: Will and Virtue», . . . . 385.

<sup>166</sup>

<sup>167</sup> Augustine, *Epistolae*, 157.2.9.

R.A. Markus, «Augustine. Human Action: Will and Virtue», . . . . 385.

caritas honestum, , ,  
cupiditas utile, ,  
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cupiditas, ,  
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. 168  
-caritas,  
. -cupiditas  
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. , cupiditas

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<sup>168</sup> *De libero arbitrio*, cupiditas , caritas.  
. H. Arendt, *Love and Saint Augustine*, . . .  
<sup>169</sup> Augustine, *On the Free Choice of the Will*, . . ., 3.1.2.11  
<sup>170</sup> *De trinitate*, xi, 28. J.M. Rist, *Augustine. Ancient Thought Baptized*, . . . , .  
385-386.

caritas,

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(ordo amoris).

<sup>171</sup>

ó

John Rist,

<sup>172</sup>

-caritas,

Bonnie Kent, «

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*libero arbitri* ,

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<sup>171</sup> *De trinitate*, XV, 11.18.

<sup>172</sup> J.M. Rist, *Augustine. Ancient Thought Baptized*, . . . J.M. Rist, «Faith and Reason», E. Stump N. Kretzmann ( . . ), *The Cambridge Companion to Augustine*, . . . , . 37. J.M. Rist, *Augustine Deformed. Love, Sin and Freedom in the Western Moral Tradition*, Cambridge University Press, 2014.

<sup>173</sup> B. Kent, «The Moral Life», A.S. McGrade ( . . ), *The Cambridge Companion to Medieval Philosophy*, . . . , . 234.

*De libero arbitri* , amor,  
cupiditas, dilectio, affectio, appetitus

(1.1.3.7, 1.2.4.10).  
caritas cupiditas  
(cupiditates) (1.4.9.24),

( libido,  
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-  
:  
175  
(1.4.9.22, 1.11.22.78).

(appetendarum)

174

«dilectiorem»,

. . *De libero arbitrio*, 1.13.28.95, Augustinus Hipponensis, *Opera Omnia*,  
, <http://www.augustinus.it/latino/index.htm>.

175

«cupiditas appetit, metus fugit», *De libero arbitrio*, 1.4.9.22,  
Augustinus Hipponensis, *Opera Omnia*,  
<http://www.augustinus.it/latino/index.htm>.

(animae affectio)  
(affectio)  
(appetitum).

diligere

176

*De civitate Dei,*

: « [í ] ,

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*Doctrina Christiana,*

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<sup>176</sup> *De libero arbitrio*, 1.13.27.91-93, Augustinus Hipponensis, *Opera Omnia*,  
<http://www.augustinus.it/latino/index.htm>

<sup>177</sup> Augustinus, *De civitate Dei*, 22. H. Arendt, *Love and Saint Augustine*, . . . 36-44. ordo amoris ordo dilectionis.

<sup>178</sup> Augustinus, *Doctrina Christiana*, .27.28. R.A. Markus, «Augustine. Human Action: Will and Virtue», . . . 386-387. ( Hannah Arendt, *Love and Saint Augustine*, . . . 38.

».

*De libero*

*arbitrio,* amor

(1.15.31.103-108),

(1.15.31.104-105),

(1.15.33.113).

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libido,

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9:

*De libero arbitrio*

(2.4.10.38-41).

(2.4.10.38)

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(via),

(2.16.42.164-167).

(2.16.41.163).

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179

. A. Kenny, *The God of the Philosophers*,

. . . 15 . . .

«  
numerorum relatum»). («ad eam quae intus est lucem

(interno iudici), (intueor)

180

ó (minibus opus)  
ó  
(animo intentionem).  
(delectatio).

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(  
) ( , ) ,  
,

(numeri tenentur in loco).

(numeri versanture in tempore).

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1993, 8, 1049b12-17, 166-169.

182

, 8, 1049b17-29, . 168-169.

183

, 8, 1050a4-18, . 170-171.

(2.16.44.171).

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».<sup>184</sup>

(numerum forma)

(dimensis motibus)

(atque agere)

(2.19.53.199-200),

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<sup>184</sup> , 8, 1050b2-7, . 172-174.



(potestas)

(2.20.54.204).

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of one's own impotentiality),

», G. Agamben, *Potentialities*, . . . . 183.

(to be capable

(De libero arbitrio, 3.21.61.210).

(3.22.64.217-220).

medium),

(transitus)

(quiddam









, libero arbitrio,



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(1033-1109)

<sup>187</sup>

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1063

(Bec)

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<sup>187</sup>

(480-547)

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» (A. Dumas, *Des*

*hommes en quête de Dieu. La règle de saint Benoît*, Le Cerf,

1967, . 105 ó

J.-

P. Moisset,

2011, . 115).

» (St. Benedict, *The Holy Rule of Saint Benedict*, . . B.

Verheyen, Christian Classics Ethereal Library,

1949, . 8 ó

[http://www.documentacatholicaomnia.eu/03d/0480-0547,\\_Benedictus\\_Nursinus,\\_Regola,\\_EN.pdf](http://www.documentacatholicaomnia.eu/03d/0480-0547,_Benedictus_Nursinus,_Regola,_EN.pdf)).

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(*Monoloquium de Ratione Fidei*),

(*De Trinitate*) «  
» (*Fides Quaerens Intellectum*),

ó ratio Anselmi ó

*De veritate* [ ], *De libertate arbitrii* [ ] *De casu Diaboli* [ ]].<sup>189</sup>

<sup>188</sup> Th. Williams, «Saint Anselm», *Stanford Encyclopedia of Philosophy*, [2000] 2015, <https://plato.stanford.edu/entries/anselm/>.

<sup>189</sup> B. Davies G.R. Evans ( ), *Anselm of Canterbury; The Major Works*, Oxford University Press, 1998.

Ralph McInerny.

[http://www.hs-augsburg.de/~harsch/Chronologia/Lspost11/Anselmus/ans\\_intr.html](http://www.hs-augsburg.de/~harsch/Chronologia/Lspost11/Anselmus/ans_intr.html),

*De veritate Cur Deus homo.*

R. McInerny Sandra Visser Thomas Williams, «Anselm's account on freedom» «Anselm on truth», B. Davies B. Leftow ( ), *The Cambridge Companion to Anselm*, Cambridge University Press, 2004, . 179-203 204-221 .

*De libero arbitrio* [

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«Philosophical Fragments» [

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191

*De libero arbitrio,*

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ó

*De libertate arbitrii,*

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<sup>190</sup> Anselm, *Philosophical Fragments*, R.W. Southern F.S. Schmitt, B. Davies G.R. Evans (.), *Anselm of Canterbury; The Major Works*, . . ., . 475-501.

<sup>191</sup> . S.G. Kane, «Anselm's Definition of Freedom», *Religious Studies*, . 9, . 3, 1973, . 297-306.

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*De Concordia: «*

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: « [ ]

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<sup>194</sup>

<sup>195</sup>

<sup>196</sup>

( . 480-524)

[*De consolatione philosophiae*],

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<sup>192</sup> Anselm, *De Concordia; The Compatibility of God's Foreknowledge, Predestination, and Grace with Human Freedom*, 1, 6. Th. Bermingham, B. Davies G.R. Evans [ ], *Anselm of Canterbury; The Major Works*, . . . 444.

<sup>193</sup> , . 445.

<sup>194</sup> Katharine A. Rogers (*Anselm on Freedom*, , Oxford University Press 2008),

<sup>195</sup> Sandra Visser Thomas Williams

« [ ]

» (S. Visser Th. Williams, «Morality», *Anselm*, , Oxford University Press 2009, . 207).

<sup>196</sup> G.B. Matthews, «Anselm, Augustine, and Platonism», B. Davies B. Leftow ( ), *The Cambridge Companion to Anselm*, . . . 61-83.



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<sup>197</sup>

*Disciples: From Cassiciacum to Confessions*,

<sup>198</sup>

Medieval Philosophy», *Stanford Encyclopedia of Philosophy*, [2002] 2008,  
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<sup>199</sup>

<sup>200</sup> E. Sweeney, «Literary Forms of Medieval Philosophy», . . .

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*De libero arbitrio*

*De libertate arbitrii*

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*De Grammatico* [

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*De Grammatico*,

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*Cur Deus Homo* [

],

[Boso],

*Cur Deus Homo*

202

[*De Trinitate*]

».<sup>203</sup>

, Lanfrancus,

204

1093,

Lanfrancus

(1097-1100)

(1103-1107)

*Cur Deus Homo* [

, 1095-1098],

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<sup>203</sup> Anselm, «Prologue» *Monologion*, . S. Harisson, B. Davies G.R. Evans ( . ), *Anselm of Canterbury; The Major Works*, . . . . 6.

<sup>204</sup> ( ) . G.B. Matthews, «Anselm, Augustine, and Platonism», . . . . 61-83. K. Pollman M. Vessey ( . ), *Augustine and the Disciplines: From Cassiciacum to Confessions*, . . .

*Cur Deus Homo*

[Boso],

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<sup>205</sup> Anselm, «Commendation of the Work to Pope Urban II» *Why God Became Human*, . J. Fairweather, B. Davies G.R. Evans [ . ], *Anselm of Canterbury; The Major Works*, . . . , . 260-261.

<sup>206</sup> Anselm, *Why God Became Human*, 1, . 4, . J. Fairweather, B. Davies G.R. Evans [ . ], *Anselm of Canterbury; The Major Works*, . . . , . 269.

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## *Cur Deus Homo.*

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<sup>207</sup> , G.B. Sadler, «What Kind of Moral Theory Does St. Anselm Hold?», 6 Felician Ethics, Felician Institute for Ethics and Public Affairs (<https://felicianethics.files.wordpress.com/2012/04/what-kind-of-moral-theory-does-anselm-hold.pdf>) S. Nash-Marshall, «Free Will, Evil, and Saint Anselm», *The Saint Anselm Journal*, . 5, . 2, 2008, . 24-47.

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Sandra Visser Thomas Williams ( *Anselm*, . ., . 196-201), Thomas Gwozdz («Anselm's Theory of Freedom», *The Saint Anselm Journal*, . 7, . 1, 2009, . 63-65)

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*Cur Deus Homo*,

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[í ]

[ ] » (B. Davies G.R. Evans [ .], *Anselm of Canterbury; The Major Works*, . ., . 269).

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, Anselm, *On the Fall of the Devil*, . 12-19, B. Davies  
G.R. Evans ( ), *Anselm of Canterbury; The Major Works*, . . , . 210-222.

<sup>213</sup> Anselm, *On the Fall of the Devil*, . 12, B. Davies G.R. Evans ( ), *Anselm of  
Canterbury; The Major Works*, . . , . 213.

<sup>214</sup> Anselm, *On the Fall of the Devil*, . 14, B. Davies G.R. Evans ( ), *Anselm of  
Canterbury; The Major Works*, . . , . 216-217.

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<sup>215</sup> Anselm, *Why God Became Human*, 1, . 20, B. Davies G.R. Evans [ . ], *Anselm of Canterbury; The Major Works*, . . , . 304.

<sup>216</sup> *Cur Deus Homo* (Anselm, *Why God Became Human*, 1, . 18-20, B. Davies G.R. Evans [ . ], *Anselm of Canterbury; The Major Works*, . . , . 291-305), Sandra Visser Thomas Williams,

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» (S. Visser

Th. Williams, «Morality», *Anselm*, . . , . 211).

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Ricò ur,

( , ) « » (Paul Ricò ur,

2008, .

287-288).



217

(rectitudo)

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( . . . 7, . . . 101-102 . . . 149)

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. . . , . 290-294, 310-319.

<sup>218</sup> Anselm, *On Truth*, . . . 12, B. Davies G.R. Evans ( . . . ), *Anselm of Canterbury; The Major Works*, . . . , . 167.

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[ ] »<sup>223</sup>

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<sup>222</sup> Anselm, *Why God Became Human*, 2, . 1, B. Davies G.R. Evans (.), *Anselm of Canterbury; The Major Works*, . ., . 316.

<sup>223</sup> Anselm, *Why God Became Human*, 1, . 10, B. Davies G.R. Evans (.), *Anselm of Canterbury; The Major Works*, . ., . 280-281.

<sup>224</sup> Jeffrey E. Brower, «Anselm on Ethics», . ., . 239-243.

<sup>225</sup> Anselm, *Why God Became Human*, 1, . 18, B. Davies G.R. Evans (.), *Anselm of Canterbury; The Major Works*, . ., . 296. ,

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ó Henri Bergson  
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» (H. Bergson,  
2005, . 16).

[rectitudo]

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<sup>228</sup>

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<sup>230</sup>

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( J. Kilcullen R., Jonathan, «Medieval Political Philosophy», *The Stanford Encyclopedia of Philosophy*, E.N. Zalta, 2018, <https://plato.stanford.edu/archives/sum2018/entries/medieval-political>).

<sup>227</sup> Anselm, *Why God Became Human*, 1, . 9, B. Davies G.R. Evans ( ), *Anselm of Canterbury; The Major Works*, . . , . 276.

<sup>228</sup> Anselm, *Why God Became Human*, 1, . 9, B. Davies G.R. Evans ( ), *Anselm of Canterbury; The Major Works*, . . , . 278.

<sup>229</sup> Anselm, *Why God Became Human*, 1, . 24, B. Davies G.R. Evans ( ), *Anselm of Canterbury; The Major Works*, . . , . 311.

<sup>230</sup>

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Sandra Visser Thomas Williams,

« fortitudo

ō ö, ñ ö. prudentia

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temperantia

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C.G. Normore,

G.B. Sadler,

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<sup>231</sup> S. Visser Th. Williams, «Anselm's account on freedom», . . . . 49, . 203. Jeffrey E. Brower, «Anselm on Ethics», . . . Anselm, *Why God Became Human*, 1, . 23, B. Davies G.R. Evans ( . ), *Anselm of Canterbury; The Major Works*, . . . . 309.

<sup>232</sup> . . . . , Anselm, *On Free Will*, . 8 *On the Fall of the Devil*, . 4, B. Davies G.R. Evans ( . ), *Anselm of Canterbury; The Major Works*, . . . . 187, 201.

<sup>233</sup> S. Visser Th. Williams, *Anselm*, . . . . 50, . 285.

<sup>234</sup> C.G. Normore, «Goodness and Rational Choice in the Early Middle Ages», H. Lagerlund M. Yrjönsuuri, *Emotions and Choice From Boethius to Descartes*, , Springer Science 2002, . 38-40.

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<sup>235</sup> G.B. Sadler, «What Kind of Moral Theory Does St. Anselm Hold?», . . .

<sup>236</sup> , «ought» « » « » , « » , : » , , . 2008, . 405-

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<sup>237</sup> , (Anselm, *Why God Became Human*, 1, . 15, B. Davies G.R. Evans [ .], *Anselm of Canterbury; The Major Works*, . . . , 289).

<sup>238</sup> . , . 80-85.

<sup>239</sup>

status quo ante.

<sup>240</sup> Anselm, *Why God Became Human*, 1, . 15, B. Davies G.R. Evans (.), *Anselm of Canterbury; The Major Works*, . . . . 288-9.

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<sup>241</sup> Anselm, *Why God Became Human*, 1, . 11 14 , B. Davies G.R. Evans (.), *Anselm of Canterbury; The Major Works*, . . . . 283 287 .

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ö [ 21: 23-25. 24: 17-20).

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J.E. Brower: «

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. Anselm, *On the Fall of the Devil*, . 21-24, B. Davies G.R. Evans ( ), *Anselm of Canterbury; The Major Works*, . ., . 223-228.

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(Ä1308),

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<sup>247</sup> «

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<sup>246</sup> J.E. Brower, «Anselm on Ethics», B. Davies B. Leftow, *The Cambridge Companion to Anselm*, , , Cambridge University Press 2004, . 223.

<sup>247</sup> S. Visser Th. Williams, «Freedom», *Anselm*, , , Oxford University Press 2009, . 173. : « [ , , »

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<sup>248</sup> Anselm, *On the Fall of the Devil*, . 8, B. Davies G.R. Evans ( .), *Anselm of Canterbury; The Major Works*, . ., . 206.

(voluntas)

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<sup>249</sup> Anselm, *On Free Will*, . 7, B. Davies G.R. Evans ( .), *Anselm of Canterbury; The Major Works*, . ., . 185-186.

<sup>250</sup> Anselm, *On Free Will*, . 8, B. Davies G.R. Evans ( .), *Anselm of Canterbury; The Major Works*, . ., . 186-187.

Katherin Rogers (*Anselm on Freedom*, . .),

<sup>251</sup> Anselm, *On Free Will*, . 9, B. Davies G.R. Evans ( .), *Anselm of Canterbury; The Major Works*, . ., . 187-188.

,  
*De casu Diaboli* (  
 ),  
 12, ó  
 ó 254  
 (bonum, justitia) (commodus<sup>255</sup>).

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<sup>252</sup> Anselm, *On Free Will*, . 13, B. Davies G.R. Evans ( . ), *Anselm of Canterbury; The Major Works*, . . , . 191-192.

<sup>253</sup> Anselm, *On the Fall of the Devil*, . 27, B. Davies G.R. Evans ( . ), *Anselm of Canterbury; The Major Works*, . . , . 231-232.

<sup>254</sup> honestas (utilitas cum honestate pugnat, )  
 commodus . C.G. Normore, «Goodness and Rational Choice in the Early Middle Ages», H. Lagerlund M. Yrjönsuuri ( . ), *Emotions and Choice from Boethius to Descartes*, Springer Science, 2002, . 31-47.

<sup>255</sup> Commodus:  
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<http://www.lexilogos.com/latin/gaffiot.php>).

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<sup>257</sup> Anselm, *On the Fall of the Devil*, . . . 14-19, B. Davies G.R. Evans ( . . . ), *Anselm of Canterbury; The Major Works*, . . . , . . . 216-222.



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Stanley Kane,

(facere).<sup>258</sup>

facere,

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<sup>259</sup>

Harry Frankfurt, «Freedom of the Will and the Concept of a Person», *Journal of Philosophy*, . 1, . 68, 1971, . 5-20.

<sup>260</sup> D. Walton, «St. Anselm and the Logical Syntax of Agency», . . S.L. Uckelman, «St. Anselm on agency and obligation», . .





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<sup>264</sup> Anselm, *On Free Will*, . 5, B. Davies G.R. Evans ( . ), *Anselm of Canterbury; The Major Works*, . . , . 182.

<sup>265</sup> Anselm, *On Free Will*, . 6, B. Davies G.R. Evans ( . ), *Anselm of Canterbury; The Major Works*, . . , . 185.

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<sup>266</sup> Anselm, *On Free Will*, . 9, B. Davies G.R. Evans ( . ), *Anselm of Canterbury; The Major Works*, . . , . 187.

<sup>267</sup> I. Wilks, «Moral Intention», . . , . 590-592.

<sup>268</sup> Anselm, *Why God Became Human*, 2, . 5, B. Davies G.R. Evans ( . ), *Anselm of Canterbury; The Major Works*, . . , . 318. ,

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2, 15, B. Davies G.R. Evans ( ), *Anselm of Canterbury; The Major Works*, . . . 335.

<sup>269</sup> Anselm, *On Truth*, . 8, B. Davies G.R. Evans ( ), *Anselm of Canterbury; The Major Works*, . . . 161-162.

<sup>270</sup> Anselm, *On Truth*, . 9, B. Davies G.R. Evans ( ), *Anselm of Canterbury; The Major Works*, . . . 164.

<sup>271</sup>

S.G. Kane, «Anselm's Definition of Freedom», . . . 305  
Anselm, *On Free Will*, . 1, B. Davies G.R. Evans ( ), *Anselm of Canterbury; The Major Works*, . . . 176.

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<sup>272</sup> Anselm, *On the Fall of the Devil*, . 16 *On Free Will*, . 3, B. Davies G.R. Evans ( ), *Anselm of Canterbury; The Major Works*, . ., . 217, 179 ( . . 106, . 160).

» (Th. Gwozdz, «Anselm's Theory of Freedom», . ., . 65).

<sup>273</sup> Anselm, *On the Fall of the Devil*, . 3, B. Davies G.R. Evans ( ), *Anselm of Canterbury; The Major Works*, . ., . 198-199.

<sup>274</sup> Anselm, *Why God Became Human*, 2, . 17, B. Davies G.R. Evans ( ), *Anselm of Canterbury; The Major Works*, . ., . 345.

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*De Concordia*,

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<sup>276</sup> Anselm, *Why God Became Human*, 2, . 17 18, B. Davies G.R. Evans ( ), *Anselm of Canterbury; The Major Works*, . ., . 346 350 . , ,

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<sup>277</sup> Anselm, *Why God Became Human*, 1, . 18, B. Davies G.R. Evans ( ), *Anselm of Canterbury; The Major Works*, . ., . 293. S.G. Kane,

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(S.G. Kane,

«Anselm's Definition of Freedom», . . .)

<sup>278</sup> Anselm, Anselm, *De Concordia; The Compatibility of God's Foreknowledge, Predestination, and Grace with Human Freedom*, . 2, . Th. Bermingham, B. Davies G.R. Evans ( . ), *Anselm of Canterbury; The Major Works*, . . , . 436-438.

<sup>279</sup> Anselm, Anselm, *De Concordia; The Compatibility of God's Foreknowledge, Predestination, and Grace with Human Freedom*, . 5, . Th. Bermingham, B. Davies G.R. Evans ( . ), *Anselm of Canterbury; The Major Works*, . . , . 442-444.

<sup>280</sup> Anselm, *Why God Became Human*, 1, . 20, B. Davies G.R. Evans ( . ), *Anselm of Canterbury; The Major Works*, . . , . 304.



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(rectitudo<sup>281</sup>)

McGrath, *De veritate*, o *De civitate Dei*,

McGrath, (res publica),<sup>282</sup>

: « , *iustitia* , *ius*,  
 , *ius* , *iustitia*,  
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(«Populus autem non omnis hominum coetus quoquo modo congregatus, sed coetus multitudinis iuris consensu et utilitatis communione sociatus», , *De Rep.*, I, 25, 39.

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<sup>286</sup> 3-9 *De veritate*



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297 , 6, 1048b18-22.

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<sup>313</sup> J. Marenbon, *The Philosophy of Peter Abelard*, 36.

<sup>314</sup> P. King, «Abelard's Intentionalist Ethics», *The Modern Schoolman*, 72, 1995, 1, 213, King

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<sup>317</sup> Alain de Libera

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synderesis.



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in voce  
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*Logica ingredientibus* ( ),  
in voce

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(prima prior creation)

(secunda posterior

creation)

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<sup>332</sup> P. King, «Metaphysics», . . . . 83-85.

<sup>333</sup> J. Marenbon, *The Philosophy of Peter Abelard*, . . . . 219-225.

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<sup>336</sup>  
 ( ) («animi uicia vel uirtutis»  
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 ( §207). (commoda)  
 ( §236)  
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 ( §208),  
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<sup>336</sup>

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»<sup>337</sup> (§42)

(§39, 43).

!» (§47).<sup>338</sup>

» (§217-220)

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(beatitudo)

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<sup>337</sup> «í liquidum est nullam naturalem carnis delectationem peccato ascribendam esse», P. Abelard, *Peter Abelard's Ethics*, . . . . 20.

<sup>338</sup> «í tamquam si animam contaminare posset quod exterius in corpore fieret», P. Abelard, *Peter Abelard's Ethics*, . . . . 22.

§102), (retributio) (§297),  
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 (§315).  
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(caritas)

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<sup>341</sup> bona voluntas habitus . G. Hamelin, «Volonté et *habitus* chez Pierre Abélard: un double héritage», *Quaestio*, . 15, 2015, . 363-372.

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( §99)  
(dilectionis affectum)

( §98).<sup>345</sup>

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*De doctrina Christiana*

( §55)

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» ( §98): «si alia quoque cessarent praecepta, haec, quae perfectae dilectionis sunt, nobis etiam sicut et vobis ad salvationem sufficerent», P. Abaelardus, *Dialogus Inter Philosophum, Iudaeum et Christianum*, <http://www.thelatinlibrary.com/abelard/dialogus.html>.



ó,<sup>346</sup>

( §247, 321).<sup>347</sup>

(renumeratio),

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«Quamvis etenim necessitudinis coactione ex retributione praemii augetur dilectio, ut non tam voluntaria quam necessaria videatur, ita quippe omnibus naturaliter insitus est affectus, ut ipsa praemii retributio quoddam dilectionis secum afferat augmentum et quadam nos necessitare vel amore nostri potius quam virtute vel amore remunerantis in eius dilectionem nos accendat», P. Abaelardus, *Dialogus Inter Philosophum, Iudaeum et Christianum*, <http://www.thelatinlibrary.com/abelard/dialogus.html>.

(habitus).

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<sup>349</sup> «Virtus est habitus animi optimus», P. Abaelardus, *Dialogus Inter Philosophum, Iudaeum et Christianum*, <http://www.thelatinlibrary.com/abelard/dialogus.html>.

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<sup>350</sup>ó (caritas),  
( §227-234).

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( §237-241,

396 . .).

<sup>351</sup>  
(utiles).

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<sup>350</sup>  
( §256-258).

( §259-261).  
<sup>351</sup>  
2006, .2.3-7, .40-55.

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<sup>352</sup> . D.E. Luscombe, «Peter Abelard and Twelfth-Century Ethics», . . . . xxv.



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<sup>354</sup> « 18 20 ,

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(determinatio)

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(§4-6).<sup>356</sup>

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libero  
arbitrio,

consensus

J. Porter, «Responsibility, Passion, and Sin», . . . 372. J. Marenbon, *The Philosophy of Peter Abelard*, . . . 258-264. Peter King («Abelard's Intentionalist Ethics», . . . 214, . . . 4)

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§31).<sup>357</sup>

( §7-9).

358

(suggestio).<sup>359</sup>

suggestio

(delectatio).<sup>360</sup>

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<sup>357</sup> Peter King («Abelard's Intentionalist Ethics», . . . . 221)

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<sup>358</sup> «suggestio, delectatio, consensus» *De sermone Domini in monte*. . W. . Mann, «Ethics», . . . 285, D.E. Luscombe, «Peter Abelard and Twelfth-Century Ethics», . . .

<sup>359</sup> suggestio

<sup>360</sup> delectatio,

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( §128).

<sup>361</sup>

« ð ö [í ] » ( §18).

( §9-10, §293-294).

( § 22-24). (iudicio rationis)

( §84).

« » (voluntas) « »

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<sup>361</sup> « volo ( ) nolo ( ), voluntas ( ) »

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Mann, «Ethics», . . . 283.

(voluntarius), « , » « , ».

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( §31).

§33).

( §34).

» ( §84).<sup>364</sup>

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<sup>362</sup> «cum aliud voluntas aliud voluntarium dicatur, hoc est, aliud voluntas aliud quod per voluntatem committitur», P. Abelard, *Peter Abelard's Ethics*, . . ., . 16.

<sup>363</sup>

. 160-161.

<sup>364</sup>

(voluntas ). P.V. Spade

( §59).<sup>365</sup>

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(«Ethics», . . . 303, . 6) voluntas

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«libero arbitrio»

<sup>365</sup>

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dicta propositionum)

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(determinatio)

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(necessity of consequent/consequence).

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( §48).

( §50)

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<sup>368</sup>.

( §110-112).

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( §49-50, 107-110, 112, 124,

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<sup>367</sup>

W.E. Mann («Ethics», . . . . 281-282)

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( §90-91).

§125).

( §62-64).



( §97).

( §58).

( §57).

( §11-

16).<sup>370</sup>

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<sup>369</sup> P. King («Abelard's Intentionalist Ethics», . 221)

<sup>370</sup>

( §35-36).

( §21-29).

( §28).

( §56).

( §139).

<sup>371</sup>ó, ( §260-261).

( §111).

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<sup>371</sup> «[í ] non tam virtutes dicendae sunt quam *ducatum* quendam vel *incitamentum* ad virtutes praeberere», P. Abaelardus, *Dialogus Inter Philosophum, Iudaeum et Christianum*, <http://www.thelatinlibrary.com/abelard/dialogus.html>.

( §121, 123).

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( . . §79-81, 84, 89, 91, 92, 94).

§79-81).

( §132-136, 146).

o mens rea,

prohibita).

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(mala

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95, 98).

374

( §137, 142).

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<sup>374</sup> . William Mann, «Ethics», Jeffrey E. Brower Kevin Guilfooy ( . ), *The Cambridge Companion to Abelard*, . . . . 292-293.

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<sup>376</sup> . . . H. Sheinman, «Introduction: Promises and Agreements», H. Sheinman ( ), *Promises and Agreements*, Oxford University Press, , 2011, . 14

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<sup>378</sup> M. Tseveni, «The Concept of Promise and Contract Theory», 23

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Zygmunt Bauman

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» (Z. Bauman,

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<sup>383</sup> «Non enim homines occultis, sed de manifestis iudicant, nec tam culpae reatum quam operis pensant effectum. Deus uero solus qui non tam quae fiunt, quam quo animo fiant adtendit ueraciter in intentione nostra reatum pensat et uero iudicio culpam examinat», P. Abelard, *Peter Abelard's Ethics*, . . . . 40.









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 (bonum facio) (bene facio).  
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<sup>386</sup> §409, : «  
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 66, 76, 83.

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<sup>388</sup> (value theory).  
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<sup>389</sup> «bonum est malum esse», « »,  
 « » , P.V. Spade «contingo» «to  
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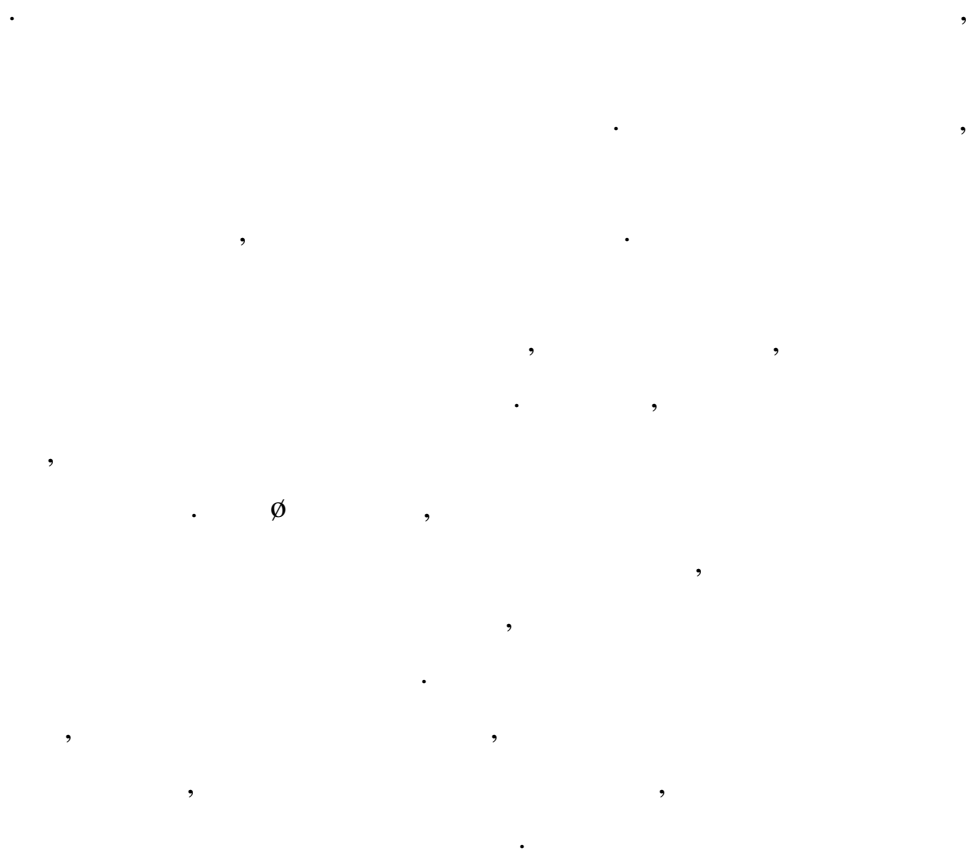
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<sup>401</sup> . J.L. Mackie, , . . , . 131-162.

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