

9. According to Platonic optics seeing occurs in the human being when an inner, invisible ray that passes outward through the eye meets with a resistant object in the presence of outer light (such as sunlight or candlelight). One who lacks such an inner ray is blind. Certain animals, such as the wolf and the night-owl, were thought to possess an inner ray of special power, so that they could see in great dimness, though not in pitch darkness. Note Plato *Sophist* 266B-C and *Timaeus* 46A-B. Augustine, *De Genesi ad Litteram* 12.16.32 (PL 34: 466). St. Anselm, *De Libertate Arbitrii* 7. Consider the pictorial German word “(*das*) *Augenlicht*,” meaning *sight*.

10. *DB* 71:17-19: “... no knowledge is possible with respect to that which is simpler than the cognizer. For to know is to measure. But a measure is simpler than the things measurable [by it]...”

11. In *De Filiatione Dei* 3 (67:13-14) the *speculum veritatis* (mirror of truth) is identified as the second member of the Trinity. However, in the present context the expression “mirror-of-truth” (“*speculum veritatis*”) does not indicate a person of God. Cf. the mirror symbolism used in *DVD* 15 (67). See also *DVD* 12 (49). Note also *NA* 20 (92:14-18).

12. *De Filiatione Dei* 6 (87). Cf. *DM* 5 (81). *DVD* 22 (97:15-16).

13. Here at *De Theologicis Complementis* 2:61 I am reading “*ipsam*” (as does the Paris edition), instead of “*ipsum*”.

14. “... mental viewing, or speculation”: this appositive expression renders the single Latin expression “*speculatio ... mentis*”.

15. “... these two”: viz., faith and seeing (or, *that it is* and *what it is*).

16. Where beginning and end coincide, there too coincide faith and seeing. Regarding *quod* (that) and *quid* (what), see *Sermo* IV, 3 (32:13-16 and 32:26-28). *Sermo* VIII, 1 (19:11-14). *De Aequalitate* 18.

17. “*Polygonia enim aequalium laterum et inscribitur circulo et circumscibitur circulo; et alia est peripheria circuli circumscripti, alia inscripti, alia polygoniae.*” In contrast to English idiom, Nicholas’s idiom makes use of the dative: “*inscribitur circulo*” (is inscribed in a circle”) and “*circumscibitur circulo*” (“circumscribes a circle”). Literally, this Latin sentence would read, in English: “In particular, a polygon of equal sides both is inscribed to a circle and is circumscribed to a circle; the circumference of the circle circumscribed [to the polygon], that of the circle inscribed [to the polygon], and that of the polygon are different.” There is a reversal of viewpoint within the sentence. Regarding this terminology, compare the annotation in the Paris edition, Vol. II, 2nd half, f. 60^v, lines 4 and 5.

18. Nicholas is hypothesizing that there are three isocircumferential, or isoperimetric, circles that coincide—so that the initial circle, the circle inscribed in the initial circle, and the circle circumscribing the initial circle all have exactly the same circumference (since a mathematical line takes up no space). Accordingly, they are indistinguishable from a single circle.

19. See n. 18 above. Two or more circles (*circuli*) are “isocircumferential,” or “isoperimetric” (“*isoperimetri*”), if each of them has a circumference equal to that of the other(s). Two or more polygons are isocircumferential if the length and number of the one’s sides, and the length of its circumference, are equal to those parameters in the other polygon(s). See Nicholas’s *De Mathematicis Complementis*, Paris ed., Vol. II, 2nd half, f. 60^r, lines 8-11 Cf. *De mathematischen Schriften* (cited in n. 2 above), p. 73, lines 1-5.